In the Name of Allâh, 
the Most Gracious, the Most Merciful
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Preface

*Hadîth* is next only to Qur'ân as a source of Islamic laws and proofs. The term *Hadîth* applies to the words and acts of Allah's Messenger ﷺ, as well as his tacit approvals called *Taqrîr*. The latter refers to acts done in his presence but he did not disapprove of them, his silence indicating his approval. All these three categories of *Aḥâdîth* are variously known as (1) *Khabar*, (2) *Athar*, (3) *Hadîth* and (4) *Sunnah*. (All these words have already been mentioned under the technical terms employed by Hadîth scholars).

In contradistinction with *Khabar* and *Athar*, the words *Hadîth* and *Sunnah* are widely popular, so much so, that a mere mention of any of these two words, inevitably brings to mind the words, acts and tacit approvals of Allâh's Messenger ﷺ. No other thought comes to our mind except the foregoing at the mention of the word *Hadîth* or *Sunnah*. Yes, of course, some people have made a distinction between *Hadîth* and *Sunnah*, advancing as argument the words of some scholars, but, in fact, this distinction is not right. The Hadîth scholars make no distinction between the two. According to them, Hadîth and Sunnah are synonymous terms. Similarly, taking *Sunnah* as referring to the Prophet's habits, modes of behavior and manners and thereby denying their legal authority is equally wrong. It is, in fact, a deception, a concealed escape route leading to the rejection of *Aḥâdîth*. Again, in the same way, considering only the acts of the Prophet ﷺ that he did persistently and uninterruptedly as binding is, in fact, a rejection of a vast number of *Aḥâdîth*. Those who say so have, in deed, allied themselves with the rejecters of *Aḥâdîth*. Moreover, rejecting a *Hadîth* on the ground that it is in conflict with Qur'ân and entrapping people into believing so, is not the way befitting a Muslim. That is the way of the crooked, the sectarians and the dissenters who reject a lot of *Aḥâdîth* on the seemingly attractive plea of being in disharmony with Qur'ân.

Two centuries after the advent of Islam, the Mutazilites (Mu'tazilah)[1] rejected some *Aḥâdîth*. Their purpose was to justify their wrong and misleading beliefs. Likewise, about a century and a half ago, the naturalists, too, criticized the canonical authority of *Aḥâdîth*, their purpose being no more than to affirm naturalism and reinterpret Qur'ân according to their own desires and whims. It is the same group of naturalists who, impressed in our times by the 'rare research works' of the Orientalists and charmed by the

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[1] A medieval theological sect that maintained that nothing but eternity could be asserted regarding Allâh, that the eternal nature of the Qur'ân was questionable, and that humans have free will.
wizards of the West and their civilization, are working in an organized way to alienate the Muslims from their own culture and Islamic values and traditions and are moulding them according to modern civilization.

Anyhow, the term Hadith or Sunnah applies to whatever the Messenger of Allāh ﷺ said, did, or gave his tacit consent to. This, like Qur’ān, is an independent, distinct and reliable source of faith and law (Shari’ah). To benefit by Hadith and rely on it in giving legal rulings, we need to know the following:

**Things worthy to note**

1. The faith revealed by Allāh is Islam and only Islam. “Truly, the religion with Allāh (is) Islam.”[1] “And whoever seeks a religion other than Islam, it will never be accepted of him and he will be one of the losers in the Hereafter.”[2] Allāh commanded the believers to hold fast to the religion and forbade them to divide and fall apart: “And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves.”[3] Allāh also warned us through His Messenger ﷺ: “And (He commands you, saying): This is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.”[4]

2. Since Qur’ān has warned us, in several Verses, against separation and disunion, which means only dissenting and dividing up into sects, and since the Prophet ﷺ has commanded us to follow one course only and condemned other courses as wrong, it naturally follows, therefore, that the True Path can only be one, not many. How can many paths be true at one and the same time? It is not possible, neither by reason nor by tradition. Qur’ān declares: “After the Truth, what else can there be except error?”[5]

3. What is this religion of Islam or the Straight Path? Where is it to be found? It consists of two things: Qur’ān and the Hadith of the Prophet ﷺ. Allāh’s Messenger ﷺ said: “I am leaving to you two things. You will not go astray as long as you cling to them: the Book of Allāh and the Sunnah of His Prophet.”[6]

4. This religion, unlike other religions, is not unguarded. It is secure from tampering. Since this religion is final and the only way of deliverance for mankind till the Judgment Day, Allāh has undertaken the responsibility of

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guarding it. He said: “Verily, We, it is We Who have sent down the Reminder and surely We will guard it.”[1] The intended meaning of the Reminder is Qur’an that is guarded and made secure. It remained unchanged and will remain ever so in future. Since it was impossible to understand it and act by it without Ahadith, the safeguarding of it implies the safeguarding of Hadith also. Therefore, in order to safeguard the Ahadith, Allah created a group of Hadith scholars who took pains to safeguard the Ahadith, separating the genuine from the spurious. Hence, Qur’an and Sunnah are the only two basic sources of religion. However, to understand them correctly, the way of the Prophet’s Companions and the righteous predecessors is an indispensable aid.

5. None of the founders of the schools of Islamic jurisprudence ever claimed that their ruling was final. On the contrary, they acknowledged they may have erred and, hence, advised their followers to ignore their ruling in case a sound, authentic Hadith is ever found contradicting their ruling. Moreover, they are known to have recanted some of their opinions. In case a Hadith was found later on contradicting the ruling of some jurist, his students are reported to have declared that the Hadith in question had remained unknown to their Imam (the jurist) and that he would have surely recanted his ruling if only he had known it. It should be noted that Ahadith were collected, recorded and examined long after the founders of the schools had gone. For example, the Sound Six (Sihah Sittah) and other books of Ahadith were compiled later on. But, no doubt, those Imams of jurisprudence were excusable for their errors. Hopefully, they may be rather rewarded because their intent was good. Anyhow, now that Ahadith have been collected and recorded, insistence on a particular legal ruling and rejecting a Hadith on different pleas is quite unjustified.

6. The students of the Imams of Fiqh (Islamic jurisprudence) disagreed with their own teachers and mentors on some issues, but none blamed or rebuked them for having done so, but rather praised them for their truth and scholarly ability. So it is no error or sin if today someone disagrees with the learned Imams of Islamic jurisprudence. He deserves praise, rather than condemnation.

**Our Actions and Day of Accounting**

We, too, are not exempt from what we have said earlier. Our instructions to others are equally binding on us as on them. We call Allah as witness that we have been fair in our evaluation of Ahadith. While deciding the soundness or weakness of a Hadith, we never let ourselves be swayed by bias for any particular sect, party or denomination or mental reservations, or preconceived

notions or circumstances. We have been completely fair, just and honest in our evaluation of *Ahādīth*. We have tried to be completely neutral. We have kept our inquiries untainted with prejudice. Our research is purely scientific. We followed only the accepted principles of *Hadīth* evaluation. Only then did we decide a case or give a ruling as to which course is right or preferable. Twisting or distorting a *Hadīth*, or wriggling out of it, or stretching it in an attempt to arrive at far-fetched meanings, dubbing a Sound *Hadīth* as Weak or a Weak one as Sound, declaring without proof a *Hadīth* as abrogated or abrogating — all these things we believe to be fraud, deception, and concealment of truth. We seek Allāh's refuge from these trickeries. Of course, we may have erred in applying the principles of *Hadīth* evaluation, or we may have erred for lack of access to information, or we may have misunderstood something — and we will be grateful to those who point out our errors and we pledge to correct them forthwith — but, by grace of Allāh, we remained honest and fair throughout our research work, there being no taint of bias for or prejudice against any school of thought, or party, or sect, or denomination, nor self motive or desire for profit. Allāh is the Warden over what we say.
INTRODUCTION[1]

By Abu Khaliyl

About the Author

He is Abū Dāwūd, Sulaimān bin Al-Ash‘ath bin Ishāq, bin Bāshīr bin Shaddād bin ‘Amr bin ‘Imrān Al-Azdi As-Sijistānī,[2] he was born in the year 202 after Hijrah.[3] The biographers agree that he died in the year 275.

As-Sijistānī is derived from Sīstān, a region which today stretches from south eastern Iran to south western Afghanistan.

The term As-Sijizi is also used as an ascription for Sīstān, hence sometimes Abū Dāwūd was called: “Abū Dāwūd As-Sijzī.”[4]

He began to travel seeking Ahādīth at a young age, and made his way to Baghdād by the time he was eighteen years old. His journeys, seeking knowledge, took him through the lands of Khurāsān, Al-‘Īrāq, ‘Arabia, Ash-Shām, and Egypt.

His most famous teachers include Ahmad bin Hanbal, Ishāq bin Ibrāhīm, Yahyā bin Mā‘īn, Abū Bakr Ibn Abī Shaibah, his brother ‘Uthmān bin Abī Shaibah, ‘Ali bin Al-Madīnī, and ‘Abdullāh bin Maslamah Al-Qan‘ābī, who was among those famous for reporting the Muw‘atta’ of Imam Mālik.

His most famous students include his son, Abū Bakr ‘Abdullāh bin Abī Dāwūd, At-Tirmidhī, An-Nasā‘ī, Abū Bakr Al-Khalāl, Ar-Ramahurmuzī, Ibn Abī Ad-Dunya‘, Ad-Duwlabī, as well as those who narrate the Sunan from him — a discussion of which follows.

Selected Statements About the Author and His Book[5]

Al-Khaṭṭābī said: “The book of the Sunan, by Abū Dāwūd, is a noble book, there has not been another book written in the knowledge of the religion that

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[1] References for his biography include Tārikh Baghdād, Taḥdīh Al-Kamāl, Siyar A‘lām An-Nubalā‘, Al-Ḥāfīz Abū Tāhir As-Silāfī’s introduction to Ma‘ālam As-Sunan by Al-Khaṭṭābī, and Ghāyat Al-Maqṣūd fī Sharh Sunan Abī Dāwūd by Al-‘Allāmah Al-‘Aẓīm Ābādī. All of what has been cited here is supported with authentic chains of narration.

[2] There are some slight variations in his complete name according to those who wrote his biography.

[3] Suw‘ālāt Abū ‘Ubaid Al-Ājjūrī, see also all of the previously mentioned references.

[4] See Imām At-Tirmidhī’s comments in his Sunan, after number 466 and 716, and he narrated number 3604 (8) from “Abū Dāwūd As-Sijzī.”

[5] See the biographical references mentioned above.
And he said: “I heard Ibn Al-'Arabî say — while we were listening to him (recite) this book; he pointed to the copy which was in front of him — ‘If a man does not have any knowledge with him, except that of the Mushaf in which is Allah’s Book, then this book, he would not have a need for any knowledge at all beyond the two of them.’”

Al-Khaṭṭābî said: “Abû ‘Umar Muḥammad bin ‘Abdul-Wâhid Az-Zâhid — the companion of Abû Al-‘Abbâs Ahmad bin Yaḥyâ — informed me, he said: ‘Ibrâhîm Al-Ḥarîbî said: “When Abû Dâwûd wrote this book, Aḥâdîth were made supple for him, just as iron was made supple for Dâwûd.”’ Meaning the Prophet Dâwûd, peace be upon him.”

Al-Ḥâfîz Adh-Dhahâbî said: “Along with his Imâmat in Ḥadîth and its fields, Abû Dâwûd was among the major Fuqahâ’, for his book proves that. He was among the distinguished companions of Imãm Ahmad; he attended his lessons for a lengthy period of time, and he asked him about delicate issues, in both branches (Furû’) and fundamentals (Usûl), and he stayed upon the Madhhab of the Salaf, regarding following the Sunnah and submitting to it, and not delving into problematic Kalâm.”

Those Who Narrate His Sunan

There are many who heard Abû Dâwûd’s Sunan from him, those that are popular, or known to have reported it from him, are; Al-Lu’lu’î (Muḥammad bin Ahmad), Ibn Dâsah, (Abû Bakr Muḥammad bin Bakr bin Muḥammad), Ar-Ramli (Abû ‘Eisâ Ishaq bin Mûsâ), and Ibn Al-A’râbî (Abû Sa’eed Ahmad bin Muḥammad).

His Books

Other than his Sunan, his letter to the people of Makkah, explaining the conditions he adhered to in compiling his Sunan, and his Masâ’îl of Imãm Ahmad, Abû Dâwûd is known to have authored the following: At-Tafarrud, Al-Marãsil, A’lam An-Nubuwwah, Az-Zuhd, and An-Nãsikh wal-Mansûkh. Abû ‘Ubaid Al-Åjurri compiled a book of questions that he asked Abû Dâwûd,
Introduction

entitled: Suw’ilāt Abī ‘Ubaid Al-Ājjuri ‘an Abī Dāwud\[1\]

Commentaries

The most famous of commentaries on the Sunan of Abū Dāwūd is that of Al-Khaṭṭābī. He is Abū Sulaimān Ḥamd bin Muḥammad bin Ibrāhīm Al-Khaṭṭāb Al-Khaṭṭābī Al-Bustī. He heard from the previously mentioned Abū Sa‘eed Ibn Al-A‘rābī in Makkah, and Abū Bakr Ibn Dāsah in Al-Ṭabarānī, as well as other scholars.\[2\] He died in the year 388 after Hijrah.

His commentary is on an abridged selection of chapters and narrations of the Sunan, and it is said that his commentary is the first commentary on a Hadith book, hence its great rank and importance in the field of Hadith commentary. The name of his commentary is Ma‘ālam As-Sunan.

There are many other commentaries written for the Sunan, some of them published and others not yet published. Among them, that of Al-Mundhirī, who compiled an abridgement of Sunan Abī Dāwud with comments, Ibn Qayyim Al-Jawzī, who compiled comments on an abridgment of the Sunan, As-Suyūtī, Al-’Aīnī, and Abū Al-Ḥasan As-Sindī. An-Nawawī, also compiled a commentary which they say was not completed, and it is among those that are lost.

The most famously cited commentary today, is that of Al-‘Allāmah Abū Ṭayyib Muḥammad Shams Al-Ḥaqq Al-’Aẓīmābādī, entitled; ‘Awn Al-Ma‘bud. This work contains comments taken from his larger collection, entitled: Ghāyat Al-Maqrūd, some of the larger collection is published.

His Objectives and Criteria

Regarding the level of narrators he included in his Sunan, Abū Dāwūd said: “There are no abandoned (Matrūk) Hadith narrators in the book of As-Sunan which I wrote, and when there is a Munkar Hadith I clarified that it is Munkar, and there is nothing other than it which is similar for that topic.” And the meaning of Munkar is an odd narration, whose narrators are disparaged.

And, he mentioned about the weak Ahādīth in his book: “Whatever Hadīth there is in my book that has a severe weakness, then I have clarified it, and whatever I did not mention anything about it, then it is Sāliḥ (good), and some of them are more correct than others.”\[3\]

It is clear from its context, that some of the Ahādīth not clarified by him are

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\[1\] It is said that he authored other books as well. All of the above are mentioned by Al-Hāfīz Ibn Ḥajar, as books he heard with chains of narration to the author, in Al-Mu‘jam Al-Mufahras also called: Tajrīd Asānīd Al-Kutub Al-Mashhūrah wal-Ajzā’al-Manthūr.

\[2\] Al-Ansāb.

\[3\] These two statements are taken from Abū Dāwūd’s letter to the people of Makkah regarding his Sunan, and most of its contents have been narrated from him through various routes of transmission.
weak, while he did not consider them to be severely weak.
And he said: “I wrote, from Allāh’s Messenger ﷺ, five-hundred thousand
Ahādīth, selecting from them what I included in this book — meaning the
book As-Sunan — so I collected four thousand Ahādīth in it,\(^1\) mentioning
what is Sahih, and what resembles that, and what is close to that.”\(^2\)
Al-Hāfīz Ibn Mandah said: “Abū Dāwud narrated weak chains of narration
when he did not find anything else for the topic, because that is stronger to
him than a man’s opinion.”\(^3\)

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\(^1\) Our edition includes 5,274 narrations. It is possible that he made this statement at one
time, and included many other narrations later, since it is known that the various
editions narrated from him differ in the number of narrations, as well as the fact that
some of them contain chapters and books that others do not. It is also possible that in
this statement he means Ahādīth with a complete chain of narration. In his letter to the
people of Makkah, he said: “Perhaps the number of Ahādīth in my book reach four
thousand and eight hundred, and about six-hundred Ahādīth that are Mursal.” And this
number is closer to what is known of it.

\(^2\) Tarikh Baghdađ, with a chain of narration that was graded Sahih by Shaikh Al-Albānī in
his introduction to Sahih Abī Dāwud.

\(^3\) See Muqaddimah Ibn Aṣ-Ṣalah, and the introduction to Sahih Abī Dāwud. In his letter to
the people of Makkah, Abū Dāwud also indicated that he cited Mursal narrations when
there was nothing similar for the topic.
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All praise is due to Allah, Who honored His worshipers with the revelation of His Mighty Book, which falsehood can not approach — neither in front of it, nor behind it — being revealed by the All-Wise, the All-Praised, and He honored them, by sending His Messenger, by whom success is granted to whomever heard him, and witnessed him. Through him, ﷺ, Allah opened the eyes of the blind, and the ears of the deaf, and the hearts of the heedless, so that everyone that feared Allah, and everyone that will achieve happiness in the Hereafter, would believe in Him.

O Allah! Send ﷺ Salâh, grant peace, and bless Muḥammad, his family, and his Companions who carried the banner of the Book and the Sunnah, and spread Your mercy upon whomever follows them faithfully among your righteous worshipers.

Indeed the Book of the Sunan by the noble Imām Abū Dāwūd, Sulaimān bin Aṣḥāth bin Ištāq bin Bāshir bin Shaddād, Al-Azdī, As-Sijistānī, who died in the year 275H, is one of the Six Books, and the first of the Four Books, among the most important of those books in which Hadiths are compiled. There are many virtues and benefits to this book which resulted in the scholars of Hadith occupying themselves with the knowledge of Hadith since it first became popular, causing it to spread around the world.

Indeed, Allah has honored Darussalam Publishers and Distributors in Riyadh with service in the Book and the Sunnah, and Allah has honored us with the publication of the translations of Sahih Al-Bukhari, Sahih Muslim, Jāmi' At-Tirmidhi, Sunan An-Nasā‘ī, and Sunan Ibn Mājah, and today, by the grace of Allah, we present the translation of the Book of the Sunan of Imām Abū Dāwūd, may Allah have mercy upon him.

After our previous publication of the each of the Six Books in the Arabic language, we set out on the grand project of completing the translations of the Six Books into the English language.

It is no secret to the avid reader, that most of the scholars agree that Sunan Abū Dāwūd is the best of the Four Sunan Books, being ranked as third in importance behind Sahih Al-Bukhārī and Sahih Muslim. It is also well known that some of the scholars have said that if a person has the Book of Allah, and this Sunan of Abū Dāwūd, then he has the fundamental texts of the religion.

Such statements are a testament to the veracity of Imām Abū Dāwūd, and his compilation.

The Arabic text of Sunan Abū Dāwūd has been widely published in the
Publisher's Foreword

Islamic world, and a team of scholars has reviewed the famous publications and manuscripts in verification of the text for our publication of the Arabic text.

In verification of the Arabic text, we used the edition published along with the commentary 'Awn al-Ma'bud as the main source, while comparing it to that of Al-Khaṭṭābī in Ma'ālam As-Sunan, as well as a number of other valuable printed editions of Sunan Abū Dāwūd.

There are some discrepancies of variation in some of the manuscripts and reported versions, as well as published editions. Sometimes there is an additional word here or there, or one Hadith or chapter is cited earlier or later in sequence.

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.

For this English translation of Sunan Abū Dāwūd, translating was done by Yaser Qadhi (USA), and Nasiruddin al-Khattab (Canada) and editing by Huda Khattab (Canada), finally reviewed by Abu Khaliyl (USA).

This publication represents the completion of our journey, which lasted for a number of years, in the efforts to complete the translations of the Six Books, and Allāh praise is due to Allāh.

Lastly, all of the Hadith in the text have been graded by the great research scholar Ḥāfīz Abū Tāhir Zubair ‘Alī Za’ī.

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

‘Abdul-Mālik Mujāhid
Servant of the Qur'ān and Sunnah
Director, Darussalam
Riyadh and Lahore.
2. Jâbir bin 'Abdulläh narrated that when the Prophet wished to relieve himself, he would go (a distance) so that no one could see him. (Da‘if)

1. In villages or open spaces, to relieve oneself, one should go far enough, out of the sight of people, to avoid being seen naked. In cities, however, where toilets are enclosed on all sides, there is no need to go far away.
2. Such behavior on behalf of the Messenger of Allāh (ﷺ) has a two-fold advantage: It screens one’s private area from being seen by others and, by going away from dwellings, it keeps the living environment free of filth.

3. This and other similar Ahādīth prove that the Messenger of Allāh (ﷺ) had many of the same needs as other human beings.

Chapter 2. Choosing An Appropriate Place To Urinate

3. Abū At-Tayyāh reported that a man informed him that when ‘Abdullāh bin ‘Abbās came to Al-Baṣrah, he would narrate (Ahādīth) on the authority of Abū Mūsā. So once he wrote to Abū Mūsā, asking him about certain matters. Abū Mūsā replied: “One day I was with the Messenger of Allāh (ﷺ), and he wished to urinate. So he went to a soft ground beneath a wall and urinated. He then said: ‘If any of you needs to urinate, let him choose an appropriate place for his urine.’” (Da’if)

Comments:
1. Extreme precaution should be taken in the matter of urine because it is impure, and it is often not visible to the naked eye. It is necessary to keep oneself away from it, and to wash it off on any contaminated garments in order to keep oneself pure. One should look for a proper place to urinate to prevent any of it splashing or returning upon oneself.

2. One should search for a soft surface of the ground to urinate, if that is not available, one should look for sloping ground, for example, to prevent any of it returning upon oneself.

Chapter 3. What A Person Should Say When He Enters The Area Wherein He Relieves Himself

4. Anas bin Mālik narrated that whenever the Messenger of Allāh
entered the area in which he relieved himself, he would say — according to the narration of Hammād —: “Allāhumma innī a'ūdhu bika... (O Allāh! Indeed I seek refuge in You...))” — and he said: “from ‘Abdul-Wārith: ‘A’ūdhu billāhi min al-khubūthi wal-khabā’ith (I seek Allāh’s refuge from all devils, male and female.)” — Abū Dāwud said: Shu’bah reported it from Abdul-‘Azīz: “Allāhumma innī a’ūdhu bika (O Allāh! Indeed I seek refuge in You)” and he said one time: ‘A’ūdhu billāhi (I seek Allāh’s refuge...)” and Wuhaib said: “Then let him seek refuge in Allāh...” (Sāhih)

5. In another wording from Anas: “Allāhumma innī a’ūdhu bika... (O Allāh! I seek refuge in You...);’ and Shu’bah said: “And another time he said: ‘A’ūdhu billāhi... (...I seek Allāh’s refuge.)”[1] (Sāhih)

Comments:
1. We learn from this Hadīth that, wherever the toilet is, in a house or in wilderness, one should say these words.
2. These words should be said prior to entering the toilet itself, because it is improper to utter Allāh’s Name while relieving oneself, as well as while on the toilet. In desolate places like a desert or forest, one should say these words before removing whatever clothing is required to relieve oneself.

[1] All of this indicating the differences reported in the beginning of the narration.
6. Zaid bin Arqam reported that the Messenger of Allah ﷺ said: “These Hushush[1] are inhabited (by devils), so if one of you comes to the area in which he relieves himself, let him say: ‘A‘ūdhu billâhi min al-khubuthî wal-khabdîth (I seek refuge in Allâh from all devils, male and female.)’” (Hasan)

Chapter 4. It Is Disliked To Face The Qiblah While Relieving Oneself

7. ‘Abdur-Rahmân bin Yazîd reported that someone said to Salmân Al-Fârsî: “Has your Prophet taught you everything, even how to defecate?” He replied, “Yes! He prohibited us from facing the Qiblah while defecating or urinating, and from cleansing ourselves with our right hands, and from cleansing ourselves with less than three stones or with dung or bones.” (Sahîh)

8. It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Indeed, my position towards you is like a father who

[1] Hushush is the plural of Hash, referring to a grassy area or the like. Here it refers to grassy areas in or near date-palm groves in Al-Madinah, wherein they were accustomed to relieving themselves.
teaches (his children). So when one of you comes to the Ghâ’it[1], then let him not face the Qiblah, nor turn his back towards it, nor clean himself with his right hand.” He would order us to use three stones, and prohibited using dung and bones.” (Hasan)

Comments:
1. When a person, after relieving himself, uses three stones, or tissue paper or the like, he becomes (ritually) pure, even if he does not use water.
2. One should not use one’s right hand to cleanse oneself after urinating or defecating.
3. Dung or other filthy things may not be used to clean oneself.
4. Since bones are the food of the Jinn, they should not be used for purification. Other food stuff should also not be used for that purpose.

9. A narration was reported from Abû Ayyûb which said: (The Prophet ﷺ said:) “When one of you comes to the Ghâ’it, then let him not face the Qiblah while defecating or urinating, but rather let him turn east or west.” - (Abû Ayyûb said): “So we arrived in Ash-Shâm, and found that restrooms which were built facing towards the Qiblah. So we would turn ourselves in another direction, and seek Allah’s forgiveness.” (Sahih)

Comments:
“So we arrived...” meaning; Abû Ayyûb, one of the narrators of the prohibition explained that the companions acted upon it, even is structures.

[1] Ghâ’it refers to defecation, and the area in which one defecates.
10. Ma'qil bin Abi Ma'qil Al-Asadi said: “The Messenger of Allâh prohibited us from facing the two Qiblah (i.e., Al-Masjid Al-Harâm and Bait Al-Maqdis) while urinating or defecating.” (Da'if)

11. Marwân Al-Asfar narrated: “I saw Ibn 'Umar make his camel sit down facing the Qiblah, after which he sat (behind it) and urinated in its direction. So I said: ‘O Abû 'Abdur-Rahmân, has this (act) not been prohibited?’ He replied: ‘Yes, but it has been prohibited only in an open space. However, if there is something that is between you and the Qiblah, blocking you (from it), then there is no harm.’” (Da'if)

Chapter 5. Concession In This Regard

12. 'Ahdullâh bin 'Umar said: “I once climbed on top of the house, so I saw the Messenger of Allâh sitting on two bricks, facing Bait Al-Maqdis, relieving himself.” (Sahih)
13. Jābir bin ‘Abdullāh said: “The Prophet of Allāh ﷺ had prohibited us from facing the Qiblah while urinating. Then, I saw him facing it (while urinating, and this was) a year before he died.” (Hasan)

**Comments:** These Ahādith are advanced as argument to prove that it is permissible to sit, facing the direction of the Qiblah, in constructed toilets.

Chapter 6. How Should One Undress When Relieving Oneself

14. Ibn ‘Umar reported that when the Prophet ﷺ wanted to relieve himself, he would not raise his garments until he came close to the ground. (Da’if)

Abū Dāwūd said: It was (also) reported by ‘Abdus-Salām bin Harb, from Al-‘Amash, from Anas bin Mālik, and it is weak.

Comments:

One should be very careful while undressing, even if one is alone, because Allâh has a greater right to modesty.

Chapter 7. The Disliking Of Speech While Relieving Oneself

15. Abû Sa‘eed narrated that he heard the Messenger of Allâh ﷺ say: “Let not two people who go out to the toilet (Ghâ‘it) to relieve themselves (such that) their private parts are uncovered, talking to one another. Verily Allâh, the Mighty and Sublime, hates that.” (Da‘îf)

Abû Dawûd said: This was not narrated except by ‘Ikrimah bin Ammâr.

Chapter 8. Returning Salâm While Urinating?

16. Ibn ‘Umar narrated that a man passed by the Prophet ﷺ while he was urinating, and greeted him with the Salâm, but the Prophet ﷺ did not respond to him. (Sâhih)
Abū Dāwūd said: It has also been related from Ibn ‘Umar and others, that the Prophet ﷺ performed *Tayammum* and then returned the *Salām* to the man.

**Chapter 9. The Permissibility Of Remembering Allāh, The Most High, While Not In A State of Purity**

18. ‘Aishah narrated that the Messenger of Allāh ﷺ would remember Allāh, the Mighty and Sublime, in all situations that he was in. *(Sahih)*

Comments:

This narration shows the reason for the delay in replying, and accordingly that it is disliked to mention Allāh in such circumstances, and it may be inferred that one should not greet a person who is relieving himself with the *Salām*. 
Chapter 10. Entering The Area In Which One Relieves Oneself With A Ring Upon Which Allâh’s Name Is Engraved

19. Hammâm reported from Ibn Juraij that Anas said: “Whenever the Prophet entered the area in which he would relieve himself, he would remove his ring.” (Dâlî)

Abû Dâwûd said: This Hadîth is Munkar. It is only known from Ibn Juraij, from Ziyâd bin Sa’d, from Az-Zuhri, from Anas, that the Prophet took a ring made out of silver, and then threw it away. The mistake (in this Hadîth) is from Hammâm, and no one reported it (with this wording) except Hammâm.

Comments:

It is the view of most scholars, that one should not enter the area in which he intends to relieve himself while carrying something with Allâh’s Name on it.

Notes:
[1] His usage of the term Munkar here, as he explains, means that it is only reported through this route, and he mentioned what is correct after it. The term Munkar is often used to refer to a narration that is reported by a criticized narrator, which is contradicted by more reliable narrators, either in its wording, or in its meaning, or if the criticized narrator is the only one who reported it - as the author used it here.
Chapter 11. Avoiding (The Splatter) Of Urine

20. Ibn Abbas said: “The Prophet passed by two graves, and said: ‘These two people are being punished, but they are not being punished for substantial matters. As for this person, he would not protect himself from his urine, and as for the other, he would carry Namimah[1] to others.’ Then, the Prophet called for a green branch, and split them into two. He planted one on this grave, and one on that grave, and said: ‘Perhaps their punishment will be lightened from them until they become dry.’” (Sahih)

21. In another narration from Ibn ‘Abbas, he said: (the first person would not) “…screen himself while urinating.” (Sahih)

22. ‘Abdur-Rahmān bin Hasanah said: “‘Amr bin Al-‘Ās and I went to the Prophet. He came out with a leather shield, and then used it to cover himself while he

urinated. We said: ‘Look at him! He urinates as a woman urinates.’ The Prophet ﷺ heard us, and said: ‘Do you not know what happened to a person of the Children of Israel? They used to cut off any part (of a garment) which urine had splashed on. This person prohibited them from it, so he was punished in his grave.’” *(Da’if)*

Abū Dāwūd said: Manṣūr said: “From Abū Wā’il from Abū Mūsā, in this Ḥadīth: ‘...(they would cut off) their leather (meaning, clothes)” and ‘Aṣim said: “From Abū Wā’il from Abū Mūsā from the Prophet ﷺ, who said: ‘...(if the urine touched) their bodies.”’

Comments:

1. Not purifying oneself after urinating or not protecting oneself from it incurs punishment in the grave.

2. Namīmah or slanderous gossip is a major sin and, therefore, incurs punishment in the grave.

3. It is implied that the Messenger of Allāh ﷺ placed the branches of the date-palm on the graves due to some Revelation. In a narration recorded by Muslim (no. 7518) — Jābir narrated about a similar incident — that the Messenger of Allah ﷺ said: "I passed by two graves (whose occupants) were being tormented, and I wanted to intercede so that the torment would be lessened for them, so long as these branches remain fresh."

Chapter 12. Urinating While Standing

23. Hudaifah said: “The Messenger of Allāh ﷺ came to a place where a group of people threw their refuse, and he...
urinated standing up. He (ﷺ) then called for water, and wiped over his leather socks (during Wudū’).

Abū Dāwūd said: Musad-dad (one of the narrators has the addition that Hudhāfah said): “So I went away, but he called me back until I stood behind him.”

Comments:
Squatting to relieve oneself is more commonly reported, this Hadith proves that when there is a reason and genuine need, there is no harm in standing to relieve oneself, provided one does so in a way that they can protect themselves from any splashing of the urine.

Chapter 13. The Permissibility Of A Man Urinating In A Vessel During The Night, And Placing It Near Him

24. Hukaymah bint Umairamah bint Ruqaiyqah reported from her mother, that she said: “The Prophet ﷺ had a wooden tumbler made out of the trunk of a palm tree which he would place underneath his bed and urinate in at night.” (Hasan)

Comments:
In cases of need, like when one is sick, or if it is extremely cold, etc., one may urinate in a pot or bucket or the like, and dispose of it afterwards, or have it disposed of.
Chapter 14. The Places Where It Is Prohibited To Urinate

25. Abū Hurairah said that the Prophet ﷺ said: "Avoid the two (places) which cause people to curse you." They asked: "And what are these two (places) causing the curses, O Messenger of Allāh?" He said: "He who relieves himself in the pathways of the people, or in their shaded places (that they congregate in)." (Sahih)

26. Mu'ādh bin Jabal said: "The Messenger of Allāh ﷺ said: 'Avoid (relieving yourself at) three (places) which cause cursing: relieving yourself at the water-ways, at the paths that people walk on, and under shaded areas.'" (Da'if)

Comments:
Relieving oneself at a drinking-water source, or any place of public benefit is not permissible.
Chapter 15. Urinating In Al-Mustaham (The Bathing Area)[1]

27. ‘Abdullāh bin Al-Mughaffal reported that the Messenger of Allāh ﷺ said: “Let none of you urinate in the area he bathes in, and then perform Ghusl in it.” (Da‘īf)

Ahmad said: “...then perform Wudu’ in it, for most of the whisperings of Shaitān are from it.”

Comments:
1. The meaning of "bath area" is the actual location of performing Ghusl or the like, meaning a tub, or shower, or bath house.
2. The Messenger of Allāh ﷺ forbade combing hair daily, with the intention to discourage excessive attention to beautification and vanity. Some scholars indicated that while this — in its apparent wording — applies to women as

[1] Al-Mustaham is from Hamīm which is hot water, and the meaning is the bath-house or the like, where hot water is used or produced for people to bathe in.
well as men, it is more stressed in the case of men, since beautification is less restricted for women than men. Meaning, that it is more discouraged for men to comb their hair every day than women.

Chapter 16. The Prohibition Of Urinating In Burrows

29. It was narrated from Qatadah, from 'Abdullah bin Sarjas, that the Prophet prohibited from urinating in burrows. They said to Qatadah: “Why is it prohibited to urinate in burrows?” He replied: “It is said that these are the places that the jinn inhabit.” (Daif)

Comments:
Holes and burrows are also the dwelling-places of harmful animals. Urinating into them may cause harm. Ignoring open spaces in favor of holes is unwise.

Chapter 17. What Should Be Said When A Person Exits The Toilet In Which He Relieved Himself

30. 'Aishah narrated that when the Prophet exited the toilet (Al-Gha'it), he would say: “Ghufranak (I seek your forgiveness).” (Sahih)

Comments:

[1] Al-Juhr refers to the holes, dens, or burrows of various animals.
Chapter 18. Disapproval Of Touching One’s Private Part With The Right Hand While Purifying

31. ‘Abdullãh bin Abi Qatãdah reported from his father, who said that the Prophet ﷺ said: “If one of you urinates, then let him not touch his penis with his right hand, and if he goes to relieve himself, then let him not wipe himself with his right hand, and if he drinks, then let him not drink with one breath.” (Ṣahih)

Comments:
1. It is forbidden to touch one’s sexual organ (for males or females) with the right right hand while relieving oneself. It may be inferred from this, that one should also not touch that area with the right hand in general as well.
2. One should drink a beverage in three intervals, taking a breath in between. (That makes three breaths). That is the Islamic manner of drinking any beverage. ‘Drink with one breath’ means that one should breathe outside of the vessel when drinking rather than inside of it.

32. Ḥafṣah, the wife of the Prophet ﷺ, said that the Prophet ﷺ would use his right hand for eating, drinking, and (putting on) his clothes, and would use his left hand for other matters. (Ḥasan)
Comments:

The *Hadith* shows that the invocation by the Messenger of Allah (ﷺ) was answered. Using the left hand to eat or drink is a major sin. The natural sense of purity and cleanliness dictates one should use one’s right hand to eat or drink. Using the left hand for this purpose is abominable because the left hand is used to remove impurities after relieving oneself. Children should be taught Islamic manners regarding cleanliness and purity from an early age.

33. ‘Aishah narrated: “The Prophet ﷺ would use his right hand for his purification (Wudū’), and his eating, and he would use his left hand for (cleaning after) relieving himself, and for whatever was harmful.” (Da’if)

34. There is a *Hadith* with similar meaning reported from ‘Aishah, from the Prophet ﷺ, with a different chain of narrators. (Da’if)

Chapter 19. Covering While Relieving Oneself

35. Abū Hurairah reported that the Prophet ﷺ said: “If anyone applies *kohl* to his eyes, then let him do so an odd number of times. Whoever does so has done good, and whoever does not, then there is no sin upon him. If anyone cleanses himself with stones after
relieving himself, let him do so an odd number of times. Whoever does so has done good, and whoever does not, then there is no sin upon him. If anyone eats, then whatever he removes from between his teeth with an instrument should be thrown away, and whatever he removes with his tongue should be swallowed. Whoever does so has done good, and whoever does not, then there is no sin upon him. Whoever comes to the toilet (Al-Gha’it), then let him conceal himself, even if he cannot find anything to do so except by gathering a mound of sand and sitting with his back toward it. Indeed, Shaitân plays with the posteriors of the children of Adam. Whoever does so has done good, and whoever does not, then there is no sin upon him.” (Da’îf)

Chapter 20. The Objects With Which It Is Prohibited To Purify Oneself

36. Shaibân Al-Qitbâni reported: “Maslamah bin Mukhallad made Ruwaifi’ bin Thâbit his deputy over the lower part of the land (in Egypt).” Shaibân said: “So we traveled with him from Kûm Sharîk to ‘Alqâmâ’, or from ‘Alqâmâ’ to Kûm Sharîk — in attempt to reach

See chapter 21 which follows.
‘Alqâm. Ruwaifi’ said: ‘During the time of the Messenger of Allah ﷺ, one of us would take his companion’s old camel (for Jihâd), with the condition we would divide the spoils in half. And sometimes we would obtain an arrow (from the spoils), so one of us would get the (metal) arrow-head and the feathers, and the other would get its shaft.’ Then he said: ‘So the Messenger of Allah ﷺ told me: “O Ruwaifi! It is possible that you will live a long life after me, so inform the people that whoever ties (a knot) in his beard, or garlands (his animals) with bowstrings, or cleanses himself with animal dung or bones, then Muhammad has nothing to do with him.”’ (Sahîh)

Comments:
1. Dung may not be used to remove impurities when relieving oneself.
2. Partnership in such property is permissible.
3. Joint property, no matter how trivial, shall be distributed among its rightful owners provided it does not become useless after dividing it.
4. Tying one’s beard, itself, or by means of something, is unlawful.
5. The meaning of garlanding one’s animal with a bowstring, is that they would put such items around the neck of their camels or horses, with the belief that it will protect against the evil eye, or the like.

37. This Hadîth (similar to no. 36) has also been reported with a different chain from Abû Sâlim Al-Jaishânî from ‘Abdullâh bin ‘Amr, mentioning that, and he (Abû Sâlim) was with him guarding the frontier at a fortress at the gate of Alyûn. (Sahîh)
Abū Dāwūd said: The fortress of Aylūn is in Al-Fustāṭ on a mountain. Abū Dāwūd said: He (Shaibān) is Shaibān bin Umayyah, his Kunyah is Abū Hudhaifah.

38. Abū Az-Zubair reported that he heard Jabir bin ‘Abdullāh saying: “The Messenger of Allāh prohibited us from wiping ourselves with bones or (animal) dung.” (Sahih)

39. ‘Abdullāh bin Mas‘ūd reported that a delegation from the jinn came to the Prophet, and told him: “O Muhammad! Prohibit your nation from cleansing themselves with bones, or animal dung, or burnt wood, for Allāh, the Mighty and Sublime, made sustenance for us in these things.” So the Prophet forbade them from these materials. (Hasan)

Chapter 21. Cleansing Oneself With Stones

40. ‘Aishah reported that the Messenger of Allāh said: “If one of you goes to the toilet (Al-Ghā’īt), then let him take three stones to cleanse himself with, for they will be sufficient for him.” (Hasan)
41. Khuzaimah bin Thãbit reports that the Prophet ﷺ was asked about cleansing oneself (after relieving oneself). He replied: “(He should do so) with three stones, (making sure) that there is no animal dung among them.” *(Da’if)*

42. ‘Aishah reported that the Messenger of Allah ﷺ urinated, and ‘Umar stood behind him with a container of water. The Prophet asked him: “What is this, O ‘Umar?” He said: “This is water that you can wash yourself with.” He replied: “I have not been commanded to wash myself with water every time I urinate. And if I

1 Meaning, to seek to attain innocence, or to be absolved of guilt, by *Istinjã’* or cleansing oneself after urinating. And the context here is related to the removal of urine, so as not to fall into the description of the one punished in the grave in *Hadith* number 20.
were to do so, then it would be Sunnah.” (Da’if)

Comments:
The Hadith has a weak chain of narration. Performing ablution and keeping oneself in a state of ritual purity all the time is recommended, but it is not obligatory.

Chapter 23. Cleansing With Water After Relieving Oneself

43. Anas bin Malik narrated: “The Prophet entered a garden, and he had with him a lad who was the youngest person amongst us. The lad had with him a container of water which he placed next to a lote tree. The Prophet relieved himself, and came out to us after he had cleansed himself with the water.” (Sahih)

44. Abu Hurairah narrated that the Prophet said: “The Verse: ‘In it are men that love to purify themselves...’ was revealed concerning the people of Qubā’.” He (Abu Hurairah) said: “They used to purify themselves with water. So this Verse was revealed concerning them.” (Hasan)

\[1\] At-Tawbah 9:108.
The Book of Purification

Comments:

Using water to cleanse oneself of impurities after relieving oneself is recommended, while stones or the like will suffice.

Chapter 24. A Man Should Rub His Hands On The Ground After He Has Performed Istinjâ'

45. Abû Hurairah narrated: “When the Prophet would go to the area in which he would relieve himself, I would bring him water in a pot, or (sometimes) a leather container, for Istinjâ’ [Abû Dâwud said: In Wâki’s narration:] Then he would wipe his hand on the ground. Then I would bring him another container for Wudū’.”

(Hasan)

Abû Dâwud said: The narration of Aswad bin Amîr is more complete.[1]

Comments:

It is recommended to rub one’s hand on earth after relieving oneself. This ensures greater purity and removes any bad odor. In places where clean earth is not available, as in cities, soap is a good substitute.

Chapter 25. The Siwâk

46. Abû Hurairah narrated (that

[1] Meaning than the version of Wâki’ — of which he cited part in the midst of this narration.
the Prophet ﷺ said): “Were it not for the fact that I did not wish to cause hardship to the believers, I would have commanded them to delay the ‘Ishā’ prayer, and to use the Siwāk for every prayer.”

(Sahih)

Comments:
1. The Messenger of Allāh ﷺ did not order the use of Siwāk for every prayer out of kindness to his Ummah, fearing it might become burdensome. Had he done so, it would have been obligatory, since the commandments of Allāh’s Messenger ﷺ are binding.
2. Though it is better to delay the ‘Ishā’ prayer, when it is difficult for the people to congregate later, then their congregating at its earlier time is better.

47. Abū Salamah bin ‘Abdur-Rahmān said that Zaid bin Khālid Al-Juhānī said: “I heard the Messenger of Allāh ﷺ say: ‘Were it not that I feared to make matters burdensome for my nation, I would have commanded them the use of Siwāk at (the time) of every prayer.’”

Then Abū Salamah said: “So I would see Zaid sit in the Masjid with his Siwāk (behind) his ear in the same place that a scribe places his pen. Every time he would stand up to pray, he would use the Siwāk.” (Hasan)

48. It was reported from Muḥammad bin Ishāq, from Muḥammad bin Yahyā bin Habban, that he asked ‘Abdullāh bin...
'Abdullãh bin 'Umar: “Can you inform me why ('Abdullãh) Ibn 'Umar used to perform Wuçlü' for every single prayer, (regardless of) whether he was in a state of purity or not?” He replied: “Asmã' bint Zaid bin Al-Khattãb narrated to me that 'Abdullãh bin Ḥanzalah bin Abî 'Āmir narrated to her, that the Messenger of Allah was commanded to perform Wuçlü’ for every single prayer, regardless of whether he was in a state of purity or not. However, when that became difficult for him, he was (instead) commanded to use the Siwak at every prayer. So Ibn 'Umar used to believe that he had the energy (to perform Wuçlü’), therefore he would never leave performing Wuçlü’ before every prayer.” (Hasan)

Abû Dâwud said: Ibrâhim bin Sa’d narrated it on the authority of Muhammad bin Isbaq, from Ubaidulläh bin ‘Abdullãh (instead of 'Abdullãh bin 'Abdullãh).

Chapter 26. How To Use The Siwak

49. Abû Burdah narrated from his father,[1] Musad-dad (in his version) said: “We came to the

Comments:
Renewing Wuçlü’ for every prayer is recommended, but not required.

[1] His father is Abû Mûsã Al-'Ash'ari, and Musad-dad and Sulaimân are both Shaikhs of the author, he narrated it from the two of them, and has mentioned the variation in wording they reported for Abû Mûsã’s Hadith.
Messenger of Allāh ﷺ, asking him to provide us with riding animals (for Jihad). I saw him using the Siwāk upon his tongue.” Sulaimān (in his version) said: “I entered upon the Prophet ﷺ while he was using the Siwāk. He had placed the Siwāk upon the tip of his tongue, and he was saying: ‘Eh, Eh,’ making a gagging sound.” (Ṣaḥīḥ)

Abū Dāwūd said: Musad-dād said: “This was a long Ḥadīth which was abridged.”

Chapter 27. On Using Another’s Siwāk

50. ‘Āishah narrated that the Messenger of Allāh ﷺ was using the Siwāk on his teeth, and there were two people sitting with him, one of whom was older than the other. So Revelation came to him regarding the virtue of the Siwāk, and to give it to the elder of the two of them. (Ṣaḥīḥ)

Comments:
We learn from the Ḥadīth that, while distributing a thing among people, the one older in age is to be given precedence over the others provided they are not sitting in a specific order. If they are, preference shall be given to the one sitting on the right, even if he is the youngest of all.
Chapter 28. Washing The Siwak

52. [1] ‘Āishah narrated: “The Prophet of Allah ﷺ would clean his teeth with the Siwak, then he would give me the Siwak in order to wash it. So I would first use it myself, then wash it and return it to him.” (Hasan)

Comments:
‘Āishah’s purpose was to seek blessing from the saliva of the Messenger of Allah ﷺ, an act already sanctioned by Allah’s Messenger himself. Note that blessings should be sought from the Messenger of Allah only. This quality is unique to him alone.

Chapter 29. The (Use Of) Siwak Is From The Fitrāh (Natural Acts)

53. ‘Āishah said that the Messenger of Allah ﷺ said: “Ten matters are from the Fitrāh: Paring the mustache; growing the beard; using the Siwak; cleansing the nose (Al-Istinšāq) with water; paring the finger-nails; washing the knuckles (of the finger and their joints); plucking the armpit (hair); shaving the pubic hair; cleansing (Intiqās) with water.” - meaning performing Istinjā’ with water (after relieving oneself).” [2]

Zakariyyā said: “Mus’ab (narrator in the chain) said: ‘I forgot the tenth

[1] See the narration following number 58.
[2] The statement is from Waki’ bin Al-Jarrāh, one of the narrators.
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one, unless it was washing the mouth with water (Al-Madmadah).”’ (Saḥīḥ)

Comments:
The foregoing acts are physical, that is, they are matters relating to the human body. That’s why they are called Al-Fitrāḥ (natural acts).

54. ‘Ammār bin Yāsir narrated that the Messenger of Allāh ﷺ said: “It is part of the Fitrāh to wash the mouth with water (Al-Madmadah), and to cleanse the nose with water (Al-Istinshāq)…” and he mentioned similarly (as no. 53), except that he did not mention the growing of the beard, and added: “...and circumcision,” and he said: “…and sprinkling (water)”;[1] and he did not mention “cleansing (Intiqās) with water — meaning performing Istinjā’.” (Da‘if)

Abū Dāwud said: Similar has been related from Ibn ‘Abbās, who said: “Five matters (of the Fitrāh) concern the head...” and he mentioned in this narration parting (the hair from the middle), and did not mention growing the beard.

Abū Dāwud said: Similar to Hammād’s narration (no. 54) has been related from Taqī bin Ḥabīb and Mujāhid, and from Bakr bin ‘Abdullāh Al-Muzānī, as their saying,[2] and they did not

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[1] Al-Intidāh which the majority consider to refer to sprinkling water on the private area after Wudū’. See chapter 64.

mention: “growing the beard.”
In the narration of Muhammad bin 'Abdullāh bin Abī Mariam, from Abū Salamah, from Abū Hurairah from the Prophet ﷺ, it contains: “growing the beard.”
And, similar to it has been related from Ibrāhim An-Nakha'i, and he mentioned growing the beard and circumcision.

Chapter 30. Using The Siwāk
When Praying The (Voluntary) Night Prayer

55. Hudhaifah narrated:
“Whenever the Messenger of Allah ﷺ would stand up at night (to pray), he would brush his mouth with the Siwāk.” (Ṣaḥīḥ)

56. ‘Aishah narrated that (they used to prepare) the water for the Prophet’s Wudu’, and (would also prepare) his Siwāk, so that when he woke up at night (after) relieving himself, he would use the Siwāk. (Hasan)
57. ‘Aishah narrated that the Prophet would never arise from his sleep, whether it was day or night, except that he would use the Siwāk before he performed Wudu’. (Da‘if)

58. Ibn ‘Abbās said: “Once, I spent the night at the Prophet’s house. When he woke up from his sleep, his water (for purification) was brought to him, then he took his Siwāk and brushed with it. He then recited this Verse: ‘Verily, in the creation of the heavens and earth, and the altering of the night and day, there are signs for men of understanding...’, until he almost finished the Sūrah,[1] or, he finished it. He then performed Wudu’, and went to his prayer place, and prayed two Rak‘ah. He then returned to his bed and slept for as long as Allah willed, then he woke up again and repeated the same acts. Then he returned to his bed and slept, then he woke up again and repeated the same acts. Every time, he would use the Siwāk and pray two Rak‘ah. Then he prayed the Witr prayer.

Abū Dāwūd said: Ibn Fuḍail reported it from Ḥusain, who said: “…he used the Siwāk, and performed the Wudu’ while reciting: ‘Verily, in the creation of the heavens and earth...’ until he finished the Sūrah.” (Ṣaḥīh)

Comments:

It is quite clear from this Hadith that the Messenger of Allâh paid great importance to Siwâk since he used it each time he woke up.

51. [1] Shuraih asked 'Āishah: "What would the Messenger of Allâh do as soon as he entered the house?" She replied: "(He would use) the Siwâk." (Sahih)

Chapter 31. The Obligatory Status Of Wudū'

59. Abū Al-Malīh reported on the authority of his father who said that the Prophet said: "Allâh does not accept charity from Ghulūl, nor does He accept prayer without purification." (Sahih)

Comments:

1. Charity given from unlawfully earned wealth; via cheating, theft, robbery, bribery, and extortion, etc., are not accepted by Allâh.
2. Purification is a condition for the acceptance of Salât. In case water cannot be used, Tayammum will substitute, as follows.
3. Ghulūl means that which is treacherously acquired; and specifically it means taking from the spoils of war before they are divided among the soldiers by the leader.

[1] Some of the manuscripts contain this narration, others do not. Some of them placed it after number 50, others placed it here. We numbered it in the translation as it appears in the edition published by Darussalam. It has been given the number 51 because some versions have it there, and has been placed here since other versions placed it here.
60. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “Allāh — the Exalted, Majestic is His mention — does not accept the prayer of one of you, when he commits Hadath until he performs Wudu’.” (Ṣaḥīḥ)

61. ‘Āli bin Abī Ṭālib, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “The key to prayer is purification, and its sacredness (begins) with the Takbīr, and its release is the Taslim.” (Ḥasan)

Comments:
If one breaks Wudu’ in the course of Ṣalāt, one shall leave the prayer and perform Wudu’ all over again.

Chapter 32. The Permissibility Of A Person Renewing His Wudu’ Without Having Broken It

62. Abū Ghūṭāf Al-Hudhali stated: “I was with Ibn ‘Umar, when the call for Zuhr was heard. He performed Wudu’, and prayed. Then, when the call for ‘Asr was

[1] Referring to whatever invaildates Wudu’.
heard, he performed Wūḍūʾ (again). I asked him (concerning this), so he replied: ‘The Messenger of Allāh  said: “Whoever performs Wūḍūʾ while he is in a state of purity, Allāh will write ten good merits for him.”’ (Daʿūf)

Aḥū Dāwūd said: This is the narration of Musad-dād, and it is more complete.¹

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Chapter 33. What Impurifies Water

63. Ibn ‘Umar narrated that the Prophet  was asked about water, and the animals that drink from it, the domesticated and the predators. So the Prophet  replied: “If the water is two Qullah, it will not become impure.” (Ṣaḥḥāh)

Aḥū Dāwūd said: This is the wording of Al-ʿAlāʾ. ‘Uthmān and Al-Ḥasan bin ‘Alī said: “From Muḥammad bin ‘Abbād bin Jaʿfar.”² Abu Dāwūd said: And this is what is correct.

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¹ Meaning, more complete than the others the author has narrated chains from for this narration at this location.

² Since Al-ʿAlāʾ narrated it: “From Muḥammad bin Jaʿfar bin Az-Zubair.”
64. Ibn 'Umar narrated that the Messenger of Allah ﷺ was asked concerning (the purity) of water that is found in the wilderness...and he mentioned it (similar to no. 63), in meaning. (Ṣahīh)

65. Ibn 'Umar narrated that the Messenger of Allah ﷺ said: "If the water is two Qullah, then it will not become impure." (Hasan)

Abū Dāwūd said: Ḥāmmād bin Zaid narrated this in a Mawqūf form from 'Āṣim.\[1\]

Comments:

1. A Qullah refers to a large container. It is said that two Qullahs is equal to about 210 liters of water.

2. "If the water is two Qullahs, then it will not become impure," means if filth falls into that much water, the water does not become impure provided its color, taste and smell have not been altered by the filth. If any filth is visible to the eye, it should be removed, and the water may be used.

[1] That is, as a statement of Ibn 'Umar, rather than the Prophet ﷺ, while this version is narrated by Ḥāmmād bin Salamah, and as a narration of Ibn 'Umar, attributed to the Prophet ﷺ.
Chapter 34. What Has Been Narrated Concerning The Well Of Buḍā'ah

66. Abū Sa'eed Al-Khudri narrated that the Messenger of Allāh ﷺ was asked: “Should we perform the Wudū’ from the well of Buḍā'ah while it is a well that menstruation rags, and dog carcasses, and filth, are thrown in?”[1] The Messenger of Allāh ﷺ replied: “Water is pure, and nothing impurifies it.” (Hasan)

67. Abū Sa'eed Al-Khudri narrated that he heard someone say to the Messenger of Allāh ﷺ: “Water is drawn out for you from the well of Buḍā'ah, while it is a well in which dog carcasses, menstruation rags, and filth are thrown.” So the Messenger of Allāh ﷺ replied: “Indeed, water is pure, and nothing impurifies it.” (Hasan)

Abū Dāwūd said: “I heard Qutaibah bin Sa’eed say that he asked the care-taker of the well of Buḍā'ah how deep it was. He replied: ‘The highest level it

[1] Meaning that items such as these were discarded near it, and some of its source water may have encountered them, not that they were actually thrown into the well.
reached is below the belly (i.e., if a person stands in it).’ He (Qutaibah) asked: ‘And its lowest level?’ He replied: ‘Below the ‘Awrah (the knees).’”

Abū Dāwūd added: And I too estimated the well of Budā‘ah with my Rida’ (upper wrap). I stretched it out over (the well), then measured it with my forearm, and found that its width was six forearm-lengths. And I asked the person who opened the door of the garden and let me in: “Has its foundation changed from what it originally was?” He replied: “No.” And I saw water inside it that was discolored.

**Comments:**

The Budā‘ah Well was located in a low-lying area. Strong winds and storm rainwater would sweep filthy things away or blow them over into the well. Filthy things were not deliberately cast into the well.

**Chapter 35. Water Does Not Become Junub (Impure)**

68. Ibn Abbās stated: “A wife of the Prophet ﷺ performed Ghusl using (water in) a bowl. The Prophet ﷺ came to perform Wudū’ from it, or, Ghusl. She said: ‘O Messenger of Allah! I was Junub (sexually impure).’ The Messenger of Allah ﷺ replied: ‘Water does not become Junub (sexually impure).’” (Da‘īf)
Comments:
1. Unused water in a vessel used by a sexual impure person, to purify himself with, remains pure.
2. As for the Hadith forbidding men to use water left over by women and vice versa, using such water is considered disliked. It may be said that it is better not to use such water. (See Hadith no. 81)

Chapter 36. Urinating In Standing Water

69. Abū Hurairah narrated that the Prophet said: “Let none of you urinate in standing water, then perform Ghusl from it.” (Sahih)

70. Abū Hurairah narrated that the Messenger of Allah said: “Let none of you urinate in standing water, and do not bathe in it due to sexual impurity.” (Hasan)

Comments: It is not permissible to urinate in any still body of water that would be used for drinking or purification.

Chapter 37. Wudu’ From The Water Left (In A Container) After A Dog Has Drunk From It

71. Abū Hurairah narrated that the Prophet said: “The purification of a container from which a dog
has licked, is that it should be washed seven times, the first of them with earth.” (Sahih)

Abū Dāwud said: Similar has been narrated from Ayyūb and Ḥabīb bin Ash-Shāhīd, from Muḥammad.

Comments:
Most scholars consider such narrations to indicate that the dog’s saliva is impure.

72. In another version, some narrators reported a narration similar in meaning (to no. 71) from Abū Hurairah, without narrating it in a Marfu’ form[11] with the addition: “...and if a cat licks (from a container), then it is washed only once.” (Sahih)

Abū Dāwud said: Similar has been narrated from Ayyūb and Ḥabīb bin Ash-Shāhīd, from Muḥammad.

73. Abū Hurairah narrated that the Prophet of Allāh ﷺ said: “If a dog licks from a container, then wash it seven times, the seventh of them being with earth.” (Sahih)

Abū Dāwud said (that some narrators) narrated it from Abū Hurairah without mentioning the earth.

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The contents of a vessel licked by a dog shall be cast away, the vessel washed seven or eight times over, and scrubbed with soil once, in order to make it pure.

74. Ibn Mughaffal narrated that the Messenger of Allah had initially ordered that all dogs be killed, then he said: “What have they (the people) got to do with them (the dogs)?” So he granted them (permission to keep) hunting dogs, and sheep dogs. He also said: “If a dog licks from a container, then wash it seven times, then rub it with earth on the eighth.” (Sahih)

Abū Dāwūd said: And this is the wording of Ibn Mughaffal.

Comments:
1. The rule to kill all dogs has been abrogated.
2. Dogs may be kept for hunting, as well as guarding farmland and livestock.

Chapter 38. The Water Left By A Cat

75. Humaidah bint ‘Ubaid bin Rifā‘ah reported that Kabshah bint Ka‘b bin Mālik — who was the wife of Ibn Abī Qatādah — once poured water for Ibn Abī Qatādah for his ablution. A cat came and drank from it, so Ibn Abī Qatādah tilted the container for it (so that it could drink with ease). Kabshah
said: “He saw me looking at him (in amazement), so he said: ‘Are you amazed, O niece?’ I said: ‘Yes.’ He said: ‘The Messenger of Allah ﷺ said: “They are not impure; they are constantly around you (domesticated), both the males and females.’” (Sahih)

Comments:
The father-in-law is a Mahran. A woman needs not to observe Hijab before him. He also has a right over her to be served.

67. Dawud bin Salih bin Dinâr At-Tammâr narrated that his mother was sent by her Mawla to ‘Aishah with some Harisah. She found her (‘Aishah) praying, but she (‘Aishah) motioned to her to put it down. A cat came and ate from it. When she finished, she ate from the same place that the cat had eaten from, and said: “The Messenger of Allâh ﷺ said: ‘They are not impure; they are constantly around you.’ And I saw the Messenger of Allâh ﷺ perform Wudû’ from the remains of (water left over) by it.” (Da’if)

Harisah; a dish made with the flour of wheat or barley or other grains, sometimes meat is also included.
Chapter 39. *Wudū’* From The Water Left By A Woman

77. ‘Aishah said: “I used to perform *Ghusl* with the Messenger of Allah ﷺ from one container, and we were both in a state of sexual impurity.” (Sahih)

Comments:
1. There is no legal restriction on husband and wife bathing together.
2. ‘Aishah and the Messenger of Allah ﷺ took water by turns, and since each of them were in a state of impurity until the completion of the *Ghusl*, then the water they were using was “used” and it was being used by one in a state of impurity. This shows that it is permissible to use the left-over water, regardless of whether it was used by a man or a woman.

78. Umm Šubayyah Al-Juhaniyyah said: “My hand and the hand of the Messenger of Allah ﷺ would alternate while we were performing *Wudū’* from one container.” (Hasan)

Comments:
It is said that Umm Šubayyah’s name was Khawlah bint Qais, and that this could have occurred before women were ordered to observe *Hijab*, after which, such practice was restricted to husband and wife, or women and their blood relatives among males only.

79. Ibn ‘Umar said: “During the time of the Messenger of Allah ﷺ, the men and women would all
perform *Wudū’* from one container.” (*Sahih*)

80. Ibn ‘Umar said: “During the time of the Messenger of Allāh ﷺ, the men and women would perform *Wudū’* from one container; all of us would be putting our hands in it.” (*Sahih*)

Chapter 40. The Prohibition Of That

81. Ḥumaid Al-Himyari said: “I met a person who had accompanied the Prophet ﷺ for four years, just like Abū Hurairah had accompanied him. He told me: ‘The Messenger of Allāh ﷺ prohibited a woman from performing *Ghusl* with (the water) left over by a man, or a man performing *Ghusl* from (the water) left over by a woman.’”

Musad-dad (one of the narrators) added: “...but they should scoop it out simultaneously.” (*Sahih*)
82. Al-Ḥakam bin ‘Amr Al-Aqra’ reported that the Prophet forbade a man from performing Wudū’ from (the water for) purification left over by a woman. (Hasan)

Chapter 41. Wudū’ With Sea-Water

83. Abū Hurairah said: “A man asked the Messenger of Allāh ‘O Messenger of Allāh! We ride the oceans, and carry with us a small amount of (fresh) water. If we were to perform Wudū’ with it, we will become thirsty. Can we perform Wudū’ with sea-water?’ So the Messenger of Allāh replied: ‘Its water is pure, and its dead are lawful (as food).’” (Sahih)

Comments:

Ocean, sea, river, and stream water is pure as well as purifying. It is permissible to use it for drinking, bathing and washing. Any apparent filth found in it should be avoided.
Chapter 42. "Wudū’ Using An-Nabidh"[1]

84. It was narrated from Abū Zaid, from ‘Abdullāh bin Mas‘ūd that the Prophet ﷺ asked him on the ‘Night of the Jinn’: “What is inside your ḍāwah?”[2] He replied: “Nabidh.” The Prophet ﷺ said, “Wholesome dates, and pure water.” (Da‘īf)

(One of the narrators) Sulaimān bin Dāwūd said: “From Abū Zaid, or Zaid’ - this is how Sharīk said it.” And Hannād (another of those who narrated it) did not mention: “on the ‘Night of the Jinn’.” (Da‘īf)

Tafsīr: [Ibn Sīnā] A ḍāwah [of dates].

85. ‘Alqamah said: “I asked ‘Abdullāh bin Mas‘ūd: ‘Who among you was with the Messenger of Allāh ﷺ on the ‘Night of the Jinn’?’ He replied: ‘None of us were with him.’” (Sahīh)

86. Ibn Juraij reported that ‘Atā’ (bin Abī Rabāḥ) used to dislike performing Wudū’ with milk or Nabidh, and he said, “Tayammum

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[1] A type of drink made by soaking fruits — usually dates — in water. If the drink is left for long, it ferments and becomes wine, prior to that, it is not unlawful for consumption.

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is more preferred to me than that.”

\(\text{(Sahih)}\)

Comments:
In case water is mixed with another thing, it still remains pure, provided the mixture does not change into something other than water like soup, broth, drink mix or the like. If it does, it is no longer water and performing \textit{Wudū} or \textit{Ghusl} with it is not valid.

87. Abū Khaldāh said: “I asked Abū Al-‘Āliyah about a person who became sexually impure: ‘If he had \textit{Nabdīh} and did not have any water, should he perform \textit{Ghusl} with it?’ He replied: ‘No.”’ \(\text{(Sahih)}\)

Chapter 43. Should A Person Offer \textit{Ṣalāt} When He Feels The Urge To Relieve Himself

88. ‘Abdullāh bin Arqam reported that he left for \textit{Hajj} or \textit{‘Umrah} with a group of people whom he used to lead in prayer. One day, the \textit{Iqāmah} for prayer was called — for the \textit{Subh} (\textit{Fajr}) prayer — then he said: “One of you should lead,” and went to relieve himself, (saying): “I heard the Messenger of Allāh \textit{say}: ‘If one of you wants to relieve himself, and the \textit{Iqāmah} is called for prayer, then let him first relieve himself.’” \(\text{(Sahih)}\)

Abū Dāwud said: (Some narrators narrated it with a different chain). And most of them who narrated from Ḥishām said as the narration of Zuhāir (no. 88).
89. ‘Abdullâh bin Muhammad bin Abî Bakr — the brother of ‘Âsim bin Muhammad (meaning, grand-nephew of ‘Aishah) — said: “One day we were with ‘Aishah when her food was brought to her. ‘Âsim stood up to offer Salât, so she said: ‘I heard the Messenger of Allâh ﷺ say: “One should not offer Salât when the food has been served, nor while he is resisting one of the two filthy things.”” (Sahih)

Comments:
Humility and concentration are vital in order for Salât to be accepted by Allâh. Anything that distracts from one’s attention should be avoided. Hunger and the need to relieve oneself are often beyond human control. Therefore, one should first fulfill these needs before entering into Salât.

90. Thawbân narrated that the Messenger of Allâh ﷺ said: “Three things are not permissible for anyone to do: No man should lead a people (in prayer), and then mention himself only during the supplication, for if he does so, then he has betrayed them. And no one should glance inside a house before he asks permission, for if he does...”
so, then (it is as if) he has already entered. And no one should offer Salāt while he is feeling discomfort until he lightens (i.e., relieves) himself.” (Hasan)

91. Abū Hurairah narrated that the Prophet ﷺ said: “It is not permissible for a man who believes in Allāh and the Final Day that he offer Salāt while he is in discomfort until he lightens himself…” he continued with a similar wording, and then said: “And it is not permissible for a man who believes in Allāh and the Final Day that he should lead a people (in prayer) except with their permission, or that he mention himself only during supplication, ignoring them, for if he does so then he has betrayed them.” (Hasan)

Abū Dāwūd said: These are of the traditions of the people of Ash-Shām; no one else shared with them in (narrating) them.

Comments:
Narrations 90 and 91, are weak, according to Ibn Khuzaimah, Ibn Taimiyyah, Ibn Al-Qayyim, Shaikh Al-Albānī, and others. Not performing Salāt while having the urge to relieve oneself, and not leading a group of people in prayer without their permission, are supported by other narrations, but the portion prohibiting the Imam from supplicating for himself only, is not supported by any authentic narrations, and there are many supplications reported from Allāh’s Messenger ﷺ in which he supplicated in the first person singular; see nos. 781 and 880. And he also ordered that in some cases, see no. 983.
Chapter 44. The Amount Of Water That Is Acceptable For Performing Wudu’

92. ‘Aishah narrated that the Prophet would perform Ghusl with a Sa’ (of water), and he would perform Wudu’ with a Mudd. (Sahih)

Abū Dawūd said: (It was also narrated with different wording in this chain.)


93. Jābir narrated that the Prophet would take a bath with a Sa’ (of water), and he would perform Wudu’ with a Mudd. (Sahih)

94. Umm ‘Umārah narrated that the Prophet wanted to perform Wudu’, so a container was brought to him which contained water equal to two-thirds of a Mudd. (Sahih)

[1] Sa’ is a measurement of volume. It is four scoops with the two hands held together.
[2] A Mudd is roughly one-fourth the size of a Sa’.
95. Anas reported that the Prophet would perform Wudu' using a vessel large enough to hold two Rasils,[1] and he would perform Ghusl a Sā'. (Sahih)

Abū Dāwūd said: Shu'bah reported it, he said: “‘Abdullāh bin ‘Abdullāh bin Jabar narrated to me, he said: ‘I heard Anas’ except that he said in it: “he performed Wudū' with a Makāk”[2] and he did not mention two Rasils.

Abū Dāwūd said: And Yahyā bin ‘Ādām reported it from Sharīk, he said: “‘From Ibn Jabr bin ‘Atīk.” He said: And Sufyān reported it from ‘Abdullāh bin ‘Eisā, he said: “Jabr bin ‘Abdullāh narrated to me....”

Abū Dāwūd said: I heard ʻĀhmād bin Ḥanbal say that a Sā' is equivalent to five Rasils.

Abū Dāwūd said: And this is the Sā' of Ibn ʻAbī Dhi‘b,[3] and it is the Sā' of the Prophet ﷺ.

Comments:
The foregoing Ahadīth should not be taken as laying down rules for fixed quantities of water. The purpose is to encourage and exhort, in that this is enough water, while more is used when needed. Water should be consumed as sparingly as possible. Undue use or waste is not permissible.

[1] See the explanation of Imam ʻĀhmād bin Ḥanbal cited in the text.
[2] It is also a measurement of volume, and its meaning is similar.
Chapter 45. Excessiveness In The Water For Ablution

96. Abū Na‘āmah narrated that ‘Abdullāh bin Mughaffal overheard his son say: “O Allah! I ask You to grant me the white palace on the right hand side of Paradise as soon as I enter it.” So he said: “My son, ask Allah for Paradise, and seek His refuge from the Fire, for I heard the Messenger of Allah say: ‘There will be in this nation a group of people who will overstep the bounds in purification, and supplication.’” (Sahīh)

Comments:

We learn from the foregoing Hadith that excessive use of water is not permissible to purify oneself. To avoid falling prey to recurring doubts, it is advisable to spray one’s garment, below the navel (around the area of the sexual organ), with water, after performing Wudū’. See no. 166.

Chapter 46. Regarding Isbāgh (To Complete) Al-Wudū’

97. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh saw some people (performing Wudū’) whose heels were still (dry). He said: “Woe to the heels from the Fire; complete your Wudū’.” (Sahīh)

Comments:

We learn from the foregoing Hadith that excessive use of water is not permissible to purify oneself. To avoid falling prey to recurring doubts, it is advisable to spray one’s garment, below the navel (around the area of the sexual organ), with water, after performing Wudū’. See no. 166.
Comments:

Extreme care should be taken while performing *Wudū'.* No spot should be left dry to escape the mentioned punishment. *Wudū'*, performed hurriedly may leave some spots unwashed, especially the depressions behind ankles.

Chapter 47. Performing *Wudū’* From Brass Containers

98. ‘Āishah narrated that the Messenger of Allāh ﷺ and she would perform *Ghusl* from a basin made of (Shabah) brass. (*Sahih*)

99. A similar narration has been reported (with a different chain) from Hishām bin ‘Urwah, from his father [from ‘Āishah], from the Prophet ﷺ. (*Sahih*)

100. ‘Abdullāh bin Zaid narrated: "The Messenger of Allāh ﷺ came to us, so we brought some water for him in a basin made of brass (*Sufr*) to perform *Wudū’.*" (*Sahih*)

*Shabah*: refers to a metal like brass that resembles the color of gold. Similarly *Sufr* is used for such metals, and its name implies yellowish color than *Shabah*. 
Chapter 49. A Man Putting His Hand In The Container Before Washing It

103. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When one of you wakes up at night, let him not put his hand into the container before washing it.” (Sahih)
the container until he washes it three times, for he does not know where his hand spent the night.”

(Sahih)

104. (In another wording with a different chain,) from Abū Hurairah, may Allāh be pleased with him, from the Prophet ﷺ, he said: “...two or three times.”

(Sahih)

Comments:
The word "night" occurs in the previous Ahādīth. That's because one's hands are more likely to get polluted at nighttime rather than the day. However, the ruling applies to all times, night or day. If one sleeps during the daytime, one should still wash one's hands after awaking, prior to submerging them into the vessel holding water for purification.
Chapter 50. The Manner Of The Prophet’s Wudū’

106. Abān, the freed slave of ‘Uthmān bin ‘Affān, narrated: ‘I saw ‘Uthmān perform Wudū’. He poured water over his hands three times, and washed them. Then he performed Madmūdah, and blew water from his nose, and washed his face three times. He washed his right hand up to the elbow three times, and then the left in the same manner. He then wiped his head. He then washed his right foot three times, and his left foot the same. Then he said: ‘I saw the Messenger of Allāh perform Wudū’ just like this Wudū’ of mine, and say: ‘Whoever performed Wudū’ like this Wudū’ of mine, then prayed two Rak’ahs, not whispering to himself[1] (any matter of this world), Allāh will forgive all of his previous sins.’ (Sahih)

107. (There is another narration) that Humrān said: ‘I saw ‘Uthmān bin ‘Affān perform Wudū’...’ and he mentioned similar to it (no. 106), but he did not mention Al-Madmūdah or Al-Istinşāq, and he said in it: ‘...and he wiped his head three times, and then washed his feet three times, and then said: ‘I saw the Messenger of Allāh perform Wudū’...’

[1] Lā yuhaddithu fihimā.
He also said: “Whoever performed less than this,[1] then it is sufficient for him.” And he did not mention the part about the Salah. *(Hasan)*

**Exegesis:** [Exegesis Hassan] Another in the darqaf: 91, H: 299 من حديث أبي عاصم الضحاك

**108. Ibn Abi Mulaikah was asked about the Wudu’.** He said: “I saw ‘Uthman bin ‘Affan being asked about the Wudu’, so he called for water (to be brought). A small container was brought for him. He poured water from it onto his right hand, then inserted it into the container. He performed Mcalmalah and Istinshaq three times, and washed his face three times. Then he washed his right hand three times, and washed his left hand three times. Then he inserted his hand (into the container) and took some water, with which he wiped his head and ears. He wiped the inside of them (the ears), and the outside, one time. Then he washed his feet. He then said: ‘Where are the people that asked about the Wudu’? This is how I saw the Messenger of Allah perform the Wudu’.” *(Da‘f)*

Abu Dawud said: All the correct Ahadith of ‘Uthman (performing Wudu’) indicate that wiping the head is only once, for they mention that (during) the Wudu’ (he washed) three times, and they said: “...and he

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[1] Meaning the number of times; whoever washed some parts less than three or two times.
wiped his head...’ without mentioning how many times, as they did with the other acts.

109. Abū ‘Alqamah narrated: “‘Uthmān asked for water to be brought for Wūdū’. He used his right hand to pour water on his left, then washed his hands up to the wrists.” He said: “He then performed Madmādah and Istinshaq three times,” and he mentioned (that he performed the acts of) Wūdū three times. Then said: “He wiped his head, then washed his feet, and said: ‘I saw the Messenger of Allāh performing Wūdū’ just as you saw me perform Wūdū...’” and he quoted similar to the Ḥadīth of Az-Zuhrī and completed it.[1] (Ḥasan)

110. Shaqīq bin Abī Salamah narrated: “I saw ‘Uthmān bin ‘Affān wash his forearms[2] three times each, and wipe his head three times, and then say: ‘I saw the Messenger of Allāh do like this.’” (Ḥasan)

Abū Dāwūd said: It was narrated from Wākī, from Isrā’īl,[3] but he only said: “He performed Wūdū three times.’”

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[1] Referring to number 106.
[2] The meaning is (including the hands).
[3] The version cited was reported from him, but by Yahyā bin Ādam instead of Wākī.
Most narrations mention wiping the head once only, and that is enough, and it is also preferred by a number of scholars.

111. ‘Abd Khair narrated: “Once ‘Ali came to us after he had prayed, and asked for water for purification to be brought. We said (to ourselves): ‘Why does he wish to purify himself after he has prayed? (It appears that) he only wishes to teach us.’ So he was brought a container with water in it, and a basin. He poured water from the container onto his right hand, then washed his hands three times. He then performed Madmadah and Istinthār three times. He used the same handful to put water into his mouth and nose. He then washed his face three times, and washed his right hand three times, and his left hand three times. He then inserted his hand into the container, and wiped his head once. Then, he washed his right foot three times, and his left foot three times. He then said: ‘Whoever is pleased to know the Wušū’ of the Messenger of Allah then this is it.’” (Sahih)

112. ‘Abd Khair narrated: “‘Ali prayed Al-Ghadāh (Al-Fajr), then entered Ar-Raḥbah.[1] He called for some water, so a boy brought

him a container of water, and a basin. He took the container with his right hand, and poured water onto his left. He washed his hands three times, then inserted his right hand into the container and performed Madmaddah and Istinshaq three times..." Then he narrated similar to the Hadith of Abû ‘Awânah (no. 111), (adding): "...then he wiped his head; the front of it and the back of it..." then he narrated the remainder of the Hadith similarly. (Sahih)

113. ‘Abd Khair narrated: "I saw ‘Ali being brought a chair, upon which he sat. Then a container of water was brought to him. He washed his hands three times, then performed Madmaddah with the Istinshaq with the same water..." and he mentioned the Hadith (similar to no. 112). (Sahih)

Comments:

According to this Hadith, both rinsing the mouth, and sniffing water into nostrils, may be performed with one handful of water (the same water held in the hollow of the palm).

114. Zirr bin Hubaish stated that he heard ‘Ali being asked about the Wudū’ of the Messenger of Allah. He mentioned the Hadith, and he said: “And he wiped his
head, until it was about to drip, and he washed his feet three times. He then said, ‘This was how the Messenger of Allāh performed Wuḍūʾ,’” (Hasan)

Comments:

This Hadith indicates that he took fresh water into his hands, to wipe his head, wetting them well, but not so much as to let water flow off his head. Taking more water upon the hands to wipe the head is allowed accordingly, but it is not required.

115. ‘Abdur-Rahmān bin Abī Lailā said: “I saw ‘All perform the Wuḍū’, and he washed his face three times, and his forearms three times. He wiped his head once, and then said: ‘This was how the Messenger of Allāh used to perform Wuḍū’.” (Hasan)

116. Abū Hayyah said: “I saw ‘Alī performing Wuḍū...” and he narrated all of the (actions of) Wuḍū as (having been repeated) thrice, then said: “...then he wiped his head, then washed his feet until the ankles. He (meaning, ‘Alī) then said: ‘I wished to show you the purification of the Messenger of Allāh.’” (Ṣaḥīḥ)

[1] Copies of this text differ on the wording here, as do various compilers who narrated it from the same route of transmission. Imam Ahmad narrated it from the same route (1:109; no. 873), but with a shorter chain. His narration makes the meaning clear, solving the disagreements among the commentators, and it has been translated accordingly.
117. ‘Ubaidullāh Al-Khawlānī narrated from Ibn ‘Abbās, who said: "‘Alī — meaning Ibn Abī Ṭālib — visited me after having urinated. He called for water in order to perform ablution, so a bowl with water was placed before him. He said: ‘O Ibn ‘Abbās. Should I not show you how the Messenger of Allāh ﷺ used to perform Wudū?’ I said ‘Yes.’ So he poured water onto his hand and washed it, then inserted his right hand (inside the bowl), and poured water onto his other hand with it. He then washed his hands, and performed Madāmah and Istinthār. He then inserted both hands into the container and took out a handful of water, and splashed it on his face. He then used his thumbs to wash the front part of his ears. He repeated this a second and a third time. He then used his right hand to scoop up some water, which he splashed on his forehead, and allowed the water to drip down his face. Then, he washed his forearms up to the elbows three times. He then wiped his head, and the back of his ears. He then put both his hands (in the container) and took out a handful of water, which he splashed onto his feet while he was wearing sandals.” I (‘Ubaidullāh) said: “While he was
wearing sandals?” He (Ibn ‘Abbâs) replied: “(Yes,) while he was wearing sandals.” I (‘Ubaidullâh) said: “While he was wearing sandals?” He (Ibn ‘Abbâs) replied: “(Yes,) while he was wearing sandals.” I (‘Ubaidullâh) said: “While he was wearing sandals?” He (Ibn ‘Abbâs) replied: “(Yes,) while he was wearing sandals.”

(Hasan)

Abû Dâwûd said: The Hadith of Ibn Juraij from Shaibah resembles the Hadith of ‘All, because Hajjâj bin Muhammed said in it, reporting from Ibn Juraij: “And he wiped his head once.” And Ibn Wahb said in it, reporting from Ibn Juraij: “And he wiped his head three times.”

Comments:

According to this Hadith, ‘All passed water over his face a fourth time, after he had already washed it three times over. Doing so is permissible but three times is better.

118. It was narrated from ‘Amr bin Yahyâ Al-Mâzînî from his father, that he said to ‘Abdullâh bin Zaid bin ‘Âsit — and he was the grandfather of ‘Amr bin Yahyâ — “Can you show me how the Messenger of Allâh Ì performed Wudû?” ‘Abdullâh bin Zaid said: “Yes.” He called for water, and poured it over his hands and washed them. He then performed the Madmâdah and Istinthãr three times, and washed his face three times.

[1] The version of Hajjâj is recorded by An-Nasâ’î no. 95, the version of Ibn Wahb was recorded by Al-Baihaqî (1:63) and others. And his point here is that there are other versions reported describing the Wudû by ‘Allî, and they are similar.
times. He then washed his hands (and forearms) twice up to the elbows, and then wiped his head with his hands, going back and forth (over his head) with them. He started with the front of the head, then (wiped) them over (his head) until his nape, then returned them to where he had started. He then washed his feet. (Sahih)

Comments:
1. It is permissible to wash some limbs three times, and some others two times.
2. Wiping forelocks or wiping some of the hair is not enough. The correct way is to join both hands together and pass them over the head, from the forehead to the nape of the neck at the back of the head, and then to bring them back to the forehead.

119. (There is another chain) from 'Abdullāh bin Zaid bin 'Āsim with this Hadith, and he said: "...He then performed Madmādah and Iṣtinshaq with one palm, doing that three times." Then he mentioned similarly (as no. 118). (Sahih)

120. It was reported from Habban bin Wāsī that his father narrated, that he heard 'Abdullāh bin Zaid bin 'Āsim say that he saw the Messenger of Allāh ﷺ — so he mentioned his Wudū' and said: "He wiped his head with water other than what was left in his hands, and he washed his feet until they were clean." (Sahih)
121. Al-Miqdâm bin Ma‘dikarib Al-Kindi said: “The Messenger of Allah was brought some water to perform Wudū’. He washed his hands three times, then he performed Madmâdah and Istinshâq three times and washed his face three times, then washed his forearms three times each, then wiped his head and ears; the outside of them and the inside of them.” (Hasan)

122. Al-Miqdâm bin Ma‘dikarib said: “I saw the Messenger of Allah perform Wudū’. When he was about to wipe his head, he placed his palms on the front of his head, then wiped them over (his head) until he reached his nape, then he returned them to the place he started from.” (Hasan)

Comments:
There is no Hadith to prove that the neck is wiped separately. According to Ahadith, while wiping over the head, one passes his hands over his head to the nape of the neck. That is the Sunnah of the Prophet.

123. (There is another chain from Al-Miqdâm bin Ma‘dikarib) he said: “And he wiped his ears; the
124. يزیذ بن أبی مالک سیکت: میعییة (بن ابی سفیان) اکنون Wudū’ for the people the way that he saw the Messenger of الله ﷺ perform it. When he was about to wipe) his head, he scooped up some water, and splashed it with his left hand on the middle of his head, until the water was dripping down, or about to drip down. Then he wiped from the front portion (of his head) to the back, and then from the back to the front. (Hasan)

125. (In another narration that is similar to no. 124, the narrator added): “So he performed (the acts of) Wudū’ three times, and washed his feet...” without mentioning the number of times. (Hasan)

126. Ar-Ruba‘ bint Mu‘awwidh bin ‘Afrā’ سیکت: “The Messenger of الله ﷺ used to come to us,” and she narrated (along with other narrations): “He said (to me): ‘Pour water for my Wudū’. And she mentioned the Wudū’ of the Prophet ﷺ. She said in it “...He washed his hands three times, and washed his face three times, and
performed *Madmudah* and *Istinshāq* once, and washed his hands (and forearms) three times, and wiped his head twice. He would start from the back of his head, and then (wipe once again) from the front. He (also wiped) both his ears, outside of them and the inside. And he washed his feet three times."

(Hasan).

Abū Dāwūd said: This is the meaning of the narration of Musad-dad.

**Comments:**

According to this Hadith, the head may be wiped twice.

127. (In another narration that is similar to no. 126, some of the words were different, and one narrator added:) "He performed the *Madmudah* and *Istinshāq* three times." (Hasan)

128. Ar-Rubā‘ī bint Mu‘āwwidh bin ‘Afrā’ narrated that the Messenger of Allāh performed *Wudū‘* in front of her. He wiped his entire head from the crown of his hair; he would wipe every portion (in the direction in) which his hair would descend. He would not disturb the appearance (of his hair). (Da‘īf)
Comments:

This Hadith demonstrates important points related to wiping one’s head when having ample hair.

129. Ar-Rubai bint Mu’awwidh bin ‘Afrã’ said: “I saw the Messenger of Allâh perform Wu’dû’. He wiped the front portion and the back portion of his head, his temples (and sideburns) and his ears, once.” (Da’if)

130. Ar-Rubai bint Mu’awwidh bin ‘Afrã’ said that the Prophet wiped his head with water that was left over in his hands. (Da’if)

131. Ar-Rubai bint Mu’awwidh bin ‘Afrã’ said that the Prophet performed Wu’dû’, and he put his fingers into the inner lobes of his hears. (Hasan)

132. Talhah bin Mu’âsurif narrated from his father, from his grandfather, who said: “I saw the Messenger of Allâh (performing
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133. Ibn 'Abbās narrated that he saw the Messenger of Allāh ﷺ perform Wudū'. He mentioned the Hadith, for all of it (meaning, washed them) three times each, and said: “He wiped his head and ears once.” (Da'īf)

134. It was narrated from Shahr bin Hawshab, from Abū Umāmah, and he mentioned the Wudū' of the Prophet ﷺ and said: “The
Messenger of Allah would wipe the inner corner of his eyes.” And he said: “The two ears are (considered) a part of the head.”

(Hasan)

(Abū Dāwud said:) Sulaimān bin Ḥarb (one of the narrators) said: “It (the last statement) was said by Abū Umāmah, whereas Ḥammād said: “I don’t know whether it (last) is a saying of Abū Umāmah or the Prophet.” — Meaning the part about the ears.

Comments:
The corners of eye-sockets, partly covered by layers of skin, should be rubbed over to prevent them from remaining dry.


135. ‘Amr bin Shu‘aib narrated, from his father, from his grandfather, that a man came to the Prophet and asked: “O Messenger of Allah! How is purification (performed)?” So he called for a container of water, and washed his hands thrice. Then he washed his face thrice, and his forearms thrice. Then he wiped his head, and inserted his index fingers into his ears, while wiping the outside of his ears with his thumbs, and the inside with the index fingers. Then he washed his feet thrice, and said: “This is the Wūdū’. So whoever increases in this, or decreases, has indeed done
wrong and injustice,” or “done injustice and wrong.” *(Hasan)*

Comments:
The Messenger of Allâh (ﷺ) also demonstrated what is practical. This method is more effective than oral instructions.

Chapter 52. Performing [The Actions Of] *Wudū’* Twice

136. Abû Hurairah narrated that the Prophet ﷺ performed (the actions of) *Wudū’* twice. *(Hasan)*

137. ‘Atâ’ bin Yasâr said: “Ibn ‘Abbâs said to us: ‘Would you like me to show you how the Messenger of Allâh ﷺ performed *Wudū’*?’ So he called for a container of water, took a handful of water with his right hand, and performed *Madâdah* and *Istinshâq*. Then he took another handful of water, which he combined with his other hand. He then washed his face. He then took another handful, and washed his right hand (and forearm), then another, and washed his left hand (and forearm). He then took another handful of water, shook his hand (to let the water pour away), and then wiped his head and ears. He then took another handful of
water, and sprinkled some water over his right foot, while (he was wearing) sandals, and wiped it with his hands. He used one hand to wipe over the foot, and one hand to wipe under the sole. He then did the same with the left (foot)."

(Hasan)

**Comments:**

According to this Hadith, he sprinkled water upon his feet and then wiped them over with his hands. Therefore, it does not conflict with other narrations since he rubbed them as is done when washing.

**Chapter 53. Performing [The Actions Of] Wudū’ Once**

138. Ibn ‘Abbās said: “Should I not inform you of the Wudū’ of the Messenger of Allāh ﷺ?” He then (performed the actions of) Wudū’ one time each. (Sahih)

**Chapter 54. Separating Between The Madmadah And Istinšāq**

139. Ṭalḥah narrated, from his father, from his grandfather, who said: “I entered — meaning upon the Prophet ﷺ — while he was performing the Wudū’. Water was dripping down from his face and beard onto his chest. I saw him separate the Madmadah from the Istinšāq.” (Da’if)
According to some scholars, it is permissible to rinse out the mouth and sniff water into the nose with separate handfuls of water, and some of them consider that recommended. But the Ahâdith that mention rinsing the mouth and sniffing water into the nose with one handful of water are stronger with respect to the chains of narration. Allah knows best.

Chapter 51. On Al-Istinthâr
(Blowing Water From The Nose)

140. Abû Hurairah narrated that the Messenger of Allah said:
“When one of you performs Wudû’, let him put some water in his nose, then blow it out.” (Sahîh)

Comments:
Sniffing water into, and then expelling it from the nose is obligatory during Wudû’, according to the order of Allah’s Messenger (SAW).

141. Ibn ‘Abbâs narrated that the Messenger of Allah said:
“Perform Istinthâr two times with potency, or three times.” (Hasan)

142. Laqît bin Sabrah said: “I was a representative for Banû Al-Muntafiq,” or: “a member of the delegation of Banû Al-Muntafiq to the Messenger of Allah. When we arrived to (see) him, he was not

Comments:
[Translation of the comments not provided due to complexity and cultural specificity]
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home, but 'Aishah, the Mother of the Believers, was. So she ordered some *Khazirah*,[1] to be prepared for us, which was then placed in front of us. And we were also given a *Qinā*” and Qutaibah (one of the narrators) did not say “*Qinā*” — and a *Qinā* is a plate of dates — “Then the Messenger of Allah † came to us and said: ‘Have you had anything (to eat),' or ‘has anything been prepared for you?' We said: ‘Yes, O Messenger of Allah.' While we were sitting with him, a shepherd was driving the sheep[2] towards their pen, and he had with him a kid that was bleating. The Prophet † asked him: ‘What was given birth to (by the sheep), O so-and-so?' He replied: ‘A female.' So he said: ‘Then slaughter in its place one sheep.’ He then said (to us): ‘Don’t presume that we are slaughtering it just for you; rather, we have a hundred sheep, and don’t wish to increase (their number). Every time a sheep gives birth, we slaughter in its place another.’ I said: ‘O Messenger of Allah! I have a wife in whose tongue there is something’ — meaning that she speaks in a crude manner. He said: ‘In that case, divorce her.’ I said: ‘O Messenger of Allah! She has good companionship with me, and I have children from her.’ He said: ‘Then command her.’ Meaning advise her.


