English Translation of

Jāmi‘ At-Tirmidhī

Volume 1

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In the Name of Allāh, the Most Gracious, the Most Merciful
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Publisher's Foreward

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

These are: Ṣaḥīḥ Al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abū Dāwūd, Sunan At-Tirmidhī, Sunan An-Nāṣāʾī, and Sunan Ibn Mājah.

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

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

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

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

His collection has the added distinguishing mark of containing many statements regarding narrators from the great scholars of Ḥadīth that he learned from, like Imām Ad-Dārīmī, whom he often cites from by saying: “I asked ‘Abdullāh bin ‘Abdur-Raḥmān about this...” Of course, the most famous of these is his teacher Imām Al-Bukhārī, whom he often refers to as: “I asked Muḥammad” or “I heard Muḥammad bin Ismā‘īl saying...”

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

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

Such topics — along with his book Al-'Ilal Al-Kabîr and his book Al-'Ilal Aş-Sâghîr — make his collection an important reference for the science of 'Ilm Ar-Riwayah and Al-Jarh wat-Ta'dîl.

In summary of the benefit of Sunan At-Tirmidhî, Al-Qâdî Ibn Al-'Arâbî mentioned the famous collections of Ahâdîth and he said: "And there is none among them like the book of Abû 'Eisâ..." And he said: "In it are fourteen (categories) of knowledge, and that makes it easier and safer to act upon..."

He listed them as:

1. Chains of narration (Asnâd);
2. Authenticity (Şahîh);
3. Weakness (Da'afa);
4. Multiple routes of transmission (Turuq);
5. Disparaging remarks regarding narrators (Jarh);
6. Endorsing remarks regarding narrators ('Addal);
7. Names of narrators;
8. Kunyah (surnames) of narrators;
9. Connected narrations (Wasal);
10. Disconnected narrations (Qata');
11. The clearest of what is to be acted upon;
12. What is abandoned of narrations;
13. Clarification of the differences of the scholars in rejecting and accepting narrations;
14. Mention of their differences in interpretation of the narrations.¹

¹ See Ahmad Şâkir's 'Introduction to Sunan At-Tirmidhî,' where he refers this to 'Aridat Al-Ahwadhi.
By these, he indicated that this collection of Imām At-Tirmidhī includes each of these types of knowledge in it.

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

Finally, there were three main texts relied upon for verification, and these are the text published in India, with the commentary *Tuḥfat Al-Ahwadhi* by Shaikh ‘Abdur-Rahmān Al-Mubārakpūrī; the text published in Beirut, with the commentary *‘Aridat Al-Ahwadhi* by Al-Qādī Ibn Al-‘Arabī; and the text published in Tunisia which is based upon the text verified by Shaikh Ahmad Shākir and Muḥammad Fuw’ād ‘Abdul-Bāqī.

There are slight discrepancies of variation in some of the manuscripts and published editions. Sometimes there is an additional word here or there, or one Hadīth or chapter is cited earlier or later in sequence in one manuscript. In cases of additional words or phrases found in one or few of the manuscripts and editions, the addition has been marked by square brackets [ ]. This method is visible in the English translation as well, and whenever it was deemed necessary to insert an explanatory term, then parenthesis ( ) were used for that purpose.

Lastly, all of the Ahādīth in the text have been graded by the great research scholar Ḥāfiz Zubair ‘Alī Za‘ī.

We ask Allāh 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.
Introduction To \textit{Jāmi' At-Tirmidhī}

By Abu Khaliyl

About The Author

He is Abū 'Eisā bin Sawrah bin Mūsā bin Aḍ-Ḍaḥḥāk, As-Sulami, Aḍ-Ḍarīr, Al-Būghī,[1] At-Tirmidhī. He is called “As-Sulami” due to his ancestor’s allegiance to the tribe of Sulaim, a well-known branch of the families of Qais bin Ghilān.[2]

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

His Birth, Studies, And Travels

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

His Teachers

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

\begin{enumerate}[1]
\item An ascription to Būgh a village outside of Tirmidh, where he was born according to As-Sama'ānī.
\item This was stated by 'Ali al-Qārī in \textit{Sharh Shama'il At-Tirmidhī} 1:7.
\item See the introduction to \textit{Tuhfat Al-Ahwadhi}.
\item See Ahmad Shākir's Introduction to \textit{Jāmi' At-Tirmidhī}, the Introduction to \textit{Tuhfat Al-Ahwadhi, Al-Hiṭṭah} by Siddiq Ḥasan Khān, and the other popular books of biographies of the famous scholars.
\item \textit{Tahdhīb Al-Kamāl} 26:250-251.
\item \textit{Tuhfat Al-Ahwadhi}
\end{enumerate}
In his Sunan, At-Tirmidhī mentioned much of what he learnt from Al-Bukhārī concerning narrators and benefits from the narrations.

His Books

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

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

His Death

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

About This Book

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

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

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

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[3] He is Shaikh Al-Islām Abū Ismā’il ‘Abdullāh bin Muḥammad bin ‘Ali Al-Anṣārī Al-Harawi, author of *Dham Al-Kalām Wa Aḥlīh, Manāzil As-Sā’īrīn*, as well as others. He died in the year 481H. See *Tadhkīrah Al-Huffāz*.
Adh-Dhahabî said: “In Al-Jâmi‘ there is useful knowledge, abundant benefits, and a summary of the issues. It is one of the Usûl of Islâm, if not for the tarnish of the inauthentic Aḥâdîth in it, some of which are fabricated – and most of that are about virtues.”[1]

**Introductory Points: From At-Tirmidhî**

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

**At-Tîrmidhî’s Objective**

Abû ‘Eisâ said:

“All of the Aḥâdîth that are in this book[2] are acted upon and cited as proof by some of the people of knowledge, with the exception of two Aḥâdîth:
The Hadîth of Ibn ‘Abbâs, that the Prophet ﷺ combined the Zuhr and ‘Asr (prayers), and the Maghrib and ‘Ishâ’ (prayers) in Al-Madinah, without being in a state of fear, nor due to rain.[3] And the Hadîth of the Prophet ﷺ: ‘Whoever drinks wine, then lash him. If he returns to it, then on the fourth time kill him.’[4]
I have clarified the deficiencies of both of these Aḥâdîth in the book.’”

**The Opinions Of The Fuqâhâ’ That At-Tîrmidhî Mentions After Some Chapters**

[Sufyân Ath-Thawrî]

He said:

“And whatever we mentioned in this book, from choices of the Fuqahâ’: Then whatever is in it from the saying of Sufyân Ath-Thawrî, most of it is what was narrated to us by Muḥammad bin ‘Uthmân Al-Kûfî (he said): ‘Ubaidullâh bin Mûsâ narrated it to us from Sufyân.’ Some of it was narrated to me by Abû Al-Fâḍîl, Maktûm bin Al-‘Abbâs Al-Tîrmidhî (he said): ‘Muḥammad bin Yûsuf Al-Fûryâbî narrated it to us Sufyân.’

[Mâlik Bin Anas]

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

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[2] That is, his *Sunan*.
was narrated to us by Ishāq bin Mūsā Al-Anṣārī (he said): ‘Ma‘n bin ‘Eisā Al-Qazzāz narrated to us from Mālik bin Anas.’ Whatever it contains from the chapters on fasting, then Abū Mu‘ṣ‘ab Al-Madīnī informed us of it, from Mālik bin Anas. Some of the statements of Mālik are from what we were informed by Mūsā bin Ḥizām (who said): “Abdullāh bin Maslamah Al-Qa‘nābī informed us from Mālik bin Anas.’

[‘Abdullāh Bin Al-Mubārak]

Whatever is in it from the sayings of Ibn Al-Mubārak, then it is what was narrated to us by Aḥmad bin ‘Abdul-‘Alā Al-Āmulī, from the companions of Ibn Al-Mubārak, from him. Among it is what has been related from Abū Wahb [Muḥammad bin Muzāhīm], from Ibn Al-Mubārak. And among it is what has been related from ‘Alī bin Al-Ḥasan, from ‘Abdullāh bin Al-Mubārak. Among it is what has been related from ‘Abdān, from Sufyān bin ‘Abdullāh-Mālik, from Ibn Al-Mubārak. And among it is what was related from Ḥabbān bin Mūsā, from Ibn Al-Mubārak. And among it is what was related from Wahb bin Zam‘ah, from Faḍālah An-Nasawi from ‘Abdullāh bin Al-Mubārak. And there are other narrators whose names we mentioned from Ibn Al-Mubārak.

[Ash-Shāfi‘ī]

And whatever it contains from the sayings of Ash-Shāfi‘ī, then most of it is what Al-Ḥasan bin Muḥammad Az-Za‘farānī informed me of from Ash-Shāfi‘ī. Whatever there is regarding Ṭuḍū’ or Šalāt, it was narrated to us by Abū Al-Walid Al-Makki from Ash-Shāfi‘ī. And among it is what was narrated to us by Abū Ismā‘īl [At-Tirmidhī] (he said): ‘Yūsuf bin Yahya Al-Qurashi Al-Buwaiṭi narrated it to us, from Ash-Shāfi‘ī.’ Some things were mentioned in it from Ar-Rabī from Ash-Shāfi‘ī, and Ar-Rabī permitted us to narrate that, and he wrote that (permission) for us.

[Aḥmad Bin Ḥanbal And Iṣḥāq Bin Ibrāhīm Ar-Rahūyah]

Whatever it contains of sayings of Aḥmad bin Ḥanbal and Iṣḥāq bin Ibrāhīm, then it is what Iṣḥāq bin Ma‘ṣūr informed us of from Aḥmad and Iṣḥāq, except what is in the chapters on Al-Ḥajj, Blood Money (Ad-Diyāt), and Punishments (Al-Hudūd) – for I did not hear that from Iṣḥāq bin Ma‘ṣūr, (rather) Muḥammad bin Mūsā Al-‘Āṣamm informed me of it from Iṣḥāq bin Ma‘ṣūr, from Aḥmad and Iṣḥāq. And some of the statements of Iṣḥāq [bin Ibrāhīm] were narrated to us by Muḥammad bin Fulaiḥ, from Iṣḥāq. We have clarified this appropriately in each place in the book.”

At-Tirmidhī’s Statements Of Criticism After Some Narrations

He said:

“Whatever is in them mentioning deficiencies regarding the Aḥādīth, the
narrators, or history, then it is what I extracted from Kitāb At-Tārikh.\textsuperscript{[1]} And most of that is what I deliberated with Muḥammad bin Ismā‘īl (Al-Bukhārī). Among them are what I also discussed with ‘Abdullāh bin ‘Abdur-Raḥmān, and ʿAbū Zūrāh. Most of it is from Muḥammad, and the least of it is from ‘Abdullāh and ʿAbū Zūrāh. [And I have not seen anyone, in Al-‘Irāq nor Khurāsān, more knowledgeable about the meaning of deficiencies, history and the knowledge of the chains of narration, than Muḥammad bin Ismā‘īl].”

The Terminology Used By At-Tirmidhī

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

The Meaning Of Ḥasan And The Meaning Of Gharīb According To At-Tirmidhī

In Al-‘Ilal, he said:

“Whatever it is that we mentioned in this book saying ‘A Ḥasan Hadīth,’ we only meant that its chain is Ḥasan according to us. Every Hadīth that is related that does not have in its chain someone who is accused of lying, nor is the Hadīth Shādh,\textsuperscript{[2]} and it has been related through other routes similar to that, then it is a Ḥasan Hadīth according to us. About whatever we said in this book ‘it is a Gharīb Hadīth,’ then the people of Hadīth considered the Hadīth to be Gharīb for various reasons: Sometimes a Hadīth is Gharīb because it is not related except through one route, like the Hadīth of Hammad bin Salamah from ʿAbū Al-ʿUshārā, from his father, who said: ‘I said: “O Messenger of Allāh! Is there no slaughtering except upon the neck and the throat?” He said: “If you stab its thigh it would be accepted of you.”’\textsuperscript{[3]} So ʿHammād bin Salamah was the only one who reported this Hadīth from ʿAbū Al-ʿUshārā, and it is not known of ʿAbū Al-ʿUshārā (narrating) [from his father] except this Hadīth, even though this Hadīth is popular with the people of knowledge.”

And:

“ʿAbū ʿEīsā said: Sometimes a Hadīth is considered Gharīb due to an addition that is in the Hadīth, and it will only be correct when the addition is from one

\textsuperscript{[1]} By Al-Bukhārī.

\textsuperscript{[2]} A narration containing an addition which is not contained in the narration of more reliable narrators.

\textsuperscript{[3]} No. 1481 in his Sunan.
who is depended upon for his memory. For example; what is reported by Mālik bin Anas from Nāfi', from Ibn 'Umar who said: ‘Allāh’s Messenger ﷺ said Zakāt Al-Fīr during Ramaḍān is obligatory on every free person or slave, male or female, among the Muslims: A Ṣā‘ of dates, and a Ṣā‘ of barley.’

He said: Mālik added in this Hadīth: ‘among the Muslims.’

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

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

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

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

The Meaning of Hasan Ṣaḥīḥ

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

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

2. It means that the Hadīth is either Hasan or Ṣaḥīḥ, as scholars would differ over what to call it. This was mentioned by Ibn Ḥajar in Nuzhat An-Nāẓr.

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

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

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

[1] See nos. 675 and 676 in his Sunan.

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

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

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

Additionally, one will find that At-Tirmidhi utilizes various combinations of all of these terms, calling a narration “Hasan Gharib Ṣahih”[2], “Ṣahih Gharib,”[3] “Gharib Hasan,”[4] “Ṣahih Hasan,”[5] as well as others.[6]

**The Meaning of Jayyid**


In most cases, the usage of the term Jayyid, or its derivations to grade a narration, means one of three things:

1. When it is used to describe how one of the narrators narrated it, then the narration is safe from Tadlis.[10]

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

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

The Meaning of Karahiyyah and Makrūh

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

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

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

This means that one may find At-Tirmidhi saying: “About it being disliked to do this or that” and one must understand that the topic in question may in fact be considered absolutely unlawful, based upon the evidence produced. Additionally, it would be incorrect to say that At-Tirmidhi only considered the thing to be “disliked” when he uses such expressions. Rather, it is an indication that this evidence indicates – or almost indicates – that the action is unlawful.
Abū ‘Eisā: Muḥammad bin ‘Eisā bin Sawrah bin Mūsā At-Tirmidhī narrated to us. He said:

In the Name of Allāh, the Merciful, the Beneficent

1. The Chapters on Purification (Ṭahārah)
From Allāh’s Messenger

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

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

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

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

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

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

2. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “When a Muslim, or believer, performs Wudu’, washing his face, every evil that he looked at with his eyes leaves with the water – or with the last drop of water, or an expression similar to that – and when he washes his hands, every evil he did with his hands leaves with the water – or with the last drop of water – until he becomes free of sin.” (Ṣahīḥ)
[Abū ‘Eisā said:] This Hadīth is Ḥasan Sahih; it is a Hadīth of Mālik, from Suhail from his father, from Abū Hurairah. And Abū Sālih (one of the narrators), the father of Suhail, is Abū Sālih As-Sammān, and his name is Dhakwān. As for Abū Hurairah, there is dispute over his name. They say it was ‘Abdu Shams, and they say it was ‘Abdullāh bin ‘Amr. This is what Muhammad bin Ismā‘īl said, and this is the most correct.

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

Comments:

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

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

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

3. ‘Ali narrated that the Prophet said: "The key to Salat is the purification, its Ta’ahir is the Takbir, and its Tahmil is the Taslim."\(^1\) (Hasan)

Abū 'Eisā said: This Hadith is the most correct thing related about this topic, and the best.

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

[Abū ‘Eisā said:] I heard Muhammad bin Ismā’il saying, "Ahmad bin Ḥanbal, Ishaq bin Ibrahim, and Al-Ḥumaidī cite the narrations of ‘Abdullāh bin Muḥammad bin ‘Aqil as proof." Muḥammad said, "He is Muqārib (average) in Hadith."

[Abū ‘Eisā said:] There are narrations on this topic from Ḥajīr and from Abū Sa’eed.

Meaning upon uttering "Allāhu Akbar" one enters into the sacred state of prayer, and upon saying "As-Salāmū 'Alaikum wa Rahmatullāh" and turning the face to the right, and saying the same while turning one’s face to the left, the sacred state of prayer ends.

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\(^1\) Meaning upon uttering "Allāhu Akbar" one enters into the sacred state of prayer, and upon saying "As-Salāmū 'Alaikum wa Rahmatullāh" and turning the face to the right, and saying the same while turning one’s face to the left, the sacred state of prayer ends.
This Hadith shows that prayers would not be regarded valid without purification.

4. Jābir ibn 'Abdullāh, may Allah be pleased with them, narrated that Allah's Messenger (ﷺ) said: “The key to Paradise is Salāt, and the key to Salāt is Wudū’.” (Hasan)

Chapter 4. What Is Said When Entering The Toilet

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

Shu'bah (one of the narrators) said: “Another time he said: ‘I seek refuge in You from Al-Khubthi and Al-Khaba’ith.’ Or: ‘Al-Khubthi and Al-Khaba’ith.’” (Saḥīḥ)

[Abū 'Eisā said:] There are

1[1] Some scholars interpreted Al-Khubth Al-Khaba’ith as every despicable thing while others interpreted Al-Khubth as male devils and Al-Khaba’ith as female ones.
narrations on this topic from ‘Ali, Zaid bin Arqam, Jâbir, and Ibn Mas‘ûd.

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

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

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

Comments:

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

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

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

Chapter 5. What Is Said When Exiting The Toilet

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

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

(Ibn al-Ja’far) 1 - Hadīth 7: Muhammad ﷺ said: Malik bin Isma‘īl bin Isra‘īl bin Qais bin ‘Abdullāh bin Qais Al-Ash’arī. We know it except from the narration of ‘Amīr bin ‘Abdullāh bin Qais Al-Ash’arī. And we do not know of any narrations on this topic except for the Hadith of ‘Āishah, [may Allah be pleased with her, from the Prophet ﷺ].

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

[Abu ‘Elsaid said:] This Hadith is Hasan Sahih.

[Abu ‘Elsaid said:] This Hadith is Hasan Sahih.

Note: [1] “I seek Your forgiveness.”
Comments:

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

2. The word of ‘Ghufrânak’ gives the meaning of ‘thankfulness’; as Sibwaih quoted a phrase from the Arabs: Ghufrânakâ lâ Kufrânak [we thank You, and we are not unthankful to You].

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

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

Abû Ayyûb said: “We arrived in Ash-Shâm to find lavatories which were built facing the Qiblah, so we would turn from it, seeking Allâh’s forgiveness.”

[Abû ‘Eisâ said:] There are narrations on this topic from ‘Abdullah bin Al-Ḥârid [bin Jaz’î Az-Zubaidi], Ma’qîl bin Abî Al-Haytham – and it is said he was Ma’qîl bin Abî Ma’qîl – and Abû Umâmah, Abû Hurairah, and Sahî bin Hûnaif.”

[Abû ‘Eisâ said:] The Hadîth of Abû Ayyûb is the best thing on this topic and the most correct.

Abû Ayyûb’s name is Khâlid bin Zaid, and Az-Zuhri’s name is Muḥammad bin Muslim bin
The Chapters on Purification

다가론: 

‘Ubaïdullâh bin Shihâb Az-Zuhîrî, and his Kunya is Abû Bakr. Abû Al-Wâlîd Al-Makki said, “Abû ‘Abdullâh [Muhammad bin Idris] Ash-Shâfi’î said, ‘The saying of the Prophet ﷺ: “Do not face the Qiblah for defecation, nor for urination, nor turn your backs to it” only means in the desert. As for a lavatory that is constructed, there is an allowance to face it in that.”’

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

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

Comments:

Both facing and turning the back towards the Qiblah in an open place and in a desert are not allowed; however both are allowed in an enclosure and in the inhabited place. Imam Bukhârî preferred the same view. Facing (towards the Qiblah) is impermissible anywhere, and turning the back is allowed in an enclosure and in the inhabited place but it is impermissible in an open place and in the desert; this is the opinion of Imam Abû Yüsûf and same is the opinion of Imam Abû Hanîfah too.

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

9. Jâbir bin ‘Abdullâh said: “The Prophet ﷺ prohibited us from...
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facing the Qiblah while urinating. Then I saw him facing it a year before he died." (Hasan)

There are narrations on this topic from Abû Qatâdah, ‘Aishah, and ‘Amûr [bin Yâsîr].

[Abû ‘Eisâ said:] The Hadith of Jâbir on this topic is a Hasan Gharib Hadith.

Comments:

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

10. Abû Qatâdah narrated that he saw the Prophet urinating while facing the Qiblah.

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

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

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

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

(Sahih)

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

Comments:

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

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

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

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

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

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

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

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

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

Comments:

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

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

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

[Abu ‘Eisâ said: I heard Al-Jârûd saying: “I heard Wâkî narrating this Hadîth from Al-A’mash, then Wâkî said, ‘This is the most correct Hadîth reported from the Prophet about wiping (over Khuff).’” And I heard Abû ‘Ammâr Al-Ḥusain bin Ḥuraith saying: “I heard Wâkî,” then he mentioned a similar narration.]

Abû ‘Eisâ said: Like this was reported by Mansûr, and ‘Ubaidah Aṣ-Ḍabbi, from Abû Wâ’il from Hudhaifah, (all) similar to the narration of Al-A’mash. Hammâd bin Abû Sulaimân and ‘Âsîm bin Bahdalah reported it from Abû Wâ’il from Al-Mughîrah bin Shu’bah, from the Prophet. But the Hadîth of Abû Wâ’il from Hudhaifah is more correct.

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

[Abû ‘Eisâ said: It was reported
from ‘Abidah bin ‘Amr As-Salmānī by Ibrāhīm An-Nakhaʾī, and ‘Abidah is one of the major Ṭābiʿīn, it is reported that ‘Abidah said, “I accepted Islam before the Prophet died by two years.” ‘Ubaidah Ad-Dabbī, the companion of Ibrāhīm, is ‘Ubaidah bin Muʿattib Ad-Dabbī, and his Kunya is Abū ‘Abdul-Karīm].

Comments:

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

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

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

Abū ‘Eisā said: This is how Muhammad bin Rabīʿah reported this Ḥadīth: “from Al-Aʾmash, from Anas.”

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

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

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

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

There are narrations on this topic from ‘Āishah, Salmān, Abū Hurairah, and Sahl bin Hunaif. Abū ‘Eisā said: This Hadith is Hasan Sahih. The name of Abū Qatādah [Al-Anṣāri] is: Al-Ḥārith [1]

[1] One who was brought to the land of Islam while a child.
bin Rib‘î.

This is acted upon according to the people of knowledge [in general], they dislike *Istinjâ‘* with the right hand.

Abū bin Rib‘î.

Chapter 12. Using Stones For *Aīl-Istinjâ‘*

16. ‘Abdur-Rahmān bin Yazīd said, “They said to Salmān, ‘Your Prophet [ Seasons ] taught you about everything, even defecating?’ So Salmān said, ‘Yes. He prohibited us from facing the *Qiblah* when defecating and urinating, performing *Istinjâ‘* with the right hand, using less than three stones for *Istinjâ‘*, and using dung or bones for *Istinjâ‘‘.*” (Sāhih)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Aishah, Khuzaimah bin Thābit, Jābîr, and Khalād bin As-Sâ‘îb from his father.

Abū ‘Eisā said: The *Hadîth* of Salmān [on this topic] is a *Hasan* *Sāhih Hadîth*.

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

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

Comments:
1. The right hand should not be used for purification after relieving oneself for it is for the use of eating, drinking, reading, writing and other pure actions; and naturally Allah granted to the right hand more power and ability comparing to the left one. Therefore the right hand should be used for good and virtuous deeds and the left hand is used for other sorts of things.
2. Bones of an animal and its excrement are not to be used for purification because according to some other narrations these things are food for Jinns and their rides; so only those things should be used for purification that are not religiously regarded and also are not the food of any creature, impure nor harmful.

Chapter 13. What Has Been Related About Istinjā’ With Two Stones

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

[Abū ‘Eisā said:] Similarly, Qais bin Ar-Rabī’ reported this Ḥadīth from Abū Ishāq, from Abū ‘Ubaydah, from ‘Abdullāh, and it is...
similar to the narration of Isrâ’il.  
(no.17) Ma’mar and ‘Ammâr bin Ruzaïq reported it from Abû Ishâq, from ‘Alqamah, from ‘Abdollâh.  
Zuhair reported it from Abû Ishâq, from ‘Abdur-Rahmân bin Al-Aswad, from his father Al-Aswad bin Yazid, from ‘Abdollâh.  
Zakariyyâ bin Abî Zâ’idah reported it from Abû Ishâq, from ‘Abdur-Rahmân bin Yazid, from Al-Aswad bin Yazid, from ‘Abdollâh. So there is incoherence (‘Idtirâb) in this Hadith.

[Abû ‘Eisâ said:] I asked ‘Abdollâh bin ‘Abdur-Rahmân which of the narrations of this Hadith from Abû Ishâq is the most correct, but he could not say anything decisive. So I asked Muhammad about it, and he could not say anything decisive. It is as if he thought that the Hadith of Zuhair – from Abû Ishâq, from ‘Abdur-Rahmân bin Al-Aswad, from his father, from ‘Abdollâh – was the most likely since he put it in his book Al-Jâmî’.  

[Abû ‘Eisâ said:] To me, the most correct thing about this are the narrations of Isrâ’il and Qais; from Abû ‘Ubaidah, from ‘Abdollâh. This is because Isrâ’il is more dependable and better at preserving the narrations of Abû Ishâq than these people, and Qais’s narration corroborated it.  

[Abû ‘Eisâ said:] I heard Abû Mûsâ Muḥammad bin Al-Muthanna saying: ‘I heard ‘Abdur-Rahmân bin Mahdi saying: ‘I only left the narrations of Sufyân Ath-
Thawrī from Abū Ishāq because I relied on Isrā‘īl for it, since he narrated it in a more complete fashion.”

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

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

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

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

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

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

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

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

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

The people of knowledge act according to this Ḥadīth.

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

**Comments:**

It looks as if the bones are made full of flesh for the Jinns; whether the Name of Allāh has been mentioned on them or not [*Sahih Muslim*: 450; as is known from the narration of Tirmidhi chapter: *Al-Tafsīr, Hadith*: 3258]. The dung and dropping of animals etc. are food of the rides of Jinns as quoted in the aforementioned narration of Muslim; this also proves that anything that is food of an animal is not allowed to be used for the cleansing of private parts.
Chapter 15. [What Has Been Reported About] Ḩaḍarah With Water

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

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

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

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

Comments:

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

Chapter 16. What Has Been Related That When The Prophet Would Go Far Away

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

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

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

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

Comments:

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

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

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

[Abû ‘Eisâ said:] This Hadîth is Gharîb. We do not know of it being reported from the Prophet except from the narration of Ash‘âth bin ‘Abdullâh. And they call him Ash‘âth Al-A’mâ.

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

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

[Abû ‘Eisâ said:] That was narrated to us by Ahmad bin ‘Abdah Al-Âmuli, from Hîbbân, from ‘Abdullâh bin Al-Mubârâk.

(المعجم) 17 - باب ما جاء في
(كراءة البول في المُعتصلِ) (الحِقَّة 17)

21 - حُدِّثَنَا عَلِيُّ بن حِجَرَةَ وَأَحَمَّدُ بْن
اللهِ بْن الْمُباَّرَكِ عَنْ مَعْمَرٍ، عَنْ أَشْعَبْ بْن
عَبْدِ اللَّهِ عَنْ الْكِسْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
مَعْطُوفٍ: أَنَّ الْبَيْضَةَ كَحَلَّتْ أَنْ يُولِّدَ الرَّجُلُ فِي
المُعتصل. وَقَالَ: إِنَّ عَادَةَ الْوُسْوَاسِ مَنْهَا.
[قَالَ] فِي النَّبِيِّ عَنْ زُجَّٰلٍ مِن
أصْحَابِ الْبَيْضَةِ.
[قَالَ أنَّ عِيسىٰ] هَذَا حَدِيثٌ غَرِيبٌ، لَا
نَعْرِيَهُ مُرْفَعًا إِلَّا مِنْ حَدِيثٍ أَشْعَبْ بْنِ عَبْد
اللهِ، وَقَالَ لَهُ: أَشْعَبُ الْأَعْمَى.
وَقَدْ كَرَّ كُلٌّ فِوْمٍ مِنْ أَهْلِ الْعِلْمِ الْبَوْلُ فِي
المُعتصلِ، وَقَالَا: عَادَةُ الْوُسْوَاسِ مَنْهَا، وَرَحَصُّ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ، مِنْهُمْ: اِبْنُ
سِبِّيْنَ، وَقَبْلَ لَهُ: إِنَّهُ يَقُولُ إِنَّ عَادَةَ
الْوُسْوَاسِ مَنْهَا؟ قَالَ: رَبَّنَا اللَّهُ لَا شَرِيكُ لَهَ.
وَقَالَ اِبْنُ الْمُباَّرَكِ: قَدْ وَقُضِّي فِي البَوْلِ فِي
المُعتصلِ إِذَا جَرِى فِيهِ الْمَعْلَمُ.
[قَالَ أنَّ عِيسىٰ] حُدِّثْنَا ذَلِكَ أَحَمَّدُ بْن
عَبْدِ اللَّهِ عَنْ حُبَّانِ، عَنْ عَبْدِ اللَّهِ بْنِ
الْمُباَّرَكِ.

تخريج: [إسناده ضعيف] وأخرجه السناني: 1/14، المُعتصل، باب كراهية البول في
المستحمر، عن علي بن حجر به وصحبه ابن حبان، ح: 163، والحاكم على شرط الشيخين: 1/
167 ووافقه النجاشي، الحسن البصري مدلس وعنه، وأخرج البهتبي بإسناد صحيح عن ابن
مغلظ، موفقا عليه: 98/16، وله شاهد صحيح مختصر عند أبي داود، ح: 28 وغيره * وفي الباب
Comments:

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

Chapter 18. What Has Been Related About *Siwâk*

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

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

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

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

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

[Abû ‘Eisâ said:] There are narrations on this topic from Abû
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Comments:

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

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

He [Abû Salamah, one of the 23 - حَدَّثَنَا عَبْدُ ﺑَنِيَّ سَلِيمَانَ عَنْ ﺑُنِيَّ سَلِيمَانَ صَلِيمَانَ، عَنْ مُحَدَّدٍ، عَنْ أَبِي إِبْرَاهِيمَ، عَنْ أَبِي سَلِيمَةَ، عَنْ زَيْدٍ ﺑَنِي حَالِدِ السَّجِّيْنِ، قَالَ: سَمَعْنَا رَسُولَ اللَّهِ ﷺ يُؤَوِّلُ: ‘أَلْوَاهُ أَنْ أَسْمَعُ عَلَى آمِينِ لَأَمَرْتُهُمْ بالسَّوَاكِ عَنْدَ كُلِّ صَلَاةٍ، وَأَخْرَجُ صَلَاةً’.
Chapter 19. What Has Been Related That When One Of You Awakens From His Sleep, Then Let Him Not Put His Hand Into The Vessel Until He Washes It.

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

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

Abū ‘Eisā said: This Ḥadīth is Hasan Sahīh.

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

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

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

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

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

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

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

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

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

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

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

Comments:

In the opinion of Imām Ḥasan Baṣārī, Iṣḥāq, Thāhirītes and some other Aʿīmrah, reading Bismillah [in the Name of Allāh] before beginning ablution is compulsory. According to Ibn Qudāmah, in the case of adopting the view of it

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

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

Chapter 21. What Has Been Related About *Al-Madmadah*[^1] And *Al-Istinshaq*[^2]

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

[He said:] There are narrations on this topic from ‘Uthmân, Laqît bin Šabirah, Ibn ‘Abbâs, Al-Miqdâm bin Ma’dîkarib, Wâ’il bin Ḥujr, and Abû Hurairah.

Abû ‘Elsa said: The Hadîth of Salamah bin Qais is a Hasan Šâhih Ḥadîth.

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

[^1]: Rinsing the mouth with water.
[^2]: Sniffing water into the nose and blowing it out.
prays, then he is to repeat [the \( \text{Ṣalāt} \)]. They consider that the same for \( \text{Wudū’} \) and \( \text{Janābah} \). This is the view of Ibn Abī Lailā, ‘Abdullāh bin Al-Mubārak, Āḥmad and Ishāq. Āḥmad said, "\( \text{Al-Istīnshāq} \) is more emphasized than \( \text{Al-Madmādah} \)."

\[ \text{[Abū ‘Eīsā said:]} \] A group of the people of knowledge say it is repeated in the case of \( \text{Janābah} \), but not repeated in the case of \( \text{Wudū’} \). This is the saying of Ath-Thawrī and some of the people of Al-Kūfah.

A group of them say it is not repeated in the case of \( \text{Wudū’} \) nor in the case of \( \text{Janābah} \). Because these are a Sunnah of the Prophet \( \text{ṣallā Allāh ʿalayhi wa sallam} \), so it is not necessary for one to repeat for leaving them out of \( \text{Wudū’} \) nor for \( \text{Janābah} \). This is the saying of Mālik, and Ash-Shāfiʿī [in his later view].

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

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Abdullāh bin ‘Abbās.

Abū ‘Eīsā said: The Hadith of ‘Abdullāh bin Zaid is Ḥasan Gharīb.

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

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

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

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

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


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

30. (In another narration) ‘Ammār narrated the same from the Prophet ﷺ. *(Da‘ī)*

[Abū ‘Eisā] said: There are narrations on this topic from *‘Uthmān,* ‘Āishah, Umm Salamah,

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[1] Raking one’s wet fingers through the beard.
31. ‘Uthmân bin ‘Affân narrated that the Prophet ﷺ would go through his beard.” (Hasan)

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

Mu‘hammad bin Ismã‘îl said: “The most correct thing on this topic is the Hadith of ‘Amîr bin Shafîq, from Abū Wa‘îl, from ‘Uthmân. (no. 31)”

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

Ahmad said: “If one forgets to go through the beard, then that is acceptable.” Ishâq said: “If he forgets or does not do it based on some interpretation, then it is
acceptable. But if he purposefully leaves it out, he should repeat it.”

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

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

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

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

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

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

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

Abû ‘Eisâ said: “This Hadith is Hasan. The Hadith of ‘Abdullãh bin Zaid is more correct than this and the grade of its chain is better. Some of the people of Al-Kufah hold a view in accordance with this Hadith, among them Waki‘ bin Al-Jarrâh.

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

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

He said: There are narrations on this topic from ‘Alî, and Ţalhâh bin Mušarrif bin ‘Amr’s grandfather. Abû ‘Eisâ said: [And] the Hadith of
Ar-Rubay' is a Hasan Sahih Hadith. It has been reported from more than one route that the Prophet would wipe his head one time. Most of the people of knowledge among the Companions of the Prophet and those after them act according to this. It is the view of Ja'far bin Muhammad, Sufyân Ath-Thawrî, Ibn Al-Mubârak, Ash-Shâfi‘î, Aḥmad, and Ishâq. They hold the view that the head is wiped once.

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

Comments:
This is the opinion of most of the A‘immah, Abû Hanîfah, Mâlik, Ahmad, Ishâq, Thawrî and the majority of the scholars that wiping over the head is only one time.

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

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

Abû ‘Eisâ said: This Hadith is Hasan Sahih.
Ibn Lah'ah reported this Hadith from Habbãn bin Wãsi', from his father, from 'Abdullãh bin Zaid: “That the Prophet ﷺ performed Wuçhi’ and that he wiped his head with water that was remaining in his hands.”

The narration of ‘Amr bin Al-Hãrith from Habbãn (this narration, no. 35) is more correct. Because this Hadith has been reported from more than one route, from ‘Abdullãh bin Zaid and others, “That the Prophet ﷺ took new water for [wiping] his head.”

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

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

36. Ibn ‘Abbâs narrated: “The Prophet ﷺ wiped his head and his ears: the outside and the inside of them.” (Saâîh)

[Abû ‘Eisâ said:] There are narrations on this topic from Ar-Rubayy’.

Abû ‘Eisâ said: The Hadith of Ibn ‘Abbâs is a Hasan Saâîh Hadith. Most of the people of knowledge act according to this. They hold the view that the ears should be wiped, their outsides and their insides.
Comments:

According to the four A’immah, the inner side of the ears is to be wiped with the index fingers and outer side with the thumbs; and authentic Ahâdîth prove only this.

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

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

[Abû ‘Eisâ said:] Qutaibah (the one At-Tirmidhî is narrating from) said: “Hammâd (one of the narrators) said: ‘I do not know if this was a saying of the Prophet ﷺ or from the saying of Abû Umamah.’”

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

Abû ‘Eisâ said: This Hadîth [is Hasan] its chain is not that strong. Most of the people of knowledge, among the Companions of the Prophet ﷺ, and those after them act according to this: That the two ears are part of the head. This is the saying of Sufyân Ath-Thawrî, Ibn Al-Mubârak, Ash-Shâfi’î, Ahmad, and Ishâq.

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

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

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

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

38. ‘Asim bin Laqīt bin Šabirah narrated from his father that the Prophet Muhammad said: “When performing Wudū’ go between the fingers.” (Sahih)

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

Abū ‘Eisā said: This Hadith is Hasan Sahih.

The people of knowledge act according to this, that one is to go between the toes in Wudū’. And this is the view of Ahmad and Ishaq. Ishaq said: “One goes between the fingers of his hands and (the toes of his) feet [in Wudū’].


(المعجم – باب [ما جاء] في تخليل الأصابع (التحفة 30)

38 - حدَّثنا قتيبة، وحدثنا قالا: حدَّثنا وكيِّب عن شفاهه، عن أبي هاشم، عن عاصم بن نفيط بن ضيأة، عن أبيه قال: قال النبي ﷺ: "إذا توضَّأ فخلاَل الأصابع". [قال]: وفي النبي ﷺ عن ابن عباس، والمستورد، [وهو ابن شداد الفهري]، وابن أيوب [الأنصاري].

قال أبو عيسى: هذا حديث حسن صحيح.

والعمل على هذا عند أهل العلم: أن الله يَحْتَل الأصابع رجليه في الوضوء، ويهب يقول أحمد وإسحاق، وقال إسحاق: يَحْتَل.
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Abū Ḥashim’s (one of the narrators) name is Ismā’il bin Kathīr [Al-Makki].

Abū ‘Elsa said: This Hadith is Hasan Gharib.

Comments:

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

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

[He said:] There are narrations on this topic from ‘Abdullāh bin ‘Amr, ‘Āishah, Jābir bin ‘Abdullāh, ‘Abdullāh bin Al-Ḥārith – and he is Ibn Ẓā‘ir – Mu‘āiqīb, Khālid bin Al-Walid, Shurahbīl bin Ḥasanah, ‘Amr bin Al-‘Āṣ, and Zaid bin Abī Sufyān.

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

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

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

Comments:

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

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

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

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

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

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

Comments:

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

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

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

Abū ‘Eisā said: This Hadith is Hasan Gharib, we do not know it except from the Hadith of Ibn Thawbān from ‘Abdullāh bin Al- Faḍl, and this is a Hasan Sahih chain.

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

[Abū ‘Eisā said:] Hammām reported from ‘Āmīr Al-Āhwāl, from ‘Ātā’, from Abū Hurairah: “That the Prophet ﷺ performed Wudu’ three times (for each limb).”

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

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

Abū ‘Eisā said: There are narrations on this topic from ‘Uthmān, Ar-Rubā‘y, Ibn ‘Umar,
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'Aishah, Abū Umāmah, Abū Rāfi', 'Abdullāh bin 'Amr, Mu‘āwiyah, Abū Hurairah, Jābir, 'Abdullāh bin Zaid, and Ubayy [bin Ka‘b].

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

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

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

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

Chapter 35. What Has Been Related About Wūtū‘ One Time, Two Times And Three Times.

45. Thābit bin Abī Ṣafīyyah said, “I asked Abū Ja‘far: ‘Did Jābir narrate to you that: “The Prophet

(Qal‘ Abu Ubaydah): ‘In the Book of Ḥusn, and the Prophets, and his companions, and any other

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

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

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

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

Chapter 35. What Has Been Related About Wūtū‘ One Time, Two Times And Three Times.

45. Thābit bin Abī Ṣafīyyah said, “I asked Abū Ja‘far: ‘Did Jābir narrate to you that: “The Prophet
performed *Wuḍūʾ* one time each, and two times, and three times?” He said: “Yes.” *(Sahih)*

46. Thabit bin Abī Ṣafīyyah said, “I asked Abū Ja’far: ‘Did Jábir narrate to you that: ‘The Prophet performed *Wuḍūʾ* one time each?’” He said: “Yes.” *(Sahih)*

Hannād and Qutaibah narrated that to us, they said: “Wākī’ narrated to us, from Thabit [bin Abī Ṣafīyyah].

[Abū ‘Eisā said:] This is more correct than the Ḥadīth of Sharīk (no. 45). Because narrations similar to that of Wākī’ have been reported from more than one route to Thabit. And Sharīk has many mistakes. Thabit bin Abī Ṣafīyyah is Abū Ḥamzah Ath-Thumālī.

**Chapter 36. [What Has Been Related] About One Who Performs Some Of *Wuḍūʾ*, Two Times Each, And Some Of It Three.**

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

Abū ‘Eisā said: This Ḥadīth is Ḥasan Ṣahīh.
And in other narrations it has been mentioned that: “The Prophet performed Wudu’, in which some of it he did once, and some of it three times.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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


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

Al-‘Alâ’ bin ‘Abdur-Rahmân (one

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[1] For the meaning of Ar-Ribât, see the Tafsîr of Ibn Kathîr; Sûrat Al ‘Imrân 3:200, published by Darussalam.

[2] That is, in no. 52, At-Tirmidhî narrated this Hadîth from him, and his chain extends to Abû Hurairah as well.
of the narrators) is Ibn Ya'qūb Al-Juḥanī [Al-Huraqī], and he is trustworthy according to the scholars of Hadith.

Chapter 40. [What Has Been Related] About Using a Towel After Wuḍū’

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

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

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

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

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

Abū ‘Eisā said: This Hadith is ṣaḥīḥ [authentic].
Gharib, and its chain is weak. Rishdn bin Sa’d and ‘Abdur-Rahmân bin Ziyâd bin An’um Al-Ifriqi [narrators in the chain of this Hadith] are weak in Hadith.

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

Those who disliked it, only disliked it from the view of the saying: “Wudū’ is weighed.” That was reported from Sa’eed bin Al-Müsâyyab and Az-Zuhri. Muhammad bin Ḥumaid [Ar-Razi] narrated to us, Jarir narrated to us, he said: ‘Ali bin Mujâhid narrated it to me, and he is trustworthy to me, from me,[1] from: Thâlabah from Az-Zuhri, he said: “The towel is only disliked after Wudū’ because Wudū’ is weighed.” (Da’if)

Comments:

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

Chapter 41. [About] What Is Said After Wudū’

55. ‘Umar bin Al-Khaṭṭâb narrated

[1] That is, Jarir narrated it first to ‘Ali bin Mujâhid, then Jarir forgot it. So ‘Ali bin Mujâhid told him: “You narrated it to me from Thâlabah.” (Tuhfat Al-Ahwadhi)
that Allāh’s Messenger ﷺ said: “Whoever performs Wudū’, making Wudū’ well, then says: (Ashhadu an lā ilāha illallāh, wahdahu lā sharika lahu, wa ashhadu anā Muhammadaan ‘abdhuhu wa rasūluhu, Allāhumma‘alni minat-tawwābin, waj‘alni minal mutaţāhirin) ‘I testify that none has the right to be worshipped but Allāh Alone, there are no partners for Him. And I testify that Muhammad is His servant and Messenger. O Allāh! Make me among the repentant, and make me among those who purify themselves.’ Then eight gates of Paradise are opened for him, that he may enter by whichever of them he wishes.” (Da‘f)

[Abū ‘Elsa said:] There are narrations on this topic from Anas, and ‘Uqbah bin ‘Amir.

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

[He said:] ‘Abdullāh bin Śāliḥ, and others, reported it from Mu‘āwiya bin Śāliḥ, from Rabī‘ah bin Yazīd, from Abū Idrīs from ‘Uqbah bin ‘Amir from ‘Umar, and, from Abū ‘Uthmān from Jubair bin Nufair from ‘Umar.

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

Muḥammad said: “Abū Idrīs did not hear anything from ‘Umar.”
The Chapters on Purification

Chapter 42. On Wudā' With A Mudd

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

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

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

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

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

Comments:

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

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

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

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

(Ṣaḥīḥ)

[He said:] There are narrations on this topic from ‘Abdullāh bin ‘Amr, and ‘Abdullāh bin Mughaffal. Abū ‘Eisā said: The Hadith of Ubayy bin Ka'b is a Gharib Hadith. Its chain is not strong, and [what is correct] according to the people of Hadith is that we do not know anyone who gave it a chain except Khārijah [one of the narrators in this Hadith].

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

[1] Meaning, beware of having doubts over whether or not you have washed something.
The Chapters on Purification

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

Chapter 44. [What Has Been Related] About Performing *Wudū’* For Every *Ṣalāt*

58. Anas narrated that “The Prophet ṣ would perform *Wudū’* for every *Ṣalāt*, whether he was in a state of purity or not in a state of purity.” (*Da’if*)

He

said: “I asked Anas: ‘What would you do?’ He said: We would perform one *Wudū’*."

Abū ‘Eisā said: The Ḥadīth of [Humaid from] Anas is a Ḥasan Ḥadīth [from this route]. What is popular among the people of Ḥadīth is the narration of ‘Amr bin ‘Amir [Al-Anṣāri] from Anas. Some of the people of knowledge held the view that *Wudū’* for every *Ṣalāt* is recommended, not obligatory.

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

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

[He said:] Al-Ifrīqī narrated this Ḥadīth from Abū Ghūṭaif, from Ibn ‘Umar, from the Prophet ﷺ. Al-Husain bin Ḥurailth Al-Marwazi narrated that to us: (He said) Muhammad bin Yazīd Al-Wāṣiti narrated to us from Al-Ifrīqī.” And it is a weak chain.

‘Alī [bin Al-Madīnī] said: “Yahya bin Sa’eed Al-Qaṭṭān said: ‘This Ḥadīth was mentioned to Hishām bin ‘Urwah, so he said, “This chain is from the east.”’[1]

[He said: I heard Ahmad bin Al-Ḥasan saying: “I heard Ḥāmid bin Ḥanbal saying: ‘I have not seen with my eyes anyone who was well-versed in the science of Ḥadīth like similar to Yahya bin Sa’eed Al-Qaṭṭān.”]

[He said:] [Al-Irāqī] narrated this Ḥadīth to us: Al-Husayn bin Hurayth Al-Marwazi narrated that to us: (He said) Muhammad bin Yazīd Al-Wāṣiti narrated to us from Al-Ifrīqī.” And it is a weak chain. ‘Alī [bin Al-Madīnī] said: “Yahya bin Sa’eed Al-Qaṭṭān said: ‘This Ḥadīth was mentioned to Hishām bin ‘Urwah, so he said, “This chain is from the east.”’

[He said:] [Al-Irāqī] narrated this Ḥadīth to us: Al-Husayn bin Hurayth Al-Marwazi narrated that to us: (He said) Muhammad bin Yazīd Al-Wāṣiti narrated to us from Al-Ifrīqī.” And it is a weak chain. ‘Alī [bin Al-Madīnī] said: “Yahya bin Sa’eed Al-Qaṭṭān said: ‘This Ḥadīth was mentioned to Hishām bin ‘Urwah, so he said, “This chain is from the east.”’

Meaning, from the people of the east, and they are the people of Al-Kūfah and Al-Ṣa’īdah.
Comments:

The chain which has the narrators from Hijāz, scholars called it ‘Maghrabī (western) Chain’ and if the narrators of the chain are from Al-ODULE or Al-
Bahr, it is called ‘Mashraqī (eastern) Chain’; and sometimes this word
(Mashraqī Chain) is also used for a weak Ḥadīth, because this Ḥadīth is from
Abdur-Rahman bin An'am Ifriqi, he is a weak narrator; so it is called a
‘Mashraqī Chain’.

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

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

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

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

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

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

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

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

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

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

This chain is weak.

On this topic there is a narration

[1] Meaning that a Tābi narrated the Hadith from the Prophet ﷺ, without mentioning a Companion who heard it.
from Jābir bin ‘Abdullāh, that:
“The Prophet \(\text{ﷺ}\) prayed Zuhr and 'Asr with one Wudu'.”

**Tafsīr:** وَأَخْرَجَ مِنْ سُبْحَانَهُ الْفِتْرَةَ، بَابُ الْطَهَائِرَةَ، بَابُ جُوُازَ الْصِّلَاةِ كَلَّها بِوُضُوءٍ وَاحِدٍ، حُ: 277.

حدث سفيان الثوري به *حدث الإفريقي تقدم: 59* وفي الباب عن جابر بن عبد الله, [ابن ماجه, ح: 511].

**Chapter 46. [What Has Been Related] About A Man And A Woman Performing Wudu' From One Vessel.**

62. Maimūnah said: “I and Allāh's Messenger \(\text{ﷺ}\) would perform Ghusl for Janābah from one vessel.” *Sahih*

Abū ‘Eisā said: This Hadith is Hasan Sahih.

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

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

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

**Comments:**

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

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

63. Abû Ḥajib narrated from a man from Banû Ghifâr who said: “The Prophet prohibited using the leftover (water) of a woman’s purification.” (Hasan)
[He said:] There is something on this topic from ‘Abdullâh bin Sarjis.

Abû ‘Eisâ said: Some of the Fuqaha’ disliked Wudū’ with what is leftover from a woman’s purification. This is the saying of Aḥmad and Iṣḥâq: They dislike using what is leftover from her purification, but they do not see any harm in what is leftover from her drinking.

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

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

Abû ‘Eisâ said: This Hadith is Hasan. Abû Ḥajib’s (one of the
narrators) name is Sawādah bin Āśim.

In his Hadith, Muḥammad bin Bash-shār said:1 “Allāh’s Messenger prohibited that a man should perform Wudā’ with the leftover (water) of a woman.” And Muḥammad bin Bash-shār did not have any doubt (about its wording).

Comments:
None of the ‘A’immah are in favor of disliking the use of water leftover by either husband or wife. Therefore the preventative Ahādīṭ would be regarded in the meaning of avoidance.

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

65. Ibn ‘Abbās narrated: “One of the wives of the Prophet  performed Ghusl with a bowl. Allāh’s Messenger wanted to perform Wudā’ with it, so she said: ‘O Messenger of Allāh! Indeed I am Ḥunūb.’2 So he said: ‘Indeed, water does not become Ḥunūb.’”

(Ḍa’īf)

Abū ‘Eisā said: This Ḥadīth is Hasan Ṣahīḥ.

It is the saying of Sufyān Ath-Thawrī, Mālik, and Ash-Shāfī‘ī.

[قال أبو عيسى] : هذَا حديث حسن.

[قال أبو حنيفة] : حديثنا أبو الأحوص.

و[قال محمد بن بشار] : إن يُؤْتَهُ الرجُل بقايا طهور المرأة، ولم يبتسم فيه ممّدود بن بشار.


Comments:
None of the ‘A’immah are in favor of disliking the use of water leftover by either husband or wife. Therefore the preventative Ahādīṭ would be regarded in the meaning of avoidance.

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(Ḍa’īf)

Abū ‘Eisā said: This Ḥadīth is Hasan Ṣahīḥ.

It is the saying of Sufyān Ath-Thawrī, Mālik, and Ash-Shāfī‘ī.

[قال أبو عيسى] : هذَا حديث حسن صحيح.

وهو قولُ سفيان الثوري وماليك والمتفقين.


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

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

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

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

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

For That

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

['Abdah (one of the narrators) said:] Muhammad bin Ishāq said: “A Qullah refers to Jirār,[1] and a Qullah is the thing that drinking water is held in.”[2]

Abū 'Elsā said: This is the saying of Ash-Shāfī‘i, Ahmad and Ishāq. They say that when the water is two Qullah then nothing makes it impure, as long as it does not change its smell, and its taste. And they say, it is approximately fifty Qirbah (waterskins).

Comments:

The Hanafi scholars tried in vain to create confusion regarding the chain, text, meaning and about the implementation of this Hadith; but all the objections and criticism of the Hanafi are extremely weak and baseless. The scholars of Hadith refuted them with solid and firm answers, as Hāfiz Abdur-Rahmān Mubārakpuri and Shaikh Nāsiruddin Al-Albānī (see: Tuḥfa-tul-Ahwādhi 1/225; Sahih Abū Dawūd, Hadith: 56 and Irsā’ 33, 172) did. Moreover, this Hadith is authentic from aspects of text, chain and meaning.

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[1] Jirār is plural of Jarr, some type of earthenware jar.

[2] These are two nouns describing large casks that are used to hold water.
Chapter 51. [What Has Been Related About] It Is Disliked To Urinate In Stagnant Water

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

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

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

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

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

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

This is the saying of most of the Ahle Sunnah Library [amusba.wordpress.com]
Fuqahā’ among the Companions of the Prophet ﷺ. Among these are Abū Bakr, ‘Umar, and Ibn ‘Abbās. They did not see any harm in sea water.

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

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

Chapter 53. Severe Warning Against Not Shielding Oneself From Urine

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

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

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

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

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

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

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

¹ That is, this narration, in which Al-A’mash said, “I heard Mujāhid narrating from Ṭawūs.”

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

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

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

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

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

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

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

Comments:

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

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

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

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

“And wounds equal for equal”[1]  

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

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

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

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

Abu ‘Eisâ said: This Hadith is Hasan Sahih  

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

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

Comments:  

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

[He said:] There are narrations on this topic from 'Abdullâh bin Zaid, 'Ali bin Talq, 'Âishah, Ibn 'Abbâs, [Ibn Mas'ûd], and Abû Sa'eed.

Abû ‘Eisâ said: This Hadith is Hasan Saheeh.

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

And ['Abdullâh] bin Al-Mubârak said: “When he has a doubt about Hadath, then it is not obligatory for him to perform Wu'dâ, until he becomes so certain that he could take an oath about it.” And he said: “When wind comes from the vagina of a woman then it is required for her to perform Wu'dâ.” This is the saying of Ash-Shafi'i and Ishâq.

76. Abû Hurairah narrated that the Prophet ﷺ said: “Indeed Allah does not accept the prayer of one of you when he commits Hadath, until he performs Wu'dâ.” (Saheeh)  
Abû ‘Eisâ said: This Hadith is [Gharib] Hasan Saheeh.
Chapter 57. [What Has Been Reported] About Wudu' From Sleep

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

Abû ‘Eisâ said: Abû Khâlid’s (a narrator of this Hadith) name is (Yazid bin ‘Abdur-Rahmân). [He said:] There are narrations on this topic from `Aishah, Ibn Mas‘ûd, and Abû Hurairah.

Comments:

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

Abû ‘Eisâ said: This Ḥadîth is Hasan Sahih.

[He said:] “I heard Sâlih bin ‘Abdullah saying: ‘I asked ‘Abdullâh bin Al-Mubârak about one who slept sitting erect?’ He said: ‘Wudû’ is not required from him.”

[Abû ‘Eisâ] said: The Ḥadîth of Ibn ‘Abbas was reported by Sa’eed bin An’Arubah from Qatâdah from Ibn ‘Abbâs, as his saying, and he did not mention Abû Al-‘Alîyah in it, and he did not attribute it to the Prophet ﷺ.

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

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

Ash-Shâﬁ‘î said: “Whoever slept sitting, then he had a dream, or he lost control of his posture due to the slumber of sleep, then he is required to perform Wudû.”

[1] This is the safer view, and one may see that Shaikh Ibn ‘Uthaimin said something similar to this in Fatâwâ Arkân Al-Islâm, no. 154 (Darussalam) and in Tamâm Al-Minnah, Shaikh Al-Albâni explained that any sleep breaks Wudû’.
The reality is that the sleep itself does not nullify the ablution; but there is the possibility of passing wind during sleep and the breaking of wind does nullify the ablution, whereas this possibility is next to nothing during light sleep, and in the case of it happening, it can be realised.

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

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

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

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

Abū ‘Eisā said: Some of the people of knowledge held the view that Wudū’ should be performed for what has been altered by fire. Most of the people of knowledge among the Companions of the Prophet ﷺ, the Tabī’īn, and those after them, would not perform Wudū’ for what was altered by fire.
The aim of Abū Hurairah was that when hearing the Hadith of the Prophet, it should be accepted cordially; and no excuse, justification and plea should be made.


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

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

[Abū ‘Eisā said:] The Hadith of Abū Bakr on this topic is not correct, due to its chain. It was only reported by Ḥusām bin Miṣḥak from Ibn Sirin, from Ibn ‘Abbās, from Abū Bakr As-Siddīq, from the Prophet. What is correct is that...
it is only from Ibn ‘Abbâs from the Prophet ﷺ. This is how it was reported by the Huffa. It has also been reported via more than one route, from Ibn Sirîn, from Ibn ‘Abbâs from the Prophet ﷺ.

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

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

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

Comments:

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

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

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

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

Abū ‘Eisā said: Al-Hajjāj bin Artāh reported this Hadith from ‘Abdullāh bin ‘Abdullāh, from ‘Abdur-Rahmān bin Abū Laila, from Al-Barā’ bin ‘Azib. And this is the saying of Ahmad and Ishaq.


And Ḥammād bin Salamah reported this Hadith from Al-Hajjāj bin Artāh, but he made a mistake in it. He said (in it): ‘From ‘Abdullāh bin ‘Abdullāh Ar-Rāzī from ‘Abdur-Rahmān bin Abū Laila, from his father from Usaid bin Ḥudayr.

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

[And this is the saying of Ahmad and Ishāq. It has been reported from some of the people of knowledge among the Tabi‘īn and others, that they did not hold the view that one is to perform Wudū’ for eating camel meat. And this is the saying of Sufyān Ath-Thawri and the people of Al-Kūfah.]

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

Chapter 61. Wudū’ For Touching The Penis

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

[He said:] There are narrations on this topic from Umm Ḥabibah, Abū Ayyūb, Abū Hurairah, Arwā bint Unais, ‘Āishah, Jâbir, Zaid bin Khālid, and ‘Abdullah bin ‘Amr.
Abū ‘Eisā said: This Ḥadīth is Hasan Ṣāḥīh.

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

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

This was narrated to us by Iṣḥāq bin Mānṣūr: “Abū Usamah narrated this to us.”

84. Busrah narrated that the Prophet ﷺ said a similar Ḥadīth. (Ḥasan)

This is the saying of more than one of the Companions of the Prophet ﷺ and the Tābi‘īn. It is the saying of Al-Awzā‘ī, Ash-Shāfī‘ī, Ahmad and Iṣḥāq.

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

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

Muhammad said: “Makhul did not
hear from ‘Anbasah bin Abi
Sufyãn. Makhul has reported
something besides this Hadith,
from a man, from ‘Anbasah.”

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

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

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

He said: There is something on
this topic from Abû Umãmah.

Abû ‘Eisã said: It has been
reported from more than one of the
Companions of the Prophet SAWS, and
some of the Täbi’in that they did
not hold the view that Wudü’ was
required for touching the penis.
And this is the saying of the people
of Al-Kufah and Ibn Al-Mubãrak.

This Hadith is the best thing
reported on this topic.

And this Hadith has been reported
by Ayyûb bin ‘Utba and
Muhammad bin Jäbir from Qais
bin Talq from his father.

Some of the people of Hadith

وَقَالَ أَبُو زُرَاعَةَ: حَدَّىَآ إِمَآ حَسَبَةَ فِي هذَا
النَّاب اصْحَبَ، وَهُوَ حَدَيَذُ العَلَّاءَ بِنَ الحَذَّارِي
عَنْ مَكْحُولٍ، عَنْ عَبْنِيَةَ بْنِ أَبِي سُفِيَانِ، عَنْ
آمَ حَسَبَةَ.

وَقَالَ حَمْدُ اللَّهِ: لَمْ يَسْمَعْ مَكْحُولٍ عَنْ
عَبْنِيَةَ بْنِ أَبِي سُفِيَانِ، وَزَرَى مَكْحُولٍ عَنْ
رَجُلٍ عَنْ عَبْنِيَةَ غَيْرُ هذَا الحَدِيَذِ.
وَكَأَنَّهُ لَمْ يَرْهَ هذَا الحَدِيَذَ ضَحْيَةً.
تَحْرِيَّةً: [إِسْناَدُ حَسَنٍ] * حَدَيَذُ آمَ حَسَبَةَ، [أَخْرِجَهُ اِبْنُ مَاجِهِ، ح: ٤٨١].

(المعجم) (٥٥) - بَابَ (ما جَاءَ فِي) تَرَكُ
الوضوءَ مِنْ مَسَّ الْذَّكَرِ (التحفة١٦)

٨٥ - حُدَاوَنَاءَ حَدَىَآ: حَدَيَةَ نَمْلَازَمُ مِنْ
عِلْمِيْنِ عَنْ إِبْنِ الْبَلَدِ، عَنْ قَيْسِيْ مِنْ
طَنْقَيْنِ عَلِيْهِ - [عُوْهَ] الْحَذَّارِي - عَنْ أَبِيهِ عَنْ
النَّابِيِّ. قَالَ: «وَهِيْ لَهُ إِلَّا مَضْعَةً مِنْهَا؟ أَوْ
بَضَعَةً مِنْهَا؟».
[قَالَ]: وَقَدَ حُدَاوَنَاءَ عَنْ أَبِي إِسْمَاعِيْلِ.
قَالَ أَبُو عَبْدِ اللَّهِ وَقَدْ رَوَى عَنْ غَيْرِ وَاحِدٍ
مِنْ أصْحَابِ النَّابِيِّ وَبَعْضِ التَّابِعِينِ: أَنْهُمْ
لَمْ يَرْوُوا الوضوءَ مِنْ مَسَّ الْذَّكَرِ. وَهُوَ قَوْلُ
أَهْلِ الْكُوْفَةِ وَأَبْنَيْنَ الْمَبَارِكِ.
وَهَذَا الحَدِيَذُ أَخْسَنُ شَيْءٍ رَوَى فِي هذَا
النَّابِ.

وَقَدْ رَوَى هذَا الحَدِيَذُ أَبُو بْنَ عَبْثَةَ
وُحُمِّدُ بْنُ جَابِرٍ عَنْ قَيْسِيْ مِنْ طَنْقَيْنِ، عَنْ أَبِيهِ.
وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِهِ الحَدِيَذِ في مَحَمَدٍ
have criticized Muhammad bin Jābir and Ayyūb bin ‘Utbah.

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

Comments:

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

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

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

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

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

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

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

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

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

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

Nothing is correct on this topic from the Prophet.