[1] A type of stew with meat or other than that, and some fine flour is added to it after cooking.

[2] It is not clear as to whether they were sheep or goats, since a number of words are interchangeable for them, therefore it is possible that he was talking about goats rather than sheep.
‘If she has any good in her, she will (listen to you) and do it. And do not hit your wife like one of you beats his slave girls.’ I said: ‘O Messenger of Allah! Inform me about the Wudu.’ He said: ‘Complete the Wudu, and pass your fingers through your fingers and toes, and exaggerate in your Istinshaq, except if you are fasting.’” (Sahih)

143. (There is another chain) from ‘Aṣīm bin Laqīt bin Šabīrah, from his father the representative of Banū Al-Muntafiq, that he came to ‘Aīshah — and he mentioned its meaning — and said: “So we did not have to wait long until we saw the Prophet ﷺ arrive, walking firmly, not dragging his feet on the ground (i.e., walking briskly and vigorously).” In this narration, he mentioned (that ‘Aīshah gave them) ‘Aṣidah instead of Khazīrah. (Sahih)

144. (There is another chain) for this Hadith, he (the Prophet ﷺ) said: “When you perform the Wudu, then perform the Madmaḏah.”

Comments:
1. Bad behavior includes many things, accordingly, having a foul mouth is among those bad traits due to which one is justified for divorcing his wife.

[1] It is flour mixed with cooking fat.
2. In case of such bad behavior, one should advise her, but if she refuses to listen, and insists on behaving like a child, she may be disciplined, providing that such discipline is not severe or abusive.

3. \textit{Wudū’} must be complete, making sure to rub between the fingers and the toes, and sniffing the water into the nose before expelling it, and sniffing it deep into the nose, except when fasting.

**Chapter 56. Parting One’s Fingers Through The Beard**

145. Anas bin Malik narrated that, when the Messenger of Allāh ﷺ performed the \textit{Wudū’}, he would take a handful of water, and splash it under his chin, and then pass his fingers through his beard (wetting it) with (the water). He said, “This is what my Lord, the Mighty and Sublime, commanded me (to do).” (\textit{Da’if})

**Comments:**

For \textit{Wudū’} one passes his fingers through his beard, during \textit{Ghusl} the beard is washed completely.

**Chapter 57. Wiping Over The \textit{Imāmah} (Turban)**

146. Thawbān reported that the Messenger of Allāh ﷺ sent out an expedition, and they were afflicted by cold (weather). When they returned to the Messenger of Allāh ﷺ, he ordered them to wipe over their head-cloths (\textit{Al-‘Aṣā’ib}) and foot-coverings.\footnote{\textit{At-Tasakhîn}; all of what warms the foot, from the root \textit{Sakhun}.} (\textit{Sahih})
147. Anas bin Malik said: “I saw the Prophet perform Wudū’, and he had a Qitri ‘Imāmah on him. He inserted [his hands] from under the ‘Imāmah to wipe the front portion of his head, and he did not undo his ‘Imāmah.” (Da‘īf)

Comments:
Wiping may be performed over an ‘Imāmah; meaning a head wrap, Ghutrah, Khimār, turban, etc. This is an authentic tradition (Sunnah) of the Prophet ﷺ, as is evident from Hadith no. 146 and also from Hadith no. 150 which follows.

Chapter 58. Washing The Feet

148. Al-Mustawrid bin Shaddād reported: “I saw the Messenger of Allah ﷺ whenever he performed Wudū’, rub the toes of his feet with his little finger.” (Hasan)

[1] It is a type of Burd that has some red in it and designs, and they say that its name is derived from the cloth of Qītr in Al-Bahrain.
We learn from this Hadīth that one should pass the little finger through the toes of both feet to make sure that no spot remains dry or unwashed.

Chapter 59. Wiping Over The Khuffs

149. Al-Mughirah bin Shu‘bah said: “While I was with the Messenger of Allāh ﷺ on the Expedition of Tabuk, he sidetracked (away from the main path) before the Fajr prayer, so I walked with him. He made his camel sit down and went to relieve himself. After he returned, I poured (water) from a container onto his hands. He washed his hands, and then his face. He tried to uncover his forearms (by raising his sleeves) but was not able to do so due to the tightness of his sleeves, so he put his arms inside (his garment) and then took them out from under the Jubbah. He then washed them up to the elbows, and wiped his head. He then wiped over his Khuffs, and rode (the camel). We continued riding, and found that the people were already praying; they had put ‘Abdur-Rahmān bin ‘Awf as their Imām. He had (started) the prayer with them as soon as the time for the prayer had begun. We came upon them after ‘Abdur-Rahmān had already led one Rak‘ah of the Fajr prayer. The Messenger of Allāh ﷺ came and stood in line

[1] A type of robe or cloak.
[2] The word in this version is Tawadda’, while it is translated according to most versions.
with the Muslims. He prayed the second *Rak‘ah* behind ‘Abdur-Rahmān bin ‘Awf. When ‘Abdur-Rahmān said the *Taslīm*, the Prophet ﷺ stood up (to complete) the prayer. At this, the Muslims became alarmed, and started repeating the *Tasbih*, since they had started praying before the Prophet ﷺ. When the Messenger of Allah ﷺ said the *Taslīm*, he told them: ‘You have done correctly,’ or, ‘You have done well.’” *(Sahih)*

**Comments:**
1. A person of higher rank or virtue may pray behind one of lower rank or virtue.
2. This narration indicates the virtue of ‘Abdur-Rahmān bin ‘Awf, in that the Companions chose him to lead them in prayer, and that the Messenger of Allah ﷺ also prayed behind him.

150. Al-Mughirah bin Shu‘bah narrated that the Messenger of Allah ﷺ performed *Wudū‘*, and wiped over his forehead — and he mentioned — over the *‘Imāmah*.

(In one of the chains) he said: “The Prophet of Allah ﷺ would perform *Wudū‘* and wipe over his *Khuffs*, his forehead, and his *‘Imāmah.“*(Sahih)*

تخريج: وأخرجه مسلم, الطهارة, باب تقديم الجماعة من يصلى بهم إذا تأخر الإمام . . .

الله ﷺ قال لهم: ‘قد أصَبَّتمْ’ أو ‘قد أَحْسَسْتُمْ’. 

Comments:
1. A person of higher rank or virtue may pray behind one of lower rank or virtue.
2. This narration indicates the virtue of ‘Abdur-Rahmān bin ‘Awf, in that the Companions chose him to lead them in prayer, and that the Messenger of Allah ﷺ also prayed behind him.

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Comments:
1. A person of higher rank or virtue may pray behind one of lower rank or virtue.
2. This narration indicates the virtue of ‘Abdur-Rahmān bin ‘Awf, in that the Companions chose him to lead them in prayer, and that the Messenger of Allah ﷺ also prayed behind him.
Comments:

We know from several authentic narrations that the Messenger of Allâh ﷺ used to wipe over his head or ‘Imâmah only, or his head and ‘Imâmah together. (‘Awn Al-Ma’bûd).

151. Al-Mughîrah bin Shu’bâh narrated: “We were with the Messenger of Allâh ﷺ, in a caravan. I had a container (of water) with me. The Prophet ﷺ went to relieve himself, and when he returned I went to him with the container and poured water for him. He washed his hands and face, and then tried to take his forearms out, while he was wearing a woolen Jubbâh (made in) Rome which had tight sleeves, so he took them out from under the Jubbâh. I bent down to his Khuffs in order to take them off, but he said: ‘Leave the Khuffs on, for I put my two feet in them while they were both pure,’ and he wiped over them.” (Sahîh)

(‘Eisâ bin Yûnus — one of the narrators) said: “My father said: ‘Ash-Shâbi said: ‘Urwah testified before me (in narrating it) from his father, and his father testified about it from the Messenger of Allâh ﷺ.”’[1]

Comments:

1. It is permissible to wear clothing made by non-Muslims, provided that it does not violate any religious regulations, and it is not viewed as unique to a particular non-Muslim culture.

2. It is permissible to wipe over Khuffs provided one has already completed

[1] This is an endorsement for the chain, that came after the narration, since they are all the narrators of it; ‘Urwah bin Al-Mughîrah bin Shu’bâh, who narrated it from his father Al-Mughîrah bin Shu’bâh.
Wudu’ or Ghusl prior to putting the two feet into them. The same applies to socks.

152. Al-Mughirah bin Shu‘bah narrated: “The Messenger of Allāh ﷺ trailed behind (the caravan)...” and he mentioned this story, until he said: “When we returned to the people, ‘Abdur-Rahmān bin ‘Awf was leading them in the morning (Fajr) prayer. When he saw the Prophet ﷺ, he started to retreat, but the Prophet ﷺ motioned to him to continue. He said: “So the Prophet ﷺ and I prayed one Rak‘ah behind him. After he said the Taslim, the Prophet ﷺ stood up to complete the Rak‘ah that he had missed, and he did not add anything to that.” (Da‘f)

Abū Dāwud said: Abū Sa‘eed Al-Khudrī, Ibn Az-Zubair, and Ibn ‘Umar all say that whoever catches an odd number (of Rak‘ahs) of the prayer, he should perform the prostration of forgetfulness.

Comments:

Based upon this, and other Ahādīth, the majority of the scholars hold the view that only the missed Rak‘ah or Rak‘at are to be performed, and that no prostration of forgetfulness is to be performed in this case. See nos. 1008-1039.

As for his saying: “Abū Sa‘eed Al-Khudrī, Ibn Az-Zubair, and Ibn ‘Umar all say that whoever catches an odd number (of Rak‘ahs) of the prayer, he should perform the prostration of forgetfulness.” This was recorded by ‘Abdur-Razzāq in his Musanaf, and Al-Mundhīrī in Al-Awsat from Ishāq bin Ibrāhīm from ‘Abdur-Razzāq, similarly, there are a number of routes of transmission from Ibn ‘Umar for that. In any case, the majority hold the view as stated previously.
153. It was reported from Shu'bah, from Abū Bakr, meaning Ibn Ḥaṣṣ Ibn ‘Umar bin Sa’d, that Abū ‘Abdullāh heard from Abū ‘Abdur-Rahmān: That he was present when ‘Abdur-Rahmān bin ‘Awf asked Bilāl about the Prophet’s Ṣaḥīḥ Wudū’. He said: “The Prophet would relieve himself, then I would bring him some water and he would perform Wudū’, and wipe over his ‘Imāmah and his Mūqṣ.’”[1] (Ṣaḥīḥ)

Abū Dawūd said: And he is Abū ‘Abdullāh the freed slave of Banū Tamūm Ibn Murrah.

154. It was reported from Abū Zur‘ah bin ‘Amr bin Jarīr that Jarīr urinated, then performed Wudū’ and wiped over his Khuffs. He said, “What prevents me from wiping (over them) while I have seen the Messenger of Allāh wipe?” They said: “This was only (allowed) before the revelation of (Sūrat) Al-Mā‘idah.” He replied: “I did not accept Islam until after Al-Mā‘idah was revealed.” (Ṣaḥīḥ)

155. Ibn Buraidah reported from his father that An-Najāshī gave the Messenger of Allāh Ṣaḥīḥ a gift of a pair of plain, black Khuffs. So he wore them, then performed Wudū’

[1] Mūq is a certain type of Khuff or leather sock, whose description they differ over.
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and wiped over them. (Sahih)
Abū Dāwūd said: This narration was narrated by the people of Al- Başrah only.

عَبْدُ اللهِ، عَنْ أَبِي بَرِيَّة، عَنْ أَبِي: أَنَّ النَّجَاحِيَّيْنَ أُهْدِي إِلَى رَسُولِ اللَّهِ ﷺ خَحْفِينَ أَشْوَاحَيْنَ سَادِجِينَ، فَلَبِسُهَا لَمْ تَمْ تَوْسُعًا وَمَسَّهَا عَلَيْهَا. قَالَ: مَسَّهَا عَنْ ذَلِكَ بِنِصْلِهِ. قَالَ أَبُو دَاوُدَ: هَذَا يَمَّا نَفَرَدَهُ ﷺ أَهْلُ الْبَيْضَةَ.


156. Al-Mughîrah bin Shu‘bah said that the Messenger of Allah ﷺ wiped over his Khuffs. I asked him: "O Messenger of Allah! Have you forgotten (to wash the feet)"? He said: "Rather, you have forgotten! This is what my Lord, Exalted and Magnificent, commanded me to do." (Da’îf)

_comments:

This version, mentioning the command, is weak, while similar narrations, without mentioning the command, have been recorded from Al-Mughîrah by Al-Bukhârî, Muslim, and others, and some of them have preceded, and appear later.

Chapter 60. The Period (Allowed) For Wiping

157. Khuzaimah bin Thâbit reported that the Prophet ﷺ said: "The wiping over Khuffs is allowed for the traveler; (for a period of) three days, and for the resident; a day and a night." (Sahih)
Abū Dāwūd said: Mansūr bin Al-Mu'tamir narrated it from Ibrāhīm At-Tāimi with this chain, and said in it: “Had we asked him for a (concession of a) longer period, he would have increased (the period) for us.”

158. Ubayy bin 'Imārah — and he was a Companion who had prayed with the Messenger of Allāh facing both Qiblāh — narrated that he said: “O Messenger of Allāh! Can I wipe over Khuffs?” He (the Messenger) said: “Yes.” I said: “One day?” He said: “One day.” I said: “Two days?” He said: “Two days.” I said: “Three?” He said: “Yes, and as (long) as you wish.”

(Da'īf)

Abū Dāwūd said it was reported (with a different chain) from Ubayy bin 'Imārah, and he said in it: “Until he reached seven days, after which the Messenger of Allāh said: ‘Yes, and as (long) as you wish.’”

Abū Dāwūd said: This has been narrated with contradictions in it, and its chain is not strong. Ibn Abū Mariam and Yahyā bin Ishaq As-Sailahīnī reported it from Yahyā bin Ayyūb, and his chain has been disagreed over.[1]

[1] That is, no. 158 and what follows it. All of this refers to the narration of Yahyā bin Ayyūb Al-Misrī, and he narrated it to others with different chains. The narration of Yahyā bin Ishaq As-Sailahīnī from Yahyā bin Ayyūb is recorded by Ibn Abī Shaibah, At-Tabarānī in Al-Kabīr, and others. They differ over the correct spelling of As-Sailahīnī,
Comments:

Wiping over the footwear, in case of a resident, is for one day and one night and, in the case of a traveler, for three days and three nights.

Chapter 61. Wiping Over The Socks

159. Al-Mughirah bin Shu'bah narrated that the Messenger of Allah ﷺ performed Wudu' and wiped over the socks (Jawrabain) and the sandals. (Da'if)¹

Abū Dāwūd said: ‘Abdur-Rahmān bin Mahdī would not narrate this Hadith, since what is well-known from Al-Mughirah bin Shu'bah is that the Prophet ﷺ wiped over the Khuffs.

Abū Dāwūd said: And this has also been related from Abū Mūsā Al-Asha'rī from the Prophet ﷺ; that he would wipe over the socks (Jawrabain). However, this narration is not continuous (in its chain), nor strong.

and his name, they also call him: As-Sailahūnī, or As-Sālihīnī, all of which are asriptions to “As-Sailaḥīn” which is an area near Baghdaḍ.

¹ Meaning; the chain is weak while the meaning is supported by other than it, including that a number of scholars stated that there is an Ijmā' for its meaning.
Abū Dāwūd said: ‘Ālī bin Abī Ṭālib, Ibn Mas‘ūd, Al-Barā bin ‘Āzīb, Anas bin Mālik, Abū Umāmah, Sahl bin Sa‘d, and ‘Amr bin Huraith would all wipe over the socks (Jawrabain). And this has been related from ‘Umar bin Al-Khaṭṭāb and Ibn ‘Abbās as well.

Comments:

It is permissible to wipe over footwear, old or torn, or with holes, provided one does not break convention or feel shameful when wearing them.

Chapter 62. (Another Proof for Wiping)

160. It has been narrated from Aws bin Abī Aws Ath-Thaqafī, that the Messenger of Allāh ﷺ performed Wuḍū’, and wiped over his sandals and feet. And (one of the narrators) ‘Abbād said:[1] “I saw the Messenger of Allāh ﷺ come to a Kizānah[2] of a people...- meaning Al-Miḍa‘ah (a basin).”[3] Musad-dad did not mention Al-Miḍa‘ah and Kizānah; then they were in accord:[4] “…and he performed Wuḍū’ and wiped over his sandals and his feet.” (Da‘īf)
The Messenger of Allah ﷺ wiped over the socks and sandals. A number of scholars restricted the meaning of “wiped over his sandals and his feet,” to indicate that he was wearing socks or Khuffs at the time, while that has not been stated in the narration.

Chapter 63. How Should One Wipe

161. It was reported from ‘Urwah bin Az-Zubair, from Al-Mughirah bin Shu’bah that the Messenger of Allah ﷺ would wipe over Khuffs.” Others aside from Muhammad[1] said: “He wiped over the top of the Khuffs.” (Hasan)

162. It was reported from Al-A’maskh, from Abū Ishāq, from ‘Abd Khair, from ‘Ali who said: “Were this religion based upon intellect, the bottom of the Khuff would have more right to be wiped than the top part, and (yet) I saw the Messenger of Allah ﷺ wipe over the top of his Khuffs.” (Da’if)

164. This Hadith (has also been reported) from Al-A’mash; he said: “Were this religion based upon intellect, the lower part of the feet would have more right to be wiped than the top part, and [yet] the Prophet wiped over [the top of] his Khuff.” (Da’if)

163. (There is another version) from Al-A’mash with this chain for this Hadith; he said: “I did not think except that the lower sides of the feet had more right to be washed (than the upper side), until I saw the Messenger of Allâh wipe over the top of his Khuffs.” Waki’ reported it from Al-A’mash with his chain, and he said (in it): “I used to think that the bottom of the feet had more right to be wiped than the top part, until I saw the Messenger of Allâh wipe over the top of them.” Waki’ said: “Meaning the Khuffs.” ‘Eisâ bin Yûnus reported from Al-A’mash, just as Waki’ reported it. Abû As-Sawdâ’ reported it from Ibn ‘Abd Khair from his father, he said: “I saw ‘Alî perform Wudû’, and he washed the top of his feet. He then said: ‘Had I not seen the Messenger of Allâh do this (I would not have done it)...’” and he completed the Hadith. (Da’if)
165. Al-Mughirah bin Shu'bah said: “I poured water for the Prophet to perform Wudu’ with during the Expedition of Tabuk. He wiped over [the top portion of] his Khuffs, and the bottom portion.” (Da’if)

Abū Dāwūd said: It has been conveyed to me that Thawr (one of the narrators) did not hear this Hadith from Rajā’ (another narrator).

Abū Dāwūd said: It has been conveyed to me that it has not been narrated to me that any of the narrators did not hear this Hadith from Raja’. Comments:

According to authentic Ahadith, wiping over the upper portion of the footwear is sufficient.

Chapter 64. Splashing Water
(On the Private Parts)

166. It was reported from Sufyān, from Mansūr, from Mujāhid, from Sufyān bin Al-Hakam Ath-Thaqafi, or (some said that his name was) Al-Ḥakam bin Sufyān Ath-Thaqafi, who said: “The Messenger of Allah, after he urinated, would perform Wudu’ and splash water (on his private part).” (Hasan)

Abū Dāwūd said: A group (of narrators) were in accord with Sufyān for this chain, some of them said: “Al-Ḥakam, or Ibn Al-Ḥakam.”

Comments:

[Hasan] Another chain (of narrators) related this Hadith from one of the narrators, Abū Dāwūd, after he urinated, would perform Wudu’ and splash water (on his private part).
167. (There is another chain) from Mujãhid, from a man from (the tribe of) Thaqif, from his father, that he saw the Messenger of Allãh urinate, then splash water on his private part. (Hasan)

168. (There is another chain) from Mujãhid, from Al-Hakam, or Ibn Al-Hakam on the authority of his father, reported that the Prophet urinated, then performed Wudû' and splashed water on his private part. (Hasan)

Comments:
It is also recommended to sprinkle water on one’s garments (around the area of genitals). In addition to the reward for following the Sunnah, there is the added advantage of driving away devilish insinuations arising from constant fear of urine dripping out due to a weak bladder.

Chapter 65. What Should One Say After Finishing Wudû'

169. 'Uqbah bin 'Amir said: “We used to be with the Messenger of Allãh, each one serving himself, and we used to take turns taking care of the camels. (One day) it was my turn to take care of the camels, so I took them to their watering place until the evening. (After returning) I found the Messenger of Allãh while he was giving the people a sermon. I heard him say: ‘There is not a
single one of you who performs Wūḍū’ and performs it well, then prays two Rak‘ahs while he is paying attention with his heart and face, except that it (meaning, Paradise) becomes obligatory (for him).’ I said: ‘Bakhin, Bakhin, how great this is!’ A person sitting in front of me said: ‘And what has preceded it O ‘Uqbah, is even better than this!’ I looked (to see who he was), and it turned out to be ‘Umar bin Al-Khattāb. So I said: ‘And what was that (which was said before I came), O Abū Hafs?’ He said: ‘He (the Prophet) said before you came: “There is none of you who performs the Wūḍū’ and performs it well, and then says after he completes it: ‘I testify that there is none worthy of worship except Allāh alone, having no partners, and I testify that Muhammad is His servant and Messenger,’ except that all eight doors of Paradise will be opened for him; he can enter it through whichever one he pleases.” (Sahih)

170. (There is another chain) from ‘Uqbah bin ‘Amir Al-Juhani, from the Prophet, similarly. He did not mention that he took care of the camels, and he also added after saying: “...Perform the Wūḍū’ and perform it well...”; “...and then raises his eyes to the sky.” The remainder of the Hadith was similar in meaning to the Hadith of Mu‘āwiyah (no. 169). (Da‘īf)
Comments:
1. While saying the supplications, it is correct to look up at the sky or point the finger towards it.
2. Eight gates of Paradise are mentioned in this narration.

Chapter (...) A Person Praying
(All) The Prayers With One Wudū’

171. ‘Amr bin ‘Amr Al-Bajali said, “I asked Anas bin Mālik about the Wudū’, so he said: ‘The Prophet would perform Wudū’ for every prayer, and we would (also) pray all the prayers with one Wudū’.” (Sahih)

172. Sulaimān bin Buraidah narrated from his father: “The Messenger of Allāh prayed, on the Day of the Conquest (of Makkah), all five prayers with one Wudū’, and he wiped over his Khuffs. ‘Umar said to him: ‘I saw you today doing something that you have not done before.’ He said: ‘I did it on purpose.’” (Sahih)
Chapter 66. Separating The Actions Of Wuḍū’

173. It was narrated from Jarîr bin Hâzim that he heard Qatâdah bin Di’âmah say: “Anas narrated to us that a person came to the Messenger of Allâh ﷺ after having performed Wuḍū’. He had left a fingernail’s width (of dry skin) on his foot. So the Prophet ﷺ told him: ‘Go back and perform your Wuḍū’ well.’” (Sahih)

Abû Dâwud said: This Hadîth is not known to be from Jarîr bin Hâzim, and no one narrated it in a Marîfû’ form (attributing it to the Prophet ﷺ) except from Ibn Wahb. It has also been related from Ma’qil bin ‘Ubaidullâh Al-Jazari, from Abû Az-Zubair, from Jâbir, from ‘Umar, from the Prophet ﷺ, similarly. He said: “Go back and perform your Wuḍū’ well.”

174. (There is another chain) from Al-Hasan, from the Prophet ﷺ with a meaning similar to that of Qatâdah (no. 173). (Sahih)

175. Khâlid narrated from some of the Prophet’s Companions that the Prophet ﷺ saw a person who was praying, but there was a dry spot the size of a coin on the top of his foot; water had not touched it. So the Prophet ﷺ commanded him...
to repeat the *Wudu'*, and the prayer. \(\text{(Sahih)}\)

Comments:
1. Continuity during *Wudu’* is essential.
2. In case of a break long enough that the washed parts of body become dry, one should start *Wudu’* from the beginning and repeat the entire process.

Chapter 67. A Person Who Is Unsure Of Breaking His *Wudu’*

176. ‘Abbād bin Tamīm reported from his uncle that someone complained to the Prophet \(\text{(ünün)}\) about (the situation of) a person who felt something (might have been released) in his prayer, (or) he was not sure. He said: “He should not leave (the prayer) until he hears a sound or smells something.” \(\text{(Sahih)}\)

177. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “If one of you is praying, and he feels a movement in his behind, and he is not sure whether he broke his *Wudu’* or not, then let him not leave until he hears a sound or smells something.” \(\text{(Sahih)}\)
Comments:
When one is not sure that he has broken *Wudū’,* he is not to give credence to any doubt, and assume he has not broken it, until he is certain.

Chapter 68. *Wudū’* From Kissing

178. Ibrāhīm At-Taimī said that ‘Āishah said that the Prophet ﷺ kissed her and did not perform *Wudū’.* (Ḥasan)

Abū Dāwūd said: This Ḥadīth is *Mursal,* since Ibrāhīm At-Taimī did not hear anything from ‘Āishah.\(^1\)

Abū Dāwūd said: And Al-Firyābī\(^2\) also narrated it in this fashion, as did others.

Abū Dāwūd said: Ibrāhīm At-Taimī died before the age of forty, and his *Kunyah* was Abū Asmā’.

179. It was reported from Al-A’mash, from Habib, from ‘Urwah, from ‘Āishah: “The Prophet ﷺ kissed one of his wives, then went out to pray and did not perform *Wudū’.*” ‘Urwah said to her: “And who else can it be except you?” At which she laughed. (Ḥasan)

Abū Dāwūd said: This is also how it was reported by Zā‘īdah, and

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\(^1\) There are two popular ways that the term *Mursal* is used; first, one of the *Tabi‘īn* narrates the report from the Prophet ﷺ without mentioning any Companion in the chain. The second, and it is the meaning the author intends here, is that there is a narrator missing in some portion of the chain, whether it is early or later in the chain. Some scholars will prefer to use the term *Munqat‘a* for the second meaning.

\(^2\) Muḥammad bin Yūsuf Aḍ-Ḍabbī.
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'Abdul-Hamid Al-Ḥimmānī from Sulaimān Al-Aʾmash.


tahāra.

 преподаватель.

تخريج: [حسن] أخرجه الزمخشري. الطهارة، باب ما جاء في ترك الوضوء من الفئة، ح.

وأي ما جاء، ح: 502 من حديث وكيع بن للحديث شواهد، انظر الحديث السابق.

180. (There is another chain) in which Al-Aʾmash was reported to have said: “Companions of ours narrated to us from ‘Urwa Al-Muzani from ‘Āishah...” with this Ḥadīth. (Hasan)

Abū Dāwūd said: Yahyā bin Saʿeed Al-Qaṭṭān said to a man: “Narrate from me that these two” — meaning this Ḥadīth of Al-Aʾmash from Ḥabīb, and his Ḥadīth with this chain regarding Al-Mustahadah[1] — that she performs Wudūʾ for each prayer. Yahyā said: “Narrate from me that they both resemble nothing.”

Abū Dāwūd said: It has been related from Ṭhawrī who said: “Ḥabīb did not narrate anything to us except from ‘Urwa Al-Muzani[2]” — meaning he did not narrate anything to them from ‘Urwa bin Az-Zubair.

Abū Dāwūd said: And Hamzah Az-Zayyāt has reported a Sahih Hadīth from Ḥabīb, from ‘Urwa bin Az-Zubair, from ‘Āishah.[3]

Comments:

Kissing does not — by itself — invalidate Wudūʾ.

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Chapter 69. *Wudu*’ From Touching The Penis

181. ‘Urwah said: “I entered in upon Marwân bin Al-Hakam, and we were discussing the factors that necessitate *Wudu*. Marwân said: ‘(Of these factors) is touching the penis.’ I replied: ‘I did not know this.’ So Marwân said: ‘Busrah bint Safwân narrated to me that she heard the Messenger of Allâh (ﷺ) say: ‘Whoever touches his penis, then let him perform *Wudu*.’” *(Sahîh)*

Comments:
The *Ahâdîth* listed below (no. 182, 183) appear to be at variance with each other. The order to perform *Wudu* for touching the genitals applies to males and females, since some versions of it specify that. Many scholars reconciled between the order, and the apparent allowance, saying that the allowance is for the case when there is a barrier between the hand and the private parts, as would occur during prayer or the like. But when there is no barrier, and one touches it with the hand, then the order is to perform *Wudu*’ prior to praying.

Chapter 70. Concession In This Regard

182. It was narrated from Qais bin Talq, from his father (Talq bin ‘Ali) who said: “We went to the Prophet (ﷺ) (as a delegation). A person who seemed to be a Bedouin came to him, and said: ‘O Prophet of Allâh! What is your verdict for the one who touches his penis after performing *Wudu*’?” He (ﷺ) responded: ‘Is it not a part of
him, or a bit of him?” (Sahih)

Abū Dāwūd said: It was reported by Hishām bin Ḥassān, Sufyān Ath-Thawrī, Shu’bāh, Ibn ‘Uyaynah, and Jarir Ar-Rāzī, from Muḥammad bin Jābir, from Qais bin Ṭalq.

Chapter 71. Wudu’ From Eating Camel Meat

184. Al-Barā’ bin Azib said: “The Messenger of Allāh ﷺ was asked about performing Wudu’ after eating camel meat. He replied: ‘Perform Wudu’ from it.’ He was then asked about goat meat, and he replied, ‘Do not perform Wudu’ from it.’ He was asked about praying in camel pens, so he replied: ‘Do not pray in camel pens, since they are from the Shayāṭīn.’ He was then asked about praying in goat pens, to which he replied: ‘Pray in them, for they are blessed.’” (Sahih)
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Comments:
The meat of a camel is lawful. Yet the Messenger of Allah (ﷺ) has ordered the one who eats it to perform Wūdū'. As for the wisdom behind this, Allah knows best, see the brief discussion of Ibn Taymiyyah regarding the topic in the English translation of the book: "The Nature of Fasting," published by Darussalam.

Chapter 72. Wūdū' From Touching And Washing Raw Meat

185. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ passed by a young man who was skinning a sheep. The Prophet ﷺ told him: “Come back (away from it), and let me show you (how to do it properly).” So he put his hands in between the skin and flesh, then inserted it until it disappeared up to his arm-pit. He then proceeded onwards, and lead the people in prayer without performing Wūdū’.” (Sahih)

‘Amr (one of the narrators) added in his narration: “Meaning he did not touch any water.”

Abū Dāwūd said: It was reported by ‘Abdul-Wāhīd bin Ziyād and Abū Mu‘āwiyah from Hilāl, from ‘Aṭā’, from the Prophet ﷺ, in a Mursal form, and he did not mention Abū Sa‘eed in it.

Comments:
1. The Messenger of Allah (ﷺ) was a teacher. Among the many things he taught was how to do a thing well.
2. Touching fat, meat, blood, or the skin of a lawful animal does not invalidate Wūdū’.
Chapter 73. Not Performing Wudu' From Touching A Carcass

186. Jābir narrated that the Messenger of Allāh (ﷺ) passed through the market (after coming from) a high area of Al-Madīnah. People were on both sides of him. He passed by a carcass of a baby goat whose ears were deformed. He picked it up by its ears, and said: “Who amongst you would like to have this...” and he narrated the remainder of the Ḥadīth. (Sahih)

Comments:
1. This Ḥadīth was recorded with the same chain of narration by Muslim (no. 7418), and the remainder includes: "By Allāh, this world is more insignificant to Allāh than this is to you." In order to stress the point, the Messenger of Allāh (ﷺ) occasionally gave examples during real life situations. This Ḥadīth vividly and graphically depicts the worthlessness of this temporal life.
2. Touching a dead animal does not invalidate Wudu'.
Chapter 74. Not Performing Wudu’ From [Food Which Has Been Cooked] Over Fire

187. Ibn ‘Abbās narrated that the Messenger of Allah ﷺ ate the (meat of) a shoulder-blade of a sheep, then prayed without performing Wudu’. (Sahih)

188. Al-Mughirah bin Shu‘bah said: “One night I was a guest of the Prophet ﷺ. He ordered the side of a goat (to be cooked for me), so it was roasted. He then took a knife, and started cutting bits (of the meat) from it for me. Bilāl came, and informed him of the prayer (that its time had come). So he put the knife aside, and remarked: ‘What is the matter with him, may his hands be dusted!’ Then he stood up to pray.”

Al-Anbārī (one of the narrators) added: “My moustache was very long, so he trimmed it upon a

Comments:

In the early days of Islam, if one ate food cooked on a fire, it was required to perform Wudu’ prior to Salāt (see no. 194). Later, this ruling was abrogated (see no. 192), but it is possible that some of the Companions were not aware of that, hence, they kept following the earlier ruling.

[1] This is the beginning of the second volume of the manuscript according to the division of Al-Khaṭīb Al-Baghdādi.
Siwâk,” or he said: “He told me that he would trim it upon a Siwâk.” (Sahih)

Comments:

The Hadith proves that it is not required to perform Wudū for eating food cooked on a fire.

189. Ibn ‘Abbãs narrated that the Messenger of Allãh ﷺ ate the shoulder-blade (of a sheep or goat), then wiped his hand with a Mish[1] that was beneath him, and stood up to pray. (Da’îf) [2]

190. Ibn ‘Abbãs narrated that the Prophet ﷺ bit (off some meat) from a shoulder-blade, then prayed without performing Wudū’. (Sahih)

Comments:

It is not required that the mouth be rinsed and the hands washed after eating cooked meat.

191. Jâbir bin ‘Abdulläh said: “I put some bread and meat in front of the Prophet ﷺ. He ate from it, then asked for water and performed Wudū’ with it. He then prayed Zuhr. He then asked for the remainder of the food, and ate. He

[1] A thick cloth or cloak made of animal skin.
[2] Meaning; its chain, while there is support for its basis.
then stood up for prayer, and did not perform *Wudū‘*.” (*Sahih*)

192. Jābir said: “The final (verdict) of the two affairs from the Messenger of Allāh ﷺ was not to perform *Wudū‘* (after eating something) which had been changed by fire.” (*Sahih*)

Abū Dāwud said: This Hadith is a summarized version of the first one.

193. Ubaid bin Thumāmah Al-Murādī narrated: “‘Abdullāh bin Al-Ḥarīth bin Jaz‘ came to us in Egypt, and he was a Companion of the Messenger of Allāh ﷺ. I heard him narrate in the *Masjid* of Egypt: ‘I saw myself, the seventh of seven people, or the sixth of six. We were with the Messenger of Allāh ﷺ in someone’s house, when Bilāl came and called him for the prayer. So we exited (the house) and passed by a man who had a pot upon a fire. The Messenger of Allāh ﷺ asked him: ‘Is (the food in) your pot cooked?’ He replied: ‘Yes, may my father and mother be your ransom.’ So he took a morsel from it, and continued to chew it until...”
he started the prayer, and I was watching him (chew).” (Da‘īf)

Chapter 75. Strictness In This Regard

194. Abū Hurairah narrated that the Prophet ﷺ said: “Wuḍū’ (becomes obligatory) from anything a fire has cooked.” (Sahih)

Comments:
See number 187.

195. Abū Sufyān bin Sa‘eed bin Al-Mughīrah said that he visited Umm Ḥabibah. She gave him a container of Sawīq to drink from. He then called for some water, and performed the Madmadaḥ. She said: “O son of my sister! Why do you not perform Wuḍū’? The Prophet ﷺ said: ‘Perform Wuḍū’ from anything that a fire has changed,’ or, ‘...a fire has touched.’” (Sahih)

Abū Dāwud said: Az-Zuhrī (one of the narrators) said: “O son of my brother.” [1]

Chapter 76. *Wuḍū’ From Drinking Milk*

196. Ibn ‘Abbās narrated that the Prophet ﷺ drank some milk, then called for some water and performed the *Māḍmādah*. He then said: “It has fat.” (*Ṣaḥīḥ*)

Comments:

It is recommended to rinse the mouth after consuming any fatty substance.

Chapter 77. Concession In This Regard

197. Anas bin Mālik said that the Messenger of Allāh ﷺ drank some milk, then neither performed the *Māḍmādah* nor the *Wuḍū’,* and then he prayed. (*Ḥasan*)

Comments:

This narration makes it clear that it is not required to rinse the mouth with water after drinking milk or fatty substances.

Chapter 78. *Wuḍū’ From Bleeding*

198. Jābir narrated: “We went out with the Messenger of Allāh ﷺ — meaning during the Expedition of
Dhat Ar-Riqa' — a person among us killed the wife of an idolater, so he (the idolater) swore that he would not rest until he had spilled some blood of the Companions of Muḥammad. He followed the tracks of the Prophet (tracking the caravan) until the Prophet encamped at a certain location. He (the Prophet) asked: ‘Who will stand guard for us (for the night)?’ A person from among the Muhājirin and a person among the Anṣār both volunteered. The Prophet told them: ‘Stand (guard) at the entrance of the valley.’ When the two men reached the entrance, the Muhājir laid down on his side, and the Anṣārī stood up in prayer. The man (i.e., the idolater) came and saw his figure (from afar), and realized that he was the lookout of the people. So he shot him with an arrow and hit him. He (the Anṣārī) pulled it out (and this happened) until he shot him with three arrows. The Anṣārī went into Rukū’ (the bowing position) and Suṭūd (the prostration position), until his companion (the Muhājir) noticed what had occurred. When the idolater realized that they had discovered him, he fled. The Muhājir, seeing the bleeding that had occurred to the Anṣārī, asked him: ‘Subḥān Allāh! Why did you not inform me the first time he shot (the arrow)?’ He replied: ‘I was reading a Sūrah, and did not wish to interrupt (its recitation).’ (Hasan)
Comments:
1. A bleeding wound does not invalidate Ṣalāt, nor Ṯuḏū’.
2. The Companions loved to spend their time in profitable pursuits, like the ʿAnsārī, who prayed and recited Qurʿān while on guard duty.

Chapter 79. Ṯuḏū’ From Sleeping

199. ʿAbdullāh bin ʿUmar narrated that one night the Messenger of Allah 全产业链 was delayed (in performing the ʿIsha’ prayer) due to some matter (that he was attending to). So he delayed it until we slept in the Ṭaʾlāq, then woke up, then slept again, then woke up, then slept again. Then he came out to us and said: “No one is waiting for the prayer except you.” (Ṣahīḥ)
by Ibn Abi ‘Arubah from Qatadah with another wording.

تخريج: أخرجه مسلم، الحيدر، باب الدليل على أن نوم الغالس لا يقض البوضوء، ح: 76/125 من حديث فتادة به وصححه الدارقطني: 1/131.

201. It was narrated from Hammãd bin Salamah, from Thäbit Al-Bunâni, that Anas bin Mãlik said: “The Iqamah for the ‘Ishã’ prayer was called, when a man stood up and said: ‘O Messenger of Allah! I have a matter (to discuss with you).’ So he stood talking privately to him until the people, or some people, nodded off. He then led them in prayer.” And he did not mention Wudü’. (Sahih)

Comments:
1. The author stated: “It was reported by Ibn Abi ‘Arubah from Qatadah with another wording.” That is narrated by the author, from Ahmad, in his Masâ’il from him. And its wording contains: “Among them were those who performed Wudü’ and among them were those that did not perform Wudü’.” It was also recorded by Al-Bazzãr and AN Ya’la, and its meaning is similar to number 201, which is also recorded by Muslim (no. 836). That is: some of them slept, so some of them performed Wudü’, and some of them did not sleep, so they did not perform Wudü’.

2. The ‘Ishã’ prayer is a distinguishing mark of the Muslim Ummah. Unlike other prayers, it is recommended (Mustahãb) to perform it later during the night, provided it is not difficult on those attending that congregation.

3. There is no harm if there is an interval of time between the Iqamah and the opening Takbir when there is a need for it, and there is no need to call the Iqamah again in such case.

202. It was narrated from Abû Khãlid Ad-Dalãni, from Qatadah, from Abû Al-‘Aliyah, from Ibn ‘Abbãs, that the Messenger of Allah would prostrate and sleep and snore, then stand up to pray without performing Wudü’. I asked
him: “You have prayed without performing *Wudū’, even though you fell asleep.” He said: ‘*Wudū’ is only necessary for the one who slept while lying down.” ‘Uthmān (one of the narrators) added: “…for if he lies down, his joints will loosen up.” *(Pa‘f)*

Abū Dāwūd said: The phrase: “*Wudū’ is only necessary for the one who slept while lying down” is a *Munkar I -Iadith*. It was only narrated by Yazīd Abū Khālid Ad-Dālānī, from Qatādah. A group of narrators narrated the first portion (of this incident) from Ibn ‘Abbās, and did not mention any of this (meaning, Ibn ‘Abbās asking the Prophet ﷺ and his reply).

He said: “The Prophet ﷺ was protected.” *(2)* And ‘Āishah said that the Prophet ﷺ said: “My eyes sleep but my heart does not.” And Shu‘bāh said: “Qatādah heard only four *Hadiths* from Abū Al-‘Āliyah: The *Hadith* of Yūnus bin Matta,[3] and the *Hadith* of Ibn ‘Umar regarding the prayer, and the *Hadith*: ‘There are three types of judges,’[4] and the *Hadith* of Ibn ‘Abbās: ‘A number of trustworthy people narrated to me. The most pleasing to me among them is ‘Umar....’[5]

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[1] The explanation of which follows it.
[2] That was stated by ‘Ikrimah after one of the narrations of Ibn ‘Abbās. It was recorded by Ahmad (1:244) and others.
[4] Similar was recorded by the author under no. 3573.
[5] The author recorded a version of it with this chain in no. 1276.
Abū Dāwūd said: I mentioned this Hadith of Yazīd Ad-Dālānī to Ahmad bin Hanbal. He censured me by way of rejecting this Hadith, and said: “What is (the status) of Yazīd Ad-Dālānī?! He adds (statements) to what Qatādah reported,” and he did not care about this Hadith.


203. ʿAlī bin ʿAbī Ṭālib narrated that the Messenger of Allâh ﷺ said: “The draw-string of the anus is the eyes. So whoever sleeps, he should perform Wudū’.” (Daʿīf)

Tanggal: [إسناده ضيف] أخرجه ابن ماجه، الطهارة، باب الوضوء من النوم، ح: 477 من حديث بيده، وسنده ضعيف ومع ذلك حسن البندري وخبره، وللمحديث شواهد.

Chapter 80. A Person Who Steps On Something Impure

204. ʿAbdullāh bin Masʿūd reported: “We would not perform Wudū’ from (anything we) stepped on, and neither would we grasp (our) hair or garments (to prevent them from touching the ground).” (Daʿīf)
Comments:

1. This narration is authentic, according to Shaikh Al-Albâni, and he said: "Its chain is Sahih according to the their criteria" meaning the criteria of Al-Bukhârî and Muslim, it was also graded Sahih by Al-Ḥākim and Adh-Dhahabi was silent about it.

2. The contents of the Hadîth are supported by other Ahâdîth. If a man walks over dirt and filth but, later, walks on dry earth until the filth wears off, his body and garments will become pure.

3. It is not permissible to gather one's hair or garments while praying. They should be left as they are. Their shape or form should not be changed/ altered for the prayer.

Chapter 81. The One Who Breaks His Wudû’ During Prayer

205. ‘Ali bin Talq reported that the Messenger of Allâh ﷺ said: “If one of you silently passes wind in the prayer, let him leave, perform the Wudû’, and repeat the prayer.” (Hasan)

Chapter 82. On Pre-Seminal Fluid (Madhî)

206. ‘Ali reported: “I was a person who continually used to discharge pre-seminal fluid. I used to perform Ghusl (every time this
occurred) until my back began to hurt. So I mentioned this to the Prophet ﷺ, or it was mentioned to him. The Messenger of Allah ﷺ responded: ‘Don’t do that! If you see the pre-seminal fluid, then wash your penis, and perform the Wudū’ of prayer. And if you ejaculate, then perform Ghusl.”

(Hasan)

Comments:

Mani; (sperm or semen) is the liquid that gushes forth. Madhī is pre-seminal fluid. Ghusl is required for the occurance of Mani, not for Madhī, while it does require washing the area and performig Wudū’ as the following Hadith shows.

207. Al-Miqdād bin Aswad said that ‘Ali told him to ask the Messenger of Allāh ﷺ about a man who approached his wife and discharged pre-seminal fluid, what should he do? (‘Ali said): “I have his daughter (as my wife), and therefore I am embarrassed to ask him.” So Al-Miqdād said: “I asked the Messenger of Allāh ﷺ about it, and he replied: ‘If one of you finds that (he has emitted it), then let him splash water on his private area, and perform the Wudū’ of prayer.’” (Sahīh)

208. It was narrated from Zuhair, from Hishām bin ‘Urwah, from his father, that ‘Ali bin Abī Ṭalīb said to Al-Miqdād: - and he mentioned similar to this, (as no. 207) (in it) he said: So Al-Miqdād asked him,
and the Messenger of Allāh ﷺ said: “Let him wash his penis and testicles.” (Daʿf)

Abū Dāwūd said: Ath-Thawrī, and a group reported it from Hishām, from his father, from Al-Miqdād, from ‘Āli, from the Prophet ﷺ.

تخريج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب ما ينسف الوضوء وما لا ينسف الوضوء من المذبح ح: 153 من حديث هشام بن عروة به وسنده منقطع.

209. (There is another chain) from Hishām bin ‘Urwah, from his father, from a narration that he reported from ‘Āli bin Abī Ṭalīb, he said: “I said to Al-Miqdād” and he mentioned its meaning (as no. 208). (Daʿf)

Abū Dāwūd said: Al-Mufaddal bin Faḍālah, Ath-Thawrī, and Ibn ‘Uyaynah reported it from Hishām, from his father, from ‘Āli. And Ibn Ishāq reported it from Hishām bin ‘Urwah from his father, from Al-Miqdād, from the Prophet ﷺ, and he did not mention (washing) the testicles.

تخريج: [إسناده ضعيف] أخرجه الحنفية ح: 208.

210. Sahl bin Hunayf reported: “I used to suffer severely from preseminal fluid, and I used to perform Ghusl frequently because of it. So I asked the Messenger of Allāh ﷺ about that, and he said: ‘It is sufficient for you to perform Wudū’.” I said: ‘O Messenger of Allāh! How about what touches my clothes of it?’ He said: ‘It is sufficient that you take a fistful of water and splash it wherever you think it touched your clothes.’” (Hasan)
It was narrated from Ḥarām bin Ḥakīm, from his paternal uncle, ʿAbdullāh bin Saʿd Al-Anṣārī who said: “I asked the Messenger of Allah about (the factors) that necessitate Ḏūḥs, and about the fluid that is continually emitted. He told me: ‘That is pre-seminal fluid, and every male exudes pre-seminal fluid. So you must wash your private part and testicles because of it, and perform the Wudū’ of the prayer.’” (Ḥasan)

There is another chain) from Ḥarām bin Ḥakīm, from his paternal uncle, that he asked the Messenger of Allah: “What is allowed for me of my wife while she is menstruating?” He replied: “(The area) above her waist-wrap.” And he also mentioned (the permissibility of) eating with a menstruating women. And (the narrator) completed the remainder of the Hadith. (Ḥasan)
Sexual intercourse with a woman during her menstruating cycle is prohibited. However, sitting with, lying down with, eating and drinking together with menstruating women are allowed.

213. Mu‘ādh bin Jabal said: “I asked the Messenger of Allah about what is permissible for a man of his wife while she is menstruating. He said: ‘The area above the waist-wrap, and to abstain from that is better.’” (Da‘if)

Abū Dāwud said: And this (Hadith) is not strong.

214. Sahil bin Sa‘d As-Sā‘iḍī narrated that Ubayy bin Ka‘b informed him, that the Messenger of Allah only allowed that[1] for the people during the early days of Islam, due to their lack of garments.[2] Then he commanded performing Ghusl and forbade that. (Sahih)

Abū Dāwud said: Meaning: “Water

[1] It refers to what is narrated after it.

[2] In ‘Awn Al-Ma‘būd it is indicated that the word Thiyāb (garments) may be a mistake and what is correct would be Thabāt. However, this narration is also recorded from the same route by Imām Ahmad with similar wording as here, and no one else recorded the narration with the word: Thabāt that we know of. So what is correct is what is confirmed here.
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is only for water.”

Comments:

During the early days of Islam, couples were not obliged to perform Ghusl if copulation did not end in ejaculation. "Water is only (necessary) for water" expressed this ruling, meaning the water for Ghusl is only required for the water of ejaculation. This ruling was abrogated by Ahādīth that say: "When the circumcised part touches the circumcised part, Ghusl has become obligatory."

216. Abū Hurairah narrated that the Prophet said: "If he (the man) settles between her four limbs, and the circumcised part touches the circumcised part, Ghusl has become obligatory." (Sahih)
Comments:
This is the view of the majority of the scholars, notwithstanding what is reported by some, that the ruling in the Hadith: “Water is only (necessary) for water” was later abrogated by narrations similar to this.

217. It was reported from Abū Salamah bin ‘Abdur-Rahmān, from Abū Sa‘eed Al-Khudrī, that the Messenger of Allāh ﷺ said: “Water is only (necessary) for water.” And Abū Salamah would act upon this (Hadīth). (Sahīh)

218. It was reported from Humaid Aṭ-Ṭawil, from Anas, that the Messenger of Allāh ﷺ went around to all his wives one day, performing only one Ghusl. (Sahīh) Abū Dāwud said: This is how it was reported by Hishām bin Zaid from Anas; and by Ma‘mar, from Qatādah, from Anas; and by Ṣāliḥ bin Abī Al-Akhdar from Az-Zuhri; all of them from Anas, from the Prophet ﷺ.

Chapter 84. The Sexually Impure Person Who Wishes To Repeat (The Act)

219. Abū Rāfī reported that the Prophet ﷺ went around to all his wives one day, performing Ghusl at
each one’s (house). I asked him: “O Messenger of Allâh! Why do you not perform one "Ghusl"?” He said: “This is purer, and better, and cleaner.” (Hasan)

Abû Dâwûd said: The Hadîth of Anas is more correct than this one.

**Comment:**

1. Hadîths number 218, 219 are not in conflict with each other. In fact, they express two different situations.

2. According to most scholars, Wudû’ is recommended when one desires to copulate a second time.

**Chapter 86. The Sexually Impure Person Sleeping**

221. ‘Abdullâh bin ‘Umar reported that ‘Umar bin Al-Khaṭṭâb mentioned to the Messenger of Allâh ﷺ that he sometimes becomes sexually impure at night (so what should he do?) The Messenger of Allâh ﷺ said: “Perform Wudû’, wash your private part, and then go to sleep.” (Sahîh)
Comments:

"Perform Wudū', wash your private part," does not indicate a sequence of actions. One should rather wash one's genitals first and then perform Wudū'.

Chapter 87. The Sexually Impure Person Eating

222. It was narrated from Sufyān, from Az-Zuhrī, from Abū Salamah, from 'Āishah who said that when the Prophet wished to sleep while he was sexually impure, he would perform the Wudū’ as for the prayer. (Sahih)

Comments:

It is best that one perform Wudū’ at least, if not Ghusl, prior to sleeping when in a state of sexual impurity.

223. (There is another narration) from Ibn Al-Mubārak, from Yunūs, from Az-Zuhrī (similar to no. 222), with his chain and meaning, but he added: "...and if he wished to eat while he was sexually impure, he would wash his hands."(Sahih)

Abū Dāwūd said: Ibn Wāhīb reported it from Yunūs, mentioning only the part of ‘Āishah’s saying about eating.

Ṣāliḥ bin Abī Al-Akhdār reported it from Az-Zuhrī just as Ibn Al-Mubārak said it, except that he said: "From ‘Urwah, or Abū Salamah.” Al-Awzā‘ī reported it
from Yunūs, from Az-Zuhrī, from the Prophet ﷺ, just as Ibn Al-Mubārak said.

Comments:

In another version (An-Nasā'i no. 258), its wording is: "...and if he wished to eat or drink..."

Chapter 88. Those Who Said That The Sexually Impure Person Should Perform Wudū'

224. It was reported from Al-Aswad, from 'Aishah, that when the Prophet ﷺ wanted to eat or sleep, he would perform Wudū' - meaning while he was sexually impure. (Sahih)

225. It was reported from Yahyā bin Ya'mur, from 'Ammār bin Yāsir that the Prophet ﷺ allowed the sexually impure person, if he ate, drank or slept, to (merely) perform Wudū'. (Da'if)

Abū Dāwūd said: There is a man (unmentioned) between Yahyā bin Ya'mur and 'Ammār bin Yāsir in this Hadith.\[1\]

And ‘Ali bin Abī Talib, Ibn ‘Umar, and ‘Abdullāh bin ‘Amr all said that the sexually impure person, if he desires to eat, should perform Wudū'.

[1] Meaning that there should be another narrator, because Yahyā did not hear from 'Ammār.
Chapter 90. The Sexually Impure Person Delaying Ghusl

226. Ghudaif bin Al-Hãrith said that he asked 'Āishah: “Would the Messenger of Allâh ﷺ perform Ghusl when he was sexually impure at the beginning of the night, or at the end?” She replied: “He would sometimes perform Ghusl at the beginning of the night, and sometimes at the end.” I said: “Allâhu Akbar! All Praise be to Allâh who made the matter accommodating.” I then asked: “Would the Messenger of Allâh ﷺ pray the Witr prayer at the beginning of the night, or at the end?” She replied: “Sometimes he would pray Witr at the beginning of the night, and sometimes at the end.” I said: “Allâhu Akbar! All Praise be to Allâh who made the matter accommodating.” I then asked: “Would the Messenger of Allâh ﷺ recite the Qur’ân loudly, or would he recite it silently?” She replied: “He (ﷺ) would sometimes recite it loudly, and sometimes quietly.” I said: “Allâhu Akbar! All Praise be to Allâh who made the matter accommodating.” (Hasan)

Meaning, during Witr or, the voluntary night prayers.
227. ‘Ali bin Abi Talib narrated that the Prophetﷺ said: “The angels do not enter a house in which there is a picture, a dog, or a sexually impure person.” [1] (Hasan)

228. It was reported from Abu Ishāq, from Al-Aswad, from ‘Aishah, who said: “The Messenger of Allah ﷺ would go to sleep while he was sexually impure, without touching any water.” (Da’if)

Abu Dawud said: Al-Hasan bin ‘Ali Al-Wasiṭi narrated to me, he said: “I heard Yazid bin Harūn saying: ‘This Hadith is incorrect.’” Meaning the Hadith of Abu Ishāq.

Chapter 90. The Sexually Impure Person Reciting The Qur’an

229. ‘Abdullah bin Salamah said: “I visited ‘Ali with two other people, one of them was from our
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(tribe), and the other, I believe, was from (the tribe) of Banū Asad. ‘Ali sent both of them in some direction (for an errand), and said:

‘You two are strong people, so use your strength (for the good) of your religion.’ He then stood up and went to relieve himself. When he returned, he called for some water, took a handful, and washed himself with it.[1] He then started reciting the Qur’ān, but they (meaning, the people around him) disliked it. He said: ‘The Messenger of Allah would exit from the area in which he relieved himself, and he would recite the Qur’ān to us, and eat meat with us. And there was nothing that would prevent him, or come between him and the Qur’ān, except (the state of) sexual impurity.’’ (Hasan)

Chapter 91. The Sexually Impure Person Shaking Hands

230. Hudhaifah said that the Prophet once met him, and (tried to) grasp his hand, but Hudhaifah said: “I am (in a state of) sexual impurity,” to which he

[1] Meaning he washed his hands or some of his limbs only.
231. Abū Hurairah narrated: “The Messenger of Allāh ﷺ once met me in one of the streets of Al-Madinah while I was in a state of sexual impurity, so I hid myself, then went and performed Ghusl. Then I came (to him). He said: ‘Where were you, O Abū Hurairah?’ I replied: ‘I was in a state of sexual impurity, so I disliked that I sit with you in an impure state.’ He replied: ‘Subḥān Allāh! The Muslim does not become impure.’” (Ṣaḥīḥ)

Comments:
1. There is no harm in shaking the hand of a person in a state of major impurity.
2. The sweat and saliva of a person in a state of major impurity are not impure.

Chapter 93. The Sexually Impure Person Entering The Masjid

232. It was reported from Aflat bin Khalīfah who said: “Jasrah bint Dīyājah narrated to me, she said: ‘I heard ‘Aṣḥāb saying: “The Messenger of Allāh ﷺ once came and saw that the doors of his Companions houses were exiting out into the Masjid. He said: ‘Turn these (doors of) the houses away

(العجمم ۹۲) بَاب: في الجَنِبِ يَدْخُلُ

المُسْجِدُ (النجهة ۹۳)
from the Masjid.' Then the Prophet entered (one of his houses), but the people did not do anything, hoping that a concession might be revealed for them. He then exited later on and said: 'Turn these (doors of the) houses away from the Masjid, for I do not permit the Masjid for a menstruating woman or a sexually impure person.' (Hasan)

Abū Dāwud said: He (the narrator) is Fulait Al-Āmirī.

Comments:
According to Qur’ān, a sexually impure person may pass through the Masjid but they should not stay in it. The same rule applies to a woman menstruating or in post partum bleeding.

Chapter 94. The Sexually Impure Person Leading The Prayer in a State of Forgetfulness

233. It was reported from Ḥammād, from Ziyād Al-ʿAʿlam, from Al-Ḥasan, from Abū Bakrah, that the Messenger of Allāh once started the Fajr prayer, then motioned with his hand (for us) to remain in our positions, then he returned while his head was dripping (with water), and led them in prayer. (Hasan)

234. (There is another narration) from Ḥammād bin Salamah, with his chain, and its meaning (as no. 233), and he said in the beginning of it: "So he said the Takbir," and
he said at the end of it: “So when he finished the prayer, he said: ‘I am only a human, and I was in a state of sexual impurity.’” (Hasan)

Abū Dāwūd said: Az-Zuhrī reported it from Abū Salamah, from Abū Hurairah, he said: “So when he (ﷺ) stood in his prayer place, and we were waiting for him to say the Takbīr, he turned around and said: ‘Stay as you are.’”

Ayyūb, Ibn ‘Awn, and Hishām reported it from Muḥammad [meaning Ibn Sirīn in a Mursal form] from the Prophet ﷺ, he said: “So he (ﷺ) said the Takbīr, then motioned with his hand for us to sit down, then went and performed Ghusl.”

That is how it was reported by Mālik from Ismā‘īl bin Abī Ḥakīm, from ‘Atā’ bin Yāsār, he said: “The Messenger of Allāh ﷺ said the Takbīr for the prayer...”

Abū Dāwūd said: (Another chain) from Ar-Rabi‘ bin Muḥammad, from the Prophet ﷺ, that he (ﷺ) said the Takbīr.

نخريج: [حسن] أخرجه أحمد: 416 عن يزيد بن هارون به وانظر الحديث السابق، وصححه ابن الملفي في نسخة المحتاج، ح: 536، 537.

235. Abū Hurairah said: “The Iqāmah for prayer was called, and the people stood in their rows. The Messenger of Allāh ﷺ came out, and, when he stood in his place, he remembered that he had not performed Ghusl. So he told the people: ‘Stay in your places,’ then returned to his house. He came back to us while we were still in
our rows, while his head was dripping (with water), for he had performed Ghusl.” (Sahih)

‘Ayyãsh (one of the narrators): said: “We remained standing, waiting for him, until he came out to us after having performed Ghusl.”

Comments:
If one remembers he is in a state of major impurity, or such occurs to him while in the Masjid, (as, for example, due to a nocturnal emission), one should leave and perform Ghusl. It is not required for him to perform Tayammum, as is erroneously believed by some.

Chapter 94. A Person Who Sees Some Wetness (On His Clothes) After Sleeping

236. ‘Aishah said that the Prophet was asked about a person who finds some wetness (on his clothes), but does not remember having a wet-dream (what should he do)? (The Prophet) said: “He should perform Ghusl.” And (he was also asked about) a person who remembered having a wet-dream but did not find any wetness. He said: “Ghusl is not obligatory for him.” Umm Sulaim said: “If a woman sees that (sort of dream), must she perform Ghusl?” He replied: “Yes. Women are indeed
The twin-halves of men.” (Da'if)

Comments:

If a person wakes up and finds some wetness, he or she is to perform Ghusl, whether they remember a sexual dream or not, provided they do not know that it is only urine. If this is the case, it is not obligatory to perform Ghusl.

Chapter 95. A Woman Has Dreams Like A Man Has Dreams

237. It was reported from Yûnus, from Ibn Shihâb (Az-Zuhri), he said: “Urwah (reported) from 'Aishah, that Umm Sulaim Al-Ansariyyah, the mother of Anas bin Mâlik, asked: ‘O Messenger of Allah! Indeed Allah is not shy of the truth. Tell me, if a woman sees in her sleep what a man sees, should she perform Ghusl or not?’ The Prophet ﷺ said: ‘Yes, she must perform Ghusl if she found (traces of) wetness.’” 'Aishah said: “I turned to her and said: ‘Uff to you! And does a woman see such a matter?’ So the Messenger of Allâh ﷺ turned to me and said: ‘May your right hand be covered with dust, O 'Aishah. And from where do you think the likeness (of the off-spring) comes from?’” (Saḥîḥ) Abû Dawud said: This is how it was reported by Az-Zubaidi, Mâlik, and the paternal nephew of Az-Zuhri from Az-Zuhri; as well as Ibn Abî Al-Wazîr, from Mâlik, from Az-Zuhri. Musâfîr Al-Hajabî was in accord with Az-Zuhri, he said:
“From ‘Urwah from ‘Aishah.” As for Hishâm bin ‘Urwah, he said: “From ‘Urwah from Zainab bint Abi Salamah, from Umm Salamah; that Umm Sulaim came to the Messenger of Allâh ﷺ...”

Comments:
Umm Salamah’s statement “Indeed Allâh is not shy of the truth” demonstrates her decency and good manners. She wanted to seek information about a thing vital to ritual purity.

Chapter 96. The Amount Of Water With Which Ghusl Can Be Performed

238. It was reported from Mâlik, from Ibn Shihâb (Az-Zuhri), from ‘Urwah, from ‘Aishah; that the Messenger of Allâh ﷺ would perform Ghusl for Janâbah from a container which contained a Faraq of water. (Sahih)

Abû Dâwud said: Ma’mar said in this Hadith (which he reported) from Az-Zuhri: “She said: ‘I would perform Ghusl with the Messenger of Allâh ﷺ from a container which contained a Faraq of water.’”

Abû Dâwud said: I heard Aḥmad bin Ḥanbal say that a Faraq is sixteen Rafls.[1] And I heard him say that the Sâ[2] of Ibn Abi Dhi’b was five and one third Rafls. So I asked him (his opinion about) those who say it is eight Rafls, and he replied: “This has not been

[1] Rafl: It is also pronounced Riţl, while the first is more popular; it is a measurement of weight rather than volume.
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And I heard Ahmad bin Hanbal say: “Whoever gives for the Sadaqat Al-Fitr, five and one third Raıls using this Raıl of ours, then he has given enough.” He was asked: “As-Sahānī[2] is very heavy!” So he said, “As-Sahānī is better?” He said: “I don’t know.”

Comments:

This quantity of water, according to some Ahādīth, was used by the Messenger of Allah and, according to other Ahādīth, used by both the Messenger of Allah, and 'Aishah, and, according to still others, the Messenger of Allah used to perform Ghusl with one Sa‘ or one and a quarter Sa‘ of water. These different Ahādīth are easy to reconcile since they refer to different situations.

Chapter 97. Regarding The Ghusl For Janābah

239. Jubair bin Mu't'im narrated that they mentioned the Ghusl for Janābah in the presence of the Messenger of Allah. So the Messenger of Allah said: “As for me, I pour water on my head three times,” and he motioned with both his hands. (Sahīh)

Meaning there is nothing narrated from those who are reliable to support it.

As-Sahānī is a type of higher quality dates which are popular in Al-Madinah.
240. 'Aishah narrated that when the Messenger of Allah performed Ghusl for Janabah, he would ask similar to a Hilāb, then he would take (water) with both his hands. He would start with the right side of his head, then (move on) to the left. Then, he would take both hands full of water and pour (it) over his head. \textit{(Sahih)}

241. Jumai' bin 'Umair — one of the people from (the tribe of) Banū Taimullāh bin Tha'labah, said — "I went with my mother and aunt to 'Aishah. One of them asked her: 'What did you used to do while performing Ghusl?' 'Aishah replied: 'The Messenger of Allah would perform the Wudū’ for prayer, then would pour (water) over his head three times, while we would do so five times due to our braids.'" \textit{(Daʿīf)}

242. 'Aishah narrated: "When the Messenger of Allah, performed Ghusl for Janabah" — Sulaimān

[1] They say it is a container used to catch milk when milking a camel or another animal, and it may be used to hold other than that.
(one of the narrators) said: — "he would begin by pouring water with his right hand." Musad-dad (one of the narrators) said: "He would wash his hands by pouring water from the container onto his right hand." Then both (the narrators) were unanimous in their narration saying: "...then he would wash his private part," Musad-dad said: "...by pouring water onto his left hand," — and perhaps (‘Aishah) did not mention the private part explicitly — "then he would perform the Wudū’ of the prayer. Then he would put both his hands in the container, and pass them through his hair, until, when he presumed that he had made the skin wet or cleaned it, he would pour (water) thrice over his head. If there was still water left, he would pour it over himself." (Sahih)


243. ‘Aishah narrated that when the Messenger of Allāh ﷺ wanted to perform Ghusl from Janābah, he would start with his hands and wash them. Then he would wash his private area and pour water over it. When he had washed it clean, he would wipe his two hands on a wall, then complete the Wudū’ and pour water over his head. (Da’if)

تخرج: [إسناده ضعيف] وأخرجه أحمد: 171/6 من حديث سعيد بن أبي عروبة به * وهو مدلس وعثن، وبعض الحديث شواهد كثيرة.
244. Ash-Sha‘bī narrated that ‘Aishah said: “If you wish, I can show you the remnants (left) by the hands of the Messenger of Allāh ﷺ on the wall where he would perform Ghusl from Janābah.”” *(Da‘īf)*

245. Ibn ‘Abbas narrated from his aunt Maimunah who said: “I placed some water for the Prophet ﷺ in order for him to perform Ghusl from Janābah. He poured (some water) from the container onto his right hand, and washed it twice or thrice. Then he poured water on his private parts and washed it with his left hand. He then wiped his hand on the ground and washed it, then performed the Madmaḍah and Istinšāq, and washed his face and hands (and forearms). Then he poured water over his head and body. He then moved to another place and washed his feet. I handed him a towel, but he did not take it, and began shaking the water from his body.” *(Sahih)*

(Al-A‘marsh, one of the narrators, said:) “I mentioned this [Hadith] to Ibrāhīm, and he said: ‘They did not see any problem in using a towel, but they disliked using it as a habit.’”

Abū Dāwud said: Musad-dad said: “I said to ‘Abdullāh bin Dāwud: ‘It was their habit to dislike using it.’ So he said: ‘And this is how it is,
but I found it in my book like this."

Comments:
No matter what type of Ghusl it was, the method of the Prophet ﷺ was the same as described in the foregoing Ahādīth: The private area is washed first, followed by Wudū’. Then water is be poured over the entire body.

246. Shu’bah said that Ibn ‘Abbās would perform Ghusl from Janābah by pouring water from his right hand onto his left hand seven times, then he would wash his private part. Once, he asked me: “How many times have I poured?” So I said: “I don’t know.” He said: “May you have no mother, and what prevents you from knowing?” Then he would perform the Wudū’ of the prayer, then pour water over his entire body. He then said: “This was how the Prophet ﷺ would perform his purification.” (Daʿīf)

247. ‘Abdullāh bin ‘Umar said: “The prayer was (initially) fifty (times a day), and the washing from Janābah seven times, and washing urine from the garment seven times. But the Messenger of Allāh ﷺ continued to ask (his Lord) for leniency, until the prayer was (reduced to) five (times), and washing from Janābah once, and washing urine from a garment once.” (Daʿīf)
Comments:

To fulfill the requirements of *Ghusl*, it is obligatory to pour water over the entire body once. Similarly, clothing is washed once to remove urine.

**248.** It was reported from Abū Hurairah that he said: “The Messenger of Allāh ﷺ said: ‘Under every hair there is *Janābah*. Therefore wash the hair and clean the skin.’” *(Daʿīf)*

Abū Dawūd said: (One of the narrators of this Hadīth is) Al-Hārith bin Wajīh; his narrations are *Munkar*, and he is weak (as a narrator).

**249.** ‘Alī said: “Indeed the Messenger of Allāh ﷺ said: “Whoever leaves the space of one hair unwashed after (performing *Ghusl* for) *Janābah*, then he will be (punished) with the Fire in such and such a manner.” *(Hasan)*

‘Alī said: “So due to this I considered my hair my enemy, so due to this I considered my hair an enemy, so due to this I considered my hair an enemy”. And he would cut his hair, may Allāh be pleased with him.

Comments:

It is clear from all the foregoing *Ahādīth* that one shall wash one’s body thoroughly, leaving not a single spot unwashed. Women may also keep their hair plaited or braided.
Chapter 98. Performing Wuḍū’ After Ghusl

250. ‘Aishah narrated: “The Messenger of Allāh would perform Ghusl, and then pray two Rak‘ah of the morning prayer. And I would not see him perform Wuḍū’ after Ghusl.” (Da‘īf)

Chapter 99. A Woman Undoing (The Braids Of) Her Hair While Performing Ghusl

251. Umm Salamah narrated: “A woman among the Muslims” — Zuhair (one of the narrators) said that it was her (Umm Salamah) — who said: ‘O Messenger of Allāh! I am a woman who keeps her hair tied up in braids. Must I undo it when (I am in a state of) sexual impurity (before performing Ghusl)?’ He replied: ‘It is sufficient that you pour water over it (i.e., your hair) three times with your hands, then pour (water) over your entire body, and you would be pure (after that).’” (Ṣaḥīḥ)
Comments:

Men and women shall perform ritual bath the same way. There is no difference. The part of the body below the waist shall be washed first; filth, if any, shall be removed; ablution, as for prayer, shall be performed; and, last of all, water shall be poured over the entire body.

252. In another version of this (no.251) Hadith, it is reported that a woman came to Umm Salamah (asking her this question). She said: I asked the Prophet on her behalf. He said “...and squeeze and shake each braid every time you pour.” (Hasan)

253. ’Aishah narrated: “One of us, when she was in a state of Janâbah, would take three handfuls of water like this — and she motioned with both her hands — and pour it over her head. She would take a handful of water with one hand and pour it over this side, and the other (hand) over the other side.” (Sahih)

254. ’Aishah narrated: “We would perform Ghusl with the swathes[1] upon us; and we were with the

[1] Ad-‘Dimâd: Bandages, swathes, dressings, compressions and the like. The meaning here is that their hair would be matted with thick balms. The word Ad-‘Dimâd was used to refer to the appearance of the hair resulting from the substances used to mat the hair. Similar is mentioned in narrations in the Book of Hajj under the topic of Talbid, see no. 1747.
Messenger of Allah ﷺ, during the state of Ḥiḥrām and outside the state of Ḥiḥrām.” (Ṣaḥīḥ)

It should be noted that when performing Ghusl after menstruation, a woman should undo any braids or plaits in her hair.

Chapter 100. A Sexually Impure Person Washing His Head With Khīṭmi

256. A person from the tribe of Suwā’ah bin Āmir narrated from ‘Āishah that the Prophet ﷺ would wash his head with Khīṭmi while he was in a state of Ḥiḥrām. That would suffice for him, and he

[1] It is a type of substance derived from a plant from the mallow family. The mallow family includes about one thousand kinds of herbs, shrubs, and trees. Hibiscus, hollyhock, and marsh mallow belong to the mallow family. The meaning in this narration is the water that contains this substance in it.
would not pour water over it. 
(Da'ıf)

Chapter 101. The Fluid That Flows Between The Man And The Woman (And Traces Remain On One's Garment Or Body)

257. A person from the tribe of Suwā'ah bin 'Āmir narrated from 'Āishah regarding the fluid that flows from the man to the woman. She said: “The Messenger of Allāh would take a handful of water and splash it on the fluid, then take another handful and splash it on it.” (Da'ıf)

Comments: Water dripping from the hand, sprayed or splashed, by one in a state of major impurity, is pure water.

Chapter 102. Eating With A Menstruating Woman And Being Around Her

258. Anas bin Mālik reported that the Jews would expel a menstruating woman from the house, and would not eat with her, drink with her, or stay with her in the house. So the Messenger of Allāh was asked about that, upon which Allāh the Exalted revealed: They ask you concerning
menstruation, say: “That is an Adha (a harmful thing), therefore keep away from women during menses,”[1] until the end of the Verse. So the Messenger of Allāh ﷺ said: “Intermingle with them in your houses, and do everything (that you normally do) except intercourse.” The Jews said (upon hearing this verdict): “This man does not intend to leave anything of our affairs except that he opposes us concerning it.” So Usaid bin Ḥudair and ‘Abbād bin Bishr came to the Prophet ﷺ and said: “O Messenger of Allāh! The Jews are saying such and such, should we not (therefore) have intercourse with them during their menses?” Upon hearing this, the face of the Messenger of Allāh ﷺ changed (in color), until we thought that he was angry at them. So they left, but as they were leaving, someone sent some milk to the Prophet ﷺ as a gift. So he sent someone to call them back, and then gave them (some of the milk) to drink. We therefore realized that he was not angry at them. (Sahih)

Comments:
The purpose of Allāh’s Messenger ﷺ, was not simply to oppose unbelievers, innovators and atheists, but to oppose them by following the Qur‘ān, that is, by keeping within the confines laid down in the Shari‘ah.

259. ‘Aishah narrated: “I used to bite pieces of the meat off of a bone while I was menstruating, and then give it (the bone) to the Prophet ﷺ, and he would place his mouth on the same place that I had placed it. And I would drink (from a container), then give it to him, and he would place his mouth in the same place that I drank from.” (Sahih)

العصر: أخرج مسلم، الحيض، باب جواز غسل الحائض رأس زوجها وترجيه ... إلخ.

ح: 300 من حديث مسعود.

260. ‘Aishah narrated: “The Messenger of Allah ﷺ would lean his head into my room, and recite (the Qur’an) while I was menstruating.” (Sahih)


Chapter 103. The Menstruating Woman Hands Over Something From The Masjid

261. ‘Aishah said: “The Messenger of Allah ﷺ said to me: ‘Give me the prayer mat from the Masjid.’ I said: ‘I am menstruating!’ So the Messenger of Allah ﷺ replied: ‘Your menstruation is not in your hand.’” (Sahih)

العصر: أخرج مسلم، الحيض، باب جواز غسل الحائض رأس زوجها وترجيه ... إلخ.

ح: 298 من حديث أبي معاوية الضرير.

Comments:

A menstruating woman, or a woman or man in a state major impurity may
stretch her or his hand and reach out to put something inside a Masjid or pick it up from there.

Chapter 104. The Menstruating Woman Does Not Make Up The (Missed) Prayers

262. Abū Qilābah reported from Muʿādhah, who said that a woman asked ‘Āishah: “Should the menstruating woman make up the (missed) prayer?” She replied: “Are you a Harūriyyah?[1] We used to menstruate during (the time of) the Messenger of Allāh ﷺ, and would not make up (the missed prayers), nor were we commanded to make them up.” (Sahih)

Comments:

During that time, one of the traits of the Khawārij was that they ruled that a woman has to make up the Salāt missed due to menses.

263. (There is another chain) from Ayyūb, from Muʿādhah Al-‘Adawiyyah, from ‘Āishah, with this (no.262) Hadith.

Abū Dāwud said: And he added in it (‘Āishah said:) “We were commanded to make up the fast, and were not commanded to make up the prayer.” (Sahih)

Chapter 105. Intercourse With Menstruating Women

264. ‘Abdul-Ḥamīd bin ‘Abdur-Rahmān reported from Miqsam,

[1] Meaning are you one of the Khawārij. The attribution is to Harūrā’ a location near Al-Kūfah wherein the Khawārij had gathered.
from Ibn ‘Abbas, from the Prophet, regarding the one who approaches his wife while she is menstruating. He said: “He should give one Dinar, or half a Dinar, in charity.” (Sahih)

Abū Dāwūd said: This is how the correct wording for the narration is: “...one Dinar or half a Dinar.” And perhaps Shu‘bah (a narrator in the chain) did not narrate it in a Marfu’ form.

Comments:
Copulation is prohibited during the menstrual cycle. If it takes place, charity shall be given to atone for the sin.

265. It was reported from Abū Al-Hasan Al-Jazari, from Miqsam, from Ibn ‘Abbās, who said: “If he had intercourse with her during the first part of her menses then he should give one Dinar, and if he had intercourse with her while her blood had finished then he should give half a Dinar (in charity).” (Da‘if)

Abū Dāwūd said: And this is who Ibn Juraij said it (in what he reported) from ‘Abdul-Karım, from Miqsam.[1]

Comments:
This narration explains what was not clear in what the first narration stated.

[1] Meaning, it is also not Marfu’.
266. It was reported from Khuṣaif, from Miqsam, from Ibn ‘Abbās that the Prophet ﷺ said: “If a person engages in intercourse with his wife while she is menstruating, then let him give half a Dinar in charity.” (Daʿīf)

Abū Dāwūd said: This is what ‘Alī bin Badhīmah said (in his report) from Miqsam, from the Prophet ﷺ in Mursal form. Al-Awzāʾī reported from Yazīd bin Abī Mālik, from ‘Abdul-Ḥamīd bin ‘Abdur-Raḥmān, from the Prophet ﷺ. He said: “He ordered him to give two fifths of a Dinar.” And this is Muʿḍal.[1]

Chapter 106. A Person Has Relations With Her Other Than Intercourse

267. Maimunah narrated: “The Prophet ﷺ would caress his wives while they were menstruating, as long as she had a waist wrap on her that reached the middle of her thighs, or knees, with which she covered herself.” (Hasan)

Comments:
See no. 212.

[1] A narration missing two or more narrators in its chain.
268. 'Aishah said: "The Messenger of Allah (ﷺ) would command one of us, if we were menstruating, to wear a waist wrap, then her husband (meaning, the Prophet ﷺ) would embrace her," and he (the narrator) said another time: "...would caress her." (Sahih)

269. 'Aishah said: "I would lie down with the Messenger of Allah (ﷺ) under one sheet while I was menstruating, in my period. If something (meaning, blood) from me touched him, he would wash the place (that it touched), and would not go past it,[1] then he would pray in it. And if something from him touched him (meaning, his garment) then he would wash the place that had been affected, and would not go past it, then he would pray in it." (Hasan)

Comments:
1. Menstrual blood is impure.
2. Only the part of the body or garment which menstrual blood touches needs be washed, not the whole body or garment.

270. Umārah bin Ghurab reported from one of his paternal aunts, that she asked 'Aishah: "One of us menstruates, and she and her husband only have one bed (what should she do)?" So she replied: "I will inform you what the

[1] Meaning, not wash anything beyond the area that was affected.
Messenger of Allâh ﷺ did. He came in and went to the Masjid....”
— Abû Dâwûd explained: Meaning his prayer place in his house — “...and he did not leave until sleep overcame me, and he became cold. So he said to me: ‘Come close to me.’ I said: ‘I am menstruating!’ He said: ‘Even if (you are). Expose your thighs.’ So I exposed my thigh, and he (laid down and) put his cheek and chest on my thigh, and I leaned on him until he warmed up, and went to sleep.” (Dâ'f)

271. Umm Dharrah reported that ‘Aishah said: “When I used to menstruate, I would come down from the bed onto the mat. And we would not approach the Messenger of Allâh ﷺ, nor he approach us, until we became pure.” (Dâ'f)

Comments:
Sometimes they would lie down separately and other times together.

272. ‘Ikrimah reported from some of the wives of the Prophet ﷺ that when the Prophet ﷺ wished (to do something) with a menstruating woman, he would place a garment over her private area. (Hasan)
273. ‘Aishah narrated: “The Messenger of Allah would command us during the beginning (time) of our menses to wear a waist wrap, then he would embrace us. But who among you can control his desires like the Messenger of Allah could control his?” (Sahih)

Comments:
Young and newly married couples should be extremely cautious during such times.

Chapter 107. Concerning The Woman Who Has Istihâdah, And (Those Scholars) Who Stated That She Should Leave The Prayer For The Number Of Days Which She Used To Menstruate

274. Umm Salamah, the wife of the Prophet, said: “There was a woman during the time of the Messenger of Allah who would bleed profusely.” Umm Salamah sought a verdict for her from the Messenger of Allah. He said: “Let her wait the same number of nights and days of the month that she used to experience her menses before she was afflicted with this. Let her leave the prayer for that

[1] The blood flow of an adult woman during her menstrual cycle is called menses, indicative of absence of a pregnancy. Excessive, abnormal flow of blood is called Istihâdah (menorrhagia, commonly known as "bleeding"). The color of this blood is different from that of normal menstrual blood. Blood following childbirth is called Nifâs. The days of menstruation (Haid) and post-partum bleeding (Nifâs) are counted as days of impurity. But the days of excessive, abnormal bleeding (Istihâdah) are days of purity because that is an ailment.
period (of time) in the month. Then, when that time is over, let her perform Ghul, tie a cloth around her private area, and pray. 

(\textit{Da\'if})

\textbf{Comments:}
A woman shall reckon her days of Istihādah by referring to when and how long she has normal menses. The dates and the number of days of her previous normal cycle help her to determine the days of Istihādah and act accordingly.

275. (There is another chain) from Umm Salamah who said that a woman used to bleed profusely— he (the narrator) mentioned the Hadith in it (as no. 274) meaning and he said: “...so when that time is over, and the time for prayer comes, let her perform Ghul...” and he quoted the rest of it in meaning. (\textit{Da\'if})

\textbf{276. It was reported from a man from the Ansār: “A woman who would bleed profusely...”} so he mentioned the meaning of the Hadith of Al-Laith. (no. 275) He (\textit{Da\'if}) said: “...so when that time is over for her, and the time for prayer comes, then let her perform Ghul...” And he quoted the rest of it in meaning. (\textit{Da\'if})

[1] See Muslim no. 333.
277. (Another version of no. 275) with the chain of Al-Laith, and its meaning. He (ﷺ) said: “So let her leave the prayer for that period. Then, when time for prayer comes, let her perform Ghusl, tie a cloth around her private area, and pray.” (Da‘if)

Comments:

It is not obligatory on a woman to perform Ghusl immediately after the cessation of her menses. It is obligatory that it be done prior to, or for Salāt.

278. (There is another chain) from Sulaimān bin Yasār from Umm Salamah (as no. 274) with this story. He (ﷺ) said in it: “She should leave the prayer, and perform Ghusl beyond that (meaning, perform Ghusl after those days are over), tie a cloth around her private area, and then pray.” (Saḥīḥ)

Abū Dāwud said: Hammad bin Zaid reported this Ḥadīth from Ayyūb, and he mentioned the name of the woman. He said: “Fāṭimah bint Abī Ḥubaysh.”

Comments:

279. It was reported from ‘Irāk, from ‘Urwah, that ‘Aishah said: “Umm Habibah asked the Prophet ﷺ about (Istihādah) blood, and I saw her pot filled with blood. The Messenger of Allah ﷺ told her: ‘Stay (without praying) the number of days which your period would normally hold you, then perform
Abū Dāwūd said: This was reported by 'Alī bin 'Ayyāsh, Yūnus bin Muḥammad (and others) as well.

280. It was reported from Al-Mundhir bin Al-Mughirah, from 'Urwah bin Az-Zubair, that Fāṭimah bint Abī Ḥubaish narrated to him, that she had asked the Messenger of Allāh ﷺ, complaining to him about her (continual flow of) blood. So the Messenger of Allāh ﷺ told her: “This is from a vein, so wait until your period comes, and do not pray then. When your (normal days of) period finishes, purify yourself, and pray in between the two periods.”

(Ḍaʿīf)

Comments:
A woman should determine her period of menses by referring to the number of days and the dates of her normal previous menses, that is, when she had her menstrual period and for how many days. If she does not know that, she may determine it by the color of the blood.

281. It was reported from Az-Zuhri, from ‘Urwah bin Az-Zubair, he said: “Fāṭimah bint Abī Ḥubaish told him that she asked Asmā’,” — or Asmā’ told him that Fāṭimah bint Abī Ḥubaish asked her — “to
ask the Messenger of Allah \( \text{a} \) (about Istihâdah], so he commanded her to sit (not pray) the number of days that she used to sit (for her menstruation), then perform Ghusl.” (Da’î)

Abû Dâwûd said: This was also reported by Qatâdah, from ‘Urwah bin Az-Zubair, from Zainab bint Umm Salamâh; that Umm Ḥabibâh bint Jahsh had Istihâdah, so the Prophet \( \text{s} \) commanded her to leave the prayer during the days of her (regular) period. She should then perform Ghusl and pray.

Abû Dâwûd said: Qatâdah did not hear any narration from ‘Urwah. And Ibn ‘Uyaynah added in the Hadîth of Az-Zuhri: “From ‘Amrah, from ‘Aîshah, that she said: ‘Umm Ḥabibâh used to have Istihâdah, so she asked the Prophet \( \text{s} \) about that. He commanded her to leave the prayer during the days of her (regular) period.”

Abû Dâwûd said: This is a mistake on the part of Ibn ‘Uyaynah. This is not in the narrations of the Huffâz from Az-Zuhri, only what was narrated by Suhail bin Ṣâliḥ.\[^{1}\]

Abû Dâwûd said: Al-Humaidî reported this Hadîth from Ibn ‘Uyaynah, and he did not mention in it: “leave the prayer during the days of her (regular) period.” Qamîr bint ‘Amr, the wife of Masrûq reported from ‘Aîshah that she said: “The woman suffering from Istihâdah should leave praying...”

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[^1]: Meaning, number 281, which he narrated; that the wording of Suhail is more correct.
during the days of her (regular) period) and then perform Ghusl.”

‘Abdur-Rahmân bin Al-Qâsim (in his report of it) said, from his father, that the Prophet ﷺ commanded her (i.e., Fâţîmah bint Abî Ḥubais) to leave the prayer the length of her (regular) period. Abû Bishr Ja’far bin Abî Wahshiyyah reported (a version) from ‘Ikrimah, from the Prophet ﷺ. He said: “Umm Ḥabibah bint Jahsh suffered from Istihâdah...” and he mentioned similarly.

Sharîk reported from Abû Al-Yaqzan, from ‘Adî bin Thâbit, from his father, from his grandfather from the Prophet ﷺ: “The woman who suffers from Istihâdah should leave the prayers during the days of her (regular) period, then perform Ghusl and pray.”

Al-‘Alã’ bin Al-Musayyab reported from Al-Hakam, from Abû Ja’far who said: “Sawdah had Istihâdah, so the Prophet ﷺ commanded her, when her days (of regular period) were over, to perform Ghusl and pray.”

And Sa’eed bin Jubair reported from both ‘Ali, and Ibn ‘Abbâs, that the woman with Istihâdah should sit (without praying) during the days of (her regular) period. This has also been reported from ‘Ammâr, the freed slave of Banû Ḥâshim, and Talq bin Ḥabib from Ibn ‘Abbâs. And similarly, it has been reported from Ma’qil Al-Khath‘amî, from ‘Ali, and also from Ash-Sha‘bî, from Qamîr the
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wife of Masrūq, from ʿĀishah.

Abū Dāwūd said: This is the saying of Al-Ḥasan, Saʿeed bin Al-Musayyab, ʿAlāʾ, Makhlūl, Ibrāhim, Sālim, and Al-Qāsim: The woman who suffers from Istihādah should leave the prayers during the days of her period.

Comments:
The Hadiths refer to women who know the dates and the number of days of their menstrual cycle.

[Chapter 108. Those Who Narrated That She Should Not Leave The Prayer After Her Menses Finish]

282. ʿĀishah narrated: “Fāṭimah bint Abī Ḥubaysh came to the Messenger of Allāh ʿs and said: ‘I am a woman who suffers from Istihādah, and do not become pure. Should I leave the prayer?’ He ʿs said: ‘That is from a vein, and not (considered) menstruation. So when the menstruation starts, leave the prayer, and when it finishes, wash (the traces of) blood, and pray.’” (Ṣaḥīḥ)

283. In another version (of no.282), he ʿs said, “...so when the menstruation starts, leave the prayer, and when its quantity leaves, wash the blood and pray.” (Ṣaḥīḥ)
Chapter 109. When The Menstruation Starts She Should Leave The Prayer

284. It was reported from Buhayyah who said: "I heard a woman asking 'Aishah about a woman whose menstruation had become disturbed and continuously bled. So the Messenger of Allah ﷺ told me to command her to wait the number (of days) that she used to menstruate in every month while her menstruation had been regular. She should take into account those number of days, and leave the prayer during them, or during (a similar) number of them, then she should perform Ghusl, tie a garment around her private area, and pray." (Da'if)

Comments:
The Hadith has a weak chain of narration but the ruling is correct.

285. It was reported from Ibn Shihab (Az-Zuhri), from 'Urwa bin Az-Zubair, and 'Amrah, from 'Aishah, who said that Umm Habibah bint Jahsh — the sister-in-law of the Messenger of Allah ﷺ, and wife of 'Abdur-Rahmān bin 'Awf — suffered from Istihādah for seven years, so she asked the Messenger of Allah ﷺ about it. The Messenger of Allah ﷺ replied:
“This (blood) is not menstruation, but (rather) comes from a vein, so perform Ghusl and pray.” (Ṣahih)

Abū Dāwūd said: Al-Awzâ‘ī added in his report of the Ḥadīth of Az-Zuhrī, from ‘Urwah and ‘Amrah, from ‘Āishah, that she said: “Umm Ḥabībah bint Jaḥsh suffered from Istihdâdh — and she was the wife of ‘Abdūr-Rahmân bin ‘Awf — for seven years. So the Prophet ﷺ commanded her: ‘When the menstruation comes, leave the prayer, and when it leaves, perform Ghusl and pray.’”

Abū Dāwūd said: None of the companions of Az-Zuhrī mentioned this statement except Al-Awzâ‘ī, while it has been reported from Az-Zuhrī by ‘Amr bin Al-Ḥārith, Al-Laith, Yūnus, Ibn Abī Dhî‘b, Ma‘mar, Ibrâhîm bin Sa‘d, Sulaimân bin Kathîr, Ibn Isḥâq, and Sufyân bin ‘Uyaynah, and they did not mention this statement.

Abū Dāwūd said: This wording is only (in reality) found in the narration of Hishâm bin ‘Urwah, from his father from ‘Āishah.

Abū Dāwūd said: Ibn ‘Uyaynah also added in it: “He ordered her to leave the prayer for the days of her (normal) period,” but it is a mistake from Ibn ‘Uyaynah. And the narration of Muhammad bin ‘Amr from Az-Zuhrī (the following narration no.286) — there is something in it (of mistake as well), and it is close to what Al-Awzâ‘ī added in his narration.
286. It was reported from Muḥammad, meaning Ibn ‘Amr who said: “Ibn Shihāb narrated to me from ‘Urwah bin Az-Zubair, from Fāṭimah bint Abī Ḥubaish. He said that she used to have Istihādah, so the Prophet ﷺ told her: ‘If it is menstrual blood, then it is blood that is black (in color) and well-known. So if that is the case, then stop the prayer, and if it is other than that, then perform the Wudū’ and pray, for that is only from a vein.’” (Da’if)

Abū Dāwūd said: Ibn Al-Muthanna said: “Ibn ‘Adi[1] narrated it to us from his book like this, then he narrated to us after memorizing it. He said: ‘Muhammad bin ‘Amr narrated to us from Az-Zuhri, from ‘Urwah, from Āishah who said: ‘Fāṭimah suffered from Istihādah.’” So he mentioned the narration in its meaning.

Abū Dāwūd said: Anas bin Sīrīn reported from Ibn ‘Abbās concerning the woman who suffers from Istihādah: “If she sees dark-colored blood that is pouring (out of her), then she should not pray. And if she becomes pure, even if only for an hour, then let her perform Ghusl and pray.”

And Makhūl said: “Women know

[1] He also was mentioned in the chain for the previous narration. This narration is repeated with this chain in number 304.
the menstruation; its blood is black and thick. So when these characteristics are gone, and it becomes pale and light, then she is suffering from *Istiñâdah*, so let her perform *Ghusl* [and pray]."

Abū Dāwūd said: Hammad bin Zaid reported from Yahyā bin Sa'eed, from Al-Qā'qā' bin Ḥakīm, from Sa'eed bin Al-Musayyab concerning the woman who suffers from *Istiñâdah*: "When she starts her menses, she should leave the prayer, and when it finishes, she should perform *Ghusl* and pray."

Sumayyī and others reported from Sa’eed bin Al-Musayyab: “She should sit (without prayer) the days of her period.”

Abū Dāwūd said: And that is how it was reported by Hammad bin Salamah, from Yahyā bin Sa’eed, from Sa’eed bin Al-Musayyab.

Abū Dāwūd said: Yūnus reported from Al-Hasan: “If a menstruating woman continues to bleed after her menses for a day or two, then she is suffering from *Istiñâdah.*” And At-Taimi said that Qatādah said: “If she bleeds for five days more than her (regular) menses, [she should pray].” At-Taimi said: “So I began to decrease the number of days,[1] until I reached two days, upon which he said: ‘If it is only two days (extra), then this is considered part of her menses.’”

And Ibn Sirīn was asked about this, and he said: “Women are more knowledgeable concerning it.”

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[1] Meaning, he asked Qatādah about fewer number of days.
287. 'Imrân bin Talhah narrated from his mother, Hamnah bint Jaḥš, that she said: “I used to suffer from severe and acute Istihāḍah, so I came to the Messenger of Allâh seeking his verdict and informing him (about my situation). I found him in the house of my sister Zainab bint Jaḥš. I said: ‘O Messenger of Allâh! I am a woman who suffers from severe and acute Istihāḍah, so what do you advise me concerning it, for it has prevented me from fasting and praying.’ He said, ‘I will describe to you the cloth (to wear), for it will stop the blood.’ I said: ‘It is more than that!’ He said: ‘Then wear a garment (around your private area).’ I said: ‘It is even more than that. It flows out with force.’ So the Messenger of Allâh said: ‘I will command you with two things, whichever of the two you do, it will be sufficient for you from the other one, and if you can do both of them, then you know best (if you are capable of that).’ He told her: ‘This is a stroke from the strokes of Shaitân. So your menstruation is six or seven days according to the knowledge of Allâh, exalted is His remembrance. Then (after it finishes) perform Ghusl until you think that you have

1[ Meaning, you only need to do one of the two matters.
become pure and clean, and pray twenty three nights, or twenty four (nights) along with their days, and fast (as well), for that will be sufficient for you. And do the same every month, like other women menstruate and become pure according to their times. Now, if you are capable of delaying Zuhr and advancing ‘Asr, then perform Ghusl, and combine between the two prayers, Zuhr and ‘Asr. Likewise, delay Maghrib and advance ‘Isha’, then perform Ghusl and combine between the two prayers if you can. And perform Ghusl at Fajr if you can, and fast if you are able to.’ The Messenger of Allâh ﷺ said, ‘This is the more pleasing of the two matter to me.’”

(Da’if)

Abû Dâwud said: ‘Amr bin Thâbit narrated from Ibn ‘Aqîl, so he said: “Hamnah said: ‘This is the more pleasing of the two matter to me,’” not attributing it to a saying of the Prophet ﷺ, but as a saying of Hamnah.

Abû Dâwud said: ‘Amr bin Thâbit was a Râfidi, as was mentioned from Yahyâ bin Ma’in [but he was truthful in narrations].

Abû Dâwud said: I heard Ahmad bin Hanbal say: “I feel uncomfortable about the Hadîth of Ibn ‘Aqîl.”
Chapter 110. The Narrations That State The Woman With Istihādah Should Perform Ghusl For Every Prayer

288. ‘Amr bin Al-Hārith reported from Ibn Shihāb, from ‘Urwah bin Az-Zubair and ‘Amrah bint ‘Abdur-Rahmān, from ‘Āishah the wife of the Prophet ﷺ and wife of ‘Abdur-Rahmān bin ‘Awf — suffered from Istihādah for seven years. She asked the Messenger of Allāh ﷺ about that, so he replied: ‘This is not menstruation, rather it is (from) a vein, so perform Ghusl and pray.’” ‘Āishah said: “So she would perform Ghusl in a tub, in the room of her sister Zainab bint Jahsh, until the redness of the blood would discolor the water.” (Sahih)

289. It was reported from Yūnus, from Ibn Shihāb who said: “‘Amrah bint ‘Abdur-Rahmān informed me from Umm Ḥabibah (a narration similar to no. 288),” with this Hadith: ‘Āishah said: “So she would perform Ghusl for every prayer.” (Sahih)

290. It was reported from Al-Laith bin Sa’d, from Ibn Shihāb, from ‘Urwah, from ‘Āishah, with this Hadith, he said in it: “So she would perform Ghusl for every prayer (a
Hadith similar to no. 288.

(Sahih)

Abū Dāwud said: Al-Qāsim bin Mabrūr said, “From Yūnus, from Ibn Shihāb, from ‘Amrah, from ‘Āishah, from Umm Ḥabībah bint Jahsh.”

And this is how it was reported from Ma’mar, from Az-Zuhri, from ‘Amrah, from ‘Āishah— and sometimes Ma’mar said: “From ‘Amrah, from Umm Ḥabībah” reporting its meaning, — and it was reported similarly, from Ibrāhim bin Sa’d, and Ibn ‘Uyaynah, from Az-Zuhri, from ‘Amrah, from ‘Āishah. In his narration, Ibn ‘Uyaynah said: “He (Az-Zuhri) did not say: ‘The Prophet ordered her to perform Ghusl.”

In his narration, Ibn ‘Uyaynah said: “He (Az-Zuhri) did not say: ‘The Prophet ordered her to perform Ghusl.”

Ibn Abi Dhi‘b reported from Ibn Shihāb, from ‘Urwah and ‘Amrah bint ‘Abdur-Rahmān, from ‘Āishah, who said: “Umm Ḥabībah suffered from Istihdādah for seven years, so the Messenger of Allah commanded her to perform Ghusl. So she would perform Ghusl for every single prayer.”

And this is how Al-Awzā‘î reported it as well, with ‘Āishah saying: “So she would perform Ghusl for every single prayer.” (Sahih)
292. It was reported from Ibn Ishāq, from Az–Zuhri, from ‘Urwh, from ‘Āishah, that she said: “Umm Habibah bint Jahsh suffered from Istihādah during the lifetime of the Messenger of Allah. So he commanded her to perform Ghusl for every prayer.” and he quoted the rest of the Hadith (as no. 291). (Da’īf)

Abū Dāwūd said: Abū Al-Walīd Aṭ–Tayālīsī narrated this Hadith — and I did not actually hear it from him — from Sulāmān bin Katḥīr, from Az–Zuhri, from ‘Urwh, from ‘Āishah, that she said: “Zainab bint Jahsh suffered from Istihādah, so the Prophet commanded her: ‘Perform Ghusl for every prayer.’” And he quoted the Hadith.

Abū Dāwūd said: ‘Abdūs–Ṣamād reported it from Sulāmān bin Katḥīr, he said: “perform Wudū’ for every prayer.”

Abū Dāwūd said: And this is a mistake from ‘Abdūs–Ṣamād, and the saying (that is correct) in it is the saying of Abū Al-Walīd.

293. It was reported from Abū Salāmah who said: “Zainab bint Abī Salāmah narrated to me that a woman used to bleed profusely, and she was the wife of ‘Abdūr–Raḥmān bin ‘Awf. So the Messenger of Allāh commanded her to perform Ghusl before every prayer, and then offer the prayer. And she (meaning Zainab) also
informed me that Umm Bakr informed her that ‘Aishah said that the Messenger of Allah ﷺ said — concerning a woman who sees something doubtful after purification — ‘That is only (from a) vein,’ or ‘from veins.’” (Da’if)

Abu Dawud said: In the narration of Ibn ‘Aqil, both commands are given, and it states: “If you are strong enough, then perform Ghusl for every prayer, otherwise combine (the two prayers).” As was said by Al-Qasim in his narration. And this saying has been related from Sa‘eed bin Jubair, from ‘Ali and Ibn ‘Abbās.

Chapter 112. Those Who State: She Should Combine Between Two Prayers, And Perform One Ghusl Before Both Of Them

294. It was reported from Shu‘bah, from ‘Abdur-Rahmān bin Al-Qasim, from his father, from ‘Aishah who said: “A woman suffered from Istihādah during the life-time of the Messenger of Allāh ﷺ. So she was commanded to advance the ‘Asr prayer, and delay Zuhr, and perform Ghusl for both of them, and to delay Maghrib and advance ‘Ishā’, and perform Ghusl for both of them, and to perform Ghusl for the Subh prayer.”

Comments:

This narration has been related from Sa‘eed bin Jubair, from ‘Ali and Ibn ‘Abbās. It was recorded by At-Tahāwī with an authentic chain of narration.
I (Shu‘bah) said to ‘Abdur-Rahmân: “Is this from the Prophet ﷺ?” So he replied: “I do not narrate anything to you except from the Prophet ﷺ.” (Sahih)

Comments:

The woman mentioned in the narration is Sahlah bint Suhail as stated in the next narration. This Ghusl is recommended, but performing Ghusl once is enough, as it has been mentioned in the narration of the next chapter. This narration also shows that if the person is ill or suffering from some ailment, then it is allowed to join two prayers together. Two prayers like Zuhr and ’Asr can be offered together, and similarly Maghrib and ’Ishâ’ can be offered together.

295. It was reported from Muhammad bin Ishâq, from ‘Abdur-Rahmân bin Al-Qâsim, from his father, from ‘Aishah, who said: “Sahlah bint Suhail suffered from Istihâdah, so she came to the Prophet ﷺ, and he commanded her to perform Ghusl for every prayer. When that became difficult for her, he commanded her to combine between Zuhr and ’Asr (prayers) with one Ghusl, and between Maghrib and ’Ishâ’ with one Ghusl, and to perform Ghusl for Subh.” (Dâ‘î)

Abû Dâwud said: Ibn ‘Uayynah reported it from ‘Abdur-Rahmân bin Al-Qâsim, from his father, he said: “A woman suffered from Istihâdah so she asked the Prophet ﷺ, then he ordered her,” narrating the Hadith in its meaning.

تخريج: [إسناده ضعيف] أخرجه البهليقي: 352/1، 353 من حديث أبي داود به وانظر الحديث السابق وحديث أبي عبيدة رواه البهليقي: 353/1 ابن إسحاق وسفيان مسلمان وعثمان.
296. Asmā’ bint Umaiṣ narrated:

“I said: ‘O Messenger of Allāh! Fāṭimah bint Abī Ḥubaish has suffered from Istihādah for such and such a period (of time), so she does not pray.’ So the Messenger of Allāh ﷺ said: ‘Subhān Allāh! This (Istihādah) is from Shaitān.

She should sit in a tub, until she sees the yellow (discharge) above the water. Then she should perform one Ghusl for Zuhr and ‘Asr, and one Ghusl for Maghrib and ‘Ishā’, and perform one Ghusl for Fajr. And she should perform Wudū’ in between these (two prayers).” (Da’if)

Abū Dāwūd said: Mujāhid reported it from Ibn ‘Abbās that when performing Ghusl becomes difficult for her, he commanded her to combine between the two prayers.\[1\]

Abū Dāwūd said: Ibrāhīm reported it from Ibn ‘Abbaṣ, and it is the saying of Ibrāhīm An-Nakha’ī, and ʿAbdullāh bin Shaddād.

Comments:

This is the popular view; performing Ghusl for every two prayers is commendable, otherwise performing Ghusl at the end of menstruation is enough, and performing Wudū’ for each prayer when suffering from Istihādah.
Chapter 112. Those Who Said: 
She Should Perform Ghusl 
From One Purity To The Other

297. ‘Adī bin Thābit reported from his father, from his grandfather, that the Prophet ﷺ said concerning the woman with Istihādah: “She should leave the prayer during the days of her (regular) period, then perform Ghusl, and perform Wudū’ for every prayer.” (Daʿīf)

Abū Dāwūd said: ‘Uthmān (one of the narrators) said: “...and fast and pray.”

298. It was reported from Al-Aʿmash from Ḥabīb bin Abī Thābit, from ‘Urwah, from ‘Aishah, that she said: “Fāṭimah bint Abī Hubaish came to the Prophet ﷺ...”, and she mentioned her story, then said: “...so he said: ‘Then perform Ghusl, and make Wudū’ for every prayer and pray.’” (Daʿīf)

299. It was reported from Ayyūb bin Abī Miskin, from Al-Hajjāj, from Umm Kulthūm, from ‘Āishah, concerning a woman who suffers from Istihādah, she said: “She should perform Ghusl — meaning...
Once — then perform *Wudu'* (for the prayer) until the days of her period (start)." *(Sahih)*

**300.** It was reported from Ayyūb Abū Al-'Alâ', from Abū Shubrumah, from Masrūq's wife, that 'Āishah narrated similarly (as no. 299) from the Prophet ﷺ.

(Sahih)

Abū Dāwud said: The *Hadith* of 'Adî bin Thâbit, Al-'A'mash from Habîb, and Ayyūb Abū Al-'Alâ', all of them are weak, they are not correct. What proves the weakness of this narration of Al-'A'mash from Habîb is that Hafṣ bin Ghiyâth narrated it from Al-'A'mash in a *Mawqûf* form, and Hafṣ bin Ghiyâth rejected the idea that the narration of Habîb was *Marfû*. Asbât also reported it from Al-'A'mash in *Mawqûf* form from 'Āishah.

Abū Dāwud said: Ibn Dāwud reported it from Al-'A'mash, in a *Marfû* form in the beginning of it, and he rejected that it contained the mention of *Wudu'* for every prayer.

What proves the weakness of this narration of Habîb is the report of Az-Zuhrî from 'Urwah from 'Āishah, that she said: “So she would perform *Ghusl* for every prayer” in the *Hadith* about the one who suffers from *Istihaḍah*.

Abû Al-Yaqân reported from 'Adî bin Thâbit, from his father, from
Chapter (...) Those Who Said:
She Should Perform Ghusl
From One Zuhr (Prayer) to
The Next Zuhr (Prayer)

301. Sumayyā, the freed-slave of Abū Bakr, was sent by Al-Qa‘aqa‘ and Zaid bin Aslam to Sa‘eed bin Al-Musayyab in order to ask him about the Ghusl that a woman with Istihādah performs. He (Sa‘eed) replied: “She should perform Ghusl from Zuhr to Zuhr, and perform Wudū’ for every prayer (in
between). If the bleeding becomes severe, she should tie a cloth around her private area.” (Sahih)

Abū Dāwūd said: It has been related from Ibn ‘Umar and Anas bin Mālik that they said: “She should perform Ghusl from Zuhr to Zuhr”. And similar has been reported from Dāwūd and ‘Āsim from Ash-Sha’bī, from a wife of his, from Qamīr, from ‘Aishah, etc.

Abū Dāwūd said: Mālik (bin Anas) said: “I think that the narration of Ibn Al-Musayyab: ‘...From purity (Tuhhr) to purity (Tuhhr),’” has been changed by some narrators to: ‘...Zuhr to Zuhr,’ so they made a mistake in (narrating) it.” Miswar bin ‘Abdul-Mālik bin Sa’eed bin ‘Abdur-Rahman bin Yarbū said in it: ‘From Tuhhr to Tuhhr,’ but the narrators changed it to: “From Zuhr to Zuhr.”

Chapter 113. Those Who Said: She Should Perform Ghusl Once A Day, But Did Not Specify Zuhr

302. It was reported from ‘Ali that he said: “The woman with Istihādah should perform Ghusl every day after her period finishes, and she should take a wool (cloth)
soaked with fat or oil (to place around her private area).” *(Da'if)*

 Comments:

The chain of narration for this report from 'Ali is not authentic, for what is correct from him, see the author’s comments after number 292 for the narration from 'Ali and Ibn 'Abbás, which was recorded by At-Ṭahāwī with an authentic chain of narration.

Chapter 114. Those Who Said: She Should Perform *Ghusl* Between The Days (Of Her Menses)

303. Muhammad bin 'Uthmān said that he asked Al-'Āşim bin Muhammad about the woman with *Istiḥādah* (what should she do?). He replied: “She should leave the prayers during her period, then (when her menses are over) she performs *Ghusl* and prays, then perform (another) *Ghusl* during the days (of her next period).” *(Sahih)*

Chapter 115. Those Who Said: She Should Perform *Wudū’* for Every Prayer

304. Fāṭimah bint Abī Ḥubaish narrated that she used to suffer from *Istiḥādah*. So the Prophet **told her, “When you have menstrual blood, then that is dark blood, easily recognizable [by its characteristics]. So when that occurs, stop praying, and when the other [blood] comes, perform *(571,916),(600,951) ’ and pray.”** *(Da'if)*

[1] This narration preceded with this chain under number 286, but with the remainder of the wording: “...for that is only from a vein.”
Abū Dāwūd said: Ibn Al-Muthanna said: “And Ibn Abī ‘Adī narrated it to us from memory, so he said: ‘From ‘Urwa from ‘Āishah, from Fātimah.’”

Abū Dāwūd said: Al-‘Alā` bin Al-Musayyab and Shu‘bah reported it from Al-Ḥakam, from Abū Ja‘far. Al-‘Alā` said: “From the Prophet,” while Shu‘bah narrated as a Mawqūf narration of Abū Ja‘far: “She performs Wūdū’ for every prayer.”

Comments:
See no. 280.

Chapter 116. Those Who Did Not Mention The Wūdū’ Except If It Was Nullified

305. ‘Ikrimah reported that Umm Ḥabībah bint Jāḥsh suffered from Istiḥādah. So the Prophet commanded her to wait during the days of her period (without praying), and then perform Ghusl and pray. So if she were to see anything from that, then she should perform Wūdū’ and pray. (Da‘f)

306. Al-La‘ith reported that Rabi‘ah did not believe that it was necessary for a woman with Istiḥādah to perform Wūdū’ for every prayer, except if she nullified it with any other factor besides the blood. In that case, she should perform Wūdū’. (Sahih)
Abū Dāwūd said: This is the opinion of Mālik — meaning Ibn Anas.

Chapter 117. Concerning The Yellowish And Brownish Discharge After Purification

307. It was reported from Qatādah, from Umm Hudhail, from Umm ‘Aṭiyah — who was (a Companion) who had given her oath of allegiance to the Prophet — that she said: “We would not consider the brownish or yellowish discharge after our purity to be of any (significance).” (Sahīḥ)

Abū Dāwūd said: Umm Al-Hudhail is Hafsah bint Sīrīn, her son’s name was Hudhail, and her husband’s name was ‘Abdur-Rahmān. (Sahīḥ)

Chapter 118. Intercourse Of A Husband With A Woman In A State Of Istihādāh

309. It was reported that ‘Ikrimah said: “Umm Ḥabībah used to suffer from Istihādāh, and her husband used to have intercourse with her.” (Da’īf)
Abū Dāwūd said: Yaḥyā bin Ma'īn said: “Mu‘alla (one of the narrators) is trustworthy.” And Ahmad bin Ḥanbal would not report from him because he used to venture in opinion.\(^1\)

310. It was reported that ‘Ikrimah said: “Hamnah bint Jahsh used to suffer from Ḩiṣādah, and her husband used to have intercourse with her.” (Da‘īf)

311. It was reported from Mussah, from Umm Salamah, that she said: “Women who were in their post-partum bleeding, during the time of the Messenger of Allāh, would wait after the (beginning) of their bleeding for forty days, or forty nights. And we would use Wars\(^2\) to anoint our faces — meaning for freckles.” (Hasan)

Chapter 119. What Has Been Narrated Regarding The Time (Limit) Of Post-Partum Bleeding

\(^1\) Ar-Ra'y, and it is reported from Ahmad that it was because he narrated what supported opinions.

\(^2\) A yellowish substance derived from a plant, used for dying cloth, or for uses similar to what is mentioned in this narration.
Nifās refers to the bleeding that occurs after giving birth to a child. It is not required upon the woman to make up any of the prayers missed during Nifās and menstruation.

312. It was reported from Mussah that she said: “I went for Hajj, so I visited Umm Salamah. I asked her: ‘O Mother of the Believers! Samurah bin Jundab commands women to make up the prayers that they missed during their menses.’ She said: ‘She should not make them up. The women of the Prophet would sit during their post-partum bleeding for forty nights, and the Prophet did not command the woman with post-partum bleeding to make up her prayers.’” (Hasan)

Chapter 120. Performing Ghusl After Menses

313. It was reported from Sulaimān bin Suḥaim, from Umayyah bint Abī As-Salṭ, from a woman from the tribe of Banu Ghifār — whom she named for me — that she said: “The Messenger of Allāh let me ride Al-Maṭfūzī; based upon her answer, some of them say that here the meaning may only refer to the post-partum bleeding.

on the back of his saddle. So, by
Allâh, the Messenger of Allâh  continued (riding) until morning,
then sat the camel down and
descended from the saddle.
Unexpectedly (I saw) my blood (on
it), and that was the first menses
that I had. So I secured myself on
the camel, and was embarrassed (to
get down). When the Messenger of
Allâh  saw my state, and the
blood, he said: ‘What is the matter
with you? Perhaps you have had
your menses?’ I said: ‘Yes.’ He
said: ‘Then take care of yourself,
then take a container with water,
and throw some salt in it and wash
the area of the saddle that has
been touched by the blood. Then
return to your riding place (on the
saddle).’” She said: “So when the
Messenger of Allâh  captured
Khaibar, he distributed some of the
spoils of war to us.” And she would
never wash herself after menses
except that she would put some salt
in the water. And she also advised
that her Ghusl after death be the
same. (Daif)

314. It was reported from ‘Aishah,
that Asmâ’ visited the Messenger
of Allâh  and said: “O Messenger of Allâh! How does one
of us wash herself after she finishes
her menses?” He replied: “She
should take Sidr[1] and water, then

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perform Wudū'. She should then wash her hair and rub it until the water reaches the roots of her hair. She should then pour water over her body, and then take her pad (Firṣah)\(^1\) and cleanse herself with it.” She said: “O Messenger of Allâh! How should I cleanse myself with it?” ‘Aishah said: “I understood what the Messenger of Allâh ﷺ was referring to, so I said to her: ‘Follow the traces of blood (with the pad).’” (Sahih)

315. (There is another chain) ‘Aishah once mentioned the women of the Anṣār, and praised them, and mentioned good (matters) about them. She said: “A woman from among them came to the Messenger of Allâh ﷺ...” and the rest of the Hadîth is similar (to no. 315), except that she said: “...a musk laden pad.”\(^2\)

Musad-dad said: “Abû ‘Awānah (one of the narrators) would say: ‘...pad (Firṣah),’ and Abû Al-Āhwaṣ would say: ‘...small piece of (cloth) (Qarsah).’” (Sahih)

316. (There is another chain) ‘Aishah narrated that Asmâ’ asked the Prophet ﷺ..., and its meaning is similar, but he said: “...a musk laden pad (Firṣah).” She asked:

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\(^1\) *Firṣah* a piece of wool or cotton or other than that, and in the following narration it is said to be scented with musk or the like.

\(^2\) And they say that the meaning of *Mumassakah* is laden with musk or other perfume.
"How should I cleanse myself with it?" He said: "Subhan Allah! Cleanse yourself with it!" and covered himself with a garment.

This narration also has the addition: "And she (Asmā') asked him about the Ghusl from Janābah. He said: ‘You should take water, and purify yourself the best and most complete purification, then you should pour water over your head, and rub it (back and forth) until it reaches the roots of your hair. Then you should pour water over yourself.’ ‘Aishah said: “How great were the women of the Ansār, for shyness would not prevent them from asking questions about the religion, and understanding it.”’ (Ṣaḥīḥ)

Chapter 121. The Tayammum

317. ‘Aishah narrated: “The Messenger of Allah ﷺ sent Usaid bin Hudair and other people with him to find a necklace that ‘Aishah had lost. The time for prayer came (and they did not had any water), so they offered prayers without Wudu’. They came back to the Prophet ﷺ and informed him about it, after which the Verse of Tayammum was revealed.”

Ibn Nufail (one of the narrators) added: Usaid said to her (‘Aishah): “May Allah have mercy on you! There is no matter which you dislike that occurs to you except
that Allāh finds a way out for you and the Muslims.”  

318. ‘Ammār bin Yāsir said that they (once) wiped themselves with earth while they were with the Messenger of Allāh ﷺ for the Fajr prayer. They hit their hands on the earth, then wiped their faces once, then hit the earth one more time, and wiped their arms, all of it, until the shoulders and arm-pits, with their palms.”  

319. (There is another chain of narration) similar to this (i.e., no. 318) Ḥadīth, it stated: “The Muslims stood up, and hit their hands on the sand, but did not take any dirt (in their fists).” The rest of the Ḥadīth is the same, but in this version (wiping) the elbows and armpits are not mentioned; Ibn Al-Laith (one narrator) added: “...until above the elbows.”  

320. Ibn ‘Abbās narrated from ‘Ammār bin Yāsir that the Messenger of Allāh ﷺ spent the night at (a place called) Uwlāt Al-Jaish, and ‘Āishah was with him. An onyx necklace of hers from (the city) of Zifār broke (and was lost),
so the people were held back searching for that necklace of hers. (The time for) Fajr came upon the people, and they did not had any water with them. At this, Abū Bakr, may Allāh be pleased with him, became angry at her, and said: “You have held the people back, and they do not have any water!”

So Allāh, the Most High in His remembrance, revealed to the Messenger of Allāh ℯ the concession of purifying themselves with pure earth. The Muslims stood up with the Messenger of Allāh ℯ, and struck the ground with their hands. They then lifted up their hands without taking any sand in it, and wiped their faces and hands until their shoulders, and (wiped) with the inside of their hands until the armpits.

In his narration, Ibn Yaḥyā (one of the narrators) said: “In his narration, Ibn Shihāb said: ‘People do not take this (Hadith).’” (Ṣaḥīh) Abū Dawūd said: Similar was reported from Ibn Ishāq, he said in it: “From Ibn ‘Abbās.” And he mentioned (striking the ground) two times just as was mentioned by Yūnus. Ma’mar reported it from Az-Zuhrī: “Two times.” And Mālik said: “From Az-Zuhrī, from ‘Ubaidullāh bin ‘Abdullāh, from his father, from ‘Ammār.”

And Abū Uwais said similarly: “From ‘Ubaidullāh, from his father, or, from ‘Ubaidullāh, from Ibn ‘Abbās” — one time he said: “From his father” and one time he said: “From Ibn ‘Abbās.” Ibn Ġūbah stated: “When Fajr came upon the people of Mina, and they did not have any water, Abū Bakr said: “You have held them back, and they do not have any water!” So Allāh, the Most High in His remembrance, revealed to the Messenger of Allāh ℯ the concession of purifying themselves with pure earth. The Muslims stood up with the Messenger of Allāh ℯ, and struck the ground with their hands. They then lifted up their hands without taking any sand in it, and wiped their faces and hands until their shoulders, and (wiped) with the inside of their hands until the armpits.

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'Uyaynah’s narrations of it contain *Idtirāb* as well as his hearing it from Az-Zuhri.[1] And no one among them mentioned “two times” in this *Hadīth* except for those whom I have named.

Comments:
1. This is among the proofs that demonstrate that there may be cases where a Muslim has to exercise his or her own judgment until verifying what is appropriate.
2. Based upon what is authentic of the narrations regarding Tayammum, one pats the two hands on clean earth, and rubs the dust on their face and hands. *Tayammum* suffices whenever one cannot find water for major and minor purification.

321. Shaqīq narrated: “I was sitting with ‘Abdullāh (bin Mas‘ūd) and Abū Mūsā (Al-Ash‘ari). Abū Mūsā said: ‘O Abū ‘Abdur-Rahmān! Tell me, if a person became sexually impure, and did not find water for an (entire) month, would he not perform the *Tayammum*?’ He said: ‘No, even if he did not find any water for an (entire) month!’ Abū Mūsā said: ‘Then what will you do with this Verse in *Sūrat Al-Mā’idah*: Then if you do not find water, perform *Tayammum* with pure earth?’[2] ‘Abdullāh replied: ‘If this concession were to be given to them, it is possible that if the water became cold, they would perform *Tayammum* with sand!’ So Abū

[1] Meaning that it was narrated differently by him on different occasions and sometimes he mentioned Az-Zuhri in it while other times he did not, and such conflict in the narration that cannot be reconciled is called *Idtirāb*.

Mūsā said to him: 'And you have disliked this (meaning, Tayammum) only due to that (meaning, that people might abuse it)?' He said: 'Yes.' So Abū Mūsā said to him: 'Did you not hear what 'Ammār said to 'Umar: "The Messenger of Allāh ﷺ sent me for some errand, and I became sexually impure. I did not find any water, so I rolled over in the earth just like an animal rolls over. I then returned to the Messenger of Allāh ﷺ, and mentioned this to him. He said: 'It was sufficient for you to do like this,' then he hit his hand on the earth, wiped it, then wiped his left hand over his right hand, and his right hand over his left hand, with the palms, and then wiped his face.' So 'Abdullāh responded (to Abū Mūsā): 'And do you not see that 'Umar was not satisfied with 'Ammār's saying?"' (Sahih)

322. 'Abdur-Rahmān bin Abzā reported: "I was with 'Umar (bin Al-Khattāb) when a man came to him and said: 'We are sometimes in a place for a month or two (and don't have enough water for purification). 'Umar said: 'As for me, I would not pray until I find water.' Then 'Ammār said to him: 'O Commander of the Believers! Do you not remember, once we were with the camels (outside the
city), and became sexually impure. So as for me, I rubbed myself (with dust). When we returned to the Prophet and mentioned this to him, he said: "It was sufficient for you to do like this," and he hit both his hands on the earth, blew upon them, and wiped his face and hands up to half of his forearms.'

'Umar said to him: '0 Ammär! Fear Allāh.' He said: '0 Commander of the Believers! If you so desire, then by Allāh I will never mention this again.' So 'Umar said: 'No, by Allāh, we will leave you (to do) what you have done.'" (Sahīh)

323. (There is another chain) for this Hadīth (no. 322), the Prophet told 'Ammär: "0 'Ammär! It is sufficient for you that you do this," then he hit both his hands on the ground, and wiped one of them over the other. He then wiped his face and forearms, up to half of his arms, and he did not reach the elbow. He hit the ground once. (Sahīh)

Abū Dāwūd said: Wākī reported it from Al-A'mash, from Sa'eed bin 'Abdur-Rahmān bin Abzā, meaning, from his father.
324. (There is another chain) from Ibn ‘Abdur-Rahmān bin Abza, from his father, from ‘Ammār, with this story (as no. 322). He ﷺ said: “It is sufficient for you...” and then the Prophet ﷺ hit his hand on the ground, blew on it, and wiped his face and hands. Salamah (one of the narrators) was in doubt, did he say: “...up to the elbows,” or, “...up to the hands.” (Sahih)

325. (There is another chain) from Shu‘bah, with his chain for this Hadīth he said: “...then he blew into them, and wiped his face and hands with them, up to the elbows, or forearms.” (Sahih)

Shu‘bah said: “Salamah (one of the narrators) would say: ‘up to the elbows, or forearms,’ so Mansūr said to him one day: ‘Be careful in what you say, for no one mentions the fore-arms except you.’”

326. (There is another chain) from Ibn ‘Abdur-Rahmān bin Abza, from his father, from ‘Ammār, for this Hadīth. He said: “So he said — meaning the Prophet ﷺ — ‘It is sufficient for you to hit your hands on the ground, and wipe your face and hands.” And he quoted the Hadīth (similar to no. 322). (Sahih)
Abū Dāwūd said: Shu'bah reported it from Ḥūsain, from Abū Mālik, he said: “I heard ‘Ammār delivering a Khutbah’ mentioning similar, except that he said: ‘Not blowing.’ And Ḥusain bin Muḥammad mentioned in this Hadith, from Shu'bah, from Al-Ḥakam, he said: “So he hit the earth with his hands, and blew.”

**Comments:**
For the general ruling regarding Ahādīth 321-326, see the comments under no. 320.

327. (There is another chain) from Ibn ‘Abdur-Rahmān bin Abzā, from his father, from ‘Ammār bin Yāsir who said: “I asked the Prophet about the Tayammum, so he commanded with one strike (on the ground) for the face and hands.” (Hasan)

328. It was narrated from Abān who said: “Qatādah was asked about performing Tayammum during travel. He said: ‘A narrator of Hadith told me, from Ash-Sha’bi, from ‘Abdur-Rahmān bin Abzā, that ‘Ammār bin Yāsir reported that the Messenger of Allāh said: “Up to the elbows.”’ (Dāḥif)
Chapter 122. Tayammum During Residency

329. It was reported from `Abdur-Rahmân bin Hurmuz, from ‘Umair, the freed slave Ibn ‘Abbas — he heard him saying: “I went with ‘Abdullâh bin Yasâr, the freed slave of Maimunah, the wife of the Prophet, to Abû Al-Juhaim bin Al-Ḥârith bin As-Ṣimmah Al-Ansâri. Abû Al-Juhaim said: ‘The Messenger of Allah came (to us) from the direction of the well of Jamal. A man met him and gave him Salâm, but the Messenger of Allah did not return the Salâm until he came to a wall and wiped his face and hands. Then he returned the Salâm.” (Ṣaḥîh)
wall, and wiped his face with them. Then he hit once more, and wiped his forearms. He then returned the Salām to the man, and said, “I was only prevented from returning your Salām due to the fact that I was not in a state of purity.” (Munkar)

Abū Dāwud said: I heard ʿAḥmad bin Ḥanbal say, “Muḥammad bin Thābit (one of the narrators in this Hadīth) has reported Munkar Hadīth regarding Tayammum.”

Ibn Dāsah said:11 “Abū Dāwud said: ‘No one agreed with Muḥammad bin Thābit in this narration, narrating that the Prophet ﷺ hit his hands twice. But they reported it as an action of Ibn ʿUmar.’”

Comments:

“Then he hit once more, and wiped his forearms” this part of the narration is not correct, striking is only required once.

331. Nāfi’ reported that Ibn ʿUmar said: “The Messenger of Allāh ﷺ came out after relieving himself, and a person met him at the well of Jamal and gave him Salām. The Messenger of Allāh ﷺ did not return the Salām until he turned to the wall, placed his hand on the wall, then wiped his face and hands. The Prophet ﷺ then returned the Salām to the man.” (Ḥasan)

11 He is one of those who heard this book from the author.
Chapter 123. The Sexually Impure Person Performing Tayammum

332. Abū Dharr narrated: “Once, the Messenger of Allāh collected a few goats. He said (to me): ‘O Abū Dharr! Go take them to the pasture.’ So I took them to the pasture at Ar-Rabadhah. Sometimes I would become sexually impure, so I would wait five or six days, without purifying myself. I returned to the Prophet, and he said: ‘Abū Dharr?’ I remained quiet, and he said: ‘May your mother lose you O Abū Dharr, may your mother grieve!’ So he called a black slave-girl for me, and she came with a large container filled with water. She covered me (from view) with a cloth, and I covered myself (also) with a saddle, and performed Ghusl. I felt as if I had unloaded a mountain off my back! Pure He (the Prophet) said: ‘Pure earth is the Wudū’ of a Muslim, even (if this lasts) up to ten years! But when you find water, then let it touch your skin, for that is better.’”

Musad-dad (one of the narrators) said: “...goats from charity...” And the narration of ‘Amr (quoted here) is more complete. (Hasan)
Abū Qilābah said that a man from the tribe of Banū ‘Āmir said: “I entered into Islam, and I became concerned about my religion.”[1] So I went to Abū Dharr. He said: ‘I became ill (or discomforted) in Al-Madinah, so the Messenger of Allah ﷺ gave me a few camels and goats. He told me to drink from their milk.’” — Ḥammād (one of the narrators) said — “I am not sure whether he said from its urine as well.” — Abū Dharr said: ‘So I would be far from water, and my family was with me. When I would become sexually impure, I would pray without purification. So I came to the Messenger of Allah ﷺ during midday, and he was with a group of his Companions, in the shade of the Masjid. The Prophet ﷺ said: “Abū Dharr?” I said: “Yes. I have been destroyed, 0 Messenger of Allah.” He said: “And what has destroyed you?” I said: “I was far away from water, and with my family. So when I would become sexually impure, I would pray without purifying myself!” The Messenger of Allah ﷺ then commanded water (to be bought), and a black slave-girl bought it in a large container. It (the water) was splashing in it, for it was not full. I covered myself close to a camel, then performed Ghusl and came (to him). The Messenger of Allah ﷺ said: “O Abū Dharr! Pure earth is the purification (for you), even if you

[1] Meaning, he wished to learn about it.
do not find water for ten years. But when you find water, then let it touch your skin.” (Sahih)

Abū Dāwūd said: Ḥammād bin Zaid reported it from Ayyūb, but he did not mention: “Their urine.”

This is not correct, and there is nothing about their urine except in the Ḥadīth of Anas which only the people of Al-Baṣrah reported.[1]

Chapter 124. When The Sexually Impure Person Is Afraid Of Suffering From The Cold, Does He Perform Tayammum?

334. It was reported from ‘Abdur-Rahmān bin Jubair, from ‘Amr bin Al-‘Āṣ, who said: “I had a wet-dream on a cold night during the Battle of Dhat As-Salāsīl. I felt that if I performed Ghusl I might kill (myself), so I performed Tayammum, and led my companions in Subh (Fajr prayer). They mentioned this to the Messenger of Allāh ﷺ, so he said: ‘O Amr! You led your companions in prayer while you were sexually defiled?’ I informed him of the reason that I did not perform Ghusl, and said: ‘I heard Allāh say (in the Qur’ān): ‘And do not kill yourselves; verily Allāh is Ever-Merciful to you.’”[2] So the Messenger of Allāh ﷺ laughed,

[1] That is, number 4364 and those after it.

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and did not say anything.” (Sahih)
Abū Dāwud said: ‘Abdur-Raḥmān bin Jubair was from Egypt, he was the freed slave of Kharijah bin Ḥudhāfah, and he is not Ibn Jubair bin Nufair.

Comments:
In this Hadith is proof that the person who fears for himself, due to the extreme cold, that using water will be dangerous for him, then he is allowed to perform Tayammum. Similarly, it proves that the one who has performed Tayammum may lead those who performed Wudū’ in prayer.

335. It was reported from ‘Abdur-Raḥmān bin Jubair, from Abū Qais, the freed-slave of ‘Amr bin Al-‘Āṣ, “That ‘Amr bin Al-‘Āṣ was the leader of a military expedition...” and he mentioned the remaining incident (as in no. 334), and said, “So he washed his private areas, and performed the Wudū’ of prayer. He then led them in prayer...” and the rest of the narration is the same. And he did not mention the Tayammum. (Sahih)
Abū Dāwud said: This story was reported from Al-Awzã’i, from Ḥassān bin ‘Atiyyah, he said in it: “He performed Tayammum.”
Chapter 125. The Wounded Person Performing Tayammum

336. Jabir narrated: “We were on a journey. A person with us was hit by a rock, so his head was (inflicted with a) wound. He then had a wet-dream. He asked his companions: ‘Do you think that I have a concession to perform Tayammum?’ They said: ‘We don’t think that you are allowed this concession while you are capable of using water.’ So he performed Ghusl, and (due to it) died. When we returned to the Prophet, he was informed of what occurred. He said: ‘They killed him, may Allah kill them! Why did they not ask if they did not know? Verily, the cure to ignorance is asking! It would have been sufficient for him to perform Tayammum, and to drop (some water on his head), or to tie a bandage over his wound — Musa (one of the narrators) was not sure which wording was correct — then to wipe over it, and wash the rest of his body.” (Da’if)

Comments:
“The wounded person...” In our edition, the term is: “Al-Majdür” and it means afflicted with small pox. Ad-Daraqutni, Al-Bazzar, Ibn Khuza’imah, Al-Hakim, and Al-Baihaqi recorded a narration from Ibn ‘Abbãs, in which he commented on Allah’s saying: “But if you are ill or on a journey” (Al-Ma‘idah 5:6) — saying: "When a man has wounds suffered in the cause of Allâh, or ulcerated lesions, or small pox, and he becomes sexually impure, and he fears death if he performs Ghusl, then he may perform Tayammum." The chain of narration is weak, see number 272 of Sahih Ibn Khuza’imah. Perhaps the
The author intended to infer what is mentioned in that narration of Ibn ‘Abbâs, since he narrated a different version from him in this chapter. In some other editions, the chapter is entitled as "Al-Majrüh," meaning "wounded" as we have translated it here, and most of the Sunan books have a chapter with Majrüh rather than Majdûr.

337. ‘Abdullâh bin ‘Abbâs said: “A person was wounded during the time of the Messenger of Allâh ﷺ. He then had a wet-dream. He was commanded to perform Ghusl. So he performed Ghusl, and (because of it) died. This news reached the Messenger of Allâh ﷺ, who said: ‘They killed him, may Allâh kill them! Is not the cure to ignorance asking?’” (Saḥîh)

Chapter 126. The One Who Performed Tayammum (Later) Finds Water During the Prayer Time, But After Having Prayed

338. It was reported from ‘Aţâ’ bin Yasâr from Abû Sa‘eed Al-Khudrî, that he said: “Two people left on a journey. The time for prayer came, and they did not have any water. They performed Tayammum with pure earth, and prayed. They then found water within the time (for the prayer), so one of them repeated the prayer after performing Wuḍū’, whereas the other did not. They then came to the Messenger of Allâh ﷺ, and
mentioned this to him. He said to the one who did not repeat (the prayer): ‘You have correctly performed the Sunnah, and your prayer is sufficient for you.’ And he said to the one who performed Wudu’ and repeated (the prayer): ‘You get the reward twice.’”

(Hasan)

Abū Dāwūd said: Others besides Ibn Ṣa‘īd (one of the narrators) reported this from Al-Laith, from ‘Umar bin Abī Nāfi’, from Bakr bin Sawādah, from ‘Aṭā’ bin Yasār, from the Prophet ﷺ.

Abū Dāwūd said: The mention of Abū Sa‘īd in this Hadith has not been preserved, and it is Mursal.

Comments:

It is better to perform Salāt in its earlier time. If one performs Salāt with Tayammum and afterwards, water becomes available for Wudu’ during the time for that same Salāt, there is no need to repeat that Salāt. If one does repeat that Salāt with Wudū’ then they gain a double reward.

339. (There is another chain for no. 338) It was reported from ‘Aṭā’ bin Yasār, that two men among the Companions of Allāh’s Messenger ﷺ — with its meaning. (Hasan)
Chapter 127. Performing Ghusl
For The Friday Prayer

340. Abū Hurairah narrated that once 'Umar bin Al-Khaṭṭāb was giving the Friday sermon when a man entered (the Masjid). 'Umar said: “Are you delayed in coming to the prayer?” The man responded: “As soon as I heard the call to prayer (Adhān), I performed the Wudū’ (and came).” ‘Umar said: “And Wudū’ as well? Did you not hear the saying of the Messenger of Allah ﷺ: ‘When one of you comes to the Friday prayer, let him perform Ghusl’?” (Sahih)

Comments:
The man who came late during the Khutbah was ‘Uthmān. This is among the texts used as proof that Ghusl on Friday is obligatory, as well as an attendee to the Friday Khutbah replying to the Khatib when requested by him during the Khutbah.

341. Abū Sa‘eed Al-Khudrī reported that the Messenger of Allāh ﷺ said: “The Ghusl on Friday is required for every male of age.”[1] (Sahih)

342. Ibn ‘Umar reported from Hafṣah, that the Prophet ﷺ said:

[1] Muṭṭalīm: A male who has reached the age of puberty or responsibility.
"It is required for every male of age to go to the Friday prayer, and it is required upon the one who goes to the Friday prayer to perform Ghusl." (Sahih)

Abū Dāwūd said: If a man performs Ghusl after Fajr time has begun, then this is sufficient for the Friday Ghusl, even if he were sexually impure.

Abū Sā‘īd Al-Khudrī and Abū Hurairah both narrated from the Messenger of Allāh ﷺ that he said: “Whoever performs Ghusl on Friday, and wears some of his best clothes, and applies some perfume if he has it, then comes to the Friday prayer, and does not step over people’s necks, and prays what Allāh has written for him (to pray), and listens quietly when his Imām comes out (for the sermon) until he completes the prayer, then this will (serve as an) expiation for whatever (sins) occurred between it and the Friday prayer before it.”

He said:[1] “And Abū Hurairah would say: ‘...and three days in excess to this.’” And he would say: “Every good deed is (rewarded) ten times its due.” (Hasan)

Abū Dāwūd said: The narration of Muḥammad bin Salamah (one of the narrators) is more complete;

[1] The speaker is one of the narrators, and it appears that it is Muḥammad bin Salamah, while it may be one of those above him in the chain of narration.
and Hammād did not mention the statement of Abū Hurairah.

344. It was reported from ‘Abdur-Rahmān bin Abū Sa‘eed Al-Khudrī, from his father, that the Prophet ﷺ said: “Performing Ghusl on Friday is (required) upon every person of age, and (also) the Siwāk, and applying perfume if he is able to.”

But Bukair (one of the narrators) did not mention ‘Abdur-Rahmān. And he said regarding the perfume: “Even if he applies a woman’s perfume.” (Ṣahīḥ)

345. Aws bin Aws Ath-Thaqafi narrated: “I heard the Messenger of Allah ﷺ say: ‘Whoever Ghassala (washes) on Friday, and Ightasal (performs Ghusl), and strived to come early and reached (the Masjid) early, and walks, and does not ride (an animal), and sits close to the Imam, and listens intently, and does not distract (others from..."
listening), then for every step (he takes), he will be rewarded an entire year's reward — its fasting and its praying.” (Saḥīh)

Comments:

There is a difference of opinion about the precise interpretation of this sentence. See nos. 349 and 350. It has been translated according to one of the more general interpretations, and Allāh knows best. After no. 496, At-Tirmidhī said: "Regarding this Ḥadīth, Māhmūd (one of the narrators) said: Wāki’ said: "Whoever performs Ghūsl refers to him; 'and bathes completely refers to his wife.' It has been reported that [ʿAbdullāh] bin Al-Mubārak said about this Ḥadīth: “Whoever bathes completely and "Whoever performs Ghūsl" means washes his head and performs Ghūsl. Ibn Al-Mubārak is one of the narrators in no, 1087 of Ibn Mājah, as well as this narration (345) of Abū Dāwūd, while it is Wāki’ in no. 496 of At-Tirmidhī. These two views reported by At-Tirmidhī are the most popular. In Ṭuḥfah al-Ahwadhī, Al-Mubārakpūrī preferred the second view, that of Ibn Al-Mubārak, while in his notes on Ibn Majāh, As-Sindī quoted As-Suyūṭī’s view, which elaborated on the first view, that of Wāki’. Most of them say that "Goes early, arriving early" means at the early time for the prayer, and early for the Khuhbāh.

346. (There is another chain) From Aws Ath-Thaqafi, from the Messenger of Allāh ☪ that he said: “Whoever washes (Ghassala) his head and Ightasal (performs Ghūsl) on Friday...” and the rest is the same (as no. 345). (Saḥīh)

347. ʿAbdullāh bin ‘Amr bin Al-ʿĀṣ reported that the Prophet ☪ said: “Whoever performed Ghūsl on Friday, and applied some of his wife’s perfume — if she had any — and wore some of his good clothes,
then did not step over people's necks, and did not distract (others) from listening to the admonition (of the Imām), then this will be an expiation for whatever occurred between them (the two Fridays). And whoever distracted, and walked over people's necks, then this will count as Zuhr for him.” (Ḥasan)

348. It was reported from ‘Abdullāh bin Az-Zubair, from ‘Aishah that she narrated to him: “The Prophet ﷺ would perform Ghusl for four (matters): From sexual impurity, and on Friday, and due to cupping, and from washing a dead body.” (Ḥasan)

349. ‘Alī bin Hawshab said: “I asked Makhūl the meaning of the phrase: ‘...washes (Ghassala) and Ightasal (performs Ghusl),’ and he said: ‘(This means) washing his head and body.’” (Ṣahih)

350. It was reported from Abū Mus-hir, from Sa'eed bin ‘Abdul-‘Azīz regarding: “...washes...”
Abū Hurairah reported that the Messenger of Allāh ﷺ said: "Whoever performs Ghusl on Friday, the Ghusl of sexual impurity, then goes (to the Masjid), it is as if he has offered (as sacrifice) a camel. And whoever goes during the second hour, it is as if he has offered (as sacrifice) a cow. And whoever goes during the third hour, it is as if he has offered (as sacrifice) a horned sheep. And whoever goes during the fourth hour, it is as if he has offered (as sacrifice) a hen. And whoever goes during the fifth hour, it is as if he has offered (as sacrifice) an egg. And when the Imām comes out, the angels come in order to listen to the remembrance." (Sahih)

Comments:
Even though it is correct that they attended the Friday prayer, those who come after the Khatib begins the Khutbah will have less of a reward. According to similar and more detailed versions of this Hadith, the Angels close their records after the Imām appears to start the Khutbah (see. No. 1986 of Sahih Muslim). It should be noted that the example of an egg is given here only to explain the reward that one gets for offering a camel, a cow, etc. It does not mean that an egg can be offered as a sacrifice.
Chapter 128. The Permissibility Of Not Performing Ghusl On Friday

352. ‘Aishah said: “People used to work for themselves, and would come back to the Friday prayers in the same state (as they would be in their work). So it was said to them: ‘If only you were to perform Ghusl.’” (Sahih)

353. ‘Ikrimah reported that a group of people came to Ibn ‘Abbās from Al-‘Irāq. They said: “O Ibn ‘Abbās, do you think that Ghusl on Friday is obligatory?” He replied: “No, but it is purer and better for the one who performs Ghusl. And whoever does not perform Ghusl, then it is not obligatory for him. And I will inform you how (this) Ghusl started. People used to work hard; they would wear wool garments, and work with their backs (meaning, manual labor). And their Masjid was small, with a low roof, made out of palm-leaves. One day, the Messenger of Allah  came out on a hot day, and people were sweating in their wool garments, until the stench from them harmed (disturbed and distracted) others. When the Messenger of Allah  smelt this odor, he said: ‘O people! When this day arrives, then perform Ghusl, and let everyone of you apply the best oil and...
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fragrance that he has.” Then Ibn ‘Abbás said: “After this, Allâh, Exalted is His remembrance, blessed (the Muslims) with much good, and so they wore other than wool, and did not have to work (themselves), and their Masjid was expanded. So the matter which used to trouble them, of (the stench) from their sweat, was removed.” (Hasan)

Comments:
These narrations are proof for the majority, those who say that Ghusl for the Friday prayer is recommended, and more virtuous, but not absolutely obligatory. In the explanation of Ibn ‘Abbás, the causes of the order to perform Ghusl are explained in detail, making it the most complete and comprehensive means of Fiqh (understanding) of this topic, and harmonizing all of the narrations related to it. Since he said: "I will inform you how (this) Ghusl started..." and, that on this occasion, Allâh's Messenger ﷺ said: "O people! When this day arrives, then perform Ghusl..." So Ibn ‘Abbás is one of those who reported the order to perform Ghusl on Friday. Scholars consider the explanation of the circumstances surrounding a Hadîth, as they consider the explanation of the circumstances of the revelation of a Verse of the Qur'ân — as well as the interpretation of a Companion who narrated the Hadîth — among the safest means of attaining Fiqh from the text.

354. Samurah reported that the Messenger of Allâh ﷺ said:
"Whoever performs Wuđû' on Friday, then that is sufficient and acceptable, and whoever performs Ghusl then that is more virtuous.” (Hasan)
Chapter 129. A Person Accepts Islam, And Is Ordered To Perform Ghusl

355. Qais bin 'Asim narrated: “I came to the Prophet, desiring (to accept) Islam. So he commanded me to perform Ghusl with water and Sadr.” (Sahih)

356. It was reported from Ibn Juraij who said: “I was informed from 'Uthaim bin Kulaib, from his father, from his grandfather, that he came to the Prophet and said: “I have accepted Islam.” So the Prophet told him: “Remove from yourself the hair of disbelief,” it was said: (meaning) shave it off. He said:1 “Another one informed me that the Prophet said to another one with him: ‘Remove from yourself the hair of disbelief, and (get yourself) circumcised.’”2 (Da'if)


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1 According to the author of ‘Awn Al-Ma‘bud the speaker here is the father of 'Uthaim, but it is also possible it was Ibn Juraij, since he did not name the person he heard it from, saying only: “I was informed from 'Uthaim” meaning: “Someone told me, reporting it from 'Uthaim.” And it is said by some of the Huffaz that the person Ibn Juraij heard this from was Ibrāhim bin Muhammad bin Abi Yahya.

2 They say the meaning of “the hair of disbelief;” is a specific area of their hair which their people wore as a trait to distinguish them, never cutting it, and that the order was to shave that off, or to shave all of the hair because of that.
**Comments:**

A person who accepts Islam should perform *Ghusl*. After accepting Islam, dress and hair style which resembles the disbelievers should be removed. It is not allowed to imitate the dress and hair style of the disbelievers. The scholars have explained that the meaning of "the hair of disbelief" refers to a hair style indicative of a disbeliever. Circumcision is one of the signs of Islam and the Prophet ordered circumcision. Circumcision is an obligation upon males after accepting Islam.

Chapter 130. A Woman Washes Her Garment That She Wears During Her Menses [To Pray In]

357. Mu'adhah said: “I asked 'Aishah about the menstruating woman whose garment was touched by blood. She said: ‘She should wash it, then if its traces are still left, let her change it (the spot) with (something) yellowish in color. And I used to menstruate during the time of the Messenger of Allah three times without washing my garment.”” *{Hasan}*

*Notes:*

- Chapter 130: 257

358. 'Aishah said: “We would only have one garment, in which we would menstruate. If some blood fell on it, we would moisten (the area) with our saliva, then we would scratch it off with our nails while it was wet with saliva.” *{Sahih}*

*Comments:*

She did not always have to wash the garment because it did not have menstrual blood on it in every case. This is a proof that if the blood does not touch the clothes, there is no need to wash them. Similarly the sweat and saliva of a menstruating woman is not impure.
Comments:

Considering all of the narrations from ‘Aishah, and the wording of this narration, it is apparent that she would do this to the garment during menstruation, and also wash it later, meaning, after her menses had ended, this is explained by Al-Hafiz Ibn Hajar in his comments on this Hadith in Sahih Al-Bukhari no. 312.

359. Bakkār bin Yahyā narrated from his grandmother, that she said: “I visited Umm Salamah, and a woman from the Quraish asked her about praying in the garment that she had her menses in. Umm Salamah said: ‘We would be in our menses during the time of the Messenger of Allah, so we would wait during the days of our menses (i.e., would not offer prayers), then become pure. We would then look at the garment we had menstruated in. If there was any blood on it, we would wash it and pray in it. And if nothing had affected it, we would leave it, and the fact (that we had our menses in it) would not prevent us from praying in it. As for the woman who has her hair done — and some of us would have our hair done[1] — then while performing Ghusl, she would not undo that. Instead, she would pour over her head three fistfuls (of water), until, when she thought that the water had reached the roots of the hair, she would rub it. Then she would pour water over the entire body.””

(Da’if)

[1] Meaning braided or plaited or similar to that of some type of style.
360. Asmā’ bint Abī Bakr said: “I heard a woman ask the Messenger of Allah ﷺ: ‘What should one of us do with our garments after we become purified (after menses); should we pray in it?’ He said: ‘She should look (at it), and if she sees some blood, let her scratch it off with some water, and sprinkle water on (the place) which she does not see (blood). Then she can pray in it.’” (Hasan)

361. (There is another chain) Asmā’ bint Abī Bakr said: “A woman asked the Messenger of Allah ﷺ: ‘O Messenger of Allah! What should we do if one (of our) garments is tarnished with blood?’ He said: ‘If one of you is afflicted with menstrual blood, let her scratch it off, then sprinkle water on it, and pray (in it).’” (Sahih)

362. (There is another chain) for this (Hadith no. 362) [with its meaning] but they (the two narrators) said in it: “Let her scrape it,[1] then scratch it (with

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[1] Some of the linguists say that the difference between the two is that Al-Hatt means to scrape it with a stone or a piece of wood or the like, while Al-Qaras means to scratch it with the fingers, or the nails and rub it and pour water on it until its traces are gone.
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her nails) and water, then splash water on it.’’ (Ṣaḥīḥ)

(PROVIDE TRANSLATION OR EXPLANATION OF THE ARABIC TEXT)

363. Umm Qais bint Miḥṣan reported: “I asked the Prophet about menstrual blood that falls on the garment. He said: ‘Scratch it with a stick, and wash it with water and Sidr.’” (Ṣaḥīḥ)

364. ‘Āishah said: “One of us would have (only one) Dir?[1] in which she would have her menses, and become sexually impure. If she were to see a drop of blood on it, she would scratch it off with her saliva.” (Da‘īf)

365. Abū Hurairah reported that Khawlah bint Yasār came to the Prophet and said: “O Messenger of Allāh! I only have one garment, and I have my menses in it. What should I do?”

[1] A woman’s Qamīṣ, or long shirt.
He said: "Once you become pure again, wash it and pray in it." She said: "What if the blood does not disappear?" He replied: "It is sufficient for you that you wash the blood, and its (remaining) traces will not harm you." *(Hasan)*

**Chapter 131. Praying In A Garment In Which He Has Engaged In Intercourse**

366. Mu‘awiyyah bin Abi Sufyán asked his sister: Umm Habíbah, the wife of the Prophet ﷺ: "Did the Messenger of Alláh ﷺ pray in the garment in which he engaged in intercourse?" She replied: "Yes, if he did not see anything harmful on it." *(Saḥiḥ)*

**Comments:**

Meaning, the garments, sheets, or blankets of women, do not become impure during their menstruating period if no menstrual blood is present on them.

**Chapter 132. Praying In Women’s *Šu‘ūr*[^1] (Garments)**

367. It was reported from Muḥammad bin Sīrīn, from

[^1]: *Šu‘ūr* is the plural of *Shi‘ār*, it is a garment that covers the body, and they say that the meaning here is an *Izār* or the like.
‘Abdullãh bin Shaqîq, from ‘Âishah who said: "The Messenger of Allâh would not pray in our garments" or: "our blankets" ‘Ubaidullãh (one of the narrators) said: "My father was in doubt."[1]

(Sahih)


368. It was reported from ىلامماد, from Hishâm, from Ibn Sirîn, from ‘Âishah: "The Prophet would not pray in our wraps."[2] ىلامماد said: "I heard Saʻeed bin Abî Sadaqah say: ‘I asked Muhammad (Ibn Sirîn) about it, but he did not narrate it to me. And he said: 'I heard it a long time ago, and don’t remember who I heard it from. I don’t recall whether the person I heard it from was trustworthy or not, so (do not) ask about it.” (Sahih)

تخريج: [صحيح] أخرجه البيهقي: ۴۱۲ من حديث أبي داود به وسنده ضعيف لانقطاعه والحديث السابق شاهده له.

Chapter 133. Concession In This Regard

369. Maimunah narrated that the Prophet prayed while there was a Mirf on him, and a part of it was on one of his wives who was menstruating. So he was praying

[1] This narration appears again under number 645.
[2] The words for blankets in the previous narration and wraps in this narration are from the same root, and are similar in meaning.
[3] A wrapping garment that may be worn by women or men, made of wool or silk or other than that.
while part of it was on him (and part on her). (Sahih)

370. 'Aishah narrated: "The Messenger of Allāh ﷺ would pray at night and I would be next to him, and I would be in my menses. I would have a Mirt over me, and a part of it would be on him." (Sahih)

Comments:
1. There is no contradiction between the narrations of this chapter and those of the previous chapter. The Prophet (ﷺ) usually did not pray in the garments of his wives, but when he was sure that the garments are clean and pure he prayed in them.
2. If a woman is sitting, lying or even sleeping near or in front of where one is praying, there is no harm in it.
3. In the early years of Islam the Muslims were not very well off, and usually a husband and wife had only one blanket for their use. See also number 631.

Chapter 134. A Garment With Seminal Fluid On It

371. It was reported by Al-Ḥakam, from Ibrāhīm, from Hammām bin Al-Ḥārith, that he was at ‘Aishah’s (house), and had a wet-dream. A slave-girl of ‘Aishah’s saw him washing the traces of the seminal fluid off his garment, or (she saw him) washing the garment, so she informed ‘Aishah. ‘Aishah said: “I
remember having scratched it off the garment of the Messenger of Allah ﷺ.” (Sahih)
It was reported by Al-A’mash just as it was reported by Al-Ḥakam.

تخريج: أخرجه مسلم، الطهارة، باب حكم المنى، ح: 288 من حديث إبراهيم النخعي بwandzad الطحاوي في المعاني: 1/51 “ثم يصلي فيه” وحديث الأعمش رواه مسلم.

372. It was reported by Ḥammād [bin Abī Sulaymān] from Ibrāhīm, from Al-Aswād, that ‘Aishah said: “I would scratch the seminal fluid off the garment of the Messenger of Allah ﷺ, after which he would pray in it.” (Sahih)
Abū Dāwūd said: Mughirah, Abū Ma’shār, and Wāsīl were in accord with him.

تخريج: [صحح] أخرجه أحمد: 2/125، 137، 213 من حديث حماد بن سلمة برواية مسلم، ح: 288 من حديث إبراهيم النخعي بة.

373. It was reported from Sulaymān bin Yāsār that he said: “I heard ‘Aishah saying that she would wash the seminal fluid from the garment of the Messenger of Allah ﷺ.” She said: “Then would see the traces (of the washing) on it.” (Sahih)

تخريج: أخرجه البخاري، الوضوء، باب غسل المنى وفركه وغسل ما يصب من المرأة: ح: 249 ومسلم، الطهارة، باب حكم المنى، ح: 289 من حديث عمورو بن ميمون بة.

Comments:
If the area is wet it should be washed with water. If it is discovered dry, it should at least be scratched off.
Chapter 135. A Child's Urine Splashes On A Garment

374. Umm Qais bint Miḥṣan narrated that she brought a small son of her, who had not yet begun to eat food, to the Messenger of Allah. The Messenger of Allah sat him on his lap (or chest),[1] but he (the child) urinated on his garment. He (the Prophet) called from some water and splashed it on the garment, and did not wash it. (Ṣaḥīḥ)

375. Lubābah bint Al-Ḥārith narrated: “Al-Ḥusain bin ‘Alī was with the Messenger of Allah on his lap (or chest), and he urinated on him. I told him (the Prophet): ‘Wear another garment, and give me your Ḥijāb so that I may wash it.’ He said: ‘One needs to wash only for the urine of a girl, and “sprinkle water for the urine of a boy.”’ (Ḥasan)

Comments:
If a suckling baby boy, who does not eat food, urinates on a garment, it is enough to sprinkle water on the soiled area. If the baby girl urinates on the

Meaning he held him to himself as one does with a baby.
garments, they should be washed, whether they eat food or not, this is the view of the majority of scholars.

376. Abu As-Samh narrated: “I used to serve the Prophet ﷺ, so when he wished to perform Ghusl, he would say: ‘Turn your back towards me.’ So I would turn around, and shield him with my (body). (Once), Al-Hasan, or Al-Husain, was brought to him, and he urinated on his chest. I came to wash it, but he said: ‘The urine of a baby girl is washed, and the urine of a baby boy is sprinkled on.’”

(Sahih)
(There is another chain): Al-Hasan Al-Basri said: “All urine is the same.”

377. ‘Ali, may Allah be pleased with him, said: “The urine of a baby girl is washed, and the urine of a baby boy is sprinkled on, as long as he does not eat food.”

(Sahih)

378. (There is another chain) ‘Ali bin Abi Talib, may Allah be pleased with him, narrated that Allah’s Prophet ﷺ said. And he mentioned similarly (as no. 377),
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except that he did not mention the phrase: "...as long as he does not eat food." He (one of the narrators) added: "Qatadah said: 'This is only if they both do not eat food. So when they start eating, then the clothes need to be washed.' (Sahih)

379. Al-Hasan Al-Baṣrī narrated from his mother that she would see Umm Salamah pour water over the urine of a baby boy, as long as he had not begun to eat food. But if he had been weaned, she would wash it. And she would wash the urine of a baby girl. (Da'if)

Chapter 136. The Ground Which Has Been (Polluted) With Urine

380. Abu Hurairah narrated that a Bedouin entered the Masjid while the Messenger of Allâh was sitting in it. He prayed two Rak'ah, then said: "O Allah! Have mercy on me and Muhammad, and do not have mercy on anyone (else) along with us!" So the Prophet said: "You have indeed constrained something very wide!" Thereafter, he urinated in a corner of the Masjid, so the people rushed...
towards him, but the Prophet restrained them, and said: “You have indeed been sent to make things easy, and you have not been sent to make things difficult. Pour over it a bucket of water,” or (he said), “...a container of water.” (Sahih)

Comments:
If some part of the ground is defiled with urine, it should be cleaned by pouring water upon it. There is no need to excavate any of the area; pouring water upon it is enough. People should be dealt with politely, and with wisdom, and they should be educated, especially in the basic knowledge of faith and religion.

381. 'Abdullâh bin Ma'qil bin Muqarrin said: “A Bedouin prayed with the Prophet......” and the rest of the story is same (as in no. 380), except that he — meaning the Prophet — said: “Take the sand upon which he urinated and throw it away. Then pour water in its place.” (Da'f)
Abû Dâwud said: This is Mursal, for Ibn Ma'qil did not see the Prophet.

Chapter 137. The Earth
Becomes Pure When Dry

382. Ibn 'Umar narrated: “I used to sleep in the Masjid during the
time of the Messenger of Allah ﷺ, and I was a young, single lad. The dogs would urinate, and come in and out of the Masjid, and they would not pour any (water) over that.” (Sahih)

Comments:
Similar is recorded by Muslim (no. 6371) Al-Bukhãrî (no. 174 with an incomplete chain, and a complete chain in no. 1121), and it is among the proofs that a young man or boy may sleep in the Masjid, and that the area in which there was any urine on the ground, when it has dried, is pure.

Chapter (...) Impurity That Touches The Hem (Of One’s Clothes)

383. A slave-girl of Ibrãhîm bin ‘Abdul-Rahmân bin ‘Awf asked Umm Salamah, the wife of the Prophet ﷺ: “I am a woman who has a long hem (such that it touches the ground), and I (sometimes) walk in a filthy place.” So Umm Salamah said: “The Messenger of Allah ﷺ said: ‘It is purified by what comes after it (of the ground).’” (Hasan)

There is a path to the Masjid which is dirty, so what should we do if it rains?” He said, “Is there not a path after it that is cleaner than it?” She said: “Yes, of course.” So he said: “Then this (suffices) for that.” (Sahih)

Comments:
If the foot, shoe or part of the garment gets defiled with some impure dirt etc., it can be cleaned and purified by rubbing on the clean ground. If the substance is in liquid form, like urine or anything else like it, the garment, foot or shoe must be washed with water. (See the following chapter.)

Chapter (...) Impurity Which Touches One’s Shoes

385. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “If one of you steps on some impurity with his sandals, then the dust is a purification for it.” (Da’if)

386. (There is another chain) from Abū Hurairah from the Prophet ﷺ
in meaning (similar to no. 385). He said: "If some impurity is stepped in with his Khuffs, then the purification of them is the dust."

(Da’if)

387. (There is another chain) that ‘Aishah narrated similarly (to no. 385) from the Messenger of Allâh ﷺ. (Da’if)

388. Umm Ja‘far Al-‘Amiriyah asked ‘Aishah about menstrual blood which falls upon a garment. She said: “I was (once) with the Messenger of Allâh ﷺ. We had our garments on us, and had thrown a wrap on top of us. The next morning, the Messenger of Allâh ﷺ took the wrap and wore it (meaning, wrapped it around himself). He then went out and prayed the morning prayer, and sat (in the Masjid). A man said: ‘O Messenger of Allâh! There is a spot of blood (on the wrap).’ The Messenger of Allâh ﷺ held it from
around the spot, and sent it back to me, folded up in the hands of a servant. He said: ‘Wash this, and let it dry, then send it back to me.’ So I called for my (water) container and washed it, then dried it, and sent it back to him. The Messenger of Allah ﷺ then came back at mid-day, and it (the wrap) was on him.” (Da‘if)

Comments:
While this narration is weak, the meaning of the chapter heading is proven by another narration of the author, see no. 650.

Chapter 139. Saliva Falling On A Garment

389. Abū Nadrah reported: “The Messenger of Allāh ﷺ spat on his garment, and rubbed it between (the garment).” (Sahih)

390. Anas also narrated similarly (to no. 389) from the Prophet ﷺ. (Sahih)
Performing the five daily prayers, or ʿSalāt, is the most important obligatory deed after uttering the two testimonies of faith, and abandoning ʿSalāt is a form of disbelief.

Chapter 1. The Obligation To Perform The ʿSalāt (Prayers)

391. It was reported from Abū Suhail bin Mālik from his father, that he heard Ṭalḥah bin Ubaidullāh saying: “A person from the people of Najd came to the Messenger Allāh ﷺ, whose hair was dishevelled, and the sound of his voice could be heard, but (we) could not understand what he was saying until he came close (to the Prophet ﷺ). Then he began to ask about Islam. The Messenger of Allāh ﷺ said: ‘There are five prayers in a day and night.’ He said: ‘Is there any that are obligatory upon me besides these?’ He said: ‘No, unless you wish to do so voluntarily.’ And the Messenger of Allāh ﷺ mentioned the fast of Ramāḍān to him, so he asked: ‘Is there any that is obligatory upon me besides it?’ He said: ‘No, unless you wish to do so voluntarily.’ And the Messenger of Allāh ﷺ also mentioned the charity to him.\[1\]

\[1\] Meaning, the obligatory Zakāt.
He said: ‘Is there any that is obligatory upon me besides this?’

He said: ‘No, unless you wish to do so voluntarily.’ So the man turned away (to leave) and said: ‘I swear by Allâh I will not do more than this, nor less!’ The Messenger of Allâh ﷺ then said: ‘He has succeeded, if he is truthful.’”

(Šahîh)

392. (There is another chain) from Abû Suhail Nâﬁ’ Ibn Mâlik bin Abî ‘Amir, with his chain of narrators for this Hadîth (no. 391). He (**) said: “He has succeeded — by his father — if he is truthful, and he has entered Paradise — by his father — if he is truthful.”[1]

(Šahîh)

[1] The phrase: “by his father,” is a form of an oath that was common among the Arabs. Scholars differ in explanation of it here, since the Prophet ﷺ himself prohibited swearing or giving an oath by other than Allâh. Others stated that the Prophet ﷺ said so before the prohibition to swear by other than Allâh was revealed. Another interpretation is that this phrase might outwardly appear to be an oath, but is not actually considered one due to its frequent use by the Arabs (in other words, the custom of the Arabs was not to use this phrase as an oath, even though linguistically it appears to be an oath), or that its meaning is: “by the Lord of his father” and this was to be understood, but later it was prohibited. A few scholars were reported to have said that this phrase was added by one of the narrators. Whatever the correct interpretation is of this phrase, scholars agree that it is not permissible to give an oath or swear by any of the creatures.
Chapter 2. The Times Of Aṣ-Ṣalāt

393. Ibn 'Abbas reported that the Messenger of Allah said: "Jibril — peace be upon him — led me in prayer at the House twice. So he prayed Zuhr with me when the sun had passed its zenith and (the shadow) was the length of a sandal strap. And he prayed 'Asr with me when the shadow was equivalent in length (to an object). And he prayed — meaning Maghrib — with me at the time that a person breaks his fast. And he prayed 'Isha' with me when the redness of the sky disappeared. And he prayed Fajr with me at the time that eating and drinking become prohibited on a fasting person. On the next day, he prayed Zuhr with me when the shadow was equivalent in length (to an object). And he prayed 'Asr with me when the shadow (of an object) was equivalent to twice its length. And he prayed Maghrib with me when the fasting person breaks his fast. And he prayed 'Isha' with me after a third of the night (had passed). And he prayed Fajr with me, and the light was apparent (around us). Then he turned to face me, and said: 'O Muḥammad! These are the times (of prayers) of the Prophets before you, and the time is
between these two times.”” (Hasan)

Comments:

This, and the following narrations show the beginning and end of the time for obligatory Salāt, and that the Salāt is valid any time between the beginning and the end. Other narrations prove that performing Salāt during the earlier portion of its valid time is recommended, with the exception of ‘Ishā’ wherein it may be better to delay it to a later time within its valid time, see Ahādīth nos. 397, 398 and 420.

394. It was reported from Usāmah bin Zaid Al-Laithī that Ibn Shihāb narrated that ‘Umar bin ‘Abdul-‘Azīz was sitting on the Minbar, and he delayed Asr slightly. ‘Urwah bin Az-Zubair said to him: “Verily, Jibrīl — peace be upon him — has informed Muhammad of the times of the prayers.” ‘Umar said: “Be careful of what you say!”

‘Urwah said: “I heard Bashīr bin Abī Mas‘ūd say, that he heard Abū Mas‘ūd Al-Anṣārī narrate, that he heard the Messenger of Allāh say: ‘Jibrīl came down and informed me of the times of the prayers. So I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him — and he (meaning the Prophet) counted with his fingers five prayers.’ So I (meaning, Abū Mas‘ūd) saw the Messenger of Allāh pray Zuhr when the sun started its descent (after the zenith), and he sometimes delayed it if it were hot. And I saw him praying Asr while the sun was high and...
bright, before it became yellowish. A person would leave (after) the ('Asr) prayer and (still manage to) arrive at Dhul-Hulaifah before sunset. And he would pray Maghrib when the sun set. And he would pray 'Ishâ' when the skies would become dark, and sometimes he would delay it until the people congregated. And he prayed Subh (Fajr) once while it was (still) dark, and another time he prayed it while it was bright. Then after that, he would pray it while it was dark, and he did this until he died, never returning (to the time) of brightness.” (Hasan)

Abû Dãwud said: This Hadith was reported from Az-Zuhri by Ma'mar, Mâlik, Ibn 'Uyaynah, Shu'aib bin Abî Hamzah, Al-Laith bin Sa'd, and others, and they did not mention the time he prayed in it, nor its explanation.

It was reported like that by Hishâm bin 'Urwah and Hâbîb bin Abî Marzûq, from 'Urwah similar to the narration of Ma'mar and his companions, except that Hâbîb did not mention Bashîr in it.

Wahb bin Kaisân reported from Jâbir, from the Prophet regarding the time of Maghrib: "He said: 'Then he came for Maghrib when the sun disappeared,' meaning the second day — 'at the same time.'”[1]

Abû Dâwud said: And that is how it was related from Abû Hurairah,

[1] See At-Tirmidhi no. 150 and An-Nasâ'i no. 527.
from the Prophet ﷺ, that he said:
“Then he prayed Maghrib with me — meaning the next day — at the same time.”

And this is how it has also been related from ‘Abdullah bin ‘Amr bin Al-‘As, through the narration of Hassan bin ‘Atiyyah, from ‘Amr bin Shu’aib, from his father, from his grandfather, from the Prophet ﷺ.\[1\]

395. Abū Mūsā narrated that a person asked the Prophet ﷺ [about the prayer times], but he did not respond to him until he ordered Bilāl to call for Fajr at the break of dawn, and he prayed while a person could not recognize the face of his companion, or when a person could not recognize who was next to him. Then he ordered Bilāl to call for Zuhr when the sun was at its zenith — when a person would say: ‘Is it the middle of the day?’ and he would know. Then he commanded Bilāl to call for ‘Asr while the sun was bright and high (in the sky). Then he commanded Bilāl to call for Maghrib when the sun disappeared. And he commanded Bilāl to call for ‘Ishā’ when the twilight disappeared.

On the next day, he prayed Fajr and (when) he left we asked: ‘Has

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[1] All of these different routes of transmission the author mentioned refer to when Jibril came to teach the Prophet ﷺ the times of the prayers.
the sun risen?" And he prayed Zuhr the time that he prayed 'Asr the previous day. And he prayed 'Asr when the sun had become yellow, or (some narrators said) it had become evening. And he prayed Maghrib before the twilight disappeared. And he prayed 'Ishā' after a third of the night (had passed). Then he said, 'Where is the questioner about the times of the prayers? The times are between these two.'

(Sahih)

Abū Dāwūd said: Sulaimān bin Mūsā reported similar to this regarding Maghrib from 'Āṭā' from Jābir, from the Prophet ﷺ. He said: "Then he prayed 'Ishā'." Some of them said: "After a third of the night" and others said: "...after half of it." And it was reported like that from Ibn Buraidah, from his father, from the Prophet ﷺ.

936. 'Abdullāh bin 'Amr narrated from the Prophet ﷺ that he said: "The time for Zuhr (extends) until 'Asr comes. And the time for 'Asr (extends) as long as the sun does not become yellow. And the time for Maghrib (extends) as long as the redness of the twilight does not disappear. And the time for 'Ishā' (extends) until half the night. And the time for Fajr (extends) until sunrise." (Sahih)
Chapter 3. The Times Of The Prophet’s Prayers And How He Used To Pray Them

397. Muḥammad bin ‘Amr — the son of Al-Ḥasan bin ‘Alī bin Abī Ṭālib — said: “We asked Jābir about the times of the prayers of the Messenger of Allāh ﷺ. He said: ‘He use to pray Zuḥr when it was hot; and ‘Aṣr when the sun was still bright (Hayyah),’ and Maghrib when the sun set; and ‘Ishā’, if the people were plenty, he would pray it early, and if they were few, he would delay it; and Subh (Fajr) when it was still dark.”” (Ṣahih)

398. Abū Barzah narrated: “The Messenger of Allāh ﷺ would pray Zuḥr when the sun passed its zenith. And he would pray ‘Aṣr, and one of us could go to the furthest part of Al-Madinah and return while the sun would still be bright (Hayyah),” — and I forgot (what he said about) Maghrib, — “And he would not see any problem in delaying ‘Ishā’ to the third of the night...” — then he said: “...until the middle of the night.” — “And he would

[1] Bright or hot, and in the case of the sun, the meaning is the same. See no. 404 also.
[2] The speaker is Abū Al-Minhāl Sayyār bin Salāmah, as is clarified in the narration of Ahmad (4:425), and he also said about the recitation mentioned at the end: “I do not know if it was in one of the two Rak‘ahs or in both of them.”
[3] This is explained in one of the versions recorded by Al-Bukhārī (no. 541) wherein at the end it says: “Shu‘bah said: ‘Then I met him another time and he said: ‘Or a third of the night.” Meaning that Abū Minhāl was not sure, and “then he said” in the narration is Shu‘bah explaining that he said it differently another time.
dislike sleeping before it, and conversing at night after it. And he would pray the \textit{Subh} (\textit{Fajr}), and one of us would recognize his companion if he knew him. And he would recite between sixty to a hundred (Verses) in it (during \textit{Fajr})." (\textit{Sahih})

\textbf{Comments:}

See number 4849 where the author recorded another version related to not sleeping after \textit{Maghrib} and not talking after \textit{Ishā}.

\textbf{Chapter 4. The Time For The \textit{Zuhr} Prayer}

\textbf{399.} Jabir bin `Abdullah said: "I would pray \textit{Zuhr} with the Messenger of Allah \ṣ, and would take a handful of pebbles in my hand in order to cool them. I would place them (on the ground) for my forehead, and prostrate on them due to the severe heat." (\textit{Hasan})

\textbf{400.} Ibn Masʿūd said: "The Messenger of Allah \ṣ would pray (\textit{Zuhr}) during the summer when the shadow was three to five feet in length, and in winters when it was five to seven feet in length." (\textit{Hasan})
401. Abu Dharr narrated: “We were (once) with the Prophet ﷺ. The Mu‘adh-dhin wanted to call the Adhân for Zuhr, but he told him: ‘(Let it) get cooler.’ He then wanted to call the Adhân, but he said: ‘(Let it) get cooler.’ And this happened twice or thrice, until we were able to see the shadow of small mounds of dirt. He then said, ‘Verily, the extremity of the heat is due to an exhalation from Hell. So when the heat becomes severe, then pray the Salât at a cooler (time).’” (Sahih)

402. Abu Hurairah narrated that the Messenger of Allah ﷺ said: “When the heat becomes severe, then pray the Salât at a cooler (time), because the extremity of the heat is due to an exhalation from Hell.” (Sahih)

403. Jâbir bin Samurah narrated that Bilâl would call the Adhân for Zuhr (as soon) as the sun started its descent. (Sahih)
Comments:
Narrations in this chapter demonstrate that the prayer may be held at any time during its valid time, earlier, or later if need be.

Chapter 5. The Time For The ‘Asr Prayer

404. Anas bin Mālik narrated: “The Messenger of Allāh ﷺ would pray ‘Asr while the sun was still bright, high (in the sky), and hot (Hayyah). A person could go to Al-‘Awālī and the sun would still be high.” (Sahih)

405. It was narrated from ‘Abdur-Razzāq: “Ma’mar informed us from Az-Zuhri who said: “And Al-‘Awālī is around two or thee miles (from the Masjid),” and he said: “I think he said: “or four.””[1] (Sahih)

406. It was reported from Khaithamah that he said: “Its (the sun’s) Hayyah is that it is still hot.” (Sahih)

407. ‘Āishah narrated that the Messenger of Allāh ﷺ would pray ‘Asr while the sun was still in her

[1] The area of Al-‘Awālī is to the south-east of the Prophet’s Masjid. It is still known by this name to this day.
apartment, before it would rise. (Ṣahih)

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Comments:
Meaning, at the earlier time. The sun would shine on her wall inside, and the meaning of rise is that the sunlight would get higher on her wall as the sun was setting.

408. ‘Alī bin Shaibah narrated:
“We came to the Messenger of Allah ﷺ in Al-Madinah. He would delay ‘Aṣr as long as the sun (remained) bright and clear.” (Da‘īf)

409. ‘Alī narrated that the Messenger of Allah ﷺ said on the Day of the (Battle of) the Trench: “They have prevented us from (offering) the middle (Al-Wusṭā) prayer — the ‘Aṣr prayer — may Allah fill their houses and graves with Fire.” (Ṣahih)
410. Abū Yūnus, the freed-slave of Ḥāfṣah, said: “Ḥāfṣah commanded me to copy a Mushaf for her. She said: ‘When you come to this Verse: ‘Guard the prayers, and (especially) the middle (Al-Wusta) prayer’[1] inform me.’ So when I reached it, I informed her, so she dictated to me: ‘Guard the prayers — and (especially) the middle (Al-Wusta) prayer — and the ‘Asr prayer and stand before Allāh obediently.’ She then said: ‘I heard this from the Messenger of Allāh Ḥ.]”[2] (Ṣaḥīḥ)

411. Zaid bin Thābit said: “The Messenger of Allāh Ḥ would pray Zuhr when it was still hot, and he would not pray any prayer that was more difficult upon his Companions than this one. Then it was revealed: Guard the prayers, and (especially) the middle (Al-Wusta) prayer,” and he Ḥ said, ‘Before it are two prayers, and after it are two prayers.’” (Ṣaḥīḥ)

**Comments:**

That ‘Ṣalāt Al-Wusta’ refers to the ‘Asr prayer is the majority view. It is also

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[2] Meaning that it was recited this way, and others reported similarly. In a narration recorded by Muslim (1427) it is clear that this wording was abrogated by what is recited today.
reported from some of the Companions that it refers to other prayers, as demonstrated in these two narrations. See also no. 949.

412. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever catches one Rak‘ah of ‘Asr before the sun sets, he has caught (the whole prayer), and whoever catches one Rak‘ah of Fajr before the sun rises, he has caught (the whole prayer).” (Sahih)

Comments:
Meaning, that the prayer is valid until its time ends, and whoever performed one Rak‘ah before its time ends, he has caught its time. But it does not condone delay, as is clear from the following narration.

413. Al－Alâ’ bin ‘Abdur-Rahmân said: “We visited Anas bin Malik after Zuhr, so he stood up to pray ‘Asr. After he finished his prayer, we mentioned the praying early, or he mentioned it. So he said: ‘I heard the Messenger of Allāh ﷺ say: That is the prayer of the hypocrites, that is the prayer of the hypocrites, that is the prayer of the hypocrites. One of them will sit until, when the sun becomes dull yellow, and is between the two horns of a Shaitān or upon the two horns of Shaitān, he stands up and pecks out four Rak‘ahs, not remembering Allāh in them except a little.’” (Sahih)

Comments:
This Hadith warns of the danger of delaying Salāt, comparing purposeful
delay of the prayer to the hypocrite. In a Hadith of ‘Amr bin ‘Abasah, recorded by Muslim (no. 1930), it is mentioned that the time of the rising and setting of the sun is when the disbelievers prostrate to the sun.

414. It was reported from Nafi’, from Ibn ‘Umar, that the Messenger of Allah ﷺ said: “The one who misses the ‘Asr prayer, — it is as if his family and money have been taken away (Wutira).” (Sahih) Abu Dawud said: ‘Ubaidullah bin ‘Umar said: “Utira” and there is disagreement in the reports from Ayyub for that. Az-Zurhi said: “From Sàlim, from his father, from the Prophet ﷺ” — who said: “Wutira.”

415. It was reported that Al-Awzã’î said: “And this occurs when you see the sun as if it is upon the earth, looking a dull yellow (in color).”1 (Da’îf)

Chapter 6. The Time For
Maghrib

416. Anas bin Malik narrated: “We would pray Maghrib with the Prophet ﷺ, then shoot (arrows) and we would be able to see the place the arrow (landed).” (Sahih)

[1] Meaning, he was explaining what is meant by missing ‘Asr.
417. Salamah bin Al-Akwa’ said: “The Prophet would pray Maghrib at the time when the sun would set — when its edges disappeared.” (Sahih)

Comments:
Once the top edge of the sun has disappeared, the sun has set. There is no need to wait further.

418. It was reported that Marthad bin ‘Abdullâh said: “Abû Ayyüb came to us (during one of the battles) as a fighter. ‘Uqbah bin ‘Amir, at that time, was (the governor) in charge of Egypt, and he delayed Maghrib. Abû Ayyüb stood up and said: ‘What prayer is this, O ‘Uqbah?’ So he said: ‘We were kept busy (by some matter).’ He said: ‘Did you not hear the Messenger of Allah say: “My nation will remain in good” or he said: “...upon the Fitrah, as long as they do not delay Maghrib until the stars appear.”’ (Hasan)

Comments:
[1] Meaning the innate sense created in humans to not worship others besides Allâh. See nos. 53, 4714, 5046.
Chapter 7. The Time For The Later ‘Ishâ’

419. An-Nu’mân bin Bashîr said: “I am the most knowledgeable person regarding the time of this prayer — the later ‘Ishâ’ prayer. The Messenger of Allâh would pray it when the moon disappeared on the third night (of the lunar month).”[2] (Sâhih)

420. ‘Abdullâh bin ‘Umar narrated: “One night, we waited for the Messenger of Allâh to come out for the ‘Ishâ’ prayer. He came out after a third of the night had passed, or after that. We did not know whether this (delay) was due to a matter that had kept him busy, or other than that. He said when he came out: ‘Are you waiting for the prayer? Were it not for the fact that it would be a burden on my nation, I would have led them in prayer at this time.’ Then he ordered the Mu’âdhîn to call the Iqâmah for the prayer.” (Sâhih)

421. Mu’âdh bin Jabal said: “We waited for the Prophet for the

[1] Meaning, the later night prayer as it is sometimes referred to in the Hadîth literature.

[2] Meaning, according to his observations, while the amount of time it takes for the moon to set on the third will differ from place to place, and it also differs month to month in the same location, as clearly explained by Shaikh Ahmad Shakir in his commentary on Sunan At-Tirmidhi.
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‘Atamah\(^1\) prayer, but he was delayed. Some of us thought that he would not come out, and some said that he had already prayed. While we were in this state, the Prophet ﷺ came out, and they told him what they told him. He said: ‘Pray this prayer during the darkness of the night, for you have been preferred with it over all other nations, and no nation before you has prayed it.’” (Sahih)

\(^1\) Referring to the darkness of the night.

422. Abū Sa‘eed Al-Khudrī narrated: “We (were waiting to) pray ‘Ishā’ with the Messenger of Allah ﷺ, but he did not come out until around half the night had passed. He said: ‘Take your places,’ so we took our places. Then he said: ‘The people have already prayed and gone to bed, but you will continue (to be counted) as being in the state of prayer as long as you are waiting for the prayer. Were it not for the weakness of the weak, and the sickness of the sick, I would have delayed this prayer until half the night.’” (Sahih)

Comments:
Based upon these, and similar narrations, it is considered recommended by most of the scholars that the ‘Ishā’ prayer be offered at a later time within its valid time, provided that it is not a burden upon the people, as indicated in number 422. The congregational ‘Ishā’ prayer should be held at a time that is

\[\text{Comments:}\]
\[\text{Based upon these, and similar narrations, it is considered recommended by most of the scholars that the ‘Ishā’ prayer should be offered at a later time within its valid time, provided that it is not a burden upon the people, as indicated in number 422. The congregational ‘Ishā’ prayer should be held at a time that is...}\]
Chapter 8. The Time For The Subh (Fajr The Morning Prayer)

423. ‘A’ishah said: “The Messenger of Allah would pray Subh, and the women would leave wrapped in their cloaks; they would not be recognized due to the darkness of the early morning.” (Sahih)

Comments:
This narration proves praying Fajr at its earliest valid time.