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

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

[Abū ‘Eisā said:] Ishāq bin Mansūr said: “Ma’dān bin Ṭalḥah.”

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

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

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

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

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

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

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

Chapter 65. [What Has Been Related About] Wudu' With Nabīdū [1]

88. ‘Abdullāh bin Ma‘ṣūd narrated:
“The Prophet ﷺ asked me: “What is in your Idāwa (water skin)?” I said: “Nabīdū.” He said: “Dates are wholesome and water is pure.” He said: “So he performed Wudu’ with it.” (Du‘f)

Abū ‘Eisā said: This Hadith was only reported from Abū Zaid, from ‘Abdullāh, from the Prophet ﷺ.

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

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

[1] Nabīdū is a drink made by soaking dates, raisins, grapes, honey, or something else in water. Often it refers to the type made with dates. It could be intoxicating, or could be non-intoxicating. See Tuhfat Al-Ahwadhi.
with Nabīdh, among them was Sufyān [Ath-Thawr] and others.

Some of the people of knowledge said: One may not use Nabīdh for Wūdū’. This is the saying of Ash-Shāfī’ī, Ahmad and Ishāq.

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

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

Comments:

Nabīdh is a beverage of dates or raisins; the dates or raisins are soaked in the water for sometime and then the water is strained to drink.

If Nabīdh is thick and has the active elements of intoxication, making ablution with it is consensually prohibited. Shaikh Taqi Usmani writes, ‘now the four A’immah are agreed that making ablution with (any kind of Nabīdh) is impermissible. İmām Tahāwī, Ibn Najim and Qadī Khan adopted the same opinion, from among the Aḥnāf. [Dars Tirmidhi, vol. 1. p. 32]

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

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

has fat.”

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

Abū ‘Eisā said: [And] this Hadith is Ḥasan Ṣahih.

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

Comments:

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

Chapter 67. It Is Disliked To Return The Salām If One Does Not Have Wudū’

90. Ibn ‘Umar narrated: “A man greeted the Prophet (with Salām), and he was urinating, so he did not respond to him.” (Ṣahih) Abū ‘Eisā said: This Hadith is Ḥasan Ṣahih.

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

[Abū ‘Eisā said:] There are
narrations on this topic from Al-Muhajir bin Qunfudh, ‘Abdullāh bin Ḥanzalah, ‘Alqamah bin [Al-Faghwā’], Jābir and Al-Barā’.

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

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

Abū ‘Eisā said: This Hadith is Hasan Sahih.

This is the opinion of Ash-Shāfi‘ī, Āḥmad and Ishaq.

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

[He said:] There is something on this topic narrated from ‘Abdullāh bin Mughaffal.

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This is the opinion of Ash-Shāfi‘ī, Āḥmad and Ishaq.

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

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

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

92. Humaidah bint ‘Ubaid bin Rifâ‘ah narrated: “Kabshah bint Ka‘b bin Malik – she was (married) with Ibn Abi Qatâdah – narrated that Abû Qatâdah visited her, [so she said:] ‘So I poured water for him to use for Wudū‘.’ She said: ‘A cat came to drink, so he lowered the container until it drank.’ Kabshah said: ‘So he saw me looking at it and said, “0 my niece! Are you surprised at that?” So I said yes. He said: “Indeed Allah’s Messenger said: ‘It is not impure, it is only one of those who roam around among you.”’ (Sahih)

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

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

Abû ‘Eisâ said: This Hadith is Hasan Sahih.

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

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

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

Comments:

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

Chapter 70. [About] Wiping Over The Two Khuff

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

[He said:] There are narrations on this topic from Umar, Ali, Hudhaifah, Al-Mughirah, Bilal, Sa’d, Abu Ayyub, Salman, Buraidah, ‘Amr bin Umayyah, Anas, Sahil bin Sa’d, Ya’lā bin Murrah, ‘Ubādah bin As-Ṣāmit, Usāmah bin Sharik, Abu Umāmah, Jābir, Usāmah bin Zaid, and Ibn ‘Ubādah. They call him Ibn ‘Imārah and Ubayy bin ‘Imārah. (Sahih)

Abū ‘Eisã said: [And] the Hadith of Jarir is a Hasan Sahih Hadith. (Sahih)

94. It has been related from Shahr bin Hawshab that he said: “I saw Jarir bin ‘Abdullāh performing Wudū’, and he wiped over his Khuff. I asked him about that. He replied, ‘I saw Allāh’s Messenger performing Wudū’ and he wiped over his Khuff. So I said to him, ‘Before Sūrat Al-Mā’idah (was revealed) or after Al-Mā’idah?’ So he replied, ‘I did not accept Islam until after Al-Mā’idah.’”
Qutaibah narrated this to us; (saying) Khalid bin Ziyad. Tirmidhi narrated it to us, from Muqatil bin Hayyan, from Shahr bin Hawshab, from Jarir.

He said: Baqiyah related it from Ibrahim bin Adham from Muqatil bin Hayyan, from Shahr bin Hawshab, from Jarir.

This Hadith is explanatory, because some who dislike wiping over the Khuff give the interpretation that the Prophet's wiping over the two Khuff was before the revelation of Surat Al-Ma'idah. But in his Hadith, Jarir mentions that he saw the Prophet wiping over his Khuff after the revelation of Surat Al-Ma'idah. (Hasan)

Comments:

Jarir bin 'Abdullah embraced Islam in the beginning of 10th Hijrah, and Surat Al-Ma'idah, which has the commandment of washing feet, had already been revealed; it informs that wiping over the Khuff (leather socks) was not abrogated by the verse of ablution. Other than Shiites and Khawarij, the entire Ummah agree on the legality of wiping over the leather socks.

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

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

[It has been mentioned that Yahya bin Ma'in graded the Hadith (v.1) "بَابُ ٱلسُّمَيْحٍ عَلَى ٱلْخُفْفَٰيْنِ ۛلِلْمُسْلِمِيِّنَ وَٱلْمُقِيمِيِّنَ (التحفة 71)" ]
of Khuzaimah bin Thabit about wiping as Sahih.

Abū ‘Abdullāh Al-Jadali’s name is ‘Abd bin ‘Abd. [And they call him ‘Abdur-Rahmān bin ‘Abd.]

Abū ‘Eisā said: This Hadith is Hasan Sahih.

There are narrations on this topic from ‘Ali, Abū Bakarah, Abū Hurairah, Safwān bin ‘Assāl, ‘Awf bin Mālik, Ibn ‘Umar, and Jarīr.

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

Abū ‘Eisā said: This Hadith is Hasan Sahih.

Al-Ḥakam bin ‘Utaibah and Ḥammād reported it from Ibrāhīm An-Nakха’ī, from Abū ‘Abdullāh Al-Jadali, from Khuzaimah bin Thābit, but this is not correct.


Zā’idah said that Manṣūr said: We
In the room of Ibrahim Al-Taimi and Ibrahim An-Nakha‘i was with us. So Ibrahim Al-Taimi narrated to us, from ‘Amr bin Maimün, from Abū ‘Abdullāh Al-Jadali, from Khuzaimah bin Thabit, from the Prophet, about wiping over the Khuff.

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

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

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

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

[This Hadith has also been reported from Ṣafwān bin ‘Assāl by narrators other than ‘Āсим.]
if there is a need for taking a bath owing to ceremonial impurity, then the socks must be taken off.

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

97. Al-Mughirah bin Shu’bah narrated: “The Prophet \( \bar{\text{w}} \) wiped over the Khuff and its bottom.” (Da’if)

Abū ‘Eisā said: This is the opinion of more than one of the Companions of the Prophet \( \bar{\text{w}} \), the Tābi’in, [and those after them among the Fuqahā’, and it is the opinion of Mālik, Ash-Shāfi‘i and Ishaq.

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

[Abū ‘Eisā said:] I asked Abū Zur’ah and Muhammad [bin Ismā’īl] about this Hadith. They both said that it is not Sahih because Ibn Al-Mubārak reported this from Thawr bin Raja’ [bin Haywah] who said: “It was narrated to me from the scribe of Al-Mughirah,” in Mursal form, from the Prophet \( \bar{\text{w}} \), and he did not mention Al-Mughirah in it.

Comments:

In the light of authentic Ahādīth, only the top of the socks will be wiped, and the bottom of socks will not be wiped. The abovementioned narration is
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inaccurate. Sixty people narrated this Hadith from Mughirah and none, other than this chain, mentioned ‘wiping the bottom of socks’. [At-Takhlis Al-Habir, 1/58]. It was narrated from Ali through an authentic chain in which he said: ‘I saw the Messenger of Allāh  wiping over the top of the socks.’ [At-Takhlis Al-Habir, 1/59]

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

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

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

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


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

99. Al-Mughirah bin Shu‘bah

(التحفة ٧٣) - حَدَّثَنَا عَلِيُّ بْنُ حُذَیْفَةَ [قَالَ] حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزَّنَادَ عَنِ أَبِيهِ عَنَّ غَرْوَةَ بْنِ الزَّبْيَرِ عَنَّ السُّلِيمَانِ بْنِ شُعْبَةَ قَالَ أَبْنُ السَّبِيكِيَّةِ يَمْسَحُ عَلَى الْخُفْقِينَ عَلَى ظَاهِرَهُمَا

قال أبو عيسى: حديث السُّلِيمَة حديث خصِّنَ، وهو حديث عبد الرحمن بن أبي الزَّنَادَ عن أبيه عن غروة عن السُّلِيمَة، وقال: رَأَيْتُ النَّبِيُّ ﷺ يَمْسَحُ عَلَى الْخُفْقِينَ عَلَى ظَاهِرَهُمَا

وهو قولُ عُقُورٍ وَاحِدٍ مِنْ أَهْلِ الْعَلَمِ، وَيُبْيَلُ سَفِيَانَ النَّبُوِّيِّ وَأَحْمَدَ. قال مُحَمَّدٌ: كَانَ مَالِكٌ [بِنَ أَنَسٍ] يَبْيَلُ يَمْسَحُ عَلَى أَبِي الرَّحْمَْنِ بْنَ أَبِي الزَّنَادَ.


(التحفة ٧٤) - باب [مَا جَاءَ] في الْمَسْح عَلَى الْجُبُورِيَّةِ وَالْبَلَّامِيَّةِ
narrated: “The Prophet performed Wudū’ and wiped over his socks and sandals.” (Dā‘ī)

Abū ‘Eisā said: This Hadith is Ḥasan Ṣahīh.

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

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

[Abū ‘Eisā said: I heard Ṣāliḥ bin Muḥammad At-Tirmidhī say: “I heard Abū Muqāṭil As-Samarqandi say: ‘I entered upon Abū Ḥanīfah during the illness that he died from. He called for water to perform Wudū’ while wearing socks. So he wiped over them, then he said: ‘Today I do something that I did not do (before); I wipe over socks while they are not soled.”]
he accepted the opinion of the other A’immah. It then became agreed upon that wiping over the socks is permissible.

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

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

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

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

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

[He said:] There are narrations on this topic from ‘Amr bin Umayyah, Salmân, Thawbãn, and Abû Umãmah.

Abû ‘Eisã said: The Hadith of Al-Mughirah bin Shu’bah is a Ḥasan Ṣahîh Hadith.

This is the opinion of more than

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

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

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

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

102. Abū ‘Ubaidah bin Muhammad bin ‘Ammār bin Yāsir said: “I asked Jābir bin ‘Abdullāh about wiping over the Khuff. He said, ‘O my
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nephew! It is the Sunnah.” [He said:] “And I asked him about wiping over the Imamah. He said, ‘[Wipe] the hair [with water].’” (Hasan)

Comments:

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

Chapter 76. What Has Been Related About Ghusl For Janabah

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

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

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

(Ṣaḥīḥ)

Abū ‘Eisā said: This Ḥadīth is Ḥasan Ṣaḥīḥ.

This is the view that the people of knowledge have chosen for Ghusl from Janābah. One is to perform the Wudū’ for Ṣalāt, then pour water over his head three times, then pour water over the rest of his body, then wash his feet.

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

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

Abû ‘Eîsâ said: This Hadîth is Hasan Sahîh.

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

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

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

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

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

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

**Comments:**

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

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

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

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

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

**Tafsīr:** [ِإِسْتِهِلَّةِ] وَأَخَرِهِ إِبَوٍ دَاوُدٍ، الْطَهَارَةُ، بَابٌ: فِي الْغُشلِ مِنَ الْجَنَّةِ، حُ: ٢٤٨ وَأَبِي دَاوُد، حُ: ٥٩ اَْسَدَّرَهُ بِنَعْرِهِ ﷺ، وَفِي الْبَابِ عَلَى ﷺ، [ِإِبَوٍ دَاوُد، حُ: ٢٧٧] وَاَسْدَرَهُ بِنَعْرِهِ ﷺ، [ِبِمَٰجِمَعِ: ٢٧٧١] 

**Comments:**

This narration instructs that washing the hair well is necessary; also it is necessary to make the water reach the entire body and to clean it.
Chapter 80. What Has Been Related: When The Two Circumcised Organs Meet, Ghusl Is Required.

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

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

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

Abü ‘Eisã said: The Hadîth of ‘Aishah is a Hasan Sahîh Hadîth.

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

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

Comments:

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

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

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

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

Abū ‘Eisā said: This Hadith is Hasan Sahih.

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

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

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

Abû ‘Eisâ said: I heard Al-Jârûd saying: “I heard Wâki‘ saying, ‘We do not find this Hadîth except with Sharîk.’”

Abû ‘Eisâ said: There are narrations on this topic from ʻUthmân bin ‘Affân, ʻAlî bin Abû ʽAţâ, Talhah, Abû Ayyûb, Ayyûb, and Abû Sa‘eed, from the Prophet مَسْحُود that he said: “Water is for water.’

Abû ‘Eisâ said: And Abû Al-Jâh-hâf’s name is Dâwûd bin Abî ʻAwf.

And it has been reported from Sufyân Ath-Thawrî, (he said): “Abû Al-Jâh-hâf narrated to us, and he was an acceptable narrator.”
Comments:

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

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

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

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

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

(المعجم 27) - باب [ما جاء] فيمن يُستَيِّقَطُ وَيَرُى بَلَّاءٍ، وَلا يَذْكُرُ اِحْيَالَةُ (التحفة 82)
Some of the people of knowledge among the Tābi‘īn say that Ghusl is only obligatory for him when the moisture is semen. This is the saying of Ash-Shāfi‘i and Ishāq.

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

Comments:

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

Chapter 83. What Has Been Related About Al-Mani\textsuperscript{[1]} And Al-Madḥi.\textsuperscript{[2]}

114. ‘Ali narrated: “I asked the Prophet \(\text{ṣ}\) about Al-Madḥi. He said: “For Al-Madḥi is Wudu’, and for Al-Mani is Ghusl.” (Da‘iff)

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

Abū ‘Eisā said: This Hadith is Ḥasan Ṣaiḥīh.

There is more than one route for the report of ‘Ali [bin Abī Ṭālib, from the Prophet \(\text{ṣ}\) saying: “For Al-Madḥi is Wudu’, and for Al-

\[\text{1}\] Sperm or semen.

\[\text{2}\] Prostatic fluid.
Mani is Ghusl.”

This is the saying of the people of knowledge in general among the Companions of the Prophet [7] and the Tābi‘īn, [and those after them]. It is the saying of [Sufyān,] Aḥmad and Ishaq.

Comments:

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

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

115. Sahil bin Ḥunaif said: “I suffered from a severe and troubling case of Al-Madhi. I was performing Ghusl often because of it. So I mentioned that to Allāh’s Messenger [7] and asked him about it. He said: “You only need to perform Wūdū’ for that.” I said: “O Messenger of Allāh! How about when it gets on my clothes?” He said: “It is sufficient for you to take a handful of water and sprinkle it on your garment wherever you see that it has touched it.” (Hasan)

Abū ‘Eisā said: This Hadith is...
Hasan Šahih. We do not know of anything like this except from the Hadith of Muḥammad bin Ishāq about Al-Madhi.

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


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

Abū ‘EIsā said: This Hadith is Hasan Šahih.

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

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

Abū Ma‘shar reported this Hadith from Ibrāhīm, from Al-Aswād, from ‘Āishah, and the Hadith of Al-A‘mash is more correct.

Comments:

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

Chapter 86. Washing Al-Manī From The Garment

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

Abū ‘Eisā said: This Hadith is Hasan Sahih.

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

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

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

118. ‘Aishah narrated: “Allāh’s Messenger would sleep while he was *Junub*, and without touching water (performing Ghusl).” (Da‘īf)

119. There is a similar report (as no. 118) narrated via Abū Ishāq. (Da‘īf)

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

[1] A pleasant smelling plant which would be kept in the house and used in burials due to its fragrance. It is sometimes translated as “lemon-grass.”
More than one person has reported from Al-Aswad, from 'Aishah, from the Prophet ﷺ: “That he would perform Wudū’ before sleeping.” This is more correct than the Hadith of Abū Ishāq from Al-Aswad. This Hadith has been reported from Abū Ishāq by Shu’bah, Ath-Thawrī and others, and it is their view that this mistake is from Abū Ishāq.

Comments:
It is agreed upon by consensus that taking a bath for a sexually impure person before going to sleep is not compulsory, but ablution is a controversial issue. Because both ways are proven from the sayings and actions of the Prophet ﷺ; as for his usual good example, it was to perform ablution prior to sleep; whereas sleeping without ablution is allowed too. Ablution prior to sleep is liked and preferred. The requisite of purification and cleanliness is also to make ablution prior to sleep.

Chapter 88. [What Has Been Related] About Wudū’ For The Person Who Is Junub When He Wants To Sleep

120. ‘Umar narrated that he asked the Prophet ﷺ: “Can one of us sleep while he is Junub?” So he replied: “Yes, when he performs Wudū’.” (Sahih)

[He said:] There are narrations on this topic from ‘Ammār, ‘Aishah, Jabir, Abū Sa’eed, and Umm Salamah.

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

[1] Meaning this narration, as well as the last.
[2] That is, in these narrations he included “And he did not touch water” instead of “he performed Wudū’.”
this is the saying of more than one of the Companions of the Prophet ﷺ and the Tabi’in. It is the view of Sufyân Ath-Thawrî, Ibn Al-Mubârak, Ash-Shâfi‘î, Ahmad, and Ishâq. They say when the Junub person wants to sleep, he is to perform Wudû’ before he sleeps.

Comments:

This rule of making ablution is on the basis of desirability, but not as compulsory. It means sleeping after ablution is better, but if a person sleeps without taking a bath and ablution, it is allowed as well.

Chapter 89. What Has Been Related About Shaking Hands With The Junub Person

121. Abû Hurairah narrated that the Prophet ﷺ met him while he was Junub. He said: “[So I slipped away from him – meaning:] I withdrew – to perform Ghusl. Then I returned, so he said: ‘Where have you been?’ Or: ‘Where did you go?’ I replied: ‘I was Junub.’” So he said: ‘Indeed the believer is not defiled.” (Sahih)

He said: There are narrations on this topic from Hudhaifah, [and Ibn `Abbâs].

Abû ‘Eîsâ said: [And] the Hadîth of Abû Hurairah [that he met the Prophet ﷺ while he was Junub] is a Hasan Sahîh Hadîth.

More than one of the people of knowledge permitted shaking the
hand of the Junub person, and they did not see any harm in the sweat of the Junub or menstruating women.

[And the meaning of his saying "So I withdrew" is "I went away from him."]

Comments:
The menstruation, post natal bleeding and sexual defilement are just ritual impurity which does not make a person physically impure. Therefore, their perspiration and leftover of any person in this state is pure.

Chapter 90. What Has Been Related About A Woman Who Sees In A Dream, Similar To What A Man Sees

122. Umm Salamah narrated:

"Umm Sulaim bint Milhãn came to the Prophet, and she said: ‘O Messenger of Allah! Indeed Allah is not embarrassed of the truth. So is it required of a woman – meaning Ghusl – when she sees in her sleep similar to what a man sees?’ He replied: ‘Yes. When she finds water (wetness), then she is to perform Ghusl.’” Umm Salamah said: “I said to her: ‘O Umm Sulaim! You have disgraced the women!’” (Sahih)

Abu ‘Eisã said: This Hadith is Hasan Sahih.

It is the saying of the Fuqahá, in general: That when the woman sees something in her sleep that is similar to what a man sees, such that she has a discharge, then
Ghusl is required from her. This is the saying of Sufyân Ath-Thawrî and Ash-Shâfi‘î.

[He said:] And there are narrations on this topic from Umm Sulaim, Khawlah, ‘Aishah and Anas.

Comments:
The entire Ummah agreed regarding the abovementioned issue, except Imâm Nakha‘î, that if a woman has a wet dream taking a bath is obligatory for her. However, this happens very rarely, that is why ‘Aishah and Umm Salamah were surprised and said, that by asking this question she insulted the women.


123. ‘Aishah narrated: “Sometimes the Prophet would perform Ghusl from Janãbah then come to seek warmth from me, he would hold me and not perform Ghusl.”

(Da’îf)
Abû ‘Eisâ said: There is no harm in the chain of this Hadîth.

It is the opinion of more than one of the people of knowledge among the Companions of the Prophet and the Tabi‘în: That when a man performs Ghusl, there is no harm if he tries to get warm with his woman, and if he sleeps with her before the woman performs Ghusl. This is the opinion of Sufyân Ath-
Chapter 92. [What has Been Related] About Tayammum For The Junub Person When He Does Not Find Water.

124. Abū Dharr narrated that Allah’s Messenger said: “Pure clean earth is a purifier for the Muslim; even if he did not find water for ten years. Then if he finds water, then let him use it (for purification) on his skin. For, that is better.” (Hasan)

In his narration, Mahmūd said: “Pure clean earth may be used for Wūḍū’ by the Muslim.”

[He said:] There are narrations on this topic from Abū Hurairah, ‘Abdullāh bin ‘Amr, and ‘Imrān bin Ḥuṣain.

Abū ‘Eisā said: Similar to this has been reported by more than one person from Khālid Al-Hadh-dhā’, from Abū Qīlābāh, from ‘Amr bin Bujdān, from Abū Dharr.

This Hadīth has been reported by Ayyūb from Abū Qīlābāh from a man from Banū ‘Amir, from Abū Dharr, and he was not named.

[He said:] This Hadīth is Ḥasan [Ṣaḥīḥ].

And it is the opinion of the Fuqahā’ in general: That when the
Junub and menstruating women do not find water, they are to perform Tayammum and pray.

It has been reported from Ibn Mas'ūd, that he did not think that Tayammum was for the Junub person, even when he does not find water.

It has been reported that he later changed that view, so that he said, "He performs Tayammum when he does not find water."

This is the opinion of Sufyān Ath-Thawri, Mālik, Ash-Shafi'i, Ahmad and Ishaq.

Comments:

If water is not available, all the scholars and jurists are agreed that as Tayammum is allowed for small Hadath/impurity (which make the ablution necessary), it is also allowed for major Hadath/impurity (which makes the bath necessary).


125. ‘Aishah narrated: “Fātimah bint Abī Ḥubāish came to the Prophet [as] and said: ‘O Messenger of Allāh! I am a woman who suffers from persistent bleeding and I do not become clean. Shall I give up ʿṣalāt?’ He said: ‘No. That is only a

[1] The woman who has irregular bleeding.
blood vessel, it is not menstruation. When your menstruation begins then leave the Salât. And when it ends, then wash the blood from you and perform Salât.” (Sâhih)

In his narration, Abû Muʿâwiyyah[1] said: “And he said: ‘Perform Wudū’ for every prayer until that time comes.’”

[He said:] There is something on this topic from Umm Salamah.

Abû ‘Eisâ said: The Hadîth of ‘Aishah [: “Fâtîmah came”] is a Hasan Sahîh Hadîth.

And it is the saying of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the Tâbi‘în.

It is the view of Sufyân Ath-Thawrî, Mâlik, Ibn Al-Mubârak, and Ash-Shâfi‘î: That when the days of the period end for the Mustahâdah, she is to perform wudû’ for every prayer.

Comments:

Istihâdah is a type of blood, other than the regular period, which flows from a woman due to a disease; its cause sometime is the rupture of a vein which is out of the womb and it is called ‘Adhil’. It is usually because of disease, about which modern and traditional medical experts hold the view of it being from the inner side of the womb.

[1] At-Tirmidhi reported this narration from “Hannâd, who narrated it to us from Wâkî’, and ‘Abdah, and Abû Mu‘âwiyyah”
Chapter 94. What Has Been Related About the Mustahādah Performing Wuḍū’ For Every Prayer

126. ‘Adiyy bin Thābit narrated from his father, from his grandfather, that the Prophet said about the Mustahādah that she should: “Leave the Salāt for the days of her period which she menstruates in, then perform Ghusl, and perform Wuḍū’ for every Salāt, and observe ʿSaum and perform ʿSalāt.” (Daʿīf)

Comments:
If a woman knows the days of her regular period, she should then take a bath after ending these days and make ablution for every prayer.

127. A similar narration as no. 120). Abū ‘Eisā said: Sharīk is alone in narrating this Hadīth from Abū Al-Yaqūn. [He said:] I asked Muḥammad (Ibn Ismaʿīl Al-Bukhārī) about this Hadīth. I said: “ʿAdiyy bin Thābit from his father, from his grandfather; what is the name of ʿAdiyy’s grandfather?” But Muḥammad did not know his name. And I mentioned to Muḥammad that Yahya bin Maʿīn said his name is Dinār, and he did not contradict him.

Ahmād and Ishāq said about the Mustahādah: If she performs Ghusl for every prayer that is more
prudent for her, and if she performs *Wudu'* for each prayer, then that is acceptable from her, and if she combines between two prayers with (one) *Ghusl* then that is acceptable. (Da‘if)

**Chapter 95. [What Has Been Related] About Al-Mustahhadah That She Can Combine Two Prayers With One Ghusl.**

128. ‘Hamnah bint Jahsh narrated: ‘I had a case of blood flow that was severe and excessive. So I went to the Prophet ﷺ to inform him and ask him about it. I found him in the house of my sister Zainab bint Jahsh. I said, ‘O Messenger of Allah! I suffer from a case of severe and excessive blood flow. So what do you order me to do for it, and does this prevent me from fasting and performing *Salat*?’ He said: ‘Tie a cotton rag around yourself and the blood will go away.’ I said, ‘It is more than that.’ He said: ‘Make it tight.’ I said, ‘It is more than that.’ He said: ‘Then use a cloth (to bind it).’ I said, ‘It is more than that. It flows too much.’ So the Prophet ﷺ said: ‘I will order you to do one of two things, which ever of them you do, it will be acceptable for you. You should know which of them you are able to do.’ Then he said: ‘This is only a blow from the *Shaitan*. Menstruate for six or seven days, which Allah knows, then perform *Ghusl*. When you see that you have become pure

**Chapter 95. About Al-Mustahhadah That She Can Combine Two Prayers With One Ghusl.**

- [بَابُ (مَا جَاء) في المَسْتَخْضَاضَةِ: أَنْئَا تَجْمِيعُ بَيْنَ الْصَّلَائِينِ يُعْسَلٌ وَاحِدٌ (النَّسْبة) (95)](muhammad)
and clean, then perform Salāt for twenty-three or twenty-four nights and their days. Perform Salāt and fast, and that will be acceptable for you. So do this (if you can) just as (other) women who menstruate and become pure during their periods of mensturation and purity. If (not, and) you are able to delay Zuhr and hasten ‘Asr then perform Ghusl when you have become pure, and pray Zuhr and ‘Asr together. Then delay Maghrib and hasten ‘Ishā’, then perform Ghusl and combine the two prayers. So do this (if you are able). Then perform Ghusl with the dawn and pray. Do this, and fast if you are able to do so.’ Then Allāh’s Messenger said: ‘That is what is preferable to me of the two.”[1] (Da’if)

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

‘Ubaidullāh bin ‘Amr Ar-Raqī, Ibn Juraij, and Sharīk (all) related it from ‘Abdullāh bin Muhammad bin ‘Aqīl, from Ibrāhīm bin Muhammad bin Talhah, from his uncle ‘Imrān, from his mother Ḥannah. But Juraij said: “‘Umar bin Talhah” and what is correct is ‘Imrān bin Talhah.

[He said:] I asked Muḥammad about this Ḥadīth. He said, “It is a Ḥasan [Sahih] Ḥadīth.”

The same was said by Ahmad bin Ḥanbal: “It is a Ḥasan Sahih Ḥadīth.”

[1] Al-Mubārakpūrī said: “The first case is not clearly stated in this narration. That is, to perform Wudū’ or Ghusl for every Salāt not otherwise, and ‘the one that is preferable to me is the second. And Allāh knows best.” (Tuhfat Al-Ahwadhī)
أبواب الطهارة

الحيدر بن أحمد بن حزنط، مبين: هو حديث صحيح.

وقال أحمد: إنه الصحابي في المائدة:

إذا كانت تعبر حيضها ب;p87.0gb_259891256380331851_7_1.png 

فإيما أن يكون أسوأ، وإيما أن يتعطر إلى الصفرة، فالهكيم فيها على حديث فاطمة بنت أبي حضرة، وإن كانت المستهشة أنها أيام ممعودة، فقيل أن المستهشة إذا تدوع الصلاة أيام أقرتها ثم تتعسر وتتوضأ لكل صلاة ونصلي، وإذا استمر بها الدم ولم ينص على أنها أيام معروفة، ولذا تعرف الحيض بفقال الدم وإيما: فالهكيم.

ولذلك قال أبو عبيد.

وقال الشافعي: المستهشة إذا استمر بها الدم في أول ما رأى قدامت على ذلك.

فإيما تدوع الصلاة ما بينها وبين حمامة عصر يوما، فإذا ظهرت في حمامة عصر يوما أو قبل ذلك، فإيما أيام حيض، فإذا رآى الدم أكثر من حمامة عصر يوما، فإنها تفعشي صلة أربعة عشر يوما، ثم تدوع الصلاة بعد ذلك أقل ما يعيش النساء هو يوم وليلة.

قال أبو عبيد: فاختثف أهل العلم في أقل الحيض وأكثره، فقال بعضهم أهل العلم:

وقرأ شفاء التأري وأهل الكوفة:

أقل الحيض ثلاثة، وأكثره عشرة.

وهو قول أبو عبيد.
knowledge differ over the least amount of time for menstruation, as well as the most it will be. Some of the people of knowledge say that the least is three days and the most is ten.

This is the saying of Sufyān Ath-Thawrī and the people of Al-Kūfah. It was also ascribed to by Ibn Al-Mubārak, and, opposite of that has been related from him as well.

Some of the people of knowledge — among them ‘Aṭā’ bin Abī Rabāḥ — say that the least for menstruation is a day and a night, and the most is twenty-five days.

And this is the saying of Mālik, Al-Awzā’ī, Ash-Shāfi‘ī, Ahmad, Ishaq and Abū ‘Ubayd.

Comments:

A woman of menstruation and Istihādah has the following three conditions:

a. If she knows her days of regular period during which she does not offer prayer, and later she suffers from the disease of Istihādah (prolonged flow of blood); in this case she would abandon the prayer during the days of menstruation according to her previous routine, and after passing these days she would take a bath and start offering prayer, because now she is legally like a pure woman.

b. A woman who does not know her days of regular period or she has forgotten, or she is young and her menses have just began, or she is unable to differentiate between menses and the blood of Istihādah; in the case of this woman, she would abandon the prayer for six or seven days regarding them the days of menses, and then she should start offering prayer.

c. A woman who knows the days of her period and she also can distinguish between menses and the blood of Istihādah, she would take a bath and start offering prayers after passing the days of period.
Chapter 96. What Has Been Related About *Al-Mustahādah* That She Is To Perform *Ghusl* For Every *Ṣalāt*

129. 'Āishah narrated: “Umm Ḥabībah bint Jaḥsh sought a verdict from Allah's Messenger (ﷺ). She said ‘I suffer from persistent bleeding such that I do not become pure. Shall I give up the *Ṣalāt*?’ He said: ‘No, that is only a blood vessel. So perform *Ghusl* then pray.’ So she would perform *Ghusl* for each prayer.” *(Ṣahih)*

Qutaibah said: Al-Laith said: Ibn Shihāb (Az-Zuhri; one of the narrators) did not mention that Allah's Messenger (ﷺ) ordered Umm Ḥabībah to perform *Ghusl* for each prayer, but that was something that she did on her own.

Abū 'Eisā said: This *Hadith* was reported from Az-Zuhri from 'Amrah from 'Āishah, saying: “Umm Ḥabībah bint Jaḥsh sought a verdict [from Allah's Messenger (ﷺ)].”

Some of the people of knowledge said that *Al-Mustahādah* should perform *Ghusl* for each prayer.

And Al-Awzā‘ī has narrated it from Az-Zuhri, from ‘Urwah and ‘Amrah, from ‘Āishah.

**Comments:**

The opinion of the majority of the scholars, Companions, successors, and the four *A‘immah* is that taking a bath after passing the days of the regular period is obligatory for the woman suffering from *Istihādah*, and thereafter making ablution for every prayer is obligatory.
Chapter 97. What Has Been Related About The Menstruating Woman: That She Does Not Make Up The Missed Ṣalāt

130. Mu‘ādhah narrated that a woman asked ‘Āishah: “Shouldn’t one of us make up her prayers the days of her menstruation?” So she said, “Are you one of the Ḥārūriyyah? Indeed we would menstruate, and we were not ordered to make up.” (Sahih)

Abū ‘Eīsā said: This Hadith is Hasan Sahih.

And it has been reported from more than one route from ‘Āishah, that the menstruating woman does not make up the prayer.

This is the saying of the Fuqahā’ in general, there is no difference among them, the menstruating woman makes up the fasts, but she does not make up the prayers.

Comments:

Ḥārūriyyah means a woman from Khawārij; these people emerged from a town called ‘Hurū-rā’, which is two miles from Al-Kufah. They separated from Ali during the return from battle of Siffin, instead of going to Al-Kufah along with Ali they alighted in the town of Ḥarū-rā’. These people did not obey the commandments proven from the Sunnah. They regarded these commandments as addition to the Qurʾān; and even the Prophet did not have the authority to make additions to the Qurʾān. Whereas, considering this as an addition to the Qurʾān is wrong itself. The Sunnah is in fact, an explanation and illustration of the Qurʾān. According to their false philosophy, making up missed prayers and fasts is obligatory. As for the Ḥārūriyyah they regard these missed prayers and fasts as obligatory as well.

The Ḥārūriyyah are a sect of the Khawārij, named after Ḥarū-rā’, a village near Al-Kufah in Al-’Iraq. A sect of those Khawārij regarded it compulsory for menstruating women to make up the Ṣalāh missed during menses.
consensus of *Ahlus-Sunnah*, the prayers missed during the days of period are not to be made up; because the purification along with the capability of performing prayer is a condition for the obligation of prayer. When a woman, during the menses, is not pure, it is not obligatory for her to offer prayer, neither is it necessary to make up the missed ones. But as for fasting, only the capability is a condition for it, and purification is not a condition, therefore a sexually defiled person will fast.

**Chapter 98. What Has Been Related About The Junub And The Menstruating Persons That They Do Not Recite The Qur’an**

131. Ibn ‘Umar narrated that the Prophet ﷺ said: “The menstruating woman does not recite – nor the Junub – anything from the Qur’an.”

[He said:] There is narration on this topic from ‘Ali  (Da’īf)

Abū ‘Eisā said: We do not know of the *Hadith* of Ibn ‘Umar except from the narration of Ismā’il bin ‘Ayyāsh, from Mūsā bin ‘Uqbah, from Nāfī’, from Ibn ‘Umar, from the Prophet ﷺ, that he said: “The menstruating woman does not recite – nor the Junub.”

This is the saying of most of the people of knowledge among the Companions of the Prophet ﷺ, the Tābi’in, and those after them. Like Sufyān [Ath-Thawrī], Ibn Al-Mubārak, Ash-Shāfi‘i, Ahmad and Ishaq: They say that the menstruating woman and the Junub do not recite anything from the Qur’an, except for the first part of a Verse, or a word, or the like. They permit *Tasbih*[1] and *Tahlil*[2] for the

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[2] Declaring that none has the right to be worshipped but Allāh.
Junub and the menstruating persons.

He said: I heard Muḥammad bin Ismāʿil saying: “Ismāʿil bin ‘Ayyāsh reported objectionable Ahādīth from the people of Al-Hijāz and the people of Al-‘Irāq.”

It is as if he graded him weak in the case of those narrations which he alone narrated from them. And he said: “Ismāʿil bin ‘Ayyāsh only narrated from the people of Ash-Shām.

Ahmad bin Ḥanbal said: Ismāʿil bin ‘Ayyāsh is better than Baqīyah, and there are some Ahādīth that Baqīyah narrated from trustworthy narrators that are objectionable.

Abū ‘Eisā said: Ahmad bin Al-Ḥasan narrated that to me, he said: “I heard Ahmad bin Ḥanbal saying that.”

Comments:

It is the consensus that the words of Allah’s remembrance, glory and Tawḥīd etc. are allowed for menstruating woman and for a sexually impure person; but as for the recitation of Qur’ān, the opinions are different. Menstruating woman and a sexually impure person are not allowed to recite Qur’ān, according to the three Aʿimmah, the majority of the Companions, and the successors.

Chapter 99. What Has Been Related About Fondling Menstruating Woman

132. ‘Āishah narrated that: “When I would menstruate, Allāh’s Messenger ordered me to wear a waist wrap, then he would fondle me.” (Ṣaḥīḥ)
He said: There are narrations on this topic from Umm Salamah and Maimūnāh.

Abū ‘Eisā said: The Hadīth of ‘Āishah is a Hasan SahīhHadīth

This (i.e. permissible fondling a menstruating woman) is the saying of more than one of the people of knowledge among the Companions of the Prophet SAWS and the Tābi‘īn, and it is the view of Ash-Shāfi‘ī, Ahmad and Ishāq.

Comments:

There can be three forms of sexual relationship:
1. Sexual intercourse, it is prohibited according to consensus during menstruation.
2. Touching each other’s body, except between the navel and knees, it is permissible in accordance with the consensus.
3. Other than the sexual intercourse, there are different views regarding the permissibility and impermissibility of body contact under the cloth around the waist. The truth is if there is no risk of indulging in intercourse, it is allowed; but if there is risk, which is most likely, then it is not allowed.

Chapter 100. What Has Been Related About Eating With A Menstruating Woman And Leftovers

133. ‘Abdullāh bin Sa‘d narrated: “I asked the Prophet SAWS about eating with a menstruating woman. He said: “Eat with her.” (Sahih)

Abū ‘Eisā said: The Hadīth of ‘Abdullāh bin Sa‘d is a Hasan Gharīb Hadīth.
And this is the saying of the people of knowledge in general, they did not see any harm in eating with a menstruating woman.

They differ over what is leftover from her Wudū’. Some of them permitted it and some of them disliked (using) the leftover of what (water) she used for purification.

Comments:

The people of knowledge are agreed that eating and drinking with the menstruating woman is allowed, and in the light of the evidences, the water leftover after her purification is also pure.

Chapter 101. What Has Been Related About The Menstruating Woman Getting Something From The Masjid

134. ‘Aishah narrated: “Allāh’s Messenger ☦ said to me: ‘Bring me the Khumrah{[1]} from the Masjid.’ She said: “I said: ‘I am menstruating.’ He said: ‘Indeed your menstruation is not in your hand.’” (Ṣahih)

(He said): There are narrations on this topic form Ibn ‘Umar and Abū Hurairah.

Abū ‘Eisā said: The Hadīth of ‘Aishah is a Ḥasan Sahīh Hadīth.

This is the saying of the people of

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knowledge in general - we do not know of any difference between them in that - that there is no harm in a menstruating woman getting something from the Masjid.

Comments:
The impurity of a menstruating woman is ritual owing to which her whole body is not impure. On the basis of her being ritually impure, she is allowed to pick up something from the mosque, and this is agreed upon.

Chapter 102. What Has Been Related About Dislike For Engaging In Sexual Intercourse With A Menstruating Woman

135. Abu Hurairah narrated that the Prophet ﷺ said: “Whoever engages in sexual intercourse with a menstruating woman, or a woman in her anus, consults a soothsayer, then he has disbelieved in what was revealed to Muhammad ﷺ.” (Hasan)

Abū ‘Eisā said: We do not know of this Hadith except as a narration of Ḥākim Al-Athram, from Abū Tamīmah Al-Hujaimī from Abū Hurairah.

According to the people of knowledge, this is only meant to indicate the severity of it.[1]

It has been reported that the Prophet ﷺ said: “Whoever engages in sexual intercourse with a menstruating woman, then let him give a Dinār in charity.”

[1] That is, the attribution of disbelief.
So if entering into the menstruating woman was (absolute) disbelief, he would not have ordered an expiation for it.

Muḥammad graded this Hadith weak due to its chain. And Abū Tamimah’s name is Ṭarīf bin Muḥālīd.

Comments:
Sexual intercourse with woman from the front or back during menses is not allowed, it is agreed. Similarly, it is prohibited to go to a fortune-teller, who claims to have the knowledge of the universe. Despite the prohibition of these three, to regard them lawful is disbelief. To practise them, while believing them unlawful, is not real disbelief, but it is a major sin.

Chapter 103. What Has Been Related About The Atonement For That

136. Ibn ‘Abbās narrated that the Prophet ﷺ said about a man who had sexual intercourse with his wife while she is menstruating: “He should give half a Dīnār in charity.” (Da‘īf)

137. Ibn ‘Abbās narrated that the Prophet ﷺ said: “When the blood is red then (give) a Dīnār. And when the blood is yellow then half a Dīnār.” (Da‘īf)

Abū ‘Elsā said: The Hadith about the expiation for entering into the menstruating woman has been narrated from Ibn ‘Abbās both as
his own statement, as well as a statement from the Prophet ﷺ.

And this is the saying of some of the people of knowledge, and it is the view of Aḥmad and Iṣḥāq.

Ibn Al-Mubārak said: “He must seek forgiveness from his Lord, but there is no atonement due from him.”

Something similar to the statement of Ibn Al-Mubārak has been reported from some of the Ṭābi‘īn, among them: Sa‘eed bin Jubair, and Ibrāhīm [An-Nakha‘ī. And it is the view of the scholars of the lands in general.]

Comments:

In the view of majority of the scholars giving charity as a way of expiation is desirable, not necessary.

Chapter 104. What Has Been Related About Washing Menstrual Blood From The Garment

138. Åsmā’ bint Åbu Bakr narrated that a woman asked the Prophet ﷺ about a garment that was touched by some menstrual blood. So Allâh’s Messenger ﷺ said: “Remove it, and scrub it, then rinse it and pray in it.” (Sahîh)

[He said:] There are narrations on this topic from Åbu Hurairah and Ål-Ḥādith.

Umm Qais bint Mihsan.

Abū 'Eisā said: The Ḥadith of Asmā' about washing the blood is a Hasan Sahih Hadith.

The people of knowledge have differed over the case of blood getting on the garment when one prays in it before washing it.

Some of the people of knowledge among the Tabi'in said that when the blood is the size of a Dirham, and one does not wash it, then prays in it, then they are to repeat the prayer.

Some of them said that when (the blood) is more than the size of a Dirham the prayer is repeated. This is the saying of Sufyān Ath-Thawrī and Ibl Al-Mubārak.

Some of the people of knowledge among the Tabi'in and others did not consider it required to repeat the prayer, even if it was larger than the size of a Dirham. This is the saying of Aḥmad and Ishāq.

Ash-Shāfi‘ī said that it is obligatory to wash it, even if it is less than a Dirham, and he was firm on that.

Comments:
If the blood is little then washing it is not necessary, but if the blood is more then washing is necessary.
Chapter 105. What Has Been Related About the Extent Of The Waiting During Nifās

139. Umm Salamah narrated: “The time of waiting for Nifās during the time of Allāh’s Messenger was forty days. We used to cover our faces with a reddish-brown Wars.” (Hasan)

Abū ‘Eīsā said: This Hadith is Gharib; we do not know of it except as a narration of Abū Sahi, from Mussah Al-Azdiyyah, from Umm Salamah.

Abū Sahi’s name is Kathīr bin Ziyād.

Muḥammad bin Ismā’il said: “‘Alī bin ‘Abdul-A’lā (one of the narrators) is trustworthy, and Abū Sahi is trustworthy.

Muḥammad did not know this Hadith to be from other than the narration of Abū Sahi.

The people of knowledge among the Companions of the Prophet, the Tābi‘īn, and those after them agree that the woman experiencing Nifās leaves the prayer for forty days, unless she sees that she has become pure before that, then she is to perform Ghusl and pray.

If she sees blood after forty days, then most of the people of knowledge say that she does not leave the prayer after forty days. This is the opinion of most of the Fuqaha’.

[2] Wars is normally used to refer to a plant that is used to produce a yellowish dye. It is occasionally used to refer to dyeing in general.
It is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfī, Ahmad and Ishāq.

It has been related that Al-Ḥasan Al-Ḥaṣrī said: “She leaves the prayer for fifty days if she does not see that she is pure.”

‘Āṭā’ bin Abī Rabāḥ and Ash-Sharibī, has been reported to say: “Sixty days.”

Comments:

Nifās is the childbirth bleeding. Nufāsā is woman with childbirth bleeding.

There is no minimum specific period of Nifās, according to the consensus; and sometimes it does not even appear. In this case the woman will start offering prayer after taking a bath. There is disagreement about its maximum period; as Imam Tirmidhī quoted. The preferred view is of forty days, it is also supported by the mentioned Ḥadīth.

Chapter 106. What Has Been Related About A Man Going To All Of His Women With One Ghusl

140. Anas narrated: “Allāh’s Messenger would go around to his women with one Ghusl.” (Sahih)

[He said:] There is a narration on this topic from Abū Ṣafī‘.

Abū ‘Eisā said: The Hadith of Anas: [“That the Prophet would go around to his women with one Ghusl”] is a Hasan Sahih Ḥadīth.

This is the saying of more than one of the people of knowledge. Among them is Al-Ḥasan Al-Ḥaṣrī, who said that there is no harm in repeating it before performing Wudu’.
Muhammad bin Yusuf has reported this from Sufyân, he said: “From Abū ‘Urwa, from Abū Al-Khaṭṭāb, from Anas.”

Abū ‘Urwa is Ma’mar bin Râshid, and Abū Al-Khaṭṭāb is Qatādah bin Dî’âmah.

[Abū ‘Eisâ said: Some of them narrated it from Muhammad bin Yusuf, from Sufyân, from Ibn Abū ‘Urwa, from Abū Al-Khaṭṭāb. But this is a mistake, what is correct is “from Abū ‘Urwa.”]

Comments:
1. The Ummah is agreed that taking a bath is not necessary for having sexual intercourse again, yet it definitely makes one more active and strong.

2. The Prophet ﷺ would do so after returning from journey or beginning a new turn, otherwise he would usually go to his wife whose turn it used to be. Though following and setting the turns were not compulsory for him, yet he ﷺ would take care of it greatly.

Chapter 107. What Has Been Related [About The Junub Person] When He Wants To Repeat (Sexual Relations) He Should Perform Wudū’

141. Abū Sa’eed Al-Khudri narrated that the Prophet ﷺ said: “When one of you comes to his wife, then he wants to repeat (it), let him perform Wudū’ between them.” (Sâhîh)

[He said:] There is something on

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Abū 'Elsā said: The Hadīth of Abū Sa‘eed is a Hasan Sahih Hadīth. This is the saying of ‘Umar bin Al-Khattāb.

More than one of the people of knowledge held this view. They said that when a man cohabitates with his wife, then he wants to repeat it, he should perform Wūdū’ before he repeats it.

Abū Al-Mutawakkil’s name is ‘Alī bin Dāwūd.

Abū Sa‘eed Al-Khudrī’s name is Sa‘d bin Mālik bin Sinān.

Comments:
According to the majority of scholars, making ablution is desirable in the light of these narrations; because it makes one more active.

Chapter 108. What Has Been Related About When Standing for the Prayer, and One of You Finds That He Has To Relieve Himself, [Then Let Him Relieve Himself First].

142. Hishām bin ‘Urwah narrated from his father, (‘Urwah) from ‘Abdullāh bin Al-Arqam. He (‘Urwah) said: “While standing for the prayer he (‘Abdullāh bin Al-Arqam) took a man by the hand leading him forward, he (‘Abdullāh) was in front of the people, and he said: ‘I heard Allāh’s Messenger say: “When standing for the prayer and one of
you finds that he has to relieve himself, then let him relieve himself first.” (Ṣaḥīh)

[He said:] There are narrations on this topic from ‘Āishah, Abū Hurairah, Thawbān, and Abū Umāmah.

Abū ‘Eisā said: The Ḥadīth of ‘Abdullāh bin Al-Arqām is a Ḥasan Ṣaḥīh Ḥadīth.

Similar to this has been reported by Mālik bin Anas, Yahya bin Sa‘eed Al-Qaṭṭān and more than one of the Huffāz, from Hishām bin ‘Urwah, from his father, from ‘Abdullāh bin Al-Arqām.

And Wuhaib and others reported it from Hishām bin ‘Urwah, from his father, from a man, from ‘Abdullāh bin Al-Arqām.

This is the saying of more than one of the Companions of the Prophet and the Tābi‘in.

It is the view of Ahmad and Ishāq. They say that one is not to begin the prayer while he feels that he has to defecate or urinate. They say that if he begins the prayer and notices something of this nature, then he should not leave it if he is not distracted by it.

Some of the people of knowledge said that there is no harm in praying while one feel the need to defecate or urinate, as long as it does not distract him from the prayer.

Comments:

Food and relieving oneself are a natural need, which is sometimes extremely severe and controls the heart and brains of human; in such a condition, offering prayer individually or with a congregation is incorrect. If this need is minor and does not affect the prayer or the effect is minimal, then there is no harm in offering or continuing the prayer.

Chapter 109. What Has Been Related About \textit{Wudū’} Due To What One Has Walked In

143. ‘Abdur-Rahmān bin ‘Awf’s \textit{Umm Walad} \textsuperscript{[1]} said, “I said to Umm Salamah: ‘Indeed I am a woman with lengthy hems, and I walk in places of filth.’ So she said: ‘Allāh’s Messenger \textsuperscript{[2]} said: “It is purified by what comes after it.”’

\textit{(Hasan)}

[Abū ‘Eisā said:] ‘Abdollāh bin Al-Mubārak reported this \textit{Hādīth} from Mālik bin Anas, from Muḥammad bin ‘Umārah, from Muḥammad bin Ibrāhīm, from the \textit{Umm Walad} of Hūd bin ‘Abdur-Rahmān bin ‘Awf, from Umm Salamah.

But this is incorrect, [‘Abdur-Rahmān bin ‘Awf did not have a son named Hūd.]

It should be: “from the \textit{Umm Walad} of Ibrāhīm bin ‘Abdur-Rahmān bin ‘Awf, from Umm Salamah,” this is what is correct.

He said: On this topic, it is reported that Ibn Maṣ‘ūd said: “We were with Allāh’s Messenger, and we did not perform \textit{Wudū’} for what we walked in.”

Abū ‘Eisā said: This is the saying of more than one of the people of

\textsuperscript{[1]} The term used for a slave woman who begets a child for her master.
knowledge. They say: When a man walks in a filthy place it is not required for him to wash his feet, unless it (the filth) is wet, then he washes where it touched.

Comments:
If the lower side of the lower garment, trousers, pants or foot gets dirty with wet impure substance, it should be washed. If shoes get dirty, they would be rubbed on the ground to purify; and if the impurity is dry or it is merely mud, wiping the shoes on clean soil would clean it. Repeating ablution is not necessary for any of the conditions.

Chapter 110. What Has Been Related About Tayammum

144. 'Ammār bin Yāsir narrated that the Prophet ordered him to perform Tayammum by rubbing his face and two palms. (Hasan)

[He said:] There are narrations on this topic from 'Āishah and Ibn 'Abbās.

Abū 'Eisā said: The Hadīth of 'Ammār is a Hasan Sahih Hadīth. It has been reported from 'Ammār by more than one route.

This is the opinion of more than one of the people of knowledge among the Companions of the Prophet, among them: 'Ālī, 'Ammār, Ibn 'Abbās, and more than one of the Tābi'in, among them: Ash-Sha'bī, 'Aṭā', and Makhūl. They said that Tayammum is performed by rubbing the face and the palms.
And this is the view of Ahmad and Isḥaq.

Some of the people of knowledge – among them Ibn ‘Umar, Jābir, Ibrāhīm, and Al-Hasan – said: *Tayammum* is performed by rubbing the face and rubbing the hands up to the elbows.

And this is the saying of Sufyān Ath-Thawrī, Mālik, Ibn Al-Mūbārak, and Ash-Shafi‘ī.

The Hadith from ‘Ammār about Tayammum, in which he said: “the face and two palms” has been reported from more than one route.

It has also been reported from ‘Ammār that he said: “We performed Tayammum in the presence of the Prophet ﷺ up to the shoulders and armpits.”

So some of the people of knowledge considered the Hadith of ‘Ammār – from the Prophet ﷺ, stating that Tayammum is for the face and the two hands – as weak, because of what was reported from him in the Hadith about the shoulders and the armpits.

Išāq bin Ibrāhīm [bin Mukhlad Al-Hanzali] said: The Hadith of ‘Ammār on Tayammum for the face and the two palms is a [Hasan] Sahih Hadith, and the Hadith of ‘Ammār: “We performed Tayammum with the Prophet ﷺ up to our shoulders and our armpits” does not contradict the Hadith that mentions the face and the two palms. Because ‘Ammār did not say that the Prophet ﷺ ordered them to do that, he only said, “We
did this and that” so when the Prophet ﷺ was asked about it, he ordered them to do the face and the two palms. [So he resorted to what Allâh’s Messenger ﷺ taught him: the face and the two palms.]

The proof for this is the verdict that ‘Ammãr gave after the death of Allâh’s Messenger ﷺ that Tayammum is to rub the face and two palms. This indicated that he resorted to the instruction that the Messenger of Allâh gave him that Tayammum involves only the face and the palms.

[He said: I heard Abû Zur’ah ‘Ubaidullâh bin ‘Abdul-Karîm saying: “I did not see any who was better at memorizing in Al-Baṣra than these three: ‘Alî bin Al-Madîni, Ibn Ash-Shâdhakûnî, and ‘Amr bin ‘Alî Al-Fallâs.”][1]

[Abû Zu’rah said: ‘Affân bin Muslim narrated a Hadîth from ‘Amr bin ‘Alî]

**145. ‘Ikrimah narrated that Ibn ‘Abbâs was asked about Tayammum. He said: “When Allâh mentioned Wudû’ in His Book, He said: “So wash your faces and your hands (forearms) up to the elbows.”**[2]  And He said about

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[1] The last of whom At-Tirmidhi narrated this Hadîth from.
Tayammum: “And rub therewith your faces and hands”[1]

And He said: “And the male thief and the female thief; cut off their hands.”[2] So the Sunnah for cutting is the two hands. So it is only the face and the hands, meaning, Tayammum.” (Da'if)

Abū 'Eisā said: this Hadith is Hasan Gharib Sahih.

Comments:

In procedure of making Tayammum, the narration of 'Ammār bin Yāsir is to be practised, in which the hands are struck on the ground only once and wiping over the hands up to the wrists is mentioned. [See: Sahih Al-Bukhāri, Hadith: 338; Sahih Muslim, Hadith: 368]. This is the opinion of the majority scholars and the great experts of Hadith.

Chapter 111. What Has Been Related About A Man Reciting The Qur'an Under Any Circumstances As Long As He Is Not Junub

146. 'Ali narrated: “Allāh’s Messenger ﷺ would recite the Qur'an in all conditions, as long as he was not Junub.” (Hasan)

Abū ‘Eisā said: This Hadith of ‘Ali is a Hasan Šahih Hadith.

And it is the view of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the Tābi`īn.

They said: A man may recite the Qur’an without having Wuḍū’, but he is not to recite from the Mushaf unless he is in a state of purity.

This is the saying of Sufyān Ath-Thawrī, Ash-Shāfi‘ī, Ahmad and Ishāq.

Comments:
Is a sexually impure person allowed to read Qur’an or not? This discussion has preceded in chapter 98. Now, the remaining issue is to touch the copy of the Qur’an without purification; is it allowed or not? The purification is a condition for touching the copy of the Qur’an, according to the majority and the Ḥadīth “none should touch the Qur’an except a pure” supports this opinion.

Chapter 112. What Has Been Related About Urine That Touches The Ground

147. Abū Hurairah narrated: “A Bedouin entered the Masjid while the Prophet was sitting. He prayed, then when he was finished, he said: ‘O Allāh! Have mercy upon me and Muhammad, and do not have mercy on anyone along with us.’ The Prophet turned towards him and said: ‘You have restricted something that is unrestricted.’ It was not long

before he was urinating in the Masjid. So the people rushed to him. But Prophet Muhammad ﷺ said: ‘Pour a bucket of water over it – or – a tumbler of water over it.’ Then he said: ‘You have been sent to make things easy (for the people); you have not been sent to make things difficult for them.’” (Sahih)

Comments:

Scholars and A‘immah of Hijāz, Mālik, Shafi‘i and Ahmad hold this very opinion, that the earth becomes pure just with water. However some other narrations inform that the earth also become pure by getting dry.

148. Anas bin Mālik narrated similar to this (no. 147).

[He said:] There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, Ibn ‘Abbās, and Wāthilah bin Al-Asqa’. (Sahih)

Abū ‘Eisa said: [And] this Hadīth is Hasan Sahih.

Some of the people of knowledge act according to this, it is the view of Ahmad and Ishaq.

Yūnus reported this Hadīth from Az-Zuhri, from ‘Ubaidullāh bin ‘Abdullāh, from Abū Hurairah.
Chapter 1. What Has Been Related About Prescribed Times for \textit{Salāt} From The Prophet

149. Ibn 'Abbās narrated that the Prophet said: “Jibril [peace be upon him] led me (in \textit{Salāt}) twice at the House.\footnote{At the Ka'bah in Makkah.} So he prayed \textit{Zuhr} the first time when the shadow was similar to (the length of) the strap of a sandal. Then he prayed \textit{Aşr} when everything was similar (to the length of) its shadow. Then he prayed \textit{Maghrib} when the sun had set and the fasting person breaks fast. Then he prayed \textit{'Ishā'} when the twilight had vanished. Then he prayed \textit{Fajr} when \textit{Fajr} (dawn) began, and when eating is prohibited for the fasting person. The second time he prayed \textit{Zuhr} when the shadow of everything was similar to (the length of) it, at the time of \textit{Aşr} the day before. Then he prayed \textit{Aşr} when the shadow of everything was about twice as long as it. Then he prayed \textit{Maghrib} at the same time as he did the first time. Then he prayed \textit{'Ishā'}, the later one,\footnote{That is the later of the two night prayers: \textit{'Ishā}.} when a third of the
night had gone. Then he prayed Subh[^1] when the land glowed. Then Jibril turned towards me and said: 'O Muhammad! These are the times of the Prophets before you, and the (best) time is what is between these two times.'" (Hasan)

[Abū ‘Eisā said:] There are narrations on this topic from Abū Hurairah, Buraidah, Abū Mūsā, Abū Mas‘ūd [Al-Anṣārī], Abū Sa‘eed, Jābir, ‘Amr bin Ḥazm, Al-Barā‘, and Anas.

Comments:
1. The times of prayers of the previous Prophets were also open and flexible; it does not mean that they were also obliged to offer five daily prayers and that their times were the same as ours.
2. According to the above mentioned Ahādīth, the prayers are to be performed within the prescribed time.

150. Jābir bin ‘Abdullāh narrated that Allāh’s Messenger ﷺ said: “Jibril led me (in Ṣalāt)”. He mentioned something similar to the Ḥadīth of Ibn ‘Abbās (no. 149) in meaning, but he did not mention:

[^1]: Fajr.
"At the time of 'Asr the day before." (Hasan)

[Abū 'Eisā said:] This Ḥadīth is Hasan Ṣahīh Gharīb

[He said:] The Ḥadīth of Jābīr about the times (of the prayers) has been reported by ‘Aṭā‘ bin Abī Rabāḥ, ‘Amr bin Dīnār, and Abū Az-Zubair, from Jābīr bin ‘Abdullāh from the Prophet ﷺ, in a manner similar to that of Waḥb bin Kāsān, (a narrator of this Ḥadīth) from Jābīr, from the Prophet ﷺ.

[Abū ‘Eisā said:] The Ḥadīth of Ibn ‘Abbas is Hasan Ṣahīh.

Muḥammād said: “The most correct thing about the times (of the prayers) is the Ḥadīth of Jābīr from the Prophet ﷺ.”

Chapter: Something Else
( About The Timings Of Ṣalāt)

151. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “Indeed for (the time of) Salāt there is a beginning and an end. The beginning of the time for the Zuhr prayer is when the sun passes the zenith, and the end of its time is when the time for ‘Asr enters. The beginning of the time for the ‘Asr prayer is when its time enters, and the end of its time is when the sun yellows (turns pale). The
The beginning of the time of *Maghrib* is when the sun has set, and the end of its time is when the twilight has vanished (i.e., the horizon is invisible because of darkness). The beginning of the time for *Ishâ*, the later one, is when the horizon has vanished, and the end of its time is when the night is at its half. The beginning of the time for *Fajr* is when the sun rises.” (Hasan)

[He said:] There is something on this topic from ‘Abdullâh bin ‘Amr.

Abû ‘Eisâ said: I heard Muhammad saying: “The Hadith of Al-‘Amash from Mujâhid about the times (for the prayers) is more correct than the Hadith of Muhammad bin Fu‘dail from Al-‘Amash. And the Hadith of Muhammad bin Fu‘dail is incorrect, Muhammad bin Fu‘dail was mistaken in it.”

Hannâd narrated to us, Abû Usâmah narrated to us, from Abû Ishâq Al-Fazârî, from Al-‘Amash, from Mujâhid that he said: “It would be said: ‘Indeed for (the time of) *Salât* there is a beginning and an end,’” and he mentioned something similar in meaning to the Hadith of Muhammad bin Fu‘dail from Al-‘Amash.

Comments:

1. *Ufuq* and *Shafaque* are the same thing, therefore some scripts have the word *‘Shafaque’* instead of *‘Ufuq*. The preferred time for ‘*Asr*’ prayer is until the disk of the sun turns yellow; and the preferred time for ‘*Ishâ*’ is until midnight.
152. Sulaimān bin Buraidah narrated that his father said: “A man came to the Prophet to ask him about the times for ʿṢalāt. So he said: ‘Stay with us, In shāʾ Allāh.’ So he ordered Bilāl to call the Iqāmah when Fajr began, then he ordered him to call the Iqāmah when the sun passed the zenith, then he prayed Zuhr. Then he ordered him to call the Iqāmah to pray ʿAṣr while the sun was elevated and white. Then he ordered him (to call the Iqāmah for) Maghrib when the (top) edge of the sun had set. Then he ordered him to call the Iqāmah for ʿIshāʾ when the horizon (twilight) had vanished. Then he ordered him in the morning (to give the call for Fajr prayer), when the light of Fajr glowed. Then he ordered (him to call the Iqāmah for) Zuhr, so he waited well until it had cooled. Then he ordered (him to call the Iqāmah for) ʿAṣr, so he called the Iqāmah while the sun was later in its position than what it was (the day before). Then he ordered him to delay Maghrib until right before the twilight had disappeared. Then he ordered (him to call the Iqāmah for) ʿIshāʾ, so he called the Iqāmah when a third of the night had passed. Then he said: ‘Where is the one who asked about the times for the ʿṢalāt?’ So the man said, ‘It is I.’ So he said: ‘The times for the ʿṢalāt are what are between these two.’” (Sahih)
Abū ‘Eisā said: This Hadīth is Hasan Gharīb Sahīh.

[He said:] It was reported by Shu‘bah, from ‘Alqamah bin Marthad (a narrator of this Hadīth) as well.

Comments:
The Prophet made the person, who asked for the times of prayers, stay with him for two days and practically taught him the timings. On the first day, he performed the prayers at the earliest time as soon as the time began, and on the second day he performed the prayers at the end of the preferred time; and told the person that this was the start and end of the times for prayers.

Chapter 2. What Has Been Related About Praying Fajr In The Dark

153. ‘Āishah narrated: “Allāh’s Messenger would pray Subh (at such time that) the women would leave (after the prayer)” – Al-Anṣārī (one of the narrators) said – “the women would pass by wrapped in their Mīrs”[1] and they would not be recognizable due to the darkness.” And Qutaibah[2] said: “covered.” (instead of “wrapped.”) (Sahīh)

[He said:] There are narrations on this topic from Ibn ‘Umar, Anas, and Qailah bint Makhramah.

Abū ‘Eisā said: The Hadīth of ‘Āishah is a Hasan Sahīh Hadīth.

[Az-Zuhrī reported it similarly, from ‘Urwah, from ‘Āishah.]

This position is taken by more

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[1] A Mīr is a garment made from silk or wool.
[2] That is, one of the narrators in one of the two chains At-Tirmidhī is narrating from.
than one of the people of knowledge among the Companions of the Prophet ﷺ, among them; Abū Bakr, 'Umar as well as those after them among the Tābi‘īn.

It is also the opinion of Ash-Shāfi‘ī, Ahmad, and Ishaq: They considered it recommended to perform Fajr while in the dark (of dawn).

Comments:

It is known from the usual good practice of the Messenger of Allah ﷺ and the practice of four rightly guided caliphs that offering morning prayer (Fajr) in the dark is preferred. However, in the case of prolonging the recitation or because of a valid reason, Fajr prayer may sometimes be performed in the morning light.

Chapter 3. What Has Been Related About Al-Isfar In Fajr.

154. Rāfī‘ bin Khadij said: “I heard Allah’s Messenger ﷺ saying: ‘Perform Fajr at Al-Isfār, for indeed its reward is greater.’” (Ṣaḥīh)

[He said:] There are narrations on this topic from Abū Barzah [Al-Aslami], Jābir, and Bilāl.

[He said:] Shu‘bah and Ath-Thawrī reported this Ḥadīth from Muhammad bin Ishaq (a narrator in this Ḥadīth.

[He said:] Muhammad bin ‘Ajlān also reported it from ‘Āṣim bin
Abū ‘Eisā said: The Hadith of Rāfi‘ bin Khadij is a Ḥasan Ṣaḥīḥ Hadith.

More than one of the people of knowledge among the Companions of the Prophet ﷺ and the Ṭābi‘ī held the view that Fajr was to be performed at the time of Al-Isfār.

And it is the saying of Sufyān Ath-Thawrī.

Ash-Shafi‘ī, Ahmad, and Ishāq said: The meaning of Al-Isfār is that Fajr becomes illuminated such that there is no doubt in it. They did not hold the view that the meaning of Al-Isfār is to delay the prayer.

Comments:

It was the routine of the noble Prophet ﷺ that he would begin the Fajr prayer in the darkness of dawn. There had never been a time that Allāh’s Messenger delayed offering of Fajr prayer apart from when he was teaching his Companions the prescribed times of prayer and when he was on a journey with Companions and they overslept such that they woke up only after the sunrise.

Chapter 4. What Has Been Related About Hastening Zuhr

155. ‘Āishah narrated: “I have not seen anyone who hastened Zuhr more than Allāh’s Messenger ﷺ, nor Abū Bakr, nor ‘Umar.” (Hasan)
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[He said:] There are narrations on this topic from Jābir bin ‘Abdullāh, Khabbāb, Abū Barzah, Ibn Mas‘ūd, Zā‘id bin Thābit, Anas, and Jābir bin Samurah.

Abū ‘Eisā said: The Ḥadīth of ‘Āishā is a Hasan Ḥadīth.

This is the view that was chosen by the people of knowledge among the Companions of the Prophet ﷺ and those after them.

‘Alī [bin Al-Madīnī] said: “Yahyā bin Sa‘eedsaid: ‘Sh’ūbah criticized Hakim bin Jubair due to the Ḥadīth he related from Ibn Mas‘ūd, from the Prophet ﷺ: “Whoever begs from the people while he has what will suffice him.”

Yahyā said: “Sufyān and Zā’idah report from him.” So Yahyā did not see any harm in his narrations.

Muḥammad said: “Hastening Zuhr has been related from Hakim bin Jubair, from Sa‘eeds bin Jubair, from ‘Āishah, from the Prophet ﷺ.”

Comments:

Unless there is extreme heat, offering noon prayer in its early time is preferred and more virtuous.

156. Anas bin Mālik narrated:
“Allâh’s Messenger ﷺ prayed Zuhr when the sun had passed the zenith.” (Sahih)

Abū ‘Eisā said: This Ḥadīth is

الله ﷺ ولا من أبي نكِر ولا من عُمر ﷺ.

 قال: وفي الباب عن جابر بن عبيد ﷺ، وربيعة، وأبي بَزَة، وأبي مسعود وزيد ﷺ ابن فأبى، وأنس، وجابر بن سُمْرَة.

قال أبو عيسى: حديث عائشة حسن.

وهُوَ الَّذِي أختارتُ أهل العلم من أصحابي ﷺ ومن بعدهم.

قال علي بن البديع: قال يحيى بن سعيد: وقد تكلم سمعته في حكيم بن جبير من أجل حديث الذي روى عن ابن مسعود عن النبي ﷺ: ممن سأل الناس وله ما يغنيه.

قال يحيى: ورواه له مسلم وزيد، وليم يحيى بخدمتي بأنه.

قال محدث: وقد روى عن حكيم بن جبير، عن سعيد بن جبير، عن عائشة عن النبي ﷺ في تعليل المظهر.


Comments:

Unless there is extreme heat, offering noon prayer in its early time is preferred and more virtuous.

156. Anas bin Mālik narrated:
“Allâh’s Messenger ﷺ prayed Zuhr when the sun had passed the zenith.” (Sahih)

Abū ‘Eisā said: This Ḥadīth is
Chapter 5. What Has Been Related About Delaying Zuhr In Severe Heat

157. Abû Hurairah narrated that Allâh’s Messenger ﷺ said: “In very hot weather, delay the (Zuhr) prayer until it becomes (a bit) cooler, because the severity of heat is from the raging of the Hell.” (Sahîh)

[He said:] There are narrations on this topic from Abû Sa‘eed, Abû Dharr, Ibn ‘Umar, Al-Mughîrah, Al-Qâsim bin Sa‘fîn from his father, Abû Mûsâ, Ibn ‘Abbâs, and Anas.

[He said:] It has been related that ‘Umar narrated something from the Prophet ﷺ about this, but it is not correct.

Abû ‘Eiśa said: The Hadîth of Abû Hurairah is a Hasan Sahîh Hadîth.

There are those among the people of knowledge who have chosen to delay the Zuhr prayer in severe heat.

It is the view of Ibn Al-Mubârak, Ahmad, and Ishâq.

Ash-Shâfi‘î said: “The Zuhr prayer is only delayed until it is cooler...
when the *Masjid* the people attend is distant. As for the one who prays alone, or the one who prays in the *Masjid* of his people, I would prefer that he does not delay the prayer in severe heat.*

Abū ’Eisā said: The view of those saying that the *Zuhr* prayer should be delayed in severe heat is preferred and more worthy of being followed.

As for the view of Ash-Shafiʻi that the permission is only for those who have to cover a distance, because of the hardship on the people; in the Hadith of Abū Dharr there is what proves the opposite of what Ash-Shafiʻi said. Abū Dharr said: “We were with the Prophet on a journey when Bilāl called the *Adhān* for the *Zuhr* prayer. The Prophet said: ‘O Bilāl! Let it get cooler, then let it get cooler.”

So if the matter was in accordance with the view Ash-Shafiʻi held, then there would have been no reason to wait until it was cooler on that occasion, since the people were all together on the journey, and they did not need to come from far away.

**Tafsīr:** منفق عليه، وأخرجه مسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر

.. إلخ: ح: 315: عن أبي نعيم العثيم، وابن ماجه عن أبي سعيد الخدري، عن أبي بكر بن أبي شيبة، عنtons:

مختصرًا من حديث ابن شهاب الزهري بن في الباق عن أبي عمرو بن أبي عمرو بن الحارث، ح: 538: وأبو زرعة: قال الله له من نبأ حказываетاً مالاً علیه مما مات، بما ذهب إليه الشافعی. قال أبو زرعة: قد تُنْبِّئُونَ أن يُتَنَاوَلَا من البعد.
Comments:

It is the opinion of the majority that in the case of extreme heat, delaying the noon prayer (Zuhr) is better. But Imam Shafi'i and Malik preferred it to be in the early time and the delay is allowed, if needed.

158. Abu Dharr narrated: “Allah’s Messenger was on a journey and Bilāl was with him. So he wanted to call for the prayer, but he (the Prophet) said: ‘Let it get cooler.’ Then he wanted to call for the prayer, so Allah’s Messenger said: ‘Let it get to the cooler time of Zuhr.’” He (i.e., Abu Dharr) said: “Until we saw the shadows of the hillocks, then he commanded that the Iqámah be called and then led the people in prayer. Allah’s Messenger said: ‘The severity of heat is from the raging of Hell, so wait until it becomes cooler for the (Zuhr) prayer.’” (Sahih)

Abu ‘Eisā said: This Hadith is Hasan Sahih.

Comments:

‘Let it get cooler’ does not mean to delay it until late, its objective is that it may be delayed until the shadow of the walls spreads and walking under it is possible.

Chapter 6. What Has Been Related About Hastening ‘Aṣr Prayer

159. ‘Urwa narrated from ‘Aishah: “Allah’s Messenger prayed ‘Aṣr while the sun was (shining) in her chamber, (and) no shadow appeared in her chamber.” (Sahih)
[He said:] There are narrations on this topic from Anas, Abū Barzah, Jābir, and Rāfi' bin Khadij.

[He said:] It has been related that Rāfi' also narrated something from the Prophet about delaying ‘Asr, but it is not correct.

Abū ‘Eisā said: The Hadīth of ‘Aishah is a Hasan Šaikh Hadīth.

It is the opinion of some of the people of knowledge among the Companions of the Prophet, among them: ‘Umar, ‘Abdullāh bin Mas‘ūd, ‘Aishah, Anas, and more than one of the Tābi‘īn: that ‘Asr prayer is to be hastened, and they disliked delaying it.

This is also the opinion of ‘Abdullāh bin Al-Mubārak, Ash-Shāfi‘ī, Ahmad, and Ishāq.

Comments:
"Shadow did not appear" may also mean that the sunlight was still inside the room and the shadow did not reach inside it; another meaning is the sun was seen on the floor and had not yet gone onto the wall. These both forms express the same purpose.

160. Al-‘Alā bin ‘Abdur-Raḥmān narrated that he visited Anas bin Malik in his home in Al-Backhrah after finishing Zuhr, and his home was next to the Maṣjid. So he said: “Stand to pray ‘Asr.” He (Al-‘Alā) said: "So we stood to pray. When we were finished he (Anas) said: ‘I heard Allah’s Messenger saying: ‘That is the prayer of the hypocrite. He sits watching the sun,
until when it is between the horns of the Shaitân he stands and pecks out four (units of prayer), not remembering Allâh in them but a little.” (Sahîh)

Abû ‘Eisâ said: This Hadîth is Hasan Sahîh.

Comments:
A hypocrite prays only to be seen, he has no concern or care for the remembrance of Allâh; therefore, he does not care about delay. Whereas a sincere believer, being seriously responsible, performs his duty with full satisfaction and peace at an early time and achieves tranquillity.

Chapter 7. What Has Been Related About Delaying The ‘Asr Prayer

161. Umm Salamah narrated: “Allâh’s Messenger would hasten Zuhr more than you (people), while you (people) hasten ‘Asr more than him.” (Sahîh)

Abû ‘Eisâ said: A Hadîth similar to this has been related from Ismâ’il bin ‘Ulayyah, from Ibn Juraij, from Ibn Abî Mulaikah, from Umm Salamah.

162. [And I have in my book: “Ali bin Hujr informed me from Ismâ’il bin Ibrahim, from Ibn Juraij.”] (Sahîh)
163. Similar narration is reported by Bishr ibn Mu‘adh Al-Basri who said that Isma’il ibn ‘Ulayyah narrated to him from Ibn Juraij. This latter chain is more correct.

Comments:

Umm Salamah expressed her concerns about those who did not care for the practice of Allah’s Messenger regarding the noon and afternoon prayers. Contrary to the practice of the Prophet, they would offer ‘Asr (afternoon prayer) before its time and Zuhr (noon prayer) late; whereas the practice of a Muslim should be in accordance with the practice of Allah’s Messenger. Nevertheless, Umm Salamah did not mean at all that the prayer should be delayed.

Chapter 8. What Has Been Related About The Time For Maghrib

164. Salmah bin Al-Akwa’ narrated: “Allah’s Messenger prayed Maghrib when the sun had set and it (the sun) had hidden in the veil (of darkness).” (Sahih)

[He said:] There are narrations on this topic from Jabir [As-Sunabih], Zaid bin Khalid, Anas, Rafi’ bin Khadij, Abü Ayyûb, Um Habîbah, ‘Abbâs bin ‘Abdul-Mu’talib, [and Ibn ‘Abbas].

The Hadith of Al-‘Abbâs has been reported from him in Mawqûf form,[1] and it is what is correct.

[As-Sunabih did not hear from the Prophet, he is a companion of Abû Bakr, may Allah be pleased with him].

Abu ‘Eisâ said: The Hadith of Salmah bin Al-Akwa’ is a Hasan Sahih Hadith.

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[1] Meaning, as his saying, not attributed to the Prophet.
It is the saying of most of the people of knowledge among the Companions of the Prophet \textsuperscript{SAW} and those after them among the Tābi‘īn: They chose the view that the Maghrib prayer should be hastened, and they disliked delaying it. Some of the people of knowledge even took the view that there is no time for the Maghrib prayer except one, and they used the Hadith of the Prophet \textsuperscript{SAW} in which he prayed with Jibrīl.

This is also the opinion of Ibn Al-Mubārak and Ash-Shāfi‘ī.

Comments:

In the opinion of the majority of the scholars, Maghrib (sunset prayer) has its early time as well as the last time; but offering prayer is preferred only in the early time.

Chapter 9. What Has Been Related About The Time For The Last ‘Ishā’ Prayer \[1\]

165. An-Nu‘mān bin Bashīr said: “I am the most knowledgeable among the people about the prescribed time of this prayer: Allah’s Messenger \textsuperscript{SAW} would pray it when the moon set on the third (of the month).” (Ṣaḥīḥ)

\[1\] Sometimes Maghrib (sunset) prayer is called First ‘Ishā’ and the ‘Ishā’ is called the Last ‘Ishā’.
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166. A similar narration (from another chain linking to) this chain is also reported. (*Saḥīḥ*)

Abū ‘Eisā said: This *Hadīth* was related by Hushaim from Abū Bishr, from Ḥabīb bin Sālim, from An-Nu’mān bin Bashīr, and he did not mention “Bashīr bin Thābit” in it.[1]

The *Hadīth* of Abū ‘Awānah is the most correct in our view, because Yazīd bin Hārūn reported it from Shu’bāh, from Abū Bishr and it is similar to the narration of Abū ‘Awānah.

Comments:
Sheikh Ahmad Muhammad Shākir declared both chains as authentic.

Chapter 10. What Has Been Related About Delaying The Last ـیتاء’Prayer

167. Abū Hurairah narrated that Allah’s Messenger ـس said: “If it were not that it would be a hardship on my Ummah, then I would have ordered you to delay ـیتاء’ until the third of the night, or its half.” (*Saḥīḥ*)

[He said:] There are narrations on

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[1] As Abū Bishr did in no. 165.
[2] That is, no. 165 which he reported from Abū Bishr.
[3] That is, the later of the two night prayers: ـیتاء’.
this topic from Jābir bin Samurah, Jābir bin ‘Abdullāh, Abū Barzah, Ibn ‘Abbās, Abū Sa’eed [Al-Khudrī], Zaid bin Khālid, and Ibn ‘Umar.

Abū ‘Eisā said: The Hadīth of Abū Hurairah is a Hasan Sahīh Hadīth.

This is the view that was chosen by most of the people of knowledge among the Companions of the Prophet ﷺ, the Tābi’in, [and others]: They held the view that the ‘Ishā’ prayer should be delayed.

And this is the saying of Ahmad and Ishāq.


Comments:
Delivering ‘Ishā’ (night prayer) from at least the first third of the night and until the middle of the night at most is virtuous.

Chapter 11. What Has Been Related About It Being Disliked To Sleep Before ‘Ishā’ And To Talk During The Night After It

168. Abū Barzah narrated: “The Prophet ﷺ would dislike to sleep before ‘Ishā’ and to talk after it.” (Sahīh)

[He said:] There are narrations on this topic from ‘Āishah, ‘Abdullāh bin Mas‘ūd, and Anas.

Abū ‘Eisā said: The Hadīth of Abū Barzah is a Hasan Sahīh Hadīth.

Many of the people of knowledge
disliked sleeping before the ‘Ishâ’ prayer [and talking after it], while some of them permitted it.

‘Abdullâh bin Al-Mubârak said: “Most of the Ahâdîth indicate that it is disliked.”

And some of them permitted sleeping before the ‘Ishâ’ prayer during Ramaḍân.

Comments:
Sleeping before ‘Ishâ’ creates the risk of missing congregational prayer on the preferred time; so the Prophet ﷺ disliked sleeping before ‘Ishâ’ for the purpose of joining ‘Ishâ’ with congregation; except if it happens accidentally or due to a casual condition.

Chapter 12. What Has Been Related About Permitting Talk After ‘Ishâ’

169. ‘Umar bin Al-Khaṭṭâb narrated: “Allâh’s Messenger ﷺ would talk during the night with Abû Bakr about matters concerning the Muslims while I was with them.” (Da’îf)

There are narrations on this topic from ‘Abdullâh bin ‘Amr, Aws bin Hudhaifah, and ‘Imrân bin Huṣain.

Abû ‘Eisâ said: The Ḥadîth of
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‘Umar is a Hasan Hadith.

Al-Hasan bin ‘Ubaidullāh reported this Hadith in a long story, from Ibrāhīm, from ‘Alqamah, from a man from Ju‘fī – and it is said that he is Qais or Ibn Qais – from ‘Umar, from the Prophet ﷺ.

The people of knowledge among the Companions of the Prophet ﷺ, the Tābi‘īn and those after them, differ over talking in the night after ‘Ishā’, the later prayer. Some of them permitted it if it has to do with (learning or teaching) knowledge and what is required for some needs. Most of the Ahādīth indicate some permission.

It has been related that the Prophet ﷺ said: “There is no talking in the night except for the praying person or the traveler.”

Comments:

Imām Bukhārī ﷺ established various chapters about talking and discussion after ‘Ishā’ prayer, which proves that giving advice, admonition, exhortation, teaching and learning, talking and socialising with guests and between wife and husband is allowed.
Chapter 13. Virtue of Performing Salat at the Beginning of Its Prescribed Time

170. Umm Farwah - and she was one of those who gave pledge of allegiance to the Prophet - narrated: “The Prophet was asked: ‘Which deed is the best?’ So he said: ‘Salat in the beginning of its time.’” (Sahih)

171. ‘Ali bin Abi Talib narrated that the Prophet said to him: “O ‘Ali! Three are not to be delayed: Salat when its time comes, a funeral when it (a prepared body) is present, and the (marriage of a) single woman when there is an equal for her.” (Da’if)

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

172. Ibn ‘Umar narrated that Allah’s Messenger said: “The beginning of the time for Salat is pleasing to Allah, and the end of its time is pardoned by Allah.” (Da’if)
[Abū ‘Eīsā said: This Hadīth is Gharib]

[Similar narration has been related by Ibn ‘Abbās from the Prophet ﷺ.]

[He said:] There are narrations on this topic from ‘Āli, Ibn ‘Umar, ‘Āishah, and Ibn Mas‘ūd.

Abū ‘Eīsā said: The Hadīth of Umm Farwah is not reported except in the narration of ‘Abdullāh bin ‘Umar Al-‘Umari, and he is not strong according to the scholars of Hadīth, they say that the Idtīrāb in this Hadīth [is from him]. [He is truthful, but Yahya bin Sa‘eed criticized him due to his memory.]


(Sahīh)

Abū ‘Eīsā said: This Hadīth is Hasan Sahīh.

Al-Mas‘ūdī, Shu‘bāh, and [Sulaimān, who is Abū Ishāq] Ash-
Shaibani, and others reported this Hadith from Al-Walid Al-'Ayzar. (a narrator in the chain of this Hadith.

174. 'Aishah narrated: “Allah’s Messenger ﷺ did not pray any Salāt at the end of its time two times, until Allah took him.”

(Hasan)

Abū ‘Eisā said: This Hadith is Hasan Gharib, and its chain is not connected.

Ash-Shāfi‘ī said: The beginning of the time for the Salāt is the most virtuous. Among the proofs for the virtue of the beginning of its time over its end is that it was the choice of the Prophet ﷺ, Abū Bakr, and ‘Umar. They would only chose what was more virtuous, they would not forsake the virtue, and they would pray at the beginning of its time.”

[He said:] That was narrated to us by Abū Al-Walīd Al-Makki from Ash-Shāfi‘ī.

Comments:

The Messenger of Allah ﷺ did not offer prayer in its latest time more than two times, without the need; and when he did so, the first time was for the purpose of learning (from JibrIl) and secondly for the purpose of teaching; otherwise in normal circumstances he never offered even a single prayer at its last time.
The Chapters on \( \text{Ṣalāt} \)

Chapter 14. What Has Been Related About Forgetting The Time Of 'Asr

175. Ibn 'Umar narrated that the Prophet said: “Whoever misses the 'Asr prayer, then it is as if he was robbed of his family and his property.” (Ṣaḥīḥ)

There are narrations on this topic from Buraidah and Nawfal bin Mu‘āwiyah.

Abū ‘Eisā said: The Hadīth of Ibn ‘Umar is a Hasan Ṣaḥīḥ Hadīth.

Az-Zuhri also reported it from Sālim from his father [Ibn ‘Umar], from the Prophet.

Comments:

If just missing the time for a single prayer causes so much loss, which is as if the family and wealth of a person are destroyed, then how about a man who does not perform prayers at all; how much loss, grief and misery will he face?

Chapter 15. What Has Been Related About Hastening The \( \text{Ṣalāt} \) When The Imām Delays It

176. Abū Dharr narrated that the Prophet said: “O Abū Dharr! There will be leaders after me who cause the \( \text{Ṣalāt} \) to die;\(^{[1]}\) so perform the \( \text{Ṣalāt} \) during its time. If you pray (with them) during its time, then that will be voluntary \( \text{Ṣalāt} \) for you, if not, then you will

\[^{[1]}\] An-Nawawi explained its meaning: “They delay it and make it like the dead person whose soul has gone. The meaning of delaying it from its time is; ‘from its preferred time’.”
have attained your ِ`Salát." (Sahih)

There are narrations on this topic from `Abdullāh bin Mas‘ūd and `Ubādah bin Aṣ-Ṣāmit.

Abū `Eisā said: The Hadith of Abū Dharr is a Ḥasan Hadith.

This is the saying of more than one of the people of knowledge: They consider it recommended for a man to perform ِ`Salát during its time when the Imam delays it, then to pray with the Imam. Then the first ِ`Salát performed is the obligatory one according to most of the people of knowledge.

Abū `Imrān Al-Jawni’s name is `Abdul-Malik bin Ḥabīb. (a narrator in the chain of this Hadith.

Chapter 16. What Has Been Related About Sleeping Past The ِ`Salát

177. Abū Qatādah narrated: “They asked the Prophet ُ about when they slept past the ِ`Salát. He said: ‘There is no negligence in sleep, negligence is only while one is awake. So when one of you forgets a ِ`Salát, or sleeps through it, then let him pray it when he remembers it.’” (Sahih)

There are narrations on this topic from Ibn Mas‘ūd, Abū Marīm, ‘Imrān bin Ḥuṣain, Jubair bin Muṭ‘im, Abū Juḥaifah, [Abū
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Abūʾ Eīsā said: The Hadith of Abū Qatādah is a Hasan Sahih Hadith.

The people of knowledge differ about the ruling over a man who sleeps through the Salāt, or forgets it, then he awakens and remembers it at a time not appropriate for praying such as, when the sun is rising or when it is setting.

Some of them say that he is to pray it when he wakes up and remembers it, even if it is when the sun is rising or setting. This is the saying of Ahmad, Ishāq, Ash-Shāfiʿī, and Malik. Some of them say he is not to pray it until the sun has risen or set.

Chapter 17. What Has Been Related About A Man Who Forgets A Șalāt

178. Anas [bin Mālik] narrated that Allāh’s Messenger said: “Whoever forgets a Șalāt then he is...
to pray it when he remembers it.” (Sahih)

There are narrations on this topic from Samurah and Abu Qatadah.

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

It has been related from ‘Ali bin Abī Tālib that he said about a man who forgot a Salāt: He prays it when he remembers it, during its time or not. And this is the view of [Ash-Shafi‘i], Ahmad [bin Hanbal], and Ishāq.

It was related that Abū Bakrah slept through the ‘Asr prayer then awoke while the sun was setting. He did not pray until the sun had set.

There are those among the people of Al-Kufah who held this view.

As for our companions, they held the view of ‘Ali bin Abī Tālib [may Allah be pleased with him.]

Comments:
If a person forgets the prayer, he will perform this prayer as soon as he remembers, but prayer cannot be offered when sun is rising or setting, rather it should be delayed for a while, and there is no harm in this.

Chapter 18. What Has Been Related About A Man Who Misses Multiple Prayers And Which Of Them He Should Begin With

179. ‘Abdullāh [bin Mas‘ūd] narrated: “The idolaters kept Allāh’s Messenger distracted

(Al-Musba.wordpress.com)
from four prayers on the Day of Al-Khandaq (the battle of the Trench) until as much as Allah willed of the night had passed. So he ordered Bilal to call the Adhán, then he called the Iqámah to pray Zuhr, then he called the Iqámah to pray ‘Asr, then he called the Iqámah to pray Maghrib, then he called the Iqámah to pray ‘Ishá.”

(Hasan)

[He said:] There are narrations on this topic from Abü Sa‘eed and Jābir.

Abü ‘Eisā said: There is nothing wrong in the chain for the Ḥadīth of Abdullah, except that Abü ‘Ubaidah (one of the narrators) did not hear from ‘Abdullah.

It is the view chosen by some of the people of knowledge regarding the case of missed prayers: that a man is to call the Iqámah for every prayer when he is making up what he missed. If, however, he does not call Iqámah then it is acceptable, too. And this is the saying of As-Shāfī’i.

Nutkhijj: [Hasan] And A’rājīsī: [1/197, 298, 263] and Warihym from Ḥadīth Abī Qunāb, Muhammad bin Sulm bin Tardes bin Wali Shāhīd ‘Abdul ‘Abbas, a hadīth from the sunnah that is accepted. And Warihym from the hadīth in the book of Ḥadīth Abī Qunāb, Warihym, [Yā’ni: 180].

Comments:

It is known that the order of missed prayers should be observed when making them up. But if the number of missed prayers is much, or he has forgotten to make them up, or the time of the current prayer is running out; the observance of order of the prayers will be canceled and the current prayer will be performed first and then the missed prayers will be performed.

180. Jābir bin ‘Abdullāh narrated: “On the Day of Al-Khandaq (the battle of the Trench), ‘Umar bin Al-Khaṭṭāb came cursing the
disbelievers of Quraish and said: ‘O Allah’s Messenger! I could not offer the ‘Asr prayer until the sun was about to set.’ The Prophet said: ‘By Allah! I too have not offered the Salāt.’” So he said: “We descended into Buthãn, and we too performed Wudū’. Allah’s Messenger performed Wudū’. Allah’s Messenger performed Wudū’. Allah’s Messenger performed Wudū’ after the sun had set, then after it he prayed Maghrib.”

(Sahîh)

[Abū ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Chapter 19. What Has Been Related About “Salātul-Wusta”
[And It Has Been Said That It Is Žuhr]

181. ‘Abdullâh bin Mas‘ûd narrated that Allah’s Messenger said: “Salātul-Wusta is the ‘Asr prayer.” (Sahîh)

[Abū ‘Eisâ said:] This Hadîth is Hasan Sahîh.
182. Samurah bin Jundab narrated that the Prophet ﷺ said: “Salātul-Wusta is the ‘Aṣr prayer.” (Ṣahih)

[He said:] There are narrations on this topic from ‘Ali, [Abdullah bin Mas‘ūd, Zaid bin Thābit], ‘Aishah, Ḥafṣah, Abū Hurairah, and Abū Hāshim bin ‘Utbah.

Abū ‘Eisā said: Muhammad said: “‘Ali bin ‘Abdullāh said: ‘The Hadith of Al-Hasan from Samurah [bin Jundab] is a Ḥasan Hadith, and he did hear from him.’”

Abū ‘Eisā said: The Hadith of Samurah about Salātul-Wusta is a Ḥasan Hadith.

And this is the saying of most of the scholars among the Companions of the Prophet ﷺ and others.

Zaid bin Thābit and ‘Aishah said that Salātul-Wusta is the Zuhr prayer.

Ibn ‘Abbās and Ibn ‘Umar said that Salātul-Wusta is the Subh (Fajr) prayer.

Abū Mūsā bin Al-Muthanna narrated to us: Quraish bin Anas narrated to us from Ḥabīb bin Ash-Shahid who said: “Muḥammad bin Sīrin said to me, ‘Ask Al-Hasan about the Hadith regarding the ‘Aqiqah.’ So I asked him and he said: ‘I heard it from Samurah bin Jundab.”[1]

Abū ‘Eisā said: Muhammad bin Iṣmā’īl informed me of this Hadith: from ‘Ali bin ‘Abdullāh [bin Al-Madini], from Quraish bin Anas.

[1] Al-Hasan is narrating in the chain for no. 182, and he said: “from Samurah” So the author’s intent here is to clarify that Al-Hasan actually heard narrations from Samurah.
Muḥammad said: “ʿAlī said: It is true that Al-Ḥasan heard from Samurah. And he used this Ḥadīth as a proof.

"All said: It is true that Al-Ḥasan heard from Samurah. And he used this Hadith as a proof."

Comments:

In the Qurʾān, it has been specially stressed to guard and care for the Salātul-Wuṣṭā, but the jurists and the scholars of Ḥadīth have great dispute in specifying which prayer is the Salātul-Wuṣṭā. Rationally, any of the five prayers can be stated as the Salātul-Wuṣṭā prayer. But in the light of the Marfuʿ narrations, the authentic saying is that it is the ‘Aṣr (after noon) prayer.

Chapter 20. What Has Been Related About Prayer After ‘Aṣr And After Fajr Is Disliked

183. Ibn ʿAbbās narrated: “I heard more than one of the Companions of the Prophet ʿUmar bin Al-Khaṭṭāb among them, and he was one of the most beloved among them to me — (narrating) that Allāh’s Messenger prohibited the Salāt after Fajr until the sun had risen, and the Salāt after ‘Aṣr until the sun had set.” (Ṣaḥīḥ)

Abū ‘Eisā said: The Hadīth of Ibn ‘Abbās from ‘Umar is a Hasan Sahih Hadith.

Most of the Fuqahā’ among the Companions of the Prophet and those after them disliked praying after the Subh (Fajr) prayer until the sun had risen, and after the ‘Asr [prayer] until the sun had set. As for prayers that one has missed, then there is no harm in making them up after ‘Asr or after Subh.

‘Alī bin Al-Madīnī said: “Yahya bin Sa‘eed said: ‘Shu‘bah said: “Qatādah did not hear from Abū Al-‘Alīyah except for three things:

The Hadīth of ‘Umar that the Prophet prohibited the Šalāt after ‘Asr until the sun had set, and the Šalāt after Fajr until the sun had risen.

The Hadīth of Ibn ‘Abbās, from the Prophet: ‘No one should say: ‘I am better than Yunūs bin Matta.’”

And the Hadīth of ‘Alī: ‘The judges are of three (types).’”

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Chapter 21. What Has Been Related About *Salāt* After ‘Asr

184. Ibn ‘Abbās narrated: “The Prophet ﷺ only performed the two Rak‘ah (units of prayer) after ‘Asr because some wealth came to him which distracted him from the two Rak‘ah after Zuhr, so he prayed them after ‘Asr, then he did not repeat that.” (Da‘if)

There are narrations on this topic from ‘Āishah, Umm Salamah, Maimūnah, and Abū Mūsā.

Abū ‘Eisā said: The Hadīth of Ibn ‘Abbās is a Hasan Hadīth.

More than one person has reported from the Prophet ﷺ: That he prayed two Rak‘ah after ‘Asr.

And this is contrary to what is related from him prohibiting *Salāt* after ‘Asr until the sun has set.

The Hadīth of Ibn ‘Abbās is more correct since he said in it: “then he...
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did not repeat that.

It has been related that Zaid bin Thābit reported something similar to the Hadīth of Ibn ‘Abbās.

There are two reports related from ‘Aīshah on this topic:

It is related from her that the Prophet ﷺ would not visit her after ‘Aṣr, without praying two Rak‘ah.

And it is related from her, from Umm Salamah, from the Prophet ﷺ, that he prohibited Šalāt after ‘Aṣr until the sun has set, and after Šubh until the sun has risen.

The view that most of the people of knowledge agreed upon is that it is disliked to pray after ‘Aṣr until the sun has set, and after Šubh until the sun has risen, except for what is exempt from that, like Šalāt after Tawāf in Makkah, after ‘Aṣr, until the sun has set, and after Šubh, until the sun has risen. It has been reported that the Prophet ﷺ permitted that.

This is the view of some scholars from among the Companions and those after them.

And it is the saying of Ash-Shāfi‘ī, Ahmad, and Ishāq.

And there are those among the people of knowledge from the Companions of the Prophet ﷺ and those after them who also disliked prayer in Makkah after ‘Aṣr and after Šubh.

This is the saying of Sufyān Ath-Thawrī, Mālik bin Anas, and some of the people of Al-Kūfah.
The Chapters on \textit{Ṣalāt}

Comments:

Making up the Sunnah of Zuhr prayer after 'Asr is exclusively for the Prophet \( \text{ṣ} \), according to the majority of the scholars; but 'Āishah used to perform voluntary prayer after 'Asr, and she stated that the purpose of prohibition of voluntary prayer after 'Asr was if the prayer is purposely performed at sunset.

Chapter 22. What Has Been Related About \textit{Ṣalāt} Before \textit{Maghrib}

185. 'Abdullāh bin Mughaffal narrated that the Prophet \( \ṣ \) said: “Between every two calls (to prayer) there is a \textit{Ṣalāt} for whoever wills.” (\textit{Sahih})

There is something on this topic from 'Abdullāh bin Az-Zubair.

Abū 'Eisā said: The \textit{Hadith} of 'Abdullāh bin Mugaffal is a \textit{Ijāsān Sahih Hadith}.

The Companions of the Prophet \( \ṣ \) differed over \textit{Ṣalāt} before \textit{Maghrib}, some of them held the view that there was no prayer before \textit{Maghrib}.

It has been reported from more than one of the Companions of the Prophet \( \ṣ \) that they would pray two \textit{Rak'ah} before the \textit{Maghrib} prayer, between the \textit{Adhān} and the \textit{Iqāmah}.

Aḥmad and Iḥṣāq said that if one prays them then it is good.

This is, according to them, recommended.
The Chapters on Salir

Comments:
As for the authentic narrations, praying two Rak'ah after the Adhān of Maghrib and before the Maghrib prayer are recommended; because the Prophet encouraged that.

Chapter 23. What Has Been Related About One Who Caught A Rak'ah Of 'Asr Before The Sun Has Set

186. Abū Hurairah narrated that the Prophet said: "Whoever catches a Rak'ah of Subh before the sun has risen, then he has caught Subh. Whoever catches a Rak'ah of 'Asr before the sun has set, then he has caught 'Asr."

(Sahih)

There is something on this topic from 'Aishah.

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

This is the opinion of our companions [and] Ash-Shāfi‘ī, Ahmad and Ishāq.

According to them, this Hadith refers to the person who has an excuse, like a man who slept through the Salāt or forgot it, then he awoke or remembered it when the sun was rising or setting.
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Comments:

The majority of the Ummah, with the exception of the Ahnāf, hold the opinion that if due to a valid reason or a necessity one begins to pray Fajr or 'Asr prayer, and the sun rose or set after one Rak'ah, this prayer should be completed and the duty of prayer will be discharged. Ahnāf reject this in regards to the Fajr prayer but acknowledge the acceptance of 'Asr in this situation.

Chapter 24. What Has Been Related About Combining Two Prayers While [A Resident]

187. Ibn 'Abbās said: "Allāh’s Messenger ﷺ combined the Zuhr and ‘Asr (prayers), and the Maghrib and ‘Ishā’ (prayers) in Al-Madinah, without being in a state of fear, nor due to rain.” (Sahih)

He said:[1] “They said to Ibn 'Abbās: ‘Why did he do that?’ He said: ‘He wanted there to be no hardship on his Ummah.”

There is something on this topic from Abū Hurairah.

Abū 'Eisā said: The Hadīth of Ibn ‘Abbās has been reported through more than one route from him: It was reported from Jabir bin Zaid, Sa‘eed bin Jubair, and ‘Abdullāh bin Shaqīq Al-'Uqailī.

It has been reported from Ibn 'Abbās, from the Prophet ﷺ by other than these as well.

188. Ibn ‘Abbās narrated that the Prophet ﷺ said: “Whoever combines two prayers without any

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[1] Sa‘eed bin Jubair is the one narrating this from Ibn ‘Abbās.
Abū ‘Eīsā said: Ḥanash (a narrator in the chain of this Ḥadīth) is Abū ‘Ālî Ar-Rahbī; Ḥanash bin Qais. He is weak according to the people of Ḥadīth, Ahmad and others graded him weak.

The people of knowledge act according to this: One does not combine two prayers except while traveling or at ‘Arafāt (during Hajj).

Some of the people of knowledge among the Ṭabī‘īn permitted combining two prayers for the sick person.

And this is the saying of Ahmad and Ishāq.

Some of the people of knowledge say one may combine two prayers for rain.

This is the view of Ash-Shāfi‘ī, Ahmad, and Ishāq.

Ash-Shāfi‘ī did not think that the sick person could combine two prayers.

Comments:

It is agreed that combining two prayers without a valid reason is not allowed. The Ā‘immah from Ḥijāz allow the combining of two prayers for an excuse. According to Shāfi‘ī and Mālikī, the valid excuse is journey and rain; the disease is also a valid excuse along with these two, according to Imām Ahmad.
Chapter 25. What Has Been Related About How the Adhān Started

189. ‘Abdullāh bin Zaid narrated: “When we awoke, we went to Allāh’s Messenger to inform him of the dream. He said: ‘Indeed this dream is true. So go to Bilāl, for he has a better and louder voice than you. Convey to him what was said to you, so that he may call (to the prayer) with that.’” He said: “When ‘Umar bin Al-Khaṭṭāb heard Bilāl calling for the prayer he went to Allāh’s Messenger, and he was dragging his Izār, (as he was hurrying) saying: ‘O Allāh’s Messenger! By the One Who sent you with the truth! I dreamt the same as what he said.” He said: “So Allāh’s Messenger said: ‘To Allāh is the praise, so that confirms it even more.” (Hasan)

He said: There is a narration on this topic from Ibn ‘Umar.

Abū ‘Eisā said: The Hadīth of ‘Abdullāh bin Zaid is Ḥasan Ṣaḥīḥ Hadīth.

This Hadīth was reported by Ibrāhīm bin Sa’d from Muḥammad bin Ishāq in a more complete manner than this narration, and it is longer. In it he mentioned the story of the Adhān, that it is each part two times, and that the Iqāmah is one time each part.

‘Abdullāh bin Zaid is Ibn ‘Abdu Rabbih, [and they call him Ibn ‘Abd Rabb.]
We do not know of anything he narrated from the Prophet that is correct except for this one Hadith about the Adhān.

There are Ahādīth from ‘Abdullāh bin Zaid bin ‘Āsim Al-Māzīnī from the Prophet, and he is the uncle of ‘Abbād bin Tamīm.

**190. Ibn ‘Umar narrated: “When the Muslims arrived in Al-Madinah, they used to assemble for the Salāt, and guess the time for it. There was no one who called for it (the prayer). One day they discussed that and some of them said that they should use a bell like the bell the Christians use. Others said they should use a trumpet like the horn the Jews use. But ‘Umar [bin Al-Khattāb] said: ‘Wouldn’t it be better if we had a man call for the prayer?’” He said: “So Allāh’s Messenger said: ‘O Bilāl! Stand up and call for the Salāt.’” (Sahih) Abū ‘Eisā said: This Hadīth is Ḥasan Sahih Gharīb as a narration of Ibn ‘Umar.

Comments:

The Prophet told ‘Abdullāh bin Zaid these words, because he had a sweet and loud voice. Some said: ‘Andā’ (in Hadīth no. 189) means ‘beautiful’ and some said: ‘loud’. As Bilāl called the Adhān, ‘Umar
also came and told his dream, which supported it even more. Although the words of Adhân and Iqâmah were called on the tongue of others, yet they were with the confirmation and order of the Prophet  Muhammad.

Chapter 26. What Has Been Related About At-Tarîjî in The Adhân

191. Abû Mahdhûrah narrated that Allah's Messenger sat with him and taught him the Adhân word for word. Ibrâhim[1] said, “It is the same as our Adhân.” Bishr[2] said: “So I said to him, ‘Repeat it to me.’ So he described the Adhân with At-Tarîjî.” (Hasan)

Abû ‘Eisâ said: The Hadîth of Abû Mahdhûrah about the Adhân is a Sahîh Hadîth, and it has been reported from him by more than one route.

This is acted upon in Makkah, and it is the view of Ash-Shâfi‘î.

Comments:
‘Tarîjî’ means to call two declarations, with a low voice for the first time and then to repeat with a louder voice for the second time.

192. Abû Mahdhûrah narrated that the Prophet taught him the Adhân with nineteen phrases, and the Iqâmah with seventeen phrases. (Sahîh)

Abû ‘Eisâ said: This Hadîth is Hasan Sahîh.

Abû Mahdhûrah’s name is...
Some of the people of knowledge held this view about the Adhān.

And it has been related that Abū Maḥdhūrah would say the phrases of the Iqāmah once.

Calling the phrases of Adhān two times is proven from the authentic Ahādith.

Chapter 27. What Has Been Related About Saying The Phrases Of The Iqāmah Once

193. Anas bin Mālik narrated: “Bilāl was ordered to make the phrases of the Adhān even, and the phrases of the Iqāmah odd.” (Sahih)

There is a narration on this topic from Ibn ‘Umar.

Abū ‘Eisā said: The Ḥadīth of Anas is a Ḥasan SaW/i Hadith.

This is the saying of some of the people of knowledge among the Companions of the Prophet ﷺ and the Tābi‘īn.

It is the view of Mālik, Ash-Shāfi‘ī, Ahmad and Ishaq.
of Adhân used to be called twice and that of Iqâmah only once except ‘Qad qâmatis-Salât’ [the prayer has established]. [See: Sunan Abû Dawûd, Hadîth: 501] However Adhân with Tarîf (double, in which each declaration is called four times) is also proven from the authentic Hadîth.

Chapter 28. What Has Been Related About Saying The Phrases Of The Iqâmah Two Times Each

194. ‘Abdullâh bin Zaid said: “Allâh’s Messenger would say each phrase of the call (for prayer) two times, for the Adhân and the Iqâmah.” (Da’îf)

Abû ‘Elsa said: The Hadîth of ‘Abdullâh bin Zaid was reported by Wâkî from Al-‘Aعمال, from ‘Amr bin Murrah, from ‘Abdur-Rahmân bin Abî Laila: “That ‘Abdullâh bin Zaid saw the Adhân in a dream.”

Shu’bâh said: “From ‘Amr bin Murrah, from ‘Abdur-Rahmân bin Abî Laila [who said: ‘The Companions of Allâh’s Messenger narrated to us’]: ‘‘Abdullâh bin Zaid saw the Adhân in a dream.”

And this is more correct than the narration of Ibn Abî Laila.

‘Abdur-Rahmân bin Abî Laila did not hear from ‘Abdullâh bin Zaid.

Some of the people of knowledge said that the Adhân is two phrases for each part, and the Iqâmah is two phrases each.

This is the saying of Sufyân Ath-Thawrî, Ibn Al-Mubârâk, and the people of Al-Kûfah.

[Abû ‘Elsa said: Ibn Abî Laila is Muhammad bin ‘Abdur-Rahmân bin Abî Laila; he was a judge in Al-Kûfah, and he did not hear
anything from his father, but he narrated from a man from his father.] 

Comments: According to Imám Shãfã'í, Imãm Ahmad and the majority of the people of knowledge, the phrases of Iqãmah are eleven; saying Allãhu-Akbar in the beginning and the end and ‘Qad qãmatiyy-Salãt’ [the prayer is established] twice.

Chapter 29. What Has Been Related About Saying The Phrases Of The Adhãn With Deliberateness And Slowly

195. Ja'bãr [bin 'Abdullah] narrated: “Allãh’s Messenger said to Bilal: ‘O Bilal! When you call the Adhãn then do so deliberately and slowly, and when you call the Iqãmah then be quick. Allow enough time between your Adhãn and Iqãmah for the person eating to finish what he is eating, the person drinking to finish what he is drinking, and the one who needs time to relieve himself, and do not stand until you see me.”

(Do'af’)

Comments: Although this narration is Weak, yet it is still the practice of the Ummah that a brief pause should be made at the end of each phrase. Allãhu-Akbar Allãhu

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[1] For the prayer, calling the Iqãmah.
196. (Another chain for) a similar narration (as no. 195). (Da‘īf)
Abū ‘Eisā said: We do not know of this Hadith of Jābir except from this route, from the narration of ‘Abdul-Mun‘im, and it is a chain that is unknown.

[And ‘Abdul- Mun‘im is a Shaikh from Al-Baṣrah.]

Chapter 30. What Has Been Related About Putting The Fingers In The Ears For The Adhān

197. Abū Juhaifah narrated: “I saw Bilāl calling the Adhān, and turning, and his (face) was following here and there, and his (index) fingers were in his ears, and Allāh’s Messenger was in a small red tent” — “I think,” he (one of the narrators) said, “it was made from a hide” — so Bilāl went out in front of him with an ‘Anazah[1] which he planted (in the ground) at Batbā‘[2] Allah’s Messenger prayed facing it, and a dog and a donkey passed in front of him; he was wearing a red Hullah[3], and it is as if I am now looking at the radiance of his shins.” Sufyān said:

The commentaries differ over the exact description, and whether it refers to one garment, or an Izār and a Rīdā’. Most of them agree that it was made from a type of Yemeni cloth that had some designs on it. While Hullah normally describes an upper and lower garment made of the same material.
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"We think that it was a Hibrah[1]."
(Saḥīh)

Abū ‘Eisā said: The Hadīth of Abū Juhaifah is a Hasan Saḥīh Hadīth.
This is acted upon by the people of knowledge: They consider it recommended to place the fingers into the ears for the Adhān.

Some of the people of knowledge say that for the Iqâmah, as well, one is to put his (index) fingers in his ears. This is the saying of Al-Awzā‘ī.

Abū Juhaifah’s name is Wahb [bin ‘Abdullāh] As-Suwā‘ī.

Comments:
1. When calling Adhān, the aim is to make the voice loud and the voice appears louder by thrusting a finger into each ear.
2. The loud voice is needed for Adhān, while it is not needed for Iqâmah.

Chapter 31. What Has Been Related About At-Tathwīb[2] In The Adhān

198. Bilāl narrated: “Allāh’s Messenger said to me: ‘Do not say the Tathwīb for any prayer except the Fajr prayer.’” (Da‘īf)
[He said:] There is something on this topic from Abū Mahdhūrah.

Abū ‘Eisā said: We do not know of the Hadīth of Bilāl except as a narration of Abū Isrā‘īl Al-Mulā‘ī.

Abū Isrā‘īl did not hear this Hadīth from Al-Hakam bin ‘Utaibah.

[1] That is, one garment that is not all red, but has some red and black patterns on it.
[2] It means to repeat a phrase, but here the author intended saying “As-Salāt Khairam An-Nawm, (prayer is better than sleep)” for the Fajr prayer. (Tuhfat Al-Ahwādhi)
He said: He only reported it from Al-Hasan bin ‘Umárah, from Al-Hakam bin ‘Utaibah.

Abû Isrâ’il’s name is [Ismã’il bin Abi Ishãq], and he is not strong according to the people of Hadîth.

The people of knowledge have differed over the interpretation of At-Tathwîb.

Some of them say that At-Tathwîb is when one says “Aš-Sâlātu Khairamarin An-Nawm, (prayer is better than sleep)” for the Adhân of Fajr. This is the saying of Ibn Al-Mubarak and Ahmad.

Ishâq said something different about At-Tathwîb, he said: “[The disliked Tathwîb] is something that the people started after the Prophet ﷺ; when the Mu’adh-dhin calls the Adhân and the people are slow in coming, so between the Adhân and the Iqâmah he says: ‘Qad Qamatis-Salat, Hayya ‘Alâ-alât, Ijayya ‘Alâ-al-Falâz. (Prayer is ready, come to prayer, come to success.)’”

[He said:] This Tathwîb, which Ishâq mentioned, is the one that the people of knowledge dislike, which they innovated after the Prophet ﷺ.

But Ibn Al-Mubarak and Ahmad explained that At-Tathwîb is when the Mu’adh-dhin says: “Aš-Sâlâtu Khairum minan-Nawm, (prayer is better than sleep)” for the Adhân of Fajr.

And this is the correct saying, and it is called At-Tahawwûb as well, and this is the one chosen by the people of knowledge, and it is their opinion.
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It has been reported from ‘Abdulläh bin ‘Umar that he would say: “Aṣ-Ṣalātu Khairum-minan-Nawm, (prayer is better than sleep)” for Fajr.

It has been reported from Mujähid that he said: “I entered a Masjid with ‘Abdulläh bin ‘Umar in which the Ahdân was called, and we wanted to pray in it. Then the Mu’adh-dhin said the Tathwib. So ‘Abdulläh bin ‘Umar left the Masjid and said: ‘Let us leave the place of this innovator; And he did not pray in it.”

[He said:] ‘Abdulläh only disliked the Tathwib that the people invented later on.

Comments:

It is agreed unanimously that saying “Aṣ-Ṣalātu Khairum-minan-Nawm, (prayer is better than sleep)” in the Ahdân for the morning prayer is Sunnah, and proven from the authentic Ahadith. Behold! Making aware the unaware person (about prayer) at home, in a meeting or walking on the path, or to awake a sleeping one is unanimously lawful; and none named it Tathwib.

Chapter 32. What Has Been Related About Whoever Calls The Ahdân, He Is To Call The Iqâmah

199. Ziyād bin Al-Ḥarīth Aṣ-Ṣudâ’ī narrated: “Allâh’s Messenger ordered me to call the Ahdân for the Fajr prayer. I called the Ahdân, then Bilâl wanted to call the Iqâmah. Allâh’s Messenger ﷺ said: ‘Indeed the brother from Sudâ’ has called the Ahdân, and whoever calls the
Adhān, he calls the Iqāmah.” (Da‘if)

[He said:] There is something on this topic from Ibn ‘Umar.

Abū ‘Eisā said: We only know of the Hadīth of Ziyād from the narration of Al-Ifrīqī, and Al-Ifrīqī is weak according to the people of Hadīth. Yahya bin Sa‘eed Al-Qaṭṭān and others graded him weak. Aḥmad said: “I do not write the narrations of Al-Ifrīqī.”

He said: I saw Muḥammad bin Ismā‘īl strengthening his case, and he was saying: “He is Muqārab (average) in Hadīth.”

Most of the people of knowledge act according to this: (They say) [that] whoever calls the Adhān, he calls the Iqāmah.

Comments:

This Hadīth is Weak. [for more details see: Ad-Da‘ifah, Hadīth: 35]. Therefore it is incorrect to prove the right of calling Iqāmah by the Caller of Adhān only.

Chapter 33. What Has Been Related About It Being Disliked To Call The Adhān Without Having Wudū’

200. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “None should call the Adhān except for one with Wudū’. ” (Da‘if)
201. Ibn Shihab narrated that Abu Hurairah said: "None should call for the prayer except for one with \textit{Wudū’}.” (\textit{Dā'if})

Abū ‘Eisā said: This is more correct than the first \textit{Hadīth}.

[Abū ‘Eisā said:] Ibn Wahb\textsuperscript{[1]} did not narrate Abū Hurairah’s \textit{Hadīth} from the Prophet \textsuperscript{a}, and this is more correct than the narration of Al-Walid bin Muslim.\textsuperscript{[2]}

And Az-Zuhrī\textsuperscript{[3]} did not hear from Abū Hurairah.

The people of knowledge differ over one calling the \textit{Adhān} without \textit{Wudū’}. Some of the people of knowledge dislike it. This is the opinion of Ash-Shāfi‘ī and Ishāq. Some of the people of knowledge permitted it, this is the opinion of Sufyān [Ath-Thawrī], Ibn Al-Mubārak and Ahmad.

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\begin{itemize}
  \item [\num{201}] - خَدِّئَنَا يَحْيِىَ بْنُ مُوسىٌ: خَدِّئَنَا
  \item [\num{202}] - خَدِّئَنَا يَحْيِىَ بْنُ مُوسىٌ: خَدِّئَنَا
\end{itemize}

\textsuperscript{[1]} Who narrated no. 201.
\textsuperscript{[2]} Who narrated no. 200.
\textsuperscript{[3]} He is in the chain for both narrations, he is Ibn Shihab in no. 201.
Messenger would wait and he would not call the *Iqāmah* until he saw that Allāh’s Messenger ḥad come out, he would call the *Iqāmah* when he saw him.” (Ṣaḥīḥ)

Abū ‘Eisā said: The Ḥadīth of Jābir bin Samurah is a Ḥasan [Ṣaḥīḥ] Ḥadīth

We do not know of the Ḥadīth of [Iṣrā’īl from] Samāk except from this route.

And this is what some people of knowledge say: That the Mu‘adh-dhin is in charge of the Adhān and the Imām is in charge of the *Iqāmah*.

Comments:

The time of Adhān and when it should be called is the responsibility of the Mu‘adh-dhin; and *Iqāmah* should only be said on the Imām’s arrival or with his permission, it is almost agreed.

Chapter 35. What Has Been Related About The Adhān At Night

203. Šālim narrated from his father (Ibn ‘Umar) that the Prophet ῆ said: “Indeed Bilāl calls the Adhān in the night, so eat and drink until you hear the Adhān of Ibn Umm Maktūm.” (Ṣaḥīḥ)

Abū ‘Eisā said: There are narrations on this topic from Ibn Maṣ‘ūd, ‘Aīshah, Unaisah, Anas, Abū Dharr, and Samurah.

Abū ‘Eisā said: The Ḥadīth of Ibn ‘Umar is a Ḥasan Ṣaḥīḥ Ḥadīth.

The people of knowledge differ in narrating *Iqāmah* and when it should be called. Ḥusayn b. Ṭ khíb’s statement is more widely accepted.
over the Adhān (for Fajr) called during the night. Some of the people of knowledge said that when the Mu’adh-dhīn calls the Adhān during the night, it is acceptable and it need not be repeated. This is the opinion of Mālik, Ibn Al-Mubārak, Ash-Shāfi‘ī, Ahmad, and Iṣḥāq.

Some of the people of knowledge said that when the Adhān is called during the night it must be repeated, this is the opinion of Sufyān Ath-Thawrī.

Hammād bin Salamah reported from Ayyūb, from Nāfī’, from Ibn ‘Umar: “Bilāl called the Adhān during the night, so the Prophet  ordered him to call: ‘Indeed the worshipper was sleeping.’”

Abū ‘Eisā said: This Hadīth is not preserved, what is correct is what is ‘Ubaidullāh bin ‘Umar and others reported from Nāfī’, from Ibn ‘Umar, that the Prophet  said: “Indeed Bilāl calls the Adhān in the night, so eat a drink until you hear the Adhān of Ibn Umm Maktūm.”

[He said:] ‘Abdul-‘Azīz bin Abī Rawwād reported from Nāfī’: “‘Umar’s Mu’adh-dhīn called the Adhān during the night, so ‘Umar ordered him to repeat the Adhān.”

This is also not correct, because it is from Nāfī’ from ‘Umar, it is disconnected.

Perhaps Hammād was referring to this narration.

What is correct is the narration of ‘Ubaidullāh bin ‘Umar and others, from Nāfī’, from Ibn ‘Umar. And,
(the narration of) Az-Zuhri (a narrator in the chain of this Hadith) from Sālim, from Ibn ‘Umar that the Prophet ﷺ said: “Indeed Bilāl calls the Adhān in the night”

Abū ‘Eisā said: If Ḥammād’s narration was correct, then there would not be any meaning for this Hadith, since Allāh’s Messenger ﷺ said: “Indeed Bilal calls the Adhān in the night” so he was only ordering them with something that was about to happen, so he said: “Indeed Bilāl calls the Adhān in the night” and if he had ordered him to repeat the Adhān when he called it before Fajr had begun, then he would not have said: “Indeed Bilāl calls the Adhān in the night.”

‘Alī bin Al-Madinī said: The narration of Ḥammād bin Salamah, from Ayyūb, from Nāfi’, from Ibn ‘Umar, from the Prophet ﷺ is not preserved, and Ḥammād bin Salamah was mistaken in it.

**Comments:**

1. If, somewhere, only one Adhān for Fajr is called, and the (Mu’adh-dhin) mistakenly called it five or ten minutes earlier, there is no need to repeat the Adhān; but if it was called very early, it should then be repeated at its due time.

2. Other than the Fajr the Adhān, if the Adhān is called for any prayer before its time, it should be repeated at its proper time, according to the consensus.
Chapter 36. What Has Been Related About The Dislike For Exiting The Masjid After The Adhân

204. Abu Ash-Shaṭhâ said: “A man exited the Masjid after the Adhân for ‘Asr had been called. So Abu Hurairah said: ‘As for this person, he has indeed disobeyed Abul-Qâsim.'” (Sahih)

Abū ‘Eisā said: There is a narration on this topic from ‘Uthmān.

[Abū ‘Eisā said:] The Hadîth of Abū Hurairah is a Hasan Sahîh Hadîth.

The people of knowledge among the Companions of the Prophet and those after them act according to this: No one exits the Masjid after the Adhân except for an excuse; that he does not have Wudu’ or some matter that he has to (leave for).

It has been related from Ibrâhîm An-Nakha‘î that he said: “He may exit as long as the Mu’adh-dhin is not calling the Iqâmah.

The name of Abū Ash-Shaṭhâ is Sulaim bin Al-Aswad, he is the father of Ash’ath bin Abî Ash-Shaṭhâ. And Ash’ath bin Abî Ash-Shaṭhâ has reported this Hadîth from his father.
The Chapters on 投融资

Comments:
The interpretation of Imam Tirmidhi is very comprehensive that anything for which it is extremely necessary to leave the mosque is permissible; for example: relieving oneself, being without ablution, or to go to another mosque for calling the Adhan or leading prayer, etc., in these conditions leaving the mosque after the Adhan is allowed.

Chapter 37. What Has Been Related About The Adhan While Traveling

205. Malik bin Al-Huwairith said: “A cousin of mine and I arrived as guests of Allah’s Messenger. He said to us: ‘When you travel then call the Adhan and Iqamah and let the eldest of you lead the prayer.”'(Sahih)

Abu ‘Eisa said: This Hadith is Hasan Sahih.

Most of the people of knowledge act according to it: They prefer the Adhan while traveling.

Some of them said that the Iqamah is acceptable, the Adhan is only for the one who wants to gather the people.

The first view is more correct, and it is the opinion of Ahmad and Ishâq.

Comments:
Though other people are not expected to join the congregation, yet on a journey both the Adhan and Iqamah are Sunnah;
Chapter 38. What Has Been Related About The Virtues Of The Adhán

206. Ibn ‘Abbās narrated: “The Prophet ﷺ said: ‘Whoever calls the Adhān for seven years, seeking reward for it, salvation from the Fire is written for him.’” (Da’if)

Abū ‘Eisā said: There are narrations on this topic from [‘Abdullah] Ibn Mas’ūd, Thawban, Mu‘āwiyah, Anas, Abū Hurairah, and Abū Sa’eed.

[Abū ‘Eisā said:] The Hadith of Ibn ‘Abbās is a Gharib Hadith.

Abū Tumailah’s name is [Yahya bin Wādīh].

Abū Hamzah As-Sukkarī’s name is [Muhammad bin Maimūn].

They graded Jābir bin Yazīd Al-Ju’fī weak; Yahya bin Sa’eed and ‘Abdur-Rahmān bin Mahdī abandoned him.

Abū ‘Eisā said: I heard Al-Jārūd saying: “I heard Wakī’ saying: ‘If not for Jābir Al-Ju’fī then the people of Al-Kūfah would have been without Ahādīth, and if not for Hammād then the people of Al-Kūfah would have been without Fiqh.’”
Comments:

There are authentic Ahādīth about the virtues of calling Adhān. It is narrated in Sahih Muslim that the Messenger of Allah ﷺ said: “The callers to prayer will have the longest necks of all people. It is the symbol of nobility and honour of the caller.