424. Râfi’ bin Khadij narrated that the Messenger of Allah said: “Pray Subh in the Subh, for it is greater for your rewards,” or he said: “... greater in reward.” (Sahih)

Comments:
This version of the narration has the word Āshīhū, while other versions (see no. 154 of At-Tirmidhi, and numbers 549 and 550 of An-Nasâ’i) have it: “Asfirâ”. At-Tirmidhi mentioned the different interpretations. He ended with: “Shāfi’i, Ahmad, and Ishâq said: ‘The meaning of Al-Isfâr is that Fajr

[1] Meaning, as long as it is dawn, before sunrise.
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.” Meaning, the majority of the scholars consider it to mean to pray the prayer when it is clear that it is Subh or the dawn of morning, that is, not too early.

Chapter 9. Preserving The Prayer Times

425. It was reported from ‘Abdullāh bin As-Sunābihi that he said: “Abū Muḥammad presumes that the Witr is obligatory.” So ‘Ubādah bin As-Ṣāmīt responded: “Abū Muḥammad is mistaken. I testify that I heard the Messenger of Allāh ﷺ say: ‘Five prayers, Allāh, the Exalted and Sublime, has made obligatory; whoever performs their Wudū well, and prays them well at their proper times, and completes their Rukū’ and their humility, he has a promise with Allāh that he be forgiven. And whoever does not do so, has no promise with Allāh. If He wants, He will forgive him, and if He wants, He will punish him.” (Ṣaḥīḥ)

Comments:

The ‘Abū Muḥammad’ mentioned in this narration was a Companion of the Prophet ﷺ among the Ansār; scholars have differed regarding his name. It is said his name was Masʿūd bin Aws bin Yazīd, and it is said it is Masʿūd bin Zaid, and other than that. Al-Khaṭṭābī said: “‘Ubādah was only rejecting the idea that Witr was obligatory like the Fard obligation, like the five prayers, he was not rejecting that it was an obligatory Sunnah.” Meaning, Allāh’s Messenger ﷺ performed Witr regularly, even in travel, and he ordered performing it.
426. It was reported from Al-Qāsīm bin Ghannām, from some of his elder women-folk, from Umm Farwah, who said: “The Messenger of Allāh ﷺ was asked: ‘Which actions are the best?’ He said: ‘Prayer at its earliest time.’”

(Sahih)

Abū Dāwūd said: In his narration, Al-Khuzā‘i (one of the narrators) said: “From a paternal aunt of his who was called Umm Farwah, who had given her oath of allegiance to the Prophet ﷺ - that the Prophet ﷺ was asked....”

428.[1] ‘Abdullāh bin Fādālāh narrated from his father who said: “The Messenger of Allāh ﷺ taught me (certain matters), and of the matters that he taught me was: ‘And guard the five prayers.’ I said (to him): ‘These are times that I have work to do, so command me with a comprehensive command which, if I do it, will be sufficient for me.’ So he said: ‘Guard the two ‘Aṣr prayers,’ and this was a word that was not in our speech, so I said: ‘And what are the two ‘Aṣr?’ He said: ‘A prayer before sunrise, and a prayer before sunset.’”[2]

(Sahih)

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[1] Some of the versions of the text cite this narration after the following.

[2] Meaning to maintain them in their early times.
427. It was reported from Abū Bakr bin 'Umārah bin Ruwaibah, from his father, that a person from Al-Basrah asked him to narrate to him something that he had heard from the Messenger of Allāh ﷺ. So he said: “I heard the Messenger of Allāh ﷺ say: ‘A person who prays before the sun rises and before it sets will not enter the Fire.’ He[1] asked him: ‘Did you really hear this from him ﷺ?’ (He asked him this question) three times, each time he ('Umārah) responded: ‘Yes! My ears heard it, and my heart memorized it.’ So the man said: ‘And I too heard him ﷺ say this.”’ (Ṣaḥīḥ)

430.[2] Abū Qatadah bin Rab’i narrated that the Messenger of Allāh ﷺ said: “Allāh, the Mighty and Sublime, has said: ‘I have made five prayers obligatory on your nation, and promised Myself that whoever comes (to Me),

[2] Some of the versions of the text cite this narration after the following.

Comments:
This narration stresses performing Subh (Fajr) and 'Asr at the appropriate time. And its meaning is, that if it is difficult for you to pray at the early time for each prayer, then at least these two prayers must be performed at their early times.
having protected them (by praying them) at their times, that I will admit him to Paradise. And whoever does not protect them, has no promise from Me.”” (Da’if)

الله تعالى قال: أخبرني ابن نافع عن ابن
الدفناط сы: قال: قال سعيد بن
المستب: إن أبي قدادة بن ربيع أخبره قال:
قال رسول الله ﷺ: "قال الله عزوجل: إن
قرر على أشيك خمس صلاوات، وعهدت
غفهرًا عذابًا، الله من جاء يحافظ على
ليغفر لي أدخله الجنة، ومن لم يحافظ على
فلا عذاب لغفرني.

تخريج: [إسنادة ضعيف] آخره ابن ماجه، إقامة الصلاوات، باب ما جاء في فرض
الصلاة الخمس والمحافظة عليها، ح: 146 من حديث بقية به وسنده ضعيف وتحديت شواهد
ضعيفة عند أحمد: 244، والدارمي: 1229 وغيرها.

Comments:

This Hadith stresses the gravity of negligence with the five daily prayers. This narration, and the following, are among the additional narrations of Abû Sa'eed Ibn Al-'Arâbi.

429. Abû Ad-Dardâ’, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ said:

“There are five (matters) — whoever comes with them, while having faith, will enter Paradise: Whoever protects the five prayers — with their Wudû’, Rukû’, prostration and times; and fasts Ramadân; and performs Hajj to the House (of Allah) if he was able to bear the journey; and gives Zakât while his soul was content; and fulfills trusts.” They asked: “O Abû Ad-Dardâ’! What does it mean to fulfill trusts?” He replied: “Taking a bath after sexual impurity.” (Da’if)
Chapter 10. (What Should Be Done) If The Imam Delays The Prayer

431. 'Abū Dharr said: “The Messenger of Allāh ﷺ said to me: ‘O 'Abū Dharr! What will you do when you will have leaders who will destroy the prayers,’ or perhaps he said, ‘...delay it?’ So I said: ‘O Messenger of Allāh! What do you command me to do?’ He replied: ‘Offer the prayer at its proper time, then, if you catch it with them, [pray it with them], for it will be counted as a voluntary (prayer) for you.’” (Ṣaḥīḥ)

Comments:
The meaning of "destroy" the prayers is to delay them. In this case, a person should perform the prayer in its proper time, and when attending the later congregation, that later prayer will be considered a voluntary prayer in reward, and this is applicable to all of the obligatory prayers.

432. 'Amr bin Maimūn Al-Awdī said: “Mu'ādh bin Jabal came to us in Yemen; as the emissary of the Messenger of Allāh ﷺ to us. So I heard him say the Tākbir during Fajr. He was a man with a very deep voice, and (immediately) love for him was placed in me (by Allāh). So I did not leave him until I buried him in Ash-Shām (after his) death. Then I searched for the most knowledgeable person after him, so I went to Ibn Mas'ūd and..."
433. 'Ubādah bin As-Šāmit reported that the Messenger of Allah ﷺ said: 'There will be leaders in charge of you who will offer the prayers at other than their proper times?' I (Ibn Mas'ūd) said: 'So what do you command me to do if I live to that time, O Messenger of Allāh?' He said: 'Offer the prayer at its proper time, and make your prayer with them voluntary.'''

(Hasan)

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attached myself to him until he died. Once, he told me that the Prophet ﷺ said: 'How will your affairs be when there will be Amīrs in charge of you who will offer the prayers at other than their proper times?' I (Ibn Mas'ūd) said: 'So what do you command me to do if I live to that time, O Messenger of Allāh?' He said: 'Offer the prayer at its proper time, and make your prayer with them voluntary.'''

(Hasan)
434. Qabīṣah bin Waqqāṣ said that the Messenger of Allāh ﷺ said: “There will be leaders after me who will delay the prayers. So (this matter) will be for you, and against them. Pray with them as long as they pray facing the Qiblah.” (Hasan)

435. It was reported from Yūnus, from Ibn Shihāb, from Ibn Al-Musayyab, from Abū Hurairah: “The Messenger of Allāh ﷺ returned from the Battle of Khaibar at night until, when we became sleepy, he camped (for the night). He told Bilāl: ‘Guard the night for us.’[1] But Bilāl was overcome with sleep while he was resting his back upon his mount. Neither the Prophet ﷺ, nor Bilāl nor any of his Companions awoke until the sun’s rays hit them. The Messenger of Allāh ﷺ was the first of them to awaken, so he stood up anxiously and said: ‘O Bilāl?!’ He replied: ‘The same One Who took your soul also took mine, O Messenger of Allāh! May my mother and father be your ransom.’

So they proceeded on with their camels for a distance, then the Prophet ﷺ performed Wudū’, and commanded Bilāl to call the Iqāmah, and he then led them in Subh (Fajr prayer), and, after finishing it, said: ‘Whoever forgets the prayer, let him pray it when he remembers, because Allah says: Establish the prayer for the remembrance (Lildh-dhikrā).”

Yūnus said: “Ibn Shihāb would recite it like that.” (Sahih)

Ahmad (one of the narrators) said: “‘Anbasah said — meaning the wording of Yūnus — in this Hadith: ‘For My remembrance (lidhikri).”[1]

Comments:
In this, and the following narrations, the chapter title becomes clear, if a person sleeps or forgets a prayer, they pray it when they awaken or realize they have not performed it. As for: "So they proceeded on with their camels for a distance" see the following narration.

436. (There is another chain for no. 435) from Abān, from Ma’mar, from Az-Zuhri, from Sa’eed bin Al-Musayyab, from Abū Hurairah, in this narration, he said: “...So the Messenger of Allah ﷺ said: ‘Move to another location from this place of yours where obliviousness overtook you.’ He then ordered Bilāl to say the Adhān and Iqāmah, and then prayed.” (Sahih)

Abū Dāwud said: It was reported by Mālik, Sufyān bin ‘Uyaynah, Al-

Awzā‘ī, and ‘Abdur-Razzāq from Ma‘mār, and (also) Ibn Ishāq, and none of them mentioned the Adhān in this Hadith of Az-Zuhri, and no one narrated it with a connected chain except for Al-Awzā‘ī, and Abān Al-‘Attār from Ma‘mār.

Comments:
This narration makes it clear that the Adhān was called as well as the Iqāmah. Al-Khaṭṭābī said: “This Hadith was reported by Hishām, from Al-Ḥasan, from ‘Imrān bin Ḥusayn, and he mentioned the Adhān in it. And it was reported by Abū Qatādah Al-Anṣārī from the Prophet ﷺ, and he mentioned the Adhān and the Iqāmah, and the additions (in narrations) when correct, are acceptable, and acting upon them is Wajib.” (Ma‘ālam As-Sunan)
Additionally, this narration contains: “Move to another location from this place of yours where obliviousness overtook you,” meaning “heedlessness,” explaining the cause for moving from that location.

437. Abū Qatādah narrated: “The Prophet ﷺ was once on a journey, and he sidetracked (from the path), so I went with him. He said: ‘Look!’ I responded: ‘There is a rider; these are two riders; these are three riders...’ until we became seven. He said, ‘Guard our prayer for us,’ meaning the Fajr prayer. But they fell into a deep sleep, and they were only awakened by the heat of the sun. So they stood up and continued for a short while, then camped and performed Wudū‘. Bilāl called the Adhān, and they prayed two Rak‘ahs (Sunnah) of Fajr, then prayed Fajr and continued to ride (onwards). They said to one another: ‘We have been careless in (performing) our prayers.’ The Prophet ﷺ said: ‘There is no carelessness in sleep,
verily carelessness occurs only while one is awake. So if one of you unintentionally misses a prayer, let him pray it as soon as he remembers, and the next day at its time."  

*(Sahih)*

**Comments:**

This narration mentions performing the Sunnah of the Fajr prayer before the obligatory prayer when praying that prayer late, and that the one who is asleep is not accountable.

438. Khalid bin Sumair said:

"Abdullâh bin Rabâh Al-Ansârî came to us from Al-Madinah. The Ansâr used to consider him to be a knowledgeable person. He narrated to us that Abû Qatâdah Al-Ansârî, the rider of the Prophet, said: 'The Messenger of Allah sent (the expedition) of Al-'Umarã'...,' and he narrated the same incident (as in no. 437), and said: '...So we were only awakened by the high sun (above us). We stood up immediately for the prayer, but the Prophet said: "Gently, gently." When the sun had risen a distance, he said: "Whoever among you prays the two Rak'ahs (Sunnah) of Fajr, let him do so.' So those who used to pray them, and those who did not use to pray them, (also) stood up and prayed them. Then the

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[1] Al-Khattâbî said: "I do not know any of the Fuqahâ' who said that praying it the next day also at its time is required, and it appears that the order for that is of recommendation, to preserve the virtue of the time when making it up."

Messenger of Allah commanded that the call to prayer be given, so it was given. The Messenger of Allah stood up and led us in prayer. When he turned around, he said: 'Indeed, we thank Allah that we were not busy in some worldly affairs that caused us to forget our prayer, but rather our souls were in the Hands of Allah, and He sent them back to us when He wished. So whoever among you caught the morning prayer the next day at its proper time, then let him make up one more (prayer) like it.' (Sahih)

Comments:
See the earlier narrations about this incident.

439. In another narration (similar to no. 437), Abū Qatadah said (that the Prophet said): "Allah takes your souls as He wishes, and returns them as He wishes. Stand up and call the Adhān to prayer." So they stood up and purified themselves, until, when the sun had risen (high), the Prophet stood up and led the people in prayer." (Sahih)

440. (There is another chain) from 'Abdullāh bin Abī Qatādah, from his father, from the Prophet in meaning (similar to no. 437). He said: "So he performed Wūdū' when the sun had risen, then he led them in prayer." (Sahih)
441. (There is another chain) from ‘Abdullāh! bin Rabāh, from Abū Qatādah (similar to no. 437), he said: “The Messenger of Allāh ﷺ said: ‘There is no carelessness in sleep. Carelessness is only while one is awake — that one delays a prayer until the time for the next one comes.’” (Ṣaḥīḥ)

442. Anas bin Mālik narrated that the Prophet ﷺ said: “If one of you forgets a prayer, then let him pray it when he remembers. There is no (other) expiation upon him except for this.” (Ṣaḥīḥ)

443. It was reported from ‘Imrān bin Huṣain: “The Messenger of Allāh ﷺ was once on a journey. They slept past the Fajr prayer, and were awakened by the heat of the sun. They continued traveling for a distance until the sun had risen (further), then the Mu’adh-dhin was ordered to call the Adhān. He prayed two Rak‘ahs before Fajr, then he called the Iqamah, then he prayed Fajr.” (Da‘īf)

Comments:
"There is no (other) expiation upon him except for this" meaning that no one can fulfill it on his behalf, nor can he pay a ransom to atone for it.
444. 'Amr bin Umayyah Aęd-Damrî said: "We were once with the Messenger of Allah ﷺ on one of his journeys, and he slept past the Subh until the sun had risen. The Messenger of Allah ﷺ woke up, and said: 'Leave this area.' Then (after traveling a distance) he commanded Bilāl to call the Adhān. They then performed Wuḍū’, prayed the two Rak‘ahs (Sunnah) of Fajr, then he commanded Bilāl to call the Iqāmah for the prayer, and he led them in the Subh prayer." (Ṣaḥīh)

445. It was reported from Yazīd bin Sāliḥ, from Dhu Mikhbar Al-Habashi, a servant of the Prophet ﷺ, also narrated this incident, and stated: “The Prophet ﷺ performed Wuḍū’ such that the ground did not become wet. Then he ordered Bilāl to call the Adhān. The Prophet ﷺ then stood up and prayed two Rak‘ahs in an unhurried manner. Then he said to Bilāl: 'Call the Iqāmah for the prayer.' Then he prayed in an unhurried manner.”

He (one of the narrators) said: “From Hajjāj, from Yazīd bin Sūlah: ‘Dhū Mikhbar — a man from Al-Habashah — narrated to me.’” ‘Ubaid (one of the narrators) said: “‘Ubaid (one of the narrators) said: ‘Yazīd bin Sāliḥ.’” (Da‘īf)
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446. (There is another chain) from Yazīd bin ʿSulāṣ, from Ḍhu Mikhbar the paternal nephew of An-Najāshī (a narration similar to no. 445). In this version, it is: "...so he called the Adhān in an unhurried manner." (Daʿīf)

447. ‘Abdullāh bin Masʿūd narrated: "We went with the Messenger of Allāh ﷺ at the time of (the Treaty of) Al-Hudaibiyah. The Messenger of Allāh ﷺ said: ‘Who will watch over us?’ Bilāl said: ‘I will.’ But they slept until the sun had risen. The Prophet ﷺ woke up and said: ‘Do as you usually do,’ so we did (as he said). He said: ‘And this is what you should do — the one who sleeps or forgets (the prayer).’” (Sahih)

Chapter 12. On (The Reward) Of Building Masājid

448. Ibn ʿAbbās reported that the Messenger of Allāh ﷺ said: “I have not been commanded to extend (the structure of) the Masājid.” Ibn ʿAbbās (then) said: “Of a surety you will decorate it, just like the Jews and Christians decorated (their
Anas bin Malik reported that the Prophet ﷺ said: "The Hour will not arrive until people compete with one another in (building) Masajid." (Sahih)

Comments:
"Compete with each other" is similar in meaning to the previous narration, and more explanatory.

‘Uthman bin Abi Al-‘As, may Allah be pleased with him, reported that the Prophet ﷺ commanded him to build the Masjid of At-Tã’if where their idols used to stand. (Da’if)

'It was reported from ‘Abdullāh bin ‘Umar: "The Masjid (the Prophet’s Masjid in Al-Madīnah) during the time of the Messenger of Allah ﷺ was built of clay bricks, and palm branches, and...

Comments:
its pillars were made of palm trunks. Abû Bakr did not expand it (in his time), but ‘Umar constructed it upon its (original) foundations (that it had) during the time of the Messenger of Allah ﷺ, with clay bricks and palm branches. And he replaced its pillars with wood. ‘Uthmãn also changed it, and added many (things) to it. He made its walls with engraved stone and plaster, and he made its pillars with engraved stone, and its roof with teak-wood.” (Sahîh)

Comments:

In his commentary on Sahîh Al-Bukhari, Ibn Battâl explained that this narration, and others, "prove that the Sunnah in constructing Masajid is moderation, and avoiding exaggeration in their structure, fearing Fitnah and competition in their construction..." and he mentioned the additions made by ‘Umar and ‘Uthmãn, and he said: "So he and ‘Umar, did not restrict themselves from exaggeration in raising it to the utmost possibilities, except because of the knowledge they had from the Messenger (of Allah ﷺ) for the dislike of that..."

452. It was reported from Ibn ‘Umar, who said: “The pillars of the Prophet’s Masjid were made of palm trunks during his time. Its roof was covered with the branches of palm trees. It then decayed during the Khilafah of Abû Bakr, so he rebuilt it with the trunks and branches of palm trees. It then decayed during the time of ‘Uthmãn, so he rebuilt it with (stone) bricks, and it has remained stable until this time.” (Da’îf)
453. Anas bin Mâlik narrated:

"The Messenger of Allâh ﷺ arrived in Al-Madînah (from Makkah), and he stayed in a high-district of it — in the village of Banû ’Amr bin ’Awf. He spent fourteen nights there, then sent for the tribe of Banû An-Najjâr (to come to him). They came armed with their swords.”

Anas said: “It is as if I am looking at the Messenger of Allâh ﷺ, upon his mount, and Abû Bakr seated behind him, and the leaders of Banû An-Najjâr surrounding him, (riding on) until he reached the veranda of Abû Ayyûb (Al-Ansârî’s house). And the Messenger of Allâh ﷺ would pray wherever he was when the prayer time arrived, and he (would even) pray in sheep pens. He commanded that a Masjid be built, so he called for Banû An-Najjâr, and said: ‘O Banû An-Najjâr! Give me a price that I may purchase this garden of yours.’ They said: ‘By Allâh! We will not ask its price except as (a reward) from Allâh.”

Anas said: “I will inform you what was inside it (the garden). There were the graves of some idolaters, and some ruins, and date-palms. So the Messenger of Allâh ﷺ commanded that the graves of the idolaters be removed, and the ruins demolished, and the date-palms cut down. The date-palms were then
lined up\textsuperscript{[1]} in the direction of the Qiblah of the Masjid. And they made the frame of its entrance from stone. They were carrying stones while reciting lines of poetry, and the Prophet was with them. He would say:

'O Allah! There is no good except the good of the Hereafter (Akhirah).

So grant your aid to the Anṣār and the Muhājirah.'" (Ṣaḥīḥ)

454. Anas bin Mālik narrated, "The place of (the Prophet's Masjid) was a garden that used to belong to Banū An-Najjār. There was some cultivation (growing) in it, and date-palms, and graves of some idolaters. So the Messenger of Allah said: 'Give me a price that I may purchase it (from you).' They said: 'We do not want any money for it.' So the date-palms were cut down, and the cultivation uprooted, and the graves of the idolaters removed..." and he narrated the remainder of the Hadith (as no. 453), except that he said (in the poem): "Forgive..." instead of, "Grant your aid..." (Ṣaḥīḥ)

Mūsā (one of the narrators) said: "'Abdul-Wārith narrated similar to us, and 'Abdul-Wārith used to say: 'Ruins', and 'Abdul-Wārith claimed

\textsuperscript{[1]} Meaning, they were used to build the front wall.
Chapter 13. Masājid In The Dūr (Villages) [2]

455. ʻĀishah narrated that the Messenger of Allāh ﷺ, commanded that Masājid be built in the villages, and that they be kept clean and perfumed. (Ṣahīh)

456. Samurah wrote to his son: “To proceed: the Messenger of Allāh ﷺ would command us to build our Masājid in our villages, and to perfect its structure, and to clean it.” (Ḍaʻf)
Chapter 14. About Having Torches In The Masjid

457. Maimunah, the freed-slave of the Prophet ﷺ, said, “O Messenger of Allah. Give us a verdict about Bait Al-Maqsdis.”[1] So the Prophet ﷺ said: “Go to it and pray in it,” and it was, at that time, in enemy territory. (He then said): “But if you cannot go to it and pray in it, then (at least) send (some) oil that can be used to light its chandeliers.” (Da‘īf)

Chapter 14. About The Pebbles In The Masjid

458. Abū Al-Walid said: “I asked Ibn ‘Umar about the pebbles that are in the Masjid. He said: ‘One night it rained on us, so the earth became wet. So a person would bring pebbles in his garment, and place them beneath him. When the Messenger of Allah ﷺ finished the prayer, he said: ‘What a great (idea) this is!’’” (Da‘īf)

459. It was reported from Al-A'mash, from Abū Șaliḥ, who said: “It was said that if a person were to take the pebbles out of the Masjid, they (the pebbles) would plead with him (not to).” *(Da'if)*

460. It was reported from Abū Husain, from Abū Șaliḥ, from Abū Hurairah — Abū Badr (one of the narrators) said: “I think it was attributed to the Prophet — he said: “The pebbles plead with the one who takes them out of the Masjid.” *(Da'if)*

Chapter 16. On Cleaning The Masjid

461. Anas bin Malik narrated that the Messenger of Allâh said: “The rewards of my nation were shown to me, (so much so that I) even (saw the reward of) a man who removes a small speck of filth from the Masjid. And the sins of my nation were shown to me, and I did not see any sin greater than a Sûrah or Verse which a person was given (had memorized) and then forgot.” *(Da'if)*
Chapter 17. Separating The Women From The Men In The Masjid

462. It was reported from 'Abdul-Wârith, that Ayyûb narrated, from Nâfi', from Ibn 'Umar who said: "The Messenger of Allâh ﷺ said: 'Why don't we leave this door for the women?'" (Sahih)

Nâfi' said: "So Ibn 'Umar did not enter from that door until he died."

(Âbu Dâwud said:) Others besides 'Abdul-Wârith said: "'Umar said" — and that is more correct.

Comments:
See nos. 569-571

463. It was reported by Ismâ'il, from Ayyûb, from Nâfi' who said: "'Umar bin Al-Khattab, may Allâh be pleased with him, said..." mentioning (the narration in) its meaning. And this is more correct. (Da'if)

464. It was reported from Bukair, from Nâfi', who said: "'Umar bin Al-Khattab would prohibit (men) from entering through the women's door." (Da'if)
Chapter 18. What A Person Should Say When He Enters The Masjid

465. It was reported from 'Abdul-Malik bin Sa'eed bin Suwaid who said: "I heard Abu Humaid, or Abu Usaid Al-Ansari saying: 'The Messenger of Allah said: "When one of you enters the Masjid, let him send salutations upon the Prophet then say: 'Allahumma fa'thihiy al-dawr wa'dihiy al-amr; then when he exits, let him say: 'Allahumma inni asa'lluka min fa'dlik.'"") (Sahih)

466. Haiwah bin Shurail said: "I met Uqbah bin Muslim, and told him: 'I have heard that you narrate from 'Abdullah bin 'Amr bin Al-'As that the Prophet would say, when he entered the Masjid: 'A'udhu billahil-'azim wa biwajhihil-karimi wa su4anihil-qadimi mm ash-sha4anir-rajim (I seek refuge in Allah, the Great, and in His Noble Face and His Eternal Power, from Shaitan, the rejected).')' He (Uqbah) said: 'Is that all?' I said: 'Yes.' So he (added): 'So when he says that, Shaitan says:

\[\text{[1]}\text{ Meaning, is that the entire narration that you have heard.}\]
“He has been protected from me for the entire day.” (Sahih)

Chapter 19. What Has Been Narrated Concerning As-Salāt After Entering The Masjid

467. It was reported from `Amr bin Sulaim Az-Zuraqi, from Abū Qatādah that the Messenger of Allāh ﷺ said: “When one of you comes to the Masjid, let him pray two Rak`ahs before he sits down.” (Sahih)

468. (There is another chain) from a man from Banū Zuraiq, from Abū Qatadah, from the Prophet ﷺ with similar (to no. 467), and he added: “...Then let him sit (in the Masjid) if he so desires, or go for his need.” (Sahih)

Comments:
Allāh’s Messenger ﷺ ordered performing two Rak`ahs prior to sitting after entering the Masjid, he even stopped giving his Khutbah once to order it, see numbers 1115-1117.

Chapter 20. The Virtue Of Sitting In The Masjid

469. It was reported from Al-A`raj, from Abū Hurairah, that the
Messenger of Allâh ﷺ said: “The angels continue to pray for one of you as long as he sits in the place that he has prayed in — as long as he does not commit Hadath[1] or [stand up]. (They say): ‘O Allâh! Forgive him. O Allâh! Have mercy on him.’” (Sâhih)

470. (With the same chain:) It was reported from Al-A’raj, from Abû Hurairah, he reported that the Messenger of Allâh ﷺ said: “One of you is counted as being in prayer as long as it is the prayer that detains him, nothing preventing him from returning to his family except the prayer.” (Sâhih)

471. It was reported from Abû Nâfî’, from Abû Hurairah that the Messenger of Allâh ﷺ said: “One of you is counted as being in prayer as long as he is in his prayer place, waiting for the prayer (to start). The angels say: ‘O Allâh! Forgive him. O Allâh! Have mercy on him,’ until he leaves or commits Hadath.” It was asked (of Abû Hurairah): “What is the meaning of ‘commits Hadath?’” He replied: “To pass wind silently or with a noise.” (Sâhih)

472. (There is another chain) from 'Umair bin Hāni' Al-'Ansi, from Abū Hurairah, who said: “The Messenger of Allāh said: ‘Whoever comes to the Masjid for a reason, then that will be his recompense.’” (Daʿīf)

Comments:
The author appears to have included this narration, after the previous narrations in this chapter, in order to indicate that whatever the person’s intention is, he will be rewarded accordingly; if it is for the remembrance of Allāh, or if it is to meet someone and talk to him about a worldly matter, etc.

Chapter 21. Announcing Lost Items In The Masjid Is Disliked

473. Abū Hurairah narrated that he heard the Messenger of Allāh say: “Whoever hears a man announcing his lost animal in the Masjid, then let him say, ‘May Allāh not return it to you,’ for the Masajid have not been built for this purpose.” (Saḥīḥ)

Comments:
Such announcement can be made outside the main gate of the Masjid. Announcements regarding lost items or animals are not allowed. Scholars differed on the announcement of lost children. Some of the scholars approve
such announcement and others disagree, and say even this kind of announcement should not be made.

Chapter 22. Spitting In A Masjid Is Disliked

474. It was reported from Abân, from Qatâdah, from Anas bin Mâlik that the Prophet ﷺ said: “Spitting in the Masjid is a sin, and its expiation is to cover it.” (Sahîh)

475. It was reported from Abû ‘Awânah, from Qatâdah, from Anas bin Mâlik, who said that the Messenger of Allâh ﷺ said: “Spitting in the Masjid is a sin, and its expiation it to bury it.” (Sahîh)

476. It was reported from Sa'eed, from Qatâdah, from Anas bin Mâlik who said that the Messenger of Allâh ﷺ said: “(Expelling) phlegm in the Masjid...” and he mentioned similar (to no. 475). (Sahîh)

477. It was reported from ‘Abdur-Rahmân bin Abî Hadrad Al-Aslami who said: “I heard Abû Hurairah saying: ‘The Messenger of Allâh ﷺ said: ‘Whoever enters this Masjid and spits in it, or expels
phlegm, let him dig a hole and bury it, and if he does not do so, let him spit in his garment and take it out with him.” (Hasan)


478. Tāriq bin 'Abdullāh Al-Muḥāribī reported that the Messenger of Allāh ﷺ said: “If a person stands up to pray” — or — “when one of you prays, let him not spit in front of him, nor on his right side, but rather on his left side if there is nothing there, or under his left foot, then let him rub (his feet) over it (to bury it).” (Sahih)


479. It was reported from Ḥammād, that Ayyūb narrated from Nāfi’, from Ibn ‘Umar, who said: “The Messenger of Allāh ﷺ was once giving a sermon when he saw some phlegm (in the front wall) in the direction of the Qiblah of the Masjid. So he became angry at the people, then scratched it away (with something). And I think that he called for some saffron and covered (the spot) with it. He then said: ‘Indeed, Allāh is facing one of you when he prays, so let him not spit in front of him.'”(Sahih)

Abū Dāwūd said: Ismā‘īl and ‘Abdul-Wārith reported it from Ayyūb, from Nāfi‘ — (as did) Mālik, ‘Ubaydullāh, and Mūsā bin
'Uqbah from Nafi' — similar to that narrated by Hammâd, except that they did not mention the saffron. Ma'mar reported it from Ayyûb and he mentioned the saffron in it. And Yahyâ bin Sulaim narrating it from 'Ubaidullâh, from Nâfi', mentioned Khaluq.[1]

480. Abû Sa'eed Al-Khudrî narrated: “The Prophet ﷺ liked ‘Arajîn,[2] and he would always have some in his hand. Once, he entered the Masjid, and saw some phlegm in the direction of the Qiblah. He scraped it away, then turned around angrily and faced the people. He said: ‘Does one of you like that he be spat on in his face? When one of you faces the Qiblah, then he turns to face his Lord, Exalted and Glorified is He, and the angel is on his right side. So let him not spit towards his right, nor towards his Qiblah, but let him spit on his left, or under his foot. If he is overcome (and must spit quickly), then let him do like this,’” and Ibn 'Ajlân (the narrator) demonstrated for us that he should spit in his garment, then rub it into the garment. (Sahîh)

[1] A type of perfume commonly used by women which was made of saffron or the like, usually having a reddish or yellowish color. See An-Nihayah.

[2] ‘Arajîn is the plural of ‘Urjûn which is the yellow stalk upon which there are clusters of dates.
485. [1] Al-Walid bin 'Ubadah bin A-Samit said: "We visited Jābir bin 'Abdullah while he was in his Masjid. He said: 'The Messenger of Allah came to us in this Masjid of ours, and in his hand was an Ibn Ṭāb 'Urfūn. [2] He saw some phlegm in the direction of the Qiblah, so he went to it and scraped it with the 'Urfūn. He then said: "Who among you is pleased with Allah turning away from him? When one of you stands up to pray, then Allah is in front of him. So let him not spit in front of him, nor on his right, but let him spit on his left, under his left foot. But if he is overcome with some discharge, then let him do so with his garment," and he put (the garment) over his mouth, then rubbed it (in). He then said: "Bring some 'Abīr[3] to me," so a youth from our neighborhood hurried (home) to his family and returned with some Khāluq in his hands. The Messenger of Allah took it, and placed it on the tip of the 'Urfūn, then layered it over the traces of the phlegm." Jābir added: "So from this, you (started) placing Khāluq in your Masajid." (Ṣaḥīḥ)

[1] Some copies of the text have this narration after no. 484.
[2] Ibn Ṭāb is a type of date from Al-Madinah, and it was customary to name types of dates after some people who produced them.
[3] A type of perfume that has some color to it, being a mixture of fragrances.
Abū Sahlah As-Sā'ib bin Khallād — Aḥmad (one of the narrators said) — one of the Companions of the Prophet ﷺ said that once a person led a group of people in prayer, and (while in prayer he) spat in the direction of the Qiblah while the Messenger of Allah ﷺ was looking (at him). When he completed (the prayer), the Messenger of Allah ﷺ said: “He should not lead you in prayer.” So he wished after that to lead them in prayer, but they prevented him, and informed him of the statement of the Messenger of Allah ﷺ. The man mentioned this to the Messenger of Allah ﷺ, so he said: “Yes...” and I think he also said: “...you have offended Allāh and His Messenger.” (Hasan)

It was reported from Abū Al-‘Alā’, from Muṭṭarif from his father[1] that he said: “I came to the Messenger of Allāh ﷺ while he was praying, and he spat under his left foot.” (Ṣahih)

483. (There is another chain) from Abū Al-‘Alā’, from his father (similar to no. 482),\textsuperscript{1} with its meaning and he added: "...then he rubbed it (into the ground) with his sandal." \textit{(Sahih)}

تاريخ: أخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد... إلخ، ح 554 من حديث يزيد بن زريع به.

484. Abū Sa‘eed said: “I saw Wāthilah bin Al-Asqa’ spit upon a straw mat in the \textit{Masjid} of Damascus, then rub it with his foot. He was asked: ‘Why did you do this?’ He replied: ‘Because I saw the Messenger of Allah ﷺ do it.’” \textit{(Da'if)}

تاريخ: [إسناده ضعيف] أخرجه أحمد: 6/490 من حديث الفرج بن فضالة به وهو ضعيف (تقريب) ضعفه الجمهور، وشيخه المجهول.

Comments:

The narrations of this chapter stress the sanctity of the \textit{Masjid}, and that one is not to spit in the \textit{Masjid}, and that if one does that it must be removed, and that if the \textit{Masjid} has a soft floor or the like, then it may be buried, and if it must be done during the \textit{Salāt} then it should be done under the left foot.

Chapter 22. An Idolater
Entering The \textit{Masjid}

486. Anas bin Mālik narrated: “A man entered (the \textit{Masjid}) upon a camel. He sat it down and tied it in the \textit{Masjid}, then said: ‘Who among you is Muḥammad?’ And the Messenger of Allāh ﷺ was reclining among them. We told him: ‘This white (person) who is reclining.’ The man said to him: ‘O

\textsuperscript{1} He is Muttarif’s brother, both are the sons of ‘Abdulläh bin Ash-Shikh-khir, the first narration he reported from his brother.
son of ‘Abdul-Muțţalib!’ The Prophet ﷺ said: ‘I have responded to you.’ So the man said: ‘O Muḥammad, I am going to ask you...’” and he narrated the remainder of the Hadith. (Ṣaḥīḥ)

487. Ibn ‘Abbās said: “The tribe of Banu Sa’d bin Bakr sent Dimām bin Tha’labah to the Messenger of Allah ﷺ, so he came to him and sat his camel down at the door of the Masjid and tied it. He then entered the Masjid...” and he mentioned similarly (as no. 486), except that he said that Dimām said: “Who among you is the son of Abdul-Muțţalib?” The Prophet ﷺ said, “I am the son of ‘Abdul-Muțţalib.” So he said: “O son of ‘Abdul-Muțţalib...” and he narrated the remainder of the Hadith. (Ḥasan)

Comments:
For the details of the remainder of this narration, see number 63 of Ṣaḥīḥ Al-Bukhārī. This and the following narrations, prove that there is no harm in allowing a disbeliever to enter a Masjid, if there is a need or benefit to that.

488. Abū Hurairah said that the Jews came to the Prophet ﷺ while he was sitting in the Masjid among his Companions. They said: “O Abul-Qāsim! (What is the verdict) concerning a man and woman who have fornicated with each other?” (Ḍа’īf)
Comments:
See number 4450 for a more detailed version of this Hadith.

Chapter 24. The Places In Which Prayer Is Not Allowed

489. Abū Dharr narrated that the Messenger of Allah said:

"The earth has been made (a means of) purification for me, and a place of prostration (for prayer)." (Sahih)

490. Abū Śalih Al-Ghifārī narrated that ‘Alī once passed through (the city of) Babylon in one of his travels. The Mu‘ādh-dhin (caller to prayer) came to him and called the Adhān for ‘Asr. When he had emerged (from the city), he commanded the Mu‘ādh-dhin to call the Iqamah. After completing (the prayer), he said: "My beloved, peace be upon him (meaning, the Prophet) prohibited me from praying in a graveyard, and he prohibited me from praying in Babylon, for it is a cursed (land)." (Da‘f)

Comments:

This is a distinctive characteristic of the Muslim Ummah, that the whole earth is made pure for them, and they are allowed to prostrate anywhere on it, and that pure earth is a means of purification according to other narrations. Muslims have been granted the ease of offering the prayer wherever they might be on the earth, except for a few places which have been mentioned in various narrations.

491. (There is another chain) from 'Ali with the meaning of the report of Sulaimān bin Dāwud (no. 490). He said: “When he had left” in place of: “When he had emerged.”

Comments:

In his Sahih, Al-Bukhārī (see before number 433) mentioned — without a chain of narration, "It has been mentioned that 'Ali disliked performing Salāt in the lands of Babylon which had collapsed." He also narrated a chain for that in his Tārikh Al-Kabir, as did Ibn Abī Shaibah and 'Abdur-Razzāq. See Taghlīq At-Ta'ltq by Al-Hāfiz Ibn Ijajar. Those narrations are not attributed to the Prophet as in the case of this one. In the same chapter of his Sahih, Al-Bukhārī narrated the Ḥadīth from Allāh's Messenger saying: "Do not enter (the places) of those people where Allāh's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allāh's curse and punishment which fell upon them may fall upon you." — indicating support for the meaning of this narration.

492. It was narrated from Abū Sa'īd that he said: “The Messenger of Allāh said;” — in his narration, Mūsā (one of the narrators) said: “'Amr (one of the narrators) thought it was: "Indeed the Prophet said: 'All of the earth is a place of prostration, except a Hammām, and a graveyard."” (Sahih)

Comments:

In his Sahih, Al-Bukhārī (see before number 433) mentioned — without a chain of narration, "It has been mentioned that 'Ali disliked performing Salāt in the lands of Babylon which had collapsed." He also narrated a chain for that in his Tārikh Al-Kabir, as did Ibn Abī Shaibah and 'Abdur-Razzāq. See Taghlīq At-Ta'ltq by Al-Hāfiz Ibn Ijajar. Those narrations are not attributed to the Prophet as in the case of this one. In the same chapter of his Sahih, Al-Bukhārī narrated the Ḥadīth from Allāh's Messenger saying: "Do not enter (the places) of those people where Allāh's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allāh's curse and punishment which fell upon them may fall upon you." — indicating support for the meaning of this narration.

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[1] Hammām: a bath house, or the like.
Chapter 24. Praying In Camel Resting Areas[1]

493. Al-Barâ’ bin ‘Âzib narrated that a man asked the Messenger of Allah about praying in camel pens. He replied: “Do not pray in the camel resting areas, since they are from Shaitân.” He was then asked about praying in goat pens,[2] to which he replied: “Pray in them, for they are blessed.” (Sahîh)

Chapter 25. When Should A Boy Be Ordered To Offer As-Salât?

494. ‘Abdul-Malik bin Ar-Rabi’ bin Sabrah reported from his father, from his grandfather, that the Prophet said: “Command a boy to offer As-Salât when he reaches the age of seven. And when he reaches the age of ten, then (if he does not offer As-Salât) discipline him for it.” (Hasan)

[1] Mabârak are the places where the camels are kept. Other versions of this narration say camel pens, or camel resting or watering areas. This wording gives the most general meaning, referring to any area where the camels rest at, and the reason is explained.

[2] This narration preceded with more complete wording under number 184. The word Ghanam, translated here as goat, applies to both sheep and goats.
Comments:
1. This order is both for male and female children. When they reach the age of understanding the issues, or they are old enough to understand good and bad, they should be ordered to pray so that they may learn the prayer.
2. The child should be put into the routine of praying five times a day once he or she reaches the age of seven. However, at this age, they need not be forced or physically disciplined. Once they reach the age of ten, however, they should be made to pray all five prayers.

495. It was reported from Ismã‘îl, from Sawwâr Abû Hamzah — Abû Dawud said: He is Sawwâr bin Dawud Abû Hamzah Al-Muzanî Aṣ-Ṣayrafî — from ‘Amr bin Shu‘aib who reported from his father, from his grandfather that the Messenger of Allah (ﷺ) said: “Command your children to pray when they reach the age of seven, and discipline them for it when they reach the age of ten, and (at that age) separate between them in their beds.” (Ṣâhih)

496. It was reported from Wâkî that Dawûd bin Sawwâr Al-Muzanî narrated with his chain and its meaning (a narration similar to no. 496), and he added: “And if one of you marries off his (female) servant to his slave or servant, then let him not look at (the portion of the body) which is below the navel and above the knees.” (Ṣâhih)

Abû Dawûd said: Wâkî made a mistake with his name. Abû Dawûd At-Tayalisi reported this Hadîth.
from him, so he said: “Abū Ḥamzah Sawwār Aṣ-Ṣayrafi narrated to us...”

497. Hishām bin Sa‘d narrated: “We visited Mu‘ādh bin ‘Abdollāh bin Khubaib Al-Juhānī, and he asked his wife: ‘When should a boy start praying?’ She replied: ‘A man from among us narrated from the Messenger of Allāh ﷺ that he was asked about this, so he said: “When he can differentiate his right hand from his left hand then command him to prayer.”’ (Da‘īf)

Chapter 28. How The Adhān Began

498. Abū ‘Umair bin Anas narrated from one of his uncles from the Ansār that he said: “The Prophet ﷺ was concerned about finding an appropriate method for congregating the people for the prayer. Someone suggested, ‘Raise a when the time for prayer comes. When they see it, they will inform one another (and come to the Masjid).’ But he did not like this (idea). So (someone) mentioned (using) a horn” — aning a Shabūr — and Ziyād the narrators) said: “The Shabūr (horn of the Jews),” — “but he did not like that either, and he said: ‘This is of the custom of the Jews.’ Then (someone) mentioned...”
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(utility) a bell,[1] but he said: 'This is of the custom of the Christians.'

'Abdullãh bin Zaid bin 'Abd Rabbih returned (to his home) troubled, due to the concern of the Messenger of Allâh ﷺ. He was shown the Adhân in his dream, so he set forth to the Messenger of Allâh ﷺ and informed him: 'O Messenger of Allâh! I was in a state between sleep and wakefulness, when a person came to me and showed me (how to perform) the Adhân.' And 'Umar bin Al-Khattãb had seen it before that, but he did not inform (anyone) about it for twenty days, then he informed the Messenger of Allâh ﷺ. He asked him: 'What prevented you from informing us?' He replied: "Abdullãh bin Zaid preceded me, so I was shy (to inform you).' The Messenger of Allâh ﷺ then said: 'O Bilãl! Stand up and see what 'Abdullãh bin Zaid commands you to do, then do it.' So Bilãl called the Adhân."

Abû Bishir (one of the narrators) said: "Abû 'Umair informed me that the Ansãr think that, were it not for the fact that 'Abdullãh bin Zaid was sick at the time (of the dream), the Messenger of Allâh ﷺ would have made him the Mu'adh-dhin." (Sahih)

[1] Nâqûs a bell, and it is also used for a knocker, something used like a bell but made of wood, struck by another piece of wood.
Chapter 28. How The Adhān Is Performed

The word Adhān means to pronounce and inform, and here, it refers to the particular words by which the people are informed about the entry of the time of one of the obligatory prayers (Salāt). The words of the Adhān are pronounced with a loud voice, so that the people could hear the call. The statements in the Adhān are a specific trait of the Muslim Ummah.

499. ‘Abdullāh bin Zaid narrated: “When the Prophet ordered that a bell be rung so that people congregate for the prayer, I saw in my dream a person coming to me with a bell in his hand. So I said: ‘O servant of Allāh! Will you sell (me) the bell?’ He said: ‘What will you do with it?’ I said, ‘We will call people with it to the prayer.’ So he said: ‘Should I not inform you of something which will be better than this?’ I said: ‘Yes, of course!’ So he said: ‘Say: ‘Allāhu Akbaru Allāhu akbaru, Allāhu Akbaru Allāhu akbaru. Ashhada anlā īlāha illāllāh, Ashhada anlā īlāha illāllāh. Ashhada anna Muhammadan Rasūllullāh, Ashhada anna Muhammadan Rasūllullāh. Ḥayya ‘alaṣ-salāh, Ḥayya ‘alaṣ-salāt. Ḥayya ‘alāl-falāh, Ḥayya ‘alāl-falāh. Allāhu Akbaru Allāhu Akbaru, lā īlāha ill-Allāh.’” (Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh; I bear witness that Muhammad is the Messenger of Allāh, I bear witness that
Muḥammad is the Messenger of Allāh; Come to the prayer, Come to the prosperity; The prayer is about to begin, the prayer is about to begin; Allah is the Most Great, Allah is the Most Great; none has the right to be worshiped but Allah).

Then (the person) moved a small distance away and said: ‘Then you should say, when you wish to start the prayer: “Allāhu Akbaru Allāhu akbaru, Ashhadu anā ilāha illallāh, Ashhadu anna Muhammadan Rasūllullāh. Ḥayya ‘alaṣ-ṣalāt, Ḥayya ‘alāl-fālāh. Qad qāmatīṣ-salāh, Qad qāmatīṣ-salāh. Allāhu Akbaru Allāhu Akbaru, là ilāha illallāh.” (Allāh is the Most Great, Allāh is the Most Great, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muhammad is the Messenger of Allāh; Come to the prayer; Come to the prosperity; The prayer is about to begin, the prayer is about to begin; Allah is the Most Great, Allah is the Most Great; none has the right to be worshiped but Allāh).

The next morning, I came to the Messenger of Allāh ﷺ and informed him of my dream. He said: ‘This is a true dream (from Allāh), Allāh willing. Stand up with Bilāl and tell him (the words) that you saw in your dream, for he has a louder voice than you.’ So I stood with Bilāl and started reciting to him (the words), and he would call them out (loudly). ‘Umar bin Al-Khaṭṭāb heard this while he was in his house, so he left (his house)
dragging his Rida’ behind him, saying: ‘(I swear) by Him Who has sent you with the truth, O Messenger of Allah, I (too) dreamt the same dream that he has been shown.’ So the Messenger of Allah said: ‘Then all praises are due to Allah.’” (Hasan)

Abu Dawud said: This is (also) how the narration of Az-Zuhri is from Sa’eed bin al-Musayyab, from ‘Abdullah bin Zaid. And Ibn Ishq (also reported it) from Az-Zuhri, he said in it: “Allahu Akbaru Allahu Akbaru, Allahu Akbaru Allahu Akbaru. While in their narration from Az-ZurhI, Ma’mar and Yunus said: “Allahu Akbaru Allahu Akbaru,” they did not say it twice.

500. Muhammad bin ‘Abdul-Malik bin Mahdhurah narrated from his father, from his grandfather, that he said: “O Messenger of Allah! Teach me the Sunnah (practice) of the Adhan.’ So the Prophet wiped my forehead and said: ‘Say: “Allahu Akbaru Allahu Akbaru, Allahu Akbaru Allahu akbaru” (Allah is the Most Great, Allah is the Most Great, Allah is the Most Great, Allah is the Most Great. And raise your voice while (saying) them. Then say: “Ashhadu anla ilaha illallah, Ashhadu anla ilaha illallah. Ashhadu anna Muhammadan rasulullah, Ashhadu anna Muhammadan rasulullah.”’ (I bear witness that none has the right
to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh).

(All of this) say silently, with a low voice. Then raise your voice with the testimony (of faith): “Ashhadu anlā ilāha illallah, Ashhadu anlā ilāha illallah, Ashhadu anna Muḥammadan Rasūllullāh, Ashhadu anna Muḥammadan Rasūllullāh. Hayya ‘alaṣ-salāt, Hayya ‘alaṣ-salāt. Hayya ‘alāl-falāh, Hayya ‘alāl-falāh.” (I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh; I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer come to the prosperity, come to the prosperity).

And if it is the morning prayer (for which you are calling the Adhān), you should say: “As-Salātu khairun minan-nawm, As-Salātu khairun minan-nawm. Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh.” (Prayer is better then sleep, prayer is better than sleep, Allāh is the Most Great Allāh is the Most Great; none has the right to be worshiped but Allāh.”) ” (Sahih)

Comments:

Abū Mahdūrah was the second Mu'adh-dhin of the Prophet ﷺ, after Bilāl. This event occurred on return from the Battle of Hunain. When the two testimonies are repeated, as indicated in this narration, it is called Tarjī', and it is an affirmed Sunnah. Regarding the additional wording for the Subh or
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Fajr Adhān (and it is referred to as Tathwīb) some versions of this narration say that it is for the first Adhān; see nos 532-534.

501. (There is another chain) from ‘Uthmān bin As-Sā’īb who said: “My father and the mother of ‘Abdul-Mālik bin Abī Mahdūrah informed me, from Abū Mahdūrah, from the Prophet ﷺ,” with similar to this narration, and in it: “(Say): ‘As-Salātu khairun minan-nawm, As-Salātu khairun minan-nawm.’ Prayer is better than sleep; prayer is better than sleep, in the first (Adhān) of the morning prayer.” (Hasan)

Abū Dāwūd said: The (previous) narration of Musad-dād is more detailed, for he said in it: “...and he taught me the Iqāmāh, (that I should say each of the phrases) twice: ‘Allāhu Akbaru Allāhu Akbaru, Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh, Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Ḥayya ‘alaṣ-salāt, Ḥayya ‘alaṣ-salāt. Ḥayya ‘alāl-falāḥ, Ḥayya ‘alāl-falāḥ. Qad qāmatīṣ-salāt, Qad qāmatīṣ-salāt. Allāhu akbaru Allāhu akbaru, lá ilāha illallāh.’” (Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness the none has the right to be worshiped but Allāh; I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity; Come to the prosperity; The prayer
is about to begin, the prayer is about to begin; Allāh is the Most Great; none has the right to be worshiped but Allāh). (Hasan)

Abū Dāwūd said: ‘Abdur-Razzāq said:[1] “And when you say the Iqāmah for the prayer, then say twice in it: ‘Qad qāmatīs-salāt, Qad qāmatīs-salāt.’ (The prayer is about to begin, the prayer is about to begin) — Have you heard (what I have said)?” And he (As-Sā‘ib) said: “Abū Mahdūrah would not cut the hair of his forehead, nor would he part it, since the Prophet ﷺ wiped over it.”

502. It was reported from Hammām, who narrated it from ‘Āmir Al-Ahwāl, who said: “Makhūl narrated to me that Ibn Muḥairīz narrated to him, that Abū Mahdūrah narrated to him, that the Messenger of Allāh ﷺ taught him the Adhān as nineteen phrases, and the Iqāmah as seventeen. The Adhān [was]: ‘Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru Allāhu Akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūllullāh, Ashhadu anna Muḥammadan Rasūllullāh. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūllullāh, Ashhadu anna Muḥammadan Rasūllullāh. Ḥayya

[1] He narrated number 501. This discussion revolves around the Iqāmah which is narrated in nos. 500, and 501, while the author did not cite all of the wording for them there.
‘alaṣ-salāt, Ḥayya ‘alaṣ-salāt. Ḥayya ‘alāl-falāh, Ḥayya ‘alāl-falāh. Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh.’ (Allāh is the Most Great, Allāh is the Most Great; Allāh is the Most Great Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh.)

And the Iqāmah (was): ‘Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh, Ashhadu anna Muḥammadan Rasūlillāh, Ashhadu anna Muḥammadan Rasūlillāh. Ḥayya ‘alaṣ-salāt, Ḥayya ‘alaṣ-salāt. Ḥayya ‘alāl-falāh Ḥayya ‘alāl-falāh. Qad qāmaṣ-salāt, Qad qāmaṣ-salāt. Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh.’ (Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right
ot be worshiped but Allah, I bear
witness that none has the right to
be worshiped but Allah; I bear
witness that Muhammad is the
Messenger of Allah, I bear witness
that Muhammad is the Messenger
of Allah; come to the prayer, come
to the prayer; come to the
prosperity, come to the prosperity;
the prayer is about to begin, the
prayer is about to begin; Allah is
the Most Great, Allah is the Most
Great; none has the right to be
worshiped but Allah). This how the
Hadith of Abu Mahdhurah was
written in his book.”[1] (Sahih)

503. (There is another chain) from
Abi Mahdhurah — meaning
‘Abdul-‘Aziz[2] — informed me,
from Ibn Mu‘hairiz, from Abu
Mahdhurah who said: ‘The
Messenger of Allah personally
taught me the Adhân, and he said:
“Say: ‘Allahu Akbaru Allahu
Akbaru, Allahu Akbaru Allahu
Akbaru. Ashhadu anlā ilāha illallah,
Awhadu anlā ilāha illallah.
Awhadu anna Muhammadan
Rasūlullāh, Awhadu anna
Muhammadan Rasūlullāh.’
(Allah is the Most Great Allah is
the Most Great; I bear witness that
none has the right to be worshiped
but Allah, I bear witness that none
has the right to be worshiped but

Allah, I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allah is the Most Great, Allah is the Most Great; none has the right to be worshiped but Allah).

Say each of these phrases twice (silently). Then repeat (them) and extend your voice (while saying) them: 'Ashhadu an la ilaha illallah, Ashhadu an la ilaha illallah. Ashhadu anna Muhammadan Rasülullah, Ashhadu anna Muhammadan Rasülullah. Hayya ‘alaš-salāt, Hayya ‘alaš-salāt. Hayya ‘alal-falāh, Hayya ‘alal-falāh. Allahu Akbaru Allahu Akbaru, lā ilāha illallah’ (I bear witness that none has the right to be worshiped but Allah, I bear witness that none has the right to be worshiped but Allah, I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allah is the Most Great, Allah is the Most Great; none has the right to be worshiped but Allah).” (Saḥīh)

504. It was reported from Ibrāhīm bin Ismā‘īl bin ‘Abdul-Malik bin Abī Mahdīḥrah, who said: “I heard my grandfather, ‘Abdul-Malik bin
Abi Mahdûrah mentioning that he heard Abû Mahdûrah saying: 'The Messenger of Allâh ᴩ praised to God the Most Great, taught me every phrase of the Adhãn (as follows): "Allãhu Akbaru Allãhu Akbaru, Allãhu Akbaru Allãhu Akbaru. Ashhadu anlã īlãha illallah, Ashhadu anlã īlãha illallah. Ashhadu anna Muhammâdan Rasûllullãh, Ashhadu anna Muhammâdan Rasûllullãh. Ashhadu anlã īlãha illallah, Ashhadu anlã īlãha illallah. Ashhadu anna Muhammâdan Rasûllullãh, Ashhadu anna Muhammâdan Rasûllullãh. Ḥayya 'alâṣ-salãt, Ḥayya 'alâṣ-salãt. Ḥayya 'alâl-falâḥ, Ḥayya 'alâl-falâḥ" (Allâh is the Most Great Allâh is the Most Great; I bear witness that none has the right to be worshiped but Allâh, I bear witness that none has the right to be worshiped but Allâh, I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Allâh is the Most Great Allâh is the Most Great; I bear witness that none has the right to be worshiped but Allâh, I bear witness that none has the right to be worshiped but Allâh, I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshiped but Allâh). And he would say for Fajr: "Aš-Šalâtu
khairun minan-nawm (Prayer is better than sleep).” *(Sahih)*

505. It was reported from Nafi' bin 'Umar, meaning Al-Jumahi, from 'Abdul-Malik bin Abi Mahdihrah, he informed him from 'Abdullah bin Muhairiz Al-Jumahi, from Abü Mahdihrah, that the Messenger of Allah taught him the Adhān, and to say (in it): “Allahu Akbaru, Allahu Akbaru. Ashhadu an la ilaha illallah, Ashhadu an la ilaha illallah” (Allah is the Most Great, Allah is the Most Great; I bear witness that none has the right to be worshiped but Allah, I bear witness that none has the right to be worshiped but Allah...) then he mentioned the Adhān similar to the narration of Ibn Juraij from 'Abdul-'Aziz bin 'Abdul-Malik in its meaning. *(Sahih)*

Abü Dāwud said: In the narration of Mālik bin Dinār, he said: “I asked Ibn Abi Mahdihrah: ‘Narrate to me the Adhān of your father (that he learnt) from the Messenger of Allah.’” So he narrated it to him, and in it he said: “Allahu Akbaru, Allahu Akbar” (Allah is the Most Great Allah is the Most Great) only.

And similar was reported in the narration of Ja'far bin Sulaimān, from Ibn Abü Mahdihrah, from his paternal uncle, from his grandfather, except that he said in it: “Then return (to what you said), and raise your voice: ‘Allahu akbaru, Allahu Akbar...’” (Allah is

[1] That is, number 503.
the Most Great, Allâh is the Most Great)." (Da‘îf)

It was narrated from ‘Amr bin Murrah[1] that Ibn Abî Lailâ said: “As-Salât went through three stages. And our companions narrated to us that the Messenger of Allâh ﷺ said: ‘It would please me that the prayer of the Muslims’ or he said: ‘the prayer of the believers’ — ‘be unified (that they all pray together), so much so that I desire to send people out in the localities to inform the people of the times of the prayer. And I desire to command people to stand on the city-walls to inform the Muslims of the times of the prayer.’”

He (Ibn Abî Lailâ) said: “So they started to use bells, or were about to start to use them, until a person from the Ansâr came and said: ‘O Messenger of Allâh! When I returned after having seen your concern, I saw in a dream a person wearing two green garments. He stood on the Masjid and said the Adhâţn, then he sat down a while, then stood up and said something similar, except that he said (in it): ‘Qad qamatis-alat’ (The prayer has been established). And were it not for the fact that people would talk about (me)” — Ibn Al-

Muthanna (one of the narrators) said: "that you would say something," — "I would have said that I was awake, and not asleep!"
So the Messenger of Allâh said:"
— Ibn Al-Muthanna (one of the narrators) said: "Allâh has shown you something good (in your sleep)" — 'Amr[1] did not say: "Allâh has [shown you something good (in your sleep)]" — "So command Bilâl to say the Adhânan.
‘Umar (bin Al-Khattâb) then said: ‘Indeed, I too have seen just as he has seen, but seeing that he preceded me (in informing the Prophet ﷺ), I was embarrassed (to inform him as well)."

He (Ibn Abî Lailâ) said: "Our companions also narrated to us that (in the early days of Islam) a person would ask how much of the prayer he had missed, so he would be informed (by those praying).
And when they stood up to pray with the Messenger of Allâh ﷺ, some would be standing, others in Rukû’, others sitting down, and yet others praying with the Messenger of Allâh ﷺ...” — Ibn Al-Muththana said: “‘Amr said: ‘And Huṣain bin Abî Lailâ narrated it to me from Ibn Abî Lailâ’ — until: ‘...Mu‘âdh came...’” — Shu‘bah[2] said: “And I heard it from Huṣain” — “So he said: ‘I cannot see him (the Prophet ﷺ) in a state” — up to his sayng: “...for

[1] That is ‘Amr bin Marzûq, one of the two that Abû Dâwûd narrated this from, the other being Ibn Al-Muthanna.

[2] One of the narrators in both of the chains of narration.
you, so you too do as he did."[1]

Abū Dāwūd said: Then, returning to the narration of ‘Amr bin Marzūq, he said: “So Mu‘ādh came, so they motioned to him (how many Rak‘ahs he had missed)...” — Shu‘bah said: “And I heard this from Ḥusain” — He said: “Mu‘ādh said: ‘I cannot see him (the Prophet ﷺ) in a state except that I too (must be) in that state.’ So he (the Prophet ﷺ) said: ‘Indeed, Mu‘ādh has established a precedent for you, so you too do as he did.’”

And he (Ibn Abī Lailā) said: “Our companions informed us that when the Messenger of Allāh ﷺ came to Al-Madīnah, he commanded them to fast three days. Then (the ruling to fast) Ramaḍān was revealed, and they were a people who were not accustomed to fasting, so fasting was very difficult for them. Whoever would not fast, he would instead feed a poor person. This Verse was then revealed: So whoever amongst you witnesses the month, then let him fast it.[2] (After this) only the sick and traveler were excused, and the rest of them were commanded to fast.”

He (Ibn Abī Lailā) said: “Our companions informed us that a (fasting) person could not eat if he fell asleep (in the evening) before having his meal, until the morning. Once, ‘Umar (bin Al-Khaṭṭāb)...

[1] Meaning Shu‘bah — who in the two chains narrated by the author, heard this from ‘Amr bin Murrah — also heard it from Ḥusain from Ibn Abī Lailā. And the author is indicating until which part of the narration he is referring.

returned (after fasting), and desired his wife, but she said: 'I had fallen asleep!' However, he thought that she was trying to find an excuse, so he approached her. Another person of the Ansār returned home, and wished to eat, but they (his family) told him: 'Let us cook something for you.' So he fell asleep (and was not able to eat). The next morning, this Verse was revealed: It is made lawful for you to have sexual relations with your wives on the night of the fast."

507. It was reported from Al-Mas‘ūdī, from ‘Amr bin Murrah, from Ibn Abī Lailā, from Mu‘ādh bin Jabal that he said: “As-Salāt went through three stages, and As-Salāt (the fasting) went through three stages...” — And Naṣr reported the entire Ḥadīth. Ibn Al-Muthanna only narrated the fact that they prayed towards Bait Al-Maqdis, and said (in it): “The third stage was when the Messenger of Allah initially arrived in Al-Madinah, he prayed towards Bait Al-Maqdis for thirteen months. Then Allah revealed this Verse: Verily, We have seen you turning your face towards the heavens, and We will surely turn you to a Qiblah that will please you. So turn your
faces in the direction of Al-Masjid Al-Hārūm (in Makkah), and wherever you (people) are, turn your faces in that direction.[1] So Allāh, the Mighty and Sublime, turned him towards the Ka'bah...

Naṣr mentioned the name of the person who saw the dream, and said: “So ‘Abdullāh bin Zaid, one of the men of the Ansār, came.”

And he also said in it: “(The man in the dream) faced the Qiblah, and said: Allāhu Akbaru Allāhu Akbaru. Ashhaddu anā ilāha illallāh, Ashhaddu anā ilāha illallāh. Ashhaddu anna Muḥammadan Rasūlullāh, Ashhaddu anna Muḥammadan Rasūlullāh. Ḥayya ‘alās-salāt — two times — Ḥayya ‘alāl-falāḥ — two times — Allāhu Akbaru Allāhu Akbaru, lä ilāha illallāh (Allāh is the Most Great Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh; come to the prayer, two times, come to the prosperity, two times, Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh).”

Then he remained (quiet) for a while, then said the Ḥqāmah in a similar fashion, except that he said,

after saying: ‘Hayya ‘alal-falāh (come to prosperity): Qad qamatisalat, Qad qamatis-alat’ (the prayer is about to begin, the prayer is about to begin).

So the Messenger of Allāh ﷺ said: ‘Reiterate it to Bilāl,’ and Bilāl then said the Adhān with it.”

And he (the narrator) said with regards to the fasting: “The Messenger of Allāh ﷺ would fast three days of every month, and he would fast the Day of ‘Ashūrā’. So Allāh revealed: Fasting has been prescribed for you as it was prescribed for those before you, so that you may achieve Taqwā. A fixed number of days, but if any of you are ill, or on a journey, the same number (should be made up) from other days. And for whoever is able, let him pay a ransom — the feeding of a poor person.[1] So whoever wished to fast would fast, and whoever wished not to fast, and instead feed a poor person, was permitted to do so. This was one stage, then Allāh revealed: The month of Ramadān is the month in which the Qur’ān was revealed — a guidance for mankind, and a clear proof for guidance and the Criterion. So whoever sights (the crescent moon of) the month, let him fast it. And whoever is ill or on a journey, then (he must fast) the same number from other days.[2]

After this, fasting was obligated on the one who witnessed the month,

and the traveler was required to make up (the missed) days. And the old man and woman who could not fast were required to feed (the poor). So Şirmah came (home) after working the entire day...” and he completed the narration. (Da‘if)

Chapter 29. The ʿĪqāmah

508. It was reported from Anas bin Mālik, that he said: “Bilāl was commanded to make the Adhān even, and to make the ʿĪqāmah odd.”

Ḥammād (one of the narrators) added in his narration: “Except for the (phrase of the) ʿĪqāmah (itself).” (Sahih)

509. (There is another chain) from Anas with similar to the narration of Wuhaib (no. 508). Ismā‘il (one of the narrators) said: “I narrated it to Ayyūb, so he said: “Except for the (phrase of the) ʿĪqāmah (itself).” (Sahih)
510. Ibn ‘Umar narrated: “The (phrases of the) Adhān during the time of the Messenger of Allāh were repeated twice, and the Iqāmah only once, except that he would say: ‘Qad qāmatīs-salāt, qad qāmatīs-salāt’ (the prayer is about to begin, the prayer is about to begin). So when we would hear the Iqāmah, we would perform Wūdū‘ and leave (our houses) for the prayer.” (Sahīh)

Shu’bāh (one of the narrators) said: “I did not hear anything from Abū Ja’far except this Ḥadīth.”

Comments:
Masjid-Al-Uryan and Masjid Al-Akbar most probably refer to the name of Masājid in Al-Kufah.

511. (There is another chain) from Shu’bāh, from Abū Ja’far the Mu’adh-dhin of Masjid Al-‘Uryan, he said: “I heard Abū Al-Muthanna the Mu’adh-dhin of Masjid Al-Akbar saying I heard Ibn ‘Umar....” And he quoted the Ḥadīth. (Sahīh)

Comments:
Masjid-Al-Uryan and Masjid Al-Akbar most probably refer to the name of Masājid in Al-Kufah.
512. Muhammad bin ‘Abdullâh narrated from his paternal uncle ‘Abdullâh bin Zaid that he said: “The Prophet wanted to announce (the times of the prayer) by various methods, but he did not implement any of these (options).” He (Muhammad) said: “So ‘Abdullâh bin Zaid was shown the Adhân in a dream, and he came to the Prophet to inform him. He said: ‘Teach it to Bilâl,’ so he taught him, and Bilâl called the Adhân. ‘Abdullâh said: ‘I was the one who saw it (in the dream), and I wanted to do it myself!’ So he (Muhammad) said: ‘Then you call the Iqamah.’” (Da‘if)

513. (There is another chain) from ‘Abdullâh bin Muhammad, he said: “My grandfather, ‘Abdullâh bin Zaid [narrated]...” with this narration, he said: “So my grandfather called the Iqamah.” (Da‘if)

514. Ziyâd bin Al-Harith As-Sudâ‘î
narrated: “(Once) he ordered me—meaning the Prophet، to call the first Adhân of Subh (Fajr), so I called it. Then I kept on asking him: ‘Should I say the Iqāmah, O Messenger of Allah?’ He would look at the east, towards the dawn, and say: ‘No,’ until, when dawn broke, he descended (from his mount), performed Wudū’, and turned towards me. The (other) Companions had gathered around him as well. Bilāl desired to call the Iqāmah, but Allāh’s Prophet told him: ‘The Ṣudā’ī brother was the one who called the Adhân, and whoever calls the Adhân, then he is the one who should call the Iqāmah.’ So I was the one who called the Iqāmah.” (Da’īf)

Comments:
There is no harm if someone other than the Mu’adhhdhin says the Iqāmah.

Chapter 31. Proclaiming The Adhân In A Loud Voice

515. Ābu Hurairah narrated that the Prophet said: “The Mu’adhhdhin will be forgiven to the extent of his voice, and every (object), wet or dry, will testify on his behalf. And the one who attends the prayer will be rewarded (as if he had prayed) twenty-five prayers, and he will be forgiven (all sins) that occurred between them.” (Hasan)
Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When the call for prayer is given, the Shaitān turns around and passes wind loudly so that he cannot hear the Adhān. When the call is over, he returns (and remains) until the prayer has been proclaimed (meaning, the Iqāmah), upon which he turns around (once again), until it is over. Then, he returns and whispers to a person and says: ‘Remember this, remember that’ — matters which otherwise he would not think of, until a person does not even know how many (Rak‘ahs) he has prayed.” (Sahih)
518. (There is another chain for no. 517) from Al-A'mash, who said: “I was informed from Abū Sālih” he said: “And I do think that it is but what he heard from Abū Huriarah, he said: “The Messenger of Allâh ﷺ said” similarly. (Hasan)

Comments:

"The liable one" meaning, the Imãm is appointed to be followed, and if he is in error on some matter during the prayer, the followers will not be considered in error. See number 580. "The entrusted one" meaning the duty of determining if it is time or not, is entrusted to him.

Chapter 33. Calling The Adhân From Atop A Minaret

519. ‘Urwah bin Az-Zubair narrated from a woman of the tribe of Banû An-Najjar that she said: “My house was one of the tallest houses around the Masjid, so Bilãl would call the Fajr Adhân from on top of it. He would come in the late night, before dawn broke, and would sit on the house, watching for dawn (to appear). When he would see it, he would stretch (his body) and say: ‘O Allâh! I thank you, and seek Your help for the Quraish, that they may establish Your religion.' Then he would proclaim the Adhân.” She said: “By Allâh! I don’t remember that he left these phrases even one night!” (Hasan)

Comments:

Calling the Adhân from a high place and with a loud voice is desirable.
Chapter 34. The Mu'adh-dhin Should Turn Around While Calling The Adhân

520. 'Awn bin Abī Juḥaifah narrated from his father: “I came to the Prophet while he was in Makkah, and he was in a red tent made out of leather. Bilāl came out and called the Adhân, so I would follow his face (as he turned it) from here and there (one direction to another). Then the Messenger of Allah came out, and he was wearing a red Yemeni Burūd [Qītrī] Hullah.” [1] (Sahih)

Mūsā (one of the narrators) said: “I saw Bilāl go out to (the valley of) Abtaḥ to call the Adhân. When he reached (the phrase): ‘Hayya ‘alaṣ-salāt, Hayya ‘alāl-falah’ (come to prayer, come to prosperity) — he turned his neck right (and then) left, but he did not rotate (his entire body). Then he entered (into the tent), and brought out the ‘Anazah...’[2] and he narrated the remainder of the Hadith.

Comments:

It is preferable and desirable to face the Ka'bah while calling the Adhân. Abtaḥ refers to an area outside Makkah in the direction of Minā.

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[1] Hullah is a term used when one is wearing an upper and lower wrap made from the same material. Burūd is the plural for Burd or Burdah and it is a type of Yemeni cloth, normally worn as a Rīḍā' or upper wrap, or other than that. As for Qītrī see number 147.

[2] A type of spear that is shorter than a lance.
Chapter 35. Regarding The Supplication Between The Adhân And The Iqâmah

521. Anas bin Mâlik reported that the Messenger of Allâh ﷺ said: “The supplication between the Adhân and the Iqâmah is not rejected.” (Sâhîh)

Comments:

The time between the Adhân and the Iqâmah is a very precious time in which worshipers should devote themselves in supplication if possible.

Chapter 36. What Should Be Said When One Hears The Mu‘âdhdhîn

522. Abû Sa‘eed Al-Khûdri reported that the Messenger of Allâh ﷺ said: “When you hear the call (for prayer), then say as the Mu‘âdhdhîn says.” (Sâhîh)

523. It was reported from ‘Abdur-Râhîm bin Jubair, from ‘Abdullâh bin ‘Amr bin Al-‘Âs, that he heard the Prophet ﷺ say: “When you hear the Mu‘âdhdhîn, then say just as he says, and send your salutations upon me, for he who sends one salutation upon me,
Allāh will send ten upon him because of it. Then, ask Allāh to grant me the Wasīlah, for it is a station in Paradise which will not be conferred except upon one of Allāh’s worshippers, and I hope that I am that one. Whoever asks Allāh to (grant) me the Wasīlah, he will attain (my) intercession (on the Day of Judgment).” (Ṣaḥīḥ)

524. It was reported from Abū 'Abdur-Rahmān, meaning Al-Hubuli, from 'Abdullāh bin 'Amr, that a man said: “O Messenger of Allāh! The Mu'ādh-dhīnīs have been favored over us!” So the Messenger of Allāh ﷺ said: “Say as they say, then, when you finish, ask (what you wish), and you will be given it.” (Ḥasan)

525. Sa'd bin Abī Waqṣas reported that the Messenger of Allāh ﷺ said: “Whoever says upon hearing the Mu'ādh-dhīn: Wa anā as-hadhu an lā ilāha illallahu Wahdahu lā sharika Lahu, wa anna Muḥammadan 'abdūhu wa Rasūluhu, raḍītum allāhi rabban wa bi-Muḥammadin Rasūlan wa bil-Islāmi dina (And I too testify that none has the right to be worshiped but Allāh, He is One, having no partners, and that Muhammad is His servant and Messenger; I am content (and
pleased) with Allah as (my) Lord, and with Muhammad as (His) Messenger, and with Islam as (my religion) — then will be forgiven.”

526. 'Aishah reported that the Messenger of Allah ﷺ, upon hearing the Mu'adh-dhin call out the testification of faith: would say: "And I too (testify), and I too (testify)."

527. It was reported from 'Umar bin Al-Khattāb, that the Messenger of Allah ﷺ said: "When the Mu'adh-dhin says: 'Allahu Akbaru Allahu Akbar' (Allah is the Most Great, Allah is the Most Great). — and then one of you responds: 'Allahu Akbaru Allahu Akbar' (Allah is the Most Great, Allah is the Most Great); then when he says: 'Ashhada an lâ ilâha illallâh' (I testify that none has the right to be worshiped but Allah) and one of you respond: 'Ashhada an lâ ilâha illallâh', then when he says: 'Aşhhadu anna Muḥammadan Rasūlullâh (I testify that Muhammad is the Messenger of Allah); one of you responds: 'Aşhhadu anna Muḥammadan Rasūlullâh (I testify that Muhammad is the Messenger of Allah); then when he says: 'Ḥaṭṭa 'alaṣ-salât' (come to the prayer);
and one of you says: ‘Lā hawla wa lā quwwata illā billāh’ (there is no change in any situation, nor is there any power to achieve anything except with Allāh); then when he says: ‘Hayya ‘alal-falāh’ (come to prosperity); one of you says: Lā hawla wa lā quwwata illā billāh (There is no change in any situation, nor is there any power to achieve anything except with Allāh); then when he says: ‘Allāhu Akbaru Allāhu Akbar’ (Allāh is the Most Great, Allāh is the Most Great); one of you says: ‘Allāhu Akbaru Allāhu Akbar’ (Allāh is the Most Great, Allāh is the Most Great); then when he says: ‘Lā ilāha illallāh (none has the right to be worshiped but Allāh); one of you says: ‘Lā ilāha illallāh (none has the right to be worshiped but Allāh); (and he does all of these actions sincerely) from his heart, he will enter Paradise (because of it).” (Saḥīḥ)

Comments:
This narration proves the excellence and superiority of repeating the Adhān. By saying Lā hawla wa lā quwwata illā billāh, the worshiper petitions Allāh for His help and the power to achieve success.

Chapter (...) What Should Be Said Upon Hearing The Iqāmah

528. A person from Ash-Shām narrated from Shahr bin Hawshab that Abū Umamah, or another Companion, narrated that Bilāl started the Iqāmah. When he
reached: ‘Qad qāmatis-salāt’ (The prayer has been established) — the Prophet said: ‘May Allâh establish it and keep it (established).’” And he said (in response to) the other (phrases of the) Iqāmah just as the Hadîth of ‘Umar. (Pa‘îf)

Chapter 37. What Has Been Narrated Concerning The Supplication Made After The Adhān

529. Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh said: “Whoever says after hearing the call (for prayer): Allâhumma, rabba hâdhihi-da’watit-tâmmati, was-salâtîl-qâ’imati, âti Muḥammadan al-wasilata wala-fadilata wab’athuhu maqâman mahmâdan alladhî wa’dtahu (O Allâh, the Lord of this perfect call and established prayer! Grant Muhammad the Wasîlah and the distinction, and place him on the Praiseworthy Station that You have promised him); then he will attain (my) intercession on the Day of Judgment.” (Saḥîh)

Comments:
See no. 523.

Chapter 38. What Should Be Said For The Maghrib Adhān

530. Umm Salamah narrated: “The Messenger of Allāh ﷺ taught me to say upon hearing the Adhān of Maghrib: ‘Allahumma, inna hadhā iqbalu lailika wa idbāru nahārika, wa aswātu du‘ātika, faghfirli’ (O Allāh! This is the commencement of Your night, and the departure of Your day, and (here are) the sounds of Your callers, so forgive me.)” (Hasan)

Chapter 39. Taking A Stipend For The Adhān

531. Muṭarrif bin ‘Abdullāh reported that ‘Uthmān bin Al-‘Āṣ said: “O Messenger of Allāh! Make me the Imam of my people (in prayer).” So he said: “You are their Imam. And follow the weakest among them, and take a Mu‘adhdhin who does not take a stipend for his Adhān.” (Sahih)
Chapter 40. Calling The Adhān Before Its Time

532. It was reported from Ḥammād from Ayyūb, from Nāfī, from Ibn ‘Umar: “Bilāl called the Adhān before dawn broke, so the Prophet ﷺ commanded him to return and proclaim: ‘Verily, the servant has slept, Verily, the servant has slept.’” Mūsā (one of the narrators) added: “So he returned and proclaimed: ‘Verily, the servant has slept.’”[1] (Hasan)

Abū Dāwūd said: This Hadīth has not been reported from Ayyūb except by Ḥammād.

533. It was reported from ‘Abdul-‘Azīz bin Abī Rawwād: “Nāfī informed us that there was a Mu‘ādh-dhīn that ‘Umar had by the name of Masrūḥ. Once, he proclaimed the Adhān before Šuḥr (Fajr), so ‘Umar commanded i ‘m...” and he mentioned similarly (ṣ. 532). (Hasan)

Abū Dāwūd said: Ḥammād bin Zainab reported from ‘Ubaidullāh bin Ṣa‘d that Bilāl called the Adhān during the night, and then Ibn Umm Maktūm called the Adhān after him with the onset of Fajr. This is supported by the narration recorded by Al-Bukhārī, Muslim, and others, wherein the Messenger of Allāh ﷺ said: “Indeed Bilāl calls the Adhān during the night, so eat and drink until Ibn Umm Maktūm calls the Adhān.” See Ma‘ālam As-Sunan by Al-Khaṭṭābī and ‘Awn Al-Ma‘būd.

[1] Meaning either that he announced that he was heedless of the time, or that he was returning to sleep since some of the night yet remained, letting the people know that so they would not rush from sleep out of their homes. This narration appears to have occurred early after the Hijrah, since it is confirmed later in the life of the Messenger of Allāh ﷺ that Bilāl would call the Adhān during the night, and then Ibn Umm Maktūm would call the Adhān after him with the onset of Fajr.
'Umar, from Nafi' or other than him, that the name of 'Umar's Mu'adh-dhin was Masrûh [or other than that].

Abû Dâwûd said: Ad-Darâwardî reported from 'Ubaidullâh, from Nafi', from Ibn 'Umar who said: "'Umar had a Mu'adh-dhin named Mas'ûd, and he mentioned similarly, and this is more correct than the previous version.

Abû Dâwûd said: Ad-Darâwardî reported from 'Ubaidullâh, from Nafi', from Ibn 'Umar who said: "'Umar had a Mu'adh-dhin named Masrûh, and he mentioned similarly, and this is more correct than the previous version.

Chapter 41. The Adhân Of A Blind Man

535. 'Aishah narrated that Ibn Umm Maktûm was (one of the) Mu'adhhdhins of the Messenger of Allâh ﷺ, and he was blind. (Sahîh)
Chapter 42. Leaving The Masjid After The Adhān

536. Abū Ash-Sha’tha’ narrated: “We were with Abū Hurairah in the Masjid when a person exited from it after the Mu’ādh-dhin had called the ‘Asr Adhān. Abū Hurairah then said: ‘As for this person, he has disobeyed Abul-Qāsim.”[1] (Sahih)

Comments:
This narration indicates that Allāh’s Messenger ﷺ has forbidden leaving the Masjid after the Adhān without a valid reason. See the report from Ibn ‘Umar in number 538.

Chapter 43. The Mu’ādh-dhin Should Wait For The Imam

537. Jābir bin Samurah said: “Bilāl used to call the Adhān, then wait. So when he saw that the Prophet ﷺ had exited (his house), he would proclaim the Iqāmah for the prayer.” (Sahih)

Comments:
This narration indicates that Allāh’s Messenger ﷺ has forbidden leaving the Masjid after the Adhān without a valid reason. See the report from Ibn ‘Umar in number 538.

Chapter 44. The Tathwīb

538. Mujāhid narrated: “I was once with Ibn ‘Umar, and a person (the Mu‘adh-dhin) performed the Tathwīb for Zuhr, or for ‘Asr. He said: ‘Let us leave (this place), for this is an innovation.’” (Hasan)

Comments:

Tathwīb is considered by most scholars to refer to the phrase which is uttered twice during the Adhān, or first Adhān, of Fajr; “As-Salātu khairun-min-an-nawm” (prayer is better than sleep). In this narration, Tathwīb refers to adding other phrases or words in the Adhān. By the time of this event, Ibn ‘Umar had gone blind, that is why he asked his guide to take him away. In this chapter, and the chapter about leaving the Masjid after the Adhān are two strong and firm statements from Companions regarding the Adhān according to the Sunnah. In the earlier chapter, Abū Hurairah stated about the one who left the Masjid after the Adhān — meaning an Adhān according to the Sunnah — then he is disobedient, and in this chapter Ibn ‘Umar left the Masjid after the Adhān, and it is an Adhān that was contrary to the Sunnah.

Chapter 45. People Sitting After The Iqāmah While Waiting For The Imam If He Has Not Come

539. It was reported from Abān from Yahyā, from ‘Abdullāh bin...

[1] There are three meanings for Tathwīb in relation to the Adhān, two of them preceded and they are from the Sunnah: When the Mu‘adh-dhin reaches either phrase including: “I testify that” then he repeats it aloud after saying it silently to himself. See no. 500 and those after it. The second is when the Mu‘adh-dhin says: “Prayer is better than sleep” during the Adhān for Fajr, see also no. 500. The third — and it is thought to be the type referred to here — is what At-Tirmidhī cited in his Sunan (after no. 198) from Ishāq bin İbrahim: “It was something innovated by the people after the Prophet ﷺ. It is when the Mu‘adh-dhin calls the Adhān and the people are slow in coming, so between the Adhān and the Iqāmah he says: “Qad qãmati,c-alat (prayer has been established) Haa ‘alas-salat (come to prayer) Haya ‘alal-falah (come to success).”
Abī Qatādah, from his father, that the Prophet ﷺ said: "If the \textit{Iqāmah} is called for the prayer, do not stand up until you see me."
\textit{(Sahih)}

Abū Dāwud said: This is how it was reported by Ayyūb and Ḥajjāj Aṣ-Ṣawwāf from Yāḥyā. Ḥishām Ad-Dastawāʿī said: "Yāḥyā wrote to me (narrating it)." Muʿāwiyah bin Sallām, ‘Alī bin Al-Mubārak reported it from Yāḥyā, but they said in it: "until you see me, and do so calmly."


\textit{تخريج:} أخرجه البخاري، الأذان، باب: متي يقوم الناس إذا رأوا الإمام عند الإقامة؟
ح: ۳۷۵ ومسلم، المساجد، باب: متي يقوم الناس للصلاة؟ ح: ۴۰۴ من حديث يحيى بن أبي؟
كثير به.

540. (There is another chain) from Maʿmar, from Yāḥyā with his chain, similarly (as no. 539). He said: "Until you see me exit (my house)." \textit{(Sahih)}

Abū Dāwud said: "Until you see me exit (my house)" was not mentioned except by Maʿmar, and Ibn ‘Uaynah reported from Maʿmar, but he did not say in it: "Until you see me exit (my house)."

541. Abū Hurairah said: "During the time of the Messenger of Allāh ﷺ, the \textit{Iqāmah} for the prayer would be called and the people would take their places before the Prophet ﷺ would take his." \textit{(Sahih)}
542. It was reported from Humaid, who said: “I asked Thabit Al-Bunâni about a man talking after the *Iqâmah* has been called for the prayer, so he responded that Anas bin Mâlik narrated to him: ‘The *Iqâmah* was called for the prayer, and a man came and presented himself to the Messenger of Allâh (in order to ask him something), so he prevented him (from starting the prayer) after the *Iqâmah* for the prayer was called.’”

*(Sahîh)*

Comments:

This narration proves the permissibility of speaking after the *Iqâmah* and before the commencement of the *Salât* if need be.

543. It was reported from Kahmas, who said: “We stood up to pray while we were at Minâ, but the *Imâm* did not come out. Some of us then sat down. An old man from Al-Küfah said to me: ‘Why have you sat down?’ I responded: ‘Ibn Buraidah (told me to do so).’ He said: ‘This is laziness!’ Then he said: ‘Abdur-Rahmân bin Awsajah narrated to me that Al-Barâ’ bin ‘Azib said: ‘We would stand up in (our) rows for long periods of time during the lifetime of the Messenger of Allâh (in order to ask him something), before he would say the *Takbîr*... And he (the Prophet (saaw)) said: ‘Allâh and His angels send their
Salat upon those who stand up in the front rows, and there is no step that is more pleasing to Allah than a step that (a person takes) to fill (a gap) in another row.” (Da’if)

544. Anas narrated: “(Once) the Iqamah was called for the prayer, and the Messenger of Allah was privately talking (to someone) in one corner of the Masjid. So the prayer did not start until people fell asleep.” (Sahih)

Comments:
It is proved from this narration, that if the Imam becomes busy in some important matter after the Iqamah, then the congregation is to wait for him.

545. Salim Abu An-Nadr (bin Abi Umayyah) narrated: “When the Iqamah would be called, the Messenger of Allah would see (the number of people); so if he saw that they were few in number, he would sit and not pray (until they came) then he would pray, and if he saw they were a group (many), he would pray.” (Sahih)

546. It was reported from Abu Mas‘ūd Az-Zuraqī, from ‘Alī bin Abī Ṭālib, peace be upon him, similar to that (no. 545). (Sahih)
Chapter 46. The Severity Of Not Attending The Congregational Prayer

547. Abū Ad-Dardā’ narrated that he heard the Messenger of Allāh ﷺ say: “Never do three people in a village or desert leave establishing the (congregational) prayer among themselves except that Shaitān overpowers them. So I command you to stick with the group (Al-Jamā’ah), for indeed the wolf only eats (attacks) the solitary sheep.” (Sahih)

(One of the narrators) Zā’idah said: “As-Sa’ib said: ‘The meaning of “the group (Al-Jamā’ah)” is the prayer in congregation.’”

548. It was reported from Abū Sālih, from Abū Hurairah who said that the Messenger of Allāh ﷺ said: “I thought about ordering that the Iqāmah for the prayer be called, then I would command a person to lead the people in prayer (in my place), so that I may go with a group of people with fire-wood to (the houses) of those who do not attend the prayer, so that I may burn their houses down with fire.” (Sahih)
It was reported from Yazīd bin Yazīd, from Yazīd bin Al-Asamm, that he said: “I heard Abū Hurairah saying: ‘The Messenger of Allah (ﷺ) said: ‘I thought about ordering my young servants to gather fire-wood, then go to (the houses) of people who pray in their houses while having no excuse (to stay away from the Masjid), so that I may burn it down.’

I (Yazīd bin Yazīd) said to Yazīd bin Al-Asamm: ‘O Abū ‘Awf, did he mean the Friday prayer, or other prayers?’ So he replied: ‘May I never hear anything (after this) if I did not hear Abū Hurairah narrate from the Messenger of Allah (ﷺ) this Hadith; he did not specify the Friday prayer, or other than it.’” (Ṣahīh)

Comments:
Most of these narrations, and narrations that are similar to them, are proof that prayer in congregation is an obligation upon adult men.
behind from it except a hypocrite whose hypocrisy was clear. And we have witnessed a time when a person would be brought leaning on two other men so that he may stand in the row. And there is no one among you except that he has a prayer place in his house, but if you pray in your houses, and leave your Masjid, you would abandon the Sunnah of your Prophet ﷺ, and were you to abandon the Sunnah of your Prophet ﷺ you would disbelieve.” (Sahih)

551. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Whoever hears the caller (the Mu’adh-dhin), and does not have an excuse to avoid coming...” They interrupted: “And what is (a valid) excuse?” He replied: “Fear, or sickness, (then he continued)... (to the Masjid) his prayer that he prayed will not be accepted from him.” (Da’if)

Abū Dāwūd said: Abū Ishāq (As-Sabī‘i) reported from Maghrā’. [1]

552. Abū Razīn narrated that Ibn Umm Maktūm asked the Prophet ﷺ: “O Messenger of Allāh! I am a blind man whose home is far away (from your Masjid), and I have a

[1] Maghrā’ is one of the narrators in this chain, and Abū Ishāq also reported some narrations from him.
guide who does not cooperate with me, so do I have an exemption to pray in my house?’” He asked: “Can you hear the call (to prayer)?” He said: “Yes.” So he replied: “I do not find any exemption for you.” *(Da’if)*

**Chapter 47. The Virtue Of Praying In Congregation**

554. Ubayy bin Ka’b narrated: “One day, the Messenger of Allâh ﷺ led us in the *Subh* prayer, then asked: ‘Is so-and-so present?’ They replied: ‘No.’ He then asked: ‘Is so-and-so present?’ They replied: ‘No.’ Then he said: ‘These two
prayers are the most difficult prayers for the hypocrites. And if you only knew what (reward) was in them, you would have definitely come to them, even if you had to crawl on your knees. And the first row is similar to the row of angels, and if you only knew its blessings you would race one another to it. A person praying with another person is purer than praying alone, and praying with two people is purer than praying with one person, and the more (the people), the more beloved it is to Allâh.”

(Sâhîh)

555. ‘Uthmân bin ‘Affân narrated that the Messenger of Allâh ﷺ said: “Whoever prays ‘Ishâ’ in congregation, it is as if he has stood half the night (in prayer), and whoever prays ‘Ishâ’ and Fajr in congregation, it is as if he has stood the whole night (in prayer).”

(Sâhîh)

Chapter 48. What Has BeenNarrated Regarding TheRewards of Walking To ThePrayer

556. Abû Hurairah reported that
the Prophet ﷺ said: “The person who is farthest from the Masjid will have the greatest reward, than the one who is closer.” (Sahih)

Comments:

The more efforts undertaken, the more reward.

557. Ubayy bin Ka'b said: “There was a person who used to pray (with us) whose house was so far that no one knew of any person who used to pray towards the Qiblah from among the people of Al-Madinah whose house was farther than his. And he never used to miss any prayer in the Masjid. (Once) I said to him: ‘Why don’t you buy a donkey so that you can ride it over the hot ground, and during the dark?’ He said: ‘I would not like that my house be next to the Masjid!’ His response was conveyed to the Messenger of Allah ﷺ, so he asked him (what he intended) with it. He replied: ‘I intended, O Messenger of Allah, that my coming to the Masjid and returning to my family should be written for me (as a reward).’ So he said: ‘Allah has given you all of that; Allah has granted you all what you intended in full.’” (Sahih)
558. Abū Umāmah reported that the Messenger of Allāh ﷺ said: "Whoever leaves his house to go to an obligatory prayer after having purified himself, his reward will be like the reward of one who performs Ḥajj in the state of Ḥīrām. And whoever leaves to perform the voluntary Duḥa prayer — nothing causes him to exert himself except it — then his reward is like one performing Umrah. And one prayer after another prayer, in which there is no vain talk between the two, is written in the ‘Iliyyīn.’ (Hasan)

Comments:
Performing voluntary prayer at home is superior and preferred, while it is also allowed to do so in the Masjid. ‘Iliyyīn’ is where the names and virtuous deeds of the pious are recorded. See also the Tafsīr of Ibn Kathīr; Al-Muṭaffīfīn 83:18.

559. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The prayer of a man in congregation is twenty-five levels (more blessed) than the prayer that he prays in his house or in his shop. This is due to the fact that one of you, when he performs Wūdū’ and does it well, and comes to the Masjid only desiring the prayer, nothing drives him — meaning, except the prayer — then he does not take a step except that he is raised one level, and one sin is removed from him, until he enters the Masjid. Then, when he enters the Masjid, he will (be counted as) being in the prayer, as long as it is the prayer which detains him. And the angels pray upon one of you as long as he
remains in the place that he prayed it; they say: ‘O Allāh! Forgive him. O Allāh! Have mercy on him. O Allāh! Accept his repentance,’ as long as he does not harm (anyone) in it, or commit Hadath.”[1] (Sahih)

560. Abū Sa‘eed Al-Khudri said that the Messenger of Allāh ﷺ said: “A prayer in congregation is equivalent to twenty-five prayers. And if he prays it in the wilderness, while completing its Rukū‘ and Sujūd, it will reach (the reward of) fifty prayers.” (Sahih)

Abū Dawūd said: ‘Abdul-Wahid bin Ziyād (another narrator) said in this Hadith: “The prayer of a man in the wilderness is multiplied above the prayer in congregation...” and he completed the Hadith.

Chapter 49. What Has Been Narrated About (The Blessings of) Walking To The Masjid In Darkness

561. Buraidah narrated from the Prophet ﷺ that he said: “Give glad tidings to those who walk at night to the Masjid that (they will be given) complete light on the Day of Judgment.” (Sahih)

[1] Similar preceded under nos. 469-472.
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Chapter 50. The Etiquette Of Walking To The Masjid

562. Abū Thumāmah Al-Ḥannāt narrated that Ka'b bin 'Ujrah caught him when he was going to the Masjid — one of them caught his companion. — (He then narrated) “He saw that I had intertwined my fingers together, so he prohibited me from that, and said: ‘The Messenger of Allāh said: “When one of you performs Wūţū’ and performs it well, and leaves (his house) intending to go to the Masjid, let him not intertwine his hands together, for he is (considered to be) in prayer.’” (Ḥasan)

563. Sa'eed bin Al-Musayyab said: “A person from the Ansār was on his death bed, so he said: ‘I am going to narrate to you a Hadith; I only narrate it to you seeking reward (for it). I heard the Messenger of Allāh say: ‘If one of you performs Wūţū’ and

Comments:
See Allāh’s saying in Sūrat Al-Tahrim (66:8), describing the light of the faithful on the Day of Judgment: Their light will run forward before them, and in their right hands. They will say: "Our Lord! Keep perfect our light for us."
performs it well, and leaves to go to the prayer, then he does not raise his right foot except that Allah, the Mighty and Sublime, writes for him one Hasanah,[1] and he does not raise his left foot except that Allah, the Mighty and Sublime, will obliterate from him one sin. So let one of you come closer (to the Masjid) or go farther. Then, when he comes to the Masjid and prays in the congregation, he will be forgiven. And if he comes to the Masjid, and they have prayed a portion (of the prayer), and a portion is left, let him pray what he catches, and then complete the rest, it will also be the same (he too will be forgiven). And if he comes to the Masjid and they have already prayed, and he prays (by himself), it will also be the same (he too will be forgiven).” (Hasan)

Chapter 51. Regarding One Who Leaves (His House) Desiring To Pray (With The Congregation) But Finds That It Has Finished

564. Abū Hurairah narrated that the Prophet said: “Whoever performs Wūḍū’ and performs it well, then leaves (to the Masjid) and finds that the people have already prayed, then Allah, the Mighty and Sublime, will give him the reward of the one who prayed it and attended

it (the congregation); no part of his reward will be diminished.” (Hasan)

Chapter 52. What Has Been Narrated Concerning Women Leaving (Their Houses) For the Masjid

565. Abü Hurairah narrated that the Messenger of Allah ﷺ said: “Do not prevent the maid-servants of Allah from (going to) the Masajíd of Allah; however, they should go to Masjid while they are not perfumed.” (Hasan)

566. Ibn 'Umar reported that the Messenger of Allah ﷺ said: “Do not prevent the maid-servants of Allah from (going to) the Masajíd of Allah.” (Ṣaḥīḥ)

567. Ibn 'Umar reported that the Messenger of Allah ﷺ said: “Do not prevent your women from (going to) the Masajíd — but their houses are better for them.” (Ṣaḥīḥ)
568. ‘Abdullãh bin ‘Umar reported that the Prophet ﷺ said: “Grant women permission to go to the Masajid at night.” One of Ibn ‘Umar’s sons said: “By Allah, we will not allow them, for they will use this as a ploy (to do other things). By Allah, we will not allow them.” At this (Ibn ‘Umar) verbally insulted him, and became angry, and said: “I say to (you) that the Messenger of Allah ﷺ says: ‘Grant them permission,’ and you say (in reply): ‘We will not grant them permission?!’” (Ṣahih)

Chapter 53. Severity In This Issue

569. It was reported from Yahyã bin Sa’eed, from ‘Amrah bint ‘Abdur-Rahmãn, that she informed him that ‘Aishah ﷺ, the wife of the Messenger of Allah ﷺ, said: “Had the Messenger of Allah ﷺ seen what the women are doing (in our times), he would have prevented them from going to the Masjid, just as the women of the Children of Israel were prevented.” Yahyã said: “I said to ‘Amrah: ‘Were the women of the Children of Israel prevented (from

[1] According to one of the narrations of Muslim (995) his name was Bilãl.
their places of worship)?’ She said: ‘Yes.’” (Sahih)

تخريج: أخرجه البخاري، الأذان، باب انظار الناس قائم الإمام العالم، ح: 829 من حديث مالك بن就诊 في الموطأ (حيح: 151) والمعاني، ص: 113، 116 ورواه مسلم، الصلاة، باب خروج النساء إلى المساجد ... إلخ، ح: 445 من حديث يحيى بن سعيد الأنصاري به.

570. ‘Abdullãh (bin Mas‘ūd) narrated that the Prophet ﷺ said: “The prayer of a woman in (a middle room of) her house is better than her prayer in her outerroom, and her prayer in her innerroom is better than her prayer in (a middle room of) her house.”” (Da’if)


571. It was reported from ‘Abdul-Wãrith, that Ayyüb narrated, from Nãfi’, from Ibn ‘Umar who said: “The Messenger of Allâh ﷺ said: ‘Why don’t we leave this door (in the Masjid) for the women?’” Nãfi’ said: “So Ibn ‘Umar did not enter from that door until he died.” (Sahih)

Abû Dâwud said: Ismã’il bin Ibrâhîm reported it from Ayyüb from Nâfi’, he said: “Umar said” — and that is more correct.

تخريج: [إسحاء صحح] تقدم ح: 462

Comments:
This narration preceded, see no. 462. Based upon these two chapters, it is clear that women should not be prohibited from attending the congregational prayers in the Masjid, provided they observe Hijab, do not perfume themselves, and the like.
Chapter 54. Rushing To The Prayer

572. It was reported from Yūnus, from Ibn Shihāb who said: “Sa’eed bin Al-Musayyab and Abū Salamah bin ‘Abdūr-Rahmān informed me, that Abū Hurairah said: ‘I heard the Messenger of Allāh ﷺ say: “When the iqāmah for prayer has been called, do not come to it hastily; instead, come to it walking, and with tranquility. Whatever you catch (of the prayer), pray it, and whatever has missed you, complete it.” (Ṣahīḥ)

Abū Dāwūd said: This is what was said by Az-Zubaidī, Ibn Ābī Dhi‘b, Ibrāhīm bin Sa‘d, Mā‘mar, and Shu‘a‘īb bin Ābī Ḥamzah, (all) from Az-Zuhrī: “And whatever has missed you, complete it.” Ibn ‘Uyaynāh reported it from Az-Zuhrī, saying: “Fulfill it.” Muḥammad bin ‘Amr reported it from Abū Salamah, from Abū Hurairah; and Ja‘far bin Rabī‘ah (reported it) from Al-‘Araj, from Abū Hurairah: “Complete it.” And (it was also reported by) Ibn Mas‘ūd from the Prophet ﷺ, as well as Abū Qatādah, and Anas from the Prophet ﷺ, all of them said: “Complete it.”

573. It was reported from Shu‘bāh, from Sa‘d bin Ibrāhīm, who said: “I heard Abū Salamah report from
Abū Hurairah from the Prophet ﷺ, who said: ‘When you come to the prayer, (come to it) with tranquility. So whatever you catch (with the Imam), pray, and fulfill what has preceded you (that you missed of it).’” (Sahih)

Abū Dāwūd said: This is what Ibn Sirin narrated from Abū Hurairah: “Let him fulfill it.” And similarly said Abū Rāfī from Abū Hurairah. It was related from Abū Dharr: “Complete it.” And: “Fulfill it.” And they (who reported it from him) differed in it. (Sahih)

Comments:

The narrations in this chapter demonstrate the proper manners of going to the Salāt; in that one should not rush, and whatever they miss of that prayer, they may complete it.

Chapter 55. On Having Two Congregations In The Masjid

574. Abū Sa‘eed Al-Khudrī said that the Messenger of Allāh ﷺ saw a person praying by himself (alone), so he said: “Is there not a person who will give him charity by praying with him?” (Sahih)
575. It was reported from Jābir bin Yazīd bin Al-Aswad, from his father, that he prayed with the Messenger of Allāh ﷺ when he was a young man. After he prayed, (they saw) two people in one corner of the Masjid who had not prayed. He called for them, so they were brought while their bodies were trembling (with fear). He said: “What has prevented you from praying with us?” They said: “We have already prayed at our camps.” So he replied: “Do not do so. If one of you prays in his home, then catches the Imam and he has not prayed, let him pray with him (the Imam), for it will be counted as a voluntary (prayer) for him.”

(Sahih)

576. (There is another chain) from Jābir bin Yazīd, from his father, who said: “I prayed Subh with the Prophet ﷺ at Minā...” and the rest of the Hadith (as no. 575) is similar. (Sahih)

577. Yazīd bin ‘Āmir narrated: “I came to the Prophet ﷺ while he was praying, so I sat down and did not join them in the prayer. So the
Messenger of Allahﷺ (finished the prayer and) turned around, and saw me sitting. He said: ‘Have you not accepted Islam, 0 Yazid?’ I said: ‘Yes, 0 Messenger of Allah, I have accepted Islam.’ He said: ‘So what has prevented you from joining the people in their prayer?’ He replied: ‘If you come to the prayer and find that the people (gathered for it), then pray with them. Even if you have prayed, this will be (counted as) a voluntary prayer, and that will be the obligatory one.” (Da‘if)

578. A person from the tribe of Banu Asad bin Khuzaimah asked Abü Ayyūb Al-Anṣārī: “I sometimes pray in my house, then go to the Masjid and the Iqamah is called, so I pray with them, but I feel uncomfortable about this.” Abū Ayyūb replied: “We asked the Prophet ﷺ about this, and he said: ‘That will be counted for him as a great reward.’” (Da‘if)
Chapter 57. If One Prays In A Congregation, Then Catches Another Congregation, Should He Repeat

579. Sulaiman, the freed-slave of Maimunah, said: “I visited Ibn ‘Umar at Al-Balat[1] while they were praying, so I asked him: ‘Aren’t you going to pray with them?’ He said: ‘I have already prayed. I heard the Messenger of Allah say: “Do not pray a prayer twice in the same day.”’”

(Sahih)

Comments:
This means that one should not repeat the same obligatory prayer without any genuine reason, and among the reasons is that which preceded in the previous chapter. It may be that Ibn ‘Umar was not aware of that until later, since there are authentic narrations from him, recorded by Malik, At-Tabawi, and others, that Ibn ‘Umar himself allowed a person to pray the prayer again when coming upon a congregation in a Masjid.

Chapter 58. Concerning The Position Of The Imam And Its Virtue

580. ‘Uqbah bin ‘Amir narrated that he heard the Messenger of Allah say: “Whoever is the Imam of a (group of) people and (prayed at) the correct time, then he will be rewarded, and they will be rewarded as well; and whoever delayed from that (time), it will be...”

held against him, and not them.” (Saḥīḥ)

Chapter 59. It Is Disliked To Refuse The Position of ʿI mām

581. Sallāmah bint Al-Hurr, sister of Kharshah bin Al-Hurr Al-Fazari narrated that she heard the Messenger of Allāh ﷺ say: “Of the signs of the Hour is that the people of a Masjid all refuse (to lead the prayer), such that they do not find an ʿImām to lead them.” (Daʿīf)

Chapter 60. Who Has More Right To Be ʿI mām

582. It was reported from Shuʿbah who said: “Ismāʿīl bin Rajaʾ said: ‘I heard Aws bin ʿAmmaj narrating from Abū Masʿūd Al-Badrī who said that the Messenger of Allāh ﷺ said: “The person who recites the most of Allāh’s Book should lead the people in prayer, and the one who has been reciting the longest. If they are equivalent in
recitation, then the one who performed the Hijrah earlier should lead. If they are equivalent in the Hijrah, then the one who is older should lead. And no person should be led (by another) in his house or in his place of authority, nor should any one sit on his Takrimah except with his permission.” (Sahih)

Shu'bah said: “I said to Isma'il: ‘What is: “His Takrimah?”’ He said: ‘His bedding.’”

583. (There is another chain) from Shu'bah, with this Hadith (similar to no. 582), he said: “And no person should lead another in his place of authority.” (Sahih)

Abū Dāwūd said: And this is how Yahyā Al-Qattān narrated it from Shu'bah: “And the one who has been reciting the longest.”

584. It was reported from Al-A'mash from Ismā'il bin Rajā', from Aws bin Dam'aj Al-Hadrami, he said: I heard Abū Mas'ūd (narrate), from the Prophet ﷺ. And he narrated this Hadith (similar to no. 583). He said: “So if they are equivalent in recitation, then the one who is more knowledgeable of the Sunnah (should lead). And if they are equivalent in (the knowledge of) the Sunnah, then the one who has performed the Hijrah earlier.” And he did not say: “And the one who has been reciting the

[1] Bedding or couch.
Abū Dāwud said: Hajjāj bin Arţah reported it from Ismā‘īl, he said:

“And do not sit on the Takrimah of anyone without his permission.”

585. It was reported from Ayyūb, from ‘Amr bin Salamah, who said:

“We used to live at a place that others (travelers) would pass by while going to the Prophet ﷺ. When they would return, they would pass by us (again). They would inform us that the Messenger of Allāh ﷺ had said such and such, and I was a young boy who would memorize (quickly). Because of this, I memorized a lot of Qur’ān. Once, my father went to the Messenger of Allāh ﷺ as part of a delegation of his people, so he (the Prophet ﷺ) taught them the prayer, and said to them: ‘Let the one who recites the most (Qur’ān) lead you.’ Since I had memorized so much, I was the one who recited the most (Qur’ān), so they told me to lead them. I would lead them wearing a small yellow Burdah, but when I would prostrate, it would raise up, exposing me. One of the women said: ‘Hide from us the ‘Awrah of your reciter!’ Consequently they purchased for me an Omani Qamīs — nothing caused me more happiness, after accepting Islam, than my happiness at (acquiring) it! So I continued to lead them in prayer, and I was a boy of seven or eight years.” (Ṣahīḥ)
Comments:
A young man who knows the Salāt and can recite, is permitted to lead others in prayer.

586. (There is another chain for no. 585) from 'Āsim Al-Ahwāl, from 'Amr bin Salamah, with this Ḥadīth. He said: "So I would lead them in prayer in a stitched Burdah that had slits in it — when I used to prostrate, my buttocks would be exposed." (Sahīh)

587. (There is another chain) from Miṣār bin Ḥabīb Al-Jarmī, that 'Amr bin Salamah narrated from his father, that they went to visit the Prophet ﷺ as a delegation. When they desired to return, they asked: "O Messenger of Allāh, who should lead us (in prayer)?" He replied: "The one who has gathered (learned, memorized) the most Qurān" or he said: "Taken the most Qurān." ('Amr said): "No one among my people had gathered more Qurān than I had, so they told me to lead, and I was a young boy. I had a wrap..." He also said: "So there was no gathering of (my tribe of) Jarm except that I would be their Imām, and I would lead them in the funeral prayers (as well); I continue to do so until this day." (Sahīh)

Abū Dāwūd said: Yazīd bin Ḥārūn reported it from Miṣār bin Ḥabīb, from 'Amr bin Salamah, that he
said: "When my people sent a delegation to the Prophet..." and he did not say: "from his father."

**588. Ibn 'Umar narrated:** "When the first of the Muhājirūn (emigrants) came (to Al-Madinah), they stayed at Al-'Aṣbah before the Messenger of Allah. Sālim, the freed-slave of Abū Hudhaifah, used to lead them (in prayer), and he was the person who recited the most Qur'ān among them."

Al-Haitham (one of the narrators) added: "And among them were 'Umar bin Al-Khaṭṭāb, and Abū Salamah bin 'Abdul-Asad." (Sahih)

Comments:
It is lawful for a slave to lead free people in the prayer.

**589. It was reported from Khālid,** from Abū Qilābah, from Mālik bin Al-Huwairith who said that the Prophet said to him, or to a companion of his: "When the time for prayer comes, call the Adhān, then the Iqāmah. Then let the elder of you two lead (the prayer)."

(Sahih)

In the narration of (one of the narrators) Maslamah, he said: "And at that time, both of us were similar in knowledge."

And in the narration of (another narrator) Ismā'il: "Khālid said: 'I said to Abū Qilābah: "So what about (the condition of memorizing more) Qur'ān?"' He replied: "They were both similar in that."
590. Ibn ‘Abbâs narrated that the Messenger of Allâh  said: “Let the best among you be your Mu‘âdh-dhin, and let your reciters lead you (in prayer).” *(Da‘if)*

Chapter 61. On Women Acting As Imâm

591. It was reported from Al-Wâlîd bin ‘Abdullâh bin Jumâi: “My grandmother and ‘Abdurrâhîmân bin Khallâd Al-Ansârî narrated to me from Umm Waraqah bint Nawfâl, that when the Prophet  desired to (depart for the battle of) Badr, she said: “0 Messenger of Allâh, allow me to go fighting with you — I will nurse the sick, and perhaps Allâh will grant me martyrdom.” He replied: “Stay in your house, for Allâh, the Mighty and Sublime, will grant you martyrdom.” So she used to be known (among the Companions) as ‘Ash-Shahîdah’ (the female martyr). And she had memorized the Qur’ân, so she asked permission from the Prophet  to place a Mu‘âdh-dhin in her house, which he allowed her. She had a male and a female slave, whom she had willed that they
would be free after her death. One night, they both went to her and covered her face with a cloth until she died, then they ran away. The next morning: ‘Umar stood up among the people and announced: “Whoever knows anything about (the whereabouts) of these two, or whoever has seen them, then let them (be captured) and brought (to me).” (After they were captured), ‘Umar commanded that they be crucified, and these were the first two people to be crucified in Al-Madīnah. (Hasan)

592. (There is another chain) from Al-Walid bin Jumaih, from ‘Abdur-Rahmān bin Khallād, from Umm Waraqah bint ‘Abdullāh bin Al-Hārith with this Hadith. And the first (narration, no. 591) is more complete. He said: “And Allāh's Messenger would visit her in her house, and he appointed for her a Mu’adh-dhin that would call to the prayer for her. And he had commanded her to lead the people of her house in prayer.” (Hasan) ‘Abdur-Rahmān said: “I saw her Mu’adh-dhin — an old man.”

Comments:
This narration states that if a woman has the ability, she can lead other women in prayer.
Chapter 62. A Person Who Is The Imam Of A Group That Dislikes Him

593. It was reported from ‘Abdur-Rahmân bin Ziyâd, from ‘Imrân bin ‘Abd Al-Ma‘âfiri, from ‘Abdullâh bin ‘Amr, that the Messenger of Allâh ﷺ would say: “Allâh does not accept the prayer of three people: One who leads others (in prayer) while they do not like him, and one who comes to the prayer late — and the one who is late is the one who comes after it is finished — “and one who enslaves a freed slave.” (Da‘îf)

Comments:
Disliking the Imam means when there is a lawful reason, it does not mean those who dislike him because he follows the Sunnah or the like. The sin of delaying prayer is established by other narrations, as well as enslaving a free person, while the mention of Salât not being accepted for these two is not authentic.

Chapter 63. Pious And Wicked People As Imam

594. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “The obligatory prayer is binding on every Muslim, regardless of whether he is pious or wicked, even if he commits the major sins.” (Sea)

Comments: [Insâdah ' acclaim] Others add: The Imam means when there is a lawful reason, it does not mean those who dislike him because he follows the Sunnah or the like. The sin of delaying prayer is established by other narrations, as well as enslaving a free person, while the mention of Salât not being accepted for these two is not authentic.
Comments:
While this is not an authentic Hadith, it is one of the principles of creed of Ahl As-Sunnah wal-Jamāʻah, that the Muslims pray behind the Imām even if he is a sinner.

Chapter 64. A Blind Man Being Imām

595. Anas bin Mālik narrated that the Prophet ﷺ left Ibn Umm Maktūm behind to lead the people in prayer, and he was a blind man.[1] (Ṣaḥīḥ)

This proves that it is permissible for a blind man to lead the prayer, provided that all other necessary qualifications are met.

Chapter 65. A Visitor Being Imām

596. It was reported from Ābān, from Budail who said: “Abū Aṭiyyah, a freed-slave of ours, narrated to me, he said: ‘Mālik bin Ḥuwairith used to come to this prayer place of ours. Once, the Iqāmah was called, so we asked him to lead us in prayer. He replied: ‘Let a person among you lead you in prayer, and I will inform you why I do not wish to lead you. I heard the Messenger of Allah ﷺ say: “Whoever visits a people, then let him not lead them (in prayer); rather, let a man

[1] Meaning, he left him behind in Al-Madinah when going on an expedition.
Chapter 66. On The Imâm
Standing In A Location Above
The Level Of The Congregation

597. Hammâm narrated that Hudhaifah led the people in prayer in (the city) of Al-Madâ’in on a terrace. However, Abu Mas‘ûd grabbed his Qamîs and pulled him (down). When he completed the prayer, he said, ‘Do you not know that they used to prohibit this?’[1] He said, ‘Yes, I remembered when you grasped me.’” (Da‘îf)

Comments:
The Imâm and the followers behind him should be on the same level. Once the Prophet (ﷺ) led the prayer while standing on the Minbar in order to teach the procedure of the prayer to the Muslims. It would be allowed to do the same. See Al-Bukhâri no. 377.

598. ‘Adî bin Thâbit narrated that a man informed him, that he was with ‘Ammâr bin Yâsir in (the city of) Al-Madâ’in. The Iqâmah was called, so ‘Ammâr stepped forward

[1] It may also be recited such that the meaning is: “they were prohibited from this” which is in accordance with the following narration.
(to lead), and stood on a terrace to pray while the people were (on a level) lower than him. Hudhaifah came forth, grasped his hand, and led ‘Ammār down. After ‘Ammār had finished the prayer, Hudhaifah said to him: ‘Did you not hear the Messenger of Allāh say: “If a person leads others (in prayer), let him not stand on a ground higher than theirs,” or something similar to this?’ ‘Ammār responded: ‘That is why I followed you when you held on to my hand.’” (Da‘f)

Chapter 67. On Someone Having Prayed And Then Leading Others For That Prayer

599. It was reported from ‘Ubadhūn bin Miqsam, that Jābir bin ‘Abdullāh narrated that Mu‘ādh bin Jabal would pray ‘Ishā’ with the Messenger of Allāh, then return to his people and lead them in that prayer. (Hasan)

600. It was reported from ‘Amr bin Dinār, that he heard, Jābir saying: “Mu‘ādh would pray with the Prophet, then return to his people and lead them.” (Sahīh)
Comments:
See number 574; there is no harm in a person who has prayed the obligatory prayer, leading others in the same, and there is no harm if the *Imām* has a different intention for the prayer than the follower.

Chapter 68. About The *Imām* Praying While Sitting Down

601. Anas bin Mālik said: “The Messenger of Allāh ﷺ (once) rode a horse from which he fell down. His right side (of the body) was wounded, so he prayed one of the prayers sitting down, and we too prayed sitting down behind him. When he finished, he said: ‘The *Imām* has been placed in order that he be followed (by those behind him). So if he prays standing up, then you too should pray standing up. And when he performs *Rukū‘*, then perform *Rukū‘*, and when he stands up, then stand up, and when he says: ‘Sami‘ Allāhu liman ḥamidah (Allāh hears one who praises Him),’ then say: ‘Rabbanā wa lakal-ḥamd (Our Lord! And to you belongs the praise.)’ And if he prays sitting down, then all of you should pray sitting down.’” *(Sahih)*

602. Jābir narrated: “Once the Messenger of Allāh ﷺ rode a horse in Al-Madinah, but it threw him off of it, (and he fell onto) the stump of a palm tree, which caused his foot to become dislocated. We
went to visit him, and found him in a storage-room belonging to 'Aishah, sitting down and praying. We stood behind him (in prayer), and he did not say anything to us. Then we went to visit him for a second time, and he prayed the obligatory prayer sitting down. When we stood behind him, he motioned to us (to sit down), so we sat. When he finished the prayer, he said: 'If the Imam prays sitting down, then all of you should pray sitting down, and if the Imam prays standing up, then pray standing up. And do not do like the people of Persia do with their dignitaries.'”

(Sahih)

603. It was reported from Muṣ‘ab bin Muhammad, from Abū Ṣāliḥ, from Abū Hurairah who narrated that the Messenger of Allāh ﷺ said: “The Imam has been placed in order that he be followed. Therefore, when he says the Takbīr, you should say the Takbīr, and do not say it until he says it. And when he performs Ruku‘, then you perform Ruku‘, and do not perform Ruku‘ before he does. And when he says: ‘Sami‘ Allāhu liman hamidah (Allāh hears one who praises Him),’ then you should say: ‘Allāhumma Rabbana lakal-hamd (0 Allah! Our Lord! To You belongs the praise).’” — Muslim (one of the narrators) said: “Wa lakal-hamd (And to You belongs the praise).” — And when he
prostrates, you prostrate, and do not prostrate until he prostrates. And if he prays standing, then you should pray standing, and if he prays sitting, then all of you should pray sitting down as well.” (Sahih)

Abü Dawud said: “Allähumma Rabbana lakal-hamd (O Allah! Our Lord! To You belongs the praise).” was clarified for me by some of the companions of Sulaiman.[1]

Comments:
Some scholars consider the order to offer prayers sitting, if the Imâm offers the Salât sitting to be abrogated, as for the other matters related to Salât, the followers must do every action of prayer after the Imâm completes the action. For example, the followers should say the Takbir after the Imâm says it, and the followers should bow down after the Imâm when he bows down completely, and similarly in the other positions of the Salât. See no.619 and the narrations and chapters that follow it.

604. It was reported from Abü Khâlid, from Ibn ‘Ajlân, from Zaid bin Aslam, from Abû Hurairah, from the Prophet ﷺ, that he said: “The Imâm has been placed in order that he be followed...” (a narration similar to no. 603) and he added in this narration: “...and when he recites, then remain quiet.” (Sahih)

Abü Dâwud said: This addition: “...and when he recites, then remain quiet,” is not preserved. We believe that the mistake is from Abü Khâlid.

[1] That is, he narrated this from Muslim bin Ibrâhîm and Sulaimân bin Ḥarb, and he noted the different wording, but he either heard differently from Sulaimân or was not sure, and some of his contemporaries narrated it from Sulaimân with this wording to verify it.
605. 'Aishah, may Allah be pleased with her, narrated that the Messenger of Allah ṣṣ prayed in his house while he was sitting, and some people prayed behind him standing. He motioned to them to sit down, and when he (finished and) turned around, he said: "The Imam has been placed in order that he be followed. So when he performs Ruku', then perform Ruku', and when he raises his head, then raise your heads, and when he prays sitting down, then pray sitting down." (Sahih)

Comments: The remainder of it is similar to number 602.

606. Jābir narrated: "The Prophet ṣṣ was ill, so we prayed behind him while he was seated. Abū Bakr, may Allah be pleased with him, would say the Takbir so that people could hear the Takbir of the Prophet ṣṣ..." and he completed the narration. (Sahih)

Comments: The remainder of it is similar to number 606.

607. It was reported from Huṣain — among the offspring of — Sa'd bin Mu'ādh, from Usaid bin Ḥudair that he would lead them in
prayer. Once, the Messenger of Allah ﷺ came to visit him (Usaid, while he was sick), and they said, “O Messenger of Allah! Our Imam is sick (and cannot stand).” So he replied: “If he prays sitting down, then you should pray sitting down.” (Da’if)

Abū Dāwūd said: This Ḥadīth is not connected (in its chain).

Chapter 69. If Two People Are Praying, One Of Whom Is The Imam, How Should They Stand?

608. It was reported from Thābit, from Anas, who said: “The Prophet ﷺ visited Umm Ḥarām, and they brought him some cooking fat and dates. He said: ‘Return this to its vessel, and this to its container, for I am fasting.’ Then he stood and lead us, praying two voluntary Rak‘ahs, Unm Sulaim and Umm Harām stood behind us.” Thābit said: “I am sure that he also said: ‘He made me stand to his right side on the mat.’” (Sahīḥ)

609. It was reported from Mūsā bin Anas, who narrated from Anas that the Prophet ﷺ led him and a woman among them (in the
prayer), so he (the Prophet ﷺ) made him (Anas) stand to his right, and the woman behind them. (Ṣahih)

610. It was reported from ‘Atā’, from Ibn ‘Abbas, who said: “I once spent the night at my maternal aunt Maimūnah’s house. The Messenger of Allāh ﷺ stood up at night, untied the leather waterskin, performed Wudū’, and then closed it. He then stood up to pray, so I stood up and performed Wudū’ just as he had, and stood on his left side. He took hold of my right hand, and took me from behind him so that I stood on his right. I then prayed with him.” (Ṣahih)

611. It was reported from Sa’eed bin Jubair, from Ibn ‘Abbās, regarding this narration (similar to no. 610). He said: “...He held on to my head, or my locks, and placed me on his right side.” (Ṣahih)

Comments:

The narrations of this chapter demonstrate that it is permissible to pray voluntary prayers in congregation. If there are two men in a congregation, the follower will stand on the right side of the Imam, and when there is a women, or woman, they form a separate line behind the men.
Chapter 70. How Should Three People Stand (In Prayer)

612. Anas bin Mālik reported that his grandmother, Mulaikah, once invited the Messenger of Allah to some food which she had prepared. He ate, then said, “Stand up, for I will lead you in prayer.” Anas said: “So I took a mat that we had — it had become black due to its prolonged use. I splashed some water on it, and the Messenger of Allah stood on it. The orphan boy and I stood behind him, and the old woman behind us. He prayed two Rak‘at, and then left.” (Sahih)

Comments:

If there are three men, the Imam stands in front of the two men, and they stand together forming a line behind him. A woman makes a separate line behind the men. Men and women do not stand in the same row for prayer.

613. ‘Abdur-Rahmān bin Al-Aswad reported from his father that he said, “Alqmah and I asked permission (to come inside the house) of ‘Abdullāh bin Mas‘ūd — and we had sat a long time waiting at his door. The slave-girl came out and sought permission for us, and he allowed us in. Then he stood up and prayed between us, then said: ‘This is how I saw the Messenger of Allah do.’” (Hasan)

The majority of the scholars hold the view that in this case, the two pray in one line behind the Imam.

Chapter 71. The Imam Should Turn Around After The Taslim

614. Yazid bin Al-Aswad narrated: 
“I prayed behind the Messenger of Allah ﷺ, and he would, when he finished the prayers, turn (around).” (Sahih)

615. Al-Bara’ bin ‘Azib narrated: 
“We would prefer to pray on the right side of the Messenger of Allah ﷺ whenever we prayed behind him, because he would then turn around to face us.” (Sahih)

Chapter 72. On The Imam Praying Voluntary Prayers In His Place

616. It was reported from ‘Aţâ’ Al-Khurâsânî, from Al-Mughîrah bin Shu’bâh that the Messenger of Allah ﷺ said: “Let no Imam pray (voluntary prayers) in the place where he led (the obligatory prayer) until he changes (to another place).” (Sahih)
Chapter 73. About the Imam
Breaking His Wuḍū’ After He Rises (From the Prostration) During the Last Rak‘ah

617. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “If the Imam completes the prayer and sits down (for the final Tashah-hud), then breaks (his Wuḍū’) before speaking, then his prayer is complete, and (the prayer) of those who are behind him — among those who completed their prayer.” (Da‘f)

Comments:
See nos. 1006, 1007, and 1129.

618. ‘Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: “The key to prayer is purification, and its sacredness (begins) with the Takbīr, and its release is the Taslim.”[1] (Hasan)

[1] This narration preceded under no. 61.
Chapter 74. The One Behind the Imam Has Been Commanded To Follow The Imam

619. Mu‘awiyah bin Abi Sufyān narrated that the Messenger of Allah ﷺ said: “Do not precede me in the Rukū‘ or prostration. No matter how much I precede you when going into Rukū‘, you will catch up to me when I stand up. I have become old.” (Saḥīḥ)

620. ‘Abdullāh bin Yazīd Al-Khatmī gave a Khuṣbah in which he said: “Al-Barā’ bin ‘Āzib narrated to us — and he did not lie — that when they would raise their heads after the Rukū‘ with the Messenger of Allah ﷺ, they would stand up (and remain standing) until they saw him prostrating, after which they would prostrate.” (Saḥīḥ)

621. Al-Barā’ bin ‘Āzib narrated: “We would pray with the Prophet ﷺ, and none of us would lower his back until he saw that the Prophet ﷺ had placed (his head on the ground).” (Saḥīḥ)
622. مُحَرَّب بن دِثْرَر نَارَتَنَّهدَثْنَا أنَّهُنَّ عَيْنَيْنَ ائْسَحَاقَ وَأَبُو إِسْحَاقَ. هُمَا أَشْعَرَانِ. عَنِ أَبِي أَبْنَيْنَاءَ الْمُحَرَّسِ وَأَبِي إِسْحَاقَ، عَنِ مُحَرَّسِ عَنَّمَا رَسُوْلَ اللَّهُ سَمَّىَ عَدْبُ اللَّهِ أَبِيَ يُزِيدَ يَقُولُ عَلَى أَلْسِنَتِهِ حَدِيثِي الْمُحَرَّسِ. أَنَّهُمَا كَانَا يَصُفُّونَ مَعَ رَسُوْلِ اللَّهِ ﷺ. لِيَكُونُ كَانَ إِذَا رَكَعَ لَغُصُّوْنَ وَإِذَا قَالَ: سَمَّيَ اللَّهُ لَيْمَنَ حَيْدَهُ لَمْ نَرَّأَهُ قَدْ زَوَّجَهُ فَوَضَّحَ جَبَهَتُهُ لِلْأَرْضِ لَمْ يَبْعَونَهُ. (سَاهِيْهِ)

ترجمة: أخرجه مسلم من حديث أبي إسحاق الفزاري، به أنظر الحديث السابق. ورواه عن أبي إسحاق الشيباني.

Comments:

See the comments for number 603.

Chapter 75. The Severity Of One Who Raises Or Descends Before The Imam

623. أَبُو حُرَارَة نَارَتَنَّهدَثْنَا قَالَ رَسُوْلُ اللَّهِ ﷺ: أَلَيْنَ أَشْعَرُ أَنَّهُ مَنْ رَفَعَ رَأْسَهُ وَإِلَّا يَخْطِيَ كُلَّ أَيْمَامٍ أَوْ يَفْتَرُضُ قَبْلَهُ. (الصحيح)

ترجمة: أخرجه مسلم، الصلاة، باب تحرمي سبب الإمام بركوع أو سجود ونحوهما، ح: 427 من حديث شعبة. 
Comments:
There is a severe warning in this narration against preceding the *Imām* in actions during *Salāt*, particularly in raising one’s head from the prostration before him.

Chapter 76. About Turning Around To Leave Before The *Imām*

624. Anas narrated that the Prophet ﷺ would exhort them concerning the prayer, and he forbade them from turning around to leave before he turned to leave from the prayer. (*Sahīh*)

**Comments:**
In some narrations, the Messenger of Allāh ﷺ explained that the men should wait so that the women, behind them, had time to leave first.

Chapter 77. The Types Of Clothes In Which It Is Permissible To Pray

625. Abū Hurairah narrated that the Messenger of Allāh ﷺ was asked about praying in one garment, so he replied: “Does every one of you own two garments?” (*Sahīh*)

**Comments:**
When two garments are not available for a man, it is permissible for him to perform *Salāt* in one garment, see the following narration.

626. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:
"Let none of you pray in one garment if no part of it is on his two shoulders." (Sahih)

Comments:
If someone has only one sheet of cloth, then he should wrap it around his waist, taking one end of it to cover his right shoulder with it, and the other end of it, to cover his left shoulder.

627. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “If one of you prays in a (single) garment, let him cross the two sides (of it) around his shoulders.” (Sahih)

628. ‘Umar bin Abī Salamah said: “I saw the Messenger of Allah ﷺ pray in one garment while he had wrapped it around him — (he had) crossed each end of it over his two shoulders.” (Sahih)

629. Qais bin Ṭalq narrated from his father that he said: “We visited the Prophet ﷺ, and a person came and asked him: ‘O Messenger of Allah, what do you think about praying in one garment?’ So the Messenger of Allah ﷺ untied his Izar (waist wrap), wrapping it around his Rīḍā’ (upper-wrap), and then wrapped himself with the two
of them. Then the Prophet of Allāh ﷺ led us in prayer. After completing it, he said: ‘Is every one of you able to find two garments?’” (Hasan)

Comments:
These narrations prove that if two garments are not available for the prayer it is permissible to pray in one garment provided that it covers the shoulders. See Ahādīth 634-636 regarding prayer in a tight garment.

Chapter 78. About A Man
Tying His Garment Around
The Nape Of His Neck To Pray

630. Sahl bin Sa'd said: “I would see people praying behind the Messenger of Allāh ﷺ who would tie their Izār around their necks due to the constraint of the garment — like children do. So one person said: ‘O you womenfolk, do not raise your heads until the men stand up.’” (Ṣaḥīḥ)

Comments:
This narration shows that covering from naval to knees, and at least one shoulder, is essential for men, and it also shows that in the early days of Islam, many of the Muslims were extremely poor.

Chapter 79. A Man Praying In
A Garment Part Of Which Is
On Another Person

631. ‘Āishah narrated: “The Prophet ﷺ prayed in a garment while a part of it was on me.”[1] (Ṣaḥīḥ)

Chapter 80. A Man Praying In A Qamis Only

632. Salamah bin Al-Akwa' said: "I said: 'O Messenger of Allâh! I am a man that hunts game, can I pray in one Qamis?' He said: 'Yes, but tie it up, even if it is (fastened) with a thorn.'"[1] (Hasan)

Comments:

The meaning of "Qamis," is a long robe (like what is called "Thawb" today). This narration proves the permissibility of praying in a long shirt, even if there is no lower garment, or garment under it. If there is the possibility of such a garment becoming loose, then it should be tied or fastened.

633. It was reported from Muḥammad bin ‘Abdur-Rahmān bin Abi Bakr from his father, who said: “Jābir bin ‘Abdullah led us in prayer in a Qamis, without wearing a Ridā’ (upper-wrap). When he finished, he said: "I saw the Messenger of Allâh pray in a Qamis." (Daʿīf)

Notes:

[1] His statement (Aṣīd) has been explained with two possible meanings, this meaning, as translated is in accordance with the wording recorded by Ahmad (4:49) and others, removing any confusion about it.
Chapter 81. If The Qamis Is Tight, He Should Wrap It Around His Lower Body

634. ‘Ubudah bin Al-Walid bin ‘Ubudah bin Aṣ-Ṣāmit said: “We visited Jābir — meaning Ibn ‘Abdullāh and he said: ‘I once went with the Messenger of Allāh on a military expedition, and he stood up to pray. I was wearing a Burdah, so I tried to cross its two ends over my body, but it did not reach me (it was not that long). And it had tassels, so I turned it around, then crossed it around me. I then held on to it with my neck, pressing down on it so that it would not fall (by holding the cloak between the chin and chest). I then came and stood on the left side of the Messenger of Allāh, but he held on to my hand and turned me around until I stood on his right side. Ibn Ṣakhir came and stood on his left side, but he held on to both our hands and made us stand behind him. The Messenger of Allāh began to stare at me, but I did not realize it. When I noticed his (stare), he motioned to me that I should wrap it (the Burdah) around my waist. When he finished the prayer, he said: ‘O Jābir!’ I said: ‘At your service, O Messenger of Allāh!’ He said: ‘If it (the garment) is wide enough, then cross both its ends over, but if it is tight, then tie it around your waist.’” (Sahih)

Comments:
1. If there is only one male follower during the prayer, he should stand on the
right side of the *Imām*.

2. During the prayers, the *Imām* and follower are permitted to correct the prayer of others.

3. If the sheet is large enough, it is essential to wrap it over the shoulders, and if it is not large enough, then it should be wrapped around the waist.

635. It was reported from Nāfi’ from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ said” or he said: “Umar said: ‘If one of you has two garments, then he should pray in (wearing) both of them, and if he has only one garment, then let him tie it around his lower body, and let him not drape it (over his shoulders) like the *Ishṭimāl*1 of the Jews.” (Ṣaḥīḥ)

636. ‘Abdullāh bin Buraidah reported from his father, that the Messenger of Allāh ﷺ forbade (one) from praying in a wrap without tying it around the shoulders, and (he also forbade) praying in trousers while not wearing a *Ridā* (upper-wrap). (Ḥasan)

Chapter 82. *Al-Isbāl* During the Prayer[2]

637. It was reported from Abū ‘Awānah, from ‘Āsim, from Abū...
‘Uthmân, from Ibn Mas‘ūd, who said: “I heard the Messenger of Allah say: ‘Whoever drags his Izâr (waist-wrap) during the prayer out of pride, then he has no ease from Allah — exalted is His Remembrance — nor protection.”’

(Hasan)

Abū Dāwūd said: A group of people reported this from ‘Āṣim in Mawqûf form from Ibn Mas‘ūd, among them Ḥammād bin Salamah, Ḥammād bin Zaid, Abū Al-Ahwâs, and Abū Mu‘āwiyah.

638. Abū Hurairah narrated: “Once a man was praying while his Izâr was dragging. The Messenger of Allâh told him: ‘Go and perform Wudû.’ So he went and performed Wudû, then returned. Then he told him: ‘Go and perform Wudû,’ so he went and performed Wudû, then returned. A man asked: ‘O Messenger of Allâh! Why did you command him to perform Wudû’, then remained quiet (after he returned)?’ He said: ‘He was praying while he was dragging his Izâr, and Allâh, exalted is His Remembrance, does not accept the prayer of one who drags his Izâr.”’ (Hasan)


[1] Meaning, as a statement of Ibn Mas‘ūd only.
Chapter 83. How Many Garments Should A Woman Pray In?

639. It was reported from Mālik, from Muḥammad bin Zaid bin Qunfudh, from his mother, that she asked Umm Salamah: “What clothes should a woman pray in?” She replied: “She should pray in a Ḧimār (head-covering), and a covering\(^1\) Dir (long shirt) that covers the upper portion of her feet.” (Da‘īf)

640. (There is another chain) from ‘Abdur-Rahmān bin ‘Abdullāh, meaning Ibn Dīnār, from Muḥammad bin Zaid, with this Ḥadīth. He said: “From Umm Salamah, that she asked the Prophet ﷺ: ‘Can a woman pray in a Dir and Ḧimār without wearing an Izār (waist-wrap)?’” He replied: ‘As long as the Dir is covering, and covers the upper portion of her feet.’” (Da‘īf)

Abū Dāwūd said: This Ḥadīth was reported by Mālik bin Anas, Bakr bin Mudar, Ḥafṣ bin Ghiyāth, Ismā‘il bin Ja‘far, Ibn Abī Dhi‘b, and Ibn Isḥāq — (all) from Muḥammad

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\(^1\) As-Sābīgh: meaning that it is long and wide, not tight.
bin Zaid, from his mother, from Umm Salamah. None of them mentioned (this as the saying of) the Prophet ﷺ, they limited it to only (the mention of) Umm Salamah.

Chapter 84. A Woman Praying Without A Khimãr

641. It was reported from Qatãdah, from Muhammad bin Sirin, from Safiyyah bint Al-Hãrith, from 'Aishah, that the Prophet ﷺ said: "Allah does not accept the prayer of a woman (who has reached the age of) menstruation without a Khimãr." (Sahih) Abû Dâwud said: Sa'eed, meaning Ibn AN 'ArUbah, reported it from Qatãdah, from Al-Hasan, from the Prophet ﷺ.

642. It was reported from Hammãd, from Ayyûb, from Muhammad (Ibn Sirîn): "'Aishah visited Safiyyah Umm Tahlah At-Talahat, and she saw some of her daughters there. She said: 'The Messenger of Allah ﷺ once entered while there was a young girl in my room, so he threw me a waist-wrap of his and said: 'Split it into two, and give this girl one half,'"
and the girl that is with Umm Salamah the other half, for I think that they have (reached the age of) menstruation.” (Da’f)

Chapter 85. As-Sadl[1] In The Prayer

643. It was reported from ‘Atâ’, that Abû Hurairah said: “The Messenger of Allâh forbade the act of Sadl during the prayer, and he also forbade a man from covering his mouth.” (Da’f)

Abû Dâwud: ‘Isâ (also) reported from ‘Atâ, from Abû Hurairah, that the Prophet forbade the act of Sadl during the prayer.

644. It was reported from Ibn Juraij that he said: “Most of the time, I saw ‘Atâ’ praying while doing Sadl.”(Sahih)

Abû Dâwud said: And this (narration) makes the Hadith weak.

[1] As-Sadl means draping a garment, and they differ over the precise meaning of it in this narration.
Chapter 86. Praying In Women’s Garments (Shu‘ur) [1]

645. It was reported from Muḥammad bin Sirīn, from ‘Abdullāh bin Shaqiq, from ‘Aishah who said: “The Messenger of Allāh would not pray in our garments” or: “our blankets” ‘Ubaidullāh (one of the narrators) said: “My father was in doubt.” (Saḥīḥ)

Comments:
See numbers 367-370.

Chapter 87. A Man Praying With His Hair Fastened (At The Back Of The Head)

646. Sa‘eed bin Abī Sa‘eed Al-Maqburī narrated from his father, that he saw Abū Rāfi‘, the freed-slave of the Prophet, pass by Ḥasan bin ‘Alī, peace be upon them, while he was standing in prayer. He (Ḥasan) had tucked his braid into the back of his head. Abū Rāfi‘ undid it, so Ḥasan turned to him angrily. Abū Rāfi‘ said: “Turn back to your prayer and do not be angry, for I heard the Messenger of Allāh say: ‘That is the place of Shaitān,’” meaning that the place where the braid was tucked was the place that Shaitān sits on. (Ḥasan)

647. Kuraib, the freed-slave of Ibn 'Abbás, said that 'Abdullãh bin Al-Hãríth praying while his hair was tied up behind him. So he stood behind him and started undoing it, while he ('Abdullãh bin Al-Hãríth) allowed him to do so. When he finished (the prayer), he turned around to Ibn 'Abbás and said: "Why are you concerned about my head?" He replied: "I heard the Messenger of Allâh say: 'The example of the one who does this is like the one who prays while he is bound with his hands tied behind him.'" (Sahih)

Chapter 88. Praying In Sandals

648. It was reported from 'Abdullãh bin As-Sã'ib, who said: "I saw the Prophet pray on the Day of the Conquest (of Makkah) and he had placed his sandals on his left side." (Sahih)

649. It was reported from 'Abdullãh bin As-Sã'ib, who said: "The Messenger of Allâh led us
in the morning prayer in Makkah. He started (reciting) Sūrat Al-
Mu'minūn, until, when the mention of Mūsā and Hārūn came, or Mūsā and 'Eisā (one of the narrators was not sure), the Prophet  was overcome by a cough, so he left (reciting) and went into Rukū‘.” (The narrator added) and ‘Abdullāh bin As-Sā’ib was present at that time.[1] (Ṣaḥīḥ)

650. Abū Sa‘eed Al-Khudrī narrated: “Once, the Messenger of Allāh  was leading his Companions in the prayer when he took off his sandals and placed them on his left side. Seeing this, the people all took off their sandals. When the Messenger of Allāh  completed the prayer, he asked: ‘Why did you take your sandals off?’ They said: ‘We saw you take off your sandals, so we took ours off.’ So the Messenger of Allāh  said: ‘Jibrīl, peace be upon him, came to me and informed me that there was some uncleanliness — or some impurity — on them,[2] and he said: ‘When one of you comes to the Masjid, then let him see (his sandals); if he sees any uncleanliness — or impurity — on them, let him wipe

[1] This is a different version of the previous narration.
[2] See the following note.
it off and pray in them.”” (Sahîh)

Comments:
1. Praying in shoes or sandals, as well as not praying with them, is Sunnah. If someone is praying while wearing shoes, he should ensure that his shoes are clean, if there is some impurity on them, he should clean them by rubbing them on the earth.

2. If someone is praying alone and wishes to place his shoes near him, he should place them on his left side, and if he is praying with the congregation he should place them in between his feet.

3. If unknowingly, a prayer is offered in unclean and impure clothes there is no need to repeat it.

651. Bakr bin ‘Abdullâh reported a similar narration (as no. 650), except that in this version the Prophet ﷺ said: “There is some filth on them.” He said in both locations: “Filth.”[1] (Sahîh)

652. Shaddâd bin Aws reported that the Messenger of Allâh ﷺ said: “Be different from the Jews, for they do not pray in their sandals or their Khuff.” (Hasan)

[1] In the first narration it is Qadha or Adha (some uncleanliness - or some impurity), and it is mentioned in two locations of the narration, in this narration it is Khubth and the narrator used the same term in both locations of the narration.
653. ‘Amr bin Shu‘aib reported from his father, from his grandfather, that he said: “I saw the Messenger of Allah pray barefooted, and (also) saw him praying while wearing sandals.” (Hasan)

Chapter 89. If A Person Takes Off His Sandals For Prayer, Where Should He Place Them?

654. Abū Hurairah, may“Allah be pleased with him, narrated that the Messenger of Allah said: “When one of you prays, let him not place his sandals on his right side, nor on his left side for they will be to the right of another person — unless there is no one standing on his left. Rather, let him place them between his feet.” (Sahih)

655. Abū Hurairah narrated that the Messenger of Allah said: “When one of you prays and takes off his sandals, then let him not harm others with them; either let him place them between his feet, or let him pray in them.” (Sahih)
Chapter 90. Praying on A
Khumrah (Small Mat)[1]

656. Maimūnah bint Al-Harith said: “The Messenger of Allāh prayed while I was next to him, during my menses. Sometimes, his garment would brush against me when he went into prostration. And he would pray on a small mat (Khumrah).” (Sahih)

Chapter 91. Praying On A
Hasir (Large Mat)[2]

657. Anas bin Mālik narrated that a man from the Ansār said: “O Messenger of Allāh, I am a heavy man” — (Anas said) and he was large in stature — “and cannot pray with you.” And he had prepared some food for him and invited him to his house. “So pray

[1] A small mat, made of woven palm leaves or the like, large enough to cover the area for one’s face and hands during prostration. When it is larger it is called Ḥasīr as in the next chapter.

[2] See the previous note.
(here) so that I can see how you pray and imitate you.” So they splashed some water on the corner of a Ḥaṣīr they had, and he (ﷺ) stood and prayed two Rak‘ahs.

A person from the tribe of Jārūḍ asked Anas bin Mālik: “Did he used to pray Duḥa?” He said: “I only saw him pray (it) that day.” (Ṣaḥīh)

658. Anas bin Mālik narrated that the Prophet ﷺ used to visit Umm Sulaim, and sometimes the time for prayer would come. He would pray on a Bīsāt[1] of ours — and it was a Ḥaṣīr upon it some water would be splashed on. (Ṣaḥīh)

659. Al-Mughirah bin Shu‘bāh narrated that the Messenger of Allāh ﷺ would pray on a mat (Ḥaṣīr), and on animal skin which had been tanned. (Da‘f)

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[1] It is a type of mat or rug, and what comes after it explains it.
Chapter 92. A Man Prostrating On His Garment

660. Anas bin Malik said: “We would pray with the Messenger of Allah in the sweltering heat; if one of us was not able to put his face on the ground (due to the heat), he would extend his garment and prostrate on it.” (Sahih)

THE CHAPTERS RELATED TO THE ROWS DURING THE PRAYER

Chapter 93. Straightening The Rows

661. Jâbir bin Samurah narrated that the Messenger of Allah said: “Do you not (wish to) line up just like the Angels line up in front of their Lord?” We asked: “And how do the Angels line up in front of their Lord?” He said: “They complete (and fill up) the first row, and they line up closely in th rows.” (Sahih)
Comments:
This narration demonstrates that the first row should be consolidated before the following, and that this is the manner of the Angels.

662. An-Nu‘mān bin Bashīr said: “The Messenger of Allāh Ἔ turned around to face the people and said: ‘Establish the rows,’ (repeating this) three times — ‘I swear by Allāh! You will of a surety establish the rows or else Allāh will cause differences among your hearts.’ So I saw a person attach his shoulder to the shoulder of his companion, and his knees with his companion’s knee, and his ankle with his companion’s ankle.” (Ṣaḥīh)


Comments:
This is similar to what follows in number 667, for which reasons the followers of Allāh’s Messenger (ﷺ) would stand in the rows quite close to each other, leaving no gaps between them. If the outward condition and apparent actions are correct and in accord, it indicates that the hearts are also in accord, and vice versa. It is Sunnah for the Imām to tell the people to straighten the rows before starting the Salāt.

663. An-Nu‘mān bin Bashīr said: “The Prophet (ﷺ) would line up our rows just as an arrow is aligned. When he thought that we had learnt this from him, and understood it (he stopped doing it) until one day, he turned around to face us, and saw a man whose chest was sticking out (of the row). So he said: ‘You will of a surety establish your rows, or else Allāh will disfigure your faces.’” (Ṣaḥīh)

[الخروج: أخرجه مسلم: الصلاة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها] إلخ، ح: 436 من حديث حماد بن سلمة به...
664. Al-Barā’ bin ‘Azib reported: “The Messenger of Allāh ﷺ would enter between the rows from one side to the other.[1] He would touch our chests and shoulders and say: ‘Do not differ, else your hearts will differ.’ And he would also say: ‘Allāh and His Angels send their Salāt (blessings) on the front rows.” (Sahih)

665. An-Nu‘mān bin Bashīr said: “The Messenger of Allāh ﷺ would straighten our rows when we stood up to pray. Once we had straightened them, he (ﷺ) would say the Takbīr.” (Sahih)

666. ‘Abdullāh bin ‘Umar reported that the Messenger of Allāh ﷺ said: “Perfect (straighten) the rows, and stand shoulder to shoulder, and leave no gaps, and be gentle with the hands of your brothers, and do not leave gaps for Shaitān. Whoever connects a row, Allāh will connect him (with His Mercy), and

[1] Meaning, from the furthest rows to the foremost rows.
whoever severs a row, Allâh will sever (His Mercy) from him.” (Hasan)

Abû Dâwûd said: Abû Shajarah (one of the narrators) is Kathîr bin Murrah.

Abû Dâwûd said: And the meaning of “Be gentle with the hands of your brothers,” is that if a person comes to a row and wishes to enter it, then every person should ease (space) for him so that he can stand in the row.

Comments:
"Whoever connects a row" means who comes to fill the gap in the row and complete it. "Be gentle with the hands of your brothers" means if a person comes to a row and wishes to enter it, then every person should ease (space) for him with his shoulders so that he could stand in the row. It also means, if there is no space in the row then one should not try to enter it by force and create an uneasy situation for his brothers already standing in the row.

667. Anas bin Mâlik related that the Messenger of Allâh ﷺ said: “Line yourselves up tightly, and be close together, and make (your) necks straight (in one line). For I swear by Him in Whose Hands is my soul, I see Shai‘ân enter between the gaps in the rows as if he is a small black goat.” (Sahîh)
“Line yourselves up tightly” Al-Khaṭṭābī said: “Its meaning is to bring part of it together with another part, and close in between them. And from it is the compressed building; Allāh said: “...as if they were a solid structure...” [As-Saff 61:4] And it is further explained by the second half; that is, if they are not together, Shaitān will come between them, and this gap through which he enters, destroys the ranks, like a gap between mortars of a structure, which erode it, bringing about its downfall.

### 668. Anas narrated that the Messenger of Allāh ﷺ said:

“Straighten the rows, for straightening the rows is part of the perfection of the prayer.” (Sahih)

This narration makes it clear that the prayer of those who do not make the rows straight and do not fill the gaps remains incomplete and imperfect.

### 669. Muhammad bin Muslim bin As-Sā‘ib said:

I prayed next to Anas bin Mālik one day, and he asked me: ‘Do you know why this stick has been made?’ I said: ‘No, by Allāh!’ He said: ‘The Messenger of Allāh ﷺ would place his hand on it and say: Straighten (your rows); line up your rows.’” (Da‘if)

### 670. In another version of this (no. 669) Hadith, Anas reported: “The
Messenger of Allah ﷺ, when he stood up to pray, he would hold it (the stick) in his right hand, then turn around and say: ‘Straighten (your rows); line up your rows,’ then he would hold it in his left hand and say, ‘Straighten (your rows); line up your rows.’” (Da’if)

671. Anas reported that the Messenger of Allah ﷺ said: “Fill up the first rows, then the ones that follow it. And if there is any deficiency, let it be in the last row.” (Sahih)

672. Ibn ‘Abbās narrated that the Messenger of Allah ﷺ said: “The best of you are those who have the most compliant shoulders in the prayer.” (Hasan)

Abū Dāwūd said: Ja’far bin Yahyā (one of the narrators) is from the inhabitants of Makkah.
Comments:
Meaning, they comply when they are asked by others to move forward or backward to straighten the row, and they give space to others who try to fit in their row. So by cooperating and being gentle with their brothers, they are counted among the best people.

Chapter 94. Rows Between The Pillars

673. Abdul-Hamid bin Mahmud said: “I prayed the Friday prayer with Anas bin Malik, and we were pushed to (the rows between) the pillars, so we went forward and backward. Anas said: ‘We used to avoid this during the time of the Messenger of Allah ﷺ.’” (Sahih)

Chapter 95. Who Is Encouraged To Pray Behind The Imam, And The Dislike Of Distancing Oneself (From The Imam)

674. It was narrated from Abū Ma‘mar, from Abū Mas‘ūd, that the Messenger of Allah ﷺ said: “Let those among you who are most wise and possessing intellect pray behind me, then those following them, then those following them.” (Sahih)

Comments:
Since the pillars sever the row, it is not encouraged to form rows between them. It should not be done unless there is no space due to overcrowding.
675. It was reported from 'Alqamah, from ‘Abdulläh, from the Prophet — similar to that (no. 674), and he added: “And do not differ (in your rows), else your hearts will differ. And beware of the commotion of the marketplaces.” (Saḥīḥ)

Comments:
The reason for the more knowledgeable being close to the Imam is that they can take his place, or correct him, etc., if need be, and in this narration we are warned of commotion and racket, and even more so, bringing such commotion into the Masjid.

676. ‘Aishah narrated that the Messenger of Allah said: “Allāh and His Angels send Salāt (blessings) upon the right side of the rows.” (Hasan)

Comments:
See no. 664. Most of those who reported this Hadith narrated it with the wording: “Allāh and His Angels send Salāt upon those who pray in the rows.” So it does not mean, “and not the left side of the row.”

Chapter 96. The Place Of Children In The Rows

677. It was reported from ‘Abdur-Rahmān bin Ghanm, who said that Abū Mālik Al-Ash’ārī said: “Should I not inform you of the prayer of the Prophet?” So he said the iqāmah, and caused the men to stand in rows, then caused the children to stand
behind them, then led them in prayer. Then he described the prayer. Then he said: “This is how the prayer (should be prayed).” ‘Abdul-Al (one of the narrators) said: “I think that he (ﷺ) said: ‘...of my nation.’” (Hasan)

Comments:

It is recommended that the older and more knowledgeable stand directly behind the Imam as preceded, see number 675. But there is no prohibition against the boy who has not reached the age of maturity from standing in the first row, as Ibn ‘Abbâs did during the Farewell Pilgrimage, and he said: "No one objected to it." See no. 1857 of Sahih Al-Bukhari.

Chapter 97. Rows For The Women, And Their Distance From The First Row

678. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “The best rows for men are the front ones, and the worst are the last ones. And the best rows for women are the last ones, and the worst are the front ones.” (Sahih)

Comments:

An-Nawawi said: "As for the men’s rows, then it is according to the generality; so the best of them is always the first of them, and the worst of them is always the last of them. As for the rows of the women, then the objective of the Hadith is that of the rows that the women pray in with the men, as for when they pray separately, not with the men, then just like in the case of the men, the best of their rows are the first of them, and the worst of them are the last of them. And the meaning of the worst of the rows in the case of the women and the men, is the least of them in reward and virtue. And the last of the rows of the women when attending with the men, are only more virtuous, because of their distancing themselves from mixing with the men and their sight, and the heart being attached to them when seeing their movements and
hearing their speech, and similar to that, and the first of their rows has been censured because of the opposite of that. And Allāh knows best...." See no. 851 for a related topic.

679. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “There will remain a group of people who will continually try to distance themselves from the first row until Allāh distances them in the Fire of Hell.” (Da‘īf)

680. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ saw that the Companions were distancing themselves (from the first rows). So he said: “Come forward so that you may follow me, and those behind you may follow the Mighty and Sublime, you. And there will be a group of people who will continue to distance themselves until Allāh, the Mighty and Sublime, distances them.” (Sahih)

Chapter 98. The Position That The Imām Should Have In Relation To The Rows

681. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Stand so that the Imām is in the middle, and fill in the gaps (in the rows).” (Da‘īf)
Chapter 99. A Man Prays By Himself Behind The Row

682. Wābiṣah narrated that the Messenger of Allāh ﷺ saw a man praying behind a row by himself, so he commanded him to repeat. Sulaimān (one of the narrators) added: “the prayer.” (Ṣaḥīh)

Comments:
If a man intentionally prays alone behind a row in which there is room, then he will have to repeat his prayer. A woman must offer her prayer in a separate row from men, even if she is alone.

Chapter 100. A Person Bows Outside Of The Row

683. It was reported from Al-Hasan, that Abū Bakrah narrated that he once entered the Masjid and the Prophet of Allāh ﷺ was in Rukū’. He said: “So I bowed outside of the row (i.e., without joining the row). The Prophet ﷺ said (after the prayer): ‘May Allāh increase your eagerness, but do not repeat it.’” (Ṣaḥīh)
Comments:

"Do not repeat it." The scholars differ in interpreting the various versions of this Hadith. Upon consideration of the various wordings, it appears to mean, that one should not rush to the prayer, as in some narrations: "When you come for prayer come with honor and dignity and whatever part of the prayer you catch, join it, and whatever is left, complete it." See number 572, while it is clear from the name of the chapter, that the author is using these two narrations to prove not bowing outside of the rows.

684. (There is another chain) It was reported from Al-Hasan that Abû Bakrah once came (to the Masjid) and the Messenger of Allah was in Rukū', so he bowed outside of the row, and then walked up to the row. After the Prophet finished the prayer, he said: "Who among you was the one who bowed outside of the row, and then walked up to the row?" Abû Bakrah said: "I did." So the Prophet said: "May Allah increase your eagerness, and do not repeat it." (Sahih)

The Sutrah refers to an object that a person should place, or have, in front of him during the Salât. The purpose of the Sutrah is to demarcate the area in which one is performing Salât, allowing a pedestrian to cross beyond it, in front of the person who is praying, since the Sutrah will act as a barrier between the one passing by, and the one who is praying.
Chapter 101. What May Be Used As A Sutrah By The Praying Person

685. Ţalhah bin ‘Ubadullâh narrated that the Messenger of Allâh ﷺ said: “If you place in front of you something (the size of) the back of a saddle, then whoever passes in front of you will not affect you.” (Sahiḥ)

**Comments:**

Based upon such Aḥādîth, it is said that the Sutrah must be at least that length, or about one and a half feet high.

686. Ibn Juraij reported from ‘Aṭā’, that he said: “The back of the saddle is around one forearm’s length or more.” (Sahiḥ)

687. It was reported from Nâfi’ that Ibn ‘Umar narrated, that the Messenger of Allâh ﷺ would order that a spear (Harbah)[1] be placed in front of him when he left for the ‘Eid prayer. He would pray towards it (behind it), and the people would be behind him. And he would do the same while traveling.” And this is where the leaders took this practice.[2] (Sahiḥ)

**References:**

[1] Harbah a type of spear that is shorter than a lance, having a broad blade.

[2] This last statement is from Nâfi’ see Ibn Mâjah no. 1305.
Comments:
The Imām’s Sutrah is sufficient for those behind him in the congregation, this is the view of the majority.

688. ‘Awān bin Abī Juḥaifah narrated from his father, that the Prophet ﷺ prayed (in the valley of) Al-Baṭāhā while there was a spear ('Anazah) in front of him. He prayed Zuhr as two Rak‘ahs and ‘Asr as two Rak‘ahs. Women and donkeys would pass beyond the ‘Anazah. (Ṣaḥīḥ)

تخريج: أخرجه البخاري، أبو سمرة المصلٍ، باب سيرتة الإمام سنة من خلفه، ح: 495 من حديث عون ابن أبي جحيفة به ورواه أيضا من حديث شعبة عنه.

Chapter 102. Drawing A Line
If One Does Not Find A Stick

689. It was reported from Abū ‘Ammār bin Muḥammad bin Ḥurain, that he heard his grandfather Ḥurairah narrating from Abū Hurairah that the Messenger of Allah ﷺ said: “When one of you prays, let him place something in front of him. If he does not find anything, let him take a stick and make it stand (in front of him). If he does not even have a stick, let him draw a line, then anything that passes in front of him will not affect him.” (Da‘fī)

تخريج: [إسناده ضعيف] أخرجه البهذي: 2/70 من حديث أبي داود به وانظر الحديث الآتي.

[1] ‘Anazah a type of short spear, shorter than a lance, and some say it is shorter than the Ḥarbah, and it has metal teeth. Some of them say that it is the same as a Ḥarbah. ‘Anazah appeared previously in a different version of this narration; no. 520.
690. (There is another chain) from 'Ali meaning, Ibn Al-Madini, from Sufyān, from Ismā'il bin Umayyah, from Abū Muhammad bin 'Amr bin Ḥuraith, from his grandfather Ḥuraith — who was a man from Banū ‘Udhrah — from Abū Hurairah, from Abūl-Qasim. And he mentioned the Ḥadith about the line. (Dā'if)

Sufyān said:¹ “We have not found anything to strengthen this Ḥadith, and it has not been narrated except with this chain.” He ('Ali bin Al-Madini) said: “I said to Sufyān: ‘They differed in it”² so he discussed it for a while then said: ‘It is not preserved except from Abū Muḥammad bin ‘Amr.”

Sufyān said: “After Ismā’il bin Umayyah died, a man arrived here, so he sought out this Shaikh Abū Muḥammad until he found him, then he questioned him about it, but he was confused about it.”

Abū Dāwud said: I heard Aḥmad — meaning Ibn Hanbal — may Allāh have mercy upon him, being asked more than once about how this line should be drawn, so he said: “Like this” indicating similar to a crescent, horizontally (in front of him).

Abū Dāwud said: And I heard Musad-dad say: “(ʿAbdullāh) bin Dāwud said: ‘A (straight) line.’”

Abū Dāwud said: And I heard Aḥmad say more than once that it

¹ That is Sufyān bin ‘Uyaynah, who narrated the Ḥadith.
² Meaning is it “Abū Muḥammad bin ‘Amr” or “Abū ‘Amr bin Muḥammad.”
should be drawn in a semi-circular fashion in front of the person praying.

**Chapter 103. Praying Towards A Mount**

691. Sufyān bin ‘Uuyānah said: “I saw Sharīk lead us in a funeral prayer at ‘Asr, and he had put his Qalānṣūṭah (head-cap) in front of him” — meaning during an obligatory prayer. (Sāhih)

Comments:
See no. 685.

692. Ibn ‘Umar narrated that the Prophet used to pray towards his she-camel. (Sāhih)

Comments:
It is prohibited to pray in the pen of camels. In the case of one animal, it can be used as Sutrah.

**Chapter 104. If He Prays Towards A Pillar Or Other Object, Where Should It Be In Relation To Him**

693. Dubā’ah bint Al-Miqdād bin Al-Aswad narrated from her father,
that he said: “I never saw the Messenger of Allâh (ﷺ) pray towards a stick, or a pillar, or a tree, except that he placed it on his right side or left side; he would not place it immediately in front of him.” (Da‘î)

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It was narrated from ‘Abdullâh bin ‘Abbâs that the Prophet (ﷺ) said: “Do not pray behind a person who is sleeping, nor behind one who is talking.”

(Hasan)

Chapter 105. Praying Behind People Who Are Talking Or Sleeping

It is proven from authentic narrations that the Messenger of Allâh (ﷺ) would pray while ‘Aishah was sleeping in front of him. (See Sahîh Al-Bukhârî nos. 382-384, and 512-515.) The author recorded similarly in number 710. In general, though, one should not pray at the places where people are talking or busy in other worldly affairs as this may disrupt concentration, and similarly, based upon this narration, one should avoid praying behind a sleeping person.
Chapter 106. Coming Close To The Sutrah

695. It was reported from Nafi' bin Jubair, from Sahl bin Abi Hathmah who conveyed it from the Prophet 

695. It was reported from Nafi' bin Jubair, from Sahl bin Abi Hathmah who conveyed it from the Prophet , that he said: “When one of you prays towards a Sutrah, let him come close to it — let not Shaitan break his prayer.” (Sahih)

Abu Dawud said: Waqid bin Muhammad reported it from Safwan, from Muhammad bin Sahl, from his father, or from Muhammad bin Sahl from the Prophet . Some of them said: “From Nafi' bin Jubair, from Sahl bin Sa'd, and there is disagreement in its chain. (Sahih)

696. (Another chain) from ‘Abdul-'Aziz bin Abi Hazim (who said): ‘My father informed me, from Sahl, he said: ‘Between the place that the Prophet stood and the Sutrah was the space through which a goat could pass.’” (Sahih)

Abu Dawud said: This is the version of An-Nufaili.¹

¹ That is, Abu Dawud narrated it from two Shaikh one of whom was ‘Abdullâh bin Muhammâd bin ‘Ali An-Nufailî, and the other, ‘Abdullâh bin Maslamah Al-Qa‘nabl.
Chapter 107. The Command To
The One Who Is Praying To
Block Others From Crossing In
Front Of Him

697. It was reported from ‘Abdur-
Rahmān bin Abī Sa‘eed Al-Khudrī,
from Abū Sa‘eed Al-Khudrī who
said that the Messenger of Allāh
said: “When one of you prays,
let him not allow anyone to pass in
front of him, and let him block him
as much as he can. If he refuses,
then fight him, for he is a Shaiṭān.”
(Saḥīḥ)

698. (There is another chain) from
‘Abdur-Rahmān bin Abī Sa‘eed Al-
Khudrī, from his father, who said:
“The Messenger of Allāh said:
‘When one of you prays, let him
pray towards a Sūtrah, and let him
come close to it...’” and the rest of
the narration is similar (to no.
697). (Saḥīḥ)

Comments:
If someone tries to cross in front of a worshiper who is praying behind a
Sūtrah then the worshipper should stop him by force. This should be done by
stretching one’s hand out to block his passage. See no. 700.

699. Abū ‘Ubaid, the guard of
Sulaimān, said: “I saw ‘Aṭā’ bin
Yazīd Al-Laithī standing in prayer.
I tried to cross in front of him, but
he pushed me away, then said
(after the prayer): ‘Abū Sa‘eed Al-Khudrī narrated to me that the Messenger of Allāh ﷺ said: “Whoever among you can prevent anything from coming between him and his Qiblah, then let him do so.” (Hāṣan)

700. It was narrated from Humaid, meaning Ibn Hilāl who said: “Abū Šāliḥ said: ‘Shall I narrate to you something that I saw and heard from Abū Sa‘eed? — He visited Marwān and said: ‘I heard the Messenger of Allāh ﷺ say: “When one of you prays towards something (a Sutrah) that blocks him from the people, and someone tries to cross in front of him, then let him push him in his chest, and if he refuses, then fight him, for he is a Shaitān.” (Ṣahīh)

Abū Dawūd said: Sufyān Ath-Thawrī said: “A person arrogantly walks in front of me while I am praying, so I stop him, and a weak person passes, so I don’t stop him.”

Comments:

One stops the person from passing in front of them while they are performing Šalāt, actual fighting will dictate that they are no longer performing Šalāt, and therefore defeats the purpose of stopping them. Al-Khaṭṭābī said: "In this is evidence that few actions do not sever the Šalāt, provided it is not lengthy." Meaning, provided he does not become engaged in a matter aside from Šalāt. So the meaning is to stop him, then grab him if necessary, and then to push him back forcefully, if necessary, etc.
Chapter 108. The Prohibition Of Passing In Front Of One Who Is Praying

701. It was reported from Busr bin Sa‘eed that Zaid bin Khalid Al-Juhni sent him to Abü Juhaim to ask him what he heard from the Messenger of Allah (ﷺ) about passing in front of the one who is praying. So Abü Juhaim said: "The Messenger of Allah (ﷺ) said: 'If the one who crosses in front of someone who is praying only knew what (sin) would be upon him, then were he to wait forty, it would be better for him than to pass in front of him." Abü An-Nadr (one of the narrators) said: "I do not know whether he said forty days, or months, or years." (Sahih)

CHAPTERS RELATED TO WHAT BREAKS THE PRAYER AND WHAT DOES NOT

Chapter 109. What Breaks the Prayer

702. It was reported (with three chains) from Sulaimán bin Al-Mughiráh, who informed them from Humaid bin Hilãl, from ‘Abdullãh bin Aş-Sāmit, from Abü...
Dharr. Hafs (one of the narrators) said: “He said: ‘The Messenger of Allah said’” — The other two reported it that Sulaiman said: “Abu Dharr said: ‘A person’s prayer is broken when he does not have (a Sutrah) the size of the rear of a saddle, and a donkey, or a black dog, or a woman (passes in front of him).’”

I said: “What is the difference between a black (dog), from a red, or yellow, or white one?” He (Abu Dharr) replied: “O nephew, I asked the Messenger of Allah the same question that you asked me, and he said: ‘The black dog is a Shaitan.’” (Saheh)

703. It was reported from Shu’bah, that Qatadah narrated that he heard Jabir bin Zaid narrating from Ibn ‘Abbâs — and Shu’bah narrated it in Ṭabî‘ form[1] — “The prayer is broken by a woman who (has reached the age of) menstruation, and a dog.” (Saheh)

Abu Dawud said: Sa’eed, Hisham, and Hammam, reported it from Qatadah, from Jabir bin Zaid, as a statement of Ibn ‘Abbâs.

Comments:

Some of the scholars of Hadith state that "Prayer is broken..." means the concentration and humility of the prayer is disrupted and the blessings of the

[1] Meaning it was attributed to the Prophet ﷺ.
prayer goes away, others state that the prayer is invalidated and it has to be repeated.

704. Muḥammad bin Ismā‘īl Al-Baṣrī narrated to us (he said): "Mu‘ādh narrated to us (he said): 'Hishām narrated to us from Yahyā, from ‘Ikrimah, from Ibn ‘Abbās’ — I think he said: 'From the Messenger of Allāh ﷺ, he said: "When one of you prays without having a Sutrah, then the prayer is broken by a dog, a pig, a Jew, a Magian, and a woman. And it is sufficient for him if they pass in front of him the distance of a stone’s throw." (Da‘īf)

Abū Dāwūd said: I have doubts about this Hadith. I discussed it with Ibrāhīm, and others as well, and I did not find anyone who had [narrated] it from Hishām, nor did they know about it. And I do not know anyone who narrated it from Hishām. I think the mistake in this Hadith is from Ibn Abī Samīnāh.[1]

What is Munkar in it is the mention of the Magian, and the stone’s throw, and the pig. And there is some strangeness in it.

Abū Dāwūd said: I did not hear this Hadith except from Muhammad bin Ismā‘īl, and I think that he made a mistake in it, since he used to narrate from his memory.

705. It was reported from Wāki’, from Sa‘eed bin ‘Abdul-‘Azīz, from...
a freed slave of Yazid bin Nimrãn, from Yazid bin Nimrãn who said: "I saw a man in Tabûk who could not walk. He said: 'I passed in front of the Prophet while I was on a donkey, and he was praying, so he said: 'O Allâh, prevent him from walking.' So I was not able to walk on them (my feet) afterwards.'" (Da'if)

706. (There is another chain) from Abû Haiwah, from Sa'eed with his chain and its meaning (similar to no. 705). And he added to it, saying: "He has broken our prayer, may Allâh break his walking." (Da'if)

Abû Dâwud said: Abû Mus-hir reported it from Sa'eed, and he said in it: "He has broken our prayer..."

707. Sa'eed bin Ghazwãn narrated from his father that he went to Tabûk on his way to Hajj, and met a man who could not walk, so he asked him about it. The man said: "I will narrate to you a Hadîth, but do not narrate it as long as you hear that I am alive. The Messenger of Allâh once visited Tabûk, and (stood) in front of a palm tree. He said: 'This (direction) is our Qiblah,' and he prayed towards it. I was a young lad, and walked towards it, until I passed between him and it. He
said: ‘He has broken our prayer, may Allah break his walking.’ So I have not been able to stand on them (the feet) until this day.” (Da‘if)

Chapter 110. The Sutrah Of The Imam Acts As A Sutrah For Those Behind Him

708. 'Amr bin Shu‘aib narrated from his father, from his grandfather, that he said: “We camped once with the Messenger of Allah at Thaniyah Adhâkhir, and the time for prayer came. So he prayed towards a wall and took it as his Qiblah, while we were behind him. Then a goat tried to pass in front of him, but he continued to divert it, until (when it did not desist) he pressed his stomach to the wall, and it passed behind him.” (Hasan)

709. Ibn 'Abbâs narrated that the Prophet was once praying when a baby goat tried to pass in front of him. So he prevented it (from doing so). (Hasan)

[1] Using it as a Sutrah.
Chapter 111. Whoever Said That The Woman Does Not Nullify The Prayer

710. It was reported from Shu’bah, from Sa’d bin Ibrãhim, from ‘Urwh, from ‘Aishah, who said: “I was (once) between the Prophet ﷺ and the Qiblah.” Shu’bah said: “I think she said: ‘...while I was menstruating.’” (Sahih)

Abû Dãwud said: Az-Zuhri, ‘Atã’, Abû Bakr bin Ḥafs, Hîshâm bin ‘Urwh, ‘Irãk bin Mâlik, Abû Al-Aswad, Tamîm bin Salamah — all reported it from ‘Urwh from ‘Aishah; and (it was also reported by) Ibrâhim from Al-Aswad from ‘Aishah; and (also) Abû Ad-Duḥã from Masruq, from ‘Aishah; and (also) Al-Qâsim bin Muhammad and Abû Salamah from ‘Aishah, and they did not mention: “I was menstruating.”

711. It was reported from Hîshâm bin ‘Urwh, from ‘Urwh, from ‘Aishah: “The Messenger of Allâh ﷺ would pray his prayer at night while she (i.e., ‘Aishah) would be lying in front of him. She would be between him and his Qiblah, lying on the bed that he would sleep on. When he wanted to pray the Witr, he would wake her up, and she would pray the Witr as well.” (Sahih)


تخريج: أخرج البخاري، الصلاة، باب الصلاة خلف النائم، ح: 512 ومسلم، الصلاة، باب الاعتراف بين يدي المصلين، ح: 510 من حديث هشام بن عروة عليه، باختلاف يسير.
712. It was reported from Al-Qasim, who narrated from 'Aishah, that she said: "How evil it is that you have equated us to donkeys and dogs! I saw the Messenger of Allah ﷺ pray while I was lying in front of him; when he wanted to prostrate, he would poke my feet, so I would pull them up to me and he would prostrate." (Sahih)

713. It was reported from Abu An-Nadr, from Abu Salamah bin Abdur-Rahman, from 'Aishah, that she said: "I used to be asleep while my legs would be in front of the Messenger of Allah ﷺ while he was praying during the night. When he wanted to prostrate, he would prod my feet, so I would pull them up, and he would prostrate." (Sahih)
Chapter 112. Whoever Said That A Donkey Does Not Nullify The Prayer

It was reported from Ibn 'Abbãs, who said: “I came riding on a female donkey while the Messenger of Allâh ﷺ was leading the prayer at Minã, and I was at that time a (lad) who had come close to puberty. I crossed in front of some rows, and then dismounted (from the donkey). I let the donkey go as it wished, and entered (in prayer) in the row, and no one objected to that.” (Sahih)

Abû Dâwud said: This is the wording of Al-Qa'nabi, and it is more complete.[1] Mâlik said: “I don’t see a problem with this, once the prayer has started.”

Comments:

Those who say that the donkey does not sever the prayer argue that the donkey crossed a part of the row, and there was no Sutrah in front of them, and no one objected to that. But the Sutrah of Imãm is sufficient for the entire congregation, therefore, if anyone crosses in front of the row but behind the Imãm there is no harm.

[1] Meaning, than the version narrated to him by 'Uthmân bin Abi Shaibah, since he narrated this from those two, and Al-Qa'n'abi narrated it from Mâlik.
716. Abū Aṣ-Ṣahbā’ said: “Once we mentioned the factors that nullify the prayer in front of Ibn ‘Abbās, so he said: ‘I came to the Messenger of Allāh while he was praying, and I was with a young lad from the tribe of Banū ‘Abdul-Muṭṭalib, (both of us were) on a donkey. We both dismounted, and left the donkey in front of the row, and they did not mind that. And two young girls from the tribe of Banū ‘Abdul-Muṭṭalib came and entered between the rows, and they did not mind that.” (Hasan)

717. In another version of this (no. 716) Hadīth, he said: “Two young girls from the tribe of Banū ‘Abdul-Muṭṭalib were fighting with each other, so he took them and separated them apart — ‘Uthmān (one of the narrators) said: “he pulled one of them away from the other,” — “and they (the people who were praying) did not mind that.” (Hasan)

Chapter 113. Whoever Said That A Dog Does Not Nullify the Prayer

718. Al-Fadl bin ‘Abbās said: “Once the Messenger of Allāh came to us while we were in an open plain belonging to us. ‘Abbās was with him. He prayed in the open, without any Sutrah in front of him, and there was a donkey of
ours, and a dog, playing in front of him, and he did not mind that.”
(Da’if)

Chapter 114. Whoever Said That Nothing Nullifies The Prayer

719. Abū Sa‘eed reported that the Messenger of Allāh ﷺ said: “Nothing nullifies the prayer, but prevent (others from crossing in front of you) as much as you can, for he is a Shaitān.” (Hasan)

720. Abū Al-Waddāk said: “A youth from the Quraish passed in front of Abū Sa‘eed Al-Khudrī while he was praying, so he pushed him away. The youth came back, but he pushed him again — three times. When he finished (the prayer), he said: ‘Nothing nullifies the prayer, but the Messenger of Allāh ﷺ said: ‘Prevent (people from crossing) as much as you can, for he is a Shaitān.’” (Hasan)

Abū Dāwūd said: If two narrations from the Prophet ﷺ differ with each other, then the actions of the Companions [may Allāh be pleased with him] after him are considered.
These narrations prove that lying and sleeping in front of a praying person, and crossing in front of him are two different things.

**THE CHAPTERS RELATED TO THE BEGINNING OF THE PRAYER**

Chapter 114, 115. Raising The Hands In The Prayer

721. Sālim reported from his father (Ibn ‘Umar) that he said: “I saw the Messenger of Allah raise his hands to the level of his shoulders when he began the prayer. And he would also do so when he intended to go into Rukū’, and after he would raise himself up from Rukū’. ” — Sufyān (one of the narrators) said one time: “when he would raise his head up” — and most of the time he said: “and after he would raise himself up from Rukū’”[1] — “and he would not raise his hands between the two prostrations.” (Ṣaḥīḥ)

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[1] The speaker, reporting the different wording of Sufyān is Ahmad bin Ḥanbal, the Shaikh of Abū Dawūd in this narration.
would raise his hands until they would be at the level of his shoulders, then he would say the Takbir and his hands would be like that. Then he would go into Rukū.

Then, when he wanted to raise his back, he would raise them (his hands) until they would be at the level of his shoulders, and he would then say: 'Sami'Allahu liman hamidah (Allah has heard the one who praises Him).’ And he would not raise his hands for the prostration, but he would raise them for every Takbir that he would say before going into Rukū, until the prayer finished.” (Sahih)
stand up from the Rukū', he would raise his hands. Then he would prostrate and place his face between his palms (on the ground), and when he would raise his head from the prostration, he would also raise his hands. (He would do this) until he finished the prayer.”

(Shadh)

Muḥammad said: “So I mentioned that to Al-Ḥasan bin Abī Al-Ḥasan[1] and he said: ‘This is the prayer of the Messenger of Allāh, whoever does it, does it (the Sunnah), and whoever leaves it, leaves it (the Sunnah).’

Abū Dāwūd said: This Ḥadīth was reported by Hammām from Ibn Juhādah, and he did not mention raising (the hands) in the case of raising up from the prostration.

تخريج: [شاSha] أخرج أبنا حزيم في المجلى: 41/91، 92 من حديث أبي داود به وصحب
ابن خزيمة، ح: 905 وابن حبان، ح: 489 وقال: "إذا رفع رأسه من السجود أيضًا رفع يديه.
شاذ ومعاه إن صح: إذا رفع رأسه من سجود الركعتين الثانية وأراد أن يقوم من التشديد، رفع يديه،
حدث همام: وأخرجه مسلم، ح: 725 وهو حديث صحيح.

725.[2] It was reported from Al-Mas'ūdī (who said): “ʻAbdul-Jabbār bin Wā'il narrated to us (saw...): 'Some people from my family narrated to me from my father, that he narrated to them, that, he saw the Messenger of Allāh raise his hands with the Ṭabīr.” (Da'iJ)

تخريج: [سناء ضعيف] أخرجه أحمد: 4/316 من حديث المستعدي به * أهل بيت
الجبار: لم أعرفهم وقال المندري: "مجهولون".


Some of the manuscripts have a difference in the sequence of the narrations here.
724. It was reported from Al-Hasan bin ‘Ubaidullah An-Nakha‘î, from ‘Abdul-Jabbâr bin Wâ‘îl, from his father that he saw the Prophet ﷺ, when he stood up to pray, raise both his hands until they were to the level of his shoulders, and his thumbs were close to his ears. Then he said the Takbir. (Da‘if)

726. It was reported from Bishr bin Al-Mufaḍdal, from ‘Āşim bin Kulaib, from his father, from Wâ‘îl bin Hujr. who said: “I said to myself: ‘I will see how the Messenger of Allâh ﷺ prays.’ So the Messenger of Allâh ﷺ stood up, faced the Qiblah, and said the Takbir, raising both his hands until they were to the level of his ears. Then he grasped his left (hand) with his right (hand). When he wanted to go into Ruku’, he raised both of them in a similar manner, then he placed both his hands on his two knees. When he raised his head from the Ruku’, he raised them in a similar manner. When he prostrated, he placed his head at the same level in between his hands. Then he sat, straightening his left foot (and sitting on it). He placed his left hand on his left thigh, keeping his right elbow at a distance from his right thigh. He clasped two fingers,\(^1\) and formed a circle,\(^2\) and I saw him do like

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\(^1\) Meaning the smallest finger and the one next to it.

\(^2\) With his thumb and middle finger.
this,” then Bishr formed a circle with his thumb and middle finger, and pointed with his forefinger. (Sahih)

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this," then Bishr formed a circle with his thumb and middle finger, and pointed with his forefinger. (Sahih)

727. (There is another chain) from Zaidah, from ‘Asim bin Kulaib with his chain, and its meaning, but he said in it: “Then he (ﷺ) placed his right (hand) on the back-side of his left palm, wrist-bone and forearm.” This version also adds: “I returned at a later time, when it was extremely cold, so I saw that the people were wearing heavy garments - their hands (could be seen) moving beneath the clothes.” (Sahih)

Comments:
1. Wa’il bin Hujr embraced Islam in 9th year after Hijrah. The next year, during the winter, he again returned to Al-Madinah. This was the last winter during the life of the Prophet ﷺ. Wa’il saw the Prophet ﷺ and his Companions raising their hands during the prayer. This narration specifies the final actions of the Prophet ﷺ.

2. While standing in the prayer, placing the right palm such that it overlaps the left hand, or grasping the left hand with right hand, are both permissible.