Chapter 39. What Has Been Related That The Imām Is Answerable And The Mu‘adh-dhin Is Entrusted

207. Abū Hurairah narrated that Allah’s Messenger ﷺ said: “The Imām is answerable and the Mu‘adh-dhin is entrusted. O Allāh! Guide the Imāms and pardon the Mu‘adh-dhīn.” (Hasan)

Abū ‘Eisā said: There are narrations on this topic from ‘Aishah, Sahl bin Sa’d, and ‘Uqbah bin ‘Amir.

[Abū ‘Eisā said:] The Hadīth of Abū Hurairah was reported by Sufyān Ath-Thawrī and Ḥafs bin Ghiyāth, and more than one person, from Al-ʿAmash, from Abū Šāliḥ, from Abū Hurairah.

Asbāt bin Muḥammad reported that Al-ʿAmash said: “It was narrated to me from Abū Šāliḥ, from Abū Hurairah, from the Prophet ﷺ.”

Nāfi’ bin Sulaimān reported this Hadīth from Muḥammad bin Abī Šāliḥ, from his father, from ‘Aishah, from the Prophet ﷺ.


Abū ‘Eisā said: I heard
Muhammad saying: “The Ḥadīth of Abū Ṣāliḥ, from ‘Āishah is more correct.” And he mentioned that ‘Alī bin Al-Madīnī did not confirm the Ḥadīth of Abū Ṣāliḥ from Abū Hurairah, nor the Ḥadīth of Abū Ṣāliḥ from ‘Āishah, on this matter.

**Comments:**

The very clear and straight meaning of this Ḥadīth is that the Imām should lead the prayer heedfully and with true humility according to the Sunnah. Likewise the caller to prayer should take a great deal of care for prayer, the time for the predawn meal and breaking the fast; he should follow the times of Adhān very carefully and watchfully.


208. Abū Sa‘eed narrated that Allāh’s Messenger ﷺ said: “When you hear the call (to prayer) then say the similar to what the Mu‘adh-dhin says.” (Ṣaḥīh)


Abū ‘Eisa said: The Ḥadīth of Abū Sa‘eed is a Hasan Ṣaḥīḥ Ḥadīth.

Ma‘mar and more than one other person narrated this from Az-Zuhrī, and it is similar to the Ḥadīth of Mālik (a narrator in the chain of this Ḥadīth).
'Abdur-Rahmân bin Ishâq narrated this Hadîth from Az-Zuhrî, from Sa'eed bin Al-Musayyab, from Abû Hurairah, from the Prophet ﷺ.

But the narration of Mâlik is more correct.

Comments:

The person listening to the Adhân should say the phrases of the Adhân exactly like the caller, but he should say “lâ ġawla wa lâ quqwata illâ Billâh” (there is no power and no strength save in Allah) in answer to “Hayyâ ala-Salât [come to prayer] and ‘Hayyã alaal-Falh’ [come to prosperity]. [Sahîh Al-Bukhârî, Hadith: 613 and Sahîh Muslim, Hadith: 385]. Whereas the answer to the Iqamah is just like the Iqamah; and the words of ‘Aqama-allahu wa adâmahâ’ in answer to ‘Qad qamatis-Salât’ are not proven from the authentic Ahâdîth.

Chapter 41. What Has Been Related About The Dislike For The Mu’adh-dhin Taking A Wage For The Adhân

209. 'Uthmân bin Abî Al-‘Âs narrated: “Indeed, among the last (of orders) Allah’s Messenger ﷺ ordered me with was to employ a Mu’adh-dhin who would not take a wage for his Adhân.” (Sahîh)
Abū 'Eisā said: The Ḥadīth of ‘Uthmān is Ḥasan [Ṣahih].

The people of knowledge act according to this: They dislike a Muʿadh-dhin to take a wage for the Adhān, and they consider it recommended for the Muʿadh-dhin to seek the reward (from Allāh) for his Adhān.

Comments:
If a person is appointed as the caretaker for the other needs of the mosque, as it is actually known in these days and he is paid for the other works of the mosque, but he calls Adhān just for the sake of Allāh, then there is no objection on it.


210. Sa'd bin Abī Waqqās narrated that Allāh's Messenger Ṣaid: "Whoever says, when he hears the Muʿadh-dhin: (Wa Anā Ashhadu An Lā Ilaha Illallah, Waḥdahu Lā Sharika Lahu, Wa Anna Muhammadan Ṣabtu Huwa Wa RasūluHu, Raḍītu Billāhi Rabban Wa Bil-Islām Dinan, Wa Bi Muḥammadin Rasūlān) 'I too testify that none has the right to be worshiped but Allāh, Alone without partners, and that Muḥammad is His slave and Messenger, I am pleased with Allāh as my Lord, with Islām as my religion and Muḥammad as a
Messenger.’ – Allâh will pardon his sins for him.” (Saâîh)

Abû ‘Eisâ said: This Hadîth is Hasan Saâîh Gharîb.

We do not know of it except from the narration of Al-Laîth bin Sa’d from Hûkaim bin ‘Abdullâh bin Qais.

Chapter 43. Something Else

211. Jâbir bin ‘Abdullâh narrated that Allâh’s Messenger sâ said: “Whoever says, when he hears the call: (Allâhumma, rabba hâdhihida wa’wat-tâmmati was-Salâtîlaqîmah, âti Muhammadan-il-wasîlatâ wal-Fadîlatâ, wâb’athhu Maqâmân Ma’hûdân alladhi wa’ad’ahu) ‘O Allâh! Lord of this perfect call and established prayer, grant Muhammad Al-Wasîlah[1] and Al-Fadîlah,[2] and raise him to the praised station that you promised him’ – then intercession on the Day of Resurrection is made lawful for him.” (Saâîh)

Abû ‘Eisâ said: The Hadîth of Jâbir is a [Saâîh] Hasan Gharîb Hadîth from the narration of Muhammad bin Al-Munkadir, and we do not know of anyone who

[1] “The Prophet sâ explained it in his saying: ‘Indeed it is a position in Paradise which only one of Allah’s worshippers will have.’ That is in the Hadîth of ‘Abdullâh bin ‘Umar, recorded by Muslim.” (Tuhfat Al-Ahwâdhi)

[2] “An increased rank above the rest of creation, and it implies that it is another position, or, the explanation of ‘Al-Wasîlah.’ Al-Hâfîz (Ibn Hajar) said that (in Fath Al-Bâri).” (Tuhfat Al-Ahwâdhi)
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reported it other than Shu'bah bin Abī Ḥamzah [from Muḥammad bin Al-Munkadīr, and Abū Ḥamzah’s name is Dīnār].

تخريج: وأخرجه البخاري، الأذان، باب الدعاء عند النداء، ح: ۷۱۴ عن علي بن عياش.

Comments:
1. The Adhān is named a Complete Invitation in this Hadith, because it has the summary of the whole Religion and its extract; prayer is named ‘established’ because it has no possibility of change and cancellation until the Last Day.
2. The one who makes this supplication regularly will deserve the intercession of the Prophet ﷺ. There are some etiquettes and rules for the acceptance of supplication which should be regarded and cared for; one of them is to care for the time of its acceptance as well.

Chapter 44. ‘Supplication Made Between Adhān And Iqāmah Is Not Rejected’

212. Anas bin Mālik narrated that Allah’s Messenger ﷺ said: “The supplication made between the Adhān and Iqāmah is not rejected.” (Ṣaḥīḥ)

Abū ‘Īsā said: The Hadith of Anas is a Ḥasan [Ṣaḥīḥ] Hadith.

Abū Iṣḥāq Al-Hamdānī reported it from Buraid bin Abi Maryam, from Anas, from the Prophet ﷺ, and it is similar to this.
Chapter 45. What Has Been Related About How Many Prayers Allah Made Obligatory Upon His Servants

213. Anas bin Mâlik narrated: “On the Night of Isrá', fifty prayers were made obligatory upon the Prophet. Then it was decreased until it was made five. Then it was called out: ‘O Muhammad! Indeed My Word does not change; these five prayers will be recorded for you as fifty.’” (Sahih)

[He said:] There are narrations on this topic from ‘Ubãdah bin As-Šâmit. Ŵalh bìn 'Ubaidullâh, Abû Dharr, Abû Qatâdah, Mâlik bin Sa’sa’ah, and Abû Sa’eed Al-Khudri.

Abû ‘Eisâ said: The Hadîth of Anas is a Hasan Sahîh Gharîb Hadîth.

Comments:
To make it easy and light for the Ummah to increase the reward and compensation, Allah chose this method that He prescribed fifty prayers, and gradually decreased them to five in order to make the practice easy; but kept them equal to fifty in reward and compensation to show the certainty that the minimum reward for every good deed is ten fold.

Chapter 46. [What Has Been Related] About The Virtue Of The Five Prayers

214. Abû Hurairah narrated that Allah’s Messenger said: “The five prayers, and Al-Jumu’ah (the
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Friday prayer) to Al-Jumu‘ah are atonement for what is between them, as long as the major sins have not been committed.” (Sahih)

[He said:] There are narrations on this topic from Jābir, Anas, and Hanzalah Al-Usaidi.

Abū ‘Eisā said: The Hadīth of Abū Hurairah is a Hasan Ṣahīḥ Hadīth.

Comments:

It is known from this Hadīth that if a person avoids committing major sins, the worship and good deeds become a means for the forgiveness of minor sins.

Chapter 47. What Has Been Related About The Virtue Of Salāt In Congregation

215. Ibn ‘Umar narrated that Allāh’s Messenger said: “Salāt in congregation is twenty-seven degrees more virtuous than a man’s Salāt alone.” (Ṣahīḥ)

[He said:] There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, Ubayy bin Ka‘b, Mu‘ādh bin Jabal, Abū Sa‘eed, Abū Hurairah, and Anas bin Mālik.

Abū ‘Eisā said: The Hadīth of Ibn ‘Umar is a Hasan Ṣahīḥ Hadīth.

Similar to this Hadīth was reported by Nāfi’ from Ibn ‘Umar, that the Prophet said: “Congregational Salāt is more virtuous than a man’s Salāt alone by twenty-seven
degrees.”

[Abū ‘Eısā said:] In general, those who narrated it from the Prophet said “Twenty-five” except from Ibn ‘Umar who said: “Twenty-seven.”

Abū Hurairah narrated that Allah’s Messenger said: “Indeed a man’s Salāt in the congregation is increased by twenty five rewards over his Salāt alone.” (Sahih)

Abū ‘Eısā said: This Hadith is Hasan Ṣahih.

Comments:

If a person, due to an excuse or necessity offers the prayers alone, he will have much less reward than praying with the congregation. Those who perform prayer with congregation have the reward of a prayer equal to twenty-seven or twenty-five prayers.

Chapter 48. What Has Been Related About One Who Heard the Call (to Prayer) But Did Not Respond To It

Abū Hurairah narrated that the Prophet said: “I was about
to order my boys[1] to collect bundles of firewood, then order the Salát to be held, then burn (the homes) of the people who did not attend the Salát.” (Sahih)

[Abū ‘Eisā said:] There are narrations on this topic from [‘Abdullāh] Ibn Mas‘ūd, Abū Ad-Dardā’, Ibn ‘Abbās, Mu‘ādh bin Anas, and Jābir.

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

It has been related that more than one of the Companions of the Prophet ﷺ said that whoever hears the call (to prayer) but does not respond, then there is no Salát for him.

Some of the people of knowledge said that this is a (threat) to demonstrate its importance and its severity, and that there is no permission for anyone to not pray in the congregation except for an excuse.

218. Mujāhid said: “Ibn ‘Abbās was asked about a man who fasted during the day and stood (in prayers) during the night, but he

Comments:

This Hadith has a very severe warning and admonition for those who abandon the congregational prayer. He ﷺ expressed extreme anger against them. It tells us that joining the congregational prayer is an individual obligation.

[1] “Meaning 'a group of my young Companions, servants and slaves.'” (Tuḥfat Al-Ahwadhi)
did not attend the Friday prayer nor congregational prayer. He replied: 'He is in the Fire.'” (Da'if)

[He said:] The meaning of the Hadith is that he did not attend the Friday and congregational prayers, having an aversion for them, belittling their importance, and disdaining them.

Chapter 49. What Has Been Related About The Man Who Performs Salāt Alone, Then He Comes Upon A Congregation

219. Jābir bin Yazīd bin Al-Aswad [Al-'Āmīr] narrated that his father said: “I attended Hajj with the Prophet ﷺ. I prayed the Subh (Fajr) prayer with him in Masjid Al-Khaif.” He said: “When the Prophet ﷺ finished, he turned (from the Qiblah) and saw two men at the back of the people who had not prayed with him. He said, ‘Bring them to me.’ So I brought them while they were shuddering with fear. He said: ‘What prevented you from praying with us?’ They said: ‘O Messenger of Allah! We prayed at our camp.’ So he said: ‘Do not do that; when you pray in your camp then you come to a Masjid with a congregation, then pray with them. That will be a voluntary prayer for you.’” (Sahih)

[He said]: There are narrations on this topic from Mihjān [Ad-Dailami] and Yazīd bin ‘Āmīr.
Abū ‘Eisā said: The Hadīth of Yazīd bin Al-Aswad is a Ḥasan Sahih Hadīth.

It is the saying of more than one of the people of knowledge.

It is the view of Sufyān Ath-Thawrī, Ash-Shāfi‘ī, Aḥmad and Ishaq.

They say that when a man prays alone, then he finds a congregation, he should repeat all of the prayers[1] in congregation. And if a man prays Maghrib alone, then he finds a congregation. The above-named scholars said that he should pray it with them, and he makes the number of Rak‘ah even by adding one. The one that he prayed alone counts as the obligatory prayer according to them.

Comments:
This Hadīth proves that the one who has done the prayer individually due to an excuse and then comes to the mosque and finds the congregational prayer being performed, he should join in the congregation; this rule is not for any particular prayer.

Chapter 50. What Has Been Related About The Congregation In The Masjid Being Held Two Times

220. Abū Sa‘eed narrated: “A man came when Allah’s Messenger had already prayed, so he said: ‘Which of you will give some reward to this person?’ So a man stood to pray with him.” (Sahih)
[He said:] There are narrations on this topic from Abū Umāmah, Abū Mūsā, and Al-Ḥakam bin ‘Umair.

Abū ‘Ēisā said: The Ḥadīth of Abū Sa‘eed is a Hasan Hadīth.

This is the opinion of more than one of the people of knowledge among the Companions of the Prophet ﷺ and others among the Tābi‘īn.

They say that there is no harm if people perform congregational Ṣalāt in a Masjid where Ṣalāt had already been performed [in congregation].

This is the view of ʿĀlmad and ʿIshāq.

Others among the people of knowledge say that they are to perform the Ṣalāt individually.

This is the view of Sufyān, Ibn Al-Mubārak, Mālik, and Ash-Shāfi‘ī, they chose the view that one should perform the Ṣalāh individually.

[Sulaimān An-Nājī (one of the narrators) is from Al-Baṣrah, and he is called Sulaimān bin Al-Aswād.

And Abū Al-Mutawakkil’s (one of the narrators) name is ʿAlī bin Dāwūd).

Comments: This Ḥadīth proves that if a person comes late to the congregation owing to
an excuse he may ask someone to join him to congregate. But lagging behind intentionally without any reason to have a second congregation is incorrect.

Chapter 51. What Has Been Related About The Virtue Of ‘Ishâ’ And Fajr In Congregation

221. ‘Uthmân bin ‘Affân narrated that Allah’s Messenger ﷺ said: “Whoever attends ‘Ishâ’ (prayer) in congregation, then he has (the reward as if he had) stood half of the night. And whoever prays ‘Ishâ’ and Fajr in congregation, then he has (the reward as if he had) spent the entire night standing (in prayer).” (Sahih)

[He said:] There are narrations on this topic from Ibn ‘Umar, Abû Hurairah, Anas, ‘Umârah bin Ruwaibah, Jundub [bin ‘Abdulläh bin Sufyân Al-Bajâlî], Ubayy [bin Ka’b], Abû Mûsá and Buraïdah.

Abû ‘Eisâ said: The Hadith of ‘Uthmân is a Hasan Sahih Hadith.

This Hadith has been related from ‘Abdur-Rahmân bin Abî ‘Amrah from ‘Uthmân in Mawqûf[1] form, and it has been related through other chains from ‘Uthmân in Marfu’[2] form.

Comments:
This reward equal to night prayer is without increase; and if one gets up at

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[1] Meaning, as a statement of ‘Uthmân, may Allah be pleased with him.
night and does the night prayer, this In shâ’ Allâh will have a further minimum ten folds reward for each good deed.

222. Jundub bin Sufyân narrated that the Prophet ﷺ said: “Whoever prays Șubh then he is under the protection of Allâh’s covenant, so do not be treacherous with Allâh in His covenant.” (Sâhih)

[Abû ‘Elsâ said: This Hadîth is Hasan Sâhih.]

Comments:

This Hadîth proves that the one who performs the morning prayer with congregation will secure the protection of Allâh ﷻ and His refuge.

223. Buraidah Al-Aslami narrated that the Prophet ﷺ said: “Give glad tiding to those who walk to the Masajid in the dark; of a complete light on the Day of Resurrection.” (Sâhih)

[Abû ‘Elsâ said:] This Hadîth is Gharîb [from this route in Marfü’ form, it is Sâhih with chains that are Mawqûf to the Companions of the Prophet ﷺ, but not a chain to the Prophet ﷺ.]

Chapter 52. What Has Been Related About The Virtue Of The First Row

224. Abû Hurairah narrated that Allâh’s Messenger ﷺ said: “The best rows for the men are the first
of them, and the worst are the last of them. And the best rows for the women are the last of them, and the worst are the first of them.” (Sahih)

[He said:] There are narrations on this topic from Jàbir, Ibn ‘Abbàs, [Ibn ‘Umar], Abû Sa’eed, Ubayy, ‘Àishah, Al-‘Irba’d bin Sàriyah, and Anas.

Abû ‘Eisà said: The Hadîth of Abû Hurairah is a Hasan Sahih Hadîth.

And it has been related that the Prophet ﷺ would seek forgiveness three times for the people in first row, and once for the second.

Comments:

The first row of congregation is near to the Imam and it deserves a special Mercy of Allah and of the prayer of the angels, because it is far from the noise and disturbance of latecomers, and because the people in the first row follow the Imam accurately. It is also far from the rows of the women, so the mind is not disturbed and interrupted; therefore it is stated as the best one.

225. And the Prophet ﷺ said: “If the people knew what (reward) is in the call (Adhân) and the first row, and they found no other way to get that except by drawing lots, then they would draw lots.” (Sahih)
226. A similar narration.

Comments:
It is known from this Hadith, if we are truly certain about the realities which the Messenger of Allah told, or we bear them in mind, keep them in vision and revive them in the intellect, then certainly our practical life and behaviour will change.

Chapter 53. What Has Been Related About Keeping The Rows Straight

227. An-Nu'man bin Bashir said:
"Allah's Messenger would straighten our lines. One day he came out and saw a man whose chest was protruding from the people, so he said: 'You must straighten your lines, or Allah will cause disagreement to occur among your faces.'\[1\] (\textit{Sahih})

\[1\] An-Nawawi said: "The apparent meaning is that emnity, hatred and dissenion will occur in your hearts." See \textit{Tuhfat Al-Ahwadhi}.\[4221\]
[He said:] There are narrations on this topic from Jābir bin Samurah, Al-Barā’, Jābir bin ‘Abdullāh, Anas, Abū Hurairah, and ‘Āishah.

Abū ‘Eisā said: The Ḥadīth of An-Nu‘mān bin Bashīr is a Ḥasan Šāhī Ḥadīth.

It has been related that the Prophet ﷺ said: “Establishing the lines is part of the completeness of the Ṣalāt.”

It has been related that ‘Umar would appoint some men to straighten the lines, so he would not say the Takbir until he was told that the lines were straight.

And it has been related from ‘Alī and ‘Uthmān that they would also do that, and that they would say: “Straighten.”


Comments:

It is sad that these days the straightening of rows gets no attention and is dealt with extreme carelessness and negligence. Due to this, mutual grudge, enmity, dispute and disruption is rife; but none is prepared to learn lessons. May Allah bestow upon us the power and ability to walk the path of guidance!
Chapter 54. What Has Been Related About “Let Those Among You With Understanding And Reason Be Close To Me.”

228. ‘Abdullāh (Ibn Mas‘ūd) narrated that the Prophet ﷺ said:

“Let those among you with understanding and reason be close to me, then those after them, then those after them. And do not separate or dissention will occur among your hearts, and beware of the commotion of the markets.”[1] (Ṣahīh)

[He said:] There are narrations on this topic from Ubayy bin Ka‘b, Abū Mas‘ūd, Abū Sa‘eed, Al-Barā‘, and Anas.


It has been related from the Prophet ﷺ that he liked to have the Muhājirūn and the Ṭabī‘un close to him so that they would learn and preserve (how he prayed).

[He said:] Khalid Al-Ḥadhā‘ (one of the narrators) is Khālid bin Mihrān, his Kunyah is Abū Al-Munāzil.

[He said: And] I heard Muḥammad bin Ismā‘īl saying: “[It is said that] Khalid Al-Ḥadhā‘ was never a cobbler.

It was only because he used to sit in the company of a cobbler that he was called Ḥadh-dhā‘.”

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[He said:] Abū Ma‘shar’s (a narrator in this chain of Ḥadīth) name is Ziyād bin Kulaib.


Comments:
The wise people being lagged behind the prayer and then to express anger for the general people, who have already taken places in the first row, is unthinkable anyway. The prohibition of ‘commotion of the markets’ means it is wrong to make any noise in the mosques, raising voices to an unnecessary limit, arguing and wrangling or to remain behind the prayers to be involved in the street noise.

Chapter 55. What Has Been Related About The Dislike For Forming Rows Between Columns

229. ‘Abdul-Ḥamid bin Maḥmūd said: “We prayed behind one of the Amīrs, the people compelled us such that we prayed between two columns. When we had prayed, Anas bin Mãlik said: ‘We would be prevented from this during the time of Allah’s Messenger ﷺ.’” (Sahīh)

There is something on this topic from Qurrah bin Iyās Al-Muzānī.

Abū ‘Eisā said: The Ḥadīth of Anas is a Hasan Sahīh Ḥadīth.

There are those among the people of knowledge who disliked lines being formed between columns.

And there are those among the people of knowledge who permitted it.

(المعجم 55) - بَابُ مَا جاء في غِرَابة الصِّفِّ بين السُّواري (النحافة 55)
Straightening the rows and standing close to each other in the congregational prayer is an objective. The oneness, unity, alliance and unanimity do not exist while standing in between the pillars; therefore praying in between the pillars, needlessly, is not allowed.

Chapter 56. What Has Been Related About Salât Behind The Line Alone

230. Hilâl bin Yasâf said: “Ziyâd bin Abu Al-Ja’id took me by the hand while we were in Ar-Raqqa,[1] he made me stand before a Shaikh who was called Wâbiçah bin Ma’bad, from Banî Asad. Ziyâd said: ‘This Shaikh narrated to me that a man prayed alone behind the row’ – and the Shaikh was listening – ‘so Allâh’s Messenger ordered him to repeat the Salât.’” (Sahih)

[Abû ‘Eisâ said:] There are narrations on this topic from ‘Ali bin Shaibân and Ibn ‘Abbâs.

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

There are those among the people of knowledge who dislike for a man to pray alone behind the rows. They say he is to repeat his prayer when he prays alone behind the rows. This is the opinion of Aḥmad and Ishâq.

There are those among the people

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[1] A city located in the northern part of modern Syria, on the eastern side of the Euphrates.
of knowledge who said that it is acceptable from him if he prays alone behind the row.

This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, and Ash-Shāfi‘ī.

There are those among the people of Al-Kūfah who held a view in accordance with the Hadith of Wābisah bin Ma‘bad as well. They said that whoever prays alone behind the row, should repeat the prayer. Among them are Ḥammād bin Sulaimān, Ibn Abī Laila, and Wakī’.

More than one person has reported the narration of Ḥusain, from Hilāl bin Yasāf, from Ziyād bin Abī Al-Ja‘d, from Wābisah [bin Ma‘bad], and it is similar to the narration of Abū Al-Ahwas (a narrator in this chain of Hadith).

The narration of Ḥusain contains what would prove that Hilāl saw Wābisah, but the people of Hadith differ over this:

Some of them say that the narration of ‘Amr bin Murrah from Hilāl bin Yasāf, from ‘Amr bin Rāshid, from Wābisah [bin Ma‘bad] is more correct.

Some of them say that the narration of Ḥusain, from Hilāl bin Yasāf, from Ziyād bin Abī Al-Ja‘d, from Wābisah bin Ma‘bad is more correct.

Abū ‘Eisā said: This is more correct to me than the narration of ‘Amr bin Murrah because it has been narrated by others besides Hilāl bin Yasāf from Ziyād bin Abī
The Chapters on *Ṣalāt*

Al-Ja'd, from Wābišah bin Ma'bad.

**Comments:**

The authentic view about this issue is that standing individually for prayer behind the row is prohibited. He, who does so despite there being space in the row, will have to repeat the prayer. However, if the space is not available in the row and he offers the prayer standing on his own individually, it is hoped his prayer is valid. The opinion of pulling a person from the row and to make him stand alongside is mentioned in some *Ahadith*, but these *Ahadith* are Weak and unreliable for proof. Therefore the opinion of pulling someone from the line ahead is incorrect. [See for details, *Ad-Da'īyah*, 2: 322, 323]

231. Wābišah bin Ma'bad narrated: "A man prayed alone behind the row so the Prophet ordered him to repeat the *Ṣalāt*.” *(Ṣaḥīḥ)*

Abū ‘Eisā said: I heard Al-Jārud saying, “I heard Wakī’ saying: ‘When a man prays [alone] behind the row, then he has to repeat it.”

Chapter 57. What Has Been Related About A Man Who Prays While Another Man Is With Him

The Chapters on Șalāt

prayed with the Prophet one night. I stood at his left, so Allâh’s Messenger took me by my head, from behind me, to put me on his right (side).” (Sahih)

[Abû ‘Eisâ said:] There is something on this topic from Anas.

Abû ‘Eisâ said: The Hadith of Ibn ‘Abbâs is a Hasan Sahih Hadith.

The people of knowledge among the Companions of the Prophet and those after them act according to this. They say that when a man prays with the Imâm he stands at the right of the Imâm.

Comments:

It is agreed that if the follower is only one, he should stand on the right side of the Imâm. According to the majority of the scholars, he should stand equal to the Imâm, and in the opinion of some other scholars, he should stand equal to the heels of the Imâm; but it has no proof from Ahâdîth.

Chapter 58. What Has Been Related About A Man Who Prays With Two Men

233. Samurah bin Jundab narrated: “Allâh’s Messenger ordered us that when we were three, then one of us should stand forward.” (Da’îf)

[Abû ‘Eisâ said:] There are narrations on this topic from Ibn Mas’ûd, Jâbîr, and [Anas bin Mâlik].

Abû ‘Eisâ said: The Hadith of Samurah is a [Hasan] Gharib Hadith.

(المعجم) (58) - بابُ ما ِجَاء في الرجل يُصَلِّي مَعِ الرَّجُلِينَ (التحفة) (58)
The people of knowledge act according to this, they say that when there are three, then two men stand behind the Imam.

It has been reported about Ibn Mas'ūd that he prayed with 'Alqamah and Al-Aswad so he stood with one of them at his right and the other at his left, and he related that from the Prophet ﷺ.

Some of the people have criticized Ismā'il bin Muslim [Al-Makki] (one of the narrators) due to his memory.

Comments:

If the followers are more than one, they should stand behind the Imam, the majority of A'immah and jurists said this.

Chapter 59. What Has Been Related About A Man Who Prays And A Man And A Woman Are With Him

234. Anas bin Malik narrated: “My grandmother Mulaikah invited Allah's Messenger ﷺ to a meal that she prepared. He ate from it, then said: ‘Stand so that we may lead you in prayer.’” He said: “I got a ḥaṣīr¹ of ours which had become dark because of prolonged use, so I washed it with water. Allah’s Messenger ﷺ stood on it.

¹ A mat used for prayer.
and the orphan and I aligned behind him and the old lady stood behind us. He (Allāh’s Messenger ﷺ) led us in two Rak‘ah of prayer and then left.” (Ṣaḥīḥ)

Abū ‘Eisā said: The Ḥadīth of Anas is a Ḥasan Ṣaḥīḥ Ḥadīth.

It is acted upon by [most of] the people of knowledge. They say when there is a man and a woman with the Imām then the man stands at the right of the Imām and the woman behind them. Some of the people have used this Ḥadīth to say that the prayer is acceptable when a man prays behind the row alone. They say that the young boy was not required to pray, and Anas was behind the Prophet ﷺ alone [in the row].

But the case is not as they saw it, because the Prophet ﷺ made him stand with the orphan boy behind him. So if the Prophet ﷺ did not reckon with the orphan boy’s prayer, he would not have made him stand beside Anas and he would have made Anas stand on his right.

And it has been reported from Mūsā bin Anas, from Anas, that he prayed with the Prophet ﷺ, so he stood him at his right.

In this Ḥadīth there is proof that he was only praying a voluntary prayer and he wanted them to have some of the blessing.
Comments:

It is proven from this Hadith that if there is only one child, he will stand with the men in the row. A woman is not allowed to stand in the row of men, rather, she will stand behind individually and she is allowed to stand on her own as a row.

Chapter 60. [What Has Been Related About] Who Is Most Deserving Of Being The Imām

235. Abū Mas'ūd narrated that Allah’s Messenger said: “The one who recites most of the Book of Allah is to lead the people (in prayers). If they are equal in recitation, then the most knowledgeable in the Sunnah among them. If they are equal regarding the Sunnah, then the earliest of them to emigrate. If they are equal in their emigration then the eldest among them. And a man is not to be led in prayer in the place of his authority, and his spot of esteem in his home is not to be sat on without his permission.”

(Sahih)

Mahmūd [bin Ghailān] (one of the narrators) said: “In his narration, Ibn Numair said: ‘The eldest in years among them.”

[Abū ‘Eisā said:] There are narrations on this topic from Abū Sa‘eed, Anas bin Mālik, Mālik bin Al-Ḥuwairith, and ‘Amr bin Salamah.

Abū ‘Eisā said: The Hadīth of Abū Mas’ūd is a Hasan Sahīh Hadīth.

This is acted upon by the people of knowledge. They say that the most deserving of the position of Imām among the people is the one...
who recites the most of the Book of Allāh, and the most knowledgeable among them of the Sunnah. And they say that the owner of the house has the most right to be the Imām (in his own house). Some of them say that when the owner of the house gives permission to someone else then there is no harm if he led him in prayer. But some of them disliked that, and they said that the Sunnah is that the owner of the house leads the prayer. ʿAbdād bin Ḥanbal said about the saying of the Prophet ﷺ:

“And a man is not to be led in prayer in the place of his authority, and his spot of esteem in his home is not to be sat on without his permission” If he (the owner of house) gives permission, then I hope that permission will apply to both situations.

Comments:
1. “Aqraʿū” means a person who loves the Qurʾān much and is very keen and dedicated to it; he who loves it more and is dedicated will have more understanding and more knowledge of it.
2. Leading the prayer in the presence of an appointed Imām without his permission is not right.

Chapter 61. What Has Been Related About: “When One Of You Leads The People In Prayer, Then Let Him Be Brief.”

236. ʿAbū Hurairah narrated that the Prophet ﷺ said: “When one of
you lead the people in prayer then let him be brief, for indeed there are among them the young and the old, the weak and the ill. When one of you prays alone, then let him pray as he wishes.” (Sahih)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Aḍi bin Hāṭim, Anas, Jābir bin Samurah, Mālīk bin ‘Abdullāh, Abū Wāqīd, Uthmān bin [Abī] Al-‘Ās, Abū Mas‘ūd, Jābir bin ‘Abdullāh, and Ibn ‘Abbās.

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

And it is the saying of most of the people of knowledge, they prefer that the Imām not lengthen and prolong the prayer, fearing hardship for the weak, the elderly, and the ill.

[Abū ‘Eisā said:] The name of Abū Az-Zinād (one of the narrators) is ‘Abdullāh bin Dhakwān, and Al-A’raj (one of the narrators) is ‘Abdur-Rahmān bin Hurmuz [Al-Madani], and his Kunyah is Abū Dāwūd.

Comments:
He advised that the Imām should be aware that sometimes among the followers there are sick, weak, elderly or tired; therefore he should not prolong the prayer much.
237. Anas [bin Mālik] narrated: “Allāh’s Messenger ﷺ was among the lightest of people in Salāt with its completeness.” (Ṣaḥīḥ)

[Abū ʿEisā said:] This Hadith is Ḥasan Ṣaḥīḥ.

[The name of Abū ‘Awānah (one of the narrators) is Waddāḥ]

[Abū ʿEisā said: I asked Qutaibah (one of the narrators): “What is Abū ‘Awānah’s name?” He said: “Waddāḥ.” I said: “Who is he the son of?” He said: “I don’t know, he was a slave of a woman in Al-Basrah.”]

Chapter 62. What Has Been Related About The Tahrīm And Tahlīl Of Saḥāṭ

238. Abū Sa‘eed narrated that Allāh’s Messenger ﷺ said: “The key to Salāt is the purification, its Tahrīm is the Takbīr, and its Tahlīl is the Taslīm, and there is no Salāt for one who did not recite Al-Hamdt and a Sūrah in the obligatory (prayer) or other prayers.” (Daʿīf)

[Abū ʿEisā said: This Hadith is Hasan.]

There are narrations on this topic from ‘Ali and ‘Āishah. [He said:] And the Ḥadīth of ‘Ali bin Abī Țālib [about this] has a better chain

[1] The beginning and end of its sacred state, see Ḥadīth no. 3.
and is more correct than the Hadīth of Abū Sa'eed. We have written it in the beginning of the Book of Wudū’. And the people of knowledge among the Companions of the Prophet and those after them act according to it, and it is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Ahmad, and Iṣhāq. They said that the Tahrīm of the Salāt is the Takbīr, and a man will not have entered into the prayer except with the Takbīr.

Abū ‘Eisā said: I heard Abū Bakr Muhammad bin Abān [the scribe of Wakī] saying: “I heard ‘Abdūr-Rahmān bin Mahdī saying: ‘If a man were to open his prayer with seventy of Allah’s Names, but he did not say the Takbīr then it would not be acceptable from him, and if he were to commit Hadāth before the Taslīm I would order him to perform Wudū’ then return to his place and say the Taslīm. For indeed the matter is only as it appears.’”[1]

[He said:] And the name of Abū Naṣrah (one of the narrators) is Al-Mundhir bin Mālik bin Ḥaq‘ah.

Comments:
1. In the opinion of three A‘immah, Mālik, Shāfi‘ī and Aḥmad, Abū Yūsuf and the majority of Ummah, pronouncing ‘Allāhu-Akbar’ in the beginning of

[1] Meaning it is to be taken literally. See Tuhfat Al-Ahwadhi.
prayer is obligatory, and it is a pillar and part of prayer just like Ruku’ (bowing) and Sujud (prostration).

Likewise pronouncing ‘Assalamu-Alaikum wa Rahmatullah’ to end the prayer is obligatory, according to the majority of Ummah, three Aimmah and Abu Yусuf. If someone ends the prayer through any other method, other than ‘Assalamu-Alaikum wa Rahmatullah’ his prayer is invalid.

2. Reciting Al-Fatihah in every prayer is obligatory and it must be recited in every Rak‘ah.

Chapter 63. What Has Been Related About Spreading The Fingers With The Takbir

239. Abū Hurairah narrated: “When Allah’s Messenger performed the Takbir for Salah he would spread his fingers.” (Da‘if)

Abū ‘Eиса said: The Hadith of Abū Hurairah [is Hasan] [and] more than one person has narrated it: from Ibn Abī Dhi‘b, from Sa‘eeed bin Sam‘ān, from Abū Hurairah, that when the Prophet would enter the Salah he would raise his hands while they were extended.

And this is more correct than the narration of Yahya bin Al-Yamān. Ibn Yamān (a narrator in the chain of this Hadith) was mistaken in this Hadith.

240. Abū Hurairah narrated: “When Allah’s Messenger would enter the Salah he would raise his hands while they were extended.” (Hasan)

Abū ‘Eиса said: ‘Abdullāh [bin
‘Abdur-Rahmān] (one of the narrators) said: “This is more correct than the narration of Yahya bin Yamān, the Hadith of Yahya bin Yamān is mistaken.”

Comments:

Imām Ahmad is of the view of joining the fingers together and Imām Shafi’i is in favour of spreading. The authentic form is the natural state of fingers, which is somewhere between joining and separating.

Chapter 64. [What Has Been Related] About The Virtue Of The First Takbir

241. Anas bin Mālik narrated that Allah’s Messenger ﷺ said: “Whoever performs Șalāt for Allah for forty days in congregation, catching the first Takbir, two absolutions are written for him: absolution from the Fire, and absolution from hypocrisy.” (Dā’if)

Abū ‘Eisā said: This Hadith has been reported from Anas in Mawqūf form,[1] and I do not know of anyone who narrated it in Marfī‘ form[2] except what has been related by Salām bin Qutaibah, from Tū’mah bin ‘Amr, [from Ḥabīb bin Abī Thābit, from Anas]. And this Hadith was only narrated from Ḥabīb bin Abī Ḥabīb Al-Bajali, from Anas bin Mālik as his saying. Hannād narrated that to us (saying): Wākī narrated to us, from Khālid bin

[1] Meaning, as his statement only.
Chapter 65. What Is Said During The Opening Of The Salât

242. Abū Sa'eed Al-Khudrī narrated: "When Allah's Messenger ṣaw stood for Salât during the night, he would say the Takбир (Allahu-Akbar), then say: (Subhānaka Allāhumma wa Bihamdika wa Tabārakasmuka, wa Ta'āla Jadduka wa lā ilāha ghairuk.) ‘Glorious You are O Allah, and with Your praise, and blessed is Your Name, and

Comments:

‘Takbir Oola’ means Takbir Tahrīmah which is the first pronunciation of Allāhu-Akbar to begin the prayer. Though many of the jurists mean it to join the first Rak'ah, yet it is contrary to the apparent Hadith.

[1] That is explained in the next statement.
The Chapters on Șalāt

exalted is Your majesty, and none has the right to be worshipped but You.' Then he would say: (Aʿūdhu Billāhī As-Samīʿil-ʿAlimi min Ash-Shaitānir-Rajimi, min Hamzihī Wa Nafkhihi wa Naftihī.) “Allāh is undoubtedly the greatest.” (Allāhu Akbaru Kabīra) Then he would say: ‘I seek refuge in Allāh the All-Hearing, the All-Knowing, from the cursed Shaitān, from his madness, his arrogance, and his poetry.’ (Hasan)

[Abū ʿEisā said:] There are narrations on this topic from ‘Alī, ʿAishah, ‘Abdullāh bin Masʿūd, Jābir, Jubair bin Mutʿim, and Ibn ʿUmar.

Abū ʿEisā said: The Hadīth of Abū Saʿeed is the most popular Hadīth on this topic.

There are those among the people of knowledge who acted upon this Hadīth. As for most of the people of knowledge, they say that it has only been reported that the Prophet ﷺ would say: (Subḥānaka Allāhumma wa biḥamdika wa tabārakasmuka, wa taʿālā jadduka wa lā ilāha ghairuk.) “Glorious You are O Allāh, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and none has the right to be worshipped but You.”

And this is what has been reported from ʿUmar bin Al-Khaṭṭāb and ‘Abdullāh bin Masʿūd.

This is what is acted upon according to most of the people of knowledge among the Tābiʿīn and others.
The Chapters on \textit{Ṣalāt}

The chain of the \textit{Hadith} of Abū Sa'eed has been criticized: Yahya bin Sa'eed has criticized 'Ali bin 'Ali [Ar-Rif̱ā'i]. Ahmad said: "This \textit{Hadith} is not correct."

\textit{\textbf{تخريج}}: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب من رأى الاستفتاء بسبحانك الرب


\textit{243.} 'Aishah narrated: "When the Prophet ﷺ opened the \textit{Ṣalāt} he would say: (Subhānaka allāhumma wa bihamdika wa tabāraka āsmuka, wa ta'āla jadduka wa la ilāha ghairuk.)" 'Glorious You are O Allah, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and none has the right to be worshipped but You.' (Hasan)

Abū 'Eisā said: We do not know of this \textit{Hadith} [as a narration of 'Aishah] except from this route. Ḥārīthah (one of the narrators) has been criticized due to his memory.

Abū Ar-Rijāl's (one of the narrators) name is Muḥammad bin 'Abdur-Rahmān [Al-Madanī].


\textbf{Comments:}

All the \textit{A'immah}, except \textit{Imām} Mālik, are in favor of reading the opening supplication of prayer. The various supplications in regard to this are reported from the Prophet ﷺ, all of which are correct to read but the difference occurs in the superiority.

244. Ibn ‘Abdulläh bin Mughaffal narrated: “While I was praying, I said: ‘Bismillahir-Rahmanir-Rahim’ ‘In the Name of Allah, the Merciful, the Beneficent.’ My father heard me and said: ‘O my son this is a newly invented matter, beware of the newly-invented.’” He (Ibn ‘Abdullãh) said: “I have not seen any one of the Companions of Allah’s Messenger who hated a newly invented matter in Islãm more than him. And he said: ‘I have performed Ṣalāt with the Prophet, and with Abu Bakr, and ‘Umar, and with ‘Uthmãn. I did not hear any one of them saying it, so do not say it. When you are performing Ṣalāt say: ‘Al-Ḥamdulillâhi Rabbi-Alâmn’ ‘All praise is due to Allah the Lord of all that exists.’” (Da’if)

Abû ‘Eisâ said: The Hadîth of ‘Abdulläh bin Mughaffal is a Ḥasan Hadîth. It is acted upon by most of the people of knowledge among the Companions of the Prophet, among them Abû Bakr, ‘Umar, ‘Uthmân, ‘Ali, and others – as well as those after them among the Ṭabi’in. This is the opinion of Sufyân Ath-Thawrî, Ibn Al-Mubârak, Ahmad and Is’hâq, they did not hold the view that one was to recite Bismillahir-Rahmanir-Rahim aloud, they said that one should recite it to himself.
Comments:

Allamah Amīr As-San'ānī stated that 'Bismillāh' [in the Name of Allāh] is a Qur'ānic Verse; therefore it also has the status just like rest of the Qur'ān. If the recitation in prayer is made aloud, Bismillah will also be recited aloud; if the recitation is quiet, it will too be quiet. [Subulus-Salām: 1/263. The truth is that reading it both ways is correct; however reading it quietly is better.

Chapter 67. Whoever Held The View That Bismillāhīr-Rahmānīr-Rahīm Was Recited Aloud

245. Ibn 'Abbas narrated: “The Prophet would open his Ṣalāt with (Bismillāhir-Rahmānir-Rahīm).” (Hasan)

Abū 'Eisā said: The chain of this Ḥadīth is not that strong. A number of the people of knowledge among the Companions of the Prophet said this: Among them were Abū Hurairah, Ibn 'Umar, Ibn 'Abbas, Ibn Az-Zubair. – as well as after them from the Tābi‘īn. They held the view that (Bismillāhir-Rahmānir-Rahīm) should be recited aloud. This is the saying of Ash-Shāfi‘ī.

Ismā‘īl bin Ḥammād (one of the narrators) is Ibn Abī Sulaimān, and they call Abū Khalid (one of the narrators): Abū Khalid Al-Walībī, and his name is Hurmuz, and he is from Al-Kūfah.
Chapter 68. [What Has Been Related] About Opening The Recitation With Al-Hamdu lillahi rabbi'l-ālamin (All Praise Is Due To Allāh, The Lord Of All That Exits.)


Abū ‘Eisā said: This Ḥadīth is Hasan Sahīh.

This is acted upon by the people of knowledge among the Companions of the Prophet ﷺ, the Ṭābi‘īn and those after them. They would open their recitation with (Al-Hamdu lillahi rabbi‘l-ālamin).

Ash-Shaf‘ī said: This Ḥadīth only means that the Prophet ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān would open their recitation with (Al-Hamdu lillahi rabbi‘l-ālamin), that is: that they would begin their recitation by reciting Fātiḥatil-Kitāb before another Sūrah, and it does not mean that they would not recite (Bismillahir-Rahmānir-Rahīm).

Ash-Shaf‘ī held the view that one is to begin with (Bismillahir-Rahmānir-Rahīm), and that he recites it aloud when his recitation is aloud.

Comments:

Imām Abū Ḥanīfah holds the opinion that ‘Bismillah’ [in the Name of Allāh]
The Chapters on \textit{Salāt} is a part of the Qur’ān but it is not a part of any particular \textit{Sūrat}, instead it was revealed just for separation and distinction between the \textit{Sūrah}. Depending upon the apparent evidences this opinion looks more accurate. Allāh knows best!

Chapter 69. What Has Been Related About: “There Is No \textit{Salāt} Except With \textit{Fātiḥatil-Kitâb}”\footnote{That is, \textit{Sūrat Al-Fātiḥah}.}

247. ʿUbaḍah bin As-Ṣāmiṣ narrated that the Prophet ﷺ said: “There is no \textit{Salāt} for the one who does not recite \textit{Fātiḥatil-Kitâb}” (\textit{Ṣahīh})

[He said:] There are narrations on this topic from Abū Hurairah, ʿAishah, Anas, Abū Qatādah, and Abdullāh bin ʿAmr.

Abū ʿEisā said: The Hadīth of ʿUbaḍah bin As-Ṣāmiṣ is a Hasan \textit{Ṣahīh} Hadīth.

Most of the people of knowledge among the Companions of the Prophet ﷺ act according to it. Among them are ʿUmar bin Al-Khaṭṭāb, [ʿAlī bin Abī Ṭālib], Jābir bin ʿAbdullāh, Imrān bin Ḥuṣain, and others besides them. In the opinion of these scholars, no \textit{Salāt} is acceptable without the recitation of \textit{Fātiḥatil-Kitâb}.

[ʿAlī bin Abī Ṭālib] said: “Every \textit{Salāt} in which \textit{Fātiḥatil-Kitâb} is not recited is a deficient that is not complete.”

This is the saying of Ibn Al-Mubārāk, Ash-Shāfīʿi, Ahmad, and Ishaq.

[I heard Ibn Abī ʿUmar saying: “I
visited Ibn 'Uyainah for eighteen years, and Al-Humaidi was one year older than me.” And, I heard Ibn Abī 'Umar saying: “I performed Ḥajj seventy times, walking on my feet.”

Comments:

This Hadith is a proof of the issue that reading Al-Fātihah is compulsory for any prayer of day or night, of journey or residence, voluntary or obligatory. The person offering the prayer can be an individual, an Imām or a follower; the Fātihah is a pillar of prayer. No one’s prayer is valid without it. ['Umdatul-Qārī: 3/64]

Chapter 70. What Has Been Related About At-Ta’mīn

248. Wā’il bin Hujr narrated: “I heard the Prophet recite: (Not (the way) of those who earned Your anger, nor those who went astray) and he said: ‘Āmin,’ and he stretched it out with his voice.” (Sahih)

[He said:] There are narrations on this topic from ‘Alī and Abū Hurairah.

Abū ‘Eisā said: The Hadith of Wā’il bin Hujr is a Hasan Hadith.

It is the opinion of more than one of the people of knowledge among the Companions of the Prophet and the Tābi’in that a man is to

[1] That is, saying “Āmin.”
raise his voice with the *At-Ta'min*, and not to be silent with it.

This is the opinion of Ash-Shafii, Ahmad, and Ishâq.

Shu'bah reported this *Hadith*, from Salamah bin Kuhail, from Hujr Abû Al-'Anbas, from 'Alqamah bin Wâ'il, from his father: That the Prophet recited: (Not (the way) of those who earned Your anger, nor those who went astray) then he said: 'Amin,' and he lowered his voice with it.'

Abû 'Eisâ said: I heard Muhammad saying: The *Hadith* of Sufyân (a narrator in this chain of *Hadith*) about this is more correct than the *Hadith* of Shu'bah. Shu'bah made mistakes in parts of this narration, he said: 'From Hujr Abû Al-'Anbas' but he is 'Hujr Ibn Abî Al-'Anbas, and his Kunyah is Abû As-Sakan. And he added 'Alqamah bin Wâ'il to it, but 'from 'Alqamah' is not part of it, it is only 'from Hujr bin 'Anbas, from Wâ'il bin Hujr. And: 'He lowered his voice with it' should be: 'He stretched his voice with it.'

Abû 'Eisâ said: I asked Abû Zu'rah about this *Hadith*. He said that the *Hadith* of Sufyân about this is more correct [than the *Hadith* of Shu'bah, as we have said].

He said: 'Abû-'Alâ' bin Şâlih Al-Asâdi narrated it from Salamah bin Kuhail, and it is similar to the narration of Sufyân.

تخريج: [*إسناد صحيح*] وأخرجه أبو داود، ح: 932 من حديث سفيان الثوري به رواية
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249. (Another chain) from Wā'il bin Hujr who narrated it from the Prophet \textit{	extregistered}, and it is similar to the narration of Sufyān from Salamah bin Kuhail.

Comments:

In the opinion of the majority scholars both the Imam and the follower would say ‘\textit{Amin}’. The noble Companions used to say ‘\textit{Amin}’ with a loud voice until the mosque would resonate. ‘Abdullāh bin Urnar used to urge for it. [See: \textit{Ṣaḥīḥ Bukhārī}, Book of \textit{Salāt}, chapter saying ‘\textit{Amin’ aloud.]

Chapter 71. What Has Been Related About The Virtue Of \textit{At-Ta'min}

250. Abū Hurairah narrated that the Prophet \textit{	extregistered} said: “When the Imam says ‘\textit{Amin}’ then (all of you) say ‘\textit{Amin}.’ For whoever’s ‘\textit{Amin}’ concurs with the ‘\textit{Amin}’ of the angels, then his past sins will be forgiven.” (\textit{Ṣaḥīḥ})

Abū ‘Ēisā said: The \textit{Ḥadīth} of Abū Hurairah is a \textit{Hasan Ṣaḥīḥ Ḥadīth}. 

(See: \textit{Ṣaḥīḥ Bukhārī}, Book of \textit{Salāt}, chapter saying ‘\textit{Amin’ aloud.)
Comments:

It is proven from this Hadîth that the Imam should say Āmin with a loud voice and after hearing his voice the followers should also say Āmin, and at the same time the angels say Āmin too. Āmin said by all these at the same time is a means of forgiveness for the minor sins. [Sifatus-Ṣalât: p 101]

Chapter 72. What Has Been Related About Two Pauses [During Ṣalāt]

251. Al-Ḥasan narrated that Samurah said: “There are two pauses that I preserved from Allâh’s Messenger ﷺ.” But ‘Imrân bin Ḥusain rejected that and said: “We preserved one pause.” “So we wrote to Ubayy bin Ka‘b in Al-Madînah. Ubayy wrote that Samurah was correct.” Sa‘eed said: “We said to Qatâdah: ‘What are these two pauses?’ He said: ‘When he entered into his Ṣalāt, and when he finished his recitation.’ Then he (Qatâdah) said after that: ‘And when he recited: (Nor those who went astray.)’ And he said: ‘He liked to pause when he finished the recitation until he caught his breath.’” (Ḥasan)

He said: There is a narration on this topic from Abû Hurairah.

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

It is the opinion of more than one of the people of knowledge, that it is recommended for the Imam to

[1] The speaker here is Samurah, see Tuhfat Al-Ahwadhi.
be silent after he commences the ِSalāt, and after finishing the recitation. This is the opinion of ِAḥmad, ِIshāq and our companions.


Comments:
Making a silent pause for reading the opening supplication before ِAl-Fātīlah is desirable according to the consensus; only a narration of one ِImām contradicts it. The second silence is after ِSūrat Al-Fātīlah to say ِĀmīn; and the third silence is after the recitation before going to ِRūkū’ to let the breath settle; and this is a very brief silent pause.

Chapter 73. What Has Been Related About Placing The Right Hand Over The Left During The ِSalāt

252. Qabişah bin Hulb narrated from his father who said: “Allāh’s Messenger lead us in prayer and hold his left hand with his right.” (ِHasan)

He said: There are narrations on this topic from ِWā’il bin Hujr, Ghūṭaif bin ِAl-Hārith, Ibn ‘Abbās, Ibn ِMas‘ūd, and Sahl bin ِSa‘d.

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

This is acted upon by the people of knowledge among the Companions of the Prophet ﷺ, the ِTābi‘īn and those after them. They held the view that a man is to place his right hand over his left during the ِSalāt. Some of them held the view that he places it above the
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Abūbākra Abū Bakr [SAW] and 'Umar bin Al-Khattāb [RA] said: "The Prophet (SAW) used to place his hands upon the chest before and after the Takbir Tahrimah."

Nawâr bin Muhammâd Al-Ramâli: "The majority of the scholars are of the view that the position of the hands is 'the right hand upon the left one' after saying the Takbir Tahrimah. According to the scholars of Hadith the hands should be placed upon the chest; this is accurate and preferred in the light of evidences. [For details see: Tuhfat Al-Ahwadhi: 1/215-217] The Messenger of Allah used to place his hands upon the chest. [Şifa-ı-Salâh: P 88]

Takbir Tahrimah (saying Allâhu-Akbar to begin the prayer) is a pillar of prayer according to the majority, and a condition according to the Ahnâf [Fath Al-Bârî: 2/282 by Darussalaam]. The rest of the Takbir, other than Takbir Tahrimah, are desirable, in the opinion of the majority, and it is compulsory according to some Az-Zawâhiri.

Chapter 74. What Has Been Related About The Takbir For The Bowing And Prostration Positions

253. ‘Abdullâh bin Mas‘ûd [RA] narrated: “Allâh’s Messenger [SAW] would say the Takbir for every lowering and raising, standing and sitting, and (so did) Abû Bakr and ‘Umar.” (Şâhîh)

[He said:] There are narrations on this topic from Abû Hurairah, Anas, Ibn ‘Umar, Abû Mâlik Al-Asha’ari, Abû Mûsâ, ‘Imrân bin Huṣain, Wâ’il bin Hujîr and Ibn ‘Abbâs.
Abū ‘Eisā said: The Hadith of ‘Abdullāh bin Mas‘ūd is a Ḥasan Ṣaḥīḥ Hadith.

It is acted upon by the Companions of the Prophet, among them Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, and others besides them – as well as those after them among the Ṭābi‘īn. Both the Fuqahā’ and the scholars in general act accordingly.

Chapter 75. Something Else

254. Abū Hurairah narrated: “Allah’s Messenger would say the Takbir while he was going down.” (Ṣaḥīḥ)

Abū ‘Eisā said: This Hadith is Ḥasan Ṣaḥīḥ.

And this is the saying of the people of knowledge among the Companions of the Prophet and those after them among the Ṭābi‘īn. They say that a man is to say the Takbir while he is going down for the bowing and the prostration positions.
Comments:
The way to say the *Takbîr* for *Intiqâl* [moving from one position to other] is to begin saying *Allâhu Akbar* from the position in which one is already and to complete it in the next position. For example: to begin saying *Allâhu Akbar* while standing and to complete it in *Rukû*'.

Chapter 76. Raising the Hands
For the Bowing Position

255. Sâlim narrated from his father (Ibn ‘Umar) who said: “I saw Allâh’s Messenger ﷺ, when he opened the *Salât*, raising his hands to the level of his shoulders; and (again) when he bowed, and when he raised his head from bowing.”

In his narration, Ibn Abî ‘Umar added: “And he would not raise them between the two prostrations.” *(Sâhîh)*

**Tafsîr:** Mentioned above, and after him Muslim, the prayer, a movement of the hands of the two prostrations, and the large *Al-Huday biyâni*. It is narrated from Ubayd, 390, among the sayings of the people of knowledge among the Companions of the Prophet ﷺ.

256. Abû ‘Eisâ said: (Another chain) which is similar to the *Hadîth* of Ibn Abî ‘Umar (no. 255).

He said: There are narrations on this topic from ‘Umar, ‘Ali, Wâ’il bin Hujr, Mâlik bin Al-Ḥuwairîth, Anas, Abû Hurairah, Abû Ḥumaid, Abû Usaid, Sahîh bin Sa’d, Muḥammad bin Maslamah, Abû Qatâdah, Abû Mûsâ Al-Ash’ârî, Jâbir, and ‘Umar Al-Laithî.

Abû ‘Eisâ said: The *Hadîth* of Ibn ‘Umar is a *Hasan Sâhîh Hadîth*.

The sayings of some of the people of knowledge among the Companions of the Prophet ﷺ are in accord with this, among them
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It is also the opinion of [Mālik, Ma'mar, Al-Awzā‘ī, Ibn 'Uyainah,] 'Abdullāh bin Al-Mubārak, Ash-Sha‘ī‘ī, Ahmad and Ishāq. 'Abdullāh bin Al-Mubārak said: ‘The Hadith about raising the hands is confirmed as authentic.” And he mentioned the narration of Az-Zuhri from Sālim, from his father. He did not confirm the Hadith of Ibn Mas‘ūd; that the Prophet did not raise [his hands] except for the first time. This was narrated to us by Ahmad bin 'Abdah Al-Āmulī: “Wahb bin Zam‘ah narrated to us, from Sufyān bin 'Abdul-Malik, from ‘Abdullāh bin Al-Mubārak.” [He said: Yahya bin Mūsā narrated to us, he said: “Ismā‘īl bin Abi Uwais narrated to us, he said: ‘Mālik bin Anas held the view that the hands are raised in the Šalāt.”] Yahya said: ‘Abdur-Razzāq narrated to us, he said: “Ma'mar held the view that the hands are raised in the Šalāt.” And I heard Al-Jārūd bin Mu‘ādh saying: “Sufyān bin ‘Uyainah, ‘Umar bin Hārūn, and An-Naḍr bin Shumail would raise their hands when they started the Šalāt, when they bowed, and when they raised their heads.”] (Sahih)
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Comments:

Imām Al-Bukhārī stated in his booklet [Juz Raf’ul-Yadain; which is about raising the hands before and after Rukū’] that from none of the noble Companions is it proven contrary to raising hands before and after Rukū’; Hāfiz Ibn Hajar and Imām Muhammad bin Nasr Marwazī quoted that scholars of all cities, except the people of Al-Kufah, agreed that raising hands before and after Rukū’ is proven from the Shari’ah.

Chapter: What Has Been Related That The Prophet It Would Not Raise His Hands Except For The First Time

257. ‘Alqamah narrated that ‘Abdullāh bin Mas’ūd said: “Shall I not demonstrate the Ṣalāt of Allah’s Messenger to you?” Then he offered Ṣalāt and he did not raise his hands except while saying the first Takbir.” (Da’īf)

[He said:] There is something on this topic from Al-Barā’ bin ‘Azīb.

Abū ‘Eisā said: The Ḥadīth of Ibn Mas’ūd is a Hasan Ḥadīth.

This is the saying of more than one among the people of knowledge among the Companions of the Prophet and the Tābi’in. It is the saying of Sufyān [Ath-Thawrī] and the people of Al-Kufah.

Tafsīr: [Istādah Sufyān] And he narrated Abu Daud, the slave, a hadith from Abu Daud that Abu Daud and his companion Abū Daud and Ḥamd
Comments:

‘Abdullãh bin Mas’ûd did not raise his hands at any position other than with the Tâkbîr Tâhîmâh; but the Ahâdîth about raising hands are reported from fifty Companions and among them are also the Ten who were given the good news of Paradise, as Hâfiz ‘Iraqî said. [Tarîh At-Tathrib: 2/254]; therefore the positive proof is given precedence over the negative.

Chapter 77. What Has Been Related About Placing The Hands On The Knees While Bowing

258. Abû ‘Abdur-Rahmân As-Sulamî said: “Omar bin Al-Khaṭṭâb [may Allâh be pleased with him] said to us: ‘The knees are the Sunnah for you, so hold the knees.’” (Sahîh)

He said: There are narrations on this topic from Sa’d, Anas, Abû Humaid, Abû Usaid, Sahl bin Sa’d, Muhammad bin Maslamah, and Abû Mas’ûd.

Abû ‘Eîsâ said: The Hadîth of ‘Umar is a Hasan Sahîh Hadîth.

The people of knowledge among the Companions of the Prophet سّلّم, the Tâbi’in and those after them act according to this. There is no disagreement among them on that, except what is reported about Ibn Mas’ûd and some of his companions; that they would hold their hands together, but holding the hands together was abrogated according to the people of knowledge.

تخريج: [صحيح] وأخرجه ابن أبي شيبة، ح: 538 من حديث أبي بكر بن عياش به وتابعه سفيان الثوري عند النسائي، ح: 165، ح: 103 لوجدت شواهد منها الحديث الآتي و في
The Chapters on \textit{Salāt}

259. Sa'd bin Abī Waqqāṣ said: "We would do that, but then we were prohibited from it, and we were ordered to put our hands on our knees." (\textit{Sahīh})

[Abū Ḥumaid As-Sā'īdī's name is ʿAbdur-Raḥmān bin Sa'd bin Al-Mundhir. Abū Usaid As-Sā'īdī's name is Mālik bin Rabī'ah. Abū Huṣain's name is ʿUthmān bin Āṣim Al-Asdī. Abū ʿAbdur-Raḥmān As-Sulami's name is ʿAbdullāh bin Ḥabīb. (There is an) Abū Ya'fūr ʿAbdur-Raḥmān bin Ubaid bin Nīṭās, and Abū Ya'fūr Al-'Abdī, and his name is Wāqīd, and they call him Waqīd, and he is the one who narrates from ʿAbdullāh bin Abī Awfā, and both of them are from among the people of Al-Kūfah.\footnote{These are narrators from the last two \textit{Ahādīth}.}]

\textbf{Comments:}

\textit{At-Tāfīq} of the hands is to join both hands together and to place them between both knees; this action was allowed in the early era of Islam and was abrogated later. As it is clear from the \textit{Hadīth} of Sa'd; and later both hands were commanded to be placed on the knees. ‘Abdullāh bin Mas'ūd did not know the abrogation, so he kept acting according to what he knew. [\textit{Sahīh Al-Bukhārī, Hadīth: 790; Sahīh Muslim, Hadīth: 535}]
Chapter 78. What Has Been Related About Him Holding His Forearms Away From His Sides While Bowing

260. ‘Abdāb bin Sahl [bin Sa’d] narrated: “Abū Humaid, Abū Usaid, Sahl bin Sa’d, and Muḥammad bin Maslamah were once together and they were mentioning the Salāt of Allāh’s Messenger ﷺ. Abū Humaid said: ‘I am the most knowledgeable among you of the Salāt of Allāh’s Messenger ﷺ: Allāh’s Messenger ﷺ would bow and place his hands on his knees as if he was grasping them, and he would draw his forearms to hold them away from his sides.”” (Hasan)

He said: There is something on this topic from Anas.

Abū ‘Eisā said: The Hadīth of Abū Humaid is a Hasan Sahīh Hadīth. It is the one that was preferred by the people of knowledge: That a man is to hold his forearms away from his sides while bowing and prostrating.

Comments:
Keeping the hands apart from the body in Rukū‘ and Sujūd is an agreed issue; and the forearms should be stretched like the leather string of the shooting bow; because Tawtīr means to stretch the string on the bow.
Chapter 79. What Has Been Related About \textit{At-Tasbih}[^1] While Bowing And Prostrating

261. Ibn Mas'ūd narrated that the Prophet ﷺ said: “When one of you bows then says while he is bowing: (\textit{Subhāna Rabbīyal Ā'Im}) ‘Glorious is my Lord the Magnificent’ three times, then he has completed his bowing. And that is the least of it. And when he prostrates and says while prostrating: (\textit{Subhāna Rabbīyal A'llā}) ‘Glorious is my Lord the Most High’ three times, then he has completed his prostration, and that is the least of it.” (\textit{Da'īf})

He said: There are narrations on this topic from Ḥudhaifah, and ‘Uqbah bin Āmir.

Abū ‘Eisā said: The chain of the \textit{Hadīth} of Ibn Mas'ūd is not connected. ‘Awn bin ‘Abdullāh bin ‘Utbah did not meet Ibn Mas'ūd.

The people of knowledge act according to this: They consider it recommended that a man not say the statements of \textit{Tasbih} less than three times.

It has been related from Ibn Al-Mubārák that he said: “It is recommended for the \textit{Imām} to say the \textit{Tasbih} five times so whoever is behind him can manage to say it three times.”

This was also said by Iṣhāq bin Ibrāhīm.

[^1]: Statements glorifying Allāh and declaring Him free of imperfections.
Comments:
Imam Almad states that all the remembrances of prayer are compulsory; and this is the authentic view. [Naylul-Awtar: 2/253]

262. Hudhaifah narrated that he performed Salat with the Prophet صلى الله عليه وسلم, and that while he was bowing he would say: (Subhana Rabbiyal 'Azim), "Glorious is my Lord the Magnificent" and while prostrating: (Subhana Rabbiyal 'Ala) 'Glorious is my Lord the Most High'. And he would not recite an Ayah mentioning mercy, except that he would stop and ask (for mercy), and he would not recite an Ayah mentioning punishment, except that he would stop and seek refuge (with Allah from it). (Sahih)

Abü 'Eisâ said: This Hadith is Hasan Sahih.

263. (Another similar narration)
This Hadith has been narrated from Hudhaifah from another route: “That he performed Salat during the night with the Prophet صلى الله عليه وسلم”, and he mentioned the Hadith. (Sahih)

Comments:
It is proven from this Hadith that a person may say the words of glory, make requests and seek refuge according to the subject of the Verses, while reciting in the prayer.
Chapter 80. What Has Been Related About Prohibiting Recitation While Bowing And Prostrating

264. ‘Ali bin Abī Ṭālib narrated: “The Prophet prohibited wearing Qasās, and that which is dyed with safflower, and from the gold ring, and from reciting the Qur’an while bowing.” (Ṣahīh)

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

Abū ‘Eísā said: The Ḥadīth of ‘Alī is a Ḥasan Sahih Ḥadīth.

This is the saying of the people of knowledge among the Companions of the Prophet, the Tābi‘īn and those after them. They disliked recitation of the Qur’an while bowing and prostrating.

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

265. Abū Mas‘ūd Al-Ansārī [Al-Badrī] narrated that Allāh’s Messenger said: “The Ṣalāt is not acceptable if a man is not at rest — meaning his back — while bowing and prostrating.” (Ṣahīh)

[1] It is either a garment with silk embroidery, or a garment from a particular village in Egypt.
He said: There are narrations on this topic from ‘Ali bin Shaibân, Anas, Abû Hurairah, and Rîfî‘ah Az-Zurâqî.

Abû ‘Eisâ said: The Hadîth of Abû Mas‘ûd [Al-Anṣârî] is a Hasan Sahîh Hadîth.

This is acted upon by the people of knowledge among the Companions of the Prophet ﷺ and those after them: They held the view that a man is to bring his back to rest while bowing and prostrating.

Ash-Shâfi‘î, Ahmad, and Ishaq said that whoever does not bring his back to rest while bowing and prostrating then his Salât is void due to the Hadîth of the Prophet ﷺ: “The Salât is not acceptable in which a man does not keep his back straightened while bowing and prostrating.”

Abû Ma‘mar’s (one of the narrators) name is ‘Abdullâh bin Sakhbarah, and Abû Mas‘ûd Al-Anṣârî Al-Badri’s name is ‘Uqbah bin ‘Amr.

Comments:
In the light of this Hadîth, the three A‘immah and Abû Yusuf said that the performance of each pillar of prayer with proper due satisfaction, calmness and straightness is compulsory; the abandonment of it will invalidate the prayer; because the Prophet ﷺ commanded the person to repeat the prayer, who performed Rukû‘ and Sujûd without proper calmness, straightness and satisfaction.
Chapter 82. What A Man Is To Say When Raising His Head From The Bowing Position

266. ‘Ali bin Abi Ṭalib narrated: “When Allāh’s Messenger would raise his head from bowing he would say: (Sami’ Allāhu liman hamidah. Rabbanā wa lakal-hamd, mil’as-samāwati wa mil’al-arrdi wa mil’a mā bainahuma wa mil’a mā shi’ta min shay’in ba’d.) ‘Allāh listens to those who praise Him. O our Lord! And to You is the praise that fills the heavens and fills the earth, and fills what is between them, and fills whatever there is beyond that You will.’

He said: There are narrations on this topic from Ibn ‘Umar, Ibn ‘Abbās, Ibn Abī Awfa, Abū Juhaifah, and Abū Sa’eed. (Sahih)

Abū ‘Eisā said: The Hadith of ‘Ali is a Hasan Sahih Hadith, and this is acted upon by some of the people of knowledge.

It is the view of Ash-Shāfi‘ī, he said: “One says this for the obligatory and the voluntary prayers.”

Some of the people of Al-Kūfah said that this is said for the voluntary prayers but not for the obligatory prayers.

[Abū ‘Eisā said: Al-Majishūnī is only called that because he is one of the children of Al-Majishūn.]
Comments:

It is agreed that a person offering prayer individually will say both phrases ‘Sami’ Allahu liman hamidah, Rabbanã wa lakal-âhmãd’; but the dispute is in whether the follower, in the case of congregation, will say either the second phrase only ‘Rabbanã wa lakal-âhmãd’ or the first ‘Sami’ Allahu liman hamidah’ as well; as the Imãm says the both. The scholars hold both views. The preferred view is that the Imãm will say both phrases and the follower as well. The third opinion is that the Imãm will say the first phrase and the follower will say the second one, it is weak in light of evidences. This opinion is totally against the calmness in prayer.

Chapter 83. Something Else About That

267. Abû Hurairah narrated that Allah’s Messenger ÑÇ said: “When the Imãm says: (Sami’ Allahu liman hamidah) ‘Allah listens to those who praise Him. Then (all of you) say: (Rabbana wa lakal-hamd) ‘O our Lord! And to You is the praise for whoever’s saying concurs with the saying of the angels, then his past sins will be forgiven.” (Sahih)

Abû ‘Eisã said: This Hadith is Hasan Sahih.

It is acted upon by some of the people of knowledge among the Companions of the Prophet ÑÇ and those after them. The Imãm is to say: (Sami’ Allahu liman hamidah. [Rabbanã wa lakal-âhmãd) “Allah listens to those who praise Him. [O our Lord! And to You is the praise.]”

And those that are behind him say: (Rabbanã wa lakal-âhmãd) “O our Lord! And to You is the praise.”

This is the saying of Ahmad. Ibn Sirîn and others said that those behind the Imãm say: (Sami’ Allahu liman hamidah. Rabbanã wa...
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Allâh listens to those who praise Him. O our Lord! And to You is the praise. The same as the Imam says, and this is also the view of Ash-Shâfi’î and Ishâq.

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

268. Wâ’il bin Ḥujr narrated: “I saw Allâh’s Messenger when he prostrated, placing his knees (on the ground) before his hands, and when he got up, he raised his hands before his knees.” (Da’îf)

[He said:] Al-Hasan bin ‘Alî added the following to his narration: “Yazid bin Hârûn said: ‘Sharîk did not report from ‘Âṣîm bin Kulaib, except for this Hadîth.’” (Narrators in the chain of this Hadîth).

[Abû ‘Eisâ said: This Hadîth is Hasan Gharib, and we do not know of anyone who related it like this besides Sharîk. Most of the people of knowledge act according to it, they hold the view that a man places his knees (on the ground) before his hands. And when he gets up, he raises his hands before his knees.

Hammâm reported this from ‘Âṣîm in Mursal form, he did not mention Wâ’il bin Ḥujr in it.
Chapter 85. Something Else About That

269. Abu Hurairah narrated that the Prophet ﷺ said: “Is it that one of you intends to kneel in his Salāt with the kneeling of the camel?” (Hasan)

Abū ‘Ēisā said: The Hadīth of Abū Hurairah is a Gharīb Hadīth, we do not know of it as a narration of Abū Az-Zinād (one of the narrators), except from this route.

This Hadīth has been reported by ‘Abdullāh bin Sa‘eed Al-Maqbūrī, from his father, from Abū Hurairah, from the Prophet ﷺ.

‘Abdullāh bin Sa‘eed Al-Maqbūrī is weak according to Yahya bin ‘Abdullāh bin Sa‘eed Al-Qatān and others.

Comments:
Shaikh Al-Albānî discussed this issue with detail in Irwa‘ul-Ghalîl under Hadīth: 357; and he gave preference to the hands being placed on the ground before the knees. This is the true meaning and goal of the authentic Hadīth.

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

270. Abū Humaid As-Sā‘īdī narrated: “When the Prophet ﷺ would prostrate, he placed his nose
and his forehead on the ground, and he held his forearms away from his sides, and he placed his hands parallel to his shoulders.”

(Hasan)

He said: There are narrations on this topic from Ibn 'Abbás, Wā’il bin Ḥuţr, and Abū Sa‘eed.

Abū ‘Eisā said: The Ḥadīth of Abū Humaid is a Ḥasan Ṣahīh Ḥadīth.

The people of knowledge act according to it; a man is to prostrate on his forehead and his nose. If he prostrates on his forehead but not his nose, then there are those among the people of knowledge who say that it is acceptable, while others say that it is not acceptable unless he prostrates on the forehead and the nose.

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

271. Abū Išāq narrated: “I said to Al-Barā’ bin ‘Āzib: ‘Where would the Prophet place his face when he prostrated?’ He said: ‘Between his hands.’” (Hasan)

[He said:] There are narrations on this topic from Wā’il [bin Ḥuţr] and Abū Humaid.

[Abū ‘Eisā said:] The Ḥadīth of Al-Barā’ is a Ḥasan [Ṣahīh] Gharib Ḥadīth.

It is the choice of some of the
people of knowledge that the hands should be close to the ears.


Comments:
Various ways of placing the hands are quoted in various Ahadith, all of which are practicable; the most comprehensive way is that the part of the hand close to the wrist should be placed parallel to the shoulders and the rest of the hand (palm and fingers) parallel to the ears and face. [Nailul-Awfar: 2/267]

Chapter (...) What Has Been Related About Prostrating On Seven Bones

272. Al-‘Abbâs bin ‘Abdul-Muṭṭalib narrated that he heard Allah’s Messenger [SAW] saying: “When the worshipper prostrates, seven bones prostrate with him: His face, his hands, his knees, and his feet.” (Sahih)

He said: There are narrations on this topic from Ibn ‘Abbâs, Abû Hurairah, Jâbir, and Abû Sa’eed.

Abû ‘Eisâ said: The Hadith of Al-‘Abbâs is a Hasan [Sahih] Hadith, and it is acted upon by the people of knowledge.

تخريج: وأخرج حفص مسلم، الصلاة، باب أعضاء السجود والنهي عن كف الشهر والثوب ...


Comments:
The face includes both forehead and nose, because the Prophet [SAW] counted both as one.

273. Ibn ‘Abbâs narrated: “The Prophet [SAW] ordered that one prostrate on seven bones and that he
not gather his hair nor his garment.”  
Abū ‘Eisā said: This Ḥadīth is Ḥasan [Ṣaḥīḥ].

Comments:
This Ḥadīth proves that keeping the hair and clothes tied in prayer is not right. This action both before entering the prayer and in state of prayer is incorrect.

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

274. ‘Ubaidullāh bin ‘Abdullāh bin Arqam Al-Khuza‘i narrated from his father (Abdullāh bin Arqam), who said: “I was with my father at the plains of Namirah.[1] I passed by a mount and saw Allāh’s Messenger ṣṣṣ standing in Ṣalāt.” He said: “I was looking at the earthiness of his armpits when he prostrated.” [That is]: “Whiteness.” (Ṣaḥīḥ)


Abū ‘Eisā said: The Ḥadīth of ‘Abdullāh bin Arqam is a Ḥasan Ḥadīth, we do not know of it except as a narration of Dāwūd bin Qais, and there is no known Ḥadīth.

from ‘Abdullâh bin Arqam Al-Khužâ’î from the Prophet ﷺ besides this.

This is acted upon by [most of] the people of knowledge [among the Companions of the Prophet ﷺ].

This Ahmar bin Jaz’ is a man among the Companions of the Prophet ﷺ who reported only one Hadith. ‘Abdullâh bin Arqam Al-Khužâ’î is only known to have this Hadith, from the Prophet ﷺ.


Comments:
It is agreed by the A’immah that both arms should be kept apart from both sides of the body.

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

275. Jâbir narrated that the Prophet ﷺ said: “When one of you prostrates, then let him be balanced, and let him not lay his forearms down like the lying of the dog.”[1] (Sahih)

He said: There are narrations on "Balanced" means all of the limbs in the proper places, rather than “straight” as people may interpret it. The lying, or sitting, of the dog, or beast, is to do the opposite of that, with the elbows and forearms on the ground, and the stomach on the thighs. See Tuhfat Al-Ahwadhi.
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this topic from ‘Abdur-Rahmān bin Shibl, Anas, Al-Barā’, Abū Humaid, and ‘Aisah.

Abū ‘Eisā said: The Hadith of Jābir is a Hasan [Sahih] Hadith.

It is acted upon according to the people of knowledge. They prefer being balanced in prostration and dislike laying (the forearms) down as the beast lays down.

276. Anas narrated that Allah’s Messenger said: “Be balanced in the prostration, and let one of you not spread his forearms (on the ground) in the ʿSalāt like the spreading of the dog.” (Sahih)

Abū ‘Eisā said: This Hadith is Hasan Sahih.

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

277. ‘Amir bin Sa’d [bin Abī...
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Waqqās] narrated from his father: “The Prophetﷺ ordered placing the hands (on the ground) keeping the feet erect. (by resting feet on the toes and making the tips of the toes facing the Qiblah).” (Hasan)

278. (Another chain, that) ‘Āmir bin Sa’d narrated: “The Prophetﷺ ordered placing the hands (on the ground).” And he mentioned the Hadith, but he did not mention in it: “From his father.” (Hasan)

Abū ‘Eisā said: Yayah bin Sa’eed Al-Qattān and others narrated from Muḥammad bin ‘Ajlān, from Muḥammad bin Ibrāhim, from ‘Āmir bin Sa’d: “The Prophetﷺ ordered placing the hands (on the ground) and keeping the feet erect.” This Hadith is Mursal.

And this is more correct than the narration of Wuhaib. (no. 277)

This is the view that the people of knowledge have agreed upon and prefer.

Comments:

Placing both hands on the ground means to place the palms on the ground and to lift the elbows up from the ground, as mentioned clearly in Sahih Muslim, Hadith: 494.
Chapter 91. What Has Been Related About Bringing The Back To Rest When Raising One's Head From The Prostration And Bowing Positions

279. Al-Bara’ bin ‘Azib narrated: “The Salāt of Allah’s Messenger was such that) when he bowed, and when he raised his head from bowing, and when he prostrated, and when he raised his head from prostration, it (all) was nearly the same.” (Sahih)

He said: There is something on this topic from Anas.

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

280. (Another chain) which is similar.

Abū ‘Eisā said: The Hadith of Al-Bara’ is a Hasan Sahih Hadith. [It is acted upon according to the people of knowledge]. (Sahih)

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

281. Al-Bara’ said: “When we performed Salāt behind Allāh’s Messenger, he would raise his head from bowing, and no man among us would bend his back
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until Allâh’s Messenger ַָ֮֯עְָה prostrated, then we prostrated.” (Sahîh)

He said: There are narrations on this topic from Anas, Mu‘âwiyyah, Ibn Mas‘adah the commander of the armies, and Abû Hurairah.

Abû ‘Elsâ said: The Hadîth of Al-Barâ’ is a Hasan Sahîh Hadîth.

It is the opinion of the people of knowledge: That the one who is behind an ֲִיִמְּאָם only follows the ֲִיִמְּאָם in what he has done, and he does not bow until after he has bowed, and he does not raise his head until after he has raised his. We do not know of any difference of opinion among them in that.

Comments:
The objective of following an ֲִיִמְּאָם is that the follower follows the ֲִיִמְּאָם in every action of prayer, he should not precede the ֲִיִמְּאָם at all, neither should he go along with the ֲִיִמְּאָם in Rûkã‘, Sujûd and other action of prayer, instead he should make the movements after the ֲִיִמְּאָם.

Chapter 93. What Has Been Related About It Being Disliked To Squat[1] Between The Two Prostrations

282. ‘A łî narrated: “Allâh’s Messenger ַָ֮֯עְָה said to me: ‘O ‘A łî! I love for you what I love for myself, and I dislike for you what I dislike for myself. Do not squat between

[1] To sit with the buttocks and the hands on the ground, while the knees are erect. See Tuhfat Al-Ahwâdî.
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prostrations.” (Da’if)

Abū ‘Eisā said: We do not know of this narration as a Ḥadith of ‘Alī except from the narration of Abū Išāq, from Al-Ḥarith, from ‘Alī. Some of the people of knowledge graded Al-Ḥarith Al-A’war weak.

Most of the people of knowledge act according to this: They dislike squatting.

[He said:] There are narrations on this topic from ‘Āishah, Anas, and Abū Hurairah.

Abū ‘Isā said: We do not know of this narration as a Ḥadith of ‘Alī except from the narration of Abū Išāq, from Al-Ḥarith, from ‘Alī. Some of the people of knowledge graded Al-Ḥarith Al-A’war weak.

Most of the people of knowledge act according to this: They dislike squatting.

[He said:] There are narrations on this topic from ‘Āishah, Anas, and Abū Hurairah.

Comments:

[Al-Iq’a] has two explanations:

a. A person places his buttocks on the ground as well as both hands, and erects his calves in such a way that keeps the feet on the ground and the knees are in parallel to the shoulders; this form of sitting is unanimously disliked, because this form of sitting is that of a dog.

b. Bending the tips of the toes erecting the feet upright and then to sit on the heels; this is ‘Mak্ঌ Tαnzīhi’. (Al-Mughni: 2/206)

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

283. Tāwus said: “We asked Ibn ‘ Abbās about squatting (sitting) on the heels. He said: ‘It is the
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\textbf{Chapter 95. What Is Said Between The Two Prostrations}

284. Ibn \textquote{Abbās} narrated: "Between the two prostrations, the Prophet \textsuperscript{2} would say: (\textit{Allāhummağfir li, wārhamnî, wājburnî, wāhdînî, wāruzqî}). 'O Allāh! Pardon me, have mercy on me, help me, guide me, and grant me sustenance.'" (\textit{Daś})

\textbf{Abū al-\textit{Sunna}}\textsuperscript{3}

\textsuperscript{1} \textit{Abū al-\textit{Sunna}}.

\textsuperscript{2} We said: 'We think that it is difficult for a man.' He said: 'Rather, it is a \textit{Sunna} of your Prophet \textsuperscript{4}.'" (\textit{Sahih})

\textsuperscript{3} Abū \textit{Eisā} said: This \textit{Hadith} is \textit{Hasan} (\textit{Sahih}).

\textsuperscript{4} Some of the people of knowledge among the Companions of the Prophet \textsuperscript{5} held a view in accordance with this \textit{Hadith}. They did not see any harm in squatting.

\textsuperscript{5} This is the saying of some of the people of Makkah among the people of \textit{Fiqh} and knowledge. [He said:] Most of the people of knowledge disliked squatting between the two prostrations.

\textit{Sunna}.' We said: 'We think that it is difficult for a man.' He said: 'Rather, it is a \textit{Sunna} of your Prophet \textsuperscript{6}.'" (\textit{Sahih})

\textsuperscript{6} \textbf{Tāhir Ibn \textit{Sunna}}.

\textsuperscript{7} And his son Said: 'What is a \textit{Sunna}?' He said: 'A \textit{Sunna} is that which is for the sake of Allah.'

\textsuperscript{8} What is a \textit{Sunna}?' He said: 'A \textit{Sunna} is that which is for the sake of Allah.'

\textsuperscript{9} The saying of some of the people of \textit{Fiqh} and knowledge. [He said:] Most of the people of knowledge disliked squatting between the two prostrations.

\textbf{Chapter 95. What Is Said Between The Two Prostrations}

284. Ibn \textquote{Abbās} narrated: "Between the two prostrations, the Prophet \textsuperscript{10} would say: (\textit{Allāhummağfir li, wārhamnî, wājburnî, wāhdînî, wāruzqî}). 'O Allāh! Pardon me, have mercy on me, help me, guide me, and grant me sustenance.'" (\textit{Daś})

\textit{Sunna}.' We said: 'We think that it is difficult for a man.' He said: 'Rather, it is a \textit{Sunna} of your Prophet \textsuperscript{11}.'" (\textit{Sahih})

\textsuperscript{11} \textbf{Tāhir Ibn \textit{Sunna}}.

\textsuperscript{12} What is a \textit{Sunna}?' He said: 'A \textit{Sunna} is that which is for the sake of Allah.'

\textsuperscript{13} The saying of some of the people of \textit{Fiqh} and knowledge. [He said:] Most of the people of knowledge disliked squatting between the two prostrations.
285. (Another chain) which is similar.

Abū ‘Eisā said: This Ḥadīth is Gharīb, and it was reported like this from ‘Alī. This is the saying of Ash-Shāfi‘ī, Ahmad, and Ishāq: They considered this allowed in the obligatory and voluntary prayers. Some of them reported this Hadīth from Kāmil Abī Al-‘Alā’ in Mursal form (a narrator in the chain of this Hadīth).

Comments:

[Ujbumuj means: make up my shortcomings; i.e. remove away from me my shortcomings, insufficiencies and loss.

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

286. Abū Hurairah narrated: “[Some of] the Companions of the Prophet complained [to the Prophet] about the hardship of the prostration on them, when they were so spread out, so he said: ‘Use your knees’.”

Abū ‘Eisā said: We do not know of this as a Hadīth of Abū Ṣāliḥ, from Abū Hurairah, from the Prophet, except from this route; by the narration of Al-Laith, from Ibn ‘Ajīlān. Sufyān bin ‘Uyainah and others reported this Hadīth from Sumayy, from An-Nu‘mān bin Abī ‘Ayyāsh, from the Prophet.

That is, they complained about holding the position for a long time, with the arms away from the sides, and the stomach away from the thighs. So they were told to rest their elbows on their knees. See Tuhfat Al-Ahwādhi.
and it is similar to this. It is as if the narration of these people is more correct than the narration of Al-Laith.

Comments:

If a prolonged Sujūd causes difficulty, then the elbows can be put on the thighs, but in usual circumstances one should keep them apart from the body. [Sunan At-Tirmidhi, Allamah Ahmad Shâkir: 2/78]

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

287. Mālik bin Al-Ḥuwairith Al-Laithi narrated that he saw Allāh’s Messenger performing Salāt. When he was in an odd number of his Salāt, he would not get up until he had sat completely. (Sahih)

Abū ‘Eisā said: The Hadith of Mālik bin Al-Ḥuwairith is a Hasan Hadith.

It is acted upon according to some of the people of knowledge. It is the view of [Ishāq and some of] our companions, [and Mālik’s Kunyah is Abū Sulaimān].

Comments:

This Hadith and the Hadith of Abū Ḥumayd Sâ‘īdi, which he reported in the presence of ten companions saying he had the most knowledge in regards to how the Messenger of Allāh used to perform prayer, proves that one should stand up after sitting briefly after the first and third Rak‘ah.
Chapter 98. Something Else About That

288. Abū Hurairah narrated: "Allāh’s Messenger would get up during his ʿSalāt on the tips of his feet." (Daʿīf)

Abū ‘Eisā said: The Hadith of Abū Hurairah is acted upon according to the people of knowledge, they chose the view that a man is to get up during ʿSalāt upon the tips of his feet.

Khālid bin Iyās (one of the narrators) is weak according to the people of Hadith. He is also called Khālid bin Iyās. Abū Ṣālih (one of the narrators) is Nabīh [he is] from Al-Madīnah.

Comments:

This Hadith is Weak; and there is no authentic Hadith about standing on the tips direct from Sujūd.

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

289. ‘Abdullāh bin Mas‘ūd narrated: “Allāh’s Messenger taught us, that when we sit for every two Rakʿāh we should say: (At-Tahiyyatulillāh, was-salawatu wa-tayybat. As-salamu ‘alaihi was-sallam, wa-raḥmatullāhi wa barakātuhu, as-salāmu ‘alainā wa alā ‘ibādillāhīs-sālihin. Ashhadu an lā ilāha illallāh, wa ashhadu anna Muḥammadan ‘abduhu wa
Rasūluh.) ‘All greetings, prayers, and pure words are for Allāh. Peace be upon you O Prophet, and Allāh’s mercy and His blessings. Peace be upon us and all of the righteous worshippers of Allāh. I testify that none has the right to be worshipped but Allāh, and I testify that Muhammad is Allāh’s servant and Messenger.” (Sahīh)

He said: There are narrations on this topic from Ibn ‘Umar, Jābir, Abū Mūsā, and ‘Aishah.

Abū ‘Eisā said: The Hadith of Ibn Mas‘ūd has been reported from him through other routes, and it is the most correct Hadith [reported] from the Prophet ﷺ about At-Tashahhud.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and those after them among the Tābi‘in.

It is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Aḥmad, and Ishāq.

Aḥmad bin Muḥammad bin Mūsā narrated to us: ‘Abdullāh bin Al-Mubārak informed us, from Ma‘mar, from Khusaif who said: “I saw the Prophet ﷺ in a dream. I said: ‘O Messenger of Allāh! The people disagree over the Tashahhud.’ He said: ‘Follow the Tashahhud of Ibn Mas‘ūd.’”
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\textbf{Comments:}

1. Ḥāfīz Ibn Ḥajar said, the wording of \textit{`Tashah-hud'} is narrated from almost twenty four Companions with a slight difference; and it is agreed that reading any \textit{Tashah-hud} of these is allowed, but the most correct \textit{Hadith} is of `Abdullāh bin Mas'ūd Ṭabًt, which is narrated through twenty chains from him, therefore reading this is generally preferred.

2. Should the blessing upon the Prophet \(\text{\textordmasculine S}}\) be invoked in the first \textit{Tashah-hud} or not? There is no clear evidence about it in the narrations. Therefore one group of the scholars are not in favour of invoking a blessing upon the Prophet \(\text{\textordmasculine S}}\) in the first \textit{Tashah-hud}, while the other group of the scholars hold the opinion that invoking blessing upon the Prophet \(\text{\textordmasculine S}}\) in the first \textit{Tashah-hud} is better; because invoking a blessing in the first \textit{Tashah-hud} is authentically reported to have been done by the Prophet \(\text{\textordmasculine S}}\) in the night (voluntary) prayer. [\textit{Sunan An-Nāṣār}, Night Prayer, chapter: How to perform nine for \textit{Witr}, \textit{Hadith}: 1712]

\textbf{Chapter 100. Something Else About That}

290. Ibn ‘Abbās narrated: “Allāh’s Messenger would teach us the \textit{Tashah-hud} just as he would teach us the Qur’ān. He would say: \texttt{(At-Tahiyyātu, al-mubārakātu, as-salawātu at-tayyibatulillāh. Salāmun `alaika ayyuḥā-nabiyyu wa rahmatullāhī wa barakātuhu, salāmun `alainā wa `alā `ibādillāhī Embāsī-
ṣālihī. Ashhadu an lā ilāha illallāh, wa ashhadu anna Muḥammadan `abdulhū wa Rasūluh.)} ’All greetings, goodness, prayers, and pure words are for Allāh. Peace be upon you O Prophet, and Allāh’s mercy and His blessings. Peace be upon us and all of the righteous worshippers of Allāh. I testify that there is none worthy of worship except Allāh, and I testify that Muḥammad is Allāh’s worshipper and Messenger.”\texttt{(Sahīh)}

Abū ‘Eisā said: The \textit{Hadith} of Ibn
‘Abbas is a Hasan Sahih Gharib Hadith.

‘Abdur-Rahmân bin Humaid Ar-Ru’âsi reported this Hadith from Abû Az-Zubair, and it is similar to the narration of Al-Laith bin Sa’d.

Ayman bin Nâbil Al-Makkî reported this Hadith from Abû Az-Zubair, from Jâbir, but it is not preserved.

Ash-Shâfi‘î used the Hadith of Ibn ‘Abbas for the Tashah-hud.

Comments:
Imâm Dâr-Quṭnî quoted in his ‘Ilal’ that both Ath-Thawrî and Ibn Juraij supported and followed Ayman in reporting the narration, therefore this Hadith is also authentic; there is no need to declare it unpreserved. [Sunan At-Tirmîdî, annotated by Aḥmad Shâkir: 2/84]

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

291. ‘Abdullâh bin Mas‘ûd said: “It is from the Sunnah to say the Tashah-hud quietly.” (Sahîh)

Abû ‘Eisâ said: The Hadith of Ibn Mas‘ûd is a Hasan Gharib Hadith.

It is acted upon according to the people of knowledge.

Comments:
Tashah-hud will unanimously be read silently; but if it is read aloud, the prostration of forgetfulness is not necessary.
Chapter 102. [What Has Been Related About] How To Sit During At-Tashah-hud

292. Wā‘il bin Hujr said: “I arrived in Al-Madinah and I said, ‘Let me look at the Salāt of Allah’s Messenger ﷺ.’ When he sat – meaning for At-Tashah-hud – he spread his left foot, and placed his left hand – meaning on his left thigh – and held his right foot erect.” (Sahih)

Abū ‘Eisā said: This Hadith is Hasan Sahih.

It is acted upon according to most of the people of knowledge. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak and the people of Al-Kūfah.

Chapter 103. Something Else About That

293. ‘Abbās bin Sahl [bin Sa‘d] narrated: “Abū Ḥumaid, Abū Usaid, Sahl bin Sa‘d, and Muhammad bin Maslamah were once together and they were mentioning the Salāt of Allah’s Messenger ﷺ. Abū Ḥumaid said: ‘I am the most knowledgeable among you of the Salāt of Allah’s Messenger ﷺ: Indeed Allah’s Messenger ﷺ sat – meaning for Tashah-hud – he spread his left foot, and made the top of his right
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(foot) face the Qiblah, and he placed his right hand on his right knee, and his left hand on his left knee, and indicated with his finger – meaning the index finger.”

(Hasan)

Abū 'Eisā said: This Ḥadīth is Hasan Ṣāḥīh. It is the the opinion of some of the people of knowledge. It is the the opinion of Ash-Shafi‘ī, Ahmad, and Ishāq. They said: In the last Tashah-hud one sits on the back of his thigh, and they cite the Hadīth of Abū Ḥumaid as proof. They say that in the first Tashah-hud one sits on left foot and holds his right foot erect.

Comments:

Two positions of sitting for Tashah-hud are proven from the Ahādīth.

a. Iftirāsh, i.e. to spread the left foot on the ground and sit on it with the right foot erected on the tips upright.

b. Tawarruk, i.e. sitting on the buttock while protruding the left foot under the right calf and erecting the right foot on the tips. In the opinion of the Aḥnāf, the position of Iftirāsh is preferred in the first and second Tashah-hud; Imām Mālik says Tawarruk is better for both Tashah-hud. According to Imām Ahmad, Iftirāsh is in the prayer which has only one Tashah-hud, but if the prayer has two Tashah-hud, then Tawarruk is preferred in the second one; as for Imām Shafi‘ī, Tawarruk is better if there is a final salutation after the Tashah-hud, but if the final salutation is not due after Tashah-hud (i.e. it is the first Tashah-hud), then in this case Iftirāsh is better. The most authentic way is to perform Iftirāsh in the first Tashah-hud, and to perform Tawarruk in the Tashah-hud after which the final salutation is due. As this is the implication of authentic Ḥadīth of Abū Ḥumaid. This Ḥadīth is also in Šāhīṭ Bukhārī. See Ḥadīth: 828 (Nailul-Awṭār: 2/283)

[1] Meaning that his right foot was propped up, while he was sitting on it, with the toes and the top of the foot facing the direction of the Qiblah.
Chapter 104. What Has Been Related About Indicating With The Finger [During At-Tashahhud]

294. Ibn 'Umar narrated: “When the Prophet would sit during the Salat, he would place his right hand on his knee, and raise his finger, the one that is next to the [right] thumb, supplicating with it, and his left hand was spread flat on his left knee.” (Sahih)

Abu 'Eisâ said: There are narrations on this topic from 'Abdullãh bin Az-Zubair, Numair Al-Khuza‘î, Abû Hurairah, Abû Humaid, and Wã’il bin Hujr.

Abû 'Eisâ said: The Hadith of Ibn 'Umar is a Hasan Gharb Hadith. We do not know of it as a narration of 'Ubaidullãh bin 'Umar except through this route.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet and the Tabi‘în: They prefer indicating (with the finger) during Tashah-hud, and it is the saying of our companions.

Comments:

The majority of earlier and later scholars and the four A‘immah agreed that it is Sunnah to point with the index finger. The index finger should be directed towards Qiblãh and the gaze should focus it, it is a symbol of Oneness and Purity. [Tuhfat Al-Ahwadhî: 1/242; Nail-Al-Awtâr: 2/292]
Chapter 105. What Has Been Related About The Taslim For Salât

295. 'Abdullâh narrated: “The Prophet would say the Salâm from his right and from his left (saying): (As-Salâmû 'alaikum wa rahmatullah, as-Salâmû 'alaikum wa rahmatullah) ‘Peace be upon you, and Allah’s mercy. Peace be upon you, and Allah’s mercy.’” (Sahîh) [He said:] There are narrations on his topic from Sa’d bin Abî Waqqâs, Ibn ‘Umar, Jâibir bin Samurah, Al-Barâ’, [Abû Sa’eed], ‘Ammâr, Wâ’il bin Hûjir, ‘Adî bin ‘Amîrah, and Jâibir bin ‘Abdullâh.

Abû ‘EIsâ said: The Hadîth of Ibn Mas’ûd is a Hasan Sahîh Hadîth. It is acted upon according to most of the people of knowledge among the Companions of the Prophet, and those after them.

It is the opinion of Sufyân Ath-Thawri, Ibn Al-Mubârak, Ahmad, and Ishâq.

Comments:
On the basis of this Hadîth, the majority of the people of knowledge, Hanafi, Shâfi’î and Hanbali hold this opinion that the Imâm, individual and the follower should make salutation of ending prayer to both sides; but the salutation just to one side will validate the prayer, according to the consensus. [Al-Mughni: 2/243]
Chapter 106. Something Else About That

296. ‘Aishah narrated: “Allah’s Messenger would say one Taslim for the Salat while facing forward and turning to his right side a little.” (Da’if)

He said: There is something on this topic from Sahl bin Sa’d.

Abū ‘Eisā said: We do not know of the Hadith of ‘Aishah being Marfu’ except from this route.

Muḥammad bin Ismā’il said: “The people of Ash-Sham narrated objectionable narrations from Zuhair bin Muḥammad; the narrations of the people of Al-‘Irāq are more appropriate [and more correct].”

Muḥammad said: “Ahmad bin Ḥanbal said: ‘It is as if Zuhair bin Muhammad they encountered is not this one who is narrated from in Al-‘Irāq. It is as if he is another man whose name was confused.’”

[Abū ‘Eisā said:] Some of the people of knowledge are of the view that the purport of this Hadith should be acted upon in Salāt. But the most correct of the narrations from the Prophet mention two Taslim, and this is what is followed by most of the people of knowledge among the Companions of the Prophet, the Tābi’in and those after them. There are those – among the Companions of the Prophet, the Tābi’in, and those after them – who held the view that the one Taslim was for the
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obligatory prayers.

Ash-Shafi’i said: “If one wishes he says one Taslim, and if he wishes he says two Taslim.”

Наджих: [Основатель Пути] и его жена Айман, а также Абу Харису Бен Зейд, 230/1105 от Конца
عمرو Бен Абд ал-Муслима аль-Аби (сына Абу Хусейн аль-Аби), 231/1106.

Comments:

A person can end the prayer by making salutation to just one side, but salutation to the other side as well was the usual routine of the Prophet; so this is better, but making it just once is also alright. [Al-Mughni: 2/243-244]

Chapter 107. What Has Been Related About: “Curtailing The Salām Is A Sunnah”

297. 'Abū Hurairah narrated: “Hadīth the Salām is a Sunnah.”

‘Alī bin Hujr (one of the narrators) said: “[Abdullāh] Ibn Al-Mubarak (one of the narrators) said: ‘Meaning: To not elongate it too much.” (Da'if)

Abū 'Eisā said: This Hadīth is Hasan Sahih, and it is recommended according to the people of knowledge. It has been reported that Ibrāhim An-Nakha'i said: “The Takbīr is Jazm cut and the Taslim is cut.”

As for Hiql (one of the narrators), they say he was the scribe of Al-Awzā'i.

Comments:

Hadhf and Jazm: The salutation should not be prolonged, rather it should be
fast and short. When a Companion says it is Sunnah, it means it is the Sunnah of the Prophet.

Chapter 108. What Is Said When Saying The Salām [After Salāt]

298. ‘Āishah narrated: “When Allāh’s Messenger said the Salām he would not remain seated except long enough to say: (Allāhumma antas-salām, wa minkas-salām, tabārakta dhal-jalāli wal-Ikrām) ‘O Allāh! You are the One free of defects, and perfection is from You. Blessed are You, Possessor of Majesty and Honor.’” (Sahih)

Comments:

Antas-Salām: You are the Guard, You are free from all deficiencies, imperfections and shortcomings, You are free from facing disasters and calamities and from the doubt of downfall and change; Minkas Salām: peace and safety is in Your Control, You decide for safety and peace for whomever You wish, whenever You wish and wherever You wish. [Tabārakta]: You are Generous, the Master of increase and intensity. Only You deserve the Highness and Greatness, Honor and Dignity.

299. (Another chain) which is similar, but he said: (Tabārakta yā dhal-jalāli wal-Ikrām) “Blessed are You, O Possessor of Majesty and Honor.” (Sahih)

He said: There are narrations on this topic from Thawbān, Ibn ‘Umar, Ibn ‘Abbās, Abū Sa‘eed, Abū Hurairah, and Al-Mughirah bin Shu‘bāh.

Abū ‘Elsā said: The Hadīth of ‘Āishah is a Hasan Sahīh Hadīth.

[Khālid Al-Ḥadhā‘ reported this
Hadith as a narration of 'Aishah, from 'Abdulläh bin Al-Hãrith, and it is similar to the narration of 'Asim (a narrator in this chain of Hadith nos. 298, 299).

It has been reported that the Prophet would say, after the Taslim: (Lâ ilâha illallãh, wahdahu lâ sharika lau, lahul-mulku wa lahul-hamdu, yuhï ya yumitü, wa Huwa 'alâ kulli shai'in qadîr. Allâhumma lâ mãni'a lima â'taita, wa lâ mu'ïyiya limâ mana 'ta, wa la yanfa 'u dhal-jadd Minkal-jadd.) “None has the right to be worshipped but Allâh Alone, without partners. His is the Sovereignty and His is the Praise, He gives life and death, and He has power over all things. O Allâh! None can prevent what You have granted, and none can grant what You have prevented, and no wealth can avail the wealthy against Allâh.” And it has been reported that he would say: (Subhâna rabbika rabbil-'izzati 'ammã yasifun, wa salãmun 'ala 1-mursalin, wal-hamdulillãhi Rabbil-'ãlamin.) “Glorified is your Lord, the Lord of honor and power! (He is free) from what they attribute to Him! And peace be upon the Messengers. And all praise is Allâh’s, the Lord of all that exists.”[1]

[1] This is from Sûrat Ås-Saffât (37:180-182).
300. Thawbân, the freed slave of Allâh’s Messenger ﷺ, narrated that Allâh’s Messenger ﷺ wanted to turn from his َََِِِِْْٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓ.. al-ʿAzrâqî’s (one of the narrators’ name is Shaddâd bin ʿAbdullâh.

Comments:
The correct method is that an individual may make as much supplications as one requires and whenever one requires, and the Imâm may also do so whenever he wants; but it is not right for the Imâm to make it habitual that it becomes routine. For details, see: Tuhfat Al-Ahwadhi: 1/245-246

Chapter 109. What Has Been Related About Turning From His Right And From His Left

301. Qabîshah bin Hulb narrated that his father said: “When Allâh’s Messenger ﷺ would lead us in َََِِِِْْٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓ.. Anas, ʿAbdullâh bin ʿAmr, and Abû Hurairah.

[1] That is, after the Taslim. See Tuhfat Al-Ahwadhi.
Abū ‘Eisā said: The Ḥadīth of Hubl is a Hasan Ḥadīth.

This is acted upon according to the people of knowledge, one is to leave from whichever side he wishes, from the right if he wants, or if he wants, from the left.

Both cases are reported correct from Allāh’s Messenger ﷺ.

It has been related that ‘Alī bin Abī Ṭālib said: “If his need was on the right, he would go from the right, and if his need was on the left, he would go from the left.”

Comments:
After making the final salutation, the Imām will sit at his place facing the people, as it is in the Ḥadīth of Samurah that the Prophet ﷺ would turn his face to us after concluding the prayer; (Ṣaḥīh Al-Bukhārī: 845) and when he would get up he would walk to whatever side he liked, right or left.

Chapter 110. What Has Been Related About The Description Of The Ṣalāt

302. Rifā‘ah bin Rāfi‘ narrated: “One day Allāh’s Messenger ﷺ was sitting in the Masjid” Rifā‘ah said: “And we were with him. Then what appeared to be a Bedouin man entered to pray, but he performed his Ṣalāt in a very brief manner. He then got up and greeted the prophet with Ṣalām. The Prophet ﷺ said (returning the greeting): ‘And upon you. Go back and perform Ṣalāt, for indeed you have not prayed.’ So he returned to
perform Ṣalāt, then came and greeted the Prophet with Ṣalām. So he (the Prophet ﷺ) said (returning the greeting): ‘And upon you. Go back and perform Ṣalāt, for indeed you have not prayed.’ [He did that] two or three times, each time coming to the Prophet ﷺ, greeted the Prophet with Ṣalām and the Prophet ﷺ saying: ‘And upon you. Go back and perform Ṣalāt, for indeed you have not prayed’ – until the people got scared and became very worried that one whose prayer was so brief had not actually prayed. Then in the end the man said: ‘Then show me, and teach me, for I am a human who has suffered and is mistaken.’ So he said: ‘Alright. When you stand for Ṣalāt then perform Wūḍū’ as Allāh ordered you. Then say the Tashahhud[1], and the Iqāmah as well. If you know any Qur‘ān then recite it, if not then praise Allāh, mention His greatness, and the Tahliy.[2] Then bow such that you are at rest in your bowing, then stand completely, then prostrate completely, then sit such that you are at rest while sitting then stand. When you have done that, then you have completed your Ṣalāt, and if you leave out something, then you have made your Ṣalāt deficient.’ And this was easier on them than the first matter, because if some of this was deficient, it would only reduce the reward of

his *Salāt*, it would not have gone entirely."

He said: There are narrations on this topic from Abū Hurairah and 'Ammār bin Yāsir.

Abū 'Eisā said: The *Hadīth* of Rifā'ah bin Rāfi is a Ḥasan Hadīth.

And this *Hadīth* has been reported from Rifā'ah through other routes.

**Comments:**

The person who entered the mosque was Khallād bin Rafi', the brother of Rifā'ah bin Rāfi'. He prayed two Rak'āh of *Tahiyatul-Masjid*, but he prayed very fast and quick, he did not perform *Ruku* and *Sujūd* etc. with the proper calmness and satisfaction, as they should have been done peacefully. So the Prophet ﷺ told him to repeat the prayer.

303. Abū Hurairah narrated: "Allah's Messenger ﷺ entered the *Masjid*, and a man entered and offered *Salāt*. Then he came to give *Salām* to the Prophet ﷺ. He returned the *Salām* to him and said: 'Go back and perform *Salāt*, for indeed you have not prayed.' So the man returned to pray as he had prayed. Then he came to give *Salām* to the Prophet ﷺ. He returned the *Salām* to him, then [Allāh’s Messenger ﷺ] said: 'Go back and perform *Salāt*, for indeed you have not prayed' until he had done that three times. So the man said to him: 'By the One who sent you with the Truth, I do not know any better than this, so teach me.' So he said [to
him]: ‘When you stand for Salât then say the *Takbîr*, then recite what is easy for you of the Qur’ân. Then bow until you are at rest while bowing, then rise up until you have stood up completely, then prostrate until you are at rest while prostrating, then rise up until you are at rest sitting. Do that in all of your *Salât.*’ (Sahih)

Abû ‘Eisâ said: This *Hadîth* is Hasan Sahih.

[He said:] Ibn Numair has narrated this *Hadîth* from ‘Ubaidullâh bin ‘Umar, from Sa‘eď Al-Maqburi, from Abû Hurairah, but he did not mention in it: “from his father, from Abû Hurairah.”

The narration of Yahya bin Sa‘eď from ‘Ubaidullâh bin ‘Umar is more correct (no.302).

Sa‘eď Al-Maqburi heard from Abû Hurairah, and, he reports from his father, from Abû Hurairah.

And Sa‘eď Al-Maqburi’s father’s name is Kaysân, and Sa‘eď Al-Maqburi’s kunyah is Abû Sa‘d.

[Kaysân was a slave who had a contract of emancipation from some of them.]

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Comments:

‘Do that in all of four *Salât*’ proves that the recitation is part of each Rak‘ah; so in every Rak‘ah the recitation is compulsory.
304. Muhammad bin ‘Amr bin ‘Aṭā’ narrated from Abū Ḥumaid As-Sa‘īdī, he (Muḥammad) said: “I heard him saying – while he was among ten of the Companions of the Prophet سَلَّمُ اللهُ عَلَيْهِ وَسَلَّمَ, one of whom was Abū Qatadah bin Rib‘ī – ‘I am the most knowledgeable among you of the Ṣalāt of Allāh’s Messenger سَلَّمُ اللهُ عَلَيْهِ وَسَلَّمُ. They said: ‘You did not precede us in his companionship, nor were you in his company more than us.’ He said: ‘Even still.’ They said: ‘Go ahead.’ So he said: ‘When Allāh’s Messenger سَلَّمُ اللهُ عَلَيْهِ وَسَلَّمُ stood for Ṣalāt he would stand with his back straight and raise his hands until they were at the level of his shoulders. Then he would say: (Allāhu Akbar) ‘Allāh is Most Great’ and bow. Then he would straighten (his back) so that he would not lower his head, nor raise it, and he placed his hands on his knees. Then he said: (Sami‘ Allāhu liman hamidah) ‘Allāh listens to those who praise Him.’ and he raised his hands and stood up straight until all of his bones completely returned to their places. Then he went down to the ground prostrating, then he said: (Allāhu Akbar) ‘Allāh is Most Great.’ Then he held his upper-arms away from his midsection, and opened his toes on his feet (facing the Qiblah), then he bent his left foot and sat on it then straightened up until all of his bones completely returned to their
places, then he went down to prostrate. Then he said: (Allāhu Akbar) “Allāh is Most Great,” then he bent his foot and sat and straightened up until all of his bones completely returned to their places. Then he got up. Then in the second Rak'ah he did the same as that, such that when he stood from the two prostrations, he said the Takhbīr and raised his hands until they were at the level of his shoulders as he did when he opened the Salāt. Then he did like that until it was the Rak'ah in which his Salāt was to end, when he moved his left foot over and sat on his side (in the Mutawarrīk position). Then he said the Taslim.” (Sahih)

Abū 'Eisā said: This Hadīth is Hasan Sahīh. The meaning of: “[And he raised his hands] when he stood from the two prostrations” is when he stood from two Rak'ah.


Comments:
1. It is proven from this Hadīth that the calmness and satisfaction in performing the acts of prayer is essential.
2. Hands are raised at four places: In the beginning of the prayer, bowing to Rukū', standing up from Rukū' and when standing up for the third Rak'ah.

305. (Another chain) that Muhammad bin 'Amr bin 'Aṭā' narrated from Abū Ḥumaid As-Sā'īdī, he (Muhammad) said: “I heard him saying – while he was among ten of the Companions of the Prophet ﷺ, one of whom was
Abū Qatādah bin Rи‘ī”

He then mentioned a narration similar in meaning to the Hadith of Yahya bin Sa‘eed (a narrator in the chain of Hadith no. 304). But Abū ‘Āsim (An-Nabīl) added in it – from ‘Abdul- Hamīd bin Ja‘far – the phrase (at the end): “They said: ‘You have told the truth, this is the Salāt of the Prophet Ḥusayn.’”

[Abū ‘Eisā said: And Abū ‘Āsim Ad-Dahhāk bin Mukhlīd also reported it from ‘Abdul- Hamīd bin Ja‘far with the addition: “They said: ‘You have told the truth, this is the Salāt of the Prophet Ḥusayn.’”]

Chapter 111. What Has Been Related About The Recitation For The Subh [(Fajr) Prayer]


He said: There are narrations on this topic from ‘Amr bin Ḥurairah, Jābir bin Samurah, ‘Abdullāh bin As-Sā‘īb, Abū Barzah, and Umm Salamah.

Abū ‘Eisā said: The Hadīth of Qutbah bin Mālik is a Ḥasan Sahīh Hadīth.

It has been reported that the Prophet recited (Sūrat) Al-Waqi‘ah in Subh (Fajr prayer).

And it has been reported that he would recite from sixty to one-hundred Ayāt in Fajr.

And it has been reported that he would recite: When the sun rolled up.\[1\]

And it has been reported that ‘Umar wrote to Abū Mūsā that the recitation in Subh should be from the long Mufassal (Sūrah). (Ṣaḥīḥ)

Abū ‘Eisā said: This is what is acted upon according to the people of knowledge. And it is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, and Ash-Shāfi‘ī.

Comments:
1. The recitation of the Qur’an is also a compulsory part and a fundamental pillar of prayer, like standing, Rukū’, Sujūd and sitting; and the standing position is its place.
2. Reciting Al-Fatihah in every Rak‘ah is compulsory while Reciting a portion of the Qur’an after Fātiḥah is Sunnah; and if it is missed by chance, the prayer without it is valid.

Chapter 112. What Has Been Related About The Recitation For Zuhr And ‘Asr

307. Jābir bin Samurah narrated: “For Zuhr and ‘Asr, Allāh’s Messenger ﷺ would recite: By the heavens, holding the Burūj and (By the heavens and At-Tāriq) and similar to them.”\[2\] (Hasan)

He said: There are narrations on this topic from Khabbah, Abū Sa‘eед, Abū Qatā‘idah, Zaid bin

Thabit, and Al-Bara’ [bin ‘Azib].

Abū ‘Eisā said: The Hadith of Jābir bin Samurah is a Hasan Šahih Hadith.

It has also been related that the Prophet ﷺ would recite Sūrat As-Sajdah for the Zuhr prayer.

It has also been related that he would recite about thirty Ayāt in the first Rak’ah of the Zuhr prayer, and about [fifteen] Ayāt in the second Rak’ah.

It has been reported that ‘Umar wrote to Abū Mūsā to recite from the middle Mufassal (Sūrah) for the Zuhr prayer.

Some of the people of knowledge held the view that [recitation during] ‘Asr was like the recitation for the Maghrib prayer: i.e. one is to recite from the shorter Mufassal (Sūrah).

It has been reported that Ibrāhīm An-Nakha’ī said that the recitation for the ‘Asr and Maghrib prayers should be of the same length.

And Ibrāhīm said that the recitation for the Zuhr prayer is four times more than the recitation for ‘Asr prayer.\[1\]

\[1\] That is each Rak’ah recitation is double in the length.
Chapter 113. [What Has Been Related About] The Recitation For Maghrib

308. Umm Al-Fadl narrated: “Allāh’s Messenger came out to us with his head bandaged from his illness. He prayed Maghrib, reciting (Sūrat) Al-Mursalat.” [She said:] “He did not pray it again until he met Allāh the Mighty and Sublime.” (Ṣahih)

There are narrations on this topic from Jubair bin Mu’tim, Ibn ‘Umar, Abū Ayyūb, and Zaid bin Thābit.

[Abū ‘Eisā said:] The Ḥadīth of Umm Al-Fadl is a Ḥasan Ṣaḥīh Ḥadīth.

And it has been reported that the Prophet would recite (Sūrat) Al-A’raf in the (first) two Rak‘ah of Maghrib.

It has also been reported that the Prophet recited (Sūrat) At-Tur in Maghrib.

And it has been reported that ‘Umar wrote to Abū Mūsā to recite from the short Mufassal (Sūrah) for Maghrib.

It has been reported that Abū Bakr [Aṣ-Siddīq] would recite from the short Mufassal (Sūrah) for Maghrib.

He said: This is what is acted upon according to the people of knowledge and it is the saying of Ibn Al-Mubārak, Āhid and Ḥishāq.

Aṣ-Ṣāfī said: “It has been mentioned that Mālik considered it
It is undesirable that a person should recite long Sūrah like At-Ṭūr and Al-Mursalat for the Maghrib prayer.” Ash-Shafi’ī said: “That is not disliked, rather it is recommended to recite these Sūrah in [the Maghrib prayer].


Comments:

When the illness of Allah’s Messenger ﷺ, which caused his death, turned extremely severe; it was Thursday, he ﷺ offered Maghrib (evening) prayer in his home outside the room and prolonged the recitation, which proves that the long recitation in Maghrib prayer is allowed and it is Sunnah.

Chapter 114. What Has Been Related About The Recitation For The ‘Ishā’ Prayer

309. ‘Abdullah bin Buraidah narrated that his father (Buraidah) said: “Allah’s Messenger ﷺ would recite: By the sun and its brightness, or similar Sūrah for the latter ‘Ishā’ (prayer).” (Hasan)

[He said:] There are narrations on this topic from Al-Barā’ bin ‘Azib, [and Anas).

Abū ‘Eisā said: The Hadith of Buraidah is a Hasan Hadīth.

It has been reported that the Prophet ﷺ would recite: By the fig and the olive, for the latter ‘Ishā’.

It has been reported that ‘Uthmān bin ‘Affān would recite from the middle Mufassal Sūrah, like Al-

1 Ash-Shams (91).
2 At-Tin 95.
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Munāfiqūn or similar, for ‘Ishā’.

It has been narrated from Companions of the Prophet ﷺ and the Tābi‘īn that they would recite more or less than these, so it is as if the matter was not restricted according to them.

The best thing about this is what has been reported from the Prophet ﷺ, that he would recite: By the sun and its brightness, and By the fig and the olive.

310. Al-Bara’ bin Āzib narrated: “The Prophet ﷺ would recite: By the fig and the olive.” [Sahih]

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

Comments:

Sometimes Maghrib (evening) prayer is called First ‘Ishā’ and the ‘Ishā’ is named latter ‘Ishā’.

Chapter 115. What Has Been Related About Recitation Behind The Imam

311. ‘Ubdah bin As-Ṣāmit narrated: “Allāh’s Messenger ﷺ
prayed the *Subh* prayer, and he had difficulty with the recitation. When turned (after finishing) he said: ‘I think that you are reciting behind your *Imām*?’ He said: “We said: ‘Yes, Messenger of Allāh, by Allāh!’ He said: ‘Do not do that, except for *Umm Al-Kitāb*,[1] for there is no *Ṣalāt* for one who does not recite it.’” (*Ṣaḥīh*)

He said: There are narrations on this topic from Abū Hurairah, ʿĀishah, Anas, Abū Qatādah, and ‘Abdullāh bin ‘Amr.

Abū ‘Eisā said: The *Hadith* of ʿUbādah is a Ḥasan *Ḥadīth*.

Az-Zuhrī has narrated this *Ḥadīth* from Māhmūd bin Ar-Rabī’, from ʿUbādah bin As-Samīt, that the Prophet ﷺ said: “There is no *Ṣalāt* for one who does not recite *Fātiḥatul-Ḳitāb*.”

[He said:] This is more correct.

This *Ḥadīth* is to be acted upon, regarding recitation behind the *Imām*, according to most of the people of knowledge among the Companions of the Prophet ﷺ and the Ṭabīʿīn.

It is the saying of Mālik bin Anas, Ibn Al-Mubārak, Ash-Shafīʿī, Ahmad, and Ishāq. They held the view that one is to recite behind the *Imām*.

REPORT: [Ṣaḥīḥ] And he is ʿAbdul ʿAmr, the slayer of the prophet’s nephew, the son of Sayyidah Khadijah, may Allāh have mercy on her. He said: “The Prophet ﷺ said: ‘There is no *Ṣalāt* for one who does not recite *Fātiḥatul-Ḳitāb*.’”

[He said:] This is more correct.

This *Ḥadīth* is to be acted upon, regarding recitation behind the *Imām*, according to most of the people of knowledge among the Companions of the Prophet ﷺ and the Ṭabīʿīn.

It is the saying of Mālik bin Anas, Ibn Al-Mubārak, Ash-Shafīʿī, Ahmad, and Ishāq. They held the view that one is to recite behind the *Imām*.

[1] That is, Sūrat Al-ṣaḥīḥah.
Comments:

Other than Imám Abū Hanifah, all the A’immah are in favor of reading Fátihah behind the Imám; some are of the view to read in all prayers, according to some just in silent prayers; some state it obligatory and some desirable. But this Hadîth is very clear that no prayer would be valid without Fâtihah; and the word ‘Mann’ unanimously includes every body in general, therefore it includes all: Imâm, individual, and the follower.

Chapter 116. What Has Been Related About Not Reciting Behind The Imâm When The Imâm Is Reciting Aloud

312. Abû Hurairah narrated: “Allâh’s Messenger ☪ turned (after praying) from a Ẓâlît in which he recited aloud and said: ‘Has any one of you recited along with me just now?’ A man said: ‘Yes, O Messenger of Allâh.’ He said: ‘Indeed I said to myself: Why was I being contended with for the Qur’ân?’” He (Az-Zuhri one of the narrators) said: “So when they heard that from Allâh’s Messenger, the people stopped reciting with Allâh’s Messenger in the prayers that Allâh’s Messenger recited aloud.”

[He said:] There are narrations on this topic from Ibn Mas‘ûd, ‘Imrân bin Ḥuṣain, and Jâbir bin ‘Abdullâh.

Abû ‘Elsa said: This Hadîth is Hasan.

(One of the narrators:) Ibn Ukaimah Al-Laithî’s name is ‘Umârah and they call him ‘Amr bin Ukaimah.

Some of Az-Zuhri’s companions reported this Hadîth with the wording: “Az-Zuhri said: ‘So the people stopped reciting when they
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heard that from Allāh’s Messenger ﷺ.

There is nothing in this \textit{Hadīth} that would change one who held the view that one should recite behind the \textit{Imām}. Because Abū Hurairah is the one who reported this \textit{Hadīth} from the Prophet ﷺ.

And Abū Hurairah reported that the Prophet ﷺ said: “Whoever performs a \textit{Salāt} in which he does not recite \textit{Umm Al-Qurān}, then it is a miscarriage, [it is a miscarriage] that is not complete.” So it was said to him by one who narrated the \textit{Hadīth}: “Sometimes I am behind an \textit{Imām}?” He said: “Recite it to yourself.”

Abū 'Uthmān An-Nahdī narrated that Abū Hurairah said: “the Prophet ﷺ ordered me to call out: ‘There is no \textit{Salāt} except with the recitation of \textit{Fātihatil-Kitāb}.”’

[Most of] the people of \textit{Hadīth} chose the view that a man is not to recite when the \textit{Imām} recites aloud. They say he should rather read it during the \textit{A‘immah} pauses.

The people of knowledge differ over reciting behind the \textit{Imām}. Most of the people of knowledge including the Companions of the Prophet ﷺ, the \textit{Tābi‘īn}, and those after them held the view that one is to recite behind the \textit{Imām}.

This is the view of Mālik [bin Anas], ['Abdullāh] Ibn Al-Mubārak, Ash-Shāfi‘ī, Ahmad, and Ishaq.

It has been reported that ‘Abdullāh bin Al-Mubārak said: “I recite behind the \textit{Imām} and the
people recite behind the Imam, except for some people from Al-Kufah. I think that whoever does not recite, his Salát is still acceptable."

There are those among the people of knowledge who were strict about not reciting Fâtihatil-Kitâb, even in the case of being behind an Imam. They said that Salát is not acceptable without the recitation of Fâtihatil-Kitâb, whether one is alone or behind an Imam, and as proof they used what is reported from ‘Ubâdah bin Aṣ-Ṣâmit from the Prophet ﷺ.

‘Ubâdah bin Aṣ-Ṣâmit recited behind the Imam after the Prophet ﷺ, alluding with his action to the Prophet's saying: "No Salát is valid without the recitation of Fâtihatil-Kitâb."

This is also the saying of Ash-Shâfi‘î, Ishaq and others.

As for Alimad bin Hanbal, he said the meaning of the saying of the Prophet ﷺ: "There is no Salát except with the recitation of Fâtihatil-Kitâb" is when one is alone.

He supported his position with the Hadith of Jabir bin ‘Abdullah in which he said: "Whoever prayed a Rak‘ah in which he did not recite Umm Al-Qur‘an, then he did not pray, except if he was behind an Imam." Ahmad [bin Hanbal] said: "This is a man from among the Companions of the Prophet ﷺ, interpreting the saying of the Prophet ﷺ: 'There is no Salát except with the recitation of Fâtihatil-Kitâb' to mean that this is when one is not reciting behind the Imam, except for some people from Al-Kufah. I think that whoever does not recite, his Salát is still acceptable."