728. It was reported from Sharik, from ‘Asim bin Kulaib, from his father, from Wa’il bin Hujr, who said: “I saw the Prophet ﷺ raise his hands to the level of his ears when he started the prayer. Then I came to them (at a later time), and saw that they were raising their hands to their chests at the beginning of the prayer while they were wearing cloaks and shawls.” (Da’if)
Chapter 115, 116. The Beginning Of The Prayer

729. It was reported from Wākī', from Ṣharīk, from 'Āṣim bin Kulaib, from 'Alqamah bin Wā'il, from Wā'il bin Ḥuṣr, who said: "I went to the Prophet during the winter (season), and I saw his Companions raising their hands from under their clothes during the prayer." (Sahih)

730. It was reported from 'Abdul-Ḥamīd — meaning Ibn Ja'far, that he was informed by Muḥammad bin 'Amr bin 'Āṭā who said: "I hear Abū Humaid As-Sa'īdī while he was amidst a group of ten Companions of the Messenger of Allāh — among them Abū Qatadah — saying: 'I am the most knowledgeable among you regarding the prayer of the Messenger of Allāh.' They said: 'And why is that? For, by Allāh, you did not follow him any more than we did, nor did you accompany him for a period longer than us.' He said: 'Yes!' They said, 'So bring forth (what you know).' He said: 'When the Messenger of Allāh stood up to pray, he would raise his hands until they would reach the level of his shoulders, then he would say the
Takbir, until every bone would be resting in its proper place. He would then recite (from the Qur’an), then say the Takbir raising his hands until they reached the level of his shoulders. He would then go into Rukū’, placing his palms on his knees. Then he would straighten (his back) — neither would he lower his head down, nor would he raise it up. He would then raise his head, saying: ‘Sami’ Allahu liman hamidah (Allah hears the one who praises Him).’ Then he would raise his hands until they reached the level of his shoulders, straightening (his back), and then he would say: “Allāhu Akbar.” He would then go down on the ground, and would keep his two hands (arms) away from his side. Then he would raise his head. He would bend the toes of his feet when he prostrated.[1] Then he would prostrate (again), and say “Allāhu Akbar,” and then raise his head (to sit up). He would place his left foot horizontally (on the ground), sitting on it, allowing every bone to return to its normal position. Then he would perform the second (Rak‘ah) in a similar fashion. When he stood up after two Rak‘ahs, he would say the Takbir and raise his hands to the level of his shoulders, just as he had done at the beginning of the prayer. He would continue in this fashion for the remainder of the prayer, until, when he performed the prostration that is before the

[1] Such that they would be pointing towards the Qiblah.
Taslim, he would move his left leg further, and sit on his buttocks — on his left side.’ They (the other Companions) said: ‘You have told the truth. This is how he used to pray.’” (Sahih)

731. (There is another chain) from Ibn Lahi‘ah, from Yazid, meaning Ibn Abi Habib, from Muhammad bin ‘Amr bin Ḥalḥalah, from Muhammad bin Al-‘Amiri, and he said (in it): “I was at a gathering of the Companions of the Messenger of Allah, and they discussed his prayer. Abu Humaid said…” and he mentioned part of the above narration (no. 730), but added: “…So when he went into Rukū’, he grasped his knees with his hands, and spaced out his fingers (over the knee). Then he lowered his back, without lowering his head, or displaying his cheeks (by raising his head high).” And he (also) said (in this version): “When he sat down after two Rak‘ahs, he sat on the inner side of his left foot, planting the right foot vertically (on the ground). And if it were the fourth (Rak‘ah), he allowed his left buttock to touch the ground, and stuck both his legs out of one side (the right side).” (Sahih)
732. (There is another chain) from Laith bin Sa'd, from Yazid bin Muhammad Al-Qurashi and Yazid bin Abi Habib, from Muhammad bin 'Amr bin Halhalah, from Muhammad bin 'Amr bin 'Ata' with similarity to the previous narration (no. 731). But he said: "When he (ﷺ) prostrated, he placed both his hands (on the ground), without sticking them out, nor tucking them close (to himself). And he made his fingers point towards the Qiblah." (Sahih)

Comments:
See number 964 where this narration is repeated with some variation.

733. (There is another chain) reported from Al-Hasan bin Al-Hurr, who heard it narrated from 'Eisa bin 'Abdullâh bin Mâlik, from Muhammad bin 'Amr bin 'Ata', one of Banû Mâlik, from 'Abbas or Ayyâsh - bin Sahl As-Sâ'îdî that he was in a gathering with his father, who was one of the Companions, and Abû Hurairah, Abû Humaid As-Sâ'îdî, and Abû Usaid were all present as well. And he narrated a similar narration to the one above, with some changes, and he also said: "Then he raised his head" — meaning from the Rukû — and said: 'Sami' Allâhu liman hamidah, Allâhuhamma Rabbanâ lakal hamd (Allâh hears the one who praises Him, O Allâh, our Lord, to You belongs all praise.)' And he raised his hands, then he said: 'Allâhu
Akbar, and prostrated. He positioned himself on his palms, knees, and the toes of his feet while he was prostrating. Then he said the Takbir and (rose up) to sit, sitting on his buttocks (At-Tawarruk), planting the other foot (the right foot) straight. Then he said the Takbir and prostrated, then he said the Takbir and stood up, without sitting on his buttocks...” and he continued with the rest of the Hadith (as no. 732).

He also said: “He sat down after two Rak’ah, until, when he wanted to get up to stand, he stood up with the Takbir, then he prayed the last two Rak’ahs.” And in this narration he did not mention sitting on the buttocks (At-Tawarruk) in the final Tashah-hud.

(Da’if)

Comments:

See number 966.

734. (There is another chain) from Fulaïh, who narrated from ‘Abbâs bin Sahl who said: “Abû Humaid, Abû Usaid, Sahl bin Sa’d, and Muḥammad bin Maslamah all were together (at a gathering), and they mentioned the prayer of the Messenger of Allâh ﷺ. Abû Humaid said: ‘I am the most knowledgeable of you regarding the prayer of the Messenger of Allâh ﷺ...’” and he mentioned...
part of the above narration (no. 733).

He also said: "Then he (ﷺ) went into Rukū', and placed his hands on his knees, as if he were grabbing them. And he bent his hands (arms) such that they were away from his sides. Then he prostrated, and placed his nose and forehead (on the ground), and kept his hands (arms) at a distance from his sides. He placed his hands to the level of his shoulders, then raised his head, until every joint returned to its place. (He did this) until he finished (the prayer), then he sat, placing the left foot on the ground, and making the toes of the right foot face the Qiblah. He put his right palm on his right thigh, and his left palm on his left thigh, and pointed with his finger.” (Saḥīḥ)

Abū Dāwūd said: ‘Utbah bin Abī Ḥakīm reported this Ḥadīth from ‘Abdullāh bin ‘Eisā, from Al-‘Abbās bin Sahl, and he did not mention the sitting on the buttocks (At-Tawarruk). And Al-Ḥasan bin Al-Ḥurr mentioned the sitting similar to the Ḥadīth of Fulaiḥ and ‘Utbah.
Abū Ḥumaid — with this Hadīth, he said: “And when he (ﷺ) prostrated, he made a gap between his two thighs, without allowing his stomach to touch the thighs.” (Sahīh)

Abū Dāwūd said: Ibn Al-Mubārak reported it (he said): “Fulaiḥ informed us: ‘I heard Abbās bin Sahl narrating, but I did not remember it, so he narrated it to me.’ — And I think[1] he mentioned ‘Eisā bin ‘Abdullāh — ‘and that he heard it from Abbās bin Sahl; he said: “I was present with Abū Ḥumaid As-SĀ‘īdī” — narrating this Hadīth.

736. (There is another chain) Hajjāj bin Minhāl narrated: “Hammām narrated to us (saying): ‘Muhammad bin Juhādhah narrated to us from ‘Abdul-Jabbār bin Wā’il from his father, from the Prophet ﷺ; in this Hadīth he said: “When he (ﷺ) prostrated, his knees touched the ground before his palms. And when he prostrated, he placed his forehead between his palms, and spread out (his arms) from the armpits.” (Da‘īf)

Hajjāj said: “Hammām said: ‘And Shaquq narrated to us: ‘Āṣim bin Kulaib narrated to me from his father, from the Prophet ﷺ similar to this.’”

In the narration of one of them —

and I am almost sure[1] it was Muḥammad bin Juḥādah — "And when he got up, he stood up on his knees, and took support from his thighs."

Comments:
See also numbers 838-844.

737. (There is another chain) from Fitr, from 'Abdul-Jabbār bin Wā'il, from his father who said: "I saw the Messenger of Allāh ṣṣ raise his thumbs in the prayer to the his earlobes." (Da'īf)

738. Abū Hurairah reported:
"When the Messenger of Allāh ṣṣ said the Takbīr for the prayer, he would raise his hands to shoulder-level, and when he went into Rukū', he would do the same, and when he raised himself (after Rukū') to go into prostration, he would do the same, and when he raised himself after two Rak'āhs, he would to the same." (Sahih)

739. Maimūn Al-Makki said that he saw 'Abdullāh bin Az-Zubair

[1] He said: "the greater of my knowledge is that". And he says this again related to this particular topic after number 839.
lead them in prayer. He would motion with his hands when he stood up,[1] and when he went into Ruku', and when he went into prostration, and when he stood up (from the prostration) — he would motion with his hands (at all of these places). Maimûn said: "So I went to Ibn 'Abbâs, and said: 'I saw Ibn Az-Zubair pray a prayer like no one else I have seen,' and I described for him these motions. He replied: 'If you wish to see the prayer of the Messenger of Allah ﷺ, then follow the prayer of 'Abdullâh bin Az-Zubair.'" (Da'if)

740. An-Nadr bin Kathîr said: "'Abdullâh bin Tâwûs prayed next to me at Masjid Al-Khaif (in Minâ). When he would perform the first prostration and raise his head from it, he would raise his hands towards his face. So I considered this to be incorrect. I told this to Wuhaib bin Khâlid, so he asked him: 'I have seen you do something that I have seen no one else do.' He replied: 'I saw my father do it, and my father said that Ibn 'Abbas did it, and I am sure that he (Ibn 'Abbâs) also said that the Prophet ﷺ used to do it.'" (Da'if)

تخريج: [إسماه ضعيف] أخرجه أحمد: 205/1 عن قتيبة بن مسعود وعثمان وميمنون المكي مجهول (تقريب) وحديث البهي: 273/2 يخالفه.

٦/٤٠ - حَدَّثَنَا قَتِبَةَ بْنُ مَسْعُودَ وَحَمَّادُ بْنُ أَبِيَكَ الْمُعْتَمِّ قَالَ: حَدَّثَنَا النَّصْرُ بْنُ كَبِيرٍ بْنُ غَفَّيْيِ السُّحْدِي، قَالَ: صَلَّى عَلَيْهِ ﷺ بِنُ طَوْسِ فِي مَشْجَدِ الْخِيْفِ، فَكَانَ إِذَا سَجَدَ الْجَهْدَةُ الْأَوَّلَ فَرَّقَ رَأْسَهُ بِنَحْوٍ يَبْذِيُّ بَلْقَاءَ وَجَهَّهُ، فَأَكَلَّتْ ذَلِكَ، فَقَلَّتْ لُؤْهِبِ بْنَ خَالِدٍ: فَقَالَ لَهُ وَهُبَّ بْنُ خَالِدٍ يُصْنِعُ شَيْئًا ﷺ أَرَ أَخَذًا ﻣَسْطُورًا؟ فَقَالَ بْنُ طَوْسِ: رَايَتُ أَبِي يُصْنِعُهُ، وَقَالَ أَبِي: رَايَتُ أَبِي عَبْدُ ﷺ يُصْنِعُهُ، وَلَا أَعْلَمُ إِلَّا أَنَّهُ ﷺ قَالَ: كَانَ الْبُجُروْبُ ﷺ يُصْنِعُهُ. "

[1] When he started the prayer.
It was reported from ‘Abdul-A’la that ‘Ubaidullāh narrated from Nāfi’, from Ibn ‘Umar, that when he would stand for prayer, he would say the Takbir and raise his hands. And when he went into Rukū’, and when he said: ‘Sāmi’ Allāhu liman hamidah (Allāh hears the one who praises Him),’ and when he stood up after two Rak’ahs, he would also raise his hands (for all of these acts). And he would claim that this was done by the Messenger of Allāh (Sahih).

Abū Dāwūd said: What is correct is that it is a saying of Ibn ‘Umar, it is not Marfu’ (from the Prophet). Abū Dāwūd said: Baqī’ī reported the beginning of it from ‘Ubaidullāh and he reported it with his (complete) chain.[1] And Ath-Thaqafī reported it from ‘Ubaidullāh as a Mawqūf narration of Ibn ‘Umar, and he said in it: “And when he stood up after two Rak’ahs, he would raise them (i.e., his hands) to his chest.” And this is what is correct.

Abū Dāwūd said: Al-Laith bin Sa‘d, Mālik, Ayyūb, and Ibn Juraij narrated it in Mawqūf form. Only Ḥammād bin Salamah narrated it with a (Marfu’) chain from Ayyūb, and neither Ayyūb nor Mālik mentioned raising (the hands) when standing up from the the two prostrations,[2] while Al-Laith

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[1] He means here that it was Marfu’ in that version.

[2] Meaning, after two Rak’ahs as mentioned in the previous narration, which is the topic of his discussion here, and the narration of Ḥammād from Ayyūb is recorded by Ahmad (2:100) and others.
mentioned it in his narration. Ibn Juraij said in it: “I said to Nafi’: ‘Did Ibn ‘Umar used to make the first one (i.e., the raising of hands) the highest?’ He said: ‘No, they were all (at) the same (level).’” So he said: “Show me.” So he showed him to the (level of) the chest, or lower than it.

742. It was reported from Malik, from Nafi’, that ‘Abdullâh bin ‘Umar would raise his hands to the level of his shoulders when he began the prayer. And when he raised his head up after the Rukû’, he would raise them (to a level) lower than that. (Sahih)

Abû Dâwud said: As far as I know, no one mentioned that he would raise them to a lower level except Mâlik.

Chapter (...) Those Who Mentioned That He Should Raise His Hands After Standing Up After Two Rak’ah

743. It was reported from ‘Ásim bin Kulâib, from Muhärib bin Dithâr, from Ibn ‘Umar, who said: “The Messenger of Allah would, when standing up after two Rak’ahs, say the Takbîr and raise his hands.” (Sahih)
744. It was reported from ‘Ali bin Abī Talib that when the Messenger of Allāh ﷺ stood up to pray the obligatory prayers, he would say the Takbir and raise his hands to the level of his shoulders. And he would do the same when he finished the recitation and intended to go into Rukū’. And he would do the same when he raised himself up from Rukū’. And he would not raise his hands in any of his prayer while he was sitting. And when he stood up after the two prostrations (after the second Rak‘ah), he would also raise his hands and say the Takbir. (Hasan) Abū Dāwud said: And it is also reported in the Hadith of Abū Humair As-Sā‘īdī, when he described the prayer of the Prophet ﷺ that when he (ﷺ) stood up after two Rak‘ahs, he would say the Takbir, and raise his hands until they reached the level of his shoulders — just as he had done at the Takbir at the beginning of the prayer.

745. Mālik bin Huwairith said: “I saw the Prophet ﷺ raise his hands when he said the Takbir, and when he went into Rukū’, and when he rose up from the Rukū’, until (his hands) reached the upper part of his ears.” (Sahih)
746. Abū Hurairah said: “If I were in front of the Prophet ﷺ, I would have seen his armpits.” (Hasan)

Ibn Mu‘ādh[1] said: “He said: ‘Labīq would say: ‘Meaning that, in the prayer, he cannot be in front of the Prophet ﷺ.’” Mūsā (one of the narrators) added: “Meaning that when he said the Takbīr and raised his hands.”

Comments:
The order of clasping of both hands together between the knees was

747. It was reported from 'Alqamah, who said: “‘Abdullāh (bin Mas‘ūd) said: ‘The Messenger of Allāh ﷺ taught us the prayer. So he would say the Takbīr and raise his hands. And when he went into Rukū‘, he would clasp his hands between his knees.’ This reached Sa‘d[2] so he said: ‘My brother has spoken the truth; we used to do this (in the past), then we were commanded to do this’—meaning holding on to the knees.” (Ṣahīḥ)

Comments:
The order of clasping of both hands together between the knees was...
abrogated, and this is agreed upon by the scholars after Ibn Mas‘ūd, and in accordance with what is reported from the remainder of the Companions.

Chapter 116, 117. Those Who Did Not Mention Raising The Hands After Rukū’

748. It was reported from Sufyān from ‘Āṣim — meaning Ibn Kulaib — from ‘Abdur-Rahmān bin Al-Aswad, from ‘Alqamah who said: “‘Abdullāh bin Mas‘ūd said: ‘Should I not pray for you the prayer of the Messenger of Allāh ﷺ?’ So he prayed, and he did not raise his hands except one time. (Da‘if)

Abū Dāwūd said: This is a summarized version of a longer narration, and it is not authentic with this wording.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء أن النبي ﷺ لم يرفع إلا في أول مرة: ٢٥٤ والنسائي، ح: ٢٧٩ من حديث سفيان الثوري به وهو مدلس، رماع بالتدليس يحيى بن سعيد القطان وابن المبارك وأبو عاصم التليل وغيرهم ولم أحتج تصريح سمعاه وهذه العلة الفادحة وحدها كافية في تضعيف السند ومع ذلك قد ضعفه الشافعي وأحمد والبخاري وابن المبارك والجمهور ولم يصب من صححه.

751. [1] (There is another chain) that Sufyān narrated this with his chain, he said: “So he raised his hands for the first time (only),” and some narrators said: “One time (only).” (Da‘if)

749. It was reported from Sharīk, from Yazid bin Abī Ziyād, from ‘Abdur-Rahmān bin Abī Lailā, from Al-Barāʾ bin ‘Āṣib that the

[1] The sequence of the numbers differs here according to the different manuscripts.
Messenger of Allâh ﷺ, when he used to start the prayer, would raise his hands close to the level of his ears, then he would not repeat (that). (Da‘îf)

نَحْرُوتُهُ عَلَيْهِ يَقُولُ لَكُمْ إِذَا آتَيْتُ الْصَّلَاةَ رَفِعَ يَدَّهُ إِلَى قُرْبَيْنِ مِنْ أَذَنَّهُ ثُمَّ لَا يَعْوُدُ.

تَخْرِيجٌ: [إِسْنَادُ ضِمْعِيفٍ] أَخْرِجَهُ ابن حيَانَ فِي المَجُروِحَيْنِ: 3/100 (وَالْحَمِيمِيِّ) (بَتَحْقِيقِ حَيْبِ الرَّضِيعُ أَعْمَلِيِّ حَـٰٰجَ: 244) مِنْ حَدِيثٍ يِرِيدَ بِنْ أَبِي زَيْدِهِ وَهُوَ ضِمْعِيفٌ مَّدْسُوسٌ وَلَمْ يَصْرِحْ بِالسَّمَاعِ فِي هَذَا الْمَتنِ وَوَقَدْ اخْتَلَفَهَا وَاتْفَقَ الْحَفَّاَزُ عَلَى أَنْ قَوْلُهُ ثُمَّ لَا يَعْوُدُ، مَّدْرِجٌ (الْتَلْخِيصُ الحَبيْرِيِّ) 1/221 وَالْمَدْرِجُ إِلَى الْمَدْرِجِ الْكُلِّيِّيِّ صَ: 19).

750. (T*here is another chain) that Sufyân narrated from Yazîd similar to the narration of Sharîk (n. 749), but he did not say: "...then he would not repeat (that)." (Da‘îf)

سُفْيَانُ قَالَ: "أَخْرَجَهُ الْحَمِيدِيُّ عَنْ يَزِيدٍ مِّنْ أَرْبَعَةِ حَدِيثِهِمْ مِّنْيَنَاءَ وَرَكِيبَ، ثُمَّ لَا يَعْوُدُ.

كَالْ سُفْيَانَ: قَالَ لَنَا بَالْكُوْفَةِ ثُمَّ لَا يَعْوُدُ.

قَالَ أَبُو ذَرُّ: رَأَى هَذَا الْحَدِيثُ تَمَّمَّهُ وَخَالِدُ وَابْنِ إِدْرِيسٍ عَنْ يَزِيدٍ ثُمَّ لَا يَعْوُدُ، ثُمَّ لَا يَعْوُدُ.

تَخْرِيجٌ: [ضِمْعِيفٍ] أَخْرِجَهُ الْحَمِيدِيُّ عَنْ سُفْيَانِ بْنِ عَيْينَةِ بِهِ، اِنْتُظَرُّ الْحَدِيثِ الْشَّابِقِ.

Comments:

Al-Hâfîz Ibn Hâjâr writes that the scholars and Hûfûz agree that the words "then he would not repeat that" are not correct in this narration.

752. (T*here is another chain) that Wâki‘ narrated from Ibn Abî Lailâ, from his brother ‘Eisâ, from Al-Hâkâm, from Abdur-Rahmân bîn Abî Lailâ, from Al-Barâ‘ bin ‘Azîb, that he said: "I saw the Messenger of Allâh ﷺ raise his hands when he started the prayer, then he would not raise them until he finished." (Da‘îf)

عَبْدِ الرَّحْمَنِ بْنِ عَبْدُ الرَّحْمَنِ: أَخْبَرَنَا رَكِيبٌ عَنْ أَبِي بَنْتِكُ، عَنْ أَبِي عُبَيْدَة، عَنْ الْحَكِيمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَةٍ، عَنْ الْبَرَاءِّ بْنِ عَاذِبِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﻷَفْعَلْ يَدَّهُ إِذَا آتَيْتُ الْصَّلَاةَ ثُمَّ لَا يَعْوُدُ، لَا يَعْوُدُ.

جَعَلَ أَبُو ذَرُّ هَذَا الْحَدِيثَ لَسْنَ يَنْصِحِهِ.

تَخْرِيجٌ: [إِسْنَادُ ضِمْعِيفٍ] أَخْرِجَهُ أَبُو يَعْلَى فِي مَسْنُودِهِ حَ: 1/1689 وَالطَّحاوِيِّ: 1/224 مِّنْ حَدِيثٍ، وَكَيْبٍ بِهِ مُّحَمَّدٌ بْنُ عَبْدَ الرَّحْمَنِ بْنِ أَبِي لَيْلَةٍ: ضِمْعِيفٍ، ضَعْفَهُ الْجَهَمُورُ. قَالَ أَنْوَرُ شَاهَ
Abū Hurairah reported: “The Messenger of Allāh، would raise his hands extended.”

Chapter 117,118. Placing The Right Hand On The Left In The Prayer

‘Abdullāh bin Az-Zubair said: “Lining up the feet, and placing one hand on the other, are from the Sunnah.”

Abū ‘Uthmān An-Nahdī narrated that from Ibn Mas‘ūd, that he prayed with his left hand over his right, and the Prophet سurity saw him, so he placed his right hand over his left.

They differ on the meaning of “Madden”, translated here as “extended”; whether it refers to a description of where the hands were or how high, or how they were, or that the fingers were not closed together, since the word can apply to any of these. See nos 239 in Sunan At-Tirmidhi and 884 in Sunan An-Nasā’ī.
756. It was reported from Abī Juhaifah that ‘Ali, may Allâh be pleased with him, said: “The Sunnah is to place the palm over the palm in the prayer, under the navel.” (Da’īf)

757. Jarîr Ad-Dabbi narrated: “I saw ‘Ali, may Allâh be pleased with him, praying while grasping his left hand with his right hand, over the wrist-joint, above the navel.” (Hasan)

Abū Dâwud said: “Above the navel” has been related from Sa’eed bin Jubair. And Abū Mijlaz said under the navel. And it has been related from Abū Hurairah but it is not a strong narration.

758. It was reported from ‘Abdur-Rahmân bin Ishāq Al-Kūfî, from Sayyâr Abî Al-Hakam, from Abû Wa’il who said: “Abû Hurairah said: ‘To grasp one hand with the other in the prayer, underneath the navel.’” (Da’īf)

Abû Dâwud said: I heard Ahmad bin Ḥanbal mentioning ‘Abdur-Rahmân bin Ishāq Al-Kūfî to be weak (in narrating Ahādîth).
758. It was reported from Sulaiman bin Mūsā, from Tawus who said: “The Messenger of Allah used to place his right hand on his left hand, then grasp both of them on his chest while he was praying.” (Sahih)

759. It was reported from the hadith of Sulaiman bin Mūsā, from Tawus who said: “The Messenger of Allah used to place his right hand on his left hand, then grasp both of them on his chest while he was praying.”

Chapter 118,119. The Supplication With Which The Prayer Should Be Started

760. ‘Ali bin Abī Tālib, may Allah be pleased with him, narrated: “When the Messenger of Allah used to stand up to pray, he would say the Takbīr, then say: ‘Wajahtu wajhi lilladhi fataras-samawati wal-ardha hanifan musliman, wa ma ana minal-mushrikin. Inna salati wa nusukta wa mahyāya wamamāṭī illāhī rabbit-ālamin, lā sharika lahu, wa bidhālika umiru wa ana minal-muslimin. Allāhumma! Antal-maliku lā ilāha illā anta, anta rabbi, wa ana ’abduka, zalamtu nafṣī wa’tarafū tibhanātī faqṣhirīt dhnūbī jamīn, lā yaghfur dhunūba illā anta, waddini liahsanāl-akhlaqī, lā yahdi liahsanīhā illā anta, waṣrif ’annī sayyi’ahā lā yasrifu ’annī sayyi’āhā illā anta, labbaika wa sa’daiqa, wil-khairu kulluhu fī yadaika wash-sharru laisa ilaika, ana bika wa ilaika tabāraqa wa ta’alaita,
astaghfiruka wa atübu ilaik.
(I have turned my face to the One who originated the heavens and the earth, turning (myself solely to Him), and I am not among those who associate partners (with Him). Verily, my prayer, and rites, and life, and death, all belong to Allâh, the Lord of the creation — He has no partners. And this is what I have been commanded with, and I am the first to submit myself (to Him). O Allâh, You are the King; there is no deity worthy of worship except You. You are my Lord, and I am Your slave. I have wronged myself, and admit to my sin, so forgive me all my sins; none forgives sins except for You. And guide me to the best conduct (and manners); none guides to the best of them except You. And turn away from me the evil of it (conduct and manners); none can turn away the evil of it except You. I am at Your service, and at Your help (call) at all times. All good is in Your Hands, and evil is not attributed to You. My (help and success) is with You, and upon You. You are exalted and glorified. I seek Your Forgiveness, and repent to You.

“And when he went into Rukû’, he would say: ‘Allâhumma laka raka’tu wa bika âmantu wa laka aslamtu khasha’a laka sam’î wa başarî wa mukh-khî wa ‘izamî, wa ‘asbî ‘Allâh! To You I have bowed (in Rukû’), and in You I have believed, and to You I have submitted (in Islam). My hearing, seeing,
intellect, bones and flesh have all humbled themselves to You)'

"And when he raised up, he would say: 'Sami' Allâhu liman ġamidah, Rabbanã wa lakal-ħamdu mil'as-samâwãti wal-ardi wa mil'a mä bainahumã, wa mil'a mä shi'ta min shai'in b'adu (Allâh hears the one who praises Him. Our Lord! And to You belongs all praise; (praise that is) filling the heavens, and the earth, and filling all that is between them, and filling anything that You desire besides these).

"And when he prostrated, he would say: 'Allâhumma laka sajadtu wa bika āmantu wa laka aslamtu, sajada wajhi liladhi khalaqahu wa šûwwarahu fa aḥsan šûratahu wa shaqqa sam'ahu wa bašarahu wa tabârak Allâhu aḥsanul-khaliqin. (O Allah! I have prostrated to You, and believed in You, and submitted myself (in Islam) to You. My face has prostrated to the One that created it, and fashioned it — and perfected its fashioning — and developed (from it) its seeing and hearing. And exalted is Allah, the best of all creators).

"And when he said the Taslim for the prayer, he would say (before it): 'Allâhummaghfirli mä qaddamtu wa mä akh-khartu wa mä asrartu wa mä a'lanru wa mä arṣfu, wa mä anta a'lamu bihi mimni antal-muqaddimu wal-mu'akh-khiru, lā ilâha illa anta (O Allah, forgive me what I have done, and what I have yet to do, and what I have done in private, and what I have done in open, and my transgressions, and
all that You know from me (of the sins that I have done). You are the One Who advances (who He wills), and moves back (who He wills). There is no deity worthy of worship except You).” (Sahih)

Comments:

This supplication may be said in all the prayers, obligatory or supererogatory, day or night.

761. (There is another chain) ‘Alî bin Abî Ṭâlib reported: “When the Messenger of Allâh ﷺ used to stand up for the obligatory prayer, he would say the Takbîr and raise his hands upto (his) shoulders, and he would do the same when he finished the recitation, and when he intended to go into Ruku‘, and when he stood up after Ruku‘. And he would not raise his hands at any place of the prayer where he was sitting. And when he stood up after the two prostrations (Rak‘ahs), he would raise his hands in a similar manner, and say the Takbîr...”

And he completed the narration in a similar manner as (the previous) narration of ‘Abdul-‘Azîz (no. 760) with some additions and deletions, except that he did not say: “Wa!- khairu kulluhu ft yadaika washsârru laisa ilaika (and all good is in Your Hands, and evil is not attributed to You).”

And he added in it: “And he (the Prophet ﷺ) would say, when he finished the prayer: Allâhuummaghfirli mâ qaddamtu wa akh-khartu wa asrartu wa a’lantu,
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anta ilāhī lā ilāha illā anta (O Allah, forgive me what I have done, and what I have yet to do, and what I have done in private, and what I have done in open. You are the deity that I worship, there is no deity worthy of worship except You).” (Hasan)

762. Shu'aib bin Ābi Ḥamzah said: “Tbn Al-Munkadịr, and Ibn Ābi Farwah, and other among the Fuqahā’ of Al-Madinah told me: ‘When you say that’ — meaning: ‘Wa ana awwalul-muslimin (And I am the first to submit myself)’ — then you should say (instead): ‘Wa ana minal-muslimin (And I am of those who submit myself).’” (Sahih)

763. Anas bin Malik narrated that a person came to pray, and he was short of breath.[1] So he said: “Allāhu Akbaru, al-hamdulillahi kathiran ṭayyiban mubārakan fīh (Allah is greater (than all things). All praise is due to Allah; plentiful, beautiful and blessed praise).

When the Messenger of Allah ἢ completed the prayer, he said: “Who was the one who said these phrases, for he did not say anything wrong.” The man replied: “It was I, O Messenger of Allah. I came while I was short of breath, so I said it.” He said: “I saw twelve angels racing with one another (to see) who among them would raise it up (to Allah first).”

[1] Since he had rushed to the prayer.
Humaid (one of the narrators) added: “And when one of you comes (to the prayer), let him walk just as he was walking (before); then, let him pray what he catches, and let him make up what preceded him.” (Sahih)

764. It was narrated from Ibn Jubair bin Mu‘tîm that his father said: “I saw the Messenger of Allah praying.” — ‘Amr (one of the narrators) said: “I do not know which prayer it was” — “He said: ‘Allâhu Akbaru kabîran, Allâhu Akbaru kabîran, Allâhu Akbaru kabîran, wal-hamdu lillâhi kathîran, al-hamdu lillâhi kathîran, al-hamdu lillâhi kathîran, wa subhân Allâhi bukratan wa aşîlân (Allâh is Most Great indeed, Allâh is Most Great indeed, Allâh is Most Great indeed, Allâh is Most Great indeed, Much praise be to Allâh, much praise be to Allâh, much praise be to Allâh. Glory be to Allâh, morning and evening)’ (and he would say that) three times; ‘A‘ïdhu billâhi min ash-Shaitân min nafkhihi wa nafthihi wa hamzihi (I seek refuge in Allah from Shaitân, from his breath, his spit, and his prodding).” — He (‘Amr, one of the narrators) said: “His spit is poetry, and his breath is arrogance, and his prodding is madness.” (Hasan)
765. (There is another chain) from Nāfī' bin Jubair, from his father, who said: “I heard the Prophet saying in the voluntary prayer...” And he mentioned similarly (as no. 764). (Hasan)

766. ‘Āṣim bin Humaid said: “‘Āishah was asked what supplication the Messenger of Allah would begin his night prayer with. She replied: ‘You have asked me about a matter that no one before you has asked me. When he stood up, he would say the Takbîr ten times, and Al-hamduullâh ten times, and the Tâsbih (Subhân Allâh) ten times, and the Tâhil (Lâ ilâha illallah) ten times, and seek forgiveness (Astaghfirullâh) ten times, and say: “Allâhu’mmaghfîrlî, wâhindî, wârzuqni, wâ‘âfînî (O Allâh! Forgive me, and guide me, and grant me sustenance, and grant me protection (from all afflictions)).” And he would also seek Allâh’s Protection from the narrowness of the station on the Day of Judgment.’” (Hasan)

Abû Dâwud said: Khâlid bin Ma’dân reported it from Rabi‘ah Al-Jurashi from ‘Āishah, similarly.

767. It was reported from Abû Salâmah bin ‘Abdur-Rahmân bin ‘Awf, that he said: “I asked ‘Āishah what invocation Allâh’s Prophet
would begin his night prayer with. She said: 'When he used to stand up at night, he would open his prayer with: “Allāhumma Rabba Jibrīl wa Mīkā’īl wa Isrā’īl, ‘ālimal-ghaibī wash-shahādātī, anta taḥkumu baina ‘ibādika fīma kānū fihi yaktalifūn, ihdīnī limakhtulūfī fīhi minal-haqqī bi’idhnika innaka anta tahdī man tashā’ū ‘lā sirātin mustaqīm (O Allāh! The Lord of Jibrīl, and Mīkā’īl, and Isrā’īl. The Originator of the heavens and earth, the Knower of the unseen and the seen: You judge between Your servants concerning which they differ over. Guide me to the truth with Your Permission in that which has been differed over. You guide whom You will to the Straight Path.”’” (Sahih)

768. (There is another chain) from Abū Nuḥ Qurād: “‘Ikrimah narrated to us” with his chain, without mentioning that he heard it, and with similar meaning (as no. 767), he said: “When he stood during the night (for prayer) he would say the Takbīr then say…” (Sahih)

769. Al-Qan‘ābī narrated to us, he said: “Mālik (bin Anas) said: ‘There is nothing wrong in supplicating during the prayer, whether it be in the beginning of the prayer, in the middle, or in the end, and whether it be an obligatory prayer, or other than it.’” (Sahih)
770.  Rifa‘ah bin Râfi’ Az-Zuraqi said:

“One day we were praying behind the Messenger of Allâh ﷺ. When he raised his head from the Rukû’, he said: ‘Sami’ Allâhu liman hamidah (Allâh hears the one who praises Him).’ A man behind the Messenger of Allâh ﷺ said: ‘Allaumma, rabbanî wa lakal-hamdu, hamdan kathiran tayyiban mubarakan fih (O Allâh, our Lord, and to You belongs all praise; plentiful, beautiful and blessed praise).’ When the Messenger of Allâh ﷺ completed (the prayer), he said: ‘Who is the one who said these phrases?’ The man replied: ‘It was I, O Messenger of Allâh.’ So the Messenger of Allâh ﷺ said: ‘I saw over thirty angels racing to see who would be the first to write it.’” (Saḥîḥ)

771. It was reported from Abû Az-Zubair, from Tâwûs, from Ibn ‘Abbâs that when the Messenger of Allâh ﷺ would stand up to pray in the middle of the night, he would say: “Allâhumma! Lakal-hamdu, anta nûrus-samâwâtî wal-ard, lakal-hamdu, anta qayyâmus-samâwâtî wal-ard, wa lakal-hamdu, anta rabbus-samâwâtî wal-ard, wa man fîhina, antal-haqq, wa qawwâlal-haqq, wa wa’dukal-haqq, wa liqa’uka haqqun, wal-jannatu haqqun wan-nâru haqqun was-sâ’atu haqq. Allâhumma laka
aslamtu, wa bika ōmantu, wa ōlaika tawak-kaltu, wa ilaika anabtu wa bika ḥāsamtu, wa ilaika ḥākamtu, faghfirli mā qaddamtu wa akh-khartu, wa asrartu wa alantu, anta ilāhī lā ilāha illā anta (O Allāh, to You belongs all praise; You are the Light of the heavens and earth. And to You belongs all praise; You are the Sustainer (and Maintainer) of the heavens and earth. And to You belongs all praise; You are the Lord of the heavens and earth and all that is in them. You are the Truth, and Your Speech is the truth, and Your Promise is the truth, and meeting with You is the truth, and Paradise is true, and Hell is true, and the Hour (of Judgment) is true. O Allāh, to You I submit, and in You I believe, and upon You I put my trust, and to You I repent, and for You I dispute,[1] and to You I leave my judgment. So forgive me all that has preceded from me, that which is remaining, and that which is secret, and that which is open. You are my object of worship (and devotion); there is no deity worthy of worship except You).” (Sahih)

in the *Tahajjud* prayer, after he said the *Takbîr*..." and the rest of the narration is similar (to the previous one, no. 772). *(Sahih)*

773. Qutaibah said: “Rifã‘ah bin Yahyã‘ bin ‘Abdullãh bin Rifã‘ah bin Rãfi‘ narrated to us from his father’s uncle Mu‘ãdh bin Rifã‘ah bin Rãfi‘, from his father who said: “I prayed behind the Messenger of Allah ﷺ,” and Rãfi‘ sneezed — and Qutaibah did not say: “Rãfi‘” — so I said: ‘Al-Hamdulillãh, *hamdan kathiran* tayyiban mubarakan JIh, mubarakan ‘alaihi kama yuîbbu rabbana wa yarã‘ (All praise is due to Allah; plentiful, beautiful and blessed praise — (a praise whose) blessings continually accompany; as our Lord loves and is pleased with).’ So when the Messenger of Allah ﷺ completed the prayer, he turned around and said: ‘Who was the one that spoke in the prayer...’” and he mentioned similar to the narration of Malik and more complete in wording.[1] *(Hasan)*

774. It was narrated from ‘Abdullãh bin ‘Amir bin Rabî‘ah, from his father who said: “One of

[1] The narration of Mâlik he is referring to is number 770, the narration of Rifã‘ah which preceded the narration of Ibn ‘Abbãs.
the youths of the Ansār sneezed while he was praying behind the Messenger of Allāh ﷺ, and he said: ‘Al-Hamdu lillāh, hamdan kathārīn ṭayyiban mubārakan fīh, hatta yarāda rabbānā wa ba’da mā yarda min amrid-dunyā wa al-akhirah (All praise is due to Allāh; plentiful, beautiful and blessed praise, until our Lord is pleased, and after He is pleased (with us) in the affairs of this world and the Hereafter).’ When the Messenger of Allāh ﷺ turned around (after completing the prayer), he said: ‘Who is the one who said these words?’ But the youth remained quiet. So he said: ‘Who is the one who said it, for he did not say anything wrong.’ He said: ‘O Messenger of Allāh! I said it, and I did not intend anything except good!’ (The Prophet ﷺ) said: ‘It did not stop below the Throne of the Ever-Merciful — Honored is His Name.’”

Chapter 119,120. Those Who Believed That The Opening Should Be “Subhān Allāhumma Wa Bihamdik”

775. Abū Sa‘eed Al-Khudrī narrated, “When the Messenger of Allāh ﷺ used to stand up to pray at night, he would say the Takbīr: then say: ‘Subhān Allāhumma wa bihamdika wa tabārākasmuka, wa ta’ālā jadduka wa là ilāhā ghairuk (O Allāh, You are Exalted (above any
evil attributed to You by others), and Praised (because of Your Perfect Names and Attributes). And lofty is Your Glory, and there is no deity worthy of worship besides You.)’ Then he would say: ‘La ilâha illallâh (None has the right to be worshiped but Allâh)’ three times, then: ‘Allâhu Akbaru kabîra (Allâh is Most Great indeed)’ — three times — ‘A‘üdhu billâhis-sami’il-‘alimi minash-shaiãnir-m min hamzihi wa nafkhihi wa nafthihi (I seek refuge in Allâh, the Hearer (of everything), the Knower (of all), from Shaiãn the accursed; from his breath, his spit, and his prodding). Then he would recite.” (Hasan)

Abû Dâwud said: They say this Hadîth is actually narrated on the authority of ‘Ali bin ‘All, from Al-Hasan, in Mursal form, and Ja’far (one of the narrators in it) made a mistake.

776. It was reported from ‘Abdus-Sâîn bin Harb Al-Mulâ’î from Budail bin Maisarah, from Abû Al-Jâma‘, from ‘Âishah, that she said: “When the Messenger of Allâh ﷺ would start the prayer, he would say: ‘Subhânâ Allâhumma wa amdika wa tabârakasmuka, wa la jadduka wa la ilâha ghairik, O Allâh, You are Exalted (above any evil attributed to You by others), and Praised (because of Your Perfect Names and Attributes), and Praised (because of Your Perfect Names and Attributes), and Praised (because of Your Perfect Names and Attributes), and Praised (because of Your Perfect Names and Attributes). And lofty is Your Glory, and there is no deity worthy of worship besides You.”’ Then he would say: ‘La ilâha illallâh (None has the right to be worshiped but Allâh)’ three times, then: ‘Allâhu Akbaru kabîra (Allâh is Most Great indeed)’ — three times — ‘A‘üdhu billâhis-sami’il-‘alimi minash-shaiãnir-m min hamzihi wa nafkhihi wa nafthihi (I seek refuge in Allâh, the Hearer (of everything), the Knower (of all), from Shaiãn the accursed; from his breath, his spit, and his prodding). Then he would recite.” (Hasan)

Abû Dâwud said: They say this Hadîth is actually narrated on the authority of ‘Ali bin ‘All, from Al-Hasan, in Mursal form, and Ja’far (one of the narrators in it) made a mistake.
Attributes). And lofty is Your Glory, and there is no deity worthy of worship besides You).”’ (Sahih)

Abü Dâwud said: This Hadith is not popular from ‘Abdus-Salâm bin Harb, no one reported it except for Tâlq bin Ghannâm. A group reported the narration about the prayer from Budail but they did not mention any of this in it.

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Chapter 120, 121. Remaining Silent After The Beginning Of The Prayer

777. It was reported from Ismã’il bin Yûnus, from Al-Hasan who said: “Samurah said: ‘I learnt (from the Prophet ﷺ) two (places) to pause during the prayer: Once when the Imam says the Takbîr, until he starts reciting, and once when he finishes the Fâtihat Al-Kitâb and a Sûrah, before going into Rukû.’ (Upon hearing this) ‘Imrân bin Huṣâin did not reject it, so they wrote to Ubayy (bin Ka’b) in Al-Madînah, and he agreed with Samurah.” (Sahih)

Abü Dâwud said: This is what Humaid said in this Hadith: “And once when he finished the recitation.”[1]

778. It was reported from Khâlid

[1] His narration is recorded by Ahmad (5:15) and others.
bin Al-Hārith from Ash'ath, from Al-Hasan, from Samurah bin Jundab from the Prophet ﷺ, that he used to pause twice in the prayer: Once when he started [the prayer], and once when he completed the entire recitation.
So he mentioned the meaning as Yūnus (no. 777) did. (Ṣaḥīḥ)

779. It was reported from Sa‘eed, from Qatadah, from Al-Hasan that Samurah bin Jundab and ‘Imrān bin Ḥusain were discussing (some matters), so Samurah said that he had memorized from the Messenger of Allah ﷺ two pauses. The (first) one was when he said the Ṭakbīr, and the (second) one was when he completed reciting: ... Not those upon whom anger has been shown, nor those who are astray.¹ Samurah had memorized this, but ‘Imrān bin Ḥusain rejected it. So they both wrote to Ubayy bin Ka’b, and in his reply he wrote that Samurah had memorized (correctly). (Ḍa‘if)

780. (There is another chain) from Sa‘eed, from Qatadah, from Al-Hasan, from Samurah narrated: “I have memorized two pauses from the Messenger of Allah ﷺ.” Sa‘eed

¹ Meaning the last of Al-ṣaḥīḥah.
said: “We said to Qatadah: ‘Where are these two pauses?’ He replied: ‘When he started the prayer, and when he completed his recitation.’”

Then later, he said: ‘When he recited... Not those upon whom anger has been shown, nor those who are astray.’” (Sahih)

781. Abū Hurairah said: “When the Messenger of Allah  used to say the Takbir for the prayer, he would pause between the Takbir and the recitation. So I asked him: ‘May my father and mother (be given for your ransom)! The pause that you do between the Takbir and the recitation — what do you say?’

He said: Allāhumma, bā'id baini wa baina khaṭāyā kāmā bā'adta bainal-mashriqi wal-maghrib. Allāhumma, Anqini min khaṭayā kath-thawbīl-a b y a d i m i n a d - d a n a s . Allāhummaghsilni bith-thaqljī, wal-mā' wal-barad (O Allāh! Distance between me and my sins as you have distanced between the east and the west. O Allāh! Cleanse me of my sins, just as a white garment is cleaned from dirt. O Allāh! Wash me with ice, and water, and snow.” (Sahih)

798. Abu Hurairah said: “A ḥerjeh Murādi, the sūbah, to those who come in the prayer, and the qirā’ah, ḥ: 598 from 'Abdullāh ibn Yūsuf, al-Bakhārī, the one who always came in one of the prayers, and in the qirā’ah, ḥ: 444 from 'Abdullāh ibn Yūsuf.
Chapter 121.122. Those Who Do Not Say That “Bismillahir-Rahmanir-Rahim” Should Be Said Aloud

782. It was reported from Qatadah, from Anas, that the Prophet ﷺ, Abu Bakr, Umar and Uthman would all start their recitation with: All praise is due to Allâh, the Lord of all that exists.[1] (Sahih)

783. It was reported from Abû Al-Jawzã’ from ‘Aishah, that she said: “The Messenger of Allâh ﷺ would start the prayer with the Takbir, and by reciting: All praise is due to Allâh, the Lord of all that exists...[2] And when he would go into Ruku’, he would not raise his head, nor would he hang it down, but it would be between these two (extremes). And when he would raise his head up from Ruku’, he would not go into prostration until he would stand up straight. And when he would raise his head up from prostration, he would not go into prostration until he had sat down perfectly. And he would say the Tahâyyât after every two Rak’ahs. And when he would sit, he would place his left foot horizontally (on the ground), and

his right one would be straight (vertical). And he would forbid the squatting of Shaitān, and the spreading of the predator. And he would complete the prayer with the Taslim.” (Sahih)

Comments:
See number 862 related to the spreading of the predator, and number 845 related to the squatting of Shaitān, and also 783 and 903.

784. It was reported from Al-Mukhtar bin Fulful who said: “I heard Anas bin Mālik saying: ‘The Messenger of Allah said: “A Sūrah was just revealed to me.”’ Then he recited: “Bismillāhir-Rahmānir-Rahīm (In the Name of Allah, the Merciful, the Beneficent); We have indeed given you the Kawthar...” until he finished the Sūrah.[3] He said: “Do you know what the Kawthar is?” They said: “Allāh and His Messenger know best.” He replied: “It is a river that my Lord, the Mighty and Sublime, has promised (to give) me in Paradise.” (Sahih)

785. It was reported from Humaid Al-ʻAraj Al-Makki, from Ibn Shihāb, from ‘Urwh from ‘Aishah;
he mentioned the ‘Incident of the Slander,’ and in it, she said, ‘...So the Messenger of Allah sat, and uncovered his face, and recited: A‘ūdhu bins-sami’l-‘alimi min ash-sha‘āb-un-rājim; (I seek refuge in Allah, the Hearer of all), the Knowers (of everything), from Shaitān, the accursed). ‘Those that have brought forth the slander are a group among you...’ to the end of the Verse.’[1] (Da‘īf)

Abū Dāwūd said: This Hadith is Munkar. A group narrated it from Az-Zuhrī without mentioning this (the phrase, ‘I seek refuge in Allah...’). And I fear that this addition is from the wordings of Hūmaid.

Chapter (...) Those Who Recited It Out Loud

786. It was reported from Yazīd Al-Fārisī who said: ‘I heard Ibn ‘Abbās say: ‘I asked ‘Uthmān bin ‘Affān: “What has caused you to take (Sūrah) Barā‘ah, and it is of the Mi‘īn, and (Sūrah) Al-Anfāl, and it is of the Mathānī, and put them in the ‘Seven Long Ones,’ without writing Bismillāhir-Rahmānir-Rahīm (between them)?”’ So ‘Uthmān said: ‘The Prophet, when Verses would be revealed to him, he would call one of his scribes that used to write for him,

and tell him to place this Verse in the *Sūrah* in which such and such is mentioned. And a Verse or two Verses would be revealed, and he would do the same. *Al-Anfāl* was of the earliest revelations revealed in Al-Madīnah, and *Bārā‘ah* was of the last revelations of the Qur’ān. Its contents was similar to the other’s content, so I presumed that it might be a part of it. Therefore, I placed both of them in the ‘Seven Long Ones’, and did not write *Bismillāhir-Rahmānir-Rahīm* between them.” (Hasan)¹

787. (There is another chain) from Yazīd Al-Fārisī that Ibn ‘Abbās narrated it to him, with similar meaning (as no. 786). He said in it: “So the Messenger of Allāh! was taken away from us, and he did not clarify to us whether it was a part of it.” (Hasan)

Abū Dāwūd said: Ash-Sha‘bī, Abū Mālik, Qatādah, and Thābit bin ‘Umārah all said that the Prophet

²

The first few *Sūrahs* are called ‘The Seven Long Ones’, due to their length. These are followed by the *Mīn Sūrahs* of the Qur’ān, so called since they each number around a hundred verses in length. These are followed by the *Mathanī*, so called since they are frequently recited (during the prayers). All *Sūrahs* of the Qur’ān have the *Basmalah* written at the beginning of them, except for the ninth *Sūrah*, known as *Sūrah Barā‘ah* or *Surat At-Tawbah*. In this narration, Ibn ‘Abbas asked ‘Uthmān why he joined *Bārā‘ah* with *Al-Anfāl* (meaning why he placed them next to each other in order), even though in his opinion each was of a different category of *Sūrah*. ‘Uthmān replied that the content of the two *Sūrahs* resembled one other, and the Prophet passed away before explaining where to place them (in contrast to other *Sūrahs* and Verses, which were placed in specific sections by the explicit command of the Prophet), hence he placed them together.
788. It was reported from Sa‘eed bin Jubair, from Ibn ‘Abbās, that he said: “The Prophet ﷺ did not know the end of a Sūrah until Bismillahir-Rahmanir-Rahim was revealed.” (Sahih)

The is the wording of Ibn As-Sarh (one of the narrators.)

Chapter 122, 123. Making The Prayer Shorter Due To An Unexpected Occurrence

789. Abū Qatadah narrated that the Messenger of Allāh ﷺ said: “I (sometimes) stand up to pray, desiring to lengthen (the prayer), but then I hear the cry of an infant, so I shorten (the prayer), not desiring to cause its mother any difficulty.” (Ṣaḥīḥ)

Comments:

It is preferable to pray long and with humbleness and devotion but the Imam should have regard for the weak among the worshipers.

[1] An-Naml 27:30; Verily it is from Sulaimān, and it (reads): “In the Name of Allāh, the Beneficent, the Merciful.”
Chapter (...) What Has Been Narrated Concerning The Deficiency Of The Prayer

796. [1] ‘Ammār bin Yāsir reported that the Messenger of Allāh said: “A person leaves (after having prayed), and nothing is written for him except a tenth of his prayer, (or) a ninth of it, (or) an eighth of it, (or) a seventh of it, (or) a sixth of it, (or) a fifth of it, (or) a fourth of it, (or) a third of it, (or) a half of it.” (Hasan)

Comments:
Obviously, this diminution of reward is due to devilish insinuations, stray thoughts, lack of concentration, absence or lack of humbleness, and improper or imperfect performance of various obligatory parts of the prayer.

Chapter (...) What Has Been Narrated Concerning Shortening The Prayer

790. It was reported from Suyyān, from ‘Amr that he heard from Jābir that Mu‘ādh used to pray with the Prophet, then return and lead them. One time he[2] said “Lead his people” in prayer. One night, the Prophet delayed the prayer. One time he said “the ‘Ishā’.” So Mu‘ādh prayed with the Prophet, then returned to lead

[1] In some of the manuscripts there is a discrepancy in the sequence here.

[2] The author narrated this from Ahmad bin Hanbal (3:308), who narrated from Sufyān bin ‘Uyaynah. It is Ahmad saying: “He said one time” meaning Sufyān said one time. And “Abū Az-Zubair said” and the remainder is Sufyān saying that Abū Az-Zubair said, etc. ‘Amr is ‘Amr bin Dinār.
his people in prayer. He started reciting Al-Baqarah. One member of the congregation broke off (from the prayer), and prayed (by himself). He was told: “You have become a hypocrite!” He replied: “No, I have not become a hypocrite,” then he went to the Prophet ﷺ, and said: “O Messenger of Allâh! Mu‘âdh prays with you, then comes back to lead us (in prayer). And we are caretakers of camels that require watering, and (we) work with our hands, and (yet) he came to lead us in prayer and recited Al-Baqarah.” So he said: “O Mu‘âdh, are you the one who causes problems (and difficulty)? Are you the one who causes problems (and difficulty)? Recite such (a Sûrah), recite such (a Sûrah).” (Sahîh)

Abû Az-Zubair said:”(These were): Glorify the Name of your Lord, the Most High, and: By the Night, when it covers.”[2] So we mentioned that to ‘Amr and he said: “I think that he did mention these (Sûrahs).”

791. Ubayy bin Ka‘b narrated that he visited Mu‘âdh bin Jabal, and he was leading a group in the Maghrib

Comments:
1. The Imam should have consideration and regard for those praying behind him. He should keep the length of the prayer moderate.
2. The Companions thought of one lagging behind and skipping congregation prayer as a hypocrite.

prayer... (the rest of the narration is similar to no. 790, except that in this narration, it is reported:) The Prophet ﷺ said: “O Mu‘adh! Do not be one who causes problems; for the old, the weak, the one who has errands and the traveler (all) pray behind you.” (Da‘īf)

Comments:

Shaikh Al-Albānī has explained that the word "traveler" in the aforementioned Hadith is an interpolation. It is not correct in this Hadith.

792. It was reported from Sulaiman, from Abū Śāliḥ, from one of the Prophet’s Companions that he asked a person: “What (supplication) do you say in the prayer?” The man replied: “I say the Tashah-hud, then say: ‘Allāhumma inni as’alukal-jannah, wa a ‘ndhu bika minan-nār (0 Allah, I ask you for Paradise, and seek Your refuge from the Fire). Indeed, I am not capable of your mumblings nor the mumblings of Mu‘adh!’” So the Prophet ﷺ responded: “Around this (meaning) we mumble!” (Da‘īf)

793. It was reported from Muhammad bin ‘Ajlān, from ‘Ubaidullāh bin Miqṣam, from Jābir, he mentioned the story of Mu‘ādh. He said: “He — meaning...
the Prophet asked: 'What do you do, O nephew, when you pray?' He said: 'I recite the *Fatihah*, and ask *Allâh* for Paradise, and seek His refuge from the Fire (of Hell). For I do not know your mumblings, nor the mumblings of Mu'ãdh.'" The Prophet said: 'Mu'ãdh and I (mumble) around these two (matters)."' Or similar to this. (Hasan)

794. It was reported from Al-A'raj, from Abû Hurairah, that the Prophet said: "When one of you leads others in prayer, then let him shorten it, for there are (behind him) weak, sick, and old people. And if he prays by himself, then let him lengthen as (long) as he pleases." (Sahih)

795. It was reported from Ibn Al-Musayyab and Abû Salamah from Abû Hurairah that the Prophet said: "When one of you leads others in prayer, then let him shorten it, for there are (behind him) sick and old (people), and those who have (other) duties (to fulfill)." (Sahih)

Comments:
Light or short prayer means to be moderate in length, by not reciting too long for the followers.
Chapter 124,125. Recitation In Zuhr

797. ‘Aţâ’ bin Abî Rabâh reported from Abû Hurairah, may Allâh be pleased with him, that he said: “In every prayer there is recitation — those that the Messenger of Allâh used to recite out loud to us, we have recited out loud to you, and those that he used to (recite) silently, we have kept it silent from you.” (Sahih)

Comments:

Scholars are unanimous in agreement that the Qur’ân is recited aloud in the first two Rak‘ah of Maghrib and ‘Ishâ’, and both Rak‘ahs for Fajr, the Friday prayer, ‘Id and the Istisqa’ (seeking rain) prayers, while it is recited quietly during all of Zuhr, ‘Asr, the third Rak‘ah of Maghrib and the last two Rak‘ahs of the ‘Ishâ’ prayers.

798. It was reported from Abû Qatâdah, who said: “The Messenger of Allâh would lead us in prayer, and in the Zuhr and ‘Asr prayers, in the first two Rak‘ah, he would recite Fâtihatil-Kitâb and another Sûrah. Sometimes he would make us hear a Verse (that he was reciting). And he would lengthen the first Rak‘ah of Zuhr, and make the second one short. And he would do the same for the Subh prayer.” (Sahih)

Abû Dâwûd said: Musad-dad[1]

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[1] Abû Dâwûd narrated this from Musad-dad and also with another chain from Ibn Al-Muthanna.
did not mention: “Fātihatil-Kitāb and another Sūrah.”

There is another chain) from ʿAbdullāh bin Abī Qatādah, from his father with some of this (as in no. 778), and he added: “In the last two (Rak'ahs) he would (only) recite Fātihatil-Kitāb.” Hammām (one of the narrators) added: “And he would lengthen the first Rak‘ah more than the second one, and he would do the same for ʿAsr and Al-Ghadāh (the morning, Fajr) prayer.” (Sahih)

Comments:
This is among the Ahādīth proving that Al-Fātiḥah is recited in each Rak‘ah of the prayer.

(There is another chain similar to no. 798) from ʿAbdullāh bin Abī Qatādah, from his father who said: “So we presumed that he (intended) by this that the people catch the first Rak‘ah.” (Sahih)

801. Abū Ma‘mar said: “We asked Khabbāb: ‘Did the Messenger of Allah used to recite in Zuhr and ʿAsr?’ He said, ‘Yes.’ We said: ‘And how could you tell that?’ He replied: ‘By the movement of his
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beard.”” (Ṣaḥīh)

802. Mūhammad bin Juḥādah reported from a man, from ʿAbdullāh bin Abī Awfā that the Prophet would stand in the first Rakʿah of Zuhr until no footsteps could be heard. (Daʿīf)

Comments:

One may recite only Al-ʾFātihah in the last two Rakʿahs of Zuhr and ʿAsr prayers or one may also recite more of the Qurʾān. This is also borne out in the following Ḥadīth (no. 804).

Chapter 125,126. Shortening The Last Two Rakʿah

803. Jābir bin Samurah said that ʿUmar said to Saʿd: “People have complained (to me) regarding you, so much so that they have even complained about (your) prayer.” He replied: “As for me, I lengthen the first two (Rakʿahs), and shorten the last two. And I do not ignore what I used to follow of the prayer of the Messenger of Allāh.” ʿUmar said: “And that is what (I) thought of you.” (Ṣaḥīh)
804. Abu Sa‘eed Al-Khudrī said: “We estimated (the length of time) that the Messenger of Allah ἡ stood for Zuhr and ‘Asr. So we estimated that he stood in the first two Rak‘ah of Zuhr for around (the time it takes to recite) thirty verses — the length of Alif Lām Mim. And we estimated that he stood half of that length in the last two Rak‘ahs. And we estimated that he stood in ‘Asr for the first two Rak‘ahs as he stood in the last two of Zuhr. And he stood in the last two Rak‘ahs of ‘Asr around half that length.”

(Saḥīḥ)

Chapter 126,127. The Amount Of Recitation In Zuhr And ‘Asr


806. It was reported from Simāk who said: “I heard Jābir bin Samurah say: ‘When the sun
started its descend (from its zenith), the Messenger of Allah ﷺ would pray Zuhr. And he would recite the likes of Wal-laili idhã yaghsha, and he would do likewise for ‘Asr, and all the other prayers as well, except for the Subh prayer, for he would lengthen it.”

(Sahih)

807. It was reported from Abû Mijlaz, from Ibn ‘Umar: “The Prophet ﷺ once prostrated during the Zuhr prayer, then stood up and performed Ruku’. So we thought that he had recited Tanzil as-sajdah.” [Da’if]

Ibn ‘Eisã said: No one mentioned Umayyah except for Mu’tamir.[3]

808. ‘Abdullãh bin ‘Ubaidullãh said: “I, along with some other youth from Banû Hâshim, visited Ibn ‘Abbãs. So we asked one of the youth among us: ‘Ask Ibn ‘Abbãs if the Messenger of Allah ﷺ used to recite in Zuhr and ‘Asr.’ He (Ibn ‘Abbãs) said: ‘No, no!’ Someone

[1] Al-Lail (92)
[3] Abû Dawud narrated this from Muḥammad bin ‘Eisã, and his statement here indicates that out of the three he heard it from, only this one mentioned that it was from Sulaimãn At-Taimi from Umayyah, from Abû Mijlaz, the remainder did not mention Umayyah in the chain, but Sulaimãn from Abû Mijlaz.
said: ‘He might have recited to himself.’ He replied: ‘Woe to you, this is worse than the first one! He was a servant commanded (by Allah), and he proclaimed what he was sent with. And we were not specified except in three matters: We were commanded with Isbâgh during Wudū’, and not to eat from charity, and not to allow a donkey to mate with a horse.” [2] (Hasan)

809. Ibn ‘Abbâs said: “I do not know if the Prophet used to recite in Zuhr and ‘Asr or not.” (Sahih)

Chapter 127, 128. The Amount Of Recitation In Maghrib

810. Ibn ‘Abbâs said that Umm Al-Fadl bint A1-Hãrîth heard him while he was reciting Wal-mursalâti ‘urfan.[3] She said: “O son, you have reminded me (of something)

[1] Meaning Banû Hâshîm, the relatives of the Messenger.

[2] They differ over the meaning of Isbâgh here in relation to Wudū’, and it appears that it means to wash each part three times for those that are washed more than once, and that this is specific for his family. This narration is also recorded by Ahmad (1:249) At-Tirmidhi, and An-Nasâ’î.

by reciting this Sürah — this was the last that I heard the Messenger of Allah ✈ recite, in Maghrib.” (Sahih)

**811.** Jubair bin Mut‘im said: “I heard the Prophet ✈ recite Al-Tur[1] during Maghrib.” (Sahih)

**812.** It was reported from Ibn Juraij (who said): “Ibn Abi Mulaikah narrated to me from ‘Urwah bin Az-Zubair, from Marwân bin Al-Hakam who said: ‘Zaid bin Thãbit said to me: ‘Why do you recite the short Mufassal[2] (Sürah) during Maghrib, even though I have seen the Messenger of Allah ✈ recite the longer of the two?’ He (Ibn Abi Mulaikah) said: ‘I said: ‘Which one is the longer of the two?’ He replied: ‘Al-A’rãf, and the other one is Al-An‘ãm.’” And I (Ibn Juraij) asked Ibn Abi Mulaikah so he said to me, that to him they are Al-Ma‘idah and Al-A’rãf. (Sahih)

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Comments:

We learn from these *Ahādīth* that the Messenger of Allāh (ﷺ) recited long *Sūras* on some occasions. The *Imām* should take into consideration the circumstances and the needs of those whom he is leading in prayer.

Chapter 128,129. Those Who Claimed A Lesser Amount (Should Be Recited)

813. Hishām bin ‘Urwah narrated: “My father used to recite in *Maghrib* similar to what you recite: *Wal-‘Adiyāt,* and others similar (in length) to it.” (*Sahīh*)

Abū Dāwud said: This shows that is abrogated. And this is more correct.

814. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that he said: “There is no *Sūrah* from the *Mufassal*, small or large, except that I have heard the Messenger of Allāh (ﷺ) leading the people with it in an obligatory prayer.” (*Da‘īf*)

815. It was reported from An-Nazzāl bin ‘Ammār, from Abū ‘Uthmān An-Nahdī that he prayed *Maghrib* behind Ibn Mas‘ūd, and he recited: *Qul huwa Allāhu aḥad.*[^2] (*Da‘īf*)

[^1]: *Al-‘Adiyāt* (100).
[^2]: *Al-Ikhlās* (112).
Chapter 129,130. A Person Repeating The Same Sūrah In Both The Rak'ah

816. Mu‘ādh bin ‘Abdullāh Al-Juhānī said that a person from the tribe of Juhanah informed him, that he heard the Prophet ﷺ recite *Idha zulzilatil-ard* in the Subh prayer in both the Rak‘ahs. (He said:) “I don’t know whether the Messenger of Allāh ﷺ forgot, or he did so intentionally.” (Ḥasan)

Comments:
Repeating the same Sūrah in a single prayer is permissible.

Chapter 130,131. The Recitation Of Al-Fajr

817. ‘Amr bin Huraith said: “It is as if I am hearing the voice of the Prophet ﷺ, reciting in the morning prayer: ‘So verily, I swear by the (planets) that recede; and by (the planets) that move swiftly and hide themselves.”’ (Ṣahīḥ)

Chapter 131, 132. The One Who Did Not Recite the Fāṭihah In His Prayer

818. Abū Sa‘eed said: “We were commanded to recite Fāṭihatil-Kitāb, and whatever else was easy.” (Da‘if)

819. Abū Hurairah narrated: “The Messenger of Allāh ﷺ said to me: ‘Go out, and proclaim in the city that no prayer (is considered valid) except with (the recitation of) the Qur’ān, even if it is with Fāṭihatil-Kitāb and something more.’” (Da‘if)

820. Abū Hurairah narrated: “The Messenger of Allāh ﷺ commanded me to proclaim: ‘There is no prayer except with the recitation of Fāṭihatil-Kitāb and something more.’” (Da‘if)
821. It was reported from Abū As-Saʿīb, the freed slave of Hishām bin Zuhrāh, who said: “I heard Abū Hurairah saying: ‘The Messenger of Allāh  said: ‘Whoever prays any prayer in which the Mother of the Book (Al-Fātīhah) is not recited, then his prayer will be incomplete, it will be incomplete, it will be incomplete.’”

He said: “I said: ‘O Abū Hurairah! Sometimes we are behind the Imām!’ So he poked my forearm, and said: ‘O Persian, recite it to yourself, for I have heard the Messenger of Allāh  say: ‘Allāh, the Mighty and Sublime, has said: ‘I have divided the prayer between Myself and My servant into two halves. So half of it is for Me, and half of it is for My servant, and My servant will get what he asks for.’”

The Messenger of Allāh  said: “Recite (it): The servant says: All praise is due to Allāh, the Lord of all creation; and Allāh, the Mighty and Sublime, says: ‘My servant has praised Me.’ Then he says: The Ever-Merciful, the Bestower of Mercy; and Allāh, the Mighty and Sublime, says: ‘My servant has extolled Me.’ Then he says: The Owner of the Day of Judgment; and Allāh, the Mighty and Sublime, says: ‘My servant has glorified Me.’ Then the servant says: You alone do we worship, and Your help alone do we seek, (and Allāh says:) ‘So this is between My servant and I, and My servant will get what he asks.’ The servant says: Guide us to the straight path. The path of those...
whom You have favored, not those upon whom (You have) shown Your anger, nor those who have gone astray. (Allah says:) 'So these are for My servant, and My servant will get what he asks.'” (Ṣaḥīḥ)

822. It was reported from Sufyān, from Az-Zuhrī, from Maḥmūd bin Ar-Rabi’, from ‘Ubādah bin Aṣ-Ṣāmit, conveying it from the Prophet ﷺ, he said: “There is no prayer for one who does not recite Fāṭihatul-Kitāb or more than that.” Sufyān said: “For he who prays by himself.” (Ṣaḥīḥ)

Comments:

The Hadīth is authentic but the statement "more than that" does not occur in other versions of the same narration.

823. It was reported from Muḥammad bin Salamah, from Muḥammad bin Iṣḥāq, from Makhūl, from Maḥmūd bin Ar-Rabi’ from ‘Ubādah bin Aṣ-Ṣāmit, who said: “We were (standing) behind the Messenger of Allāh ﷺ in the Fajr prayer. The Messenger of Allāh ﷺ recited (the Qur’ān), but found it difficult to recite (due to interference). When he completed (the prayer) he said: ‘Perhaps you recite behind your Imām?’ We said: ‘Yes, rapidly, O Messenger of Allāh.’ So he said: ‘Do not do so, except with Fāṭihatul-Kitāb, for there is no prayer for one who does not recite it.’” (Ṣaḥīḥ)
It was reported from Makhül, from Nāfi’ b. Māhmu’d b. Ar-Rabī’ Al-Anṣārī who said: “Once ‘Uba’dah (b. As-Sāmit) was late for the Subh prayer, so Abū Nu‘aim, the Mu‘adh-dhin, called the Qiqāmah, and led the people in prayer. ‘Uba’dah came, and I was with him, and we stood behind Abū Nu‘aim while he was reciting out loud. ‘Uba’dah started reciting Fātiḥatil-Kitāb. When he finished, I said to him: ‘I heard you reciting Fātiḥatil-Kitāb while Abū Nu‘aim was reciting out loud (as well).’ He replied: ‘Yes. The Messenger of Allāh ṣallallāhu ʿalayhi wa sallam prayed a prayer in which the recitation is done out loud, and the recitation became difficult for him. When he finished, he turned around to face us and said: “Do you recite when I recite out loud?” Some of us replied: “We do indeed do that.” So he said: “Then do not (do so), for I was saying (to myself) ‘What is the matter with me that I am struggling with the Qur‘ān?’ So do not recite anything of the Qur‘ān when I recite out loud, except the Mother of the Book.”” (Ṣahih)
825. (Others reported it) from Makhul, from 'Ubādah, similar to the narration of Ar-Rabi' bin Sulaimān.\(^\text{[1]}\) They all said: "So Makhul would recite the Fātihah in every Rak'ah of Maghrib, 'Ishā', and Subh silently. Makhul would say: ‘After the Imām recites (Fātihah) out loud and remains quiet, recite it (Fātihah) silently. But if he does not remain quiet, then recite before him, or with him, or after him. Do not leave it under any circumstance.”’ (Sahih)

Chapter 132.133. Those Who Held That One Should Recite (Al-Fātihah) In Other Than The Aloud Prayers

826. It was reported from Malik, from Ibn Shihāb, from Ibn Ukaimah Al-Laithi, from Abū Hurairah that the Messenger of Allāh ﷺ once turned around (after completing) a prayer in which he had recited out loud, and said: "Did one of you just recite with me now?" (One man) said: "Yes, O Messenger of Allāh." He replied: “I was saying (to myself) why is it that I am struggling in my (recitation) of the Qur’ān.” So when the people heard this, they stopped reciting in those prayers in which the Messenger of Allāh ﷺ recited out loud. (Sahih)

\(^{[1]}\) That is number 824 which Abū Dāwud heard from Ar-Rabi' bin Sulaimān.
Abū Dāwud said: Ma’mar, Yūnus, and Usâmah bin Zaid reported the Ḥadîth of Ibn Ukaimah from Az-Zuhrî with the same meaning reported by Mâlik.

827. (Others reported)[¹] from Sufyân, from Az-Zuhrî, he said: “I heard Ibn Ukaimah narrating to Sa‘eed bin Al-Musayyab, he said: ‘I heard Abū Hurairah saying: “The Messenger of Allah ﷺ once led us in prayer.” — We think it was the morning prayer — with the same meaning up to his saying: “Why is it that I am struggling in my (recitation) of the Qur‘ān?”’ (Ṣahîh)

Abū Dâwud said: In his narration, Musad-dad said: “Ma’mar said: ‘So the people stopped reciting behind the Messenger of Allah ﷺ in those prayers that he used to recite out loud.’”[²]

In his narration Ibn As-Sarh said: “Ma’mar said, from Az-Zuhrî: ‘Abū Hurairah said: “So the people stopped.”’

And ‘Abdullâh bin Muḥammas Az-Zuhrî who was among them[³] said: “Sufyân said: ‘Az-Zuhrî said

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[¹] He heard this narration from Musad-dad, Ahmad bin Muḥammas Al-Marwâzî, Muḥammas bin Ahmad bin Abî Khalîf, ‘Abdullâh bin Muḥammas Az-Zuhrî, and (Ahmad bin ‘Amr) Ibn As-Sarh - all of them narrated it from Sufyân.

[²] That is, this is how Ma’mar narrated it according to Musad-dad’s narration, without mentioning whose statement that is.

[³] Meaning, he was there when Sufyân narrated it and Ma’mar was also present and clarified its wording.
something that I did not hear.' So Ma'mar said that he had said: 'So the people stopped.'"

Abû Dâwûd said: 'Abdur-Rahmân bin Ishâq reported it from Az-Zuhri, and his narration ended at his saying: 'Why is it that I am struggling in my (recitation) of the Qur'ân?' And Al-Awzâ'i reported it from Az-Zuhri, he said in it: 'Az-Zuhri said: 'The Muslims considered that an admonishment that they should not recite with him in what he recited aloud.'

Abû Dâwûd said: I heard Muhammad bin Yahyâ bin Fâris say: "His saying: 'So the people stopped' is from the saying of Az-Zuhri."[1]

828. It was reported from Shu'bah, from Qatâdah, from Zurarah, from 'Imrân bin Husain that the Prophet prayed Zuhr and a man came and recited behind him: Glorify the Name of Your Lord, the Most High. When he had completed the prayer, he asked: "Who among you recited?" They replied, "A man (among us)." He said: "I knew that some of you were trying to snatch it from me." (Sahîh)

[1] All of the discussion of the author after the preceding narration was related to whether the statement: "So the people stopped" is from Abû Hurairah, or Az-Zuhri, or from whom. And he narrated the statement of Muhammad bin Yahyâ, who is Adh-Dhulî, because a number of them considered him to be the most knowledgeable of the narrations of Az-Zuhri.

Abū Dāwud said: In his narration, Abū Al-Walīd said: "Shu'bah said: 'So I said to Qatādah: 'Is not the opinion of Sa'eed that one should listen silently to the Qur'ān?' He replied: 'That is only when (the Imam) recites aloud.'"

In his narration, Ibn Kathīr said: "I (Shu'bah) said to Qatādah: 'It appears he (the Prophet) disliked it.' So he (Qatādah) replied: 'If he disliked it, he would have prohibited it.'"

Chapter 134,135. The Minimum Recitation That Suffices An Illiterate Person, Or A Non-'Arab

830. Jābir bin 'Abdullāh narrated: "The Messenger of Allāh led us while we were reciting the Qur'ān, and there were among

829. It was reported from Ibn 'Abī 'Adī from Sa'eed, from Qatādah, from Zurārah, from 'Imrān bin Ḥusain that the Allāh's Prophet led them in Zuhr. When he had finished, he said: "Who among you recited, Glorify the Name of Your Lord, the Most High? A man replied: "I did." So he said: "I knew that some of you were trying to snatch it from me." (Sahih)
us bedouins and non-'Arabs. He said, “Recite, for each (one of you) is (reciting) acceptably. And there will come (after you) peoples who will try to straighten it just as the shaft of an arrow is straightened; they will be hasty with it, and not deferring.”[1] (Sahih)

831. Sahl bin Sa‘d As-Sa‘idi said: “The Messenger of Allah ﷺ once came upon us while we were reciting the Qur’an one to another. He said: ‘All praise be to Allah! The Book of Allah is one, and there are red, white and black people among you. Recite it, before there comes a people who will recite it — they will straighten it just as an arrow shaft is straightened. They will seek its reward immediately, and will not defer it.” (Da‘if)

832. ‘Abdullāh bin Abī Awfā narrated: “A man came to the Prophet ﷺ, and said: ‘I cannot seem to memorize anything from the Qur’an, so teach me what will suffice me of it.’ He replied: ‘Say: “Subhan Allāh, wal-ḥamdulillāh, wa lā ilāha illallah, wal-lāhu Akbar, wa lā 交通枢纽 wa lā quwwata illā billāhīl-‘aliyyil-‘azīm (Allāh is exalted, and

[1] Meaning, hasty with their recitation, seeking the reward in the world by showing off, and not deferring means not seeking the reward of the Hereafter through their recitation.
all praise be to Allāh, and none has the right to be worshipped but Allāh, and Allāh is the Most Great), and there is no change nor power (to do anything) except with Allāh, the All-High, the All-Mighty).” The man said: ‘O Messenger of Allāh, this is all for Allāh, so what is there for me?’ He said: ‘Say: “Allāhumma razzānī warzuqni, wa ‘afini, wahdini (O Allāh! Have mercy on me, and provide me sustenance, and protect me and guide me).”’

When the man stood up (to leave), he motioned with his two hands (as if he were taking something from the Prophet ﷺ), so the Messenger of Allāh ﷺ said: ‘This person has indeed filled his hand with good.” (Hasan)

Comments:
If one is utterly unable to memorize Sūrat Al-Fātihah one should say the afore-mentioned formula.

833. It was reported from Humaid, from Al-Hasan, from Jābir bin ‘Abdullāh, who said: “We used to supplicate while standing and sitting, and say the Tasbīḥ (glorify Allāh) in Rūkā’ and prostration during the voluntary prayers.” (Da‘īf)

834. (There is another chain) Humaid, with similar (as no. 833), but he did not mention ‘the
voluntary'. And he said: “Al-Hasan would recite *Fatihatil-Kitab* in the Zuhr and 'Asr prayer, regardless of whether he was the Imam, or (praying) behind the Imam. And he would say the Tasbih, and the Takbîr, and the Tahâlî the amount (of time that it takes to recite *Sûrah*) Qaf and *Adh-Dhariyat*. (Da‘if)

**Chapter 135,136. The Completion Of The Takbîr**

835. Muṣṭârif narrated: “‘Imrân bin Ḥusain and I once prayed behind ‘Alî bin Abî Ṭâlib. So he would say the Takbîr every time he went into prostration, and when he went into Rukû‘, and when he stood up after two Rak‘âhs. After he had finished, ‘Imrân grasped my hand and said: “This person has indeed prayed the prayer of Muḥammad.” (Ṣaḥîh)

**Tafsir:** [Commentary] look at the previous hadith.

836. It was reported from Shu‘aib, from Az-Zuhri, who said: “Abû Bakr bin ‘Abdur-Rahmân and Abû Sa‘îd informed me, that Abû Huwaïrah would say the Takbîr for every prayer, whether obligatory or voluntary. He would say the Takbîr when stood up, then he would say the Takbîr when he went into Rukû‘, then he would say: “Sami‘ Allâhu liman ʾamînah (Allâh hears those who praises Him)” and then say:
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"Rabbanā wa lakal-ḥamdu" (O our Lord! And to You belongs all praise) before going into prostration. He would then say: "Allâhu Akbar (Allâh is the Most Great)" while falling into prostration, then he would say the Takbîr when he would raise his head, and then he would say the Takbîr when going down into prostration, and then he would say the Takbîr when raising his head (from prostration). Then he would say the Takbîr when he stood up from the sitting position after two (Rak'âhs), and he would do the same in every Rak'âh until he completed the prayer. Then he would say, after completing (the prayer): "I swear by Him in Whose Hands is my soul, I am indeed the closest of you in imitating the prayer of the Messenger of Allâh ş. Indeed, this was the way that he prayed, until he left this world." (Sâhih)

Abû Dâwûd said: Mâlik, Az-Zubâïdî, and others had the last phrase ('Indeed, this was the way that he prayed...') from Az-Zuhrî, from 'Alî bin Hûsain,1 and 'Abdul-A'lâ was in accord with Shu'âib bin Abî Hâmzah from Ma'mar, from Az-Zuhrî.2

837. It was reported from 'Abdur-Rahmân bin Abzâ that he prayed

1 That narration is reported in his Mu'watta' from 'Ali bin Hûsain, from 'Alî bin Abî Ŭâlib from the Prophet ş.

2 Meaning that 'Abdul-A'lâ narrated it with the same chain as Shu'âib did here.
with the Messenger of Allah ﷺ, and he would not complete the Takbîr. (Da'îf)

Abû Dâwûd said: This means that he would not say the Takbîr after raising his head from the Rukû and before going into prostration, and after raising his head from prostration.

Chapter 136,137. How Should One Place His Knees Before His Hands (While Going Into Prostration)

838. It was reported from Sharîk from ‘Äsim bin Kulaib, from his father, from Wâ’il bin Huji’, who said: “I saw that the Prophet ﷺ, when he prostrated, he would place his knees (on the ground) before his hands, and when he stood up, he would raise his hands before his knees.” (Da’îf)

839. It was reported from Hammâm who said: “Muḥammad bin Juhâdah narrated to us from ‘Abdul-Jabbar bin Wâ’il, from his father, that the Prophet ﷺ
would...so he mentioned the Hadith of the Salāt (no. 838) and said: “So when he fell into prostration, his knees touched the ground before his palms did.” (Da'īf)

Hammām said: And Shaqīq narrated to us (he said): “Asim bin Kulaib narrated to me from his father, from the Prophet (no. 838) with similar to this.” And in the narration of one of them — and I am almost sure[1] it was the narration of Muḥammad bin Juḥadāh — “And when he got up, he stood up on his knees, and took support from his thighs.”

Comments:

Both the above-mentioned Ahādīth are weak as to the chain of narration. Before prostrating, one should place one’s hands on the ground first rather than one’s knees. This is borne out by the following Hadith (no. 840).

Hadith (no. 840): It was reported from ‘Abdul-‘Azīz bin Muḥammad (who said): “Muḥammad bin ‘Abdullāh bin Hasan narrated to us from Abū Az-Zinād, from Al-A'raj, from Abū Hurairah who said: The Messenger of Allāh (no. 838) said: “When one of you prostrates, let him not kneel as a camel kneels, and let him place his hands (on the ground) before his knees.” (Hasan)

Comments:

Both the above-mentioned Ahādīth are weak as to the chain of narration. Before prostrating, one should place one’s hands on the ground first rather than one’s knees. This is borne out by the following Hadith (no. 840).

Hadith (no. 841): It was reported from ‘Abdullāh bin Nāfi’, from Muḥammad bin...
'Abdullāh bin Hasan, Ābu Az-Zinād, from Al-A’raj, from Ābu Hurairah who said: “The Messenger of Allāh ﷺ said: ‘Does one of you intend to pray kneeling as a camel kneels?’” (Hasan)

Chapter 137,138. Standing Up In The Single (Odd Numbered Rak‘ah)

842. It was reported from Ayyūb, from Ābu Qilābah who said: “Ābu Sulaimān Mālik bin Al-Ḥuwairith came to us in our Masjid, and said: ‘I swear by Allāh, I (sometimes) pray with you, and I don’t intend to pray, but I only wish to demonstrate to you how I saw the Messenger of Allāh ﷺ pray.’

He said: “I asked Ābu Qilābah: ‘How did he used to pray?’” He replied: ‘Just like this Shaikh of ours prays’” — meaning their Imam, ‘Āmr bin Salamah. — “And he (Ābu Qilābah) also mentioned that he (Mālik bin Al-Ḥuwairith) would sit after completing the second prostration of the first Rak‘ah, and then stand.” (Sahih)

843. (There is another chain) from Ayyūb, from Ābu Qilābah who said: “Abū Sulaimān Mālik bin Al-Ḥuwairith came to our Masjid and said, ‘I swear by Allāh, I (sometimes) pray, without having
any intention to pray, but I want to demonstrate you how I saw the Messenger of Allah pray.” So he would sit in the first Rak‘ah when he raised his head from the second prostration. (Sahih)

Comments:
These Ahadith prove that this sitting is recommended.

Chapter 138,139. Sitting In The Iq‘a Position Between The Two Prostrations

845. Tawus said: “We asked Ibn ‘Abbas about the Iq‘a’ (squatting) upon the two feet during (between) prostration, and he said: ‘It is the Sunnah.’ So we said: ‘We see this (position) to be unrefined (and not befitting) for a man.’ Ibn ‘Abbas replied: ‘This is the Sunnah of your Prophet.’” (Sahih)

The sitting described here between two prostrations is to sit with the buttocks on the heels and the soles of the feet while the tops of the feet are flat on the ground, or to sit on the heels only, while the toes are planted in the same manner as they are during the prostration.
Comments:
See number 783 related to the prohibited form of squatting, and the author has another chapter with a title mentioning squatting; see number 903.

Chapter 139,140. What Should Be Said When One Raises His Head From The Rukū‘

846. It was reported from 'Abdullāh bin Numair, Ābu Mu‘āwiyah, Waki', and Muhammad bin 'Ubaid from Al-A‘mash, from 'Ubaid bin Al-Hasan who said: “I heard 'Abdullāh bin An‘Awfa saying: ‘When the Messenger of Allāh would raise his head from Rukū‘, he would say: “Sami’ Allahu liman hamidah, Allahummah rabbana lakal-hamdu mil’as-samāwāti wa mil’al-ardi wa mil’a mā shi’ta min shai’in bad. (Allah has heard the one that praises Him. O Allah, our Lord, to You belongs all praise, filling the heavens, and filling the earth, and filling anything that You will after that.)’” (Sahih)

Abū Dāwud said: Sufyān Ath-Thawrī and Shu‘bah bin Al-Hajjāj said (in this chain): “‘Ubaid Ābi Al-Hasan.”[1] This Ḥadīth does not contain “after Rukū‘” in it.[2] Sufyān said: “We met Shaikh ‘Ubaid Ābi Al-Hasan later, so he did not say: ‘after Rukū‘” in it.”

Abū Dāwud said: And Shu‘bah (also) reported it from Ābi ‘Ismah from Al-A‘mash from ‘Ubaid, he said: “After Rukū‘.”

[2] That is the version of Sufyān and Shu‘bah in which they said it was from ‘Ubaid bin Al-Hasan.
847. (There are various chains) from Abū Sa‘eed Al-Khudrī, who narrated: ‘The Messenger of Allāh ﷺ, after saying: ‘Sami’ Allāhu liman hamidah (Allāh has heard the one that praises Him)’ would say: ‘Allāhumma rabbanā lakal-ḥamdu mil’al-ARDī wa mil’as-samā’ (O Allāh, our Lord, to You belongs all praise, filling the earth and filling the heaven)).

Mu‘ammāl said:[1] ‘mil’as-samāwātī wa mil’al-ARDī wa mil’a mā shi’ta min shai’in ba’d, ahlath-thanāʾi wal-majdi, ahaqqu mā qāl al-ʾabdu wakullunā laka ʿabdun, là māniʿa limā ʿatāit (Filling the heavens and filling of the earth, and filling anything that You will after that. You are worthy of praise and glorification; this is the most appropriate thing that a servant should say, and all of us are Your servants. There is no one to prevent what You give).’ Mahmūd added: ‘Wa là muʿtiya limā manaʾt (and there is none that gives what You have withheld),’ — then they were in accordance: ‘Wa là yanfaʿu dhal-jaddi minkal-jadd (and no one’s food fortune will benefit him (against You), for all good fortune is from You).’ Bishr said: ‘Rabbanā lakal-ḥamdu (Our Lord to You is the Praise).’ And Mahmūd did not say: ‘Allāhumma (O Allāh)!’ He

[1] These names in these interjections are to demonstrate the various wordings in the various chains of narration he reported it from.
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said: ‘Rabbanâ wa lakal-hamdu (Our Lord, and to You is the praise).’ [And Al-Walid bin Muslim reported it from Sa‘eed, that he said: ‘Allâhumma rabbanâ lakal-hamdu.’ And he also did not say: Wa lâ mu‘tiya limâ mana’t (and there is none that gives what You have withheld).’” (Sahih)

Abû Dáwud said: And no one narrated it with that except for Abû Mus-hir.

Comments:
Both the Imâm and the follower may chose any of the wordings for these supplications found in the authentic Hadîths.

848. Abû Hurairah reported that the Messenger of Allâh ﷺ said: “When the Imâm says: ‘Sami’ Allâhu liman hamidah (Allâh has heard the one that praises Him)’ then (all of you) say: ‘Allâhumma rabbanî lakal-hamdu (O Allâh, our Lord, to You belongs all Praise).’ For indeed, if one’s statement corresponds with the statement of the Angels, all of his previous sins will be forgiven.” (Sahih)

Comments:
1. We learn from this Hadîth that Angels, too, say these words, and that they say them when the Imâm has finished saying Samî‘ Allâhu li-î-man hamidah.
2. The followers should also say it, as the Angels do.

849. Muṭarrif reported from ‘Āmir who said: “The people (praying) behind the Imâm should not say, ‘Sami’ Allâhu liman hamidah...
(Allāh has heard the one that praises Him).’ Rather: they should say: ‘Rabbanā lakal-‘hamdu (Our Lord, to You belongs the Praise).”’ (Ṣaḥīḥ)

Chapter 140,141. The Supplication Between The Two Prostrations

850. Ibn ‘Abbās reported that the Prophet ﷺ would say between the two prostrations: “Allāhumma fikirī warhamnī wa ‘afīnī, wahdīnī wažuqīnī (O Allāh! Forgive me, and have mercy on me, and grant me security, and guide me, and give me sustenance.)” (Hasan)

Chapter 141,142. Women Raising Their Heads From Prostration When They Are (Praying) With Men

851. It was reported from the freed slave of Asmāʿ bint Ābī Bakr, from Asmāʿ bint Ābī Bakr, that she said: “I heard the Messenger of Allāh ﷺ say: ‘She (i.e., the women) among you who believes in Allāh and the Last Day — let her not raise her head until the men raise theirs.’ (He said this) due to the fact that he disliked that they should see the ‘Awrah of the men.” (Daʿīf)
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Chapter 142,143. The Prolonged Standing After The Rukū' And (The Sitting) Between The Two Prostrations

852. Al-Barā’ reported that the Messenger of Allāh’s prostration, Rukū’, sitting (for the Tashah-hud) and sitting between the two prostrations were similar in length. (Ṣahīh)

Comments:

The words ”and sitting” are not mentioned in some of the manuscripts.

853. Anas bin Mālik said: “I have never prayed behind anyone who was more concise in his prayer than the Messenger of Allāh, while (the prayer) was still perfectly (performed). And the Messenger of Allāh would stand up after saying, ‘Sami’ Allāhu liman hamidah (Allāh has heard the one who praises Him)’ for such a (lengthy) period that we would presume that he had made a mistake, then he would say the Takbīr and go into prostration. And he would sit in between the two prostrations until we would

Comments:

Meaning, that at certain times, the men did not have more than one garment, or few garments, and something may be exposed, so the women should wait before raising their heads. See number 678 for related comments.

presume that he had made a mistake.” (Sahih)

854. Al-Bara’ bin ‘Azib said: “I carefully watched Muhammad ﷺ” — Abū Kāmil (one of the narrators) said: “The Messenger of Allah ﷺ” — “pray, and saw that his standing was similar (in length) to his Rukū’ and prostration. And (the time that he) stood up after Rukū’ was the same as his prostration, and (the time that he) sat between the two prostrations, and (the length of) his prostrations, and the (time that he sat) after the Taslim before leaving (i.e., Taslim).” (Sahih)

Abū Dāwūd said: Musad-dad said: “His Rukū’, and his standing up between the two Rak’ahs, and his (first) prostration, and his sitting between the two prostrations, and his (second) prostration, and his sitting between the Taslim and before leaving, were all the same.”