Whoever says "No Salát is valid without the recitation of Fâtihatil-Kitâb" when one is alone.

No Salát is valid without the recitation of Fâtihatil-Kitâb" when one is alone.

No Salát is valid without the recitation of Fâtihatil-Kitâb" when one is alone.

No Salát is valid without the recitation of Fâtihatil-Kitâb" when one is alone.
Abū Nuʿaim Wahb bin Kaisān narrated that he heard Jābir bin ‘Abdullāh saying: “Whoever prayed a Rak‘ah in which he did not recite Umm Al-Qur‘ān, then he did not pray, except if he was behind an Imam.” (Sahih)

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

Comments:
1. It is known from this Hadith that this man recited aloud, so the contention with the recitation of the Prophet fell began; had he not recited aloud the contention would not have happened; due to which the Prophet forbade reciting aloud in the prayer which is read aloud by the Imam, it means it has no relation with the silent prayer.

2. It has relation with the recitation after Fāṭihah; now if it is reflected without inclining to any side, in fact in the loud prayers behind the Imam only Fāṭihah is to be recited and in the silent prayers complete recitation will be made (including Fāṭihah and a portion from the Qur‘ān after it).

313. Abū Nuʿaim Wahb bin Kaisān narrated that he heard Jābir bin ‘Abdullāh saying: “Whoever prayed a Rak‘ah in which he did not recite Umm Al-Qur‘ān, then he did not pray, except if he was behind an Imam.” (Sahih)

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

Chapter 117. What Is said When One Enters Into The Masjid

314. Fāṭimah the Great narrated: “When Allāh’s Messenger
entered the Masjid, he said Salat and Salām upon Muḥammad, and then said: (Rabbihfirli dhunūbī, waftahlī abwāba rahmatik) ‘O pardon my sins, and open the gates of Your mercy for me.’ And when he exited he said Salat and Salām upon Muḥammad, and then said: (Rabbihfirli dhunūbī, waftahlī abwāba rahmatik) ‘O Lord pardon my sins, and open the gates of Your blessings for me.’” (Da’īf)

**Comments:**

A mosque is a place to gain religious and spiritual benefits, and the favors of the Hereafter; therefore when entering the mosque the Prophet ﷺ would request the forgiveness of sins and the doors of mercy to be opened; and outside the mosque is the field of earning livelihood so when leaving the mosque he ﷺ would request the abundance of the favors of the worldly life by the grace of Allāh ﷻ.

315. Ismā’il bin Ibrāhīm (a narrator in the chain of Hadith no. 314) said: “I met ‘Abdullāh bin Al-Ḥusain in Makkah, so I asked him about this Hadith, so he narrated it to me, he said: ‘When Allāh’s Messenger ﷺ entered, he said: (Rabbi āftahli abwāba rahmatik) ‘O Lord, open the gates of Your mercy for me.’ And when he exited he said: (Rabbi iftahli abwāba rafḍilak) ‘O Lord, open the gates of Your blessings for me.’” (Da’īf)

[Abū ‘Eisā said:] There are narrations on this topic from Abū Ḥumaid, Abū Usaid, and Abū Hurairah.

Abū ‘Eisā said: The Hadith of
Fāṭimah is a Hasan Hadith, but its chain is not connected. Fāṭimah bint Al-Husain did not see Fāṭimah the Great. Fāṭimah only lived months after the Prophet.

Chapter 118. What Has Been Related About ‘When One Of You Enters The Masjid Let Him Perform Two Rak’ah’

316. Abū Qatādah narrated that Allah’s Messenger said: “When one of you comes to the Masjid, then let him perform two Rak’ah before sitting.” (Sahih)

He said: There are narrations on this topic from Jābir, Abū Umāmah, Abū Hurairah, Abū Dharr, and Ka’b bin Mālik.

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

Muhammad bin ‘Ajlān and others have narrated this Hadith from ‘Āmir bin ‘Abdullāh bin Az-Zubair, and it is similar to narration of Mālik bin Anas. (Who narrated it from ‘Āmir.)

Suhail bin Abī Sāliḥ reported this Hadith from ‘Āmir bin ‘Abdullāh bin Az-Zubair, from ‘Amr bin Sulaim, from Jābir bin ‘Abdullāh, from the Prophet.

But this Hadith is not preserved, and what is correct is the Hadith of Abū Qatādah.

This Hadith is acted upon according to our companions: They
consider it recommended when a man enters the Masjid that he not sit until he offers two Rak'ah of Salāt, unless he has some excuse.

‘Ali bin Al-Madīnī said: “The Ḥadīth of Suhail bin Abī Śālih is a mistake.” Ishāq bin Ibrāhīm informed me of that from ‘Ali bin Al-Madīnī.

The demand of etiquettes and honor of the mosque is that when a person enters the mosque he should offer two Rak’ah prayer before sitting; if one mistakenly sits he should get up and do it, but according to the four A’immah this commandment is on the basis of desirability. [Fath Al-Bārī: 1/696]

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Chapter 119. What Has Been Related About ‘All Of The Earth Is A Masjid, Except For The Graveyard And Washroom’

317. Abū Sa’eed Al-Khudrī narrated that Allah’s Messenger said: “All of the earth is a Masjid except for the graveyard and the washroom.” (Sahih)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Ali, ‘Abdullāh bin ‘Amr, Abū Hurairah, Jābir, Ibn ‘Abbās, Ḥudhaifah, Anas, Abū Umāmah, and Abū Dharr. They say that the Prophet said: “The earth has been made

[1] Al-Hammām: It is the place (it is not restricted to a room) where washing is performed with hot water, and they also say it includes any kind of water. See Tuhfāt Al-Ahwādhi.
a *Masjid* for me and a purifier.”

Abū ‘Eisā said: The *Hadīth* of Abū Sa‘eed has been reported from ‘Abdul-‘Azīz bin Muhammad in two narrations: In one of them the narrators related the *Hadīth* from Abū Sa‘eed and in the other his name was not mentioned.

So there is *Idtirāb* (incoherence) in this *Hadīth*.

Sufyān Ath-Thawrī narrated it from ‘Amr bin Yahyā, from his father, from the Prophet ﷺ, which is *Mursal*.

Hammād bin Salamah narrated it from ‘Amr bin Yahyā, from his father, from Abū Sa‘eed from the Prophet ﷺ.

Muḥammad bin Ishāq narrated it from ‘Amr bin Yahyā from his father. In most cases the narrators say that he (Muḥammad bin Ishāq) said: “from Abū Sa‘eed from the Prophet ﷺ” but he did not (actually) mention: “from Abū Sa‘eed” [from the Prophet ﷺ].

So it is as if the narration of Ath-Thawrī from ‘Amr bin Yahyā, from his father, from the Prophet ﷺ is the most confirmed and correct, and it is *Mursal*.
Comments:

It is known from this Hadith that offering prayer near a grave or in the graves and in places of bathing is not allowed.

Chapter 120. What Has Been Related About The Virtue Of Building A Masjid

318. ‘Uthmân bin ‘Affân narrated that he heard Allah’s Messenger say: “Whoever builds a Masjid for (the sake of) Allah, then Allah will build a similar house for him in Paradise.” (Sahih)


Abû ‘Eisâ said: The Hadith of ‘Uthmân is a Hasan Hadith.

319. It has been related that the Prophet said: “Whoever builds a Masjid for (the sake of) Allah, be it small or large, then Allah will build
a house for him in Paradise.”

(Qutaibah bin Sa‘eed narrated that to us (saying): “Nuh bin Qais narrated that to us: from ‘Abdur-Rahman the freed slave of Qais, from Ziyad Al-Numairi, from Anas, from the Prophet ﷺ.”

Ma‘mud bin Labid (One of the narrators in no. 318.) saw the Prophet ﷺ, and Ma‘mud bin Ar-Rabi‘ saw the Prophet ﷺ. They were both small boys in Al-Madinah.

Comments:
The mosques in the world are the houses of Allah, the centre of the spread of His religion and of preaching, an explicit place for His remembrance, and every deed will be compensated in the Hereafter accordingly; therefore the construction of a mosque is a deed of great fortune; the more sincerity there is in a deed the more marvellous the house will be in Paradise. Participating in the construction of a mosque is also a form of it.

Chapter 121. Undesirability Of Taking The Grave As A Masjid

220. Ibn ‘Abbãs narrated: “Allah’s Messenger ﷺ cursed the women who visit the graves, and those who use them as Masajid and put torches on them.” (Da‘if)

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

Abû ‘Eisã said: The Hadith of Ibn ‘Abbãs is a Hasan Hadith.

[Abû Sallîh (one of the narrators) is the freed slave of Umm Hâni‘ bint Abî Talib. His name is Bûdhân, and they also say it is Bûdhâm.]
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Chapter 122. What Has Been Related About Sleeping In The Masjid

321. Ibn ‘Umar narrated: “We would sleep in the Masjid during the time of Allah’s Messenger and we were young men.” (Sahih)

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

There are those among the people of knowledge who allowed sleeping in the Masjid.

Ibn ‘Abbās said: “It is not to be used as a home nor a place for talking about this or that.”

There are those among the people of knowledge who agreed with the saying of Ibn ‘Abbās.

Comments:

If the sleeping of a person in a mosque is for religious purposes, that it makes easy congregational prayer, night prayer, recitation and remembrances etc., then doubtlessly it is allowed, but using it habitually as a relaxing place is not allowed; yet it is allowed if there is an emergency and difficult circumstance.
Chapter 123. What Has Been Related About The Dislike For Buying, Selling, Loudly Seeking Out A Lost Item And Reciting Poetry In The Masjid

322. ‘Amr bin Shu‘aib narrated from his father, from his grandfather (‘Abdullãh bin ‘Amr Al-‘As), that Allah’s Messenger prohibited the recitation of poetry[1] in the Masjid, and from selling and buying in it, and (he prohibited) the people from forming circles in it on Friday before the Salãt.” (Hasan)

[He said:] There are narrations on this topic from Buraidah, Jäbir, and Anas.

Abu ‘Eisä said: The Hadîth of ‘Abdullãh bin ‘Amr Al-‘As is a Hasan Hadîth.

‘Amr bin Shu‘aib is Ibn Muhammad bin ‘Abdullãh bin Shu‘aib. Muhammad bin Ismã’il said: “I saw Ahmad and Ishâq” – and he mentioned others besides them – “using the narrations of ‘Amr bin Shu‘aib as a proof.”


Abu ‘Eisä said: Those who criticized the narrations of ‘Amr bin Shu‘aib only considered him weak because he narrated from a book of his grandfather’s, so it is as if they thought that he did not heard these narrations from his grandfather.

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‘Ali bin ‘Abdullah said: “It has been mentioned from Yahya bin Sa’eed that he said: ‘The Hadith of ‘Amr bin Shu’ail is very weak to us.”

There are those among the people of knowledge who disliked selling and buying in the Masjid. This is the view of Ahmad and Ishāq.

It has been reported that some of the people of knowledge among the Tābi‘īn permitted selling and buying in the Masjid.

There are other Ahādīth related from the Prophet ﷺ permitting the recitation of poetry in the Masjid.

Comments:

Tanāshud: Poetry is to say poetic verses in competition in order to express boastfulness and pride against each other, which is a meeting of poets to excel in poetry. It is prohibited to excel in poetry on the basis of pride and boastfulness, but it is not prohibited to say poetry for the purpose of admonition, speech, or to glorify Allāh ﷻ and to extol the qualities of the Prophet ﷺ.

Chapter 124. What Has Been Related About The Masjid Founded Upon Taqwā

323. Abū Sa’eed Al-Khudri narrated: “A man from Banū Khudrah and a man from Banū ‘Amr bin ‘Awf were disputing about the Masjid that was founded.
The man from Banū Khudrah said: ‘It is the Masjid of Allah’s Messenger.’ The other one said that it was Masjid Qubā’. So they went to ask Allah’s Messenger about that. He said: ‘It is this’ – meaning his Masjid – ‘and in that one (Masjid Qubā’) there is much good.” (Sahih)

Abū ‘Eisā said: This Hadith is Hasan Sahih.

[He said:] Abū Bakr narrated to us, from ‘Alī bin ‘Abdullah who said: “I asked Yahya bin Sa‘eed about Muhammad bin Abī Yahya Al-Aslamī. He said: He is tolerable his brother Unais bin Abī Yahya, (a narrator in the chain of this Hadith) is more reliable than he is.”

Comments:

It looked from the argument and differences of both Companions that the true interpretation of the mosque built on the basis of Allah’s fear is only Masjid Qubā’, not the mosque of Prophet; but he answered very wisely that although the Qur’ānic Verse was revealed about the Mosque Qubā, yet it doubtlessly includes the Mosque of the Prophet.

Chapter 125. What Has Been Related About The Salāt Performed In Masjid Qubā’

324. Abū Al-Abraḍ the freed slave of Banū Khāṭmah narrated that he heard Usaid bin Zuhair Al-Anṣārī – and he was one of the
Companions of the Prophet said: “The Salãt in Masjid Qubã’ is like ‘Umrah.” (Hasan)

[He said:] There is something on this topic from Sahl bin Hunaif.

[Abū ‘Eisā said:] The Ḥadīth of Usaid is a Hasan Gharib Ḥadīth, we do not know of it except as a narration of Abū Usāmah from ‘Abdul-Hamid bin Ja’far. Abū Al-Abraq’s name is Ziyād, and he is from Al-Madinah.

Comments:
It is known from this Hadīth that offering prayer in Qubã’ Mosque is more virtuous than in any other mosque, except the Two Sacred Mosques; so the Prophet would visit, by walking or riding, Qubã Mosque every week, and offer prayer. [Ṣahih Al-Bukhārī, Ḥadīth: 1193]

Chapter 126. What Has Been Related About Which Of The Masajíd Are More Virtuous

325. Abū Hurairah narrated that Allāh’s Messenger said: “Salãt in this Masjid of mine is better than a thousand Salãt in another, except for Masjid Al-Haram.” (Ṣahīh)

Abū ‘Eisā said: In his narration, Qutaibah did not mention: “From ‘Ubaidullāh” he only mentioned: “From Zaid bin Rabāh, from Abū ‘Abdullāh Al-Agharr [from Abū Hurairah].

Abū ‘Eisā said: This Ḥadīth is Hasan Ṣaḥīḥ.
Abū 'Abdullāh Al-Agharr’s name is Salmān.

And it has been reported from Abū Hurairah from more than one route, from the Prophet ﷺ.

[He said:] There are narrations on this topic from ‘Ali, Maimūnah, Abū Sa‘eed, Jubair bin Mu'tim, ‘Abdullāh bin Az-Zubair, Ibn 'Umar, and Abū Dharr.

Abū Sa'eed Al-Khudri narrated that Allah’s Messenger said: “A mount is not saddled (for a journey) except to three Masajid: Al-Masjid Al-Harām, this Masjid of mine, and Masjid Al-Aqṣā.” (Ṣaḥīh)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Ṣaḥīh.

Comments:

1. The Prophet’s Mosque is the whole mosque that was extended from time to time after the Prophet ﷺ.

2. Offering one prayer in the Al-Masjid Al-Harām (Sacred Mosque) in Makkah is equal to one hundred thousand prayers in reward.

326. Abū Sa‘eed Al-Khudri said: “A mount is not saddled (for a journey) except to three Masajid: Al-Masjid Al-Harām, this Masjid of mine, and Masjid Al-Aqṣā.” (Ṣaḥīh)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Ṣaḥīh.

Comments:

It is proven from this Ḥadīth that making a journey to a place and regarding it holy, blessed and a source of reward and virtuousness is unlawful; however for other purposes, like: education, Ḥiḥād, trade, visiting a beloved one, or any
other lawful objective, making a journey is lawful. He would go to visit the mosque of Qubā' every week, but for this he had not intended and got ready with the necessities of a traveler to make a journey.

Chapter 127. What Has Been Related About Walking To The Masjid

327. Abū Hurairah narrated that Allah's Messenger said: "When the Iqāmah is called for Salāt do not come to it rushing, rather come to it walking, and while you have tranquility. What you catch of it then pray it, and what you missed of it, then complete it." (Sahih)

There are narrations on this topic from Abū Qatadah, Ubayy bin Ka'b, Abū Sa'eed, Zaid bin Thabit, Jābir, and Anas. Abū 'Elsa said: The people of knowledge differ over walking to the Masjid. Some of them held the view that one could hurry when he feared missing the first Takbīr, so much so that it has been related from some of them that he would walk in a quick pace to the Sālih. Some of them disliked rushing, and they prefer that one walks slowly and in a dignified manner. This is the saying of Ahmad and Ishaq. They said that one is to act according to the Hadith of Abū Hurairah. Ishaq said: "If he fears he will miss the first Takbīr then there is no harm if he walks quickly."
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Comments:

It is proven from this Hadith that when walking for prayer, gentleness, politeness, respect, seriousness and tranquillity should be observed; and a style of walking and speed contrary to respect and tranquility should not be observed. But there is no harm to walk and drive a little faster, that is not contrary to respect and seriousness, to join the prayer.

328. (Another chain with a similar narration) from Abû Hurairah [from the Prophet]. And this is more correct than the Hadith of Yazid bin Zurair (no. 327) (Sahih)

329. (Another chain with a similar narration) from Abû Hurairah, from the Prophet (Sahih)

Chapter 128. What Has Been Related About The Virtues Of Sitting In The Masjid And Waiting For The Șalât

330. Abû Hurairah narrated that Allah's Messenger  said: "One of you does not cease to be in Șalât as long as he is waiting for it. And the
angels do not cease praying for one of you as long as he remains in the Masjid (saying): 'Allâh! Forgive him. O Allâh! Have mercy upon him' — as long as he does not commit Hadath.' A man from Hadramawt said: "And just what is Hadath Abû Hurairah?" He said: "Breaking wind, or passing gas." (Sahih)

[He said:] There are narrations on this topic from ‘Ali, Abû Sa’ced, Anas, ‘Abdullâh bin Mas’ûd, and Sahl bin Sa’d.

Abû ‘Eisâ said: The Hadîth of Abû Hurairah is a Hasan Sahîh Hadîth.

Comments:
Hâfîz Ibn Hâjar states: This Hadîth is a proof that one should definitely abstain from any wrong doing with hand and tongue, because the trouble caused by these two is more severe than breaking wind.

Chapter 129. What Has Been Related About Salât On A Khumrah

331. Ibn ‘Abbâs narrated: “Allâh’s Messenger ﷺ performed Salât on a Khumrah.” (Sahîh)

[He said:] There are narrations on this topic from Umm Habib, Ibn ‘Umar, Umm Sulaim, ‘Aishah, Maimûnah, Umm Kulthûm bint Abî Salamah bin ‘Abdul-Asad —
and she did not hear from the Prophet ﷺ – [and, Umm Salamah].

Abū 'Eisā said: The Ḥadīth of Ibn ‘Abbās is a Ḥasan Ṣaḥīḥ Ḥadīth.

And it is the saying of some of the people of knowledge.

Ahmad and Ishāq said: “Ṣalāt on the Khumrah is confirmed from the Prophet ﷺ.”

Abū ‘Eisā said: The Khumrah is a small mat (Ḥaṣīr).

Chapter 130. What Has Been Related About Ṣalāt On The Ḥaṣīr (Mat)

332. Abū Sa'eed narrated: “The Prophet ﷺ performed Ṣalāt on a Ḥaṣīr.” (Ṣaḥīḥ)

[He said:] There are narrations on this topic from Anas, and Al-Mughirah bin Shu’bah.

Abū 'Eisā said: The Ḥadīth of Abū Sa'eed is a Hasan Ḥadīth.

Most of the people of knowledge act according to this, except that there are those among the people of knowledge who prefer Ṣalāt on the earth, considering it recommended.

[Abū Sufyān’s (one of the narrators) name is Ṭalḥah bin Nāfi’].

Chapter 130: باب ما جاء في الصلاة على الحصير (الحجة 131)

٣٣٢ - حديثنا نضر بن عاقي: حديثنا عيسى بن يونس عن الأعمش، عن أبي سفيان، عن جابر، عن أبي سعيد: أن النبي ﷺ صلّى على الحصير.

[قال] وفي الباب عن أنس، والمعيرة بن سهيلة.

قال أبو عيسى: وحدثت أبي سعيد حديث خصين.

والعمل على هذا عند أكثر أهل العلم، إلا أن قولًا من أهل العلم احتاروا الصلاة على الأرض استحبابًا.

[وأبو سفيان اسمه طلحة بن نافع].
Chapter 131. What Has Been Related About Salah on Busut

333. Anas bin Malik narrated: "Allah's Messenger used to mingle with us such that he said to my younger brother: 'O Abu 'Umair! What did the Nughair do?' He (Anas) said: 'A Bisat of ours would be sprinkled (with water) to perform Salat on.' (Saheeh)

He said: There is something on this topic from Ibn 'Abbâs.

Abu 'Eisa said: The Hadith of Anas is a Hasan Sahih Hadith.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet and those after them among the Tabi'in. They did not see any harm in Salat on a Bisat or a Tunfusah.

This is the saying of Almad and Ishaq.

And the name of Abu At-Tayyah (one of the narrators) is Yazid bin Humaid.

[1] Busut is a plural of Bisat, which is used to describe any type of mat that is spread over the ground, and it may be used as bedding as well. See Tuhfat Al-Ahwadhi.

[2] A Nughair is a type of small bird, similar to a sparrow.

[3] It is another word for a type of mat or rug.
Comments:

Some Ṭābi‘īn stated offering prayer on the carpet is disliked, but according to Ḥanafī Abū Ḥanīfah and Shafi‘ī, it is lawful. The majority of the scholars have the same opinion.

Chapter 132. What Has Been Related About Salāt In Al-Ḥiṭān

334. Mu‘ādh bin Jabal narrated: “The Prophet ﷺ liked to perform Salāt in Al-Ḥiṭān.” (Da‘if)
Abū Dāwud said: Meaning: gardens.”
Abū ‘Eisā said: The Hadith of Mu‘ādh is a Gharth Hadith. We do not know of it except as a narration of Al-Ḥasan bin Abī Ja‘far, and Al-Ḥasan bin Abī Ja‘far was graded weak by Yahya bin Sa‘eed and others. The name of Abū Az-Zubair (one of the narrators) is Muḥammad bin Muslim bin Tadrus. The name of Abū Tufail (one of the narrators) is ‘Amir bin Wāthilah.

Comments:

Hitān is the plural of Hā’it, which means wall, and here it means an orchard surrounded by walls or fences.
An orchard surrounded by walls is a good place for being alone and seclusion, where a person can pray undisturbed with full attention, humility. His prayer was a source of goodness and blessing for the orchard and this was also a message of good news, pleasure and prosperity for the owner of the orchard.

[1] That is Abū Dāwūd Aṭ-Ṭayālīsī who is one of the narrators. Al-Ḥiṭān is used to refer to datepalm groves that are enclosed by a fence or wall. See Tuhfat Al-Alwadhī.
Chapter 133. What Has Been Related About The Sutrah\(^{[1]}\) For The One Performing \(\text{Salāt}\)

335. Mūsā bin Ṭālḥah narrated from his father (Ṭālḥah) that Allāh’s Messenger said: “When one of you places something like the post (handle) of the camel saddle in front of him, then let him perform \(\text{Salāt}\) and not concern himself with who passes beyond that.” (\textit{Sahih})

[He said:] There are narrations on this topic from Abū Hurairah, Sahl bin Abī Ḥathmah, Ibn ‘Umar, Sabrah bin Ma’bad [Al-Juhnī], Abū Juhaifah, and ‘Aishah.

Abū ‘Elsā said: The \textit{Hadīth} of Ṭālḥah is a Hasan \textit{Sahih} \textit{Hadīth}, and this is acted upon according to the people of knowledge. They say that the \textit{Imām’s Sutrah} is the \textit{Sutrah} for whoever is behind him.

\textit{Tahrij}: And after him Mūsalmān, the \textit{Salāta} for whoever is behind him.

Comments:

According to a known statement in the opinion of four \textit{A‘immah}, the \textit{Sutrah} is desirable, not obligatory. One saying of Imām Ahmad is that the \textit{Sutrah} is obligatory, if nothing is available for a \textit{Sutrah}, a line should at least be drawn. The truth is if there is a risk of someone passing from the front, then the commandment of having a \textit{Sutrah} is stressed; and if a person offers prayer, without a \textit{Sutrah}, at such a place where there is no possibility of someone passing from the front, and someone passes in front of him without a reason, in this case both are sinful.

\(^{[1]}\) An item placed in front of the praying person for the purpose of not having someone pass directly in front of him while he is praying.
Chapter 134. What Has Been Related About The Dislike For Passing In Front Of The Person Performing Ṣalāt

336. Zaid bin Khālid Al-Juhnī sent a message to Abū Juhaim asking him what he had heard from Allāh’s Messenger ﷺ about passing in front of a person who was performing Ṣalāt. Abū Juhaim said that Allāh’s Messenger ﷺ said: “If the one who passed in front of the person performing Ṣalāt knew what he was doing, then for him to stop (and wait for forty) would be better for him than to pass in front of him.” (Ṣahīh)

Abū An-Nadr (one of the narrators) said: “I don’t know if he said forty days, months, or years.”

[Abū ‘Eisā]: There are narrations on this topic from Abū Sa‘eed Al-Khudri, Abū Hurairah, Ibn ‘Umar, and ‘Abdullāh bin ‘Amr.

Abū ‘Eisā said: The Ḥadīth of Abū Juhaim is a Hasan Ṣahīḥ Ḥadīth.

It has been related that the Prophet ﷺ said: “It would be better for one of you to stop (and wait) for a hundred years than to pass in front of his brother while he is performing Ṣalāt.”

This is acted upon according to the people of knowledge. They dislike passing in front of the person who is performing Ṣalāt, but they do not think that doing so would sever the man’s Ṣalāt.

[Abū An-Nadr’s name is Salīm, the freed slave of ‘Umar bin ‘Ubaidullāh Al-Madīnī.]
Comments:

Passing from the front will be considered, if one passes from the place between the person offering prayer and the place of prostration and it disturbs the person praying. The minimum limit of the distance, according to some scholars, is the distance of three rows.

Chapter 135. What Has Been Related About ‘The Salât Is Not Severed By Anything’

337. Ibn ‘Abbās narrated: “I was a companion rider on a female donkey with Al-Faḍl. We came while the Prophet and his Companions were performing Salât at Minā.” He said: “We dismounted from it and joined the row. The donkey then passed in front of them, and this did not invalidate their Salât.” (Sahih)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Āishah, Al-Faḍl, bin ‘Abbās, and Ibn ‘Umar.

Abū ‘Eisā said: The Hadīth of Ibn ‘Abbās is a Hasan Sahih Hadīth.

It is acted upon according to most of the people of knowledge among the Companions of the Prophet and those after them among the Tābi’in, they say that the Salât is not severed by anything.

This is the saying of Sufyān [Ath-Thawrī] and Ash-Shāfi’ī.
Chapter 136. What Has Been Related About ‘Salat Is Not Severed Except By A Dog, A Donkey, And A Woman’

338. Abū Dharr said that Allāh’s Messenger (ﷺ) said: “When a man performs Salāt, and there is nothing in front of him like the post of a saddle, or a camel saddle, then his Salāt is severed by (passing of) a black dog, a woman, and a donkey.” It was said to Abū Dharr: “What is the problem with the black dog rather than the red or white one?” He said: “O my nephew! I asked Allāh’s Messenger (ﷺ) just as you have asked me. He said: ‘The black dog is a Shaiān (devil).’” (Sahih)

[He said:] There are narrations on this topic from Abū Sa‘eed, Al-Ḥakam [bin ‘Umar], Al-Ghifārī, Abū Hurairah, and Anas.

Abū ‘Eisā said: The Ḥadīth of Abū Dharr is a Hasan Ṣaḥīh Ḥadīth.

Some of the people of knowledge hold a view that the Salāt is severed by the donkey, the woman, and the black dog. Ahmad said: “The one that there is no doubt in is that the (passing of the) black dog severs the Salāt, and to me there is a problem with the donkey and the woman.”

Ishāq said: “Nothing severs the Salāt except the black dog.”
The passing of these three in front of a person causes disruption in the attention and diverts his mind away. Therefore the attention and humility of the person offering prayer gets affected; but looking through all these *Ahadith* and others in the preceding sections on the subject thoroughly, indicates that the prayer is not completely annulled despite this effect and disturbance.

Chapter 137. What Has Been Reported About Performing *Salât* In One Garment

339. ‘Umar bin Abî Salamah narrated that he saw Allah’s Messenger performing *Salât* in the house of Umm Salamah wrapped in one garment. *(Sahîh)*

[He said:] There are narrations on this topic from Abû Hurairah, Jâbir, Salamah bin Al-Akwa’, Anas, ‘Amr bin Abî Asîd, Abû Sa’eed, Kaisân, Ibn ‘Abbâs, ‘Âishah, Umm Hâni’, ‘Ammâr bin Yâsir, Talq bin ‘Ali, and ‘Ubâdah bin As-Ṣâmît Al-Ansâri.

Abû ‘Eisâ said: The Hadîth of ‘Umar bin Abî Salamah is a Hasan Sahîh Hadîth.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet, and those after them among the Tâbi’in and others. They say that there is no harm in performing *Salât* in one garment.

Some of the people of knowledge have said that a man should perform *Salât* in two garments.
Comments:
Covering the Satr for prayer is a condition, clothing more than that is better and more virtuous; for men if the cloth is short it should be worn around the waist; if it is bigger then it should be tied on the neck, and if it is even bigger then the shoulders should be covered fully. If the clothes are more than one, then the good extent of beauty and elegance will be better; therefore every person should wear clothes for prayer according to his best capability, means and circumstances.

Chapter 138. What Has Been Related About The Beginning Of The Qiblah

340. Al-Barã' bin 'Azib narrated: “When Allah's Messenger arrived in Al-Madinah, he faced Bait Al-Maqdis in Salãt for sixteen or seventeen months. Allah's Messenger longed to face the direction of the Ka'bah, so Allah Most High revealed: Verily! We have seen the turning of your face towards the heaven. Surely We shall turn you to a Qiblah that shall please you. So turn your face in the direction of Al-Masjid Al-Haram.”[1]

So he faced the Ka'bah, and he liked that. A man performed the 'Asr prayer with him, then passed by some of the Ansãr who were

bowing in \textit{Salāt} for \textit{`Asr} while facing Bait Al-Maqdis.” “He told them that he had performed \textit{Salāt} with Allāh’s Messenger \textit{ṣ} and that he had faced the direction of the Ka’bah, so they changed (their direction) while they were bowing.”

[He said:] There are narrations on this topic from Ibn ‘Umar, Ibn ‘Abbās, ‘Umārah bin Aws, ‘Amr bin ‘Awf Al-Muzani and Anas. (\textit{Ṣaḥīḥ})

Abū ‘Eisā said: The \textit{Ḥadīth} of Al-Barā’ is a \textit{Ḥasan Ṣaḥīḥ Ḥadīth}.

It has also been narrated by Sufyān Ath-Thawrī from Abū Išāq.

\begin{align*}
\text{Tafsīr: } & \text{متفق عليه، وأخرجه البخاري، الإمام، باب: الصلاة من الإيمان، ح: 401 ومسلم، ح: 525 من حديث أبي إسحاق السبيعي به } & 5 \\
\end{align*}

\textbf{Comments:}

1. This incidence is a proof of a single report being evidence that all the companions acknowledged the former rule to be abolished with just the information being passed by a single person.

2. From twelve \textit{Rabī’ Al-Awwal} until twelve Rajab are sixteen months; according to one saying, the \textit{Qiblah} was changed in Sha’bān.

\textbf{341. Ibn ‘Umar said: “They were bowing during the \textit{Subh} (\textit{Fajr}) Prayer.” (\textit{Ṣaḥīḥ})}

[Abū Isa said:] Ibn ‘Umar’s \textit{Ḥadīth} is \textit{Ḥasan Ṣaḥīḥ}.

\begin{align*}
\text{Tafsīr: } & \text{متفق عليه، وأخرجه البخاري، الصلاة، باب: ماجاء في القبلة... إلخ، ح: 403} & 526 \\
& \text{ومسلم، ح: 526 من حديث عبادة بن دينار به.}
\end{align*}
Chapter 139. What Has Been Related About ‘What Is Between The East And The West Is A Qiblah’

342. Abu Hurairah narrated that Allah’s Messenger ﷺ said: “What is between the east and the west is Qiblah.” (Sahih)

343. (Another chain with a similar narration) (Sahih)

Abu ‘Eisâ said: The Hadith of Abu Hurairah has been narrated from him by other routes.

Some of the people of knowledge have criticized Abu Ma’shar due to his memory. His name is Najîh, and he is the freed slave of Banu Hashim. Muhammad said: “I do not report anything from him, although the people have reported from him.” And Muhammed said: “The Hadith of ‘Abdullâh bin Ja’far Al-Makhramî from ‘Uthmân bin Muhammad Al-Akhnasi, from Sa’eed Al-Maqburi, from Abu Hurairah, is stronger and more correct than the Hadith of Abu Ma’shar.”

344. (Another chain narrating that) Abu Hurairah narrated that Allah’s Messenger ﷺ said: “What is between the east and the west is Qiblah.” (Sahih)

And they only call him ‘Abdullâh bin Ja’far Al-Makhramî because he

Translation:

342 - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي مُعَّثَرٍ حَدَّثَنَا أَبُو عُمَرٍ بْنُ عَمَرٍ، حَدَّثَا مُحَمَّدٌ عِنْ أَبِي سَلَامَةُ عِنْ أَبِي هَزَيْبَةٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَّ
is a descendant of Al-Miswar bin Makhramah.

Abū ‘Eisā said: This Hadīth is Ḥasan Ṣaḥīḥ.

“What is between the east and the west is Qiblāh” has been reported from more than one of the Companions of the Prophet ﷺ, among them are ‘Umar bin Al-Khaṭṭāb, ‘Alī bin Abī Ṭālib, and Ibn ‘Abbās.

Ibn ‘Umar said: “When the west is to your right, and the east is to your left, then what is between them is Qiblāh when you are facing the Qiblāh.”

Ibn Al-Mubārak said: “What is between the east and the west is Qiblāh’: this is for the people of the east.” And ‘Abdullāh bin Al-Mubārak preferred that the people of Marw (Merv) face toward the left.

Comments:

In this Hadīth, the direction of Qiblāh of the people of Al-Madinah and that of the outskirts of Al-Madinah is mentioned. Scholars quoted that while offering prayer, if a person stands at forty-five degrees angle to the right side or to the left facing the direction of Qiblāh, the prayer is valid; and according to some even up to thirty-two degrees is acceptable. [Maʿārifus-Sunan: 3/377]

Chapter 140. What Has Been Related About A Man Who Prays Facing A Direction Other Than The Qiblāh When It Is Cloudy

345. ‘Abdullāh bin ‘Āmir bin Rabī’ah narrated from his father who said: “We were with the Prophet ﷺ on a journey on a very
dark night and we did not know the direction of Qiblah. So each man among us prayed in his own direction. In the morning when we mentioned that to the Prophet ﷺ, then the following was revealed: So where ever you turn, there is the Face of Allah.

Abū ‘Eisā said: There is a problem with the chain of this Hadīth, we do not know of it except as a narration of Ash’ath As-Sammān, and Ash’ath bin Sa’eed, Abū Ar-Rabī’ah As-Sammān is weak in Ahādīth.

Most of the people of knowledge held views in accordance with this. They say that if one performs Salāt when it is cloudy toward a direction other than the Qiblah, then it becomes clear to him after having prayed, that he prayed in a direction other than the Qiblah, then his Salāt is acceptable.

This is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Aḥmad, and Ishāq.

Comments:
If a person does not know the direction of the Qiblah, he should ask someone, and if there is none to guide, then he should determine the direction of Qiblah by himself and he should perform prayer facing the direction which he most likely thinks would be the Qiblah. However, if the right direction of the Qiblah is known after having performed the prayer, it is not necessary to repeat the prayer and this is according to the majority of scholars.

Chapter 141. What Has Been Related About What Is Disliked To Face While Performing Salāt, Or To Perform Salāt In

346. Ibn 'Umar narrated: "The Prophet prohibited Salāt from being performed in seven places: The dung heap, the slaughtering area, the graveyard, the commonly used road, the wash area, in the area that camels rest at,[1] and above the House of Allāh (the Ka'bah)."

Comments:

Public garbage and slaughterhouses are places of unpleasant smells and dirt and also has the definite possibility of impurity. No person of good nature would like to perform an act of worship at such a place. Offering prayer in a graveyard resembles the polytheists and grave worshippers; doing so in the middle of the path is troublesome and causes difficulty for the people, because the path will be closed and the person himself will not be at rest. Praying on the roof of the House of Allāh is disrespectful and the direction of the person will not be towards the House of Allāh.

347. (Another chain with a similar narration) (Hasan)

[He said:] There are narrations on this topic from Abū Marthād, Jābir, and Anas.

[Abū Marthād's name is Kannāz bin Ḥuṣain].

Abū 'Eisā said: The chain for the Hadith of Ibn 'Umar is not that strong.

[1] In Ahādīth nos. 346-350, it is possible that it means “watering holes” that camels rest at. See Tuhfat Al-Ahwādhi.
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Zaid bin Jabirah (one of the narrators in both narrations) has been criticized due to his memory. [Abū 'Eisā said: Zaid bin Jabair Al-Kūfī is more confirmed than this one, and lived earlier, and he heard from Ibn 'Umar.]

Al-Laith bin Sa'd narrated this \textit{Hadīth} from ‘Abdullāh bin ‘Umar Al-'Umari, from Nāfi', from ‘Umar, from the Prophet ﷺ, and it is similar (to no. 346).

The \textit{Hadīth} of Dāwūd from Nāfi', from Ibn 'Umar, from the Prophet ﷺ\footnote{Nos. 346 and 347.} is more appropriate and more correct than the \textit{Hadīth} of Al-Laith bin Sa'd. ‘Abdullāh bin ‘Umar Al-'Umari was considered weak by some of the people of \textit{Hadīth} due to his memory. One of these scholars was Yahya bin Sa'eed Al-Qattān.

\textbf{Chapter 142. What Has Been Related About Salāt In Sheep Pens And The Resting Area Of Camels}

348. Abū Hurairah narrated that Allāh's Messenger ﷺ said: “Perform \textit{Salāt} in sheep pens but do not perform \textit{Salāt} in the camels’ resting area.” (\textit{Hasan})

[Abū Mūsā Ash'ūr ibn Abī al-Faraj, \textit{Ash'ūr} (الإثرب) 142/5: 458]
349. (Another chain) from Abū Hurairah, from the Prophet, and it is the same or similar. (Hasan)

[He said:] There are narrations on this topic from Jābir bin Samurah, Al-Barā’, Sabrah bin Ma’bad Al-Juhānī, ‘Abdullāh bin Mughaffal, Ibn ‘Umar, and Anas.

Abū ‘Eisā said: The Hadīth of Abū Hurairah is a Hasan Šahīh Hadīth.

This is acted upon according to our companions, and it is the saying of Ahmad and Ishāq.

The Ḥadīth of Abū Ḥašīn (a narrator in this chain of Ḥadīth) from Abū Šāliḥ, from Abū Hurairah, from the Prophet, is a Gharib Ḥadīth.

Isrā’il reported it from Abū Ḥašīn: “From Abū Šāliḥ, from Abū Hurairah” which is Mawquf, he did narrate it in Marfu’ form.

Abū Ḥašīn’s name is ‘Uthmān bin ‘Asim Al-Asadī.

Comments:

Imām Ahmad and the Zahirites comprehend that the prohibition of offering prayer in the dens of camels is such a worshiping order, its wisdom and logic is not known to us; therefore in their opinion offering prayer in the dens of camels is prohibited.

350. Anas bin Mālik narrated: “The Prophet would perform Ṣalāt in sheep pens.” (Ṣahīh)
Abū ‘Eisā said: This Hadith is Hasan Sahih.

Abū At-Tayyāh [Ad-Dubā’ī’s] (one of the narrators) name is Yazid bin Humaid.

Chapter 143. What Has Been Related About ʿṢalāt On A Beast Whichever Direction It Is Facing

351. Jábīr narrated: “The Prophet ﷺ dispatched me for something he needed. I came to him while he was performing ʿṢalāt on his mount, heading east, he made the prostrations lower than the bowing.” (Sahīh)

[He said:] There are narrations on this topic from Anās, Ibn ‘Umar, Abū Sa‘īd, and ‘Āmir bin Rabī‘ah.

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

It [this Hadith] has been related from other routes to Jábir.

This is acted upon according to the people of knowledge, in general, we do not know of any differences among them about it. They do not see any harm in a man performing voluntary ʿṢalāt on his mount, facing whichever direction it is headed, toward the Qiblah or not.
Comments:
According to the majority scholars offering voluntary prayer on an animal and on a ride during a journey is allowed, whether it is facing the direction of the Qiblah or any other direction. Therefore voluntary prayer by making gestures can be performed while traveling in land, air and water on trains without facing the direction of the Qiblah.

Chapter 144. What Has Been Related About Ṣalāt Toward One's Mount

352. Ibn ‘Umar narrated: “The Prophet ﷺ performed Ṣalāt towards his she-camel, or his mount, and he would perform Ṣalāt while on his mount, whichever direction it was facing.” (Ṣahih)

Abū ‘Eisā said: This Ḥadīth is Hasan Ṣahih.

It is the view of some of the people of knowledge, they do not see any harm in Ṣalāt toward a she-camel that one uses as a Sutrah.

Comments:
It is proven from this Ḥadīth that taking an animal as a Sutrah is allowed so long as the risk of it running and moving away is not involved, which will cause extra disruption and worry in the prayer.

Chapter 145. What Has Been Related About ‘When Supper Is Present And The Iqāmah Is Called For Ṣalāt Then Begin With Supper’

353. Anas conveyed that the Prophet ﷺ said: “When supper is present and the Iqāmah for Ṣalāt has been called, then begin with supper.” (Ṣahih)
Abū ‘Eisā said: There are narrations on this topic from ‘Āishah, Ibn ‘Umar, Salamah bin Al-Akwa’, and Umm Salamah.

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

This is acted upon according to some of the people of knowledge among the Companions of the Prophet, among them are Abū Bakr, ‘Umar, and Ibn ‘Umar.

It is the view of Ahmad and Ishāq, they said that one is to begin with supper even if one misses Salāt in the congregation.

[Abū ‘Eisā said:] I heard Al-Jārūd saying: “I heard Waki’ saying the following about this Hadith: ‘Begin with supper when the food is such that one fears it spoiling.’”

But the view of some of the people of knowledge among the Companions of the Prophet, and others, is more worthy of being followed. They only wanted that a man not stand in Salāt while his heart is distracted by something else.

It has been related that Ibn ‘Abbās said: “We do not stand in Salāt while there is something (distracting us) in our souls.”

تخريج: منفظ عليه، وأخرجه مسلم، المساجد، باب كراهة الصلاة بحضرة الطعام ... إلخ،


354. Ibn ‘Umar narrated that the Prophet said: “When the supper is presented and the Iqāmah is called for Salāt, then begin with the
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supper.” (Sahîh)
He said: Ibn ‘Umar would eat supper while he was hearing the A’immah recitation.

[He said:] This was narrated to us by Hannâd (who said); “Abdah narrated it to us from Ubaidullâh, from Nâfi‘ from Ibn ‘Umar.”

Comments:
If such is the case that the attention will remain on the meal instead of prayer, then the meal should be taken first. If there is no desire and need of it then the person should offer prayer first.

Chapter 146. What Has Been Related About Șalåt When Sleepy

355. ‘Aishah narrated that Allâh’s Messenger said: “When one of you is sleepy and he is performing Șalåt, then let him lie down until the sleep is gone from him. For when one of you performs Șalåt while he is sleepy, perhaps he wants to seek forgiveness but he curses himself.” (Sahîh)

[He said:] There are narrations on this topic from Anas and Abû Hurairah.
Abû ‘Eisâ said: The Hadith of ‘Aishah is a Hasan Sahih Hadith.

Comments:
When a person offering prayer is overwhelmed by sleep and unaware of what he is saying with his tongue, and thus he is losing interest in prayer and unable to carry on the prayer, he should end the prayer and go to sleep.
Chapter 147. What Has Been Related [About] ‘Whoever Visits A People, He Does Not Lead Them In Șalāt’

356. Abū ‘Atiyyah narrated that a man among them said: “Mālik bin Al-Huwairith came to us in our Musālla to narrate. One day when it was time for Șalāt, we told him to go ahead (to lead the prayer). He said: ‘Let one of you go forward, until I narrate to you why I would not go forward (to lead the prayer): I heard Allāh’s Messenger ﷺ saying: ‘Whoever visits a people, then he does not lead them, but a man among them leads them.’” (Hasan)

Abū ‘Eisā said: This Ḥadīth is Hasan Sahīh.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. They say that the owner of the house has more right to being the Imām than the visitor.

Some of the people of knowledge said that when the visitor is given permission then there is no harm if he leads them in Șalāt.

Ishāq commented on the Ḥadīth of Mālik bin Al-Huwairith: “He was very strict on the view that no one should lead the owner of the house in Șalāt even if he is given the permission to do so. The same thing applies in the case of the Masjid; [he does not lead them in Șalāt in the Masjid] when he visits them. Rather, ‘A man from among them should lead them in Șalāt.’”
The owner of the house has the right to lead the prayer, but if he allows someone more knowledgeable and virtuous than himself because of his respect and nobility, most of the people of knowledge regard the authenticity of prayer led by a visitor. Yet leading prayer without the permission of the owner of house or the Imâm is not right.

Chapter 148. What Has Been Related About It Being Disliked For The Imâm To Specify Himself With Supplications

357. Thawbân narrated that the Prophet ﷺ said: “It is not allowed for a man to look into the interior of a man’s house until he has been given permission, for if he looks, then he has entered. And one who leads people (in Salât) should not supplicate for himself alone with the exclusion of his congregation. If he does, then he has betrayed them. And one is not to stand for Salât while he has to urinate.” (Hasan)

[He said:] There are narrations on this topic from Abû Hurairah and Abû Umâmah.

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

This Hadîth was reported from Mu‘awiyah bin Sâlih, from As-Safr bin Nusair, from Yazid bin Shuraih, from Abû Umâmah from the Prophet ﷺ.

And this Hadîth was reported from Yazid bin Shuraih, from Abû Hurairah, from the Prophet ﷺ.

It is as if the narration of Yazïd
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bin Shuraih from Abū Ḥayy Al-Mu’adh-dhin, from Thawbān (a narrator in the chain of this \textit{Hadīth}) is the best and most popular chain for this.

**Comments:**
1. This \textit{Hadīth} instructs that to peep into someone’s house without permission is unlawful. The purpose of seeking permission is not to look at the household suddenly, if one has already taken a peep then what is the need of seeking permission; as if he entered without the permission, which is unlawful.
2. ‘Should not supplicate for himself alone’ may also mean that if he is requested to make a supplication, he should do so for all, not only for himself; for the supplication reported from the Prophet will be read as reported, and no change will be made in these supplications by anyone.

Chapter 149. What Has Been Related [About] Whoever Leads People (In \textit{Salāt}) While They Dislike Him

358. Anas bin Mālik narrated: “Allāh’s Messenger cursed three people: A man who leads people (in \textit{Salāt}) while they dislike him, a woman who spends a night while her husband is angry with her, and a man who hears: ‘Hayya ‘Alal-Falāh (come to success)’ then does not respond.” (\textit{Daʿīf})

[He said:] There are narrations on this topic from Ibn ‘Abbās, Tālḥah, ‘Abdullāh bin ‘Amr and Abū Umāmah.

Abū ‘Eisā said: The \textit{Hadīth} of Anas is not correct, because it has been reported from Al-Hasan,
from the Prophet ﷺ (which is) Mursal.

Abū ‘Eīsā said: Muhammad bin Al-Qāsim (one of the narrators) has been criticized by Ahmad bin Hanbal, and he graded him weak. He is not a Hāfiz.\[1\]

There are those among the people of knowledge who dislike for a man to lead a people in Salat while they dislike him. If the Imām is not an oppressor, then the sin is only on those who dislike him.

Ahmad and Ishāq said about this: There is no harm if one, two or three people dislike him – not until most of the people dislike him.

Comments:
1. If a husband is angry because of his wife being ill-mannered, disrespectful and disobedient, she deserves the curse.
2. A person lagging behind the congregational prayer after having heard the Adhān is subject to curse too. [Mirqāt: 2/19]

359. ‘Amr bin Al-Ḥārith Al-Muṣṭaliq said: “It used to be said that the people with the worst punishment [on the Day of Judgment] are two: A woman who disobeyed her husband, and a people’s Imām whom they dislike.” (Sahih)

[Hannād said:] “Jarīr said: ‘So we asked about the case of the Imām. We were told that this only refers

\[1\] Meaning that Muḥammad bin Al-Qāsim is not known to be a proficient memorizer and narrator of Ḥadīth.
to the oppressive Imam. As for the Imam who establishes the Sunnah, then the sin is only on whoever dislikes him.”

360. Abū Umãmah narrated that Allah’s Messenger ﷺ said: “There are three whose Salāt would not rise up beyond their ears: The runaway slave until he returns, a woman who spends a night while her husband is angry with her, and a people’s Imam whom they dislike.” (Hasan)

Abū ‘Eisā said: This Hadith is Hasan Gharib from this route.

(One of the narrators:) Abū Ghālib’s name is Hazawwar.

Chapter 150. What Has Been Related (On the Prophet’s Saying:) ‘When The Imam Performs Salāt While Seated, Then You (People) Perform Salāt Seated’

361. Anas bin Malik narrated: “Allah’s Messenger ﷺ fell from a horse and got injured, so he led the Salāt sitting and we also offered Salāt sitting. When he completed the Salāt he said: ‘The Imam is appointed to be followed; when he says the Takbīr then say the Takbīr, when he bows, then bow, and when he raises his head, then raise your heads. When he says: ‘Sami‘ Allāhu
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liman ḥamidah (Allāh listens to those who praise him)’ then say: “Rabbanā wa lakal-hamd. (O our Lord! And all praise is Yours.)’’ and when he prostrates, then prostrate, and when he performs Salāt sitting, then pray sitting altogether.”’ (Sahih)

[He said:] There are narrations on this topic from ‘Āishah, Abū Hurairah, Jābir, Ibn ‘Umar, and Mu‘āwiyyah.

Abū ‘Eisā said: the Hadīth of Anas: “The Prophet ﷺ fell from a horse and got injured” is a Ḥasan Sahīh Hadīth.

Some of the Companions of the Prophet ﷺ held view according to this Hadīth. Among them were Jābir bin ‘Abdullāh, Usaid bin Huḍair, Abū Hurairah, and others. Ahmad and Ishāq also held views in accordance with this Hadīth.

Some of the people of knowledge said that when the Imām prays sitting, those behind him are to pray standing, and if they pray sitting it will not be acceptable.

This is the opinion of Sufyān Ath-Thawrī, Mālik bin Anas, Ibn Al-Mubārak, and Ash-Shafi‘ī.

Comments:

It is a unanimous and agreed issue that the Imām and individual are not allowed to offer obligatory prayer while sitting without a valid excuse. In this case the prayer will not be valid, but if the Imām leads in prayer while sitting because of an excuse, how should the followers follow him? The A‘immah hold various opinions in this regard. The preferred opinion is that the
mentioned rule about the followers offering prayer while sitting along with the Imâm has been abrogated.

Chapter 151. Something Else About That

362. ‘Aishah narrated: “Allâh’s Messenger ﷺ performed Salât behind Abû Bakr, during the illness from which he died, and he was sitting.” (Sahîh)

Abû ‘Eиса said: The Hadîth of ‘Aishah is a Hasan Sahîh Gharîb Hadîth.

It has been reported that ‘Aishah narrated that the Prophet ﷺ said: “When the Imâm performs Salât sitting then pray (all of you) sitting.”

It has also been narrated from her: “The Prophet ﷺ went out during his illness, and Abû Bakr was leading the people in Salât, so he prayed beside Abû Bakr. The people were following Abû Bakr and Abû Bakr was following the Prophet ﷺ.”

It has also been narrated that she said: “The Prophet ﷺ performed Salât behind Abû Bakr while seated.”

And it has also been narrated that Anas bin Malik said: “The Prophet ﷺ performed Salât behind Abû Bakr, and he was seated.”

363. Anas narrated: “Allâh’s Messenger ﷺ performed Salât
during his illness behind Abū Bakr while seated, wrapped in a garment." (Sahih)

Abū 'Eisā said: This Hadith is Hasan Sahih.

[He said:] This was reported by Yahya bin Ayyāb from Humaid [from Thābit], from Anas. And it was also reported from others from Humaid, from Anas, and they did not mention in it: “From Thābit.” Whoever mentioned: “From Thābit” in it, then he is the more correct.

Comments:
The solution to avoid differences is that the disabled person should not lead the prayer.

Chapter 152. What Has Been Related About The Imām Getting Up Forgetfully After Two Rak'ah

364. Ash-Sha'bi narrated: “Al-Mughirah bin Shu'bah led us in Ṣalāt, and he continued after the two Rak'ah, so the people said: ‘Subhān Allāh’ and he said: ‘Subhān Allāh’ to them. When he finished his Ṣalāt he said the Tāsīl then performed two prostrations of As-Sahw while he was sitting. Then he narrated to them that Allāh’s Messenger did the same with them as he had done.” (Hasan)

[He said:] There are narrations on this topic from ‘Uqbah bin ‘Āmir, Sa’d, and ‘Abdullāh bin Buhainah.

Abū ‘Eisā said: The Hadīth of Al-
Mughirah bin Shubah has been reported from more than one route, from Al-Mughirah bin Shubah.

[Abu ‘Eisā said:] Some of the people of knowledge have criticized Ibn Abī Laila due to his memory. Ahmad said: “The narrations of Ibn Abī Laila are not used as proof.” Muhammad bin Ismā‘il said: “Ibn Abī Laila; he is truthful, but I do not report from him because he did not know the authentic from the weak of his narrations, I do not report anything from anyone whose case is like this.”

This Hadith has been reported from other routes, from Al-Mughirah bin Shubah.

Sufyān reported it from Jābir, from Al-Mughirah bin Shubail, from Qais bin Abī Ḥāzim, from Al-Mughirah bin Shubah. But Jābir Al-Ju‘fī was graded weak by some of the people of knowledge. Yahyā bin Sa‘eed, ‘Abdur-Rahmān bin Mahdi and others abandoned him.

This is to be acted upon according to the people of knowledge, in that when a man stands after two Rak‘ah he continues in his Salāt and performs two prostrations. Some of them thought it should be before the Taslīm and others that it should be after the Taslīm. And whoever thought that it should be before the Taslīm, then his Hadith is more correct since it has been reported by Az-Zuhrī and Yahyā bin Sa‘eed Al-Anṣārī from ‘Abdur-Rahmān Al-A‘raj, from ‘Abdullāh bin Buḥainah.
365. Ziyād bin 'Ilāqah narrated: "Al-Mughirah bin Shu'bah led us in Ṣalāt. When he prayed two Rak'ah he stood without sitting. Those who were behind him said 'Subḥān Allāh' and he indicated to them that they should stand. He said the Taslim when he had finished his Ṣalāt and he performed two prostrations of Ḥusūl, and said the Taslim. He said that Allāh's Messenger did this." (Hasan)

Abū 'Eisā said: This Hadith is Hasan Sahih. This Hadith has been narrated from more than one route, from Al-Mughirah, from the Prophet .

Comments:

If the first Tashah-hud is missed, the prostration of forgetfulness will be made to make it up; and the Sajdatus-Sahw prostration of forgetfulness is before the final salutation or after, its discussion will come in the issue of Prostration of Forgetfulness.

Chapter 153. What Has Been Related About The Length Of The Sitting After The First Two Rak'ah

366. 'Ubaidullāh bin 'Abdullāh bin Maš'ūd narrated from his father ('Abdullāh bin Maš'ūd) that he said: "When Allāh's Messenger
sat for the first two Rak’ah it was as if he was on hot stones.’

Shu’bah (one of the narrators) said: “Then Sa’d’s lips moved (saying) something. So I said: ‘Until he stood?’ He said: ‘Until he stood.’” (Da’if)

Abū ‘Eisā said: This Hadith is Hasan, except that Abū ‘Ubaidah (one of the narrators) did not hear from his father.

This is acted upon according to the people of knowledge. They refer that a man does not sit long after the first two Rak’ah, and that he does not add anything to the Tashah-hud after the first two Rak’ah. They say that if he adds to the Tashah-hud then he has to perform two prostrations for As-Sahw. This has been related from Ash-Sha’bī and others.

Chapter 154. What Has Been Related About Making Signals During The Salāt

367. Şuhaib narrated: “I passed by Allah’s Messenger while he was performing Salāt, so I said greeted him with Salām, and he returned it by making signals.” He\(^{[1]}\) said: “I do not know except that he\(^{[2]}\) said: ‘He indicated with his finger.’” (Sahih)

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\(^{[1]}\) Nābil, one of the narrators.

\(^{[2]}\) Ibn ‘Umar who narrated it from Şuhaib.
There are narrations on this topic from Bilāl, Abū Hurairah, Anas, and ‘Aishah.

Comments:

Imām Ibn Qudāmah wrote: It is better to read only the Tashah-hud after two Rak'āh; but Imām Sha'bī and Imām Shafī'ī said there is no problem in invoking blessing upon the Prophet (Al-Mughnī: 2/223), and some narrations confirm this.

The Four A‘immah agreed that answering salutation with words in the prayer is not allowed; however, answering with gesture is allowed, as is clear from this Hadīth.

368. Ibn ‘Umar narrated: “I said to Bilāl: ‘How did the Prophet (ﷺ) reply to them when they gave him Salāms and he was performing Salā? He said: ‘He would motion with his hand.”’ (Hasan)

Abū ‘Eisā said: This Hadīth is Hasan Sahīh and the (previous) Hadīth of Suhaib is Hasan, we do not know of it except as a narration of Al-Laith, from Bukair.

And it has been related from Zaid bin Aslam, from Ibn ‘Umar, that he said: “I said to Bilāl: ‘What would the Prophet (ﷺ) do when they would greet him with Salām in Masjid Banū ‘Amr bin ‘Awf?’ He said: ‘He would reply by indicating (with his hand).’”

And both of the narrations are correct in my view, because the
The story with the Hadith of Suhaib is not the same story as that in the Hadith of Bilal, and even though Ibn 'Umar reported it from both of them, it implies that he heard it from both of them.

Comments:

As both Ahadith are authentic, the salutation should be answered with a gesture of the finger or of the hand; both are allowed.

Chapter 155. What Has Been Related About 'The Tasbih Is For The Men And Clapping Is For The Women'

369. Abu Hurairah narrated that Allah's Messenger said: “The Tasbih is for the men and clapping is for the women.” (Sahih)

[He said:] There are narrations on this topic from Ali, Sahl bin Sa'd, Jabir, Abu Sa'eed, and Ibn 'Umar. Ali said: “I would say Subhan Allahu if I wanted to seek permission (to enter) from the Prophet while he was performing Salat.”

Abu 'Eesa said: The Hadith of Abu Hurairah is a Hasan Sahih Hadith. This is acted upon according to the people of knowledge, and it is the view of Ahmad and Ishaaq.

تخريج: ‹إسناده حسن› وأخرجه أبو داود، الصلاة، باب رد السلام في الصلاة، ح: 417 من حديث هشام بن سعد.He said:] وفي الباب عن علي، وسئل عن سعد، وجابر، وأبي سعيد، وابن عمر. قال: ﴿إذا استأذنت على النّبيّ ﷺ وهو ي صلى سبحة.﴾

قال أبو عبيدة: حدث أبي هريرة، خdíتُ حسن صبحة، وأعلمني عليه عند أهل العلم، وبيّن يقول أحمد وإبن إعجاز.}

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Comments:

If a person offering prayer, during the prayer, wants to warn or alert someone; according to the four A’immah, the man should say ‘Subhān Allāh’ and the woman should do ‘Tasfīq’ which is to strike the palm of one hand at the back of other hand, or to strike two fingers of the right hand at the back of left hand.

Chapter 156. What Has Been Related About It Being Disliked To Yawn During Ṣalāt

370. Abū Hurairah narrated that the Prophet ﷺ said: “Yawning is from the Shaitān, so when one of you yawns then let him supress (it) as much as possible.” (Ṣaḥīḥ)

[He said:] There are narrations on this topic from Abū Sa’eed Al-Khudrī, and the grandfather of ‘Adī bin Thābit.

Abū ‘Eisā said: The Hadith of Abū Hurairah is a Ḥasan Ṣaḥīḥ Hadith.

The people of knowledge dislike yawning during Ṣalāt.

Ibrāhīm said: “I repel the yawn by clearing my throat.”

371. ʿImrān bin Ḥuṣayn narrated:

Comments:

Yawning is a sign of laziness, idleness and of heedlessness, which is normally a result of over eating, due to which a person loses interest in work and he performs the work unhappily; and the Satan likes this condition. Therefore one should try one's best to avoid it and to stop it, either by closing the mouth or by putting a hand over the mouth.

Chapter 157. What Has Been Related About The Ṣalāt While Sitting Is Half Of The Ṣalāt While Standing

371. ʿImrān bin Ḥuṣayn narrated:
"I asked Allah's Messenger about the Salāt for a man who is sitting. He said: 'Whoever performs Salāt while standing then that is more virtuous. And whoever performs Salāt while sitting, then he gets half the reward of the one standing, and whoever performs Salāt while lying down, then he gets half the reward of the one sitting.'" (Sahih)

[He said:] There are narrations on this topic from 'Abdullāh bin 'Amr, Anas, As-Sā'īb, [and Ibn 'Umar].

Abū 'Eisā said: The Hadīth of 'Imrān bin Husain is a Hasan Sahīh Hadīth.

**Comments:**

In the view of majority, this Hadīth is about the voluntary prayer, which may be performed while sitting or lying on one side despite being able to stand, but the reward will be less.

372. This Hadīth has been related from Ibrāhīm bin Ṭahmān with this chain. Except that he said: "From 'Imrān bin Ḥusain who said: 'I asked Allah's Messenger about Salāt for the sick person. He said: "He performs Salāt standing, if he is not able then sitting, if he is not able then on his side."' (Sahih)

This was narrated to us by Hannād (who said:) "Wakī narrated it to us from Ibrāhīm bin Ṭahmān, from Husain Al-Mu'allim, who narrated this Hadīth.

Abū 'Eisā said: We do not know
anyone reporting a narration from Husain Al-Mu'allim like that of Ibrāhīm bin Ṭahmān. Ābū Usāmah and others reported it from Husain Al-Mu'allim like the narration of 'Īsā bin Yūnus. (a narrator in Ḥadīth no. 371)

According to some of the people of knowledge, this Ḥadīth refers to the voluntary prayers. Muḥammad bin Bash-shār narrated to us: Ibn Abī ‘Adī informed us from ʿAsh'ath bin ‘Abdul-Mālik, from Al-Ḥasan who said: “If he wants, a man can pray voluntary Šalāt standing, sitting, or lying down.”

The people of knowledge differ over the Šalāt of the sick person when he is not able to pray sitting. Some of the people of knowledge said that he prays on his right side. Some of them said he prays lying on his back with his legs toward the Qiblah. Regarding the Ḥadīth: “Whoever performs Šalāt while sitting, then he gets half the reward of the one standing” Sufyān Ath-Thawrī said: “This is for the healthy person, and for anyone who does not have some excuse [meaning for the voluntary prayers]. As for one who has an excuse, be it an illness or otherwise, then he performs Šalāt sitting, and he gets the same reward as for standing.” Some of the narrations of this Ḥadīth have been reported in a way that is similar to what Sufyān Ath-Thawrī said.

تَخْرِيجٌ: وأخرجه البخاري، التقسيم، باب: إذا لم يطفق قاعدًا صلى على جنب، ح: 1117 من حديث إبراهيم بن طهمناه به قول الحسن البصري، سنده صحيح.
Comments:

Ibn Hajar said: These both Ahadith have separate meanings and both are authentic; one is about the voluntary prayer and the other one is about the prayer of a sick person. As for the prayer of a sick person, the Messenger of Allah ﷺ said that he gains the reward of his good deed performed in the state of good health, just as a traveler gains reward like the deeds performed in a state of residence. [See: Sahih Al-Bukhari: 2996]

Chapter 158. [What Has Been Related] About Voluntary Prayers While Sitting

373. Ḥafṣah, the wife of the Prophet ﷺ, narrated: “I did not see Allāh’s Messenger ﷺ praying voluntary prayers sitting until the year before he died. Then he would perform Ṣalāt for the voluntary prayers sitting, and he would recite a Sūrah and prolong it such that it would be longer than the longest of them.” (Sahih)

There are narrations on this topic from Umm Salamah and Anas bin Mālik.

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

It has been narrated that the Prophet ﷺ would perform some Ṣalāt at night while sitting, then when about thirty or forty Ayāt were remaining of his recitation, he would stand to recite, then bow, then do the same in the second Rak‘ah.

It has also been reported that he would pray sitting, so that when he recited and he was standing, he would bow and prostrate while he was standing. and if he recited while he was sitting, he would bow

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and prostrate while he was sitting.

Aḥmad and Ishaq said that one is to act according to both Aḥadīth. It is as if they thought that both of the Aḥadīth were authentic and should be acted upon.

Comments:
Sometimes the Messenger of Allāh  would recite while sitting and make Rukū' and Sujūd in the same position, and sometimes he  would recite while standing; but in his latter days he would recite while sitting and nearly at the end of recitation, he stood up and recited while standing equal to the time of reading thirty or forty Verses, then he would make Rukū' from the standing position and then go down to prostrate.

374. ‘Aishah narrated: “The Prophet  would perform  while sitting. And he would recite while sitting. When about thirty or forty  of his recitation remained he would stand up and recite while he was standing, then he would bow and prostrate. Then he would do the same in the second  .” (Sahih)

Abū ‘Eisā said: This Hadīth is Hasan Sahīh.

375. ‘Abdullāh bin Shaqīq narrated from ‘Aishah, he said: “I asked her about the voluntary  of Allāh’s Messenger , she said: ‘He would pray long into the night standing, and long into the night sitting. So
when he recited and he was standing, he would bow and prostrate while he was standing, and when he recited while he was sitting, he bowed and prostrated while he was sitting.” (Sahih)

Abū 'Eisā said: This Hadīth is Hasan Sahih.

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

376. Anas bin Malik narrated that Allah's Messenger said: "Indeed I hear the crying of a small boy while I am in Salāt so I shorten it for fear that his mother may be tormented.” (Sahih)

[He said:] There are narrations on this topic from Abū Qatadah, Abū Sa'eed, and Abū Hurairah.

Abū 'Eisā said: The Hadīth of Anas is a Hasan Sahih Hadīth.

Comments:

Because of the crying of a baby the mother loses calmness, tranquility and peace and she becomes worried, even other people offering prayer are disturbed, and their attention is drawn to the crying child; therefore making the prayer brief in this condition is better.

Chapter 160. What Has Been Related About ‘The Salāt Of A Woman Who Has Reached The Age Of Menstruation Is Not Accepted Without A Khimār’

377. ‘Āishah narrated that Allāh’s Messenger ﷺ said: “The Salāt of a woman who has reached the age of menstruation is not accepted without a Khimār” (Ṣahih)

[He said:] There is something on this topic from ‘Abdullāh bin ‘Amr. [And his saying: “Al-Hā‘id” means a woman who has reached the age of menstruation.]

Abū ‘Eisā said: The Hadīth of ‘Āishah is a Hasan Ḥadīth. It is acted upon according to the people of knowledge (they say) that when a woman performs Salāt and some of her hair is uncovered then her Salāt is not acceptable. This is the view of Ash-Shāfi‘i who said: “The Salāt of a woman is not acceptable if anything of her body remains uncovered.” And Ash-Shāfi‘i said: “And it has been said that if the tops of her feet are uncovered then her Salāt is acceptable.”

Comments:

According to the majority of the A‘immah, covering the ‘Awrāh (front and privates) is a condition for the prayer. The entire body of a woman is ‘Awrāh. In the view of most A‘immah her hands and face are not to be covered; because any part which must be covered is not allowed to be exposed to anyone else other than the husband, but it is hard in working circumstances,
which does not mean to expose them, they must be certainly covered from strangers.

There is disagreement about the foot, *Imām* Shāfi’ī and Abū Ḥanīfah do not regard it part of ‘Awrah, one statement of *Imām* Mālik is the same. Some people declare it obligatory to cover the heel, on the basis of a *Hadīth* of *Sunan Abū Dāwūd*; but in the view of the majority of the experts of *Hadīth* that narration is unauthentic. Covering the head is unanimously agreed, so covering the head is compulsory; the truth is that covering the entire body, except the hands and face, is compulsory; and also according to one quotation, in the view of the four *A’immah* the whole body of a free woman is compulsory to be covered except the face and hands. [*Al-Mughnī: 2/326-327* including footnotes].

The matter of men covering their heads in prayer has also become clear in this *Hadīth*, that the obligation of covering the head is upon women only, not the men. However, the usual habit of men to remain bare headed is also against the habit of the Prophet ﷺ, Companions and the successors. None disagreed regarding the legality of the prayer without a head covering; but to remain bare headed permanently, is it in accordance with the Islamic custom?

**Chapter 161. What Has Been Related About As-Sadl Being Disliked During Șalāt**

378. Abū Hurairah narrated:

“Allāh’s Messenger ﷺ prohibited *As-Sadl* in the *Șalāt*.” (Daif)

[He said:] There is a narration on this topic from Abū Juḥaifah.

Abū ‘Eisā said: We do not know the *Hadīth* of Abū Hurairah, as a narration of ‘Aṭā’ from Abū Hurairah to be *Marjū*, except from the narration of ‘Īsā bin Sufyān.

The people of knowledge have differed over *As-Sadl* in *Șalāt*. Some of them disliked *As-Sadl* in *Șalāt*. They said that this is something the Jews do. Some of them said that *As-Sadl* is only disliked in *Șalāt* when the person is wearing only one garment, but when he (wears a garment in a manner that constitutes *As-Sadl*)
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The definition of ‘Ṣadl’; There is difference of opinion about this, there are four opinions about it:

1. To leave the cloth open at the front, without tying and wrapping around the body; in the case of tying and putting around the body, it will not then be called Ṣadl.

2. Wrapping a cloth around the body keeping the hands inside, and to make Rukū' and Sujūd being in the same condition, this was the custom of Jews. Wearing a shirt or anything else under the cloth makes no difference.

3. To place the middle of the garment over the head and to drop the sides to the right and left without having anything over the shoulders.

4. To leave the cloth dropped down until it touches the ground, i.e. to drag the lower garment on the ground

According ʿAllāmah ʿIrāqī, leaving the hair open and lose is also included in Ṣadl.

In the view of Shah Walīullāh, it means such a look and appearance which is against the customary habit and it is contradictory to beauty and good looks.

[Hujjatullāhil-Bālıkah: 1/195]

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

379. Ābū Dharr narrated that the Prophet ﷺ said: “When one of you stands for Ṣalāt then he should not smoothen the pebbles, for indeed it is mercy that he is facing.” (Hasan)

[He said:] There are narrations on this topic from ‘Āli bin ʿAbī Ṭālīb, Ḥudhaifah, Jābīr bin ʿAbdullāh, and Muʿāqīb.

Ābū ʿEisā said: The Hadīth of Ābū
Dharr is a *Hasan Hadith*. It has been reported that the Prophet disliked smoothening out the pebbles during *Salāt*, and he said: “If you must do so, then only once.” It is as if he has allowed doing it one time. This is acted upon according to the people of knowledge.

**Comments:**

As a person stands in prayer, the mercy and generosity of Allāh turn to him; being attentive to anything else or being busy doing something is rudeness to the mercy of Allāh, which is against the etiquettes of prayer.

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**380. Muʿāqib narrated:** “I asked Allāh’s Messenger about smoothening the pebbles during *Salāt*. He said: ‘If you must do so, then let it be only once.’” (*Sahih*)

Abū ‘Eisā said: This *Hadith* is *Sahih*.

**Comments:**

Anything at the place of prayer, which can cause disturbance and turn the attention away should be removed before the prayer; and if there is anything that attracts the gaze during prayer, it may be removed only once instead of doing so repeatedly.
Chapter 163. What Has Been Related About It Being Disliked To Blow During Salāt

381. Umm Salamah narrated: “The Prophet saw a boy of ours called Aflah - blowing when he prostrated.”[1] So he said: ‘O Aflah! Put your face in the dirt.’ (Hasan)

Abād bin Manī said: “Abād bin Al-Awwām disliked blowing in Salāt, and he said that blowing does not invalidate the Salāt.”

Abū ‘Eisā said: Some of them narrate this Hadith from Abū Ḥamzah (one of the narrators), saying: “A freed slave of ours who was called Rabāh.”

382. (Another chain) in which Abū Ḥamzah narrated: “A boy of ours named Rabāh.” (Hasan)

Abū ‘Eisā said: The chain for the Hadith of Umm Salamah is not that strong. Maimūn Abū Hamzah was graded weak by some of the people of knowledge.

The people of knowledge differ over blowing during Salāt, some of them said if he blows during the Salāt he restarts his Salāt. This is Meaning, he was blowing the dirt to remove it from the ground before he put his face on it. See Tuhfat Al-Ahwadhi.

[1] Meaning, he was blowing the dirt to remove it from the ground before he put his face on it. See Tuhfat Al-Ahwadhi.
Chapter 164. What Has Been Related About The Prohibition Of Al-Ikhtisār (Holding The Hip) In Ṣalāt

383. Abū Hurairah narrated: “The Prophet prohibited that a man pray with his hands on his hip.” (Ṣaḥḥah)

[He said:] There is something on this topic from Ibn ‘Umar.

Abū ‘Eisā said: The Ḥadīth of Abū Hurairah is a Ḥasan Ṣaḥīḥ Ḥadīth.

There are those among the people of knowledge who disliked Al-Ikhtisār in Ṣalāt. Al-Ikhtisār is that a man places his hand on his hip during the Ṣalāt. Some of them considered it disliked for a man to walk with his hands on his hip [or to place both of his hands on his hips.] It has been related that when Iblīs walks he walks with his hands on his hips.

Comments:

Prayer is a practice of humbleness, humility and begging of Allāh; to avoid the face touching the dust is contrary to this all. Therefore blowing the dust away is not right. According to the four Ā‘īmmah, if blown in such a way that sounds like the voice is used, then the prayer is invalid.
Comments:

There are three explanations of ‘Ikhtisâr’:

Majority scholars of Hadîth and the jurists said: Placing hands on the flanks or hips is called ‘Ikhtisâr’; this is from Satan. According to some this is the style of rest and relaxation of the dwellers of Hell. Therefore it is disliked in prayer and out of prayer as well and if this style and way is against the humility and humbleness, then it is particularised only with prayer.

Some said: It means to lean against a staff and stick.

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

384. Abû Râfî’ narrated that he passed by Al-Hasan bin ‘Ali while he was performing Salât and he had gathered his locks at the back of his head, so he (Abû Râfî’) undid them, and Al-Hasan turned to him angrily. He said: “Resume your Salât and do not be angry, for indeed I heard Allah’s Messenger saying: ‘That is the seat of Ash-Shaitân.’”

[He said:] There are narrations on this topic from Umm Salamah, and ‘Abdullâh bin ‘Abbâs.

Abû ‘Eisâ said: The Hadîth of Abû Râfî’ is a Hasan Hadîth.

This is acted upon according to the people of knowledge, they dislike for a man to perform Salât with his hair gathered at the back of his head.

[Abû ‘Eisâ said:] ‘Imrân bin Mûsâ (one of the narrators) is from the Quraish of Makkah, and he is Ayyûb bin Mûsâ’s brother.

Comments:
Having hair tied up at the back of the head in prayer is disliked, in the opinion of Four 'A'immah.

Chapter 166. What Has Been Related About Having Khushū’ During Salāt

385. Al-Fadl bin ‘Abbās narrated that Allāh’s Messenger ﷺ said: “As-Salāt is two and two, with a Tashah-hud for every two Rak‘ah, with humility, imploring, having a sense of tranquility, pleading and showing helplessness and stretching out your hands” – he said: raising them – “to your Lord, with the insides of them facing your face, saying: ‘O Lord! O Lord! And whoever does not do this, then it is like this or that.” (Da‘īf)

Abū ‘Eisā said: Others, besides Ibn Al-Mubārak said in this Hadīth: “And whoever does not do this, then it is a miscarriage.”

Abū ‘Eisā said: I heard Muḥammad bin Ismā‘il saying: “Shu’bāh reported this Hadīth from ‘Abd Rabbih bin Sa‘eed, but was mistaken in a number of places. He said: ‘From Anas bin Abī Anas,’ while it is: ‘Imrān bin Abī Anas.’ And he said: ‘From ‘Abdullāh bin Al-Hārith’ while it is: “Abdullāh bin Nāfi‘ bin Al-‘Amyā‘, from Rabī‘ah bin Al-Hārith.’ And Shu’bāh said: ‘From ‘Abdullāh bin Al-Hārith from Al-Muṭṭalib from
the Prophet ﷺ, while it is only: ‘From Rabi‘ah bin Al-Hārith bin ‘Abdul-Muṭṭalib, from Al-Faḍl bin ‘Abbās, from the Prophet ﷺ.’’

Muḥammad said: “The Hadith of Al-Laith bin Sa‘d [meaning it is a Sahih Hadith] is more correct than the Hadith of Shu‘bah.”

Comments:

This Hadith proves that offering voluntary prayer in sets of two is better (making a final salutation after every two Rak’ah). After the prayer, the person should raise his hands for supplication with tremendous humbleness and humility.

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

386. Ka‘b bin ‘Ujrah narrated that Allah’s Messenger ﷺ said: “When one of you performs Wudu‘ and does so well, then he leaves intending to go to the Masjid, then let him not intertwine his fingers, for indeed he is in Salāt.” (Hasan)

Abū ‘Eisā said: The Hadith of Ka‘b bin ‘Ujrah has been reported by more than one from Ibn ‘Ajlān in a manner that is similar to the narration of Al-Laith. (a narrator in the chain of this Hadith) Sharīk narrated it from Muhammad bin ‘Ajlān, from his father, from Abū Hurairah, from the Prophet ﷺ, and it is similar to this Hadith. But the narration of Sharīk is not preserved.
The attention and presence of heart in prayer is necessary; intertwining fingers needlessly is vain and silly, therefore it is prohibited during prayer.

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

387. Jābir narrated: “It was said to the Prophet ﷺ: ‘Which Salāt is most virtuous?’ He said: ‘That with the longest Qunūt.’” (Sahih)

[He said:] There are narrations on this topic from ‘Abdullāh bin Ḥubšī and Anas bin Mālik [from the Prophet ﷺ].

Abū ‘Eisā said: “The Hadith of Jābir [bin ‘Abdullāh] is a Hasan Sahih Hadith, and it has been reported by more than one route from Jābir bin ‘Abdullāh.

Comments:

The word ‘Qunūt’ is used for various meanings, for example: obedience, humility, prayer, worship, supplication, standing in prayer, long standing, silence; so the meaning will be determined according to the context. Here it means standing in prayer, as the majority said.

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

388. Ma’dān bin Ṭālḥah Al-
Ya‘mari said: “I met Thawbãn the freed slave of Allah’s Messenger and said to him, ‘Guide me to a deed by which Allah benefit me, and for which Allah will admit me into Paradise.’ He was silent for quite a while, then he turned to me and said: ‘Perform prostrations, for I heard Allah’s Messenger saying: ‘No worshipper performs a prostration to Allah except that by it, Allah will raise him a level, and erase a sin from him for it.’” (Sahih)

389. Ma‘dän [bin Talbah] said: “I met Abû Ad-Darda’, and I asked him what I had asked Thawbãn, so he said: ‘Perform prostrations, for I heard Allah’s Messenger saying: ‘No worshipper performs a prostration to Allah except that by it, Allah will raise him a level, and erase a sin from him for it.’” (Sahih)

[He said: Ma‘dän bin Talḥah Al-Ya‘marî is also called Ibn Abi Talḥah].

[He said:] There are narrations on this topic from Abû Hurairah, [Abû Umâmah] and Abû Fâtimah.

Abû ‘Eisâ said: The Hadith of Thawbãn and Abû Ad-Darda’ about many bowings and prostrations is a Hasan Sahih Hadîth.

The people of knowledge differ over this [topic], some of them said that lengthening the standing in
Salāt is more virtuous than many bowings and prostrations. Some of them said that many bowings and prostrations is more virtuous than lengthy standing.

Ahmad bin Hanbal said: “Aḥādīth have been related from the Prophet ﷺ about this” and he (Aḥmad) did not make any decision about it.

Ishāq said: “As for the daytime, then more bowings and prostrations (is more virtuous), but for the nighttime, then the lengthy standing (is more virtuous). Except in the case of a man who knows only a Juz’ (a part of Qur’ān) which he recites in the night. Then more bowings and prostrations in this case is better to me because he recites the Juz’ and he will benefit from the many bowings and prostrations (as well).”

Abū ‘Eisā said: Ishāq only said this because this is how the night prayer of the Prophet ﷺ was described, it was described with lengthy standing. But as for the daytime his prayer was not described with lengthy standing as in the case of the nighttime.

Comments:

The abundance of Rak‘ah is better during the day and long standing during the night, said Imām Ishāq and Abū Yūsuf; and this is according to the practice of the Messenger of Allāh. But if a person has a specified routine for the night (specific recitation), then the abundance of Rak‘ah is better, thus he would perform his routine along with the reward of abundant Ruku‘ and Sujūd. Thus one thing is better for someone according to his circumstances and conditions and the other is better for someone else.
Chapter 170. What Has Been Related About Killing The Two Black Things In Șalāt

390. Abū Hurairah narrated: “Allāh’s Messenger ṣṣ ordered killing the two black things in Șalāt; the snake and the scorpion.”

[He said:] There are narrations on this topic from Ibn ‘Abbās and Abū Rāfī’. (Sahih)

Abū ‘İsā said: The Hadith of Abū Hurairah is a Hasan Sahih Hadith. This is acted upon by some of the people of knowledge among the Companions of the Prophet ṣṣ and those after them, and it is the view of Aḥmad and Išāq.

Some of the people of knowledge disliked killing the snake and scorpion in Șalāt [and] Ibrahim said: “Indeed the Șalāt makes one busy.” But the first view is more correct.

Comments:
A snake or scorpion seen in prayer causes disruption and distraction, and they are generally harmful creatures, therefore it is necessary to get rid of this disturbance to gain peace and calmness for prayer; so the Shari‘ah allowed the killing of them.

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

391. ‘Abdullāh bin Buḥainah Al-Asdi the ally of Banū ‘Abdul-Muṭṭalib narrated: “The Prophet
stood for the *Zuhr* prayer, and he had a sitting to perform, so when he completed his *Ṣalāt*, he performed two prostrations, saying the *Takbīr* for each prostration. So he was sitting before saying the *Ṣalām*, and the people prostrated with him in place of the sitting he forgot.” (*Ṣaḥīḥ*)

[He said:] There is a narration on this topic from ‘Abdur-Rahmān bin ‘Awf.

(There is a narration with another chain) that Abū Hurairah and ['Abdullāh bin] As-Sā’ib Al-Qārī would perform the prostrations of *As-Sahw* before the *Taslim*.

Abū ‘Eisā said: The *Ḥadīth* of Ibn Buḥainah is a *Hasan* [*Ṣaḥīḥ*] *Ḥadīth*, and this is acted upon according to some of the people of knowledge. It is the opinion of Ash-Shāfī‘ī, he held the view that all prostrations for *As-Sahw* were to be performed before the *Ṣalām*, saying: “This one abrogates the other *Āhādīth*” and he mentioned that the last action of the Prophet *saw* was according to this.

Ahmad and Ishāq said: “When a man stands up after two Rak‘ah, then he performs the prostrations for *As-Sahw* before the *Ṣalām* according to the *Ḥadīth* of Ibn Buḥainah.”

‘Abdullāh bin Buḥainah is ‘Abdullāh bin Mālik [so he is] Ibn Buḥainah (because) Mālik is his father and Buḥainah is his mother.

I was informed of this by Ishāq bin Mansūr from ‘Alī [bin ‘Abdullāh]
Abū ‘Eisā said: The people of knowledge differ over when a man is to perform the prostrations of As-Sahw, is it before the Salâm or after it. Some of them thought that he performs them after the Salâm. This is the view of Sufyān Ath-Thawrī and the people of Al-Kufah. Some of them said he performs them before the Salâm. This is the view of most of the Fuqahā’ among the people of Al-Madinah, like Yahya bin Sa’eed, Rabī’ah, and others. This is also the saying of Ash-Shāfi‘ī.

Some of them said when he adds to the Salāt then it is after the Salâm, and when he leaves something out, then before the Salâm. This is the view of Mālik bin Anas.

Aḥmad said: “Whatever is reported from the Prophet ﷺ about the prostrations for As-Sahw then it is acted upon in either case.” He saw that when one stands after two Rak‘ah, then according to the Ḥadīth of Ibn Buhainah, he is to perform the prostrations before the Salâm. When he prays five for Zuhr, then performs the prostrations after the Salâm, and if he says the Salâm after two Rak‘ahs of Zuhr or ‘Asr then he performs the prostrations after the Salâm. All of them are to be acted upon depending upon the case, and in the cases where nothing is reported from the Prophet ﷺ, then two prostrations are performed for As-Sahw before
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Ishaq said the same as Ahmad about all of this, with the exception that he said that for every case of As-Sahw that is not mentioned from the Prophet \( 
\), then if it is an addition to the Salāt, the prostrations are performed after the Salām, and if it is something that was left out, then the prostrations are performed before the Salām.

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

392. ‘Abdullāh bin Mas’ūd narrated: “The Prophet \( 
\) prayed five (Rak’ah) for Zuhr, so it was said to him: ‘Has the prayer been added to, or have you merely forgotten?’ So he \( 
\) performed two prostrations after he had said the Salām.” (Ṣahīh)
Abū ‘Eisā said: This Ḥadīth is Hasan Ṣahīh.

393. ‘Abdullāh (bin Mas’ūd) narrated: “The Prophet \( 
\) performed two prostrations for As-Sahw after talking.” (Ṣahīh)
[He said:] There are narrations on
this topic from Mu‘awiyah, ‘Abdullãh bin Ja’far, and Abû Hurairah.

The Scholars of Hijãz said: if a person offered five Rak‘ah forgettfully without sitting after the fourth Rak‘ah, the prayer will be valid.

Comments:

In the light of this Hadith, the scholars of Hijãz said: if a person offered five Rak‘ah forgettfully without sitting after the fourth Rak‘ah, the prayer will be valid.
Chapter 173. What Has Been Related About The Tashah-hud In The Case Of The Prostrations Of As-Sahw

395. Abū Al-Muhallab narrated from ‘Imrān bin Ḥusain that the Prophet ﷺ led them in ṣalāt and he forgot (something) so he performed two prostrations, then the Tashah-hud, then the Salām. (Sahih)

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

Muḥammad bin Sirīn narrated something besides this Ḥadīth from Abū Al-Muhallab – he was an uncle of Abū Qilābah.

But for this Ḥadīth Muḥammad narrated it from Khālid Al-Ḥadh-dhā, from Abū Qilābah, from Abū Al-Muhallab. And Abū Al-Muhallab’s name is ‘Abdur-Rahmān bin ‘Amr, and they also say it is Mu‘awiyah bin ‘Amr.

‘Abdul-Wahhāb Ath-Thaqafī, Hushaim and others narrated this Ḥadīth from Khālid Al-Ḥadh-dhā, from Abū Qilābah in a lengthy narration, and it is the Ḥadīth of ‘Imrān bin Ḥusain in which the Prophet ﷺ said the Salām after three Rak‘ah for ‘Asr, so a man, who was called Al-Khirbaq, stood up.

The people of knowledge differ over the Tashah-hud in the case of the prostrations of As-Sahw. Some of them said that one is to perform the Tashah-hud for them and then make Salām. Some of them say that there is neither Tashah-hud.
nor Salām for them, and when they are performed before the Taslīm one does not say the Tashah-hud. This is the saying of Ahmad and Ishāq, they said that when he performs the prostrations of As-Sahw before the Salām he does not say the Tashah-hud.

**Comments:**

If a person makes a final salutation without completing the prayer, he will have to complete the prayer and to sit for the final sitting (for Tashah-hud); after having finished he will perform two prostrations of forgetfulness and then make the salutation. There is no need for another Tashah-hud after the prostrations of forgetfulness.

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

396. ‘Iyād bin Hilāl said: “I said to Abū Sa‘eed: ‘One of us performs Salāt and we do not know how (much) we prayed.’ So he said: ‘Allāh’s Messenger ﷺ said: ‘When one of you performs Salāt and he does not know how (much) he prayed then let him perform two prostrations while he is sitting.’”

(Hasan)

[He said:] There are narrations on this topic from ‘Uthmān, Ibn Mas‘ūd, ‘Āishah, and Abū Hurairah.

Abū ‘Eisā said: The Hadīth of Abū Sa‘eed is a Hasan Hadīth.

This Hadīth has been narrated from Abū Sa‘eed through more than one route.
It has been narrated that the Prophet ﷺ said: “When one of you doubts about one or two (Rak’ah), then let him make it one. When he doubts about two or three, then let him make it two and perform two prostrations for that before he says the Salâm.”

This is acted upon by our companions.

Some of the people of knowledge said that when one doubts in his Salât such that he does not know how much he has prayed then he is to repeat it.

Comments:

There are various Ahâdith about this issue which are not contradictory. Some Ahâdith guide us to base that prayer according to the number of Rak’ah which are certain to have been completed. Some Ahâdith rule to base the prayer on the least number of Rak’ah and some are only about the prostration of forgetfulness. Some Ahâdith have information to repeat the prayer, but the Ahâdith about the repetition are Weak. Hasan Al-Âbasâri and some others said only two prostrations are to be made in case of doubt about more or less and nothing else is required. According to the four Imâm, the sitting of Tashahhud is needed in a Rak’ah about which the possibility is that it is the last Rak’ah.

397. Abu Hurairah narrated that Allah’s Messenger ﷺ said: “Indeed the Shaiwân comes to one of you in his Salât confusing him until he does not know how much he has prayed. When one of you experiences that then let him perform two prostrations while he is sitting.” (Sâhih)
Abū ‘Eisā said: This Ḥadīth is Hasan Sahih.

Comments:
This Ḥadīth has the mention of Sujūd Sahw only, rest of the details are proven through other Aḥādīth. The best way is that all the Aḥādīth about an issue should be gathered and explained with such an explanation according to which all the Aḥādīth can be practised.

398. ‘Abdur-Rahmān bin ‘Awf narrated that he heard the Prophet ﷺ saying: “When one of you becomes forgetful in his Ṣalāt so that he does not know if he prayed one or two, then let him consider it one. When he does not know if he prayed three or four, then let him consider it three, and let him perform two prostrations before he says the Taslim.” (Hasan)

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

This Ḥadīth has been reported from ‘Abdur-Rahmān bin ‘Awf by routes other than this one. Az-Zuhri reported it from ‘Ubadullāh bin ‘Abdullāh bin ‘Utbah from Ibn ‘Abbās, from ‘Abdur-Rahmān bin ‘Awf, from the Prophet ﷺ.

Comments:
It is known from this Ḥadīth that if, despite the vigorous contemplation the doubt cannot be gotten rid of, and there is certainty of two or three Rak'ah,
then the rest of the prayer will be based on the minimum number of certain Rak’ah, and the same method is to be adopted in the case of three or four Rak’ah.

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

399. Abü Hurairah narrated: “The Prophet turned (finishing the prayer) after two (Rak’ah), so Dhul-Yadain said: ‘Has the prayer been shortened or have you forgotten O Messenger of Allâh?’ The Prophet said: ‘Is what Dhul-Yadain said the truth?’ The people said yes, so Allâh’s Messenger stood to perform the last two (Rak’ah) of Salât, then he said the Taslim. Then he said the Takbir and prostrated in a manner the same or longer than his (normal) prostrations.” (Sahih)

[Abü ‘Eisâ said:] There are narrations on this topic from ‘Imrân bin Husain, Ibn ‘Umar, and Dhul-Yadain.

Abü ‘Eisâ said: The Hadîth of Abü Hurairah is a Hasan Sahîh Hadîth.

The people of knowledge differ over this Hadîth. Some of the people of Al-Kufah said that when one speaks during the Salât forgetfully, or out of ignorance, or whatever the case, then he is to repeat the Salât, and they reason that this Hadîth was before talking was prohibited in the Salât.

[He said] As for Ash-Shafi’î he considered this Hadîth correct and his view was in accordance with it.
He said: This is more correct than the *Hadith* which was reported from the Prophet ﷺ about the fasting person who ate forgetfully, that he did not need to make it up, and that it is only provisions which Allah has provided. Ash-Shafi'i said: “These people differentiate between purposefully and forgetfully in the case of the fasting person who ate due to the *Hadith* of Abu Hurairah.”

Ahmad said about the *Hadith* of Abu Hurairah that if the Imam talks about something related to the Salat while he thinks that he has completed it, then he learns that he did not complete it, he is to complete his Salat. And whoever talks behind the Imam while he knows that he has some of the Salat remaining, then it is required for him to restart it. He argues that the obligations were still being added to or decreased during the time of Allah’s Messenger ﷺ. So Dhul-Yadain only spoke when he was certain that he had completed his Salat. But this is not the case today, no one can talk about the topic that Dhul-Yadain talked about because today there can be no increase or decrease to the obligations. So Atimad said something similar to this, and Ishâq said what was similar to Ahmad’s saying about this topic.

Chapter 176. What Has Been Related About Salât In Sandals

400. Sa'eed bin Yazîd Abî Maslamah said: “I said to Anas bin Malik: ‘Would Allâh’s Messenger perform Salât wearing his sandals?’ He said: ‘Yes.’” (Sahîh)

[He said:] There are narrations on this topic from ‘Abdullâh bin Mas'ûd, ‘Abdullâh bin Abî Habîbah, ‘Abdullâh bin 'Amr, 'Amr bin Huraith, Shaddîd bin Aws, Aws Ath-Thaqafi, Abû Hurairah, and 'Atâ’—a man from Banû Shaibah.

Abû 'Eisâ said: The Hadîth of Anas is a Hasan Sahîh Hadîth.

This is acted upon according to the people of knowledge.

Comments:

It is known from this Hadîth that offering prayer in clean shoes is not only permissible and correct but also it is recommended and desirable where its permissibility is denied. As for the mosques these days, instead of being plastered with soil, costly carpets, rugs and mats are laid therein. In these conditions persisting to offer prayer with the shoes on will cause untidiness and disturbance to other people. Moreover even the cleanliness and fineness of the carpet, despite the shoes being clean, will not bear the use of shoes. However it is totally wrong to deny the permissibility and it being Sunnah:
because the prayer is also performed at places other than mosques, like in the desert etc; particularly the soldiers in the trenches. Offering prayer with the shoes on at such places is permissible and correct. The only necessary thing to be observed is that there is no apparent impurity with the shoes. [For further details, see: *Fatwa Shaikh-Ul-Islām Ibn Taimiyah*: 11 / 430 new print, 22 / 121 old print; *Fatwā Al-Lajnah Ad-Dā‘imah*: 6 / 213-217]

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

401. Al-Barā‘ bin ‘Āzīb narrated: “The Prophet ﷺ would perform the Qunūt in the Subh and Maghrib prayers.” (Ṣaḥīḥ)

[He said:] There are narrations on this topic from ‘Alī, Anas, Abū Hurairah, Ibn ‘Abbās, and Khūfāf bin Aymā‘ bin Ṭabsah Al-Ghifārī. Abū ‘Eisā said: The Ḥadīth of Al-Barā‘ is a Hasan Ṣaḥīḥ Ḥadīth.

The people of knowledge differ over the Qunūt in the Fajr prayer. Some of the people of knowledge among the Companions of the Prophet ﷺ and others held the view that there was a Qunūt for the Fajr prayer.

This is the saying of [Mālik and] Ash-Shāfi‘ī. Ahmad and Ishaq said that there is no Qunūt for Fajr except in the case of a disaster (Nāzilah) that strikes the Muslims, so when a disaster strikes the Muslims the Imam is to supplicate for the Muslim armies.
Comments:
The right view is that when the Muslims suffer from calamities and disasters, the Qunūt should be read in all the prayers, and the Qunūt is not particular with any specific prayer. However depending upon the circumstances and places, the Qunūt should be made in all prayers or in morning and evening prayers.

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

402. Abū Mālik Al-Ashja‘ī narrated: “I said to my father: ‘O my father! You offered Salāt behind Allāh’s Messenger ﷺ, Abū Bakr, ‘Umar, ‘Uthmān, and ‘Ali bin Abī Ṭālib here in Al-Kūfah for about five years. Did they say the Qunūt?’ He said: ‘It is a newly invented matter my son.’” (Sahīh)

403. There is another narration from Abū Mālik with similar meaning but with different chain. (Sahīh)

Abū ‘Eīsā said: This Hadīth is Hasan Sahīh.

This is acted upon according to most of the people of knowledge.

Sufyān Ath-Thawrī said that if one says the Qunūt in Fajr then that is fine, and if he does not say the Qunūt then that is fine, too and he preferred that one not say the Qunūt. Ibn Al-Mubārak did not hold the view that the Qunūt should be said in Fajr prayer.

Abū ‘Eīsā said: Abū Mālik Al-Ashja‘ī’s name is Sa’d bin Ṭāriq bin Ashyam.
Chapter 179. What Has Been Related About A Man Sneezing During Salāt

404. Mu‘ādh bin Rifā‘ah narrated that his father said: “I prayed behind Allah’s Messenger ﷺ. I sneezed and said: ‘Al-Ijāmūlillāh, hamdan kathīran tayyībān, mubārakan fīh, mubārakan ‘alaihi kāmā yuḥībbu rabbānā wa yarḍā (All praise is due to Allah, many good blessed praises, blessings for Him as our Lord loves and is pleased with.) When Allah’s Messenger ﷺ prayed and turned (after finishing) he said: ‘Who was the speaker during the Salāt?’ No one spoke. Then he said it a second time: ‘Who was the speaker during the Salāt?’ But no one spoke. Then he said it a third time: ‘Who was the speaker during the Salāt?’” So Rifā‘ah bin Rāfi‘ bin ‘Afrā‘ said: “It was I, 0 Messenger of Allah.” He said: “What did you say?” He said: “I said: ‘Al-Ijāmūlillāh, hamdan kathīran tayyībān, mubārakan fīh, mubārakan ‘alaihi kāmā yuḥībbu rabbānā Wa Yarḍā’. The Prophet ﷺ said: “By the One in Whose Hand is my soul! I saw thirty-some angels competing over which of them would ascend with it.” (Hasan)

[He said:] There are narrations on this topic from Anas, Wālī bin Ḥujr, and Amīr bin Rabī‘ah. Abū ‘Eisā said: The Hadīth of Rifā‘ah is a Hasan Hadīth. But it is
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as if some of the people of knowledge consider this Hadîth to be about voluntary prayer, because more than one of the Tâbi’in said that when a man sneezes in the obligatory Șalât he only says Al-Hamdulillâh to himself, and they did not give any more leeway than that.


Comments:

It is proven from this Hadîth that to say the mentioned phrases of supplication when sneezing is highly virtuous and it is a source of great reward.

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

405. Zaid bin Arqam narrated: “We used to talk behind Allah’s Messenger during the Șalât, a man among us would talk to his companions next to him until (the following) was revealed: And stand before Allah with obedience. So we were ordered to be silent and prohibited from talking.” (Sahîh)

[He said:] There are narrations on this topic from Ibn Mas’ûd and Mu’awiyah bin Al-Ḥakâm.

Abû ‘Eisâ said: The Hadîth of Zaid bin Arqam is a Hasan Sahîh Hadîth.

Most of the people act according to it, they say that when a man speaks in the Șalât, purposefully or forgetfully, he is to repeat his Șalât.

It is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, [and the people of Al-Kūfah].

Some of them say that when one talks purposefully [in the ʿSalāt] he is to repeat the ʿSalāt, but if he does so forgetfully or out of ignorance then it is acceptable. This is the saying of Ash-Shāfiʿī.

Chapter 181. What Has Been Related About ʿSalāt With Repentance

406. Aṣmāʾ bin Al-Ḥakam Al-Fazārī said: "I heard ʿAlī saying: 'Indeed I am a man who, when I hear a Hadīth from Allāh’s Messenger ﷺ then Allāh causes me to benefit from it as much as He wills for me to benefit from it. When a man among his Companions narrates to me I ask him to swear an oath to me about it, and when he swears an oath to me I trust him. And Aḥī Bakr narrated to me — and Aḥī Bakr told the truth — he said: "I heard Allāh’s Messenger ﷺ saying: ‘There is no man who commits a sin, then makes ʿWudūʿ, then performs ʿSalāt, then seeks forgiveness from Allāh, except that Allāh forgives him.’ Then he recited this Ayah: Those who, when they have committed Fahishah or
wronged themselves with evil, remember Allâh until the end of the Ayah. (Hasan)

[He said:] There are narrations on this topic from Ibn Mas'ûd, Abû Ad-Dardâ', Anas, Abû Umâmah, Mu'âdh, Wâthilah, and Abû Al-Yasar, and his name is Ka'b bin 'Amr.

Abû 'Eisâ said: The Hadith of 'Ali is a Hasan Hadith, we do not know of it except from this route as a narration of 'Uthmân bin Al-Mughîrah. Shu'bâh and others reported it from him as a Marfû' narrations like that of Abû 'Awânah. (a narrator in the chain of this Hadith).

Sufyân Ath-Thawrî and Mis'âr narrated it in Mawqûf form, without attributing it to the Prophet. And this Hadith was reported from Mis'âr as a Marfû' narration as well.

[And we do not know a Marfû' Hadith narrated by Asmâ' bin Al-Hakam except for this.]

Comments:

Repentance and seeking forgiveness are necessary for everybody. Tawbah is to return and consult i.e., to express remorse and regret about wrong doings and then to adopt the right way of practice, and to determine steadfastness on it in the future. Istîghfâr means: to seek forgiveness and pardon.

Chapter 182. What Has Been Related About When A Boy Is Ordered To Perform Salāt

407. (Sabrah bin Ma‘bad Al-Juhni) narrated that Allah’s Messenger ﷺ said: “Teach the boy Salāt when he is seven years old, and beat him (if he does not pray) when he is ten.” (Hasan)

[He said:] There is something on this topic from ‘Abdullāh bin ‘Amr. Abū ‘Eisā said: The Ḥadīth of Sabrah bin Ma‘bad Al-Juhni is a Hasan Sahih Hadīth.

It is to be acted upon according to the people of knowledge.

This is the view of Ahmad and Ishāq, they said that whatever of Salāt a boy does not perform after ten, then he is to perform it.


Comments:

Due to the importance, high position and significance of prayer in religion, before prayer becomes obligatory for a child, he/she should be taught and trained for it in childhood, so that he/she adopts it as a habit as soon as he or she reaches the age of discretion.

Chapter 183. What Has Been Related About A Man Who Commits Ḥadath After The Tashah-hud

408. ‘Abdullāh bin ‘Amr narrated that Allah’s Messenger ﷺ said:
“When he commits Hadath – meaning a man – and he is sitting in the end of his Salah before saying the Taslim, then his Salah is acceptable.” (Da’if)

Abū ‘Eisā said: The chain for this Ḥadīth is not [that] strong, there is some confusion (Idtirāb) in its chain.

Some of the people of knowledge held views according to this. They said that when a person sits for the duration of the Tashah-hud and commits Hadath before saying the Taslim then he has completed his Salah.

Some of the people of knowledge said that when one commits Hadath before saying the Tashah-hud and before the Taslim he is to repeat his Salah. This is the view of Ash-Shafi’ī.

Ahmad said that if he did not say the Tashah-hud but said the Taslim then it is acceptable due to the saying of the Prophet ﷺ: “And its Tahliyl is the Taslim”[1] Also, the Tashah-hud is less significant than that. For, the Prophet ﷺ (in some of his prayers) got up after two Rak‘ah without (sitting down for) Tashah-hud.

Ishāq bin Ibrāhim said that when he says the Tashah-hud but not the Taslim it is acceptable. He cited as proof the Ḥadīth of Ibn Mas‘ūd when the Prophet ﷺ taught him the Tashah-hud and said: “When you finish this, then you have done what was required of you.”

Abū ‘Eīsā said: ‘Abdur-Rahmān bin Ziyād [bin An'am] (one of the narrators) is Al-Afriqī, and he was graded weak by some of the people of Ḥadīth, among them are Yaḥya bin Sa'eed Al-Qattān and Aḥmad bin Ḥanbal.

Comments:
This Ḥadīth is weak and contrary to other authentic Ahādīth, which prove that making the final salutation is compulsory.

Chapter 184. What Has Been Related About ‘When It Rains Then ʿṢalāt Is Performed At One’s Place’

409. Jābir narrated: “We were with the Prophet on a journey when it started to rain on us, so the Prophet said: ‘Whoever wishes, let him perform ʿṢalāt in his place.’” (Ṣahīḥ)

[He said:] There are narrations on this topic from Ibn ‘Umar, Samurah, Abū Al-Malih from his father, and ‘Abdur-Rahmān bin Samurah.

Abū ‘Eīsā said: The Ḥadīth of Jābir is a Hasan Sahīh Hadīth.

The people of knowledge have permitted not attending the congregational and Friday prayers during (conditions of) rain and mud, and this is the view of Aḥmad and Ishaq.

[Abū ‘Eīsā] said: I heard Abū Zu’rah saying: “‘Affān bin Muslim reported ‘Ahādīth from ‘Amr bin ‘Alī.” And Abū Zu’rah said: “I did not see anyone with a better
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memory in Al-Baṣrah than these three: ‘Ali bin Al-Madīnī, Ibn Ash-Shādhamūnī, and ‘Amr bin ‘Alī.”

And Abū Al-Malih bin Usūmah’s name is ‘Amīr and they also call him Zaid bin Usūmah bin ‘Umair Al-Hudhali.

Comments:

If the weather is bad, and going to the mosque is hard and troublesome because of rain, mud or strong wind, in this case, offering prayer at home is allowed.

Chapter 185. What Has Been Related About \textit{At-Tasbih} At The End Of \textit{Salāt}

410. Ibn ‘Abbās narrated: “Some of the poor people came to Allāh’s Messenger and said: ‘O Messenger of Allāh! The rich pray as we pray, they fast as we fast, but they have wealth with which they free slaves and which they give in charity.’ He said: ‘When you perform \textit{Salāt}, then say: ‘\textit{Subḥān Allāh}’ thirty-three times, and: ‘\textit{Al-Ḥamdulillāh}’ thirty-three times, and: ‘\textit{Allāhu Akbar}’ thirty-four times, and ‘\textit{Lā ilāha illālāh}’ ten times. With that you will have surpassed them, and none would surpass you afterwards.”’ (\textit{Daʿf})

[He said:] There are narrations on this topic from Ka‘b bin Ujrah, Anas, ‘Abdullūh bin ‘Amr, Zaid bin Thābit, Abū Ad-Dardā’, Ibn ‘Umar, and Abū Dharr.
Abū 'Eisā said: The Hadīth of Ibn 'Abbās is a Ḥasan Gharib Ḥadīth.

[And there are also narrations on this topic from Abū Hurairah and Al-Mughīrah].

It has been related that the Prophet ﷺ said: "There are two things that if a Muslim man did them, he will be admitted to Paradise; saying: Subḥān Allāh thirty-three times at the end of every Ṣalāt and Al-Hamdu illāhāh thrity-three times, and Allāhu Akbar thirty-four times, and, saying Subḥān Allāh at the time of sleeping ten times, and Al-Hamdu illāhāh ten times, and Allāhu Akbar ten times."

Comments:

It is better to say Tasbih (Subḥān Allāh), Tahmūd (Al-hamdu illāhāh), Takbīr (Allāhu Akbar) and Tahlīl (La ilāha illallah), at all times, and for the reminder it is particularly encouraged after prayers.

Chapter 186. What Has Been Related About Ṣalāt On The Riding Animal During Muddy And Rainy Conditions

411. 'Amr bin 'Uthmān bin Ya'la bin Murrah narrated from his father, from his grand-father that they were with the Prophet ﷺ on a journey. They wound up in a
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narrow area when \textit{Salāt} became due. Then it began raining from the sky above them, and it was wet beneath them. So Allāh’s Messenger \(\tilde{\text{s}}\) called the \textit{Adhān} while he was on his mount, and then the \textit{Iqāmah}, going forward on his mount. He led them in \textit{Salāt} by making gestures, making his prostrations lower than his bowing. \(\textit{(Da‘īf)}\)

Abū ‘Eisā said: This \textit{Hadith} is \textit{Gharīb}, ‘Umar bin Ar-Rammāh Al-Balkhī is alone with it; it is not known except as a narration of his.

More than one of the people of knowledge have reported it from him, and similarly, it has been reported from Anas bin Mālik that he performed \textit{Salāt} in rain and mud upon his riding animal. This is acted upon according to the people of knowledge, and it is the view of Ahmad and Ishāq.

\textbf{Comments:}

Offering supererogatory prayer on the ride is unanimously allowed in all circumstances, but according to the consensus, offering obligatory prayer on the ride is allowed only when it is impossible to do it on the ground.

\textbf{Chapter 187. What Has Been Related About Striving With The \textit{Salāt}}

412. Al-Mughirah bin Shu‘bāh narrated: “Allāh’s Messenger \(\tilde{\text{s}}\) performed \textit{Salāt} until his feet were swollen, so it was said to him: ‘You burden yourself like this, while your past and future sins have been
forgiven?’ He said: ‘Shouldn’t I be a grateful worshipper?’” (Sahih)

[He said:] There are narrations on this topic from Abū Hurairah and ‘Aishah.

Abū ‘Eisā said: The Hadith of Al-Mughirah bin Shu’bah is a Hasan Sahih Hadith.

Comments:

“Your past and future sins have been forgiven” it should be borne in mind that the Messenger of Allah ﷺ was at the highest status of dedication and closeness to Allah, some affairs of his were certainly correct and right from one point of view but from another point of view they did not suit his high virtuousness and dignity, so they are interpreted as ‘sins’.

Chapter 188. What Has Been Related About ‘The First Thing The Slave (Of Allah) Will Be Reckoned For On The Day Of Judgement Is The Salāt’

413. Huraith bin Qabisah narrated: “I arrived in Al-Madīnah and said: ‘O Allah! Facilitate me to be in a righteous gathering.’” He said: “I sat with Abū Hurairah and said: ‘Indeed I asked Allah to provide me with a righteous gathering. So narrate a Hadith to me which you heard from Allah’s Messenger ﷺ so that perhaps Allah would cause me to benefit from it.’ He said: ‘I heard Allah’s Messenger ﷺ say: “Indeed the first deed by which a servant will be called to account on the Day of Resurrection is his Salāt. If it is complete, he is successful and saved, but if it is
defective, he has failed and lost. So if something is deficient in his obligatory (prayers) then the Lord, Mighty and Sublime says: ’Look! Is there any voluntary (prayers) for my worshipper?’ So with them, what was deficient in his obligatory (prayers) will be completed. Then the rest of his deeds will be treated like that.” (Sahih)

[He said:] There is a narration on this topic from Tamīm Ad-Dārī.
Abū ‘Eisā said: The Hadīth of Abū Hurairah is a Hasan Gharib Hadīth from this route. This Hadīth has been narrated through a different chain of narrators from Abū Hurairah. (Not Ḥuraith ibn Qabisah).

Some of the companions of Al-Hasan (who narrated this) narrated another Hadīth from him, “from Qabīṣah bin Ḥuraith.” What is popular is that he is Qabīṣah bin Huraith.

Something similar to this has been narrated by Anas bin Ḥakīm from Abū Hurairah, from the Prophet ﷺ.

Comments:
This Hadīth teaches that on the Day of Judgement the prayer of a person will be the measuring scale and touchstone for the deeds of his whole life, and his whole life will be examined with this touchstone. If he succeeds in prayer he will secure success, prosperity and deliverance, otherwise he will face failure, disappointment and loss.
Chapter 189. What Has Been Related About One Who Prays Twelve Rak'ah Of Sunnah In A Day And Night, And What Virtues He Will Have For That

414. ‘Aishah narrated that Allâh’s Messenger ﷺ said: “Whoever is regular with twelve Rak’ah of Sunnah (prayer), Allâh will build a house for him in Paradise: Four Rak’ah before Zuhr, two Rak’ah after it, two Rak’ah after Maghrib, two Rak’ah after ‘Ishâ’, and two Rak’ah before Fajr.” (Hasan)

[He said:] There are narrations on this topic from Umm Ḥabibah, Abû Hurairah, Abû Mûsâ, and Ibn ‘Umar.

Abû ‘Eisâ said: The Hadith of ‘Aishah is a Gharîb Hadith with this chain. Muqhirrah bin Ziyâd has been criticized by some of the people of knowledge due to his memory.


Comments:
Thâbara: He was regular, consistent and punctual, performed them with great care and regularity.

415. Umm Habibah narrated that Allâh’s Messenger ﷺ said: “Whoever prays twelve Rak’ah in a day and a night, a house will be built for him in Paradise: Four Rak’ah before Zuhr, two Rak’ah...
after it, two *Rak'ah* after *Maghrib*, two *Rak'ah* after *Ishā*, and two *Rak'ah* before *Fajr* the morning *Salāt.*” (*Sahih*)

Abū 'Eisā said: *The Ḥadīth* of ‘Anbasah from Umm Habibah on this topic is a *Hasan Sahih Hadīth* and it has been reported from ‘Anbasah through other routes.

**Comments:**

In the Ḥadīth, along with the specification of *Rak'ah*, the time also has been specified, therefore the real objective is to perform them at these times, and it should be observed regularly. These twelve *Rak'ah* are called *Sunnah Mu'akka'dah* (The Stressed Sunnah) and the same are the regular *Sunnah*. Unstressed *Sunnah* are other than these, they should also be cared for in order to make up the insufficiency in the stressed *Sunnah*.

**Chapter 190. What Has Been Related About the Virtue Of The Two *Rak'ah* (Before) *Fajr***

416. ‘Āishah narrated that Allah’s Messenger said: “The two *Rak'ah* of *Fajr* are better than the world and what is in it.” (*Sahih*)

[He said:] There are narrations on this topic from ‘Alī, Ibn ‘Umar, and Ibn ‘Abbās.

Abū ‘Eisā said: *The Ḥadīth* of ‘Āishah is a *Hasan Sahih Hadīth* and Ahmad bin Ḥanbal narrated the *Ḥadīth* of ‘Āishah from Sāliḥ bin ‘Abdullāh At-Tirmidhī.
Comments:
The world and everything in it is temporary and perishing and the regular performance of two Rak'ah in the morning is a source to enter Paradise. Paradise and its every bliss are great and excellent as well as permanent and everlasting.

Chapter 191. What Has Been Related About The Brevity Of The Two Rak'ah Of Fajr And What The Prophet Would Recite In Them

417. Ibn 'Umar narrated: "I watched the Prophet for a month. In the two Rak'ah before Fajr he would recite: Say: "O you disbelievers!" [41] and Say: "Allah is One"." [2] (Hasan)

[He said:] There are narrations on this topic from Ibn Mas'ūd, Anas, Abū Hurairah, Ibn 'Abbās, Ḥafṣah, and 'Āishah.

Abū 'Eisā said: The Hadith of Ibn 'Umar is a Hasan Hadith, we do not know if it as a narration of Ath-Thawrī from Abū Ishāq, except from the narration of Abū Ahmad. What is popular according to the people is the narration of Isrā'il, from Abū Ishāq.

This Ḥadīth has been reported from Abū Ahmad, from Isrā‘īl as well. Abū Aḥmad Az-Zubairī is trustworthy with a good memory.

He said: I heard Bundār saying: “I have not seen anyone with a better memory than Abū Aḥmad Az-Zubairī.”

And [Abū Aḥmad’s] name is Muḥammad bin ‘Abdullāh bin Az-Zubairī Al-Asadi Al-Kūfī.

Comments:
He would make the recitation very brief in the two Sunnah Rak‘ah because the recitation in the obligatory Fajr prayer is long.

Chapter 192. What Has Been Related About Talking After The Two Rak‘ah (Before) Fajr

418. ‘Aīshah narrated: “When Allah’s Messenger prz prayed the two Rak‘ah (before) Fajr if he needed something from me he would talk to me, if not, he would go to the Salāt.” (Ṣahih)

Abū ‘Eisā said: This Ḥadīth is Hasan Ṣahih.

Some of the people of knowledge among the Companions of the Prophet prz and others disliked talking once Fajr began until one performed the Fajr prayer, except for remembrance of Allāh or what it is a must. This is the saying of Aḥmad and Ištāq.
The objective of the *Sunnah* prayer before the obligatory prayer apparently seems to be so that the attention and mind of a person would turn to Allâh because of the *Sunnah* and eventually he would attend the obligatory prayer with the correct frame of mind and heart.

Chapter 193. What Has Been Related About ‘There Is No *Salãt* After *Fajr* Begins Except For Two *Rak’ah’

419. Ibn ‘Umar narrated that Allâh’s Messenger ﷺ said: “There is no *Salãt* after Al-*Fajr* (begins) except two prostrations.” (Da’î')

[He said:] There are narrations on this topic from ‘Abdullãh bin ‘Amr and Hafsah.

Abû ‘Eisâ said: The *Hadîth* of Ibn ‘Umar is a Gharib *Hadîth*, we do not know of it except as a narration of Qudâmah bin Müsâ. It has been reported from him by more than one (narration) and it is what the people of knowledge have agreed upon. They dislike for a man to pray after *Fajr* begins except the two *Rak’âh* (before) *Fajr*.

And the meaning of this *Hadîth* is only: There is no *Salãt* after *Fajr* begins except for the two *Rak’ah* (before) *Fajr*.
Offering voluntary prayer after the appearance of *Fajr* (dawn) without reason and excuse is unanimously not right.

Chapter 194. What Has Been Related About Lying On One’s Side After The Two *Rak’ah* Of *Fajr*

420. *Abū Hurairah* narrated that *Allāh’s Messenger* said: “When one of you prays the two *Rak’ah* of *Fajr* then let him lay down on his right (side).” *(Da‘if)*

[He said:] There is something on this topic from ‘Āishah.

*Abū ‘Eisā* said: The *Ḥadīth of Abū Hurairah* is a *Hasan Ṣaḥīḥ Gharib Ḥadīth* from this route.

It has been reported from ‘Āishah that when the Prophet prayed the two *Rak’ah* (before) *Fajr* in his house he would lie down on his right (side).

Some of the people of knowledge considered it recommended to do this.

Comments:

The truth is that lying down after the *Sunnah of Fajr* is desirable; exaggeration and negligence about it is not right.
Chapter 195. What Has Been Related About ‘When The Iqāmah Has Been Called For Ṣalāt Then There Is No Ṣalāt But The Obligatory’

421. Abū Hurairah narrated that Allāh’s Messenger said: “When the Iqāmah has been called for the Ṣalāt then there is no Ṣalāt except the obligatory.” (Ṣahīth)

[He said:] There are narrations on this topic from Ibn Buhainah, ‘Abdullāh bin ‘Amr, ‘Abdullāh bin Sārij, Ibn ‘Abbas, and Anas.

Abū ‘Eisā said: The Ḥadīth of Abū Hurairah is a Ḥasan Ḥadīth.

A similar narration has been reported by Ayyūb, Warqā’ bin ‘Amr, Ziyād bin Sa’d, Ismā‘īl bin Muslim, and Muḥammad bin Juḥādah (all) from ‘Amr bin Dīnār, from ‘Atā’ bin Yāsār, from Abū Hurairah from the Prophet [.oracle]

Ḥammād bin Zaid and Sufyān bin ‘Uyainah reported it from ‘Amr bin Dīnār, but they did not narrate it in Marfū’ form.

To us, the Marfū’ narration is more correct.

This Ḥadīth has been reported from Abū Hurairah from the Prophet [oracle] through chains other than this. It was reported by ‘Ayyāsh bin ‘Abbas Al-Qitbanl Al-Misrī, from Abū Salamah, from Abū Hurairah, from the Prophet [oracle] [and it is similar to this].

This is acted upon according to some of the people of knowledge among the Companions of the Prophet [oracle] and others. When the
Iqāmah has been called for Salāt a man is not to pray except the obligatory prayer. This is the opinion of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Aḥmad and Iṣḥāq.

Comments:
It is proven clearly from this Hadith that when the obligatory congregational prayer is in progress no other regular or irregular supererogatory prayer is allowed.

Chapter 196. What Has Been Related About One Who Misses The Two Rak‘ah Before Fajr Praying Them After The Šuhb Prayer

422. Qais narrated: “Allāh’s Messenger went out and the Iqāmah was called for the Salāt so I prayed Aš-Šuhb with him. Then the Prophet turned and found me performing Salāt so he said: ‘Easy O Qais! Are there two prayers together?’ I said: ‘O Messenger of Allāh! I did not perform the two Rak‘ah (before) Fajr.’ He said: ‘Then there is no harm.’” (Ṣaḥīḥ)

Abū ‘Elsa said: We do not know of the Hadith of Muhammad bin Ibrāhīm to be like this except from the narration of Sa’d bin Sa’eed.

Sufyān bin ‘Uyainah said: “Aṭā‘ bin Abī Rabāb heard this Hadith from Sa’d bin Sa’eed.” And this
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Hadith was only reported in Mursal form.

There are those among the people of Makkah whose view was in accordance with this Hadith: They did not see any harm in a man praying two Rak'ah after the obligatory prayers before the sun rose.

Abū 'Eisā said: Sa'd bin Sa'eed is the brother of Yahya bin Sa'eed [Al-Anṣārī]. [He said:] And Qais is Qais bin 'Amr, and they call him Qais bin Fahd. The chain for this Hadith is not connected. Muhammad bin Ibrāhīm At-Taimī did not hear from Qais.

Some report this Hadith from Sa'd bin Sa'eed, from Muhammad bin Ibrāhīm, that the Prophet went out and saw Qais.

[This is more correct than the narration of 'Abdul-'Azīz from Sa'd bin Sa'eed.]

Comments:

Although this Hadith is not authentic through the chain of Imam At-Tirmidhi yet it is proven through the chain of other A'immah. This proves if the Sunnah of Fajr prayer are missed, they can be performed after the obligatory prayer.

Chapter 197. What Has Been Related About Waiting To Perform Them After The Sun Has Risen

423. Abū Hurairah narrated that Allâh’s Messenger ᵃˢ said: "Whoever did not pray the two
Rak‘ah (before) Fajr then let him pray them after the sun has risen.”

(Do‘ay)

Abū ‘Eisā said: We do not know of this Hadith except from this route. It has been related that Ibn ‘Umar did this, and it is acted upon according to some of the people of knowledge.

It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shafi‘i, Ahmad, and Ishāq.

He said: And we do not know of anyone who reported this Hadith from Hammām, with this chain like this, except for ‘Amr bin ‘Āsim Al-Kilābi.

Rather it is popular as a Hadith of Qatādah from An-Nadr bin Anas, from Bashir bin Nahik, from Abū Hurairah, that the Prophet ﷺ said: “Whoever catches a Rak‘ah from the Subh prayer before the sun has risen then he has caught Subh.”[1]

Comments:

It is known from this Hadith that if a person misses the Sunnah of Fajr prayer, he can perform them after sunrise, but it does not prove that he should not do so before sunrise. The reconciliation between the two Ahadith is that he may pray before sunrise if he wants and he may do so after sunrise if he wishes. [Nailul-Awtār: 3/27]

Chapter 198. What Has Been Related About The Four Rak‘ah Before Az-Zuhr

424. ‘Ali narrated: “The Prophet ﷺ said: ‘Whoever catches a Rak‘ah before Zuhr then let him pray them after the sun has risen.’”

([1] All of these are narrators in Hadith no. 423, so the author intends to indicate that this is the more popular form that Hadith is narrated in.)
would pray four Rak'ah before Az-Zuhur and two Rak'ah after it.”

[He said:] There are narrations on this topic from ‘Āishah and Umm Habībah. (Hasan)

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

Suﬁyān said: “We recognize the virtue of the narrations of ‘Āṣim bin Dāmrah that they are better than the narrations of Al-Ḥarīth.”

This is acted upon according to most of the people of knowledge among the Companions of the Prophet and those after them. They prefer that a man pray four Rak'ah before Az-Zuhur. This is the view of Suﬁyān Ath-Thawrī, Ibn Al-Mubārak, Isḥāq, [and the people of Al-Kuﬁah].

Some of the people of knowledge said that the Salāt for the day and the night is two by two; they believed that one should separate between every two Rak’ah. This is the view of Ash-Shaf’ī and Ahmad.

Comments:

The majority of the Companions and the successors are of the view that four Rak’ah are performed before the Noon Prayer (Zuhr), one statement of Imām Shaf’ī is about two Rak’ah and Imām Ahmad had the same opinion too. Yet four Rak’ah are preferred as proven through several Ahādīth, though sometimes the Prophet performed two Rak’ah as well.
Chapter 199. What Has Been Related About The Two Rak'ah After Az-Zuhr

425. Ibn 'Umar narrated: “I prayed two Rak'ah with the Prophet before Az-Zuhr and two Rak'ah after it.” (Sahih)

Abū ‘Eisā said: There are narrations on this topic from ‘Alī and ‘Āishah.