Comments:
It is recommended that the bowing, standing, prostrating, sitting between prostrations and sitting after the Taslim — all be performed calmly, peacefully, without hurry, and be prolonged reasonably proportionate to the length of recitation.

Chapter 143,144. The Prayer Of One Whose Back Does Not Come To A Complete Rest During Rukū’ And Prostration

855. Abū Mas‘ūd Al-Badrī said that the Messenger of Allah ﷺ...
said: “A person’s prayer will not be acceptable until (he) brings his back to rest during the Rukū‘ and prostration.” (Sahih)

It was reported from Sa‘eed bin Abi Sa‘eed, from his father, from Abū Hurairah that the Messenger of Allah ﷺ entered the Masjid, and another man entered as well, and prayed. He then came to the Messenger of Allah ﷺ and said his Salām. The Messenger of Allah ﷺ returned his Salām and said: “Return and pray, for you have not prayed.” So the man returned and prayed in the same manner that he had previously prayed. He then returned to the Prophet ﷺ and said Salām. The Messenger of Allah ﷺ said: “And upon you be the Salām; Return and pray, for you have not prayed.” This occurred three times. The man then said: “I swear by the One Who has sent you with the truth, I do not know how to pray better than this, so teach me.” So he replied: “When you stand up to pray, then say the Takbūr. Then recite what is easy for you of the Qur’ān. Then go into Rukū‘ until you have achieved calmness in your Rukū‘. Then raise (your head) until you have stood straight. Then go into prostration until you have achieved calmness in your
prostration. Then sit down until you have achieved calmness in your sitting. And do this in your entire prayer.” (Sahih)

Al-Qan‘abî said[1] (in his narration): “From Sa‘eed bin Abî Sa‘eed Al-Maqbûri, from Abû Hurairah.” And he said in the end of it: “If you do so, then your prayer is complete, and whatever you have deducted from these (acts), you have deducted from your prayer.” And he said in it: “When you stand up to pray, then perfect (Asbigh) the Wûcîu’.”

857. ‘Alî bin Yahyâ bin Khallâd reported a similar narration from his paternal uncle, that a man entered the Masjid, except that in this (narration) the Prophet ﷺ said: “No person’s prayer will be complete until he performs Wudu’ the way that it should be performed, then he says the Takbîr and praises Allâh, the Mighty and Sublime, and glorifies Him, then recites what is convenient for him of the Qur’an, then says: ‘Allâhu Akbar (Allâh is the Most Great),’ then goes into Rûcû’ until his joints have rested (in their places), then says: ‘Sami’ Allâhu liman zamidah (Allâh has heard one who praises Him)’ until he stands straight, then says: ‘Allâhu Akbar (Allâh is the

[1] Abû Dâwûd heard this narration from two Shaikhs, and this one had the following wording.
Most Great),’ then goes into prostration until his joints have rested, then says: ‘Allahu Akbar (Allah is the Most Great),’ and raises his head (to sit), until he has come to rest sitting, then says: ‘Allahu Akbar (Allah is the Most Great),’ then goes into prostration until his joints have rested, then raises his head and says the Takbîr. If he does these (acts), then his prayer is complete.” (Sahîh)

858. (There is another chain) from ‘Ali bin Yahyâ bin Khallâd, from his father, from his paternal uncle Rifâ‘ah bin Râfi‘, with similar meaning (as no. 857). He said: “The Messenger of Allah said: ‘The prayer of one of you is not complete until he perfects the Wudu as Allah, the Most High, has ordered him, so he washes his face and hands until the elbows, and wipes his head, and his feet until the ankles. Then, he says the Takbîr to Allah, the Mighty and Sublime, and praises Him, and then he recites of the Qur‘ân whatever is written for him and convenient...” and he mentioned similar to the narration of Hammad, and said: “...Then he should say the Takbîr, and go into prostration, and place his face” — Hammâm (one of the narrators) said: “Perhaps he said: ‘his forehead’” — “firmly on the ground, until his joints have rested and become loose. Then he should say...
the Takbîr and come to rest sitting on his posterior, and bring his back to rest...” and he continued describing the prayer in a similar manner for four Rak‘ahs, until he finished with: “The prayer of one of you is not accepted until he does this.” (Sahîh)

859. (There is another chain) from ‘Alî bin Yahyâ bin Khallâd, from Rifa‘ah bin Râfi‘ with this narration (as no. 857). He said: “When you stand up and face the Qiblâh, say the Takbîr, and then recite the Mother of the Qur‘ân (Al-Fâtihah), and whatever Allah wills that you recite. And when you go into Rukû‘, then place your palms on your knees, and extend your back.” And he also said: “When you prostrate, then make your prostration firm, and when you get up (from prostration), sit on your left thigh.” (Hasan)

860. (There is another chain) from ‘Alî bin Yahyâ bin Khallâd, from his father, from his paternal uncle Rifa‘ah bin Râfi‘, from the Prophet ﷺ, with this narration. He said: “When you stand up for your prayer, then say the Takbîr to Allah, the Mighty and Sublime, then recite what is convenient for you to recite of the Qur‘ân.” And
he said: “When you sit in the middle of the prayer, then be relaxed, and place your left thigh on the ground (to sit on it), then recite the Tashah-hud. Then when you stand up, repeat this until you complete your prayer.” (Hasan)

861. (There is another chain) from Yahyā b. 'Alī b. Yahyā b. Khallād b. Rāfīʿ Az-Zuraqi, from his father, from his grandfather, from Rifa'ah b. Rāfī', that the Messenger of Allāh ﷺ — and he narrated this Hadith. He said in it: “Then perform Wūḍūʿ as Allāh has commanded you, and make the Tashah-hud (meaning, the Adhān) and the Iqāmah, then say the Takbīr. If you have (memorized) any of the Qurʿān, then recite it, and if not, then praise Allāh, the Mighty and Sublime, say extol His Greatness, and say the Tahliḵ.11 And he also said: “And if you have deducted anything from these (acts), you have deducted from your prayer.” (Sahih)

Comments:
Lack of proper religious knowledge is a great disability. Because of it, one fails to perform the rites of worship and devotion the right way. It is the duty of every Muslim to acquire at least the minimum, essential knowledge.


forbade the pecking of crows, and the spreading (of one's forearms) like a predatory beast, and that one should take a particular place in the Masjid as his regular place (of praying), just like a camel does." (Da'if)

Comments:
Performing the prayer hurriedly resembles the pecking of a bird, and prostrating with the forearms and elbows on the ground, resembles the sitting of predators. Some of these prohibited actions have been mentioned previously; see numbers 783, 845, and also 903.

863. Sālim Al-Barrād said: “We visited Abū Mas‘ūd ‘Uqbah bin ‘Amr Al-Anṣārī, and asked him: ‘Inform us about the prayer of the Messenger of Allāh ﷺ.’ So he stood in front of us in the Masjid, and said the Takbīr. When he went into Ruku‘, he placed his hands on his knees, and placed his fingers below them (his knees). He placed his elbows at a distance (from his body), until his entire (body) was relaxed. Then he said: ‘Samī‘ Allāhu liman hamidah (Allāh has heard the one that praises Him),’ and he stood up until his entire body was relaxed. Then he said the Takbīr, and fell into prostration, and placed his palms on the ground, and placed his elbows at a
distance (from his body), until his entire (body) was relaxed. Then he raised his head and sat down (firmly) until his entire (body) was relaxed. He then repeated these acts, and prayed four *Rak'ahs* just as he had prayed this one. So he completed the prayer, and then said: ‘This is how we saw the Messenger of Allāh pray.’” (Hasan)

Chapter 144,145. Regarding The Statement Of The Prophet ﷺ: “Every Prayer That One Does Not Perfect It Will Be Made Complete By The Voluntary Ones”

864. It was reported from Yunūs, from Al-Hasan, about Anas bint Hakim Ad-Dabbī. He said: “He fled from Ziyād or Ibn Ziyād and came to Al-Madinah, where he met Abū Hurairah. He (Anas) said: ‘So he (Abū Hurairah) inquired about my lineage, and (it turned out) that we had a common lineage. He said: “O lad, should I not narrate to you a Hadith?” I said: “Yes, may Allāh have mercy on you.” — Yunūs said: “I think he said it was from the Prophet ﷺ” — “The first action that a person will be accounted for will be his prayer. Our Lord will say to the Angels — and He knows best — ‘Look at the prayer of My servant: Did he
complete it, or is there any deficiency in it? So if he has performed it completely, I will write it for him in full (measure), and if there is any deficiency in it, then look if My servant has any voluntary prayers.’ If he does have voluntary prayers, (Allah) will say: ‘Complete for My servant his obligatory prayers from his voluntary ones.’ Then the rest of the actions will be judged in a similar manner.’” (Da’if)

Comments:
1. The Day of Resurrection is the Day of Accounting. Each person shall be made to give an account for one’s actions in this world.
2. Salah is the most important pillar of the religion, next to the Two Testimonies of faith. Of all the rights of Allah, this shall be accounted for first of all.

865. (There is another chain) from Humaid, from Al-Hasan, from a man from Banu Salit, from Abu Hurairah, may Allah be pleased with him, from the Prophet , similarly (as no. 864). (Da’if)

866. It was reported from Tamim Ad-Dari, with similar meaning (as no. 864), and he said: “Then the Zakat will be judged in a similar fashion, then the rest of the actions will be judged similarly.” (Sahih)
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Comments:
All obligatory acts shall be accounted for in order of their importance, Zakāh, after Salāt, and so on. In each case, voluntary acts—Nawāfil—shall be made to make up for any deficiency in obligatory acts.

Chapter 145,146. Placing The Hands On The Knees (During Rukū')

867. Muṣ'ab bin Sa'd said: "I prayed next to my father, and I placed my hands between my knees. He forbade me from doing it, but I repeated my act. So he said: 'Do not do so! We used to do it, but were then prohibited from doing it, and were commanded (instead) to place our hands on our knees.'" (Sahih)

Comments:
Tatbiq, or clasping one's hands together between the knees while in Rukū', has been abrogated, according to the majority of scholars, and the Companions.

868. It was reported from 'Alqamah and Al-Aswad, from 'Abdullāh (bin Mas'ūd) who said: "When one of you goes into Rukū', then let him spread his forearms over his thighs, and let him intertwine his palms between his knees, for I remember seeing the fingers of the Messenger of Allāh intertwined (while he was in Rukū')." (Sahih)

Comments:
تخريج: أخرج الخاير, الآذان، باب وضع الأكف على الركوب في الركوع، ح: 790 من حديث شعبة. ومضمّم المدينة، السجاد، باب النذام إلى وضع الأيدي على الركوب في الركوع ونستنف التطبيقات، ح: 535 من حديث أبو بعفوس به.

تخريج: أخرج الخاير, الآذان، باب وضع الأكف على الركوب في الركوع، ح: 535 من حديث أبي بعفوس به.
Comments:
The majority of the scholars agree that this action of interlocking the fingers during the bowing position is abrogated, according to narrations like the one preceding this one, and that the hands are to be placed upon the knees during the bowing position.

Chapter 146,147. What A Person Should Say In His Rukūʿ And Prostration

869. Mūsā bin Ayyūb reported from his paternal uncle, from 'Uqbah bin 'Amir who said: “When the Verse: ‘Then glorify with praises the Name of your Lord, the Most Great’[1] was revealed, the Messenger of Allāh ﷺ said: ‘Place this in your Rukūʿ.’” And when the Verse: Glorify the Name of your Lord, the Most High[2] was revealed, he said: ‘Place this in your prostration.” (Sahih)

870. (There is another chain) from Ayyūb bin Mūsā or Mūsā bin Ayyūb, from a man from his people, from ‘Uqbah bin ‘Amir, with its meaning (similar to no. 869). He added in it: “So when the Messenger of Allāh ﷺ would go into Rukūʿ, he would say three times: ‘Subhāna rabbi-'āzīm wa bīhamdihi (Glory is to my Lord, the Most Great and (may He) be praised)’ And when he went into prostration, he would say three

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times: ‘Subhāna rabbīl-a’lā wa biḥamdiḥ (Glory is to my Lord, the Most High and (may He) be praised).” (Saḥīḥ)

Abū Dāwūd said: We fear that this addition has not been preserved.
Abū Dāwūd said: The people of Egypt are the only ones who narrated these two Ahādīth; the narration of Ar-Rabi‘ and the narration of ʿĀhmād bīn Yūnūs.[1]

871. Shu‘bah said: “I asked Sulaymān whether I should supplicate to Allāh when I recited a Verse inciting fear during the prayer. So he narrated to me from Sa‘d bīn ʿUbaidah, from Mustawrid, from ʿIlāh bīn Zufar that Ḥudhayfah narrated that he prayed with the Prophet  and he (the Prophet  would say in his Ruḵā: ‘Subhāna rabbīl-azīm (Glory is to my Lord, the Most Great)’ and in his prostration: ‘Subhāna rabbīl-a’lā (Glory is to my Lord, the Most High),’ And he would not recite a Verse of mercy except that he would pause at it and ask (for mercy), nor would he recite a Verse of punishment except that he would pause and seek refuge (with Allāh).” (Saḥīḥ)

872. ‘Āishah narrated that the Prophet  would say in his Ruḵā: ‘

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[1] That is the two preceding narrations, and these are the two Shaikhā he narrated them from.
and prostrations: "Subhūhun Quddūsun Rabbul-Malaikati war-nīh" (My Rukū' and prostration is only to) the Perfect, the Holy, the Lord of the Angels, and the Spirit).

(Sahih)

873. ‘Awf bin Mālik Al-Asja‘ī said: "One night, I stood with the Messenger of Allāh (saww) (in prayer). He started reciting Sūrat Al-Baqarah. He would not recite a Verse of mercy except that he would pause at it and ask (for mercy), nor would he recite a Verse of punishment except that he would pause and seek refuge (from Allāh). Then he went into Rukū’ for the length of time that he was standing. He said in his Rukū’:

‘Subhāna dhil-jabarūti wal-malakūti wal-kibriya ‘i wal-‘azamah (Glory is to the One Who is Full of Honor, Kingdom, Pride and Magnificence).’ Then he went into prostration for the length of time that he was standing, and he said the same (invocation) in his prostration as well. He then stood up and recited Sūrah Āl-‘Imrān, then he recited another Sūrah, and another.”

(Sahih)

874. It was reported from Abū Hamzah, the freed slave of the Ansār, from a man from Banū ‘Abs, from Ḥudhaifah, that he saw the Messenger of Allāh (saww) pray at night.
He would say: “Alláhu Akbar (Alláh is the Most Great),” three times, (then say): “Dhul-malakûti wal-jabarûti wal-kibriyáti wal-‘azamah (The One Who is Full of Kingdom, Honor, Pride and Magnificence).” He then opened,\(^1\) so he started reciting Al-Baqarah, and then went into Rukú’. His Rukú’ was of a similar length as that of his standing. He would say in his Rukú’: “Subhāna rabbîl-‘azîm, subhāna rabbîl-‘azîm (Glory is to my Lord, the Most Great, glory is to my Lord, the Most Great)” He then raised his head up from Rukû and stood for a similar length of time as his (first) standing. He would say: “Lirabbîl-zâmid (To my Lord belongs the praise.)” He then went into prostration, for a similar length of time as his standing, and he would say in his prostration: “Subhāna rabbîl-‘âla (Glory is to my Lord, the Most High).” He then raise his head up from prostration, and he would sit in between the two prostrations for a similar length of time as his standing. And he would say: “Rabbighfirli, rabbighfirli (O my Lord, forgive me, O my Lord, forgive me.)” He prayed four Rak’ahs in which he recited Al-Baqarah, Al-‘Imrân, An-Nisâ’, Al-Mâ’îdah or Al-An’am” Shu’bah (one of the narrators) was not sure (about the last Sûrah). (Sahîh)

\(^1\) Meaning that he started with one of the opening supplications, or that he began reciting.
Chapter 147, 148. The Supplication During Rukū‘ And Prostration

875. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The closest that a servant comes to his Lord is when he is (in the state of) prostration. Therefore, increase your supplication (at this time).” (Ṣahīḥ)

876. Ibn ‘Abbās narrated that once the Messenger of Allāh ﷺ raised his curtain (to look into the Masjid), and he saw that the people were lined up in rows behind Abū Bakr. So he said: “O people! There is nothing left of Revelation except for a true dream which (a believer) sees, or someone else sees for him. And I have been prohibited from reciting (the Qur’ān) while in Rukū‘ or prostration. So during the Rukū‘, glorify your Lord, and during prostration, exert yourselves in supplication, for it is verily likely that you will be responded to.” (Ṣahīḥ)

Comments:

1. A good dream brings good tidings to a Muslim. It may be seen by a person himself or by others about him.
2. It is not allowed to recite the Qur’ān while bowing or prostrating.

877. 'Āishah reported: “The Messenger of Allāh ﷺ would frequently say in his Rukū‘ and prostration: ‘Subḥānā Allāhumma, rabbānā, wā bī-hāmādik. Allāhummağhfrilī’ (Glory is to You, O Allāh, our Lord, and may You be praised. O Allāh, forgive me) — in implementation of the Qur’ān.” (Sahīh)

878. Abū Hurairah reported that the Prophet ﷺ would say during his prostration: “Allāhummağhfrilī dhanbī kullahu, diqqahu, wa jillahu, wa awwalahu wa akhirahu (O Allāh forgive all of my sins; the minor ones and the major ones; and the first of them and the last of them)” — Ibn As-Sarh (one of the narrators) added: “‘Alāniyatahu wa sīrāhu (the public of them, and the secret of them).” (Sahīh)

Comments:
These, and similar supplications of the Messenger of Allāh ﷺ were an expression of his gratitude to his Lord, and instructions and teaching by example to his followers.

879. Abū Hurairah reported that 'Āishah said: “I missed the Messenger of Allāh ﷺ one night (he was not in his bed), so I searched in the Masjid, and found him in prostration — his feet were
propped up. He was saying:

‘A’udhu bi-ridda min sakhitika, wa a’udhu bi-mu’afatika min ‘uqabatika, wa a’udhu bika minka, la uhsi thana’an ‘alaika anta kamâ athnaita ‘ala nafsik (I seek refuge in Your Pleasure from Your Anger, and in Your Mercy from Your Punishment, and I seek refuge in You from You. I am not able to praise You (the way that You deserve to be praised), for You are as You have praised Yourself).’” (Sahih)

Chapter 148,149. The Supplication During The Prayer

880. ‘Aishah narrated that the Messenger of Allâh ﷺ used to say the following supplication during the prayer: “Allâhumma inni a’udhu bika min ‘adhabil-qabr, wa a’udhu bika min fitnatil-masihid-dajjal, wa a’udhu bika min fitnatil-mazya wal-mamât. Allâhumma inni a’udhu bika min al-ma’thami wal-maghram (O Allâh! I seek Your refuge in the punishment of the grave, and I seek refuge in You from the trials of Al-Masihid-Dajjal, and I seek refuge in You from the trials of life and death. O Allâh! I seek Your refuge from sins and debt).” Once, someone said to him: “How often you seek refuge from debt!” So he replied, “If a person is in debt, then he speaks and lies, and he makes promises and breaks them.” (Sahih)
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Comments:
1. *Al-Masīhid-Dajjāl* refers to the false Messiah.
2. "Trials of life" means temptations and other worldly things that usually beset a man and make him forget his duties to his Lord.
3. "Trials of death" means inability to pronounce the testimony of faith or uttering some improper statement or doing some improper action, at the time of death.

881. ‘Abdur-Rahmān bin Abī Lailā reported from his father that he said: “I prayed a voluntary prayer next to the Messenger of Allāh ﷺ, and I heard him say: ‘A‘ūdhu billahi minan-nāri wailun li-ahlin-nār (I seek refuge in Allāh from the Fire! Woe to the inhabitants of the Fire!’)” (Da‘īf)

882. Abū Hurairah reported: “The Messenger of Allāh ﷺ once stood up to pray, so we stood up with him. A bedouin said in the prayer: ‘O Allāh! Have mercy on me and Muhammad, and do not have mercy on anyone besides us!’ When the Messenger of Allāh ﷺ said the Taslīm, he said to the bedouin: ‘You have restricted something which is vast,’ meaning the mercy of Allāh, the Mighty and Sublime.” (Ṣaḥīḥ)

Comments:
In this supplication, the request was to restrict mercy, which is not appropriate. This narration preceded (no. 380) in a slightly longer form.
883. Waki' narrated from Isrā'il, from Abū Ishaq, from Muslim Al-Batin, from Sa'eed bin Jubair, from Ibn 'Abbās that the Prophet would say: "Subhāna rabbi 'alā (Praised is my Lord, Most High)" every time he recited: Glorify the Name of your Lord, the Most High.\[^1\] (Da'īf)

Abū Dāwud said: Waki' was contradicted in this narration. Abū Waki' and Shu'bah reported it from Abū Ishaq, from Sa'eed bin Jubair, from Ibn 'Abbās, in Mawqūf form.

884. Mūsā bin Abī 'Aishah narrated: "There was a person who used to pray on the roof of his house. Every time he would recite: Is He not capable of giving life to the dead? [Sūrat Al-Qiyamah; 42] he would say: Subhāna rabbi 'alā (Glorified are You! Indeed, You can!) They asked him concerning this (act), so he said: 'I heard this from the Messenger of Allāh.'" (Da'īf)

Abū Dāwud said: Ahmad said: "I like that a person should supplicate during the obligatory prayers according to what is in the Qur'ān."

\[^1\] Sūrat Al-'Alā 87:1.
Chapter 149,150. The Length Of The Ruku' And Prostration

885. As-Sa'di reported from his father, or his paternal uncle, that he said: "I observed the prayer of the Prophet . He would remain in the Ruku' and prostration for the length of time that one says: 'Subhāna rabbil-a'la wa bi-hamdih (Glorified is Allah, the Most High, and with His praise) three times.'

886. ‘Awn bin ‘Abdullāh narrated from ‘Abdullāh bin Mas‘ūd that the Messenger of Allah said: "When one of you goes into Ruku', then let him say at least three times: 'Subhāna rabbil-‘azīm (Glorified is Allah, the Most High).’ And when he falls into prostration, let him say at least three times: 'Subhāna rabbil-a'la wa bi-hamdih (Glorified be Allah, the Most High).’" Abū Dawūd said: This is Mursal, since ‘Awn did not meet ‘Abdullāh bin Mas‘ūd.

887. Ismā‘īl bin Umayyah said that he heard a bedouin narrate from Abū Hurairah, that the Messenger of Allah said: "If one of you
recited: ‘(I swear by) the fig and the olive,’[1] then when he reaches its ending: Is not Allâh the Most Wise of all Judges?’ let him say: ‘Balâ wâ ana ‘alâ dhâlika minash-shâhidin (Yes, and I am of those who bear witness to this).’ And whoever recites: ‘Indeed, I swear by the Day of Judgment,’[2] until he reaches its ending: ‘Is He not capable of giving life to the dead?’ then let him say: ‘Balâ (Indeed, He is).’ And whoever recites Sûrat Al-Mursalât, and reaches: ‘So which narration will they believe in after this?’[3] then let him say: ‘Amannâ billâh (We believe in Allah!’)” (Da’if)

Isma‘îl said: “I went back to the bedouin to recite the Hadîth to him again, to check if perhaps (he would change its wording). So he said to me: ‘O nephew! Do you think that I haven’t memorized it? I have performed Hajj sixty times, for each Hajj, I remember the camel that I performed Hajj on!’”

888. It was reported from Wahb bin Mûnüs who said: “I heard Sa‘e’d bin Jubair saying: ‘I heard Anas bin Malik saying: ‘I have not prayed behind anyone after the Messenger of Allâh whose prayer resembles that of the

[1] Sûrat At-Tin (95).
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Messenger of Allah ﷺ more than this lad's" — meaning ‘Umar bin Abdul-'Aziz. Sa‘eed said: “So we calculated that in his Rukū’ and prostration, he would say ten Tashbihs.” (Hasan)

Abû Dâwud said: Aḥmad bin Sâliḥ said: “I said to him: [1] ‘Mânûs or Mâbûs?’ So he said: “Abdur-Razzâq would say: “Mâbûs” but I remember it as Mânûs.”

And this is the wording of Ibn Rãfi’.[2] Aḥmad said: “From Sa‘eed bin Jubair, from Anas bin Mâlik.”[3]

Chapter 151,152. What Should One Who Finds The Imâm In Prostration Do?

893. [4] Abû Hurairah reported that the Messenger of Allah ﷺ said: “If you come to the prayer, and find us in prostration, then go into prostration, but do not count it as anything. And whoever catches the Rak‘ah he has caught the prayer.” (Da‘îf)

[1] To ‘Abdullâh bin Ibrâhîm bin ‘Umar bin Kaisân, from whom he heard the narration.

[2] Abû Dâwud heard this from Aḥmad bin Sâliḥ and Ibn Rãfi’, and the wording cited is of the later.


Comments:

A person joining a congregational prayer after it has started, should begin his prayer by saying Takbîrat Al-Ihram (the opening Takbîr) and following the Imam in whatever condition he is in.

Chapter 150,151. The Limbs
Upon Which One Should Prostrate

889. Ibn 'Abbãs narrated from the Prophet ﷺ that he said: “I have been commanded” — Hammãd (one of the narrators) said: “Your Prophet ﷺ was commanded” — “to prostrate on seven parts of the body, and not to prevent the hair and clothes (from touching the ground).” (Sahih)

Comments:

One may not, while prostrating, gather one’s garments or hair or beard in a bid to protect them from dust during or for the prayer. It is improper to do so.

890. Ibn ‘Abbãs narrated that the Prophet ﷺ said: “I have been commanded” and perhaps he said: “Your Prophet was commanded” — “to prostrate on seven parts of the body.” (Sahîh)

891. Al-'Abbãs bin 'Abdul-Muțtalib narrated that he heard the Messenger of Allah ﷺ say: “When a servant prostrates, seven parts of his body prostrate with
him: his face, his two palms, his two knees, and his two feet.”

(Sahih)

Chapter 152,153. Prostrating On The Nose And Forehead

894. Abü Sa‘eed Al-Khudrī narrated that traces of mud were seen on the forehead and nose of the Messenger of Allah ﷺ due to a prayer that he led others in.

(Sahih)

Comments:

See number 911.
895. (There is another chain) with a similar (narration).

Chapter 153, 154. The Manner Of Prostration

896.  Abū Ishaq said: “Al-Barâ’ bin ‘Azib described for us (the prostration). He placed his two hands (on the ground), and kneeled on his two knees, while his buttocks were raised. He then said: ‘This is how the Messenger of Allah used to prostrate.’” (Da’if)

897. Anas reported that the Prophet said: “Be moderate in your prostrations, and let not any of you spread his forearms like a dog does.” (Sahih)

898. Maimūnah narrated that the Prophet would spread out his arms when he prostrated, so much so that if a baby goat wished to pass under his arm, it could do so. (Sahih)
899. Ibn 'Abbās said: “I once came to the Prophet ﷺ (and I approached him) from behind him, so I saw the whiteness of his armpits while he was kneeling (prostrating); he had separated between his hands (and body).”

(Trad.)

900. ʿAhmar bin Jaz‘, the Companion of the Messenger of Allāh ﷺ narrated: “When the Messenger of Allāh ﷺ prostrated, he would distance his two arms from his body, so much so that we would feel compassion for him.”

(Hasan)

901. Abū Hurairah narrated that the Prophet ﷺ said: “When one of you prostrates, let him not spread his hands like a dog does, and let him join his thighs together.”

(Hasan)

Comments:

See numbers 735, 783, and 845.

Chapter 154, 155. Concession In This Regard When There Is A Need
the Prophet regarding the difficulty (they felt) when they spread (their arms out) during prostration. So he replied: '(Use your) knees to help you.' (Da‘if)

Chapter 155,156. Placing The Hands On The Khâsirah, And (Sitting) In The Iq‘â’ Position

903. Ziyâd bin Šubaih Al-Hanafi said: “I prayed next to Ibn ‘Umar and placed my hands on my Khâsirah. When he finished the prayer, he said: ‘This (resembles) crucifixion in the prayer, and the Messenger of Allâh used to forbid it.’” (Sahîh)

Comments:
See also number 947.

Chapter 156,157. Crying During The Prayer

904. Muṭarrîf reported from his father that he said: “I saw the Messenger of Allâh pray once, and from his chest (I could hear) a noise like the noise of a grinding stone, due to his crying.” (Sahîh)

[1] Khâsirah is the groin, waist and hip area. And the author mentioned narrations related to the Iq‘â’ (squatting) position under nos. 783 and 845.
Comments:

Weeping, even if it be loud, does not invalidate prayer.

Chapter 157,158. The Whisperings Of The Soul Or The Wandering Of One’s Thoughts Are Disliked During Prayer

905. Zaid bin Khālid Al-Juhani reported that the Prophet ﷺ said: “Whoever performed Wudū’ and performed it well, then he prayed two Rak‘ahs, without being distracted in them, he will have all his sins forgiven.” (Hasan)

906. ‘Uqbah bin ‘Āmir Al-Juhani said that the Messenger of Allah ﷺ said: “No one performs the Wudu’ having performed it well, and prays two Rak‘ahs, while having full concentration of his heart and soul in them, except that Paradise becomes obligatory for him.” (Sahih)
Performing Wudū’ well, includes doing so according to the Sunnah of the Messenger of Allah (ﷺ). All the limbs should be washed properly and completely. No water should be wasted. It should begin with saying ‘Bismillah’, and end with the relevant supplication.

Chapter 158, 159. Correcting The Imam In The Prayer

907 (A). Al-Miswar bin Yazid Al-Ma‘likî narrated that the Messenger of Allah (ﷺ) once recited in the prayer, and left out something without reciting it. So a person said to him (after the prayer): “O Messenger of Allah! You left out such and such a Verse!” The Messenger of Allah (ﷺ) said: “Then why did you not remind me of it?” In his narration Sulaiman (one of the narrators) added (that the man responded): “I presumed that it had been abrogated.” (Hasan)

Comments:

These narrations prove the allowance of correcting the Imam if something is not recited properly, and the validity of the Salāt if that was not known until after it.

[1] The author narrated this from two Shaikhs, Sulaiman being one of them, who also cited the names in the chain in a different manner.
907 (B). It was reported from 'Abdullāh bin 'Umar that the Prophet ﷺ once prayed, and became confused (regarding the recitation). When he had finished, he said to Ubayy (bin Ka'b): "Did you pray with us?" He said: "Yes." So he said: "Then what prevented you (from correcting me)?" (Hasan)

908. Abū Ishāq narrated from Al-Hārith that 'Alī, may Allāh be pleased with him, narrated from the Messenger of Allāh ﷺ that he said: "O Allāh! Do not correct the ʿImām during the prayer." (Daʿīf)

Abū Dāwūd said: Abū Ishāq only heard four Ḥadīth from Al-Hārith, and this one is not of those four.

Chapter 159,160. The Prohibition Of Correcting The ʿImām

909. Abū Dharr narrated from the Messenger of Allāh ﷺ that he said: “Allāh, the Mighty and Sublime, continues to face the servant while he is praying as long as he does not turn around; when

Chapter 160,161. Turning Around In The Prayer
The Book Of Salāt (The Prayer)

he turns around, Allāh turns away.” (Ḥasan)

Comments:
It is forbidden to turn around while praying. However, in the event of some very pressing need, one may glance a bit sideways.

Chapter 161,162. Prostrating On The Nose

911. Abū Sa‘eed Al-Khudrī narrated that traces of mud were seen on the forehead and nose of the Messenger of Allāh ﷺ due to a prayer that he led others in. (Ṣaḥīḥ) Abū ‘Alī said:[1] “Abū Dāwūd did not recite this Hadīth during the fourth dictation (of his Sunan).”

[T]hat is Muḥammad bin Aḥmad bin ‘Umar Al-Lu’lu’i who heard the book from Abū Dāwūd.
Chapter 162, 163. Looking (Up)
In The Prayer

912. Jābir bin Samurah said:
"Once the Messenger of Allāh ﷺ entered the Masjid and saw people praying with their hands pointing upwards to the skies. He said: 'People should stop raising their eyes to the skies'" — Musad-dad (one of the narrators) said: "during prayer" — "or else their eyesight will not return to them." (Sahih)

Comments:
Number 1000 narrates a similar incident.

913. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said:
"Why do people raise their eyes in the prayers." Then he became even more strict in this regard, and said: "They should stop doing so, or else their eyesight will be snatched away from them." (Sahih)

Comments:

914. It was reported from Az-Zuhri, from ‘Urwah, from ‘Āishah, that she said: "The Messenger of Allāh ﷺ said: 'People should stop raising their eyes to the skies'" — Musad-dad (one of the narrators) said: "during prayer" — "or else their eyesight will not return to them." (Sahih)
Allah once prayed in a cloak (Khamișah) of his that had designs on it. He then said: 'The designs on this (cloak) distracted me (during prayer). Take it to Abū Jahm, and bring me his plain, coarse (Anbijaniyah) cloak.'" (Sahîh)

Comments:
The prayer-rug, carpet or the wall opposite the place of prayer should not be embellished with distracting designs.

Chapter 163,164. A Concession In This Regard

916. Sahl bin Hanzaliyyah narrated that the Iqamah was called — meaning for the Subh (Fajr) prayer — so the Messenger of Allah began to pray while he kept glancing (up) to the mountain pass. (Hasan)

Abû Dâwud said: He had sent a rider on the mountain pass to guard (the caravan) for the night.
Chapter 164,165. Actions During The Prayer

917. Abū Qatādah narrated that the Messenger of Allāh ﷺ prayed while he was carrying Umāmah, the daughter of Zainab, the daughter of the Messenger of Allāh ﷺ. When he went into prostration, he would place her down, and when he stood up, he would pick her up. (Sahih)

918. (There is another chain) from Abū Qatādah who narrated: "Once we were sitting in the Masjid, when the Messenger of Allāh ﷺ came out carrying Umāmah bint Abi Al-ʾĀṣ bin Rabiʿ, and her mother was Zainab the daughter of the Messenger of Allāh ﷺ. She was at that time a baby, and he was carrying her on his shoulders. So the Messenger of Allāh ﷺ led (us) in prayer while she was on his shoulders; he would place her (on the ground) when he went into Rukūʿ, and he would pick her up again when he stood up. He continued to do so until the prayer finished.” (Sahih)
919. (There is another chain) from Makhramah, from his father, from ‘Amr bin Sulaim Az-Zuraqi who said: “I heard Abū Qatādah Al-Anṣārī saying: ‘I saw the Messenger of Allāh  lead the people in prayer while Umāmah bint Abī Al-‘Āṣ was on his neck. When he went into prostration, he would put her down.” (Sahih)

Abū Dāwud said: Makhramah did not hear anything from his father except for one Hadith.\[^{[1]}\]

920. (There is another chain) from Abū Qatādah, the Companion of the Messenger of Allāh  who said: “Once, we were waiting for the Messenger of Allāh  to come out for the prayer — either Zuhr or ‘Asr — and Bilāl had already called him for the prayer. When he came out, Umāmah bint Abī Al-‘Āṣ, his daughter’s daughter, was on his neck. The Messenger of Allāh  stood up to pray in his place of prayer, and we stood behind him, while she was still in her place (being held by the Prophet  ). When he said the Takbīr, we too said the Takbīr, and when he was about to go into Ruku’, he took her and placed her (on the ground). Then he went into Ruku’, and prostrated. When he completed the prostration, he

\[^{[1]}\] Makhramah bin Bukair, and accordingly, it is not this narration, yet he narrated from his father’s book as well, as mentioned in the biographies of narrators.
picked her up again and placed her in her original place. And he continued to do likewise in every Rak'ah until he finished the prayer.” (Da'if)

Comments:
Movement (of limbs), much or little, is permissible during prayer provided it does not divert a worshiper away from the direction of Qiblah, the proof being the movements of Allâh’s Messenger ﷺ who lifted up his granddaughter and placed her down, on and off.

921. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “Kill the two black (vermin) in the prayer: The snake and the scorpion.” (Sahîh)

Comments:
Since such creatures are harmful, it is allowed to kill them, even during prayer.

922. ‘Urwah bin Az-Zubair reported that ‘Aishah said: “The Messenger of Allâh ﷺ was once praying when I came, and the door was closed. I asked that the door be opened, so he walked (towards the door), opened it for me, then returned to his place of prayer.” ‘Urwah said: “The door was towards the direction of the Qiblah.” (Da’if)
Chapter 165, 166. Returning The \textit{Salam} During The Prayer

923. \textit{It was reported from `Alqamah, from `Abdullah (bin Mas`ud) who said: }\textit{We used to say Salam to the Messenger of Allah while he was praying, and he would return the greeting to us. When we returned from (the land of) An-Najashi, we said Salam to him, but he did not respond to us, and said, (after the prayer): \textquoteleft\textit{Indeed, there are (matters) in the prayer that (keep one) busy.	extquoteright\textquoteleft} (\textit{Sahih})}

\textit{Comments:}

1. While praying, one is busy reciting Qur‘an, remembering Allah, and supplicating. While busy with these, it is not proper for one to attend to other things, except those which are permitted.

2. Conversing intentionally with others during a prayer invalidates the prayer. See number 949.

924. \textit{It was reported from Abu Wail, from `Abdullah (bin Mas`ud) who said: }\textit{We would give each other Salam during the prayer, and would command others regarding something that we needed. Once, I came to the Messenger of Allah while he was praying, and greeted him, but he did not respond to it! So I became anxious, wondering which of my deeds might have...}
caused this! But when the Messenger of Allâh ﷺ completed the prayer, he said: ‘Allâh, the Mighty and Sublime, brings about new (rulings) from His Command, as He wills. And of the matters that Allâh, the Most High, has brought about is that you should not talk during the prayer.’ And he then returned the Salâm to me.” (Hasan)

Comments:

Responding verbally to Salâm during a prayer was abrogated but not responding to it by sign or gesture of the hand. The latter is permissible as it is proved by the following Ahâdîth.

925. Suhaib narrated: “I once passed by the Messenger of Allâh ﷺ while he was praying, so I greeted him, and he responded by motioning (one narrator said: by motioning with his finger).” (Sahîh)

926. Jâbir narrated: “The Prophet of Allâh ﷺ sent me to Banû Al-Muštaliq. (When I returned from my errand), I came to him while he was praying on his camel. I spoke to him, but he motioned to me with his hand, then I spoke again, but he motioned to me once again
with his hand. And I could hear him reciting (the Qur'an), and motioning with his head (the actions of Rukūʿ and prostration). When he finished praying, he said: ‘What have you done regarding the errand I sent you on? For nothing prevented me from responding to you (before) except that I was praying.’” (Ṣaḥīḥ)

927. ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ once visited Qubā’ to pray in it. The Ansār came to him while he was praying, and said Salām. I asked Bilāl: ‘Did you see how the Messenger of Allāh ﷺ responded to the Ansār when they gave him Salām?’ He replied: ‘He would motion such,’ and he extended his palm.”

Ja’far bin ‘Awn (one of the narrators) demonstrated how he did this by extending his palm, and keeping the inner palm facing the ground, while the outer palm faced upwards. (Ṣaḥīḥ)

928. Abū Hurairah reported that the Prophet ﷺ said: “There is no Ghirār in the prayer, nor in Taslīm.” (Daʿīf)

Ahmad (bin Hanbal) said: “Meaning, according to my view, (the Ghirār in the Salām) is that
you should not greet someone, nor should you return the greeting (during the prayer). And the Gharār in the prayer is that one leaves it while he is in doubt (as to how much he has prayed)."

Chapter 166, 167. Responding To The One Who Has Sneezed In The Prayer

930. Mu‘awiyyah bin Al-Ḥakam As-Sulamī narrated: ‘I once prayed with the Messenger of Allāh ﷺ, and a person among us sneezed. I (responded) by saying: ‘Yarhamuk Allāh (Allāh have mercy on you).’ The people started glaring at me, so I said: ‘May my mother lose me! What is the matter that you are

[1] That is, “I think he attributed it to the Prophet ﷺ” and it appears to be Mu‘awiyyah bin Hishām speaking, and the meaning is that he thinks that Sufyān — from whom he heard it — narrated it in Marfū’ form. While the previous narration was from ‘Abdur-Rahmān bin Mahdī and he did not indicate any doubt that it was Marfū’.
staring at me?’ So they began hitting their thighs with their hands, and I realized that they were telling me to remain silent’ — ‘Uthmân (one of the narrators) said: “So when I saw that they were telling me to remain silent, I became quiet.” — “When the Messenger of Allâh ﷺ finished the prayer, then — may my mother and father be given in ransom for him — he did not hit me, nor was he harsh with me, nor did he curse me; rather, he said: ‘This prayer (that we pray) — it is not permissible to speak in it the speech of men. Rather, it is for praising Allâh, glorifying him, and reciting the Qur’ân,’ or as said by the Messenger of Allâh. I said: ‘O Messenger of Allâh! We are a people who have just recently left Jahiliyyah, and some of us go to fortune-tellers.’ So he responded: ‘Do not go to them.’ I said: ‘And some of us seek omens.’ He replied: ‘That is (only) something that you find in your hearts, so let it not prevent you.’ I said: ‘And some of us (seek omens) through Khatt.’ He replied: ‘One of the Prophets used to do so as well, so whoever is in accordance with his Khatt, then it is so.’[1] I said: ‘(I have) a slave-girl that used to

[1] The meaning of Khatt is a line or a figure, and it indicates drawing lines and figures in the sand or other than that, in order to seek a sign. An-Nawawi commented that the narration informs of that which it is not possible for one to attain — that is, whether or not his practice of this will coincide with the method of the previous Prophet that was mentioned, and therefore it is not for the worshiper of Allâh to attempt, since the Messenger ﷺ did not inform of the method employed by the previous Prophet. And Allâh knows best. See the commentary on Sahîh Muslim by An-Nawawi.
shepherd some sheep of mine towards (the mountains of) Uhud and Al-Jawwāniyyah. When she climbed a mount, she saw that a wolf had taken away a sheep of hers — and I am of the sons of Adām, and become angry as they become angry, so I slapped her.' I (saw that) this (act of mine) was considered very severe by the Messenger of Allāh ﷺ, so I said: 'Should I not free her?' He said: 'Bring her to me.' So I brought her to him. He said (to her): 'Where is Allāh?' She replied: 'Above the skies.' He asked: 'Who am I?' She replied: 'You are the Messenger of Allāh.' The Prophet ﷺ said: 'Free her, for she is a believer.'” (Sahih)

931. Muʿāwiyah bin Al-Ḥakam As-Sulamī narrated: “When I first came to the Messenger of Allāh ﷺ, I knew some matters of the commandments of Islam. And of the matters that I knew, and was told, was that when I sneeze, I should say: 'Al-ḥamdulillāh (All praise is due to Allāh).’ And when someone sneezed and praised Allāh, I should say: 'Yarhamukallāh (May Allāh have mercy on you).’

So I was once standing in prayer behind the Messenger of Allāh ﷺ when someone sneezed and said: 'Al-ḥamdulillāh (All praise is due to Allāh).’ I responded in a loud voice: 'Yarhamukallāh (May Allāh have mercy on you)’ So the people began staring at me with their eyes
until I could not bear it any longer, and said: ‘Why are you glaring at me with annoyed eyes?’ But they (responded) with *Tasbîh*. When the Prophet ﷺ completed the prayer, he said: ‘Who was the one who spoke?’ They replied: ‘This bedouin.’ The Messenger of Allah ﷺ called me, and said: ‘The prayer is only meant for the recitation of the Qur’ân, and the remembrance of Allah. So when you are engaged in it, then let this be your occupation.’ And I never saw any teacher more gentle than the Messenger of Allah ﷺ.” (Hasan)

Chapter 167,168. Saying ‘Amin’ Behind the Imam

932. Wâ’il bin Hujr narrated: “When the Messenger of Allah ﷺ used to say: ‘... nor those who have gone astray’[1] he would then say: ‘Amin,’ and raise his voice with it.” (Sahîh)

933. (There is another chain) from Wâ’il bin Hujr who narrated that he prayed behind the Messenger of Allah ﷺ. He (the Prophet ﷺ) would raise his voice with ‘Amin’,
and he would say the *Salām* to his right and left, until I could see the whiteness of his cheek. *(Ṣaḥīḥ)*

934. It was reported from Abū ‘Abdullāh, the paternal nephew of Abū Hurairah, from Abū Hurairah, may Allāh be pleased with him, who said: “When the Messenger of Allāh used to say: ‘Not (the path) of those upon whom anger has been shown, nor those who have gone astray,’[1] he would say: ‘Amin’ — and those behind him in the first row could hear him.” *(Da‘if)*

935. It was reported from Abū Ṣāliḥ As-Sammān, from Abū Hurairah that the Prophet said: “When the *Imām* recites: ‘Not (the path) of those upon whom anger has been shown, nor those who have gone astray,’[2] then say: ‘Amin’, for whoever’s statement among you corresponds to the statement of the angels, he will have all his previous sins forgiven.” *(Ṣaḥīḥ)*

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936. It was reported from Ibn Shihab, from Sa’eed bin Al-Musayyab and Abū Salamah bin ‘Abdur-Rahmān, both of them informed him from Abū Hurairah, may Allah be pleased with him, that the Messenger of Allah ﷺ said: “When the Imām says: ‘Āmin’, then say: ‘Āmin’ yourselves, because whoever’s ‘Āmin’ corresponds to the ‘Āmin’ of the Angels, he will have all his previous sins forgiven.” (Sahih)

Ibn Shihab said: “And the Messenger of Allah ﷺ used to say: ‘Āmin’.”

937. Abū ‘Uthmān reported that Bilāl said: “O Messenger of Allah! Do not say ‘Āmin’ before I do.” (Sahih)

938. It was reported from Šubaiḫ bin Muḥriz Al-Ḥimsī, (he said): “Abū Muṣabbiḥ Al-Maqraʿī narrated to me: We used to sit with Abū Zuhair An-Numairī, and he was of the Companions. He would narrate to us beautiful Ahadīth. And when one of us made any supplication, he would say: “I
will end it with ‘Amin’, for ‘Amin’ is like a stamp (that seals) a letter.” And he said: “I shall inform you about it. We once went with the Messenger of Alläh at night, and passed by a person who was sincerely requesting (Alläh) in his supplication. So the Prophet stood listening to him, and said: ‘His (request) will of a surety be answered, if he seals it.’ A person among us said: ‘With what should he seal it?’ He responded: ‘With Amin, because if he seals it with Amin, it will of a surety be answered.’ So the man went to the person (making the supplication) and said: ‘Seal it off — O so-and-so — with Amin, and rejoice (that it has been accepted).’” (Da‘if)

This is the wording of Mahmūd (one of the narrators). Abū Dāwūd said: And Al-Maqrá‘ī is a branch of the tribe of Himyar.

Chapter 168,169. Clapping During The Prayer

939. Abū Hurairah reported that the Messenger of Alläh said: “The Tashbīh is for men, and clapping (Tasfīq) is for women.” (Sahīh)

Comments:

Meaning, during the prayer, should a need arise for calling the attention of the Imãm to something, then the men say Subhãn Allãh and the woman clap rather than speaking. See number 942.

940. Sahl bin Sa’d reported that the Messenger of Allâh \( \mathbb{S} \) went to (the tribe of) Banû ‘Amr bin ‘Awf to reconcile between them, and the time for prayer came. So the Mu’adh-dhin came to Abû Bakr and asked: “Will you lead the people in prayer, so that I may call the Iqãmah?” He said: “Yes.” So Abû Bakr led the prayer. While the people were praying, the Messenger of Allâh \( \mathbb{S} \) returned, and reached one of the rows and stood (in prayer). The people started clapping — and Abû Bakr was one who would never turn around during the prayer, but when they increased their clapping, he turned around, and saw the Messenger of Allâh \( \mathbb{S} \). The Messenger of Allâh \( \mathbb{S} \) motioned to him to remain in his place. Abû Bakr raised his hands and thanked Allâh due to the command that the Messenger of Allâh \( \mathbb{S} \) had given him, then he walked back until he stood in (the front) row. The Messenger of Allâh \( \mathbb{S} \) walked forward to and prayed (leading them). When he finished, he said: “O Abû Bakr! Why did you not remain (leading the prayer) when I commanded you?” Abû Bakr replied: “It is not befitting that the son of Abû Quhãfah lead while the Messenger of Allâh \( \mathbb{S} \) is behind him.” And the Messenger of Allâh
then said: “Why is it that I saw you clapping so frequently? If something disturbs one of you while he is praying, let him say the Tasbih (saying Subhān Allāh), since if he says the Tasbih, (people) will pay attention to him. And Tasbih\(^1\) is only for women.” (Sahih)

Abū Dāwūd said: And this is in the obligatory (prayers).

941. Sahl bin Sa'd reported: “Some fighting occurred between the (tribe members of) Banū ‘Amr bin ‘Awf. The Prophet ﷺ heard this, and went to them after the Zuhr prayer in order to reconcile between them. He said to Bilāl: ‘If the time for the ‘Aṣr prayer arrives, and I have not returned, then command Abū Bakr to lead the prayer.' When the time for ‘Aṣr came, Bilāl called the Adhān and then the Iqāmah, then he commanded Abū Bakr to lead, so he stepped forward…” (the rest of the narration is similar to no. 940) in the end of it he (ﷺ) said: “If some matter disturbs you in the prayer, let the men say Tasbih, and let the women hit their hands.”\(^2\)

(Sahih)

تخريج: أخرجه البخاري، الأزهري، بأبي حازم، عن سهيل بن سعد قال: كان قتال بين بن أبي عمرو بن عوف، فلأعث ذلك النبي ﷺ، فأتاهم ليصلحو حينهم بعد الظهيرة، فقال لبلال: "إذا حضرت صلاة العصر ولمَّا أدرك أبا بكر فليصل في الناس"، فلمَّا حضرت العصر أدرك بلال ثم أقام ثم أمر أبو بكر فقتام. قال في آخره: "إذا نبكم شيء في الصلاة فليصيح الرجال" وليصيح النساء.

\(^1\) See the following narrations.

\(^2\) Wahṣūṣaffīh an-nisā’ and Tasbih is explained in the following narration.
Comments:
1. In the event of a conflict or dispute between some Muslims, other Muslims should hasten to reconcile between the disputants. Notables and tribal leaders should rush before others to reconcile quarrels.
2. An Imam should appoint his deputy in the event of his anticipated absence.

942. 'Eisā bin Ayyūb said: "His statement: ‘...Tasfīh is for women,’ means that she should hit two fingers of her right hand upon her left palm." (Daʿif)

Comments:
They differ over whether Tasfīh is the same as clapping (Tasfīq), hence this description, and some of them said that Tasfīh is for her to do this to the back of her hand, while clapping (Tasfīq) is what is known.

Chapter 169,170. Motioning During The Prayer

943. Anas bin Mālik narrated that the Prophet would motion during the prayer. (Sahīḥ)

Comments:
For example, responding to customary salutation (Salām) or telling people to keep silent. See numbers 923-931.
prayer (in a manner that others) understand what he is trying to say, then let him repeat it,” meaning the prayer. (Da’if)

Abū Dāwūd said: This Hadith is an error.

Comments:

These texts prove the allowance of motioning with the hand as an indication, when necessary, during the prayer.

Chapter 170,171. Touching The Pebbles During The Prayer

945. Abū Dharr narrated from the Prophet ﷺ that he said: “When one of you stands in prayer, then mercy (descends upon and) comes towards him, so let him not wipe pebbles.” (Hasan)

Comments:

These narrations indicate that it is not allowed to busy oneself with such matters during the prayer.

946. Mu‘ayqib narrated that the Prophet ﷺ said: “Do not wipe (pebbles) while you are praying. If you must do so, then once, so that you may smooth out the pebbles.” (Sahih)

Comments:

These narrations indicate that it is not allowed to busy oneself with such matters during the prayer.
Chapter 171,172. A Person Prays In A State Of Ikhtisār

947. Abū Hurairah narrated that the Prophet prohibited Ikhtisār during the prayer. (Saḥīh)

Abū Dāwūd said: This (Ikhtisâr) means that one places his hand on his waist (Hâsirah).[1]

Comments:
Mention of this preceded, see number 903.

Chapter 172,173. A Person Prays While Leaning On A Stick

948. Hilāl bin Yasāf said: “I came to Ar-Raqqa, and some of my companions said: ‘Do you wish (to visit) one of the Companions of the Prophet?’ I replied: ‘(Yes, that is) good fortune!’ So we went to Wabiṣah. I told my companions: ‘Let us begin by looking at his composure (and actions).’ He was wearing a cap (Qalansuwah) which clung (to his head) and had two ear-flaps. He was also wearing a sand-colored Khazz Burnus.[2] We also saw him leaning on a stick

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[1] See numbers. 783 and 845.
[2] A Burnus is a hooded garment, whether it is a cloak or a long shirt. Scholars differ in defining Khazz in the Hadith literature, while the term is commonly used now to refer to silk fabric. Some of them say it is a garment made of wool and Ibrisim — which is a type of silk — and some say it is rabbit fur.
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while he was praying. We asked him (concerning this) after we had prayed, so he replied: ‘Umm Qais bint Mihsan narrated to me that the Messenger of Allah (ﷺ) took a stick upon which to lean in his prayer after he had become old and gained weight.” (Hasan)

Comments:
It is permissible to pray while leaning for support on something if needed. Performing a prayer while standing, supported by something, is better than performing it sitting.

Chapter 173,174. The Prohibition Of Speaking In The Prayer

949. Zaid bin Arqam narrated: “We used to speak to the person next to us during the prayer, (until) Allah revealed: And stand (in prayer) to Allah, devoutly obedient. So we were commanded to remain quiet, and prohibited from speaking.” (Ṣahih)

950. ‘Abdulläh bin ‘Amr narrated:

"I had been informed that the Messenger of Allah ﷺ had said: ‘The (reward) of a person who prays while sitting down is (equivalent) to half of the prayer.’ Once, I went to him, and saw him praying while sitting down, so I put my hand on my head. He said: ‘What is the matter with you, O ‘Abdullãh bin ‘Amr?’ I replied: ‘I was informed, O Messenger of Allah, that you had said: “The (reward) of a person who prays while sitting down is (equivalent) to half of the prayer,” and you are praying while sitting down!’ He said: ‘Yes, but I am not like one of you.’” (Sahîh)

Comments:
1. If the Messenger of Allah ﷺ said a voluntary prayer while sitting, he merited full reward from Allah. That is an attribute specific to him.
2. Offering a voluntary prayer while sitting, without a genuine excuse, merits half the reward.

951. ‘Imrân bin Husain narrated that he asked the Prophet ﷺ about the prayer of one who prays while sitting down, so he replied: “His prayer while he stands up is better than his prayer while he sits down, and his prayer while he sits down is equivalent to half of his prayer while he stands up. And his prayer while lying down is equivalent to half the prayer while he is sitting down.” (Sahîh)

Comments:
1. If a person, unable to stand up due to sickness or weakness, prays while sitting, he will receive full reward for his prayer, Allah willing.
2. It is absolutely forbidden for a person, strong enough to stand up, to offer his or her obligatory prayer while sitting or lying. Anyhow, a voluntary prayer may be offered while sitting, without a genuine excuse, but such a prayer merits only half the reward.

952. 'Imrân bin Ḥusain said: “I was afflicted with hemorrhoids, so I asked the Prophet (about the prayer). He said: ‘Pray standing up, and if you cannot do so, then (pray) sitting down, and if you cannot do so, then (pray) on your side (lying down).’” (Sahih)

953. It was reported from 'Urwah, from 'Aishah, that she said: “I never saw the Messenger of Allah recite sitting down in his night prayer until he became older. He would then sit down and recite until there would only be thirty or forty Verses left, then he would stand up and recite the rest, and go into prostration.” (Sahih)

954. It was reported from Abū Sa‘īd bin ‘Abdur-Rahmān, from ‘Aishah, the wife of the Prophet that the Prophet would pray while he was sitting down, and he would recite while he was sitting down as well. When there would be thirty or forty Verses remaining, he would stand up and recite them while he was standing, then he
would go into Rukū', then prostrate. And he would do the same in the second Rak'ah as well. (Sahih)

Abū Dāwūd said: 'Alqamah bin Waqqās reported similarly from 'Aishah, from the Prophet."

Comments:
It is better to perform Rukū' while standing if one has recited Qur'ān while standing during a prayer and, likewise, it is better to perform Rukū' while sitting if one has recited Qur'ān while sitting during a prayer.

956. It was reported from Kahmas bin Al-Hasan, from 'Abdullāh bin Shaqīq, who said: "I asked 'Aishah: 'Would the Messenger of Allāh recite [Sūrah(s)] in one Rak'ah?" She replied: '(Yes, from the) Mufassal.' So I asked: 'Would he pray sitting down?' She replied:
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‘After the people made him old.’”

(Sahih)

Comments:
1. It is not proper to offer a prayer while sitting without a reasonable excuse.
2. It is permissible to recite more than one Sūrah of the Qur’ān in one Rak‘ah of a prayer.

Chapter 175,176. How Should One Sit In The Tashah-hud

957. It was reported from Bishr bin Al-Mufaddal, from ‘Āsim bin Kulaib, from his father, from Wā’il bin Hujr. who said: “I said to myself: ‘I will see how the Messenger of Allah prays.’ So the Messenger of Allah stood up, faced the Qiblah, and said the Takbir, raising both his hands until they were to the level of his ears. Then he grasped his left (hand) with his right (hand). When he wanted to go into Rukū‘, he raised both of them in a similar manner.”

He said: “Then he sat, straightening his left foot (and sitting on it). He placed his left hand on his left thigh, keeping his right elbow at a distance from his right thigh. He clasped two fingers, and formed a circle and I saw him do like this,” then Bishr formed a circle with his thumb and middle finger, and

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1. Meaning the smallest finger and the one next to it.
2. With his thumb and middle finger.
pointed with his forefinger.[1]

(Sahih)

958. ‘Abdullāh bin ‘Umar said: “A Sunnah of the prayer is that you should raise your right foot, and make your left foot lie (on the ground).” (Sahih)

959. (There is another chain) reported from Yahyā who said: “I heard Al-Qāsim saying: ‘Abdullāh bin ‘Abdullāh informed me that he heard ‘Abdullāh bin ‘Umar saying: “From the Sunnah of the prayer is to lay your left foot on the ground, and raise your right foot.” (Sahih)

960. (There is another chain) from Yahyā with his chain and similar (to no. 959). Abū Dāwud said: Ḥammad bin Zaid also said (the wording): “From the Sunnah” (narrating) from Yahyā just as Jarīr did.

Comments:

When a Companion says something is ‘Min As-Sunnah’ (it is from the Sunnah), the ruling is that it is Marfu‘, and that the meaning of Sunnah, is the Sunnah of Allāh’s Messenger ﷺ.

[1] This narration preceded in more complete form in number 726.
961. (There is another chain) from Yahyā bin Sa'eed that Al-Qāsim bin Muḥammad saw them sitting in Tashah-hud, so he mentioned the Hadīth. (Sahīh)

Chapter 176,177. Tawarruk (Sitting On One's Buttocks) In The Fourth Rak'ah

962. It was reported from Ibrāhīm that he said: “When the Prophet (ﷺ) would sit in the prayer, he would place his left foot horizontally — so much so that the upper-part of his foot became black.” (Da‘īf)

963. It was reported from ‘Abdul-Hamīd — meaning Ibn Ja‘far, that he was informed by Muḥammad bin ‘Amr bin ‘Ata’ who said: “I heard Abū Ḥumaid As-Sā‘īdī while he was amidst a group of ten Companions of the Messenger of Allāh ﷺ — among them Abū Qatādah — saying: ‘I am the most knowledgeable among you regarding the prayer of the Messenger of Allāh ﷺ.’ They said: ‘So bring forth (what you know).’” And he mentioned (ﷺ) the Hadīth. He said: ‘He (ﷺ) would bend the toes of his feet when he prostrated.’[1] Then he would say “Allāhu Akbar,” and then raise his head (to sit up). He would place

[1] Such that they would be pointing towards the Qiblah.
his left foot horizontally (on the ground), sitting on it, allowing every bone to return to its normal position. Then he would perform the second (Rak‘ah) in a similar fashion.” And he mentioned the Hadith. He said: “Until, when he performed the prostration that is before the Taslim, he would move his left leg further, and sit on his buttocks — on his left side.”

Ahmad added: “They (the other Companions) said: ‘You have told the truth. This is how he used to pray.’”[1]

And neither of them[2] mentioned how he sat in the two Rak‘ah prayer in their narrations. (Sahih)

Comments:

See narrations 733-734 where much of what is in this chapter preceded. In the final Tashahhud which is followed by the Taslim many narrations describe the sitting position called Tawarruk.

964. (There is another chain) from Laith bin Sa‘d, from Yazid bin Muhammad Al-Qurashi and Yazid bin Abi Habib, from Muhammad bin ‘Amr bin ‘Ata‘ with this Hadith. But he did not mention Abu Qatada (a narration similar to no. 963).

He said: “And when he would sit in the second Rak‘ah, he would sit on his left foot. And when he would sit in the last Rak‘ah, he

[1] This narration preceded in more complete form in number 730.
[2] Meaning neither Ahmad bin Hanbal and Musad-dad bin Musarhad — the two Shaikh from whom he heard the narration.
would shift his left foot forward (i.e., beneath him), and would sit on his posterior."[1]  

965. (There is another chain for Hadith no. 963) from Ibn Lahi’ah, from Yazid bin Abi Ḥabīb, from Muḥammad bin ‘Amr bin Ḥalhalah, from Muḥammad bin ‘Amr Al-‘Āmirī, and he said (in it): “I was at a gathering” (and he mentioned) this Hadith.

He said in it: “When he sat down after two Rak’ahs, he sat on the inner side of his left foot, planting the right one vertically (on the ground). And if it were the fourth (Rak‘ahs), he allowed his left buttock to touch the ground, and stuck both his legs out of one side (the right side).”[2]  

966. (There is another chain) reported from Al-Ḥasan bin Al-Hūr, who heard it narrated from ‘Eisā bin ‘Abdullāh bin Mālik, [from Muḥammad bin ‘Amr], from ‘Abbās — or Ayyāsh — bin Sahl As-Sā‘īdī that he was in a gathering with his father.

So he mentioned in it: “And he (ﷺ) prostrated. He positioned himself on his palms, knees, and the toes of his feet. Then he sat sitting on his buttocks (At-Tawwark), planting the other foot (the right foot) straight. Then he

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[1] He mentioned a different part of the narration before — see number 732.
said the Takbîr and prostrated, then he said the Takbîr and stood up, without sitting on his buttocks...” and he continued with the rest of the Hadîth (as no. 963). He also said: “He (ﷺ) then went into another Rak‘âh, and said the Takbîr, he the sat down after two Rak‘âhs, until, when he wanted to get up to stand, he stood up with the Takbîr, then he prayed the last two Rak‘âhs. When he said the Taslîm, he said them to his right and left.”[1] (Da‘îf)

Abû Dâwûd said: And in his narration he did not mention what ‘Abdul-‘Hamîd did regarding sitting on the buttocks (At-Tawarruk) and raising (the hands) when standing from two (Rak‘âhs).

967. (There is another chain) from Fulaih, who narrated from ‘Abbâs bin Sahl who said: “Abû Humaid, Abû Usaid, Sahl bin Sa‘d, and Muhammad bin Maslamah all were together (at a gathering),” — So he mentioned this Hadîth (as no. 963) and he did not mention the raising (of the hands) when standing from two (Rak‘âhs) nor the sitting. He said: “Until he finished (the prayer), then he sat, placing the left foot on the ground, and making the toes of the right one face the Qiblah.”[2] (Sahîh)

[1] See number 733.
[2] This preceded under number 734 along with the author’s discussion of the different versions of the narration.
Chapter 177,178. The Tashahhud

968. ‘Abdullah bin Mas‘ūd narrated: “We used to say when we sat with the Messenger of Allâh ﷺ during (the Tashah-hud of) the prayer: ‘Peace (Salâm) be upon Allâh before His servants, peace be upon so-and-so, and upon so-and-so...’. So the Messenger of Allâh ﷺ said: ‘Don’t say: “Peace (Salâm) be upon Allâh,” for Allâh is Salâm (The Giver of Peace). However, when one of you sits, let him say: “At-Tahiyyatu Lillâhi was-salawatu wa-tayyibat; as-salamu ‘alaika rayyih-an-nabiyyu wa ‘ala-‘ibad-illâhis-salihin (All compliments, prayers and good words are due to Allâh; peace be upon you, O Prophet, and the righteous slaves of Allâh).”’ For if you say this, it will reach every pious worshiper in — or between — the heavens and earth. (Then say:) “Ash-hadu anla ilaha illallah, wa ash-hadu anna Muhammadan ‘abduhu wa Rasûluhu (I bear witness that none has the right to be worshiped but Allâh and I bear witness that Muḥammad is His slave and Messenger).” Then, let one of you choose the supplication that he likes most, and pray with it.” (Sahîh)
Comments:

The statement ‘Fal-yaqul...’ is imperative, meaning it is a command in the Arabic language, and therefore proves that saying the Tashah-hud is obligatory.

969. It was reported from Sharîk, from Abû Ishâq, from Abû Al-Ahwas, from ‘Abdullâh who said: “We did not use to know what to say when we sat during the prayer, and the Messenger of Allâh had been taught...” and he mentioned a similar narration to the previous one.

Sharîk said: “Jâmi’ — meaning Ibn Shaddâd — from Abû Wâ’il, from ‘Abdullâh” with similar. He said: “And he would also teach us other words, but he would not teach them (as strictly) as he would teach us the Tashah-hud: ‘Allâhumma, allâf baina qulûbînâ, wa aslaq dhâta baininâ, wahdînâ sublus-salami, wa najjinin min az-zulumati ilan-nûrî, wa jannibnâl-fawâîsha mâ zahara minhâ wa mâ ba’tan, wa bânîk lanî fi asmâ’înâ, wa absârinâ, wa qulûbînâ wa azwâjin nâ, wa dhurryyâtin, wa tub ‘alainâ innaka antat-tawwâbur-rahîm, wâj’ainâ shâkirînî linîmatika, muthnînà bihâ, qâbilînà wa atîmmahî ‘alainî (O Allâh! Reconcile between our hearts, and establish good relations between us, and guide us to the path of peace, and save us from darkness (and guide us) to light, and cause us to avoid lewd deeds — those which are public and those which are private, and bless us in our hearing, and seeing, and hearts, and spouses, and children, and accept our repentance; verily,
You are *At-Tawâb* (The One Who Continually accepts Repentance), *Ar-Rahim* (The Ever-Merciful). And make us thankful of You blessings, praising them, accepting them (from You), and perfect them for us.”" (*Sahîh*)

970. Al-Qâsim bin Mukhaimirah said: "‘Aqâmah grasped my hand, and narrated to me that ‘Abdullâh bin Mas'ûd grasped his hand, and informed him that the Messenger of Allah ﷺ grasped 'Abdullâh bin Mas'ûd’s hand, and taught him the *Tashah-hud* in the prayer...” and he mentioned the same as previous *Tashah-hud*, then he said: “If you say this, or finish it, then you have finished your prayer. If you wish to stand up, you may do so, and if you wish to sit, you may do so.” (*Sahîh*)

971. Ibn ‘Umar narrated from the Messenger of Allah ﷺ the manner of *Tashah-hud* as follows: “*At-Tahiyyatu Lillâhi, as-salawâtut-tayyibât; as-salamu ‘alaika wa raizmatullâhi wa barakâtuhu* (All compliments, are for Allah, (and) prayers and good words; peace be upon you, O Prophet, and the mercy of Allah رضي الله عنه).
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الصلاةين، أشهد أن لا إله إلا الله - قال ابن عمر: زدته فيها وحدثه لا شريك له - وأشهد أن مكحمداً عبداً ورسوله.

Ibn 'Umar then said: “I added the phrase, ‘wa barakatuh (and blessings),’” then he continued: “As-salāmu 'alayna wa 'ala 'ibād-illāhis-sālihin. Ash-hadu anlā ilāha illallāh (Peace be upon us and upon the righteous slaves of Allah. I bear witness none has the right to be worshiped but Allah) — Ibn 'Umar then said, “I added the phrase, ‘Wa ash-hadu anna Muḥammadan 'abduhu wa Rasūluhu (and I bear witness that Muhammad is His slave and Messenger).”” (Ṣaḥīh)

972. Ḥittān bin 'Abdullāh Ar-Raqāshī narrated, “Abū Mūsā Al-Ash'ārī led us in prayer. When he sat down at the end of the prayer, one person among us said: ‘The prayer has been combined (in status) with goodness and charity.’ When Abū Mūsā completed the prayer, he turned around to face the people, and said: ‘Who among you said such and such in the prayer?’ But the people did not respond for fear. So he said: ‘Perhaps you said it, O Ḥittān?’ I said: ‘I did not say it, and I feared that you would blame me for it!’ One person of us said: ‘I said it, and I only intended good with it!’ So Abū Mūsā said: ‘Do you not know what to say in your prayer? The Messenger of Allāh ﷺ gave us
a sermon, and taught us, and explained to us our practices (Sunan), and he taught us the prayer. He (ﷺ) said: "When you pray, perfect your rows, and let one of you lead you. When he says the Takbir, you should say the Takbir, and when he recites: 'Not (the path) of those upon whom anger has been shown, nor those who have gone astray,'[1] then say: 'Amin', Allâh will love you. And when he says Takbir and goes into Ruku', then say the Takbir and go into Ruku' yourselves, for the Imam goes into Ruku' before you, and rises up before you."

The Messenger of Allâh ﷺ said: "This one is (made up for by) that one. And when he says: 'Sami' Allâhu liman 'hamidah (Allâh hears the one who praises Him)' say: 'Allahumma rabbanâ lakal- 'hamd (O Allâh, our Lord, to You belongs the Praise).)' Allâh will listen to you, for Allâh, the Mighty and Sublime, has said upon the tongue of His Prophet: 'Allâh hears the one who praises Him.' And when he says the Takbir and prostrates, then you should say the Takbir and prostrate yourselves, for the Imam prostrates before you, and rises up before you."

The Messenger of Allâh ﷺ said: "This one is (made for up by) that one. And if he sits, then let the first thing that one of you says be: 'At-Tahiyyâtut-tayyibatu-calawatu Lillâhi; as-salâm 'alaika ayyuhan-

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nabiyyu wa rahmatullahi wa barakatuhu; as-salamu ‘alaina wa ‘alā ‘ibād-illāhis-sālihīn. Ash-hadu anlā ilāha illālāh, wa ash-hadu anna Muḥammadan ‘abdūhu wa Rasūluh (All compliments, good words, prayers are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; ‘peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshiped but Allāh and I bear witness that Muḥammad is His slave and Messenger).’

Aḥmad[1] did not say: “wa barakātuh (and His blessings)” nor did he mention: “wa ash-hadu (and I testify),” instead he said: “wa anna Muḥammadan (And Muḥammad is).” (Sahih)

973. (There is another chain) from Qatādah from Abū Ghallāb who narrated it from Ḥittān bin ‘Abdullāh Ar-Raqqāshī, with this Hadīth. He () added: “So when he (the Imām) recites, remain silent.”

And in the Tashah-hud — after the phrase: “Ash-hadu anlā ilāha illālāh (I testify that none has the right to be worshiped but Allāh)” he added: “Wahdahu āla sharīka lah (He is Unique, having no partners).” (Sahih)

Abū Dāwud said: The addition of:

[1] He is Ahmad bin Hanbal. Abū Dāwud narrated this from two Shaikhs and their chains, and Imām Aḥmad bin Ḥanbal is one of them.
"...remain silent" is nor preserved.
No one narrated it except Sulaimân At-Taimî in this Hadith.


975. It was reported from Khubaib bin Sulaimân, from his father Sulaimân bin Samurah, from Samurah bin Jundab, who said: “As to what follows, (then know) that the Messenger of Allah commanded us (as follows): ‘When (one of you) is in the middle of the prayer, or before its end, then say before the Tâslîm: “At-Tâhiyyatul-tayyibatu was-salawâtut-tawâ”
mulkulillãh (All compliments, (all) good works, and (all) prayers, and the dominion, belong to Allãh). Then say the Tasãlim to the right, then upon your reciter, then upon yourselves.” (Da‘if)

Abû Dãwud said: Sulaimãn bin Mûsã is from Al-Kûfah, originally from Damascus.

Abû Dãwud said: This letter proves that Al-Hasan heard from Samurah.

Chapter 178,179. Sending Salãt Upon The Prophet After The Tashah-hud

976. It was reported from Shu‘bah from Al- Hakam, from Ibn Abî Lailã, from Ka‘b bin ‘Ujrah who said: “We said — or — the people said: ‘O Messenger of Allãh! You have commanded us to send Salãt and peace upon you. As for the peace (Salâm), then we know (how to do it). But how do we send Salãt upon you?’ So he said: ‘Say: Allãhumma salli ‘alã Mu‘ammadin, wa âli Mu‘ammadîn, kamã sallaita ‘alã Ibrãhim. Wa bãrik ‘alã

[1] That is, scholars differ over whether or not Al-Hasan Al-Basrti heard from Samurah, or whether he heard other than the Hadith about Al-‘Aqiqah (see nos. 2837, 2838) - which is a popular view. The author mentioned a letter here, and it is more clear in his narration of the same chain under number 456; “Samurah wrote to his son.” And this is the same exact chain of narration, by which the author means that this narration came from that same letter. Then he intends that because Al-Hasan and Sulaimãn, the son of Samurah, lived during the same time, then narrations from Al-Hasan from Samurah should also be considered authentic.
Muḥammadin wa ʿalī Muḥammadin kamā bārakta 'alā ʿalī Ibrāhīm, innaka Ḥamīdun Majīd. (O Allāh! Send your Ṣalāt upon Muḥammad, and the family of Muḥammad, as you have sent Your Ṣalāt upon Ibrāhīm. And send Your Blessings upon Muḥammad, and the family of Muḥammad, as You have sent Your Blessings upon the family of Ibrāhīm. Indeed, You are the Praiseworthy (Ḥamīd), the Glorious (Majīd)." (Ṣahīḥ)

Comments:
When the word Ṣalāt is used for Allāh, it means Allāh blesses His slave with mercy, elevates their ranks and praises them before His Angels.

977. (There is another chain) from Shuʿbāh with this Ḥadīth (similar to no. 976). He said: "Ṣalli ʿalā Muḥammadin, wa ʿalā ʿalī Muḥammadin, kamā ṣalāita ʿalā ʿalī Ibrāhīm. (Send Your Ṣalāt upon Muḥammad, and upon the family of Muḥammad, as You have sent Your Ṣalāt upon the family of Ibrāhīm.)" (Ṣahīḥ)

978. (There is another chain) from Bishr, from Misʿar, from Al-Ḥakam with his chain for this Ḥadīth, he said: "Allāhumma ṣalli ʿala Muḥammadin, wa ʿalā ʿalī Muḥammadin, kamā ṣallaita ʿalā Ibrāhīm. Innaka Ḥamīdun Majīd. Allāhumma bārīk ʿalā Muḥammadin wa ʿalā ʿalī Muḥammadin kamā bārakta ʿalā ʿalī Ibrāhīm, innaka Ḥamīdun Majīd. (O Allāh! Send Your Ṣalāt upon Muḥammad, and upon the family of Muḥammad, as
You have sent Your \textit{Salát} upon Ibráhim, indeed, you are the Praiseworthy (\textit{Hamíd}), the Glorious (\textit{Majíd}). O Allâh! Send your blessings upon Muḥammad, and upon the family of Muḥammad, as You have sent your blessings upon the family of Ibrâhim. Indeed, You are the Praiseworthy (\textit{Hamíd}), the Glorious (\textit{Majíd}).”

Abū Dāwūd said: Az-Zubair bin ‘Adî reported it from Ibn Abî Lailâ just like Mis’ar’s report, except that he said: “\textit{Kamā ṣalaita ‘alā ʿalī Ibrâhim, innaka Hamidun Majid. Wa bārik ‘alā Muhammadin} (As You have sent Your \textit{Salát} upon Ibrâhim, indeed, You are the Praiseworthy (\textit{Hamíd}), the Glorious (\textit{Majíd}). And send Your Blessings upon Muḥammad”) and he quoted the rest similarly. (\textit{Ṣahīḥ})

979. Abū Ḥumaid As-Sâ’idî narrated that they said: “O Messenger of Allâh! How shall we send \textit{Salát} upon you?” So he replied, “Say: \textit{Allahumma ṣallī ‘alā Muhammadin, wa azwājihi, wa dhuriyatihi, kamā ṣallaita ‘alā ali Ibrāhim. Wa bārik ‘alā Muhammadin wa azwājihi, wa dhuriyyatihi kamā barakta ‘alā ali Ibrāhim, innaka Hamidun Majid.}” (O Allâh! Send Your \textit{Salát} upon Muḥammad, his wives, and progeny, as You have sent Your \textit{Salát} upon the family of Ibrâhim. And send Your Blessings upon Muḥammad, his wives, and progeny, as You have sent Your Blessings upon the family of Ibrâhim. Indeed, You are the
Praiseworthy (Ḥamīd), the Glorious (Majīd).” (Ṣaḥīḥ)

980. It was reported from Nu‘aim bin ‘Abdullāh Al-Mujmir, that Muḥammad bin ‘Abdullāh bin Zaid, and ‘Abdullāh bin Zaid — who was the one who had the dream about the call to prayer — informed him from Abū Mas‘ūd Al-Anṣārī, who narrated: “The Messenger of Allāh ﷺ once came to visit us in a gathering of Sa‘d bin ‘Ubādah. Bashīr bin Sa‘d asked him: ‘Allāh has commanded us to send Ṣalāt upon you, O Messenger of Allāh, so how should we send Ṣalāt upon you?’ The Messenger of Allāh ﷺ remained quiet (for so long) that we wished that he had not asked him, then the Messenger of Allāh ﷺ said: ‘Say...’” and he narrated a similar wording to the Ḥadīth of Ka‘b bin ‘Ujrah (no. 976), except that he added at the end: “Fil-‘ālamīn, innaka Ḥamīdun Majīd (Among all the creation. Indeed, You are the Praiseworthy (Hamīd), the Glorious (Majīd)).’” (Ṣaḥīḥ)

981. (There is another chain) reported from Muḥammad bin Ibrāhīm bin Al-Ḥarīth, from Muḥammad bin ‘Abdullāh bin Zaid, from ‘Uqbah bin ‘Amr,[1] with this

narration, he said: "Say:
‘Allâhumma, sâli‘ alâ Muḥammadin
an-nabiyyil-ummî wa ‘alâ alî Muḥammad. (O Allâh! Send Your
Salât upon Muhammad, the
unlettered Prophet, and upon the
family of Muḥammad.)" (Ṣaḥîh)

Comments:
The Messenger of Allâh ﷺ, is called ‘Ummî which, literally, means “unread,”
“unlettered.” Applied to the Messenger of Allâh ﷺ, it means he did not
receive his knowledge by conventional means. That is to say, he was not
taught or tutored by any human being.

982. It was reported from Muḥammad bin ‘Alî Al-Hâshimi, from Al-Mujmîr, from Abû
Hurairah, from the Prophet ﷺ, that he said: “Whoever wishes that
he be measured with full weight
when he sends his Salât upon us —
the Family of the House (of the
Prophet ﷺ) — then let him say:
‘Allâhumma sâli‘ alâ Muḥammadin
an-nabi, wa azwâjihi umhât-
u’mînîna wa dhuriyyaihi wa ahli
baitihi, kamâ sâlata ‘alâ alî
Ibrâhîm. Innaka Hamdûn Majîd.
(O Allâh! Send Your Salât upon
Muḥammad the Prophet, and upon
his wives, the Mothers of the
Believers, and upon his progeny,
and the members of his household,
as You have sent Your Blessings
upon the family of Ibrâhîm.
Indeed, You are the Praiseworthy
(Ḥamîd), the Glorious (Majîd).”
(Ḍâ’îf)

تخريج: [إسناده ضعيف] أخرجه البخاري في التاريخ الكبير: ٨٧٠ عن موسى بن
إسماعيل بن حبان بن يسار: ضعفه أبوهاتم وغيره، واختلط يأخرى كما قال الصلت بن محمد
وغيره، وفي السند علة أخرى عند العقيلي في الضعفاء: ٣١٨/١٥.
Chapter (…) What Should Be Said After The Tashah-hud

983. Abu Hurairah narrated from the Messenger of Allah ﷺ that he said: “When one of you finishes from the final Tashah-hud, let him seek refuge in Allah from four matters: from the punishment of Hell, and from the punishment of the grave, and from the trials of life and death, and from the evil of Al-Masihid-Dajjal.” (Sahih)

984. Ibn ‘Abbas narrated that the Prophet ﷺ used to say after the Tashah-hud: “Allahumma inni a’udhu bika min ‘adhab jannah, wa a’udhu bika min ‘adhab qabr, wa a’udhu bika min fitnatid-dajjal, wa a’udhu bika min fitnatid-mayyâ wal-mamât (O Allah! I seek Your Refuge from the punishment of Hell, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trials of the Dajjal, and I seek refuge in You from the trials of life and death).” (Sahih)

985. Mihjan bin Al-Adra‘ reported: “The Messenger of Allah ﷺ once entered the Masjid, and saw a person who had just finished his
The Book Of Salât (The Prayer)

prayer, and was saying the Tashahhud. The person said: ‘Allahumma inni as'aluка yа Allah al-Ahadus-Samad, alladhi lam yalid wa lam yuwlad, wa lam yakan lahu kufuwan ahad, an taghfirat dhunübt, innaka antal-Ghafurur-Rahim (O Allah! I ask you — O Allah! The One (Al-Ahad), The One Whom all others turn to (As-Samad), the One Who does not give birth, nor was He born, and there is nothing similar to Him, that You forgive me of my sins. You are the Ever-Forgiving, the Ever-Merciful.’ He (the Messenger of Allah) said: ‘He has been forgiven, he has been forgiven.’ Three times.” (Sahih)

Chapter 179,180. Reciting The Tashah-hud Silently

الْفَصْلُ الثامنُ والثامنةُ (التحفةِ) ١٨٦

986. ‘Abdullãh bin Mas'ûd said: “It is from the Sunnah to recite the Tashah-hud silently.” (Sahih)
Chapter 180, 181. Pointing (With The Finger) During The Tashah-hud

987. ‘Ali bin ‘Abdur-Rahmân Al-Mu‘awî said: “‘Abdullâh bin ‘Umar saw me while I was playing with stones during the prayer. When I finished, he prohibited me, and said: ‘Do as the Messenger of Allâh ﷺ did.’ So I said: ‘And what did the Messenger of Allâh ﷺ used to do?’ He said: ‘When he sat down during the prayer, he would place his right palm on his right thigh, and curl his fingers up (into a fist), and motion with the finger that is next to his thumb (the forefinger). And he would place his left palm on his left thigh.”’

(Sahih)

Comments:

We learn from this Hadîth that as soon as the Messenger of Allâh ﷺ sat down to say Tashah-hud, he would fold his fingers almost into a fist and point with his index finger, keeping the latter up.

988. It was reported from ‘Affân: “Abdul-Wâhid bin Ziyâd narrated to us (he said): “Uthmân bin Ḥâkim narrated to us, (he said): “‘Amir bin ‘Abdullâh bin Az-Zubair narrated to us from his father, that he said: ‘When the Messenger of Allâh ﷺ sat during the prayer, he would place his left foot under his right thigh and shin, and he would lay out his right foot (on the ground). And he would place his left hand on his left knee, and his right hand on the right...”
knee. And he would point with his forefinger.” ('Affân said) “And I saw ‘Abdul-Wãhid, and he pointed with the forefinger.” (Sahîh)

989. It was reported from Hajjāj, from Ibn Juraij, from Ziyâd, from Muḥammad bin ‘Ajlân, from ‘Āmir bin ‘Abdullãh, from ‘Abdullãh bin Az-Zubair, that he mentioned that the Prophet would point with his forefinger when he supplicated, and he would not move it.

Ibn Juraij said: “And ‘Amr bin Dînàr added: ‘He (Ziyâd) said: ‘‘ ‘Āmir informed me from his father that he saw the Prophet supplicating like that. And the Prophet would brace himself with his left hand on his left knee. (Da‘îf)

990. Yahyâ said: “Ibn ‘Ajlân narrated to us from ‘Āmir bin ‘Abdullãh bin Az-Zubair, from his father....” with this Hadîth (similar to no. 989). He said: “His gaze would not go beyond his pointing (with his finger).” And Hajjâj’s narration is more complete. (Hasan)

Comments:
During prayer, one’s sight is generally focused on the spot of prostration but, while saying Tashah-hud, the sight should not go beyond the index finger. Note how minutely and keenly the Companions observed each and every movement of the Messenger of Allah. 

تخريج: أخرجه مسلم، أيضًا، ح: 979 من حديث عبدالواحد بن زياد.

تخريج: [إسناده ضعيف] أخرجه النسائي، السهو، باب بسط اليسرى على الركبة، ح: 1271 من حديث حجاج بن محمد به أبي عجلان، تقدم، ح: 902 ولم يعد تصريح سماعه في نسخ ‘ولاب يبركها’.

تخريج: [إسناده حسن] أخرجه أحمد: 4/3 عن بحي القطان به وابن عجلان صرح بالسماح عندى.
Chapter 181, 182. It Is Disliked To Lean On The Hand During The Prayer

991. It was reported from Malik bin Numair Al-Khuzâ'î, from his father, that he said: “I saw the Prophet place his right forearm on his right thigh, having raised his forefinger and (curving it) downwards slightly.” (Hasan)


992. It was reported from Ibn ‘Umar, that he said: “The Messenger of Allah prohibited” — Ahmad bin Hanbal[1] said: “that a person sit in the prayer while leaning on his hand.” (Sahih)

Ibn Shabbuyah said: “...prohibited that a person lean on his hand during the prayer.”

Ibn Râfî said: “...prohibited that a person pray while leaning on his hand.” And he mentioned it under the topic of raising up from prostration.

Ibn ‘Abdul-Malik said: “...prohibited that a person lean on his hands when he stood up during the prayer.” (Da’îf)

Chapter 181, 182. It Is Disliked To Lean On The Hand During The Prayer

992. It was reported from Ibn ‘Umar, that he said: “The Messenger of Allah prohibited” — Ahmad bin Hanbal[1] said: “that a person sit in the prayer while leaning on his hand.” (Sahih)

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Ibn ‘Abdul-Malik said: “...prohibited that a person lean on his hands when he stood up during the prayer.” (Da’îf)

[1] These different additions are from those that Abû Dâwûd heard the narration from.
Comments:

_Ahādīth_ prove using one’s hands to get up after prostration. Most of them considered this to refer to a sitting posture.

993. Ismā'īl bin Umayyah said: “I asked Nāfi‘ regarding a person who prays while the (fingers of his) two hands are intertwined. He told me that Ibn ‘Umar said: ‘That is the prayer of those upon whom anger has been shown.’” (Ṣaḥīḥ)

994. Nāfi‘ reported that Ibn ‘Umar once saw a man leaning upon his left hand while he was sitting in the prayer — Hārūn bin Zaid (one of the narrators) said: “a man leaning upon his left side.” — Ibn ‘Umar said to him: “Do not sit in this manner, for this is the manner in which those who are punished sit.” (Ḥasan)

Comments:

In case, a person is unable to sit up, he should pray lying down rather than leaning on his side.

Chapter 182,183. Shortening
The Sitting

995. It was reported from Shu‘bāh, from Sa‘d bin Ibrāhīm, from Abū
Chapter 183,184. Regarding The Salām

996. ʿAbdullāh bin Masʿūd reported: “The Prophet ﷺ would say the Taslim on his right side, and (then) on his left side — so much so that the whiteness of his cheeks could be seen. (He would say:) ‘As-salāmu ‘alaikum wa rahmatullah, as-salāmu ‘alaikum wa rahmatullāh (Peace be upon you, and the Mercy of Allāh, peace be upon you, and the Mercy of Allāh).’” (Ṣahīh)

Abū Dawūd said: And this is the wording of the narration of Sufyān, while the narration of Isrā’il is not as detailed.[1]

Abū Dawūd said: Zuhair reported it from Abū Ishāq. And Yahyā reported it from Isrā’il, from Abū Ishāq, from ʿAbdur-Rahmān bin Al-Aswad, from his father, and ‘Alqamah, from ‘Abdullāh.

Abū Dawūd said: Shu‘bah rejected [1] The author narrated it with a number of chains, and these are details related to the differences in them.
this Hadith — the narration of Abū Ishāq — being Marfa' (meaning from the Prophet ﷺ).

997. ‘Alqamah bin Wā’il reported from his father (Wā’il bin Hujr) that he said: “I prayed with the Prophet ﷺ, and he would say the Taslim on his right side (saying): ‘As-Salāmu ‘alāikum wa rahmatullāhi wa barakātuh (Peace be upon you, and the Mercy of Allah, and His Blessings),’ and on his left side (saying): ‘As-Salāmu ‘alāikum wa rahmatullāhi (Peace be upon you, and the Mercy of Allah).’” (Hasan)

998. It was reported from Wā’i, from Mis‘ar, from ‘Ubaidullāh bin Al-Qubtiyyah, from Jābir bin Samurah, who said: “We used to pray behind the Messenger of Allah ﷺ and give the Taslim by motioning with our hands to the
one who was on his right, and to the one who was on his left. (Once) when (the Prophet ﷺ) finished the prayer, he said: 'Why do you motion with your hands, as if they are tails of agitated horses? It is sufficient for you — or is it not sufficient for you — that you do like this' — and he pointed with his finger,[1] ‘and that) he gives the Salām to his brother; the one to his right, and the one to his left.'” (Sahih)

999. It was reported from Abū Nu'aim, from Mis'ar, with its chain and its meaning (as in no. 998), (but) he (ﷺ) said: “Is it not sufficient for one of you — or one of them — that he place his hand on his knee, then he says Salām to his brother; the one to his right, and the one to his left?” (Sahih)

1000. Zuhair narrated Al-A'mash from Al-Musayyab bin Râfi', from Tamīm At-Tâ'i, from Jābir bin Samurah, who said: “The Messenger of Allâh ﷺ entered upon us while the people were raising their hands” — Zuhair said: “I think he mentioned that this was during the prayer.” — “so he (the Prophet ﷺ) said: 'Why do I see you raising your hands as if they are tails of agitated horses? Be peaceful in your prayer.'” (Sahih)

[1] See the following narration.
Chapter 184,185. Responding To The Imam

1001. It was reported from Qatadah, from Al-Hasan, from Samurah, that he said: “The Prophet commanded us to respond to the Imam, and to love each other, and to give Salâm to one another.” (Da’f)

Chapter (...) The Takbîr After The Salah

1002. Ibn ‘Abbâs said: “The ending of the prayer of the Messenger of Allah would be known by the Takbîr.” (Sahih)

1003. (There is another chain) that Ibn ‘Abbâs narrated: “People would, at the time of the Messenger of Allah, raise their voices with the Dhikr (statements of remembrance) after completing the obligatory prayers.” And Ibn ‘Abbâs said: “I would know when they finished by that, and could hear it.” (Sahih)
Chapter 185,196. Shortening
The Taslim\(^1\)

1004. It was reported from Qurrah bin ‘Abdur-Rahmān, from Az-Zuhri, from Abū Salamah, from Abū Hurairah, that he said: “The Messenger of Allāh ﷺ said: “Shortening the Salām is a Sunnah.” (Da’if)

‘Eisā said: “Ibn Al-Mubārak prohibited me from narrating this Hadīth in Marfu’ form.”

Abū Dāwud said: I heard Abū ‘Umair ‘Eisā bin Yūnus Al-Fākhūrī Ar-Ramlī say: “When Al-Firiyābī returned from Makkah, he stopped narrating this Hadīth in Marfu’ form.”

And he said: \(^3\) Ahmad bin Ḥanbal prohibited him from narrating it in Marfu’ form.

Comment:

Meaning that the Salām should not be said in a drawn-out voice but in a normal way.

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\(^1\) *Hadīth:* Shortening, or curtailing, meaning, not to elongate the pronounciation of it with ones voice. See *At-Tirmidhī*, no. 297 where Ibn Al-Mubārak said this, and *An-Nihāyah*.

\(^2\) That is ‘Eisā bin Yūnus, whom he mentions after this.

\(^3\) According to Al-‘Azīmābādī (*‘Awn Al-Ma‘būd*), the meaning is Ahmad prohibited Abū Dāwud from narrating it like that. So he considered this statement to be from one of those who reported this book. Ahmad — from whom Abū Dāwud heard this narration — included it, with the same chain and wording, in his *Musnad* (2:532).
Chapter 286, 287. If One Breaks \textit{Wudu'\textquoteleft} During Prayer, He Must Start From The Beginning

1005. 'Ali bin 'Alq reported that the Messenger of Allah said: “If one of you silently passes wind in the prayer, let him leave, perform the \textit{Wudu'\textquoteleft}, and repeat his prayer.” (Hasan)

Comments:

Breaking wind, be it audible or inaudible, invalidates \textit{Wudu'\textquoteleft}.

Chapter 187, 188. A Person Praying Voluntary Prayers In the Same Place That He Prayed The Obligatory Prayer

1006. Abü Hurairah reported that the Messenger of Allah said: “Are you not capable” — he said, from 'Abdul-Warrith (one of the narrators): “of moving forward, or backward, or to your right or left” — and Hammâd (one of the narrators) added in his narration: “for the prayer?” — meaning for the voluntary prayer.\footnote{Abü Dawud narrated this from Musad-dad, who narrated it from both Hammâd bin Zaid and 'Abdul-Wârith.}

Comments:
See numbers 616 and 1129.

1007. Al-Azraq bin Qais reported: “An Imam with the Kunyah of Abū Rimthah led us in prayer then he said: ‘I prayed this prayer — or a prayer similar to it — with the Prophet ﷺ.’ He said: ‘And Abū Bakr and ‘Umar would stand in the front row towards his right. There was a man (among us) who had caught the first Takbir of the prayer. So the Prophet of Allah ﷺ prayed the prayer, and said the Taslim to his right and left, and we could see the whiteness of his cheeks. Then he turned (around) just as Abū Rimtha’ — meaning himself — did. The man who had caught the first Takbir stood up to pray voluntary prayers, but ‘Umar rushed at him, grabbed him by the shoulders, and shook him. Then he said: “Sit down, for the only reason that the People of the Book perished was due to the fact that their was no seperation between their prayers.” The Prophet ﷺ raised his eyes (towards them) and said: “Allah has corrected (him) through you, O son of Khattāb.”

Al-Dāwūd said: (Some narrators) mentioned the Kunyah as Abū Ur iyyah instead of Abū Rimthah.

$\text{Tkhrij: [Estadhe} \text{ ضعيف} \text{] } \text{x`} \text{وراءه البيهي}: 2/190 \text{ من حدث أبي داود به وصحبه الح} 
\text{على شرط مسلم: 27/1 } \text{وقال المذهبي: } \text{المنهال ضعفه ابن معين وأشاعت فيه لين والحد } 
\text{منكروه.}$
Chapter 188,189. (Prostrating For) Forgetfulness After Two Prostrations (Rak'ahs)[1]

1008. It was reported from Ayyūb, from Muḥammad, from Abū Hurairah that he said: "The Messenger of Allāh ﷺ led us in one of the two afternoon prayers, (either) Zuhr or ‘Asr, and he only prayed two Rak'ahs, and said the Taslim. Then he went to a piece of wood in the front of the Masjid, and placed his hands on it — one on top of the other. Anger could be seen on his face. Those who would usually leave the prayer quickly left saying: 'The prayer has been shortened! The prayer has been shortened!' Abū Bakr and 'Umar were present among the people, but they were hesitant in addressing him, out of respect for him. A person whom the Messenger of Allāh ﷺ had nicknamed Dhul-Yadain ('The one who possesses two hands') stood up and said: 'O Messenger of Allāh! Have you forgotten, or has the prayer been shortened?' The Messenger of Allāh ﷺ replied: 'I have neither forgotten, nor has the prayer been shortened.' So he said: 'Rather, you have forgotten O Messenger of Allāh!' The Messenger of Allāh ﷺ turned to face the people, and said: 'Has Dhul-Yadain spoken the truth?' They motioned to him: 'Yes.' So

[1] The meaning of two prostrations in the chapter heading is after two sets of prostrations, or, after having prayed two Rak'ahs of the prayer.
the Messenger of Allah returned to his place, and prayed the remaining two Rak'ahs, and then said the Taslim. Then he said the Takbîr and went into prostration like he usually did, or even longer. Then he raised (his head) and said the Takbîr. Then he said the Takbîr and prostrated as he usually did, or even longer, then he raised (his head) and said the Takbîr.” (Sahîh)

He said:[1] “It was said to Muḥammad: ‘Did he say the Taslim in the (prostration) of forgetfulness?’ He responded: ‘I do not remember this from Abû Hurairah, but I was told that ‘Îmrân bin Ḥuṣain said: “Then he said the Taslim.”

Comments:
1. Only a few times did the Messenger of Allah forget. By it, Allah facilitated clarification, practically, of the proper actions in such case.
2. More than one error during a prayer does not require additional prostrations. One set of prostrations for forgetfulness is enough.

1009. (There is another chain) from Ayyûb, from Muḥammad, with his chain — and the (previous) narration of Ḥammâd is more complete — he said: “Then the Messenger of Allah prayed...” and he did not say: ‘...led us in prayer,’ nor did he say, ‘...they motioned.’ Instead, he said: “They said: ‘Yes.’” And he said: “Then he raised (his head),” but he did not

[1] That is Ayyûb, and Muḥammad, of whom he is speaking, and who narrated it to him, is Muḥammad bin Sîrîn.
say: “And he said the Takbîr, then he said the Takbîr, and went into prostration like he usually would, or even longer. Then he raised (his head)…” and he completed the Hadîth, without mentioning the last part. And no one mentioned that they motioned, except for one Hammad bin Zaid. (Sahih)

Abû Dâwud said: All those who narrated this Hadîth did not mention: “Then he said the Takbîr,”[1] nor did they mention: “Then he returned (to his place)…”


Comments:

These different narrations have different wordings. Anyhow, these are reconcilable, that is, some responded verbally while others did by sign. Takbîrs shall be said, both while prostrating and lifting up one’s head after prostrating, according to authentic narrations.

1010. (There is another chain) from Salamah, meaning Ibn ‘Alqamah, from Muḥammad, from Abû Hurairah, who said: “Allah’s Messenger ﷺ lead us in prayer…” mentioning the meaning of the all of the narration of Hammad, up to its end (as no. 1008). Then he said: “I was informed that ‘Imrân bin Ḥusain said: ‘Then he said the Taslim.’” He said: “I said: ‘Did (he say) the Tashah-hud?’” He replied: “I have not heard anything about the Tashah-hud, but I like that he does say it.”

And he did not mention that he

[1] Meaning, twice at the beginning, as is found in the narration of Hammâd which the author discusses after no. 1011.
had been called Dhul-Yadain, nor was it mentioned that they motioned. The Prophet's anger was also not mentioned. And the narration of Hammad from Ayyūb is more complete. (Ṣaḥīḥ)

1011. (There is another chain) from Ḥammād from Ayyūb, and Ḥishām and Yahyā bin ‘Ātīq, and Ibn ‘Awān, from Muḥammad, from Abū Hurairah, from the Prophet, narrating the story of Dhul-Yadain (similar to no. 1008), that: “He said the Ṭakbīr and prostrated.” And Ḥishām, meaning Ibn Hassān said: “He said the Ṭakbīr, then he said the Ṭakbīr and prostrated.” (Ṣaḥīḥ)

Abū Dāwūd said: This Ḥadīth was also reported from Ḥabīb bin Ash-Shahīd, and Ḥumaid, and Yūnus, and ‘Āṣim Al-Ĥaţval, from Muḥammad, from Abū Hurairah. None of them mentioned what Ḥammād bin Zaid did from Ḥishām, that: “He said the Ṭakbīr, then said the Ṭakbīr, and prostrated.” Hammād bin Salamah and Abū Bakr bin ‘Ayyāsh also reported this Ḥadīth from Ḥishām, and they did not mention this from him as Hammād bin Zaid did — that “He said the Ṭakbīr, then said the Ṭakbīr.”

Comments:

In case, one performs the prostrations for forgetfulness after the Taslīm, no

تخريج: [صحيح] أخرجه ابن خزيمة، ح: 1025 من حدث بشر بن المفضل به وعلقه

البخاري، ح: 1228 مختصراً.


قال أبو داود: زور هذه الحديث أنشأ حبيب بن السعيد وحميد ويوسف وعاصم الأأخوال عن ميمون، عن أبي هريرة، لم يذكر أحد منهم ما ذكر حماد بن زيد عن همام أنه كفر ثم كفر وسجدة. وروى حماد ابن سلامة وأبو بكر بن عيبيش هذا الحديث عن همام، لم يذكر عنه هذا الذي ذكره حماد بن زيد: أنه كفر ثم كفر.

تخريج: أخرجه البخاري، الصلاة، باب تشبيك الأصحاب في المسجد وغيره، ح: 182 من حدث ابن عون به * حدث همام بن حسان: كفر ثم كفر وسجدة ضعيف لعدم تصريح سامعه لأنه كان يدلس.
additional *Takbīrat Al-Ihrām* is required. One *Takbīr* before the first prostration is enough. This narration mentions an additional opening *Takbīr* but this is *Shādī*.

1012. (There is another chain) from Az-Zuhri, from Sa'eed bin Al-Musayyab and Abū Salamah, and 'Ubaidullah bin 'Abdullāh, from Abū Hurairah, with this narration (similar to no. 1008). He said: “And he did not prostrate the prostrations of forgetfulness until Allāh had made him certain about it.”[1] *(Da‘if)*

### تخرج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: 1040 عن محمد بن يحيى الدهلي به

### 1013. (There is another chain) from Sālih, from Ibn Shihāb, that Abū Bakr bin Sulaimān bin Abī Hathmah informed him that this narration was conveyed to him from Allāh’s Messenger ﷺ, he said: “And he did not prostrate the two prostrations that are performed due to doubt until the people informed him.”

Ibn Shihāb said: “And Sa‘eed bin Al-Musayyab informed me of this narration from Abū Hurairah.” He said: “And Abū Salamah bin ‘Abdur-Rahman, Abū Bakr bin Al-Hārith bin Hishām, and ‘Ubaidullah bin ‘Abdullāh informed me.” *(Sahih)*

Abū Dāwūd said: Yahyā bin Abī Kathīr and ‘Imrān bin Abī Anas reported it from Abū Salamah bin ‘Abdur-Rahmān and Al-‘Alā’ bin

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[1] Meaning, about the fact that he had said the *Taslim* after two *Rak‘ahs.*
'Abdur-Rahmān, from his father — all of them from Abū Hurairah — with this narration, and he did not mention that he prostrated two prostrations.

Abū Dāwūd said: Az-Zubaidī reported it from Az-Zuhri, from Abū Bakr bin Sulaimān bin Abī Ḥathmah, from the Prophet ﷺ, and in it he said: “And he did not perform the prostrations for forgetfulness.”

1014. (There is another chain) from Shu‘bāh from Sa‘d bin Ibrāhīm, that he heard Abū Salamah bin ‘Abdur-Rahmān from Abū Hurairah that the Prophet ﷺ prayed Zuhr, and said the Taslīm after two Rak‘ah. It was said to him: “Has the prayer been shortened?” So he prayed two Rak‘ah, then prostrated twice. (Sahīh)

1015. (There is another chain) from Sa‘eed bin Abī Sa‘eed Al-Maqburī, from Abū Hurairah, that the Prophet ﷺ turned away after praying two Rak‘ah of an obligatory prayer. A man asked him: “Has the prayer been shortened, O Messenger of Allāh, or have you forgotten?” He replied: “I have done neither of these!” But the people said: “You have done so, O Messenger of Allāh.” So he prayed two more Rak‘ah, then left
without prostrating the two prostrations of forgetfulness. (Sahih)

Abū Dāwud said: This narration was reported by Dāwud bin Al-Husain from Abī Sufyān the freed slave of Ibn Abī Ahmad, from Abū Hurairah, from the Prophet ﷺ. He said: “Then he prostrated two prostrations while he was sitting, after the Taslim.”

Comments:
The foregoing narrations prove that the Messenger of Allah ﷺ performed two prostrations after the Salâm.
1018. 'Imrân bin Ḥusain narrated: "The Messenger of Allāh  said the Taslîm after three Rak‘ah of the ‘Asr prayer, then he entered" — He said from Muslimah: "the apartment."[1] — "A man by the name of Khirbâq — and he was one who had long hands — stood up and said: 'Has the prayer been shortened O Messenger of Allāh? ' So he came out, his Ridâ’ trailing behind him, in a state of anger, and said: 'Has he told the truth?' They replied: 'Yes.' So he prayed that Rak‘ah, then said the Taslîm, then prostrated the two prostrations, then said the Taslîm." (Sahîh)

Comments:
1. There is proof in this Hadîth that forgetfulness occurred on more than one occasion, each case different from the other.
2. Takbîrat Al-Ithrâm is said if one says the missing one, or more than one Rak‘ah.

Chapter 189,190. If One Prays Five Rak‘ah

1019. Al-Ḥakam reported from Ibrâhîm, from ‘Alqamah, from ‘Abdullâh (bin Mas‘ûd) who said: "The Messenger of Allâh  once prayed five (Rak‘ahs) for Zuhr. Someone asked: 'Has there been an increase in the prayer?' He said: 'And what is the matter?' He replied: 'You prayed five (Rak‘ahs).'"

[1] That is Musad-dad, who narrated it to the author, saying that Maslamah narrated it with this additional word, as Musad-dad had heard the narration from more than one person.
So he prostrated twice after he had said the *Taslim.*” *(Sahih)*

**Comments:**
In those early times, the Law was still being revealed. It could not be final as long as the Messenger of Allah ﷺ was alive since there was always the likelihood of a certain law to be abrogated, amended or altered. That is the reason the Companions kept quiet during the prayer. But, now, the situation is different. Now a worshiper, while following the *Imam,* should caution him and draw his attention, in case he errs or forgets.

1020. *(There is another chain) from Mansūr, from Ibrāhīm, from 'Aļqamah, who said: “‘Abdullāh said: ‘The Messenger of Allāh ﷺ’”* Ibrāhīm said: “I do not know if he added or prayed too few” — “once prayed.” When he said the *Taslim,* he was asked: “O Messenger of Allāh, has something new occurred regarding the prayer?” He said: “And what is the matter?” They replied: “You prayed in such a manner.” So he tucked in his foot, turned to face the *Qiblah,* and prostrated twice with them (the people), then said the *Taslim.* When he had finished, he turned around to face us, and said: “If anything had changed in the prayer, I would have informed you, but I am only human, and forget as they forget. So if I forget, remind me.” And he also said: “If one of you is in doubt (regarding how many *Rak’ahs* he has prayed) during the prayer, let him try to assume what is correct, and complete his prayer on it. Then let him say the *Taslim,* and prostrate twice.” *(Sahih)*
1. A person should think over and try to remove his doubt and act upon what he is sure of.

2. Whatever the prayer, voluntary or obligatory, an error has to be rectified by means of prostrations of forgetfulness. And Allah knows best.

1021. (There is another chain) from Al-A’mash from Ibrâhîm, from ‘Alqâmah, with this narration. He said: “So if one of you forgets, let him prostrate twice.” Then (the Prophet) turned around, and prostrated twice. (Sahih)

Abû Dâwûd said: And Husain reported it similar to the report of Al-A’mash.

1022. (There is another chain) from Al-Hasan bin ‘Ubaidullâh, from Ibrâhîm bin Suwâid, from ‘Alqâmah, who said: “ ‘Abdullâh said: ‘The Messenger of Allah once led us in a prayer and prayed five (Rak‘ahs). When he had turned around, the people started murmbling among themselves. So he asked them, “What is the matter?” They said: “O Messenger of Allah, has the prayer been increased?” He said: “No.” So they said: “But you have prayed five (Rak‘ahs)! So he turned around, prostrated twice, then said the Taslîm. Then he said: “I am only human — I forget as they forget.” (Sahîh)
1023. Mu‘awiyah bin Khudaij narrated that the Messenger of Allah once led them in prayer, and said the Taslim while one Rak‘ah was still remaining. A person caught up to him (after he had left) and said: “You have forgotten one Rak‘ah of the prayer.” So he returned, entered the Masjid, and ordered Bilal to call the Iqamah for the prayer. He then led the people for one Rak‘ah.

So I informed the people about this. They asked me: “Do you know the man (who informed him)?” I said: “No, but if I see him (I should recognize him).” The man then passed by me, and I said: “This is the man!” They said: “This is Talhah bin ‘Ubaidullah.” (Sahih)

Comments:

If the people have moved away and the error in prayer comes to their knowledge later, the Iqamah should be called in order for people to line up in rows for prayer.

Chapter 190,191. Whoever Said that Doubt Should Be Ignored When One Is Confused Regarding (Whether He Has Prayed) Two or Three Rak‘ah

1024. It was reported from Ibn ‘Ajlãn, from Zaid bin Aslam, from ‘Atã’ bin Yasãr, from Abû Sa‘eed Al-Khudri, that he said that the Messenger of Allah said: “If one of you is doubtful in his prayer...
(regarding the number of Rak'ahs he has prayed), let him throw away the doubt, and build upon what is certain. Then, when he is certain that he has completed (the prayer), let him prostrate twice. So if his prayer had been complete, this (extra) Rak'ah will be counted as voluntary, and so will the two prostrations. And if his prayer had been deficient, then the Rak'ah will have made his prayer complete, and the two prostrations will infuriate (and humiliate) the Shaitân.” (Ṣaḥīḥ)

Abū Dāwūd said: Hishām bin Sa’d and Muḥammad bin Muṭṭarrīf reported it from Zaid, from ‘Atā’ bin Yāsār, from Abū Sa’eed Al-Khūdri, from the Prophet ﷺ. The narration of Abū Khālid (above) is more detailed.

Comments:

In case of doubt, one should act upon whatever is certain. For example, if one is not sure how many Rak'ahs he has performed, two or three and four or five, he should take the lesser number as the basis: two in the former case and four in the latter case. Basing on this calculation, he should proceed to perform the remaining Rak'ahs and complete his prayer.

1025. Ibn ‘Abbās narrated that the Prophet ﷺ called the two prostrations of forgetfulness: “Al-Muraghimatain.” (Ḥasan)
Comments:
The devil wants to make a worshiper forget how many Rak'ãhs he has performed, and thus leave him in an uneasy state of suspense and doubt, but, by performing additional prostrations, the worshiper corrects them and draws nearer to Allah, thereby humiliating the devil.

1026. It was reported from Màlik, from Zaid bin Aslam, from ‘Atã’ bin Yasãr that the Messenger of Allah said: “If one of you is doubtful in his prayer, and is not sure how much he prays, three or four, then let him pray a Rak’ah, and prostrate twice while he is sitting — before he says the Taslim. So if the Rak’ah that he prayed was actually a fifth (Rak’ah), then he would have made (the prayer) even with these two prostrations. And if it were the fourth Rak’ah, then these two prostrations will infuriate (and humiliate) the Shaitãn.” (Sahih)

1027. (There is another chain) narrated from Ya’qub bin ‘Abdur-Rahmãn Al-QãrI, from Zaid bin Aslam — with the chain of Màlik — he said: “Indeed the Prophet said: “If one of you is in doubt (with regards to the number of Rak’ãhs he has prayed) in the prayer, then if he is sure that he has (at least) prayed three, let him stand up and complete a Rak’ah with its prostrations, then let him sit down and say the Tashah-hud. Then, when he finishes, and all that is remaining for him is the Taslim, let him prostrate twice while he is
sitting down, then say the *Taslim*...” then he mentioned the meaning narrated by Malik. *(Sahih)*

Abū Dāwūd said: It was narrated like that by Ibn Wahb from Mālik, Hāfṣ bin Maisarah, Dāwūd bin Qais, and Hīšām bin Sa’d, except that Hīšām said it had been conveyed to him (as a narration) from Abū Sa’eeed Al-Khudrī.

**Chapter 191,192. Those Who Said He Should Complete (The Prayers) Based Upon His Strongest Judgment**

1028. It was reported from Muḥammad bin Salamah, from Khuṣaif, from Abū ʿUbaidullāh bin ʿAbdullāh, from his father, from the Messenger of Allāh ﷺ, that he said: “If you are praying, and are in doubt regarding three or four (whether you have prayed three or four), and you think that you have prayed four, then you should say the *Tashah-hud*, and prostrate twice while you are sitting, before saying the *Taslim*. Then say the *Tashah-hud* again, then say the *Taslim*.” *(Daʿīf)*

Abū Dāwūd said: ‘Abdul-Wāhid reported it from Khuṣaif, and he did not narrate it in *Marfuʿ* form. Sufyān, Sharīk, and Isrāʾīl were in accord with ‘Abdul-Wāhid. They differ in the wording of the text of the Hadith, and they did not narrate it with a complete chain (up to the Prophet ﷺ).
Comments:

This narration is weak. Hence, one should complete one’s prayer on the basis of certainty, not on the basis of what is most likely or probable. It is clear from the above-mentioned Hadith. It follows also that there is no need to say the Tashahhud after performing the two prostrations of forgetfulness.

1029. (It was reported) from Yahyā bin Kathîr that he narrated from ‘Iyâd, (and it was reported) from Yahyâ from Hilâl bin ‘Iyâd - from Abû Sa‘eed Al-Khudrî, that the Messenger of Allâh ﷺ said: “If one of you prays, and is unsure whether he has prayed more or less, let him prostrate twice while he is sitting. And if the Shaitân comes to him, and says: ‘You have nullified (your ablution),’ then say: ‘You have lied!’ Unless he detects some odor with his nose, or some sound with his ears.” (Hasan)

Abû Dâwûd said: Ma’mar and ‘Alî bin Al-Mubârak said: “‘Iyâd bin Hilâl.” Al-Awzâ’î said: “‘Iyâd bin Abî Zuhair.”

1030. It was reported from Mâlik, from Ibn Shihâb, from Abû Salamah bin ‘Abdur-Rahmân, from Abû Hurairah, that the Messenger of Allâh ﷺ said: “When one of you stands up to pray, the Shaitân comes to him and confuses him
until he is unsure how much he has prayed. So when one of you finds himself in this situation, let him prostrate twice while he is sitting.”

(Sahih)

Abū Dāwūd said: This is how it was reported from Ibn ‘Uyaynah, Ma’mar and Al-Laith.

**Comments:**

This Hadith is for those who are given to constant delusions, doubts and devilish insinuations and are totally unable to get rid of them. Such people should determine how many Rak‘ahs they are sure to have already performed, complete their prayer accordingly, and then perform the prostrations of forgetfulness.

1031. It was reported from Ya‘qūb that he said: “The paternal nephew of Az-Zuhri informed us, from Mūhammad bin Muslim.” — With this Hadith and with his chain, and he added: “...While he is sitting, before the Taslim.” (Sahih)

1032. (There is another chain) from Ibn Ishāq who said: “Muhammad bin Muslim Az-Zuhri narrated to me...” With his chain and its meaning, he said: “...Let him prostrate twice before the Taslim, then say the Taslim.” (Hasan)
Chapter 192,193. Those Who Said (The Prostrations Should Be) After The Taslim

1033. It was reported from ‘Abdullãh bin Ja'far that the Messenger of Allãh ﷺ said: “Whoever is doubtful regarding his prayer, let him perform two prostrations after performing the Taslim.” (Hasan)

Comments:
That is, he shall complete his prayer by performing all the (requisite) Rak‘ãhs and then, at the end, perform two prostrations. We learn from this Hadith that the prostrations of forgetfulness may also be performed after the Taslim.

Chapter 193,194. One Who Stands Up After Two Rak‘ãhs Without Performing the Tashah-hud

1034. It was reported from Mâlik, from Ibn Shihãb, from ‘Abdur-Rahmãn Al-A‘raj, from ‘Abdullãh bin Buhainah, that he said: “The Messenger of Allãh ﷺ once led us in two Rak‘ãhs, then stood up without sitting down. So the people stood up with him. When he had completed the prayer, and we were waiting for the Taslim, he said the Takbir, prostrated twice while he was sitting down — before the Taslim — then said the Taslim.” (Sahih)
Comments:
1. It is obligatory on those being led in prayer (Muqtadin) to follow the Imām even if he is erring forgetfully. It is also their duty to alert him to his mistake.
2. In case one missed the middle Tashah-hud, one may make up for it by performing the prostrations of forgetfulness.

1035. (There is another chain) from Az-Zuhri with similar meaning with his chain for the Hadīth (as no. 1034). He added: “And some of us said the Tashah-hud while we were standing.” (Sahih)

Abū Dāwud said: Ibn Az-Zubair also prostrated in this manner before the Taslim when he stood up after two Rak’ahs. And this is also the opinion of Az-Zuhri.

Comments:
In case, one knows in the course of a prayer one has missed the middle Tashah-hud, it is better to perform the prostrations of forgetfulness before the Taslim, and if not possible, then after it.

Chapter 194,195. One Who Forgets The Tashahhud While He Is Sitting

1036. It was reported from Qais bin Abī Häzim, from Al-Mughirah bin Shu’bah who said: “The Messenger of Allāh ﷺ said: ‘If the Imām stands up after two Rak’ahs, then if he remembers (that he should have sat down) before he stands up completely, let him sit down, and if he has stood up completely, then let him not sit
down, and instead prostrate the two prostrations of forgetfulness.”

(Da‘if Jiddan)

Abū Dāwūd said: I have not narrated in this book of mine any hadith from Jābir Al-Ju‘fī (one of the narrators) except this one.

Comments:

If one has already stood up erect, before he could remember that he has missed the Tashah-hud, he should continue standing and continue with his prayer until he completes it, and then, at the end, perform two prostrations before the Taslim.

1037. It was reported from Al-Mas‘ūdī, from Ziyād bin ‘Ilāqah who said: “Al-Mughīrah bin Shu‘bah once led us in prayer, and stood up after two Rak‘ahs. So we said: ‘Subhān Allāh!’ and he also said: ‘Subhān Allāh,’ and continued (to stand). When he completed the prayer and said the Taslim, he prostrated the two prostrations of forgetfulness. He then turned around and said: ‘I saw the Messenger of Allāh ﷺ do as I did.’” (Hasan)

Abū Dāwūd said: It was reported like that by Ibn Abī Lailā from Ash-Sha‘bī, from Al-Mughīrah bin Shu‘bah and he narrated it in Marfu‘ form. Abū ‘Umaīs reported it from Thābit bin ‘Ubaid, he said: “Al-Mughīrah bin Shu‘bah lead us in prayer...” narrating similar to the Hadith of Ziyād bin ‘Ilāqah.

Abū Dāwūd said: Abū ‘Umaīs is the brother of Al-Mas‘ūdī.

Sa‘d bin Abī Waqqās did the same
as Al-Mughirah, as did ‘Imrān bin Ḥuṣain, Aḍ-Ḍāḥḥāk bin Qais, and Mu‘āwiyah bin Abī Suṭyān. Ibn ‘Abbās and ‘Umar bin ‘Abdul-‘Azīz gave verdicts to do likewise.

Abū Dāwūd said: This is for one who stands up after two Rak‘ahs, and then they prostrate after the Taslim.

1038. Thawbān narrated from the Prophet ﷺ that he said: “For every mistake (or forgetfulness in prayers) there are two prostrations after one says the Taslim.” (Ḥasan)

Chapter 195, 196. The Two Prostrations Of Forgetfulness Are Accompanied By The Tashah-hud And The Taslim

1039. ‘Imrān bin Ḥuṣain narrated that the Prophet ﷺ once led them in prayer, and made a mistake. So he prostrated twice, then said the Tashah-hud, then the Taslim. (Ṣahīh)
Chapter 196, 197. Women Leaving Before Men After The Prayer

1040. Umm Salamah narrated: “The Messenger of Allah would sit for a short period of time after the Taslīm, and they used to think that the reason he did so was to allow the women to leave before the men.” (Sahih)

Comments:

See numbers 678 and 851.

Chapter 197, 198. How Should One Leave From The Prayer

1041. Qābīsah bin Ḥulb — from the tribe of Tai — reported from his father that he used to pray with the Prophet, and he would turn around (to leave after the prayer) from both sides. (Hasan)

1042. 'Umârah bin 'Umar reported from Al-Aswâd bin Yazîd, from 'Abdullâh (bin Mas'ûd), that he said: "Let not any of you give a portion of his prayer to Shaitân (by believing) that one should not turn except to the right (to leave after the prayer). And indeed I noticed that the Prophet would usually turn towards his left."

'Umârah said: "I later visited Al-Madînâh, and saw that the Prophet's apartments were on his left." (Sahîh)

Chapter 198,199. A Person's Voluntary Prayer In His House

1043. Ibn 'Umar narrated that the Messenger of Allah said: "Offer some of your prayers in your houses, and do not make them into graves." (Sahîh)

Comments:

This instruction applies to all voluntary prayers.

1044. Zaid bin Thâbit reported that the Prophet said: "A person's prayer in his house is better than his prayer in my Masjid, except for the obligatory prayers." (Sahîh)
Chapter 199, 200. Whoever Prayed Toward A Direction Other Than The Qiblah, Then Discovered The Direction Of The Qiblah

1045. Anas narrated: “The Prophet ﷺ and his Companions would pray towards Bait Al-Maqdis (Jerusalem), then this Verse was revealed: ‘So turn your face towards Al-Masjid Al-Harâm; and wherever you are, turn your faces towards it.’ [١] A person passed by (the tribe of) Banû Salamah, and they were in Rukü’, praying Fajr towards Bait Al-Maqdis (Jerusalem). (He called out) twice: ‘Verily the Qiblah has been changed to the Ka’bah.’ So they turned around while they were in Rukü’ until they faced the Ka’bah.” (Sahih)

Comments:
1. In case, a person prays with his face turned in a direction other than the Qiblah unintentionally, his prayer is valid.
2. One who is not praying may instruct the other who is praying, if need be.
3. Such instruction does not invalidate a prayer. And Allâh knows best.

Chapter 200,201. The Blessings Of Friday And The Eve Of Friday\footnote{Meaning the night preceding it.}

1046. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “The best day on which the sun rises is Friday: On it, Ādam was created; and on it, he descended (to earth); and on it, his repentance was accepted; and on it, he died; and on it, the Hour will be established. And there is not a single creature except that it awaits (the Hour) on Friday, from the time the sun appears (over the horizon) until it rises (high) — out of fear of the Hour — except for Jinn and mankind. And on it there is an hour that no Muslim catches while he is praying, asking Allāh, the Mighty and Sublime, for his need, except that he is given it.” (Abū Hurairah then said:) “Ka’b asked: ‘This occurs once every year?’ So I replied, ‘No, rather every single Friday!’ So Ka’b read the Tawrah, and said: ‘The Messenger of Allāh ﷺ has told the truth.’ I then met ‘Abdullāh bin Salām, and told him about my conversation with Ka’b. So ‘Abdullāh bin Salām said: ‘I know which hour it is.’ I said: ‘Tell me.’ He replied: ‘It is the last hour on
Friday.’ I said: ‘How can it be the last hour on Friday, when the Messenger of Allah ﷺ said, ‘...no Muslim catches while he is praying,’ and that time is a time in which there is no praying?’ So ‘Abdullãh bin Salãm said: ‘Did not the Messenger of Allah ﷺ say: “Whoever sits in a gathering, waiting for the prayer, then he is in prayer until he prays?”’ I said: ‘Yes.’ So he said: ‘So it is that (hour).’” (Sahih)

Comments:

This Hadith proves the excellence and merit of Friday. It also proves that supplications are granted on this blessed day, especially towards its end.

1047. Aws bin Aws reported that the Messenger of Allah ﷺ said: “Of your best days is Friday. On it, Adam was created; and on it his (soul) was taken; and on it is the blowing (of the Trumpet); and on it is the Swoon.[1] Therefore, increase in sending your Salãt upon me, for your Salãt upon me are presented to me.” They said: “O Messenger of Allãh! And how will our Salãt upon you be presented to you after you have perished?” He replied: “Indeed, Allãh, the Mighty and Sublime, has prohibited the earth from (destroying) the bodies of the Prophets.” (Da’îf)

This is a special kind of life, a peculiar state of existence after death, the details of which we know not beyond revelation. *Barzakh*, an Arabic word, refers to the barrier between this life and the Hereafter. This life of the Messenger of Allah ﷺ, as mentioned in the *Hadith*, relates to the realm of *Barzakh*. We do not know its quality, characteristics, and other details. We only believe in it, without going into its details.

Chapter 201,202. Answering Which Hour Is The Hour Of Response On Friday

1048. Jābir bin ‘Abdullāh reported that the Messenger of Allah ﷺ said: “Friday has twelve — meaning hours — to it. There is no Muslim who asks Allāh for anything (during it) except that Allāh gives it to him, so seek it during the last hour after ‘Aṣr.” *(Sahīh)*

1049. Ābū Burdah bin Ābī Musā Al-Ashʿarī said: “‘Abdullāh bin ‘Umar asked me: ‘Have you heard your father narrating from the Messenger of Allāh ﷺ regarding Friday — meaning the Hour (of Response)?’ I said: ‘Yes, I heard him say: ‘I heard the Messenger of Allāh ﷺ say: ‘It is between the
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time that the Imam sits down until the prayer is finished.” *(Sahih)*

Abu Dawud said: Meaning sits down on the Minbar.

Comments:

Maybe, that blessed moment of Divine Grace when supplications are answered alternates between times. This is a good way to reconcile these narrations.

Chapter 202,203. The Blessings Of The Friday Prayer

1050. Abu Hurairah narrated that the Messenger of Allah ﷺ said: “Whoever performed Wudū’ and performed it well, then attended the Friday prayer, and listened (attentively), and was quiet; he will be forgiven (his sins that occurred) between the two Fridays, and an additional three days as well. And whoever played with pebbles, then he has committed Laghā (acted in vain).” *(Sahih)*

Comments:

See number 906.

1051. It was reported from ‘Abdur-Rahmān bin Yazid bin Jābir who said: “‘Atā’ Al-Khurāsānī narrated to me, from the slave of his wife, Umm ‘Uthmān, that he heard ‘Ali, may Allāh be pleased with him, say upon the Minbar in Al-Kūfah: ‘When it is Friday, the Shayātīn go in the early morning with their
banners to the markets, and they throw Tarābīth — or: ‘Rabā’ith’ on them (the people in the markets), and delay them from the Friday prayer. And the Angels go in the early morning and sit on the doors of the Masjid, and they write the one who comes an hour (before), and the one who comes two hours (before), until the Imām comes. So if a person sits in a place where he can listen (attentively) and see (the Imām), and remains quiet and does not commit Laghā (act in vain), then he will have two portions of reward. And if he distances himself, and sits in a place where he cannot listen, but remains quiet and does not commit Laghā (act in vain), then he will have one portion of reward. And if he sits in a place where he can listen (attentively), and see (the Imām), but commits Laghā (acts in vain), and does not remain silent, then he will have a portion of evil — and whoever says to his companion on Friday: “Quiet!” then he has committed Laghā (acted in vain). And whoever commits Laghā (act in vain); he will not be (rewarded) anything for that Friday. Then he (‘Alī) said: ‘I heard the Messenger of Allah saying that.’” (Da’if)

Abū Dāwūd said: Al-Walid bin Muslim reported it from Ibn Jābir. He said: “Ar-Rabā’ith.” And he said: “The freed slave of his wife

\[1\] Al-Khaṭṭābī said: “It is Rabā’th.” He and others explained that it is used to say one has hindered another from their need or direction they are headed.
Umm ‘Uthmãn bin ‘Atã‘.

Chapter 203,204. The Severity Of Leaving The Friday Prayer

1052. Abû Al-Ja‘d Ad-Damrî — who was one of the Companions — narrated that the Messenger of Allâh ﷺ said: “Whoever leaves three Friday prayers, considering it insignificant, Allâh will place a seal upon his heart.” (Hasan)

Comments:
A sealed heart is a tremendous loss, a great misfortune and deprivation. A person with a sealed heart becomes incapable of doing any deed of virtue.

Chapter 204,205. The Expiation Of One Who Leaves It

1053. Hammâm reported from Qatâdah, from Qudâmah bin Wabarâh Al-‘Ujaîmî, from Samurah bin Jundab, from the Prophet ﷺ, that he said: “Whoever leaves the Friday prayer without an excuse, then let him give one Dînar in charity, and if he cannot do so, then half a Dînar.” (Da‘îf)

Abû Dâwûd said: Similar was reported from Khâlid bin Qais, but he contradicted him in the chain,
1054. It was reported from Ayyūb Abū Al-‘Alā’ from Qatādah from Qudāmah bin Wabarah who said: “The Messenger of Allāh ﷺ said: ‘Whoever misses the Friday prayer without an excuse, then let him give one Dirham in charity, or half a Dirham, or a Sā’ of wheat, or half a Sā’.”

Abū Dāwud said: Sa‘eed bin Bashīr reported it from Qatādah like this. Except that he said: A Mudd or half of a Mudd.” And he said: “From Samurah.”

Abū Dāwud said: I heard Ahmad bin Hanbal being asked about the differences over the narration of this Hadīth. He said: “Hammām has a stronger memory — in my opinion — than Ayyūb.”

Comments:

Both the Ahadīth of this chapter are weak and, therefore, fail to prove the atonement mentioned therein.

[1] Contradicted him, meaning Hammām, since Khālid reported it from Qatādah from Al-Ḥasan, from Samurah, while Hammām reported it from Qatādah from Qudāmah bin Wabarah Al-‘Ujaimi from Samurah. Khālid’s narration was recorded by An-Nasā‘ī (1373B), Ibn Majah (1128), and others.

[2] Sā’: A measurement of volume equal to four scoops with the hands of the average man held together.

Chapter 205, 206. Who Is Required To Attend The Friday Prayer?

1055. 'Aishah narrated: “The people used to come from their houses and from Al-'Awālî for the Friday prayers.” (Sahih)

Comments:
Al-'Awālî is on the outskirts of Al-Madinah. The implication is that people living in settlements on the outskirts of a town are also obliged to attend the Friday prayers.

1056. It was reported from 'Abdullāh bin 'Abdullāh bin 'Amr that the Prophet said: “The Friday prayer is obligatory on everyone who hears the call (Adhān).” (Da'if)

Abū Dāwūd said: A group reported this from Sufyān stopping at 'Abdullāh bin 'Amr, and none of them narrated it in Marfū' form. Only Qabīsah narrated it with a (connected Marfū') chain.[1]

Comments:
[1] Qabīsah narrated no. 1056 from Sufyān.
Chapter 206,207. The Friday Prayer On A Rainy Day

1057. It was reported from Qatādah, from Abū Al-Malīḥ from his father, that the Day of Ḥunain was a rainy day, so the Prophet ordered his caller to call out: “Pray in your tents.” (Ṣahīḥ)

1058. (There is another chain) from Sa‘eed, from a companion of his, from Abū Malīḥ, that it (the Day of Ḥunain) was on a Friday. (Ṣahīḥ)

Comments:
In the event of a heavy downpour on Friday making it difficult for people to go to Masjid, the Friday congregation may be skipped. Instead, they would have to perform Zuhr in their dwellings.

1059. (There is another chain) from Abū Qilābāh, from Abū Al-Malīḥ, from his father that he was present at the events of Al-ṣudaibiyah with the Prophet, and it was Friday. It was raining, but the soles of their feet had not become damp. The Prophet commanded them to pray in their tents. (Ṣahīḥ)
Chapter 207, 208. Not Attending The Congregational Prayer On A Cold Night Or A Rainy Night

1060. It was reported from ֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֆ
Comments:

According to most *Ahâdhîth*, the permission to pray indoors seems to have been given during journeys, but some *Ahâdhîth* make no mention of journeys. This leads us to infer that the permission is unrestricted.

1062. It was reported from ‘Ubaidullâh, from Nâfî’, from 'Umar, that he called for the prayer at Dajnân on a cold and windy night, and he said at the end of the call: “Pray in your tents; Pray in your tents.” He then said: “If he was traveling and it was a cold or rainy night, the Messenger of Allah ﷺ would command the Mu‘âdh-dhîn to say: “Pray in your tents.” (Sahih)

1063. It was reported from Mâlik, from Nâfî’, that Ibn ‘Umar — meaning he called the *Adhân* for the prayer on a cold and windy night — and he said: “Pray in your tents.” He then said: ‘The Messenger of Allah ﷺ would command the Mu‘âdh-dhîn if it was a cold night, or a rainy night, to say, ‘Pray in your tents.’” (Sahih)

1064. It was reported from Muhammad bin Ishâq, from Nâfî’, from 'Umar, who said: “The caller of the Messenger of Allah ﷺ would call out this (phrase: ‘Pray in your tents’) on a rainy night, and cold mornings while they were in
Abū Dāwud said: This narration was reported by Yahyā bin Sa‘eed Al-Anṣārī from Al-Qāsim, from Ibn ‘Umar, from the Prophet ﷺ, but he said: “While they were on a journey.”

1065. Abū Az-Zubair reported from Jābir that he said: “We were once traveling with the Messenger of Allāh ﷺ and rain started to fall. The Messenger of Allāh ﷺ said: ‘Whoever among you wishes may pray in his tent.’” (Sahih)

Comments:
In such situations, one has an excuse to not go to the Masjid.

1066. It was reported from ‘Abdullāh bin Al-Hārith, the paternal nephew of Muḥammad bin Sirīn that Ibn ‘Abbās said to his Mu’ādh-dhin on a rainy day: “When you say: ‘I testify that Muhammad is the Messenger of Allāh,’ don’t say: ‘Come to prayer,’ but say instead: ‘Pray in your houses.’” But it seemed that the people found this (act) strange, so he said: “Indeed, someone who was better than me did it. The Friday prayer is obligatory, so I disliked that I should cause you to leave (your houses) and walk in the mud and rain.” (Sahih)
Whenever the weather is bad, and may cause difficulty on those attending the Masjid, then this constitutes a legal excuse to not go to the Masjid for that prayer.

Chapter 208, 209. The Friday Prayer For The Slave And The Woman

1067. It was reported from Tariq bin Shihab, from the Prophet that he said: “The Friday prayer in congregation is an obligation on every single Muslim, except for four: An owned slave, a woman, a child, and a sick person.” (Sahih)

Abu Dawud said: Tariq bin Shihab saw the Prophet but did not hear anything from him.

Chapter 209, 210. The Friday Prayer In Villages

1068. Ibn ‘Abbás narrated: “The first Friday prayer in Islam that was prayed after the Friday prayers held in the Masjid of Allâh’s Messenger in Al-Madinah was the Friday prayer in Juwãthã’ – a village of the villages of Bahrain.”

‘Uthmãn (one of the narrators) said: “It is a village of (the tribe of)
The Book Of Salât (The Prayer) 

‘Abdul-Qais.” (Sahih)

Comments:
This Hadîth proves that the Friday prayer be established in all settled places. There is no text to prove that the Friday prayer may not be held in a small village.

1069. ‘Abdur-Rahman bin Ka‘b bin Mâlik — who was the guide for his father after he lost his sight — reported from his father Ka‘b bin Mâlik, that when he would hear the Adhân for the Friday prayer, he would seek forgiveness for As‘ad bin Zurârah. So I asked him: “Every time you hear the Adhân, you seek forgiveness for As‘ad bin Zurârah.” He replied: “Because he was the first one who gathered us together in (the village of) Hazm an-Nabit, which (was inhabited by) Banu Bayadah, in the lower part of a valley called Naqî ‘Al-Khalimât.” I asked him: “How many were you at that time?” He replied: “Forty.”

Comments:
There is no text to indicate that if they were less than forty in number, then they would not have held the Friday prayer. Meaning, this number is not the minimum number required to hold the Friday prayer.

Chapter 210,211. If ‘Eid Occurs On A Friday

1070. It was reported that Iyâs bin Abî Ramlah Ash-Shâmi said: “I
was present when Mu‘āwiyyah bin Abi Sufyān asked Zaid bin Arqam:
‘Did you witness two ‘Eid being combined on one day during the time of the Messenger of Allāh ﷺ?’ He replied: ‘Yes.’ So he said: ‘What did he do?’ He said: ‘He prayed the ‘Eid, then was lenient about the Friday prayer, for he said: “Whoever wishes to pray can pray.”’ (Sahih)

Comments:
This Hadīth and other narrations prove that, in case the day of ‘Eid falls on a Friday, one may attend the ‘Eid prayer as well as the Friday prayer, or they have a legal excuse to not attend the Friday if they have attended the ‘Eid prayer.

1071. Al-A‘mash reported from ‘Atā’ bin Abī Rabāḥ that he said: “Ibn Az-Zubair once led us in the early morning in the ‘Eid prayer, and it happened to be on a Friday. Then we went to attend the Friday prayer, but he did not come out to us (to give the Khutbah). So we prayed by ourselves (without a congregation). And Ibn ‘Abbās at that time was in At-Ta’īf, so when he came back, we informed him about this. He said: ‘He has followed the Sunnah.”’ (Sahih)

1072. It was reported that Ibn Jurairj said: ‘Atā’ said: ‘Once, ‘Eid Al-Fitr fell on a Friday during the time of Ibn Az-Zubair. He said: “Two ‘Eid have fallen on the same day,” so he combined them together, and prayed them as two
Rak'ah in the early morning, and did not pray anything else until 'Asr.” (Sahih)

Comments:
This is among the narrations used by those scholars that say whoever performed 'Eid prayer when it falls on a Friday, then there is no need for them to pray any other obligatory prayer, until 'Asr. others say that the exemption from the Friday prayer does not prove exemption from performing Zuhr.

1073. Abū Hurairah reported that the Messenger of Allah ﷺ said: “Two ‘Eid have fallen on the same day. So whoever wishes, it (the ‘Eid prayer) will suffice for his Friday prayer. And as for us, then we will pray the Friday prayer.” (Da‘īf)

Chapter 211,212. What Is Recited During The Subh Prayer On Friday

1074. Ibn ‘Abbās reported that the Messenger of Allah ﷺ would recite in the Fajr prayer on Friday Tanzil Sajdah,[1] and: Has not a time come upon man...?”[2] (Sahih)

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1075. (There is another chain for no. 1074) With this meaning, and he added: “And in the Friday prayer, he would recite Sūrat Al-Jumu‘ah and ‘When the hypocrites come to you...’”[1] (Sahih)

Comments:

Reciting these Sūrahs on the specified days is recommended.

Chapter 212,213. The Clothes That Should Be Worn For Friday Prayer

1076. It was reported from Nāfi’, from ‘Abdullāh bin ‘Umar that once ‘Umar bin Al-Khaṭṭāb saw a Siyārā’ Hullah being sold outside the door of the Masjid. He said: “O Messenger of Allāh! If you were to purchase this and wear it on Fridays, and when delegations come to visit you (it would be good)!” The Messenger of Allāh ﷺ said: “This type (of garment) is only worn by those who will have no share of the Hereafter.” Then, the Messenger of Allāh ﷺ was given some garments of these, so he gave one to ‘Umar bin Al-Khaṭṭāb. ‘Umar said: “Have you given me this garment to wear, even though you said concerning the garment of ‘Uṭārid what you

said?” The Messenger of Allâh responded: “I did not give it to you so that you wear it!” So ‘Umar gave it to a pagan brother of his in Makkah. (Sâhih)

Comments:
1. It is recommended to put on nice garments for the Friday prayer, ‘Eid prayers and on special occasions.
2. Men are prohibited, while women are permitted, to wear silk.

1077. It was reported from Ibn Shihâb, from Sâlim, from his father who said: ‘Umar bin Al-Khaṭṭâb once saw a ‘Hullah made of Istdâbraq being sold in the market-place, so he took it to the Messenger of Allâh and said: ‘(Why don’t you) purchase this (garment) so that you can dress up for ‘Eid and when delegations come?...’’ and the rest of the narration is similar (to no. 1076), but the first narration is more complete. (Sâhih)

1078. Muḥammad bin Yahyâ bin Ḥabbân narrated that the Messenger of Allâh said: “It would be good — if you can afford to do so — that every one of you takes two garments for Friday that would be other than the garments that he works in.”

(There is another chain) from Ibn Ḥabbân, from Ibn Salâm, that he heard the Messenger of Allâh say this on the Minbar. (Hasan)

Abû Dâwûd said: Wahb bin Jarîr reported it from his father, from
Yahyā bin Ayyūb, from Yazīd bin Abī Ḥabīb, from Mūsā bin Sa‘d, from Yūsuf bin ‘Abdul-Lāh bin Salām from the Prophet ﷺ.

It is better to keep nice clothing specially for Friday prayers.

**Chapter 213, 214. Gatherings Before The Prayer On Friday**

1079. ‘Amr bin Shu‘aib reported from his father, from his grandfather, that the Messenger of Allāh ﷺ prohibited selling and purchasing (goods) in the Masjid, and that one should announce lost property in it, or recite poetry in it. And he also prohibited sitting in circles (gatherings) before the prayer on Friday. (Hasan)

**Comments:**

Religious gatherings on Friday prior to the Friday prayer are forbidden.

**Chapter 214, 215. On Taking Minbars**

1080. Abū Hāzim bin Dīnār reported: “Some men came to Sahl bin Sa‘d As-Sā‘dī, asking him about...”
the Minbar (in the Prophet’s Masjid) and what it was made out of, for they had been arguing about it. So he said: ‘By Allah, I know what it was made out of, and I saw it the first day it was made, and the first day that the Messenger of Allah had sat on it. The Messenger of Allah had sent someone to so-and-so’ — a woman whom Sahl had named — ‘saying: “Order your slave, the carpenter, to make for me some wooden planks that I may sit on while addressing the people.” So she ordered him to do so, and he made it from Tarfa’,[1] from Al-Ghabah.[2] So he brought it to her, and she sent it to the Messenger of Allah, who commanded that it be put in this particular place. And I saw the Messenger of Allah praying on it, saying the Takbir, and going into Rukū’ while on it, then he descended and stepped back, and prostrated at the base of the Minbar, then returned (on top of it). When he had finished, he turned to face the people and said: “O people, I have done this so that you may imitate me and learn my prayer.” (Ṣahih)

Comments:
1. It is recommended to use a Minbar for the Khutbah.
2. In this text is proof for prayer on the Minbar when educating the followers.

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[1] They say that Tarfa’ refers to the Tamarisk tree which grows in desert areas.
1081. Ibn ‘Umar narrated: “When the Prophet ﷺ grew old, Tamim Ad-Dārī said: ‘Should I not make for you a Minbar that will carry you, O Messenger of Allah؟’ He said: ‘Yes,’ so he made for him a Minbar with two steps.” (Hasan)

Comments:
This Hadith says that the Minbar was made by Tamim Ad-Dārī, but the Hadith preceding it says that it was made a slave. Al-Hāfiz Ibn Hajar said that the latter Hadith is stronger than the former, and added that both may have been connected, one way or the other, with the making of the Minbar.

Chapter 215, 216. The Place Of The Minbar

1082. Salamah bin Al-Akwa’ narrated: “Between the Minbar of the Messenger of Allah ﷺ and the wall was enough room for a lamb to pass through.” (Ṣahih)

Chapter 216, 217. Praying The Friday Prayer Before The Sun Reaches Its Zenith

1083. Mujāhid narrated from Abū Al-Khalil that Abū Qatādah reported: “The Prophet ﷺ disliked prayer in the middle of the daylight (noon), except on Friday, for he said: ‘The Fire of Hell is kindled, except on Friday.’” (Da’if)
Abū Dāwud said: This is Mursal.
Mujāhid is older than Abū Al-Khalil, and Abū Al-Khalil did not hear anything from Abū Qatādah.

Chapter 218. The Time Of The Friday Prayer

1084. Anas bin Mālik narrated: "The Messenger of Allah ﷺ would pray the Friday prayer when the sun started its descent (after reaching its zenith)." (Sahih)

1085. Iyās bin Salamah bin Al-Akwa’ narrated from his father: "We used to pray the Friday prayers with the Messenger of Allah ﷺ, and return while the walls would not have any shadows." (Sahih)

1086. Sahl bin Sa'd reported: "We used to take our afternoon naps and eat our early meal after the Friday prayer." (Sahih)
Chapter 217, 219. The Call To Prayer On Friday

1087. It was reported from Yūnus, from Ibn Shihāb, that As-Sā‘īb bin Yazīd informed him: “During the time of the Prophet ﷺ, Abū Bakr, and ‘Umar, the Adhān used to be called when the Imam sat on the Minbar on Friday. During the Khilāfah of ‘Uthmān, the people increased, so ‘Uthmān ordered a third Adhān, and it used to be called at Az-Zawrā’. So this became the custom.” (Ṣaḥīḥ)

Comments:
“Third Adhān” a number of scholars consider that to mean a “third call” counting the Adhān and Iqāmah as two, so the meaning would be that he instituted a second Adhān.

1088. It was reported from Muhammad bin Salamah, from Muhammad bin Ishāq, from Aṣ-Ṣā‘īb bin Yazīd, who said: “The Adhān used to be called on Friday at the door of the Masjid — in front of the Messenger of Allāh ﷺ — when he sat down on the Minbar. And this was the case during the time of Abū Bakr and ‘Umar as well...” then he narrated similar to the Hadīth of Yūnus (no. 1087). (Da‘īf)
1089. It was reported from 'Abdah, from Muhammad, meaning Ibn Is'hāq, from Az-Zuhri, from As-Sā'īb, that he said: "The Messenger of Allah only had one Mu'adh-dhin: Bilāl..." and he narrated similar (to no. 1087) in meaning. (Dā'if)

Comments:
Apart from Bilāl, there were other Mu'adh-dhins as proven by many other narrations.

1090. It was reported from Abū Šālih, from Ibn Shihāb, that As-Sā'īb bin Yazīd, the maternal nephew of Namir informed him: "The Messenger of Allah only had one Mu'adh-dhin..." and he narrated the rest of the Hadith, but in this version it is incomplete. (Sahih)

Chapter 218,220. The Imām Talking To Someone During His Khutbah

1091. It was reported from Makhład bin Yazīd, (who said): "Ibn Jūraj narrated to us from 'Āṭā', from Jābir, that he said: 'Once the Messenger of Allah sat on the Minbar on Friday and said: 'All of you should sit down.' Ibn Mas'ūd heard this (while he was entering the mosque), so he sat..."
down in the door of the Masjid. The Messenger of Allah saw him and said: ‘Come here, O ‘Abdullāh bin Mas‘ūd.’” (Hasan)

Abū Dāwūd said: This is known to be Mursal, for it has been narrated from ‘Āṭā’ from the Prophet. And Makhlad is a Shaikh.

Chapter 219,221. Sitting Down On The Minbar

1092. Ibn ‘Umar reported: “The Prophet would deliver two Khutbah — he would sit on the Minbar until” — I think [he said]: “the Mu’adh-dhin” — finished (the Adhān), then he would stand up and deliver a Khutbah, then sit down and not speak, then stand up and deliver a Khutbah.” (Da’īf)

Comments:
Delivering the Khutbah from the Minbar while standing is recommended. It is

[1] Meaning, it is known from that route, and it is believed that the Mursal narration is what is correct.

[2] The doubt in this narration is whether Ibn ‘Umar merely intended that he sat for the duration of the Adhān, and one of the narrators added that commentary, or whether the narrator said that in the narration, and the one who heard it from him was not sure if that was part of it or not. This narration was reported from a group of narrators from Al-‘Umari (who narrated it here), and none of them said this statement in question here except for ‘Abdul-Wahhāb bin ‘Āṭā’, who said it here. So it is clear that he is the one who said it, and Allāh knows best. This narration is repeated again after number 1131.
not permissible to do so sitting unless there is a reason to justify that. The Messenger of Allah ﷺ sat very briefly in between the two Khutbah.

Chapter 220, 222. Giving The Khutbah While Standing

1093. It was reported from Zuhair, from Simāk, from Jābir bin Samurah that the Messenger of Allah ﷺ would deliver his Khutbah while standing, then (he would) sit down, then stand up and deliver (another Khutbah). So whoever informs you that he would deliver his Khutbah sitting down, then he is in error, for indeed I have prayed more than two thousand prayers with him.” (Sahih)

1094. It was reported from Abū Al-Ahwāṣ, that Simāk narrated from Jābir bin Samurah, who said: “The Messenger of Allah ﷺ would deliver two Khutbah (for the Friday prayer), and he would sit down in between them. He would recite the Qur’ān, and admonish the people.” (Sahih)

1095. It was reported from Abū ‘Awānah, from Simāk bin Ḥarb, from Jābir bin Samurah who said: “I saw the Prophet ﷺ giving a Khutbah while standing, then he would sit for a while and not say anything...” and he completed the rest of the Hadīth. (Sahih)
Chapter 221, 223. A Person Giving The Khutbah While Leaning On A Bow

1096. Shu‘aib bin Ruzaiq said: “I sat by a Companion of the Messenger of Allah ﷺ, by the name of Al-Ḥakam bin Hazn Al-Kulafi, and he began to narrate to us. He said: ‘I went as part of a delegation to the Messenger of Allah ﷺ. I was the seventh of seven people, or the ninth of nine. We visited him and said: “0 Messenger of Allah! We have come to visit you, so pray to Allah to bless us with good.” So he ordered that some dates be given to us — and the situation at that time was not good. We stayed a few days with him, and attended the Friday prayer with the Messenger of Allah ﷺ. He stood up, supporting himself on a stick, or bow, and praised Allāh and glorified him — with words that were concise, pure and blessed. Then he said: “O people, you will not be able to handle, or will not be able to do, all that you have been commanded to, but aim to achieve righteousness and come close to it.” (Hasan)

Abū Dāwud said: Some of my companions confirmed some parts of this, which had fallen loose from my book.
Comments:

1. If one comes across a person known for his piety and knowledge, one may well request him to pray for one's well-being.

2. One should serve one's guests to the best of one's ability. It is the right of a guest.

1097. Ibn Mas'ūd narrated: “When the Messenger of Allāh ﷺ would give a Khutbah, he would say: ‘All praise is due to Allāh, we seek His help and ask for His forgiveness. And we seek Allāh’s refuge from the evil of ourselves. There is none that can misguide one whom Allāh guides, and none can guide whom He misguides. And I testify that none has the right to be worshiped but Allāh, and I testify that Muḥammad is His slave and Messenger. He has sent him with the Truth, as a giver of glad tidings and a warner against evil, before the time of the (Final) Hour. Whoever obeys Allāh and His Messenger has been guided, and whoever disobeys them has only brought harm upon himself, and has not harmed Allāh in the least.” (Daʿf)

1098. Yūnus asked Ibn Shihāb concerning the Khutbah that the Messenger of Allāh ﷺ would give on Friday. Ibn Shihāb mentioned a similar Khutbah (as to what has preceded), except that he said: “And whoever has disobeyed them has fallen into misguidance.” And he (Ibn Shihāb) said: “And we ask Allāh, our Lord, that He makes us
among those who obey Him and obey His Messenger, and seek His Pleasure, and avoid His Anger. For indeed, we are only (here) because of Him, and for Him (to worship Him).” (Da’if)

Comments:
The Messenger of Allah disliked the use of a single pronoun, denoting a dual number, for both Allah and himself since, by doing so, there is a hint of equating the Messenger of Allah with Allah. While the same statement preceded from him in number 1097, but when the Messenger of Allah said “them” he was speaking about himself in the third person, meaning, he did not say: “whoever disobeys us...” but “whoever disobeys them,” and this is something that can only occur in his case.

1100. The daughter of Al-Harith bin An-Nu'mān said: “I memorized (Sūrah) Qaf directly from the mouth of the Messenger of Allah, for he would give a Khutbah with it every Friday. And we would share the same oven with the Messenger of Allah.” (Sahih)

Abū Dāwūd said: Rawḥ bin ‘Ubādah reported it from Shu’bah, he said: “Umm Hishām bint Háriṭah bin An-Nu’mān.”
1101. It was reported from Sufyân, who said that Simãk narrated from Jâbir bin Samurah, who said: “The prayer of the Messenger of Allah was of moderate length, and his Khutbah was of moderate length. He would recite Verses of the Qur’ān, and admonish the people.” (Sahih)

1102. ‘Amrah narrated from her sister that she said: “I memorized (Sûrah) Qaf directly from the mouth of the Messenger of Allah, for he would recite it every Friday.” (Sahîh)

Abû Dâwud said: This is how it was reported by Yahyâ bin Ayyûb and Ibn Abî Ar-Rijâl, from Yahyâ bin Sa‘eed, from ‘Amrah, from Umm Hishâm bint Hârithah in An-Nu‘mān.

Comments:
The Khutbah, and prayer after it, should be of a moderate length. These two narrations demonstrate the approximate length. In number 1100, the author narrated a version saying that Surah Qaf was the topic of the Khutbah, then he narrated number 1102 which indicates it was recited during the prayer. These narrations give an indication that both the Khutbah and the recitation were each about the length of that Sûrah. See number 1106 and the chapter related to it, stressing the brevity of the Khutbah.
1103. (There is another chain) from 'Amrah, from a sister of 'Amrah bint 'Abdur-Rahmān who was older than her, with a similar meaning (as in no. 1102). (Sahih)

Chapter 222,224. Raising The Hands While On The Minbar

1104. Ḥusain bin 'Abdur-Rahmān said: "'Umarah bin Ruwaibah once saw Bishr bin Marwān supplicating (with his hands raised) on Friday (while giving the Khutbah). 'Umarah said: 'May Allāh disgrace these two hands! I saw the Messenger of Allāh while he was on the Minbar — he would not do more than this..." meaning, raising his forefinger. (Sahih)

1105. Sahl bin Sa'd reported: "I never (even) once saw the Messenger of Allāh raising his hands high while supplicating on the Minbar, nor elsewhere. But I did see him do this," and he pointed with his forefinger, and connected his thumb with the middle finger. (Da'if)
Chapter 223,225. Shortening The Khutbah

1106. ‘Ammār bin Yāsir narrated: “The Messenger of Allah ﷺ commanded us to shorten the Khutbah.” (Hasan)

1107. Jābir bin Samurah As-Suwā’ī said: “The Messenger of Allah ﷺ would not prolong his admonitions on Friday. Rather, (he would speak with) a few words.” (Hasan)

Comments:

A Friday Khutbah should be not be unnecessarily lengthy, and an earlier chapter elaborated on details about topics, giving an indication of its length. In number 2009 of Sahih Muslim the Messenger of Allah indicated that the brief Khutbah, and lengthy prayer is a sign of understanding of the religion. In number 1006, the author narrated a version in which is the order to keep the Khutbah brief.

Chapter 224,226. Coming Close To The Imām During The Admonition

1108. Samurah bin Jundab narrated that the Prophet of Allah ﷺ said: “Attend the remembrance
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(Khūṭbah), and come close to the Imām, for a person continues to distance himself until his (place in) Paradise is receded — even if he enters it.” (Ḍaʿīf)

Comments:
1. The believers should vie with one another to attend gatherings devoted to remembrance of Allâh, especially the Friday prayers and sermons.
2. Sitting as close as possible to the Imām has more merit and deserves greater reward.

Chapter 225,227. The Imām Interrupting The Khūṭbah Due To An Incident

1109. ‘Abdullāh bin Buraidah narrated from his father that he said: “Once, the Messenger of Allâh was giving us a Khūṭbah when Al-Ḥasan and Al-Husain came, wearing two red garments. They would trip and fall and then stand up. So he descended from the Minbar and took them (in his arms), and then returned to the Minbar. He then said: ‘Indeed, Allâh has told the truth! — Your wealth and your children are but a trial.' Then he continued the Khūṭbah.” (Ḥasan)

Comments:
There is no harm in the Khaṭīb speaking about other than the Khūṭbah if there is a need.

1110. Mu‘ādh bin Anas narrated from his father that the Messenger of Allah forbade sitting in the Hibwah position while the Imam gives the Khutbah. (Hasan)

1111. Ya‘lab bin Shaddād bin Aws said: “I attended the Friday prayer with Mu‘āwiyyah bin Abī Sufyān in Bait Al-Maqdis (Jerusalem), and I saw that most of the people in the Masjid were Companions of the Prophet; I saw them sitting in the Ihtibā position while the Imam was delivering his Khutbah.” (Da‘if)

Abū Dāwud said: Ibn ‘Umar used to sit in the Ihtibā position while the Imam was delivering his Khutbah. And Anas bin Mālik, Shuraih, Sa‘a’ah bin Shu‘bān, Sa‘eed bin Al-Musayyab, Ibrāhīm An-Nakha‘ī, Makhūl, Ismā‘īl bin Muhammad bin Sa‘d and Nu‘aim bin Salāmah all said that there is no harm in it.

Abū Dāwud said: It has not reached me that anyone disliked it except ‘Ubādah bin Nusayy.

[1] To sit with one’s thighs 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.
Chapter 227,229. Speaking While The Imam Delivers The Khutbah

1112. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “If you say: ‘Be quiet,’ while the Imam is delivering the Khutbah, you have committed Laghā (spoken in vain).” (Sahih)

Comments:

One should keep absolutely quiet during the Khutbah and not speak, even to tell others to keep quiet. It is for the Khātib to do so, if there is a need.

1113. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “Three types of people attend the Friday prayer: A person who comes and commits Laghā (acts in vain), and that (action) will be his reward; a person who comes and supplicates to Allāh, so if (Allāh) wills, He will give him, and if He wills, He will not respond to him; and a man who attends it, remaining quiet and listening — he neither walked over a Muslim’s back nor did he harm anyone. So (for this person) it will be an expiation (for all sins) until the next Friday, and an additional three days. This is because Allāh says: Whoever brings a good deed shall have ten times the like.
Chapter 228,230. Should The One Who Commits Hadath (Breaks His Wudū') Ask Permission From The Imām To Leave?

1114. It was reported from Ibn Juraij that Hishām bin ‘Urwah informed him from ‘Urwah, from ‘Āishah, that she said: “The Prophet ﷺ said: ‘If one of you commits Hadath (breaks his Wudū’) during the prayer, let him place his hand on his nose and leave.” (Sahih) Abū Dāwūd said: Hammād bin Salamah and Abū Usāmah reported from Hishām, from his father, from the Prophet ﷺ: “If one comes while the Imām is delivering the Khutbah” and they did not mention ‘Āishah.

Comments:
In this respect, the ruling for prayer and the Khutbah is the same. Placing one’s hand over one’s nose, while leaving the congregation, in case one’s Wudū’ becomes invalid, is indicative of one’s excuse.

Chapter 229,231. If A Person Enters While The Imām Is Delivering The Khutbah

1115. It was reported from ‘Amr, who is Ibn Dīnār, from Jābir that a man entered on Friday while the
Prophet was delivering the **Khuṭbah**. The Prophet said: "Have you prayed, O so-and-so?" He replied: "No." So the Prophet said: "Stand up and pray." *(Sahih)*

1116. Al-A’mash reported from Abū Sufyān from Jābir, and, from Abū Sālih from Abū Hurairah, they both (Jābir and Abū Hurairah) said: "Sulaik Al-Ghatafāni came while the Messenger of Allah was delivering the **Khuṭbah**, so he said to him: ‘Have you prayed anything?’ He replied: ‘No.’ So he said: ‘Pray two Rak'ahs, and make them short.’ *(Sahih)*

1117. It was reported from Ṭalḥah, that he heard Jābir bin ‘Abdullāh narrating that Sulaik came...and he completed the Hadith (as no. 1116) in a similar manner, except that he added: “Then the Prophet turned to face us and said: ‘When one of you comes while the Imam is delivering the **Khuṭbah**, let him pray two Rak'ahs, and make them short.” *(Sahih)*

Comments:
These texts indicate the obligation of performing at least two Rak'ahs prior to sitting after entering the Masjid.
Chapter 230,232. Stepping Over People's Necks On Friday\(^1\)

1118. Abū Az-Zāhirīyyah said:
“We were with ‘Abdullāh bin Busr — a Companion of the Prophet — on Friday. A person came, walking (stepping) over other people’s necks, so ‘Abdullāh bin Busr said: ‘Once, on a Friday, when the Prophet was delivering his Khutbah, a person came walking over other people’s necks. The Prophet told him: “Sit down, for you have annoyed (other people).”’ (Sahih)

Comments:
Coming late for Friday prayer and then stepping over the shoulders of others to reach front rows is a reprehensible act. It troubles other worshipers and is forbidden.

Chapter 231,233. A Person Yawns When The Imam Delivers The Khutbah

1119. Ibn ‘Umar reported that he heard the Messenger of Allāh say: “If one of you yawns while he is in the Masjid, let him change from his sitting place to another place.” (Hasan)

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\(^1\) When the word *Riqāb* (necks) is used in this context, it means simply stepping over people. See *An-Nihāyah*
Performing Wudū’ again is also a means of warding off sleep.

Chapter 232, 234. The Imam Speaking After He Comes Down From The Minbar

1120. It was reported from Jarir — and he is Ibn Ḥazim — and I do not know if Muslim said that or not[1] — from Thabit, from Anas, that he said: “I saw a man come to the Messenger of Allah, for some matter of his, immediately after he had descended from the Minbar. So he stood with him until his matter was resolved, then he stood up to pray.” (Da‘if)

Abū Dāwūd said: This Hadith is not well-known from Thabit, it is among that which Jarir bin Ḥazim is alone in narrating.

Comments:

There is no harm if the Imam discusses a matter of importance or need with one of the followers after the Iqāmah.

Chapter 233, 235. One Who Catches One Rak‘ah Of The Friday Prayer

1121. Abū Hurairah reported that the Messenger of Allah ﷺ said: “Whoever catches a Rak‘ah of the prayer, then he has caught the

[1] Abū Dāwūd heard this narration from Muslim bin Ibrāhīm, here he is saying that Jarir is Jarir bin Ḥazim, but he is not sure if Muslim narrated it to him like that or not.
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Chapter 234,236. What Should Be Recited During The Friday Prayer

1122. It was reported from Ḥabīb bin Sālim, from An-Nu‘mān bin Bashīr that the Messenger of Allāh used to recite during the two ‘Īd and on Friday: Glorify the Name of your Lord, the Most High and: Has there come to you the narration of Overwhelming (the Day of Resurrection)? And sometimes both (Friday and ‘Īd) would fall on the same day, so he would still recite both of them. (Ṣaḥīḥ)

1123. It was reported from ‘Ubaidullāh bin ‘Abdullāh bin ‘Utbah, that Ad-Dāhāk bin Qais asked An-Nu‘mān bin Bashīr what the Messenger of Allāh would recite in the Friday prayer after reciting Sūrat Al-Jumu‘ah He

Comments:
If one is late but catches one Rak‘ah of the congregational prayer, be it Friday, or any another congregational prayer, or he catches one Rak‘ah of a prayer before its time is over alone, then he has, in fact, caught that prayer. In the case of the Friday prayer, if he caught only one Rak‘ah, then he prays a second one along with it. If he misses all of the Friday prayer he has to perform four Rak‘ahs for Zuhr.

[Sources: Al-A‘lā’ (87), Al-Ghashiyah (88).]
replied: “He would recite: Has there come to you the narration of Overwhelming (the Day of Resurrection)?” \(^1\)” \((\text{Sahih})\)

\section*{1124.} It was reported from Ibn Abī Rāfi‘ that he said: “Once, Ābū Hurairah led us in the Friday prayer, and he recited \textit{Sūrat Al-Jumu‘ah},\(^2\) and in the second \textit{Rak'ah}: When the hypocrites come to you.\(^3\) So I managed to catch Ābū Hurairah when he turned around to leave, and said: ‘You recited the same \textit{Sūrah} that ‘Ālī used to recite in Al-Kūfah.’ Ābū Hurairah replied: ‘I heard the Messenger of Allāh \(\text{ عليه السلام}\) reciting them on Friday.’” \((\text{Sahih})\)

\section*{1125.} Samurah bin Jundab said: “The Messenger of Allāh \(\text{ عليه السلام}\) would recite during the Friday prayer: ‘Glorify the Name of your Lord, the Most High\(^4\) and: ‘Has there come to you the narration of Overwhelming (the Day of Resurrection)?’\(^5\)” \((\text{Sahih})\)

\section*{TALEX:} أخرج مسلم، أنظر الحديث السابق، ح: 878 من حديث ضمرة بن سعيد به وهو في الموطإ (بيه): 111/1 (والقعاني، ص 116).
Chapter 235, 237. A Person Praying Behind The Imam While There Is A Wall Between Them

1126. 'Aishah narrated: "The Messenger of Allah ﷺ once prayed in his apartment, and the people followed him while they were behind the apartment."[1] (Sahih)

Chapter 236, 238. Praying After The Friday Prayer

1127. It was reported from Ayyûb, from Nâfi' that Ibn 'Umar once saw a man praying two Rak'ahs after the Friday prayer, in the same place that he had prayed (the Friday prayer). So he prevented him and said: "Are you praying the Friday prayer as if it is four Rak'ahs?" And 'Abdullãh (bin 'Umar) would pray two Rak'ah in his house on Friday, and say: "This is what the Messenger of Allah ﷺ used to do." (Sahih)

Comments:

One should not perform voluntary prayers on the same place one has performed the obligatory prayer. Changing one's place, or conversing with

[1] "Apartment" or Hujrah; its meaning is not clear in this narration so it has been translated in the more general way. In one of the narrations recorded by Al-Bukhãri it mentions that its wall was short, and they could see him beyond it. For this reason and others, Al-Hâfiz Ibn Hajar said that this Hujrah in this narration may refer to an occasion when he was performing the voluntary night prayer inside the Masjid, and he would make some sort of temporary structure with "walls" using palm-reed mats, to temporarily section off the area in which he was praying.
someone, or saying any remembrance formula will suffice to constitute a break between the two prayers and keep them distinct from each other. Offering two Rak'ahs in one’s house on Fridays is Sunnah.

1128. It was reported from Ayyūb, from Nāfi' who said: “Ibn ‘Umar would engage in prayer for a long time before the Friday prayer, and pray two Rak'ahs after it in his house. He would narrate that the Messenger of Allah used to do that.” (Ṣahīḥ)

1129. It was reported from ‘Umar bin ‘Ata’ bin Abī Al-Khuwār, that Nāfi’ bin Jubair sent him to As-Sā‘īb bin Yazid, the maternal nephew of Namir, asking him regarding something Mu‘āwiyah had seen him do in the prayer. He said: “I prayed the Friday prayer with him (Mu‘āwiyah) in his enclosure, and when he said the Ṭasūl, I stood up in my place and prayed. When he went inside, he sent for me and said: ‘Do not repeat what you have done. If you pray the Friday prayer, then do not join another prayer with it until you speak or exit, for that is what the Prophet of Allah commanded us; that one prayer not be joined with another until you speak or exit.’” (Ṣahīḥ)

1130. It was reported from ‘Ātā’, that if Ibn ‘Umar prayed the Friday prayer in Makkah, he would move forward and pray two Rak'ahs, then...
move forward and pray four Rak'ahs. And if he prayed in Al-Madinah, he would pray the Friday prayer, then return to his house and pray two Rak'ahs, and he would not pray (that) in the Masjid. When he was asked regarding this, he said: 'This is what the Messenger of Allah used to do.' (Saḥīḥ)

1131. It was reported from Suhail, from his father, from Abū Hurairah who said: "The Messenger of Allah said:" — Ibn Aš-Šabbāḥ (one of the narrators) said: — "Whoever is to pray after the Friday prayer, let him pray four (Rak'ahs)." And he completed the narration (here). — Ibn Yūnus (another narrator, in his version) said: "If you pray the Friday prayer, then pray after it four (Rak'ahs)." He (Suhail) said: "So my father said to me: 'O my son! If you pray two Rak'ahs in the Masjid, then go home or to the house, to pray another two Rak'ahs.'" (Saḥīḥ)

1132. It was reported from Ṣālim, from Ibn 'Umar who said: "The Messenger of Allah used to pray two Rak'ahs in his house after the Friday prayer." (Saḥīḥ)

[1] His father is Abū Śāliḥ, and it is he who addressed him in the end of the second wording.
Abū Dāwūd said: This is how it was reported by ‘Abdullāh bin Dīnār, from Ibn ‘Umar.

Abū Dāwūd said: 'Abdul-Malik bin Abī Sulaymān reported it, but he did not complete it.

1133. It was reported from Ibn Juraij, who said: "'Āṭā' informed me, that he saw Ibn 'Umar pray after the Friday prayer, and he would move slightly from his original praying place — not too far away from it. He said: 'To pray two Rak'ahs.' He said: 'Then he would walk further away and pray four Rak'ahs.' I said to 'Āṭā': 'How often did you see Ibn 'Umar do this?' He replied: 'More than a few times.' (Ṣaḥīḥ)

Abū Dāwūd said: 'Abdul-Malik bin Abī Sulaymān reported it, but he did not complete it.

Chapter 219,221. [2] Regarding Sitting Between The Two Khutbah

1092 (B). Ibn 'Umar reported: "The Prophet would deliver two Khutbah — he would sit on the Minbar until" — I think he said:

[1] That is, he also reported it from 'Āṭā' but not with all of what Ibn Juraij reported.

[2] Some of the manuscripts contain this chapter with this narration, which has the same chain of narrators and text as when it appeared previously. See number 1092.
“the Mu'adh-dhin” — finished (the Adhan), then he would stand up and deliver a Khutbah, then sit down and not speak, then stand up and deliver a Khutbah.” (Sahih)

Chapter 239. The ‘Eid Prayers

1134. Anas narrated: “When the Messenger of Allah ﷺ came to Al-Madinah, its (inhabitants) had two days they would play in (and be merry on). He asked them: ‘What are these two days?’ They replied: ‘We used to play on these days during Jahiliyyah.’ So the Messenger of Allah ﷺ replied: ‘Indeed, Allah has replaced you with two days that are better than them: The Day of Al-Adha, and the Day of Al-Fitr.’”

Comments:
Islam has done away with all the customs of the Days of Ignorance. The followers of Allah’s Messenger ﷺ celebrate only the festival days appointed by the Shari’ah he ﷺ delivered. This Hadith informs us that Muslims have only two festivals sanctioned by the Prophet ﷺ.

Chapter 237,240. The Time For Going Out To The ‘Id (Prayer)

1135. Yazīd bin Khumair Ar-Raḥabī said: “Abdullāh bin Busr, the Companion of the Messenger ﷺ.”
of Allah, once went with the people on the day of 'Id, Fitr, or Adha. He criticized the delay of the Imam, and said: 'We used to be finished at this hour,' and that was at (the time that one could) pray voluntary prayers.'" (Sahih)


Comments:

The ‘Eid prayer should be performed early, and not be delayed too much.

Chapter 238,241. Women Going Out To The ‘Eid (Prayer)

1136. It was reported from Hammād, from Ayyūb, Habīb, Yahyā bin ‘Atiq, and Hishām, (and) others, from Muḥammad, that Umm ‘Attiyah said: “The Messenger of Allah commanded us to take the women who stayed in their curtains[1] to the ‘Eid. He was asked, ‘What about menstruating women?’ He said: ‘Let them witness the good, and the supplication of the Muslims.’ One woman said: ‘O Messenger of Allah! If one of us does not have a garment, what should she do?’ He replied: ‘Let her companion give her a portion of her garment.’” (Sahih)


[1] Dhawât Al-Khudâr Those who stay in the innermost parts of the home.
Comments:

Ritual impurity is no bar to supplication. It is permissible.

1137. (There is another chain) from Ḥammad, that Ayyūb narrated from Muḥammad, from Umm ‘Atiyyah, with this narration (similar to no. 1136). He (Ṣahih) said: “And let the menstruating women avoid the place of prayer,” and he did not mention the garment. However, he narrated from Ḥafṣāh from a woman, who narrated it from another woman who said: “It was said: ‘O Messenger of Allāh!’” Then he mentioned the meaning of what was narrated by Mūsā[1] about the garment. (Ṣahīḥ)

1138. It was reported from ‘Āṣim Al-Aḥwal, from Ḥafṣah bint Sīrin, from Umm ‘Atiyyah, that she said: “We were commanded...” and mentioned this narration (similar to no. 1136). She said: “(The Prophet ṣALLĀL LĀH ‘ALAYH) And the women who are menstruating should be behind the people, saying the Takbīr with them.” (Ṣahīḥ)

1139. It was reported from Ismā‘īl bin ‘Abdur-Raḥmān bin ‘Atiyyah from his grandmother Umm ‘Atiyyah that when the Messenger

[1] Meaning number 1136, in which Mūsā bin Ismā‘īl narrated it to Abū Dāwūd.
of Allāh arrived in Al-Madinah, he (ordered) that all the women of the Ansār should gather together in a house. Then he sent ‘Umar bin Al-Khaṭṭāb to us. He stood at the door and said Salām to us, so we returned his Salām. Then he said: ‘I am the messenger of the Messenger of Allāh to you...’ and he commanded us to take the menstruating women and old women to the two ‘Īds. He also said that the Friday prayer was not obligatory upon us, and he forbade us from following funeral.” (Hasan)

Chapter 239,242. The Khutbah On The Day Of ‘Eid

1140. Abū Sa‘eed Al-Khudrī reported: “Marwān took the Minbar out on ‘Eid day, and started with the Khutbah before the prayer. A person stood up and said: ‘O Marwān, you have gone against the Sunnah, for you have taken the Minbar out on ‘Eid day, and it was not taken out before on it, and you started with the Khutbah before the prayer.’ Abū Sa‘eed asked: ‘Who is this person?’ They replied: ‘So-and-so.’ He said: ‘This person has indeed fulfilled what was obligatory upon him! I heard the Messenger of Allāh say: Whoever among you sees any evil and is able to change it with his hands, let him do so; and if he cannot do so, then with his tongue; and if he cannot
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do so, then with his heart, and this is the weakest of faith.” (Sahih)

1141. Jābir bin ‘Abdullāh said: “The Prophet stood up on the Day of Al-Fitr, and prayed before he gave the Khutbah. Then he delivered the Khutbah to the people. When the Prophet of Allah finished, he went to the women and exhorted them (as well) while he was supporting himself on Bilāl’s hand. Bilāl had spread out his garment so that he could collect charity from the women.” He said: “A woman threw her bracelet, and more was thrown.” (Sahih)

Comments:
The Sunnah of Allah’s Messenger is to perform the ‘Eid prayer first, then to hold a Khutbah after that.

1142. Shu’bāh reported from Ayyūb, from ‘Aṭā’, who said: “I swear that Ibn ‘Abbās testified that the Prophet left (the city) to pray on the Day of Al-Fitr, then he delivered a Khutbah. He then went to the women with Bilāl” — Ibn Kathīr[2] said: “Shu’bāh thinks that it was likely: “and commanded them to give charity, so they threw

[1] Al-Fataḳh they say it is “large rings” or rings worn on the leg.
[2] Abu Dāwūd narrated this from two chains from Shu’bāh, in one of them, Muḥammad bin Kathīr stated this.
1145. Yazid bin Al-Barâ’ narrated from his father, that the Prophet ﷺ was handed a bow on ‘Eid day, so he delivered the _Khutbah_ (leaning) on it. (_Da’if_)

Chapter 240,243. Delivering The _Khutbah_ Leaning On A Bow

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(�some for charity).” (_Sahih_)
Chapter 241, 244. Leaving The Adhan On ‘Eid

1146. ‘Abdur-Rahmân bin ‘Âbis reported that a man asked Ibn ‘Abbâs: “Did you attend ‘Eid with the Messenger of Allâh ﷺ?” He replied: “Yes, and were it not for my relationship with him, I would not have attended it due to my young age. The Messenger of Allâh ﷺ went to the sign that is located at the house of Kathîr bin As-Salt, and prayed, then delivered the Khutbah. And he did not call the Adhân or the Iqâmah. Then he ordered (them to give) charity, so the women started motioning to their ears and chests (their earrings and necklaces). He commanded Bilâl to go to them, then he returned to the Prophet ﷺ.” (Sahîh)

1147. Tâwûs reported from Ibn ‘Abbâs that the Messenger of Allâh ﷺ used to pray ‘Eid without an Adhân or Iqâmah, as did Abû Bakr and ‘Umar — or ‘Uthmân’ — Ya‘yâ (one of the narrators) was not sure. (Da’îf)

1148. Jâbir bin Samurah narrated: “I prayed the ‘Eid prayers with the Prophet ﷺ more than once or
twice; there was neither an Adhân nor Iqâmah.” (Ṣahih)

Chapter 242, 245. The Takbîr During The Two ‘Eid

It was reported from Ibn Shihâb, from ‘Urwah, from ‘Aishah that the Messenger of Allâh ﷺ would say the Takbîr on (‘Eid) Al-Fitr and Al-Adhã seven times in the first (Rak‘ah) and five times in the second.” (Hasan)

1149. (There is another chain) from Ibn Shihab, with his chain, and similar meaning (as no. 1149). He said: “Without counting the two Takbîrs of Rukû‘.” (Hasan)

1150. ‘Amr bin Shu‘aib reported from his father, from his grandfather ‘Abdullãh bin ‘Amr Al-‘As who said that the Prophet of Allâh ﷺ said: “There should be seven Takbîrs in the first (Rak‘ah) of Al-Fitr, and five in the second. And the recitation should be after them.” (Hasan)

1151. ‘Amr bin Shu‘aib reported from his father, from his grandfather ‘Abdullãh bin ‘Amr Al-‘As who said that the Prophet of Allâh ﷺ said: “There should be seven Takbîrs in the first (Rak‘ah) of Al-Fitr, and five in the second. And the recitation should be after them.” (Hasan)

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلاة، باب ما جاء في كم يكبر الإمام في صلاة العيدين، ح:1280 من حديث ابن لهيعة ونحوه، ح:1151.

تخريج: [حسن] انظر الحديث السابق.

تخريج: [حسن] انظر الحديث السابق.
1152. 'Amr bin Shu'aib reported from his father, from his grandfather that the Prophet would say seven Takbirs in the first (Rak'ah) of ('Eid) Al-Fitr, then recite, then say the Takbir. Then he would stand up again, say the Takbir four times, then recite, then go into Ruku'. (Hasan)

Abū Dāwud said: It was reported from Waki' and Ibn Al-Mubarak, they said: “Seven” and “five.”

1153. Abū 'Aishah, who sat with Abū Hurairah, narrated that Sa'eed bin Al-'Āṣ asked Abū Mūsā Al-Ash'arī and Ḥudhaifah bin Al-Yamān: “How did the Messenger of Allāh perform the Takbīr during ('Eid) Al-Adhā and Al-Fitr?” Abū Mūsā said: “He would say the Takbīr four times, just like he would do for the funeral prayer.” Hudhaifah said: “He has told the truth.” So Abū Mūsā said: “And this is how I would say the Takbīr in Al-Baṣrah, while I was in charge of them.” And Abū 'Aishah said: “And I was present (at this time) with Sa'eed bin Al-'Āṣ.” (Da'if)

Chapter 243, 246. What Should Be Recited In (The Two 'Eid Of) Al-Adhā And Al-Fitr

1154. 'Umar bin Al-Khaṭṭāb asked Abū Wāqid Al-Laithī: “What did
the Messenger of Allâh ﷺ used to recite during (the two ‘Eid of) Al-Adha and Al-Fitr?” He said: “He would recite in them, Qâf. By the Glorious Qur’ân[1] and: The Hour has drawn near, and the moon has been cleft asunder.”[2] (Ṣaḥîḥ)

Comments:
Reciting these Sûrahs in the ‘Eid prayers is recommended.

Chapter 244,247. Sitting Down For The Khutbah

1155. It was narrated by Ibn Jurajj, from ‘Atâ’, from ‘Abdullâh bin As-Sâ’ib, that he said: “I attended ‘Eid with the Messenger of Allâh ﷺ, and when he had finished, he said: ‘We are now going to deliver a Khutbah, so whoever wishes to sit may sit, and whoever wishes to leave may leave.’” (Hâṣan)
Abû Dâwûd said: This is Mursal from ‘Atâ’ from the Prophet ﷺ.[3]

Comments:
Meaning, that unlike the Friday Khutbah, attending the Khutbah after the ‘Eid prayer is not obligatory, while it is a Sunnah.

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[1] Sûrah Qâf (50).
Chapter 245,248. Going To The ‘Eid (Prayer) From One Path, And Returning From Another

1156. Ibn ‘Umar narrated that the Messenger of Allâh ﷺ would go to ‘Eid (prayer) from one path, and return using another. (Hasan)

Chapter 246,249. If The Imam Does Not Go Out For The ‘Eid On Its Day, He Should Go Out To Hold It The Next Day

1157. Abû ‘Umair bin Anas narrated from his uncles (who were) among the Companions that a caravan came to the Prophet ﷺ, and testified that they had seen the crescent the night before. So the Prophet ﷺ commanded (the people) to break their fasts, and go to the (‘Eid) prayer-ground on the morrow. (Sahîh)

1158. Bakr bin Mubashshir Al-Anšârî narrated: “I used to go with the Companions of the Messenger of Allâh ﷺ to the prayer-ground early in the morning on the Day of Al-Fitr and the Day of Al-Adhâ. We
used to go through the valley of Baθān until we arrived at the prayer-ground, pray with the Messenger of Allah ﷺ, then return from the same valley to our houses.” (Da‘if)

Chapter 247,250. Praying After The ‘Eid Prayer

1159. Ibn ‘Abbas said: “The Messenger of Allah ﷺ came out on the Day of Al-Fitr and prayed two Rak‘ahs. He did not pray before them or after them. Then he went to where the women were with Bilal, and commanded them to give charity. So a woman would begin throwing her rings and bracelets.” (Sahih)

Comments:
No voluntary prayer is to be performed at the Musalla (outdoor prayer area) for the ‘Eid, neither before it or after it.

Chapter 248,251. The People Praying ‘Eid In The Masjid On A Rainy Day

1160. Abū Hurairah narrated that it once rained on ‘Eid day, so the Prophet ﷺ led the ‘Eid prayer in the Masjid. (Da‘if)
Comments:

While it is better that the 'Eid prayer be held outdoors, it is allowed to hold it in a Masjid if there is a reason for that.