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

Comments:

There are two Rak'ah before the Zuhr (noon) prayer and two are after it, according to one statement of Imām Shāfi‘i and in the view of Imām Ahmad. According to Imām Abū Ḥanīfah, Imām Mālik and also according to Imām Shāfi‘i, as said by Ibn Qudāmah and Abū Isḥāq Shirāzī, there are four Rak'ah before noon prayer, and two Rak'ah after it in the opinion of all A'immah except Imām Mālik; according to Imām Mālik there are four Rak'ah after the prayer too. This view is proven from an authentic Hadith.

Chapter 200. Something Else About That

426. 'Āishah narrated: “When the Prophet would not perform the four Rak'ah before Az-Zuhr he would pray them after it.” (Sahih)

Abū ‘Eisā said: This Hadith is Hasan Gharib, it is only through this route that we know of it as a narration of Ibn Al-Mubārak. Qais bin Ar-Rabī reported it from Shu‘bah, from Khalid Al-Hadhā in a similar version, and we do
not know anyone who reported it from Shu‘bah other than Qais bin Ar-Rabi‘.

Something similar from the Prophet ﷺ has been reported by ‘Abdur-Rahmān bin Abī Laila.

Comments:
The majority hold this opinion; that if the Sunnah before the Noon Prayer are missed they may be offered afterwards and should be offered after the Sunnah that follows the obligatory Rak‘ah.

427. Umm Ḥabībah narrated that Allāh’s Messenger ﷺ said: “Whoever prays four before Az-Zuhr and four after it, Allāh makes him prohibited for the Fire.” (Sahīh)
Abū ‘Eisā said: This Hadith is Hasan Gharib and it has been reported through routes other than this.

428. Umm Habībah the wife of the Prophet ﷺ narrated that she heard Allāh’s Messenger ﷺ saying: “Whoever maintains four Rak‘ah before Az-Zuhr and four after it, Allāh makes him prohibited for the Fire.” (Sahīh)
Abū ‘Eisā said: This Hadith is Hasan Sahih Gharib from this route.

Al-Qāsim (one of the narrators) is Ibn ‘Abdur-Rahmān, his Kunyah is Abū ‘Abdur-Rahmān. He is the
freed slave of ‘Abdur-Rahmān bin Khālid bin Yazīd bin Mu‘āwiyyah. He is trustworthy, he is from Ash-Shām, and he is a companion of Abū Umāmah.

Comments:
It is proven from the Hadīth of this chapter that offering four Rak‘ah before the Zuhr prayer and four afterwards are more virtuous. [Nailul-Awār: 3/19]

Chapter 201. What Has Been Related About The Four (Rak‘ah) Before ‘Asr

429. ‘Ālī narrated: “Allāh’s Messenger would pray four Rak‘ah before Al-‘Asr separating between them with At-Taslim upon the angels that are close (to Allāh) and those who follow them among the Muslims and the believers.” (Hasan)

[Abū ‘Eisā said:] There are narrations on this topic from Ibn ‘Umar and ‘Abdullāh bin ‘Amr.

Abū ‘Eisā said: The Hadīth of ‘Ālī is a Hasan Hadīth.

Ishāq bin Ibrāhīm preferred that one not separate (two from two) in the case of the four Rak‘ah before Al-‘Asr, using this Hadīth as proof.

He [Ishāq] said: “His saying that he separated between them with At-Taslim refers to the Tashah-hud.”
Ash-Shafi'i and Ahmad said that the *Salāt* in the daytime and the nighttime is two and then two, preferring a separation [in the four before *Al-'Asr*].

**Comments:**

Four *Rak'ah* before *'Asr* (afternoon prayer) are not the Stressed *Sunnah*, according to the four *A'immah*; but their reward is enormous.

430. Ibn 'Umar narrated that the Prophet ﷺ said: "May Allâh have mercy upon a man who prays four before *Al-'Asr.*" (Hasan)

Abû 'Eisa said: This *Hadith* is Hasan Gharib.

Chapter 202. What Has Been Related About The Two *Rak'ah* After *Al-Maghrib* And The Recitation In Them

431. 'Abdullâh bin Mas'ûd narrated: "I can not enumerate (how many times) I heard Allâh's Messenger ﷺ reciting – in the two *Rak'ah* after *Al-Maghrib* and the
two Rak'ah before Šalātul-Fajr with: Say: “O you disbelievers!”[1] and: Say: “He is Allāh the One.”[2]

[He said:] There is a narration on this topic from Ibn ‘Umar.

Abū ‘Eīsā said: The Hadīth of Ibn Mas‘ūd is a Hasan Gharīb Hadīth, we do not know of it except as a narration of ‘Abdul-Mālik bin Ma‘dān from ‘Āshīn.

Comments:

These two Sūrah consist of declaring oneself away from disbelief and polytheism, and the declaration of pure and sincere worship and the Pure Oneness. Therefore he would begin the day and night by reading these Sūrah in Sunnah prayers.

Chapter 203. What Has Been Related About Him Praying Them In The House

432. Ibn ‘Umar narrated: “I prayed two Rak‘ah after Al-Maghrib with the Prophet in his house.” (Sahih)

[He said:] There are narrations on this topic from Rāfī‘ bin Khadīj and Ka‘b bin Ujrah.

Abū ‘Eīsā said: The Hadīth of Ibn ‘Umar is a Hasan Sahih Hadīth.

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Comments:

Praying all types of Sunnah and Nafl prayers at home is more virtuous, said the majority people of knowledge, Imam Abū Hanifah, Shāfi‘i and Ahmad; because by doing this a person remains safe from being seen, there is also the possibility of more humility; this practice will be a source of encouragement and training for one’s wife and children, and also brings blessings to the household.

433. Ibn ‘Umar narrated: “I memorized ten Rak‘ah from Allah’s Messenger which he would pray in a night and a day: Two Rak‘ah before Az-Zuhr, two after it; two Rak‘ah after Al-Maghrib and two Rak‘ah after the latter ‘Ishā’.” He said: “And Hafṣah narrated to me that he would pray two Rak‘ah before Al-Fajr.” (Ṣahih)

This Ḥadīth is Hasan Ṣahīh.

434. Ibn ‘Umar has a similar narration. (Ṣahīh)

Abū ‘Eisā said: This Ḥadīth is Hasan Ṣahīh.
Chapter 204. What Has Been Related About The Virtue Of Six Voluntary Rak'ah After Al-Maghrib

435. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “Whoever prays six Rak’ah after Al-Maghrib, and he does not speak about anything between them, then they will be counted for him as twelve years of worship.” (Da'if)

Abū 'Eisā said: It has been reported from ‘Āishah that the Prophet ﷺ said: “Whoever prays twenty Rak’ah after Al-Maghrib, Allāh builds a house for him in Paradise.”

Abū ‘Eisā said: The Hadīth of Abū Hurairah is a Gharīb Hadīth, we do not know of it except as a narration of Zaid bin Al-Ḥubāb from ‘Amr bin Abī Khath'am.

He said: I heard Muhammad bin Ismā‘īl saying: “‘Amr bin ‘Abdullāh bin Abī Khath'am’s narrations are Munkar and he is very weak.”

Comments:

Only two Rak'ah after Maghrib (evening prayer) are proven from the authentic narrations; the narrations reported about four, six and twenty Rak'ah are Weak, or it is a practice of some Companions and the successors.
Chapter 205. What Has Been Related About The Two Rak‘ah After Al-‘Ishā’

436. ‘Abdullāh bin Shaqīq said: “I asked ‘Āishah about the Salāt of Allah’s Messenger ﷺ. She said: ‘He would pray four Rak‘ah before Az-Zuhr and two Rak‘ah after it, and two after Al-Maghrib, and two Rak‘ah after Al-‘Ishā’, and two before Al-Fajr.” (Sahih)

[He said:] There are narrations on this topic from ‘Ālī and Ibn ‘Umar.

Abū ‘Eisā said: The Ḥadīth of ‘Abdullāh bin Shaqīq from ‘Āishah is a Ḥasan Sahīh Ḥadīth.

Comments:

These are regular or stressed Sunnah. Four Rak‘ah after Zuhr are also mentioned in some narrations; and in most narrations four Rak‘ah before Zuhr are mentioned. Unstressed Sunnah are also prior to ‘Ar, Maghrib and ‘Ishā’ prayers. Four before ‘Ar, two before Maghrib, and there is no specific ‘Ishā’ prayer, and as for after ‘Ishā’, there is mention of four and six Rak‘ah.

[Nā’ilul-Awtār: 3/20]

Chapter 206. What Has Been Related About The Salāt Of The Night Is Two By Two

437. Ibn ‘Umar narrated that the Prophet ﷺ said: “Salāt in the night is two by two. So when you fear the dawn (is near) then make it odd by one, and make that the last of your Salāt odd.” (Sahih)

[Abū ‘Eisā said:] There is a narration on this topic from ‘Amr
bin 'Abasah.

Abū 'Eisā said: The Hadīth of Ibn 'Umar is a Ḥasan Sahih Hadīth.

This is acted upon according to the people of knowledge, the night Salah is two by two. This is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Ahmad, and Ishāq.

Comments:

The majority of A‘immah and the two disciples of Imām Abū Hanifah are of the view that the voluntary prayer during the night is in sets of two Rak'ah (i.e. final salutation will be made after every two Rak'ah); in the opinion of Imām Mālīk praying four Rak'ah with one salutation is allowed. According to others, praying in sets of two is better. If one has a habit of praying at night, then the Witr should be offered at the end, otherwise one should sleep after praying Witr. If he awakes during the night he may offer voluntary prayer, but there is no need to repeat the Witr prayer.

Chapter 207. What Has Been Related About The Virtue Of Salah During The Night

438. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “The most virtuous fasting after the month of Ramadan is that of Allāh’s month Al-Muḥarram. And the most virtuous Salah after the obligatory is the night prayer.” (Sahih)

[He said:] There are narrations on this topic from Jābir, Bilāl, and Abū Umāmah.

Abū ‘Eisā said: The Hadīth of Abū Hurairah is a Ḥasan [Sahih] Hadīth.
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[Abū ‘Eisā said: Abū Bishr’s name is Ja‘far bin Iyās, and he is Ja‘far bin Abī Wahshīyyah.]

Comments:
The attribution of the month of Muharram to Allāh is for honor and respect, as the House of Allāh, female camel of Allāh etc. This Ḥadīth informs that the most virtuous fasting after the obligatory fasts is that of Muharram, and it may be just few or more, or just of *Al-‘Aḥshūrah* (the 10th). The prayer during the night is more virtuous than all types of voluntary prayers whether regular or irregular, because it demands more hard work and hardship, also therein is the possibility of more sincerity, fear, humility and calmness. This is the opinion of some Shāfi‘i scholars; and some people said because the Stressed Sunnah are regarded to make up the insufficiency of obligatory prayers, so these are more virtuous, being second to the obligatory prayer; and moreover the late night prayer is neither a duty nor a Stressed Sunnah. The majority also hold the same view; therefore the late night prayer is more virtuous than any other voluntary prayer except the Stressed Sunnah, and most scholars have the same opinion.

Chapter 208. What Has Been Related About The Description Of The Night Prayer Of The Prophet ﷺ

439. Sa‘eed bin Abī Sa‘eed Al-Maqbūrī narrated that Abū Salamah informed him that he had asked ‘Āishah: “How was the *Ṣalāt* of Allāh’s Messenger ﷺ [at night] during Ramadān?” She said: “Allāh’s Messenger ﷺ would pray — neither in Ramadān nor in any other month — more than eleven *Rak‘ah*. He would pray four, and do not ask about their excellence or length, then he would pray four, and do not ask about their excellence or length, then he would pray three.” ‘Āishah said: “I asked:
‘O Messenger of Allâh! Do you sleep before having performed \textit{Witr}?’ He said: ‘O ‘Aishah! Indeed my eyes sleep but my heart does not sleep.” (\textit{Hasan})

Abû ‘Eisâ said: This \textit{Hadîth} is \textit{Hasan Sahîh}.

\textbf{Tafseer:} منتقع عليه وأخرجه البخاري، صلاة التراويح، باب فضل من قام رمضان، ح: 2013

\textbf{440.} ‘Aishah narrated: “Allâh’s Messenger would pray eleven \textit{Rak’ah} at night, making them odd with one. When he finished them he would lay down on his right side.” (\textit{Da’îf})

\textbf{441.} Another chain with similar narration. (\textit{Sahîh})

Abû ‘Eisâ said: This \textit{Hadîth} is \textit{Hasan Sahîh}.

\textbf{Tafseer:} [إسناده ضعيف، الزهري عنن] وأخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات البني في الليل ... إخ: ح 126/736 من حديث مالك به بلفظ آخر، وهو في الموطا: 120/1 (بيهي) وانظر الحديث الأثمن وعنه الاضطجاع بعد الركعتين وهو الصواب.

\textbf{Comments:}

1. It seems from the \textit{Hadîth} of Abû Salamah that the Messenger of Allâh would perform eleven \textit{Rak’ah} thus, at first he would do four \textit{Rak’ah} with the enormous beauty, elegance and length, then likewise he would perform four \textit{Rak’ah}, thereafter he would sleep and then he got up to pray three \textit{Rak’ah} of \textit{Witr}. But the narration of Urwah in \textit{Sahîh Muslim} proves that he would perform eleven \textit{Rak’ah} thus, he would make Salâm after every two \textit{Rak’ah} and he would perform one \textit{Witr} at the end. The narration of Zaid bin Khâlid Juhanî also supports it. [See: \textit{Sahîh Muslim, Hadîth: 765}]

‘Allâmah Ibn ‘Abdul Barr reconciled that he would make a salutation after every two \textit{Rak’ah}, thus he would pray four \textit{Rak’ah} with full beauty,
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There are narrations on this topic from Abū Hurairah, Zaid bin Khālid, and Al-Fadl bin ‘Abbās.

Abū ‘Eisā said: The Hadīth of ‘Aishah is a Hasan [Sahih] Gharib Hadīth from this route.

Abū ‘Eisā said: The Hadīth of ‘Aishah is a Hasan [Sahih] Gharib Hadīth from this route.

444. (Another chain with similar narration) Abū ‘Eisā said: The most that is reported about the night prayer of the Prophet ﷺ is thirteen Rak‘ah with Wir, and the least of his night prayer is described is nine Rak‘ah. (Sahih)

Comments:
But the most authentic is that the minimum Rak‘ah are seven, as reported in narration of Masrūq in Sahīh Al-Bukhārī. [Hadīth: 1139]

Chapter (...) When One Sleeps Past the Night Prayer He Prays It During The Daytime

445. ‘Aishah narrated: “When the Prophet ﷺ did not pray at night because he was prevented from it by sleep or being sleepy, then he would pray twelve Rak‘ah during the daytime.” (Sahih)
Abū ‘Eisā said: This Hadith is Hasan Sahih.

‘Abbās narrated to us – and he is Ibn ‘Abdul-'Azīm Al-'Anbārī: “Attab bin Al-Muthanna narrated to us from Bahz bin Hakim who said: ‘Zurārah bin Awfa (a narrator in the chain of this Hadith) was a judge in Al-BAṣrah. He would lead the prayer for Al-Baṣhair, and one day for the Subh prayer he recited: Then when the Trumpet is sounded. Truly that Day will be a Hard Day. Then he fell dead. I was one of those who carried him back to his home.’ (Sahih)

Abū ‘Eisā said: Sa’d bin Hishām (one of the narrators) is Ibn ‘Amir Al-Ansārī, and Hishām bin ‘Amir is one of the Companions of the Prophet ﷺ.

Comments:

Reflecting upon the mentioned Hadith of ‘Aishah ﷺ, some scholars expressed the view that making up Witr during the day is with an even number of Rak’ah. For example: four Rak’ah to replace three, six for five and eight for seven, respectively; as the Prophet ﷺ prayed twelve Rak’ah during the day to make up eleven Rak’ah. This form can certainly be desirable for those who can make up the night prayer along with the Witr or want to do so, but those who want to just make up the Witr, they may make up just the Witr after the dawn, after Fajr prayer or after sunrise. As mentioned in a Hadith: “He who sleeps during the time of Witr prayer or he forgets it, he should pray it when he remembers it or when he wakes up.” [At-Tirmidhi, Hadith: 465]

Thus both types of narrations or the practice and the commandment of the Prophet ﷺ are mutually reconciled. Allāh knows the truth best! Another type of reconciliation may be that late night prayer is interpreted as Witr in some Ahadith; in light of the interpretation of the statement of the Prophet ﷺ “He who sleeps during the time of Witr prayer or he forgets it, he should pray it
when he remembers it or when he wakes up” and his practice “if he could not pray night prayer due to being overcome by sleep or because of any other difficulty, he would then pray twelve Rak‘ah during the day”; as if the first Hadith (the verbal one) is about the commandment of making up Witr and in the second Hadith is the practical form of making it up. Thus it became clear with the reconciliation between both the verbal commandment and the practice that if the night prayer is missed, then twelve Rak‘ah will be performed during the day instead of eleven.

Chapter 211. [What Had Been Related] About The Lord, Blessed And Exalted Is He, Descending To The Earth’s Heaven Every Night

446. Abū Hurairah narrated that Allah’s Messenger said: “Allah, Blessed and Exalted is He, descends to the earth’s heaven every night when the first third of the night has passed. He says: ‘I am the Sovereign. Is there any who calls upon Me so that I may respond to him? Is there any who asks of Me that I may give him? Is there any who seeks forgiveness from Me so that I may forgive him?’ He continues in that until the illumination of Al-Fajr.” (Sahih)

[He said:] There are narrations on this topic from ‘Ali bin Abī Ṭālib, Abū Sa‘eed, Rifā‘ah Al-Juhni, Jubair bin Mu‘tīm, Ibn Mas‘ūd, Abū Ad-Dardā’, and ‘Uthmān bin Abī Al-‘Ās.

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

This Hadith has been reported through many routes from Abū Hurairah, from the Prophet . And it has been reported from him that he said: “Allah, Blessed and Exalted is He, descends when the
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last third of the night remains.”

And this is the most correct of the narrations.

\textbf{Comments:}

1. It is proven from this \textit{Hadith} that Allah the Blessed, the Highest descends to the worldly heaven in the last third of every night and He listens and announces the acceptance of the supplications and requests of the needy; therefore we should benefit fully from this time of mercy and blessing.

2. The descending of Allah the Most High is as suits His Majesty and Highness, and this is the reality of any of His attributes. As it is out of our intellect and capability to know the reality of His Self and the condition of Him, likewise it is impossible for us to know the reality and condition of any of His attribute. Therefore we believe in all the attributes of Allāh like the attribute of his descending without making resemblance to the created, without explaining the condition, without denying the Attributes and without making metaphorical explanations.

3. The linguistic meaning of descending is known but its condition, form and reality is unknown; so we refer the knowledge of condition to Allah. The four \textit{A‘immah}, the majority of the \textit{Salaf}, the Companions, the successors and the successors of the successors had the same Faith and view; this is also the view of Ḥāfiz Ibn Taimiyyah, there is no difference between his view and that of the majority of the \textit{Salaf}.

\textbf{Chapter 212. What Has Been Related About The Recitation During The Night}

447. Abū Qatādah narrated that the Prophet \textit{saw} said to Abū Bakr: “I passed by you while you were reciting and your voice was low.” He said: “I let He whom I was consulting hear.” He said: “Raise your voice.” Then he said to ‘Umar: “I passed by you while you were reciting and your voice was loud.”
So he said: “I repel drowsiness and keep Ash-Shaitān away.” So he said: “Lower your voice.” (Hasan)

[He said:] There are narrations on this topic from ‘Aishah, Umm Hāni’, Anas, Umm Salamah, and Ibn ‘Abbās.

Abū ‘Eisā said: This Hadith of Abū Qatādah is a Gharib Hadīth. It is only narrated with a chain from Yahya bin Ishāq from Ḥammād bin Salamah, while most of the people narrated this Hadith from Thābit, from ‘Abdullāh bin Rabāh as a Mursal narration.

Comments:
When a person prays during the night, it is better to raise his voice in recitation to an appropriate limit, but not so high that it causes disturbance to others, nor very low that he himself cannot listen. Audible recitation helps a lot for understanding and pondering.

448. ‘Aishah narrated: “The Prophet stood (in prayer) with an Ayah from the Qur’ān at night.”[1] (Sahih)

Abū ‘Eisā said: This Hadith is Hasan Gharib from this route.
Comments:

It is proven from this Hadith that reading one Verse again and again and reflecting deeply upon its meaning is permissible; because the Prophet ﷺ completed all his prayer standing during the night by reading just this one verse: “If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the Almighty, the All - Wise”. [5: 118]

But to understand from this that he ﷺ did not even read Sūrah Al-Fātihah is ‘an astonishing logic’; he was praying individually and it is Wājib for an individual to read Fātihah even according to the Ahnãf as well, to abandon Wājib is nearly unlawful, and it requires that the prayer be repeated and it will be a great sin if not repeated.

449. ‘Abdullâh bin Abî Qais narrated: “I asked ‘Āishah how the recitation of the Prophet ﷺ was at night. [Would he recite silently or audibly?] So she said: ‘He would do both of those. Sometimes he was silent with his recitation and sometimes it was audible.’ So I said: ‘All praise is due to Allah, the One who made the matter broad.’”

(Šahih)

Abû ‘Eisâ said: This Hadith is [Hasan] Šahih Gharib.


Chapter 213. What Has Been Related About The Virtue Of Voluntary Šalāt In The House

450. Zaid bin Thabit narrated that the Prophet ﷺ said: “The most virtuous prayer of yours is in your homes, except for the obligatory.”

(Šahih)

[He said:] There are narrations on this topic from ‘Umar bin Al-Khaṭṭāb, Jābîr bin ‘Abdullâh, Abû Sa’eed, Abû Hurairah, Ibn ‘Umar,
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‘Aishah, ‘Abdullāh bin Sa’d, and Zaid bin Khālid Al-Juhani.

Abū ‘Eisā said: The Ḥadīth of Zaid bin Thābit is a Ḥasan Ḥadīth.

They have differed in the narration of this Ḥadīth. Mūsā bin ‘Uqbah and Ibrāhīm bin Abī An-Nadr [from Abū An-Nadr] narrated it Marfū’.

Some of them narrated it in Mawqūf form: Mālik [bin Anas] narrated it from Abū An-Nadr and he did not narrate it in Marfū’ form. But the Marfū’ narration is more correct.

Abū ‘Elsa said: This Ḥadīth is Ḥasan Sahih

Comments:

This Ḥadīth proves that offering Šalāt in the cemetery is not allowed and digging graves in homes is not right; however offering voluntary prayer in the home is more virtuous.
Chapter 1. What Has Been Related About The Virtue Of Al-Witr

452. Khārijah bin Ḥudhafah narrated: “Allāh’s Messenger ﷺ came out to us and he said: ‘Indeed Allāh has assisted you with a Salāt that is better for you than red camels: Al-Witr which Allāh made for you between the ‘Ishā’ prayer till Al-Fajr has begun.’”

(‘Ilāf)

[He said:] There are narrations on this topic from Abū Hurairah, ‘Abdullāh bin ‘Amr, Buraidah, and Abū Baṣrah [Al-Ghifāri] the Companion of the Prophet ﷺ.

Abū ‘Eisā said: The Ḥadīth of Khārijah bin Ḥudhafah is a Gharib Ḥadīth, we do not know of it except from the narration of Yazid bin Abī Ḥabīb. One of the Muhad-dithūn (narrators of Aḥādith) made a mistake regarding this Ḥadīth. He said: [From] ‘Abdullāh bin Rāshid Az-Zurqī and this is wrong. [And Abū Baṣrah Al-Ghifāri’s name is Ḥumail bin Baṣrah, and some of them call him Jamīl bin Baṣrah that is not correct. Abū Baṣrah Al-Ghifāri is another man who reports from Abū Dhaarr, and he is a nephew of Abū Dhaarr.]
Comments:

Amaddah means to increase, to send reinforcement and to help. The voluntary prayer is a reinforcement and help for the obligatory prayer, and it makes up for any deficiency in the obligatory prayer.

Chapter 2. What Has Been Related About Al-Witr Is Not Incumbent

453. 'Ali said: “Al-Witr is not incumbent like your obligatory prayers, but it is a Sunnah of Allah’s Messenger ﷺ who said:

“Indeed Allah is Witr (One), and He loves Al-Witr, so perform Al-Witr O people of the Qur'an.”

(Da‘īf)

[He said:] There are narrations on this topic from Ibn 'Umar, Ibn Mas'ūd, and Ibn ‘Abbās.

Abū ‘Eisā said: The Hadīth of ‘Alī is a Hasan Hadīth.

454. Sufyān Ath-Thawrī and others reported from Abū Ishāq, from ‘Aṣim bin Ḍamrah, that ‘Alī said:
“Al-Witr is not incumbent like the status of the obligatory prayers, but it is a Sunnah which Allâh’s Messenger ﷺ practiced.”

That was narrated to us by Bundâr (who said): ‘‘Abdur-Rahmân bin Mahdi narrated to us from Sufyân, [from Abû Ishâq.”]

This is more correct than the narration of Abû Bakr bin ‘Ayyâsh. (A narrator in Hadîth no. 453)

Mansûr bin Al-Mu’tamir reported a narration from Abû Ishâq which is similar to that of Abû Bakr bin ‘Ayyâsh.

Comments:
1. If ‘‘Wîr means the night and Tahajjud prayer, then the People of Qur’ân can be those who have memorised it and are well-versed in it. If it means the known ‘‘Wîr prayer, then this means all the Muslim who believe in the Qur’ân.
2. Although the ‘‘Wîr prayer is not a compulsory duty, yet the status of ‘‘Wîr prayer is highly stressed upon as are the Sunnah of Fajr prayer, when compared to other usual voluntary worship.

The Prophet ﷺ would not miss them during a journey and in residence. [Nailul-Awţâr: 3 / 33; Al-Mughni: 2 / 591 - 594]

Chapter 3. What Has Been Related About It Being Disliked To Sleep Before Al-Witr

455. Abû Hurairah narrated: “Allâh’s Messenger ﷺ ordered me to perform Al-Witr before sleeping.” (Hasan)

‘Eisâ bin Abî ‘Azzah said: “Ash-Sha’bi would perform Al-Witr during the first part of the night and then sleep.”[1]
He said: There is something on this topic from Abū Dharr.

Abū 'Eisā said: The Hadīth of Abū Hurairah is a Hasan Gharib Hadīth from this route.

Abū Thawr Al-Azādī’s name is Ḥabīb bin Ābī Mulaiakah.

There are those among the people of knowledge — among the Companions of the Prophet ﷺ and those after them — who prefer that a man not sleep until he has performed Witr.

It has been related that the Prophet ﷺ said: “Whoever among you fears that he will not awaken at the end of the night, then let him perform Witr at its beginning. And whoever among you expects to arise at the end of the night, then let him perform Witr at the end of the night. Indeed the recitation of the Qur’ān at the end of the night is attended, and it is more virtuous.”

That was narrated to us by Hānnād (who said): “Abū Mu‘āwiyah narrated [that] to us, from Al-A’mash, from Abū Sufyān, from Jābir, from the Prophet ﷺ.

Comments:
He who has essential worldly or religious commitments at night, which are necessary to be discharged, and it is hard for him to get up in the last part of night, he should perform Witr prayer before going to sleep.

[1] Meaning, attended by the angels of mercy. (Tuhfat Al-Ahwadhi)
Chapter 4. What Has Been Related About Al-Witr During The Beginning Of The Night And Its End

456. Mas'rūq narrated that he asked ‘Āishah about the Witr of the Prophet ﷺ. She said: “He would perform Witr during all of the night; (either) its beginning, its middle, or its end. So when he died, his Witr ended, during the approach of As-Sahar.” [Sahih] (Sahih)

Abū ‘Eisā said: Abū Ḥāšīn’s name is ‘Uthmān bin ‘Asim Al-Asadi.

[He said:] There are narrations on this topic from ‘All, Jābir, Abū Mas‘ūd Al-Anṣārī, and Abū Qatādah.

Abū ‘Eisā said: The Hadīth of ‘Āishah is a Hasan Sahih Hadīth.

This is the view chosen by some of the people of knowledge, that Al-Witr is at the end of the night.

Comments:

During the last part of night, the heart and mind are fully present for not being engaged in worldly matters, the angels of mercy descend down, Allāh ﷻ descends to the earth’s heaven to listen and respond to the pleadings and requests of the slaves; therefore if one is able to get up for the night prayer, he should perform Witr in the last part of night.

[1] Meaning, at the end of his life, he ﷺ performed Witr during the last part of the night. As-Sahar is the period before Fajr. (See Tuhfat Al-Ahwadhi)
Chapter 5. What Has Been Related About Seven (Rak'ah) For Al-Witr

457. Umm Salamah narrated: “The Prophet would perform Witr with thirteen [Rak'ah]. When he was older and became weak he performed Witr with seven.” (Sahih)

[He said:] There is a narration on this topic from ‘Aishah, may Allah be pleased with her.

Abū ‘Eisā said: The Hadith of Umm Salamah is a Hasan Hadīth.

It has been reported that the Prophet would perform Al-Witr with thirteen with eleven, with nine, with seven, with five, with three, and with one.

Regarding the meaning of what has been reported about the Prophet praying Witr with thirteen, Isbaq bin Ibrāhīm said: “It only means that he would pray thirteen Rak'ah during the night including Al-Witr. So the night prayer was included in Al-Witr.” He related a Hadith about that from ‘Aishah.

He also argued using a report that the Prophet said: “Perform Al-Witr O people of the Qurʾān.”

He said: He only meant the night prayer by that, as if to say that the night prayer is only to be performed by those who know the Qurʾān.
The night prayer is named Witr, its number of Rak'ah and forms of performance used to be different depending upon the Prophet's various times and circumstances. Usually, he would perform eleven Rak'ah including three Witr. Sometimes, he would begin with light and brief two Rak'ah that would make the number thirteen; sometimes, he would pray ten Rak'ah in sets of two and one Witr at the end. He would sometimes pray ten Rak'ah and three Witr, eight Rak'ah and three Witr, six Rak'ah and three Witr, four Rak'ah and three Witr, and sometimes he would pray five Witr sitting in Tashah-hud only once at the end. All various forms of Witr and night prayer reported from the Prophet may be observed according to one's own circumstances and there is no need to make any misinterpretation.

Chapter 6. What Has Been Related About Five (Rak'ah) For Al-Witr

458. 'Aishah narrated: “The night prayer of Allah’s Messenger was thirteen Rak'ah, five of which were his Witr, not sitting in any of them except at the end of them. When the Mu'adh-dhin called the Adhān he would stand to perform two light (Rak'ah).” (Sahih)

[He said:] There is a narration about this from Abū Ayyūb.

Abū ‘Eīsā said: The Ḥadīth of ‘Aishah is a Hasan Sahih Hadīth.

Some of the people of knowledge, among the Companions of the Prophet and others, held the view that Al-Witr was five [Rak'ah]. They said that one has to sit (for Tashah-hud) only in the last Rak'ah.

[Abū ‘Eīsā said: I asked Abū Maṣ'āb Al-Madānī about this Hadīth, that the Prophet would perform Al-Witr with nine and
seven, so I said: “How would one perform Al-Witr with nine and seven?” He said: “He would pray two, then two, and says the Taslim, then makes it Witr with one.”]

Comments:
Imam Shafi‘i, Sufyān Ath-Thawrī and some other A‘immah hold this view that while offering five Rak‘ah Witr the sitting of Tashahhud will be made at the end of the fifth Rak‘ah and this is what the Hadith implies.

Chapter 7. What Has Been Related About Three (Rak‘ah) For Al-Witr

459. ‘Alī narrated: “Allah’s Messenger would perform Al-Witr with three, reciting nine Sūrah from the Mufassal in them, reciting three Sūrah in each Rak‘ah with Say: “Allah is One.” at the end of them.”

[He said:] There are narrations on this topic from ‘Imrân bin Huṣain, ‘Āishah, Ibn ‘Abbās, Abū Ayyūb, and ‘Abdūr-Rahmān bin Abzā from Ubayy bin Ka‘b.

There is also a narration from ‘Abdūr-Rahmān bin Abzā from the Prophet .

This is how some of them narrated it: without them mentioning Ubayy in it.

Some of them mentioned it from ‘Abdūr-Rahmān bin Abzā from Ubayy bin Ka‘b.

Abū ‘Eisā said: There are those
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among the people of knowledge among the Companions of the Prophet and others who held this view, that a man should pray three for Al-Witr.

Sufyân said: “If one wishes to, he performs Al-Witr with five, if he wishes he performs Al-Witr with three, and if he wishes, he performs Al-Witr with one Rak‘ah.”

Sufyân said: “What is recommended is that he perform Al-Witr with three Rak‘ah.”

This is the view of Ibn Al-Mubârak and the people of Al-Kufah.


460. Muhammad bin Sîrîn said: “They would perform Al-Witr with five, with three, and with one Rak‘ah, and they considered all of that to be good.” (Da‘if)

Comments:
None has this view other than the Ahnâf that the Wir is only three Rak‘ah, neither less nor more; and according to them, three Rak‘ah of Wir are performed like Maghrib prayer, while the Prophet prohibited praying three Rak‘ah of Wir like Maghrib.
Chapter 8. What Has Been Related About One (Rak‘ah) For Al-Witr

461. Anas bin Sirīn narrated that he asked Ibn ‘Umar about the length of the two Rak‘ah (before) Al-Fajr. He said: “The Prophet would pray two and two during the night, and he would perform Al-Witr with one Rak‘ah. And he would pray two Rak‘ah while he was hearing the Adhan [meaning that they were light].” (Sahih)

[He said:] There are narrations on this topic from ‘Aishah, Jābir, Al-Fadl bin ‘Abbās, Abū Ayyūb, and Ibn ‘Abbās.

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

This is acted upon according to some of the people of knowledge among the Companions of the Prophet and the Tābi‘in. They thought that a man should separate between two Rak‘ah and a third, performing Al-Witr with one Rak‘ah.

This is the view of Mālik, Ash-Shāfī‘ī, Ahmad, and Ishāq.

Comments:

The true opinion is that every form of prayers proven from the Messenger of Allāh is correct and authentic. The form of praying three Witr is that one Rak‘ah of Witr is usually performed separate and sometimes three Rak‘ah may be offered together. [Nailul-Awtar: 3/35, Al-Mughni: 2/578]
Chapter 9. What Has Been Related [About] What is Recited During Al-Witr


[Saheeh]

[He said:] There are narrations on this topic from ‘Ali, ‘Aishah, ‘Abdur-Rahmân bin Abzâ from Ubayy bin Ka‘b, and it has been reported from ‘Abdur-Rahmân bin Abzâ from the Prophet .

Abû ‘Eïsâ said: It has been reported that the Prophet would recite Al-Mu’awwidhatain; and, ‘say: Allâh is One’, in the third Rak‘ah.

What is preferred by most of the people of knowledge among the Companions of the Prophet and those after them is to recite: Glorify the Name of your Lord the Most High, and; “Say: O you disbelievers!” and; “Say: Allâh is One”, reciting one of these Surah in each Rak‘ah.


Note: The text contains some abbreviations and references to other passages in the Quran and hadiths.
463. ‘Abdul-'Azīz bin Juraij said: “I asked ‘Aīshah about what (recitation) Allāh’s Messenger would perform Al-Witr with. She said: ‘In the first he would recite: Glorify the Name of your Lord the Most High, and in the second: Say: O you disbelievers! and in the third: Say: Allāh is One and, Al-Mu‘awwidhatain.’” (Da‘f)

Abū ‘Eisā said: This Hadith is Hasan Gharib.

[He said:] This Abū ‘Abdul-’Azīz is the son of Ibn Juraij the companion of ‘Aṭā.

And Ibn Juraij’s name is ‘Abdul-Mālik bin ‘Abdul-’Azīz bin Juraij.

This Hadith has been reported by Yahya bin Sa‘eed Al-Anṣārī from ‘Amrah, from ‘Aīshah, from the Prophet ﷺ.

Comments:

The mention of Mu‘awwidhatain is not in the narration of Ibn ‘Abbās and Ubayy bin Ka‘b; and some of the A‘immah (like: Ahmad and Yahyā bin Ma‘īn) denied it; therefore only ‘Qul Huwallahu Ahad’ is preferred for recitation in the last Rak‘ah.

Chapter 10. What Has Been Related About the Qunūt In Al-Witr

464. Al-Ḥasan bin ‘Alī [may Allāh
be pleased with them] said: “Allah’s Messenger taught me some phrases to say during Al-Witr:

(Allahummah fîman hadait, wa â’fîn â’fîman ‘âfît, wa tawallantî fîman tawallait, wa bârik Li fîmâ ‘âtatt, wa qînine sharra mā qadait, fa Innaka taqddî wa lâ yuqddâ ‘Alaik, wa innahu lâ yadhillu man walait, tabarakta Rabbanâ wa ta’alait.) ‘O Allah guide me among those You have guided, pardon me among those You have pardoned, befriend me among those You have befriend, bless me in what You have granted, and save me from the evil that You decreed. Indeed You decree, and none can pass decree upon You, indeed he is not humiliated whom You have befriend, blessed are You our Lord and Exalted.” (Sahih)

[He said:] There is a narration on this topic from ‘Ali.

Abū ‘Eisâ said: This Hadith is Hasan we do not know of it except from this route, in the narration of Abû Al-Ḥawrâ’ As-Sa’dî, and his name is Rabî’ah bin Shaibân.

We do not know anything better than this about the Qunut [in Witr] from the Prophet .

The people of knowledge differ over the Qunut in Witr. Ibn Mas’ûd held the view that the Qunut was performed in Al-Witr throughout the year, and he preferred that the Qunut be before the bowing (position).

This is the saying of some of the people of knowledge.
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It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ishāq, and the people of Al-Kūfah.

It has been related that ‘Alī bin Abī Talib would not say the Qunūt except in the latter half of Ramaḍān, and he would say the Qunūt after bowing.

Some of the people of knowledge followed this; it is the view of Ash-Shāfī‘ī and Ahmad.

Chapter 11. What Has Been Related About A Man Who Sleeps Past Al-Witr Or Forgets It

465. Abū Sa‘eed Al-Khudrī narrated that Allāh’s Messenger said: “Whoever sleeps past Al-Witr or forgets it, then let him pray it when he remembers it or when he awakens.” (Sahih)

466. Zaid bin Aslam narrated from his father that the Prophet said: “Whoever sleeps past his Al-Witr then let him pray it in the morning.” (Sahih)

[Abū ‘Eisā said:] This is more correct than the narration before it.

[Abū ‘Eisā said:] I heard Abū
Dāwūd As-Sijzī – that is; Sulaimān bin Al-Ash‘ath saying: “I asked Ahmad bin Ḥanbal about ‘Abdur-Rahmān bin Zaid bin Aslam. He said: “His brother, Abdullāh is tolerable.””\(^{[1]}\)

[He said:] I heard Muhammad mentioning that Ali bin ‘Abdullāh said: ‘Abdur-Rahmān bin Zaid bin Aslam was weak, and he said: “Abdullāh bin Zaid bin Aslam is trustworthy.”

[He said:] Some of the people of Al-Kūfah followed this Hadith. They say that a man performs Al-Witr when he remembers, even if it was after the sun had risen. This is the view of Sufyān Ath-Thawrī.

Comments:

Imām Malik, Ahmad and Ash-Shāfi‘ī are of the view that the making up of any missed Witr can only be done before Fajr prayer.

Chapter 12. What Has Been Related About Preceding The Morning With Al-Witr

467. Ibn ‘Umar narrated that the Prophet ﷺ said: “Precede the morning with Al-Witr.” (Ṣaḥīh)

Abū ‘Eisā said: This Hadith is Hasan Ṣaḥīh.

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\(^{[1]}\) It can be inferred from this statement that Imām Ahmad attested to the reliability of ‘Abdullāh bin Zaid bin Aslam and regarded his brother, Abdur-Rahmān about whom he was asked as ‘weak’ but did not want to say so explicitly. This inference is supported by Ali bin ‘Abdullāh, Al-Madīnī’s classifying him (‘Abdur-Rahmān bin Zaid bin Aslam) as weak in the next paragraph.
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468. Abū Sa‘eed Al-Khudrī narrated that Allāh’s Messenger ﷺ said: “Perform *Witr* before the morning comes upon you.” *(Sahih)*

469. Ibn ‘Umar narrated that Allāh’s Messenger ﷺ said: “When *Fajr* begins, then every *Salāt* of the night and *Al-Witr* have gone, so perform *Al-Witr* before *Fajr* begins.” *(Sahih)*

Abū ‘Eisā said: Sulaimān bin Mūsā is alone with this wording.

It has been reported that the Prophet ﷺ said: “There is no *Witr* after the *Subh* prayer.”

This is the saying of more than one of the people of knowledge.

It is the view of Ash-Shāfi‘ī, Ahmad, and Ishāq: They did not think that *Al-Witr* could be performed after the *Subh* prayer.

Comments:

The time of *Witr* prayer is until the break of dawn, if a person intentionally does not pray *Witr* before dawn, now he cannot pray after passing the time, but he can pray it even after dawn if he remained sleeping.
Chapter 13. What Has Been Related About ‘There Are No Two *Witr* In One Night’

470. Qais bin Talq bin ‘Ali narrated that his father said: I heard Allāh’s Messenger ﷺ saying: “There are no two *Witr* in one night.” (Ṣaḥīḥ)

Abū ‘Eisā said: This Ḥadīth is Hasan Gharib.

The people of knowledge differ over the one who performs *Witr* during the beginning of the night and then he stands (in prayer) in its latter part. Some of the people of knowledge among the Companions of the Prophet ﷺ and those after them thought that the *Witr* is in incomplete and invalid. They said he is to connect a *Rak'ah* to it, praying whatever he wants, then he performs *Witr* at the end of his prayer, because there are no two *Witr* in a night. This was ascribed to by Ishāq.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that when one performs *Witr* during the first part of the night, then sleeps, then he gets up in the latter part, he prays what he wants to. It does not nullify his *Witr* so he leaves his *Witr* as it is. This is the saying of Sufyān Ath-Thawrī, Mālik bin Anas, Ahmad, Ibn Al-Mubārak [Ash-Shāfi‘ī and the people of Al-Kūfah]. This is more correct because more than one narration reports that the Prophet ﷺ did offered prayers after *Al-Witr*. 
Chapter 14. What Has Been Related About Performing Al-Witr On The Mount

472. Sa'eed bin Yasar narrated: “I was with Ibn 'Umar on a journey and I fell behind him. He said: ‘Where were you?’ I said: ‘I prayed Al-Witr.’ He said: ‘Is there not a good example for you in Allah's Messenger? I saw Allâh's Messenger performing Al-Witr on his mount.’” (Sahih)

[He said:] There are narrations on this topic from Ibn ‘Abbâs.

Abu ‘Eisâ said: The Hadîth of Ibn ‘Umar is a Hasan Sahîh Hadîth.
Some of the people of knowledge, among the Companions of the Prophet and others, followed this. They held the view that a man could perform Al-Witr on his mount. This was the view of Ash-Shafii, Ahmad and Isaaq.

Some of the people of knowledge said that a man is not to perform Al-Witr on his mount, when he wants to perform Al-Witr he dismounts and prays it on the ground. This is the saying of some of the people of Al-Kufah.

Comments:
This is the opinion of the three Aimmah that the Witr is not a compulsory duty (obligatory/Wajib), so praying it whilst on a ride is correct, and this is the right opinion; however if one wants to pray by getting off the ride, there is no objection for him.

Chapter 15. What Has Been Related About The Duha Prayer

473. Anas bin Malik narrated that Allah's Messenger said: “Whoever prays twelve Rak'ah of Ad-Duha, Allah will build a castle made of gold for him in Paradise.” (Daif)

[He said:] There are narrations on this topic from Umm Hani', Abu Hurairah, Nu'am bin Hammar, Abû Dharr, 'Aishah, Abû Umamah, 'Utbah bin 'Abd As-Sulami Ibn Abi Awfâ, Abû Sa'eed, Zaid bin Arqam and Ibn 'Abbâs.
Abū 'Eisā said: The Hadīth of Anas is a Gharīb Hadīth, we do not know of it except from this route.

474. 'Abdur-Rahmān bin Abī Laila narrated: “No one informed that they saw Allâh’s Messenger ﷺ praying Ad-Duḥā except Umm Hānî’. She narrated that Allâh’s Messenger ﷺ entered her house on the Day of the Conquest of Makkah. He performed Ghusl and performed eight voluntary Rak’ah such that she had not ever seen him pray any Salāt lighter than them, but that he completed the bowing and prostrations.” (Sahih)

Abū ‘Eisā said: This Hadīth is Hasan Sahih.

It is as if Aḥmad thought that the most correct thing about this topic was the Hadīth of Umm Hānî’.

They differ over Nu‘aim, some of them call him Nu‘aim bin
Khammar, while others Ibn Hammâr; and he is called Ibn Habbâr, and Ibn Hammâm. Ibn Hammâr is correct. Abû Nu'aim was confused in this, he said: “Ibn Khammar” then he left that and said: “Nu'aim from the Prophet”.

[Abû 'Eisâ said: And] ‘Abd bin Humaid informed me of that from Abû Nu'aim.]

475. Jubair narrated from Abû Ad-Darda', or Abû Dharr, that Allah's Messenger said: “Son of Adam: Perform four Rak'ah for Me in the beginning of the day; it will suffice you for the latter part of it.” (Sahih)

Abû 'Eisâ said: This Hadith is [Hasan] Gharib. Comments:

It is known from this that a servant of Allah, who prays, in the beginning of the day, four Rak'ah for the pleasure of Allah with perfect sincerity and true intention having certain belief and trust in the promise of Allah, Allah will suffice him in the matters and tasks of the whole day.

476. Abû Hurairah narrated that Allah's Messenger said: “Whoever continuously performs the two Rak'ah of Ad-Duha his sins will be forgiven, even if they be like the foam of the sea.” (Da'r)”

Comments:
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[Abū 'Eīsā said:] Wākī', An-Nadr bin Shumail and more than one of the A'immah reported this Hadith from Nahhās bin Qahm, and we do not know of it except from his narration.

Comments:
A person deals carelessly and gives no importance to the small and minor sins, likewise he gives no importance to the small good deeds and does not care for them, while the minor sins are a road to major sins and keep increasing intensely; and the small good deeds are a source of large good deeds.

477. Abū Sa‘eď Al-Khudrī narrated: “The Prophet would pray Ad-Ḍuḥā until we would say: ‘He will not leave it.’ And he would leave it until we would say: ‘He will not pray it.”’ (Pa‘īf)
Abū ‘Eīsā said: This Hadith is Hasan Gharīb.

Comments:
This Hadith proves that Ḍuḥā prayer is a virtuous deed, which is a source to achieve Allāh’s pleasure and bliss, and reward and recompense; and a means of the deletion of sins. But Ḍuḥā prayer is not compulsory, nor obligatory; it is desirable according to most of the A‘immah.

Chapter 16. What Has Been Related About Salāt At The (Time Of) Az-Zawāl

478. ‘Abūdillāh bin As-Sā‘īb narrated: “Allāh’s Messenger ﷺ and One of the A’immah reported this Hadith from Abū ʿEīsā, An-Nadr bin Shumail, and more than one of the A’immah reported this Hadith from Abū Sa‘īd Al-Khudrī, Abū ʿEīsā and more than one of the A’immah. We do not know of it except from his narration.

Comments:
This Hadith proves that Ḍuḥā prayer is a virtuous deed, which is a source to achieve Allāh’s pleasure and bliss, and reward and recompense; and a means of the deletion of sins. But Ḍuḥā prayer is not compulsory, nor obligatory; it is desirable according to most of the A‘immah.

(al-Fitr) 478. ‘Abūdillāh bin As-Sā‘īb narrated: “Allāh’s Messenger ﷺ
would pray four (Rak'ah) after the Zawâl of the sun before Az-Zuhur. He said: ‘It is an hour in which the gates of the heavens are opened, and I love that a righteous deed should be raised up for me in it.’” (Saḥīh)

[He said:] There are narrations on this topic from ‘Alî and Abû Ayyâb.

Abû ‘Eisâ said: The Hadîth of ‘Abdullâh bin As-Sâ‘îb is a Hasan Gharîb Hadîth.

It has been reported that the Prophet ﷺ would pray four Rak’ah after the Zawâl, not saying the Taslîm except in the last of them.

Comments:
It is proven from this Hadîth that the Prophet ﷺ would pray four Rak’ah after the sun had passed its meridian.

Chapter 17. What Has Been Related About Salâtul-Hâjah (The Prayer Of Need)

479. ‘Abdullâh bin Abî Awfâ narrated that Allah’s Messenger ﷺ said: “Whomever has a need from Allah, or from one of the sons of Adam, then let him perform Wudâ’, performing it well, then pray two Rak’ah, then praise Allah and say Salâr upon the Prophet ﷺ. Then let him say: (Lâ ilâha illallâh Al-Ḥalîmul-Karîm. Subhân Allâh Rabbîl-‘Arshîl-‘Azîm. Al-Hamdulillîhî Rabbîl-‘Alâmîn.)
Asa’luka mujibati rahmatika wa ‘azā’im maghfiratika, wal-ghanimata min kulli birrin, wasdāmata min kulli ihmin là tada’ li dhanban illā ghafartahu, wa là hamman illā farrajatu, wa là Hājatan hiya laka ridan Illā Qadaitahā, yā arham ar-rāhimīn.) ‘None has the right to be worshipped but Allāh. Al-Halim (the Forbearing) Al-Karīm (the Generous). Glorious is Allāh, Lord of the Magnificent Throne. All praise is due to Allāh, Lord of the worlds. I ask You for that which warrants Your mercy, and that which will determine Your forgiveness, and the spoils (fruits) of every righteous deed, and safety from every sin; do not leave a sin for me without forgiving it, nor a worry without relieving it. or a need that pleases you without granting it. O Most-Merciful of those who have mercy.”’ (Da’īf)

Abū ‘Eisā said: This Ḥadīth is Gharīb, there is criticism regarding its chain; Fā’id bin ‘Abdur-Rahmān is weak in Ḥadīth, and Fā’id is: Abū Al-Warqā.

تخرج: [إسناده ضعيف جداً] وأخرجه ابن ماجه، إقامة الصلاة، باب ماجاه في صلاة

الحاجة، ح: 1384 من حديث فائدة به وهو متروك منهم.

Chapter 18. What Has Been Related About Ṣalātul-Istikhārah

480. Jābir bin ‘Abdullāh narrated: “Allāh’s Messenger would teach us Al-Istikhārah for all of our affairs just as he would teach us a Sūrah of the Qur’ān, saying: ‘When one of you is worried about a matter, then let him perform two
Rak'ah other than the obligatory (prayer), then let him say: (Allâhummâ innî astakhîrûka bi 'îlmika, wa astağdîrûka biqudratika, wa as'alûka min fa'dîkâ-l-'azîm, fa inna 'akta taqdirûwa la'aqdiru, wa ta'la'mu wa là a'lamu, wa anta 'allâmul-ghayûb'. Allâhummâ in kunta ta'la'mu anna hâdhâl-amra khairun li fi dîni wa ma'tshatî wa 'âqîbatî amrî, or said: Fi 'âjili 'amrî wa âjilihi fayassirhu li, thumma bârik li fihi, wa in kunta ta'la'mu anna hâdhâl-amra sharrun li fi dînt wa ma'tshatî wa 'âqîbatî amrî, or said: Fi 'âjili 'amrî wa âjilihi fâsirfihu 'annî wâsirifî 'anhu waqdur lil-khaira haîthu kâna, thumma arînî bih.)” ‘O Allah! I consult Your knowledge, and seek ability from Your power, and I ask You, from Your magnificent bounty, for indeed You have power and I do not have power, and You know while I do not know, and You know the unseen. O Allah! If you know that this matter is good for me in my religion or my livelihood, and for my life in the Hereafter – or he said: for my present and future – then make it easy for me, then bless me in it. If You know that this matter is bad for me in my religion and my livelihood and my life in the Hereafter – or he said: for my present and future – then divert it from me and divert me from it, enable me to find the good wherever it is, then make me pleased with it.’

He said: “And he mentions his need.” (Sahîh)

[He said:] There are narrations on
this topic from ‘Abdullāh bin Mas‘ūd and Abū Ayyūb.

Abū ‘Eisā said: The Ḥadīth of Jābir is a Ḥasan Ṣaḥīh Gharib Ḥadīth, we do not know of it except as a narration of ‘Abdur-Rahmān bin Abī Al-Mawālī, and he is a Shāikh from Al-Madinah who is trustworthy. Sufyān narrates Ṣaḥīh from him, and more than one of the A‘immah reported from ‘Abdur-Rahmān [and he is ‘Abdur-Rahmān bin Zaid bin Abī Al-Mawālī].

Comments:

In the supplication of Ḩukhrārah, one confesses one’s own helplessness, inability, unfamiliarity and ignorance, and refers his affair to the Omnipotent, the All Knower of the Unseen, Lord and Master that whatever is the best way should be practised. It is then impossible that the Generous Lord and the Master of Grace will not accept the supplication, full of sincerity, of His servant and leave him without guidance and help.

Chapter 19. What Has Been Related About Ṣalātut-Tasbīḥ

481. Anas bin Mālik narrated that Umm Sulaim came upon the Prophet ﷺ and said: “Teach me some words that I can say in my Ṣalāt.” So he said: “Mention Allāh’s Greatness (saying: Allāhu Akbar) ten times, mention Allāh’s Glory (saying: Subhān Allāh) ten times, and mention Allāh’s praise (saying: Al-Ḥamdulillāh) ten times. Then ask as you like, (for which) He says: ‘Yes. Yes.’” (Ṣaḥīh)
[He said:] There are narrations on this topic from Ibn 'Abbas, 'Abdullah bin 'Amr, Al-Fadl bin 'Abbas, and Abū Rāfi'.

Abū 'Eisā said: The Hadīth of Anas is a Ḥasan Gharīb Hadīth.

Other Aḥādīth have been related from the Prophet about Ṣalātut-Tasbīḥ, but there are not many things about it that are correct.

Ibn Al-Mubārak and more than one of the people of knowledge have reported about Ṣalātut-Tasbīḥ and the virtues of it.

Aḥmad bin 'Abdah Al-Āmulī narrated to us: Abū Wahb narrated to us: “I asked ‘Abdullāh bin Al-Mubārak about the Ṣalāt that has the Tasbīḥ in it. He said: ‘One says the Takbīr then says: (Subhān Allāh wa bihamdika wa ṭabārakasmuka wa ta‘āla jadduka wa lā ilaha ghairuka) “Glorious You are O Allāh, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and there is none worthy of worship other than You.” Then fifteen times he says: (Subhān Allāh Waḥdānillāh, Wa Lā Ilaha ill-Allāh, Wa Allāhu Akbar) “Glorious is Allāh, and all praise is due to Allāh, and there is none worthy of worship except Allāh, and Allāh is Greatest.” Then he says the Ta‘wūdh and recites: In the Name of Allāh the Merciful, the Beneficent. And Fātiḥatil-Kitāb and a Sūrah. Then ten times he says: Subhān Allāh wal-ḥamdulillāh, wa Lā Ilaha illallāh, wallāhu Akbar “Glorious is Allāh, and all praise is
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due to Allah, and there is none worthy of worship except Allah, and Allah is Greatest.” Then he bows, saying that ten times, then he raises his head [from bowing] and says it ten times. Then he prostrates, and says it ten times, then he raises his head and says it ten times. Then he prostrates the second time, and says it ten times. He prays four Rak‘ah in this manner, so that will be seventy five Tasbih in every Rak‘ah. He starts every Rak‘ah with fifteen Tasbih, then he recites then says ten Tasbih. If he prays during the night, then to me it is recommended to say the Taslim for every two Rak‘ah, and if he prays during the day, then if he wants to, he says the Taslim, and if he does not want to, he does not say the Taslim.”

Ahmad bin ‘Abdah said: Wahb bin Zam‘ah narrated to us, he said: “Abdul-‘Aziz informed me – and he is Ibn Abi Rizmah – he said: ‘I said to ‘Abdullah bin Al-Mubarak: If one becomes forgetful in it does he say the Tasbih in the prostrations of As-Sahw ten times in each? He said: No. There are only three-hundred Tasbih in it.”

Comments:
The Hadith of Umm Sulaim is not about the known Salatut-Tasbih, these
phrases may also be said after the prayer, which is the view of the people of knowledge. It looks from the chapter entitled by the compiler (At-Tirmidhi) that he is in favor of saying these phrases in the prayer as well and he regards it a form of ُسَلَاتُ-تَثْبِيْحِ. But this is not the known form of the ُسَلَاتُ-تَثْبِيْحِ. Its details are described in the forthcoming Ahãdith.

482. Abû Rãfi' narrated that Allãh’s Messenger said to Al-‘Abbãs: “0 uncle! Shall I not give to you, shall I not present to you, shall I not benefit you?” He said: “Of course, 0 Messenger of Allãh!” He said: “0 uncle! Pray four Rak’ah, reciting in each Rak’ah Fâtihatil-Kitãb and a Sûrah. When you are finished your recitation then say: Allãhu Akbar, wa Subhãn-Allãh, [Wa Lã Ilãha illallãh] ‘Allãh is Greatest, and all praise is due to Allãh, and Glorious is Allãh, [and there is none worthy of worship except Allãh].’ fifteen times before you bow. Then bow and say it ten times, then raise your head and say it ten times. Then prostrate and say it ten times, then raise your head and say it ten times. Then prostrate [the second time] and say it ten times. Then raise your head and say it ten times before standing. That is seventy-five in every Rak’ah, which is three-hundred in four Rak’ah. If your sins were like a heap of sand then Allãh would forgive you.”

He said: “O Messenger of Allãh! Who is able to say that every day?” He said: “If you can not say it every day then say it every Friday, and if you are not able to say it every Friday then say it every month.” And he did not stop
Chapter 20. What Has Been Related About The Description Of As-Salāt Upon The Prophet

483. Ka'b bin Ujrah narrated: "We said: 'O Messenger of Allah! We have learned about saying the Salām to you, but how about As-Salāt upon you?' He said: 'Say: (Allāhumma salli 'ala Muḥammadin Wa 'Alā āli Muḥammadin kamā șallāta 'Alā Ibrāhīm, Innaka ḥamīdun Majīd. Wa bārik 'Alā Muḥammadin wa 'Alā āli Muḥammadin kamā bārakta 'Alā Ibrāhīm, Innaka Hamīdun Majīd.)' O Allāh! Send Salāt upon Muḥammad and upon Muḥammad's family just as You have sent Salāt upon Ibrāhīm, indeed You are the Praised and Majestic. And send blessings upon Muḥammad and Muḥammad's family just as You have sent blessings upon Ibrāhīm, indeed You are the Praised and Majestic.'

Mahmūd said: "Abū Usāmah said: 'Zā'idah added something for me, from Al-A'mash, from Al-Ḥakam, from 'Abdur-Raḥmān bin Abī Laila, that he said: "We would say: 'And upon us along with them.'" (Ṣahīḥ)
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[He said:] There are narrations about this topic from 'Ali, Abū Humaid, Abū Mas‘ūd, Ṭalḥah, Abū Sa‘ced, Buraidah, Zaid bin Khārijah – and they also call him Ibn Jāriyah – and, Abū Hurairah.

Abū ‘Eisā said: The Ḥadīth of Ka‘b bin Ujrah is a Hasan Ṣaḥīḥ Ḥadīth.

‘Abdur-Raḥmān bin Abī Laila’s Kunyah is Abū ‘Elsa, and Abū Laila’s name is Yasār.

Chapter 21. What Has Been Related About The Virtues Of Sending Ṣalāt Upon The Prophet ﷺ

484. ‘Abdullāh bin Mas‘ūd narrated that Allah’s Messenger ﷺ said: “The person closest to me on the Day of Judgement is the one who sent the most Ṣalāt upon me.” (Hasan)

Abū ‘Eisā said: This Ḥadīth is Hasan Gharib.

It has been reported that the Prophet ﷺ said: “Whoever sends Ṣalāt upon me, Allah sends Ṣalāt upon him ten times, and writes ten...
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good rewards for him.”


Comments:

The Muslims received the great favor of Islam and the Qur’an through the Messenger of Allah ﷺ, and he presented the perfect example of practical Islam in practical form. Therefore he deserves from his people all types of thankfulness, tribute and praise. Invoking blessings upon him is a form of thanking him.

485. Abü Hurairah narrated that Allah’s Messenger ﷺ said: “Whoever sends Salât upon me, Allah sends Salât upon him ten times.” (Sahih)

[He said:] There are narrations on this topic from ‘Abdur-Rahmân bin ‘Awf, ‘Amir bin Rabî’ah, ‘Ammar, Abü Ta’lîhah, Anas, and Ubayy bin Ka’b.

Abü ‘Eisâ said: The Hadiîh of Abü Hurairah is a Hasan Sahih Hadîth.

It has been reported from Sufyân Ath-Thawrî, and more than one of the people of knowledge, that the Lord’s Salât is mercy, and the angels’ Salât is asking for forgiveness.


Comments:

There is disagreement in the meaning and interpretation of ‘The Prayer of
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Allāh (upon the Prophet); Ḥāfiz Ibn Hajar preferred the opinion of Abū Al-Āliyah that it means the Prophet's praise, admiration, honor and respect by Allāh in front of the angels, and the prayer of the angels means their supplication to Allāh.

486. ʿUmar bin Al-Khaṭṭāb narrated: “Indeed the supplication stops between the heavens and the earth. Nothing of it is raised up until you send Ṣalāt upon your Prophet. (Daʿīf)

Comments:
This statement of ‘Umar is also supported and aided by a Hadith declared as Sahih/authentic by Imām At-Tirmidhi that the noble Prophet, noticed a person making supplication in the prayer, but he neither praised and glorified Allāh nor invoked blessings upon the Prophet. The Prophet called him and taught him the manners of supplicating that he should praise and glorify Allāh and then invoke blessing upon His Prophet and thereafter make whatever supplication he wished. [Jāmiʿ At-Tirmidhi, Hadith: 2 / 3477]

487. ʿUmar bin Al-Khaṭṭāb [may Allāh be pleased with him] said: “No one should sell in our markets except one who has understanding in the religion.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib [ʿAbbās is Ibn ‘Abdul-ʿAzīm].

Abū ‘Eisā said: Al-ʿAlā’ bin Abdur-Raḥmān is Ibn Yaʿqūb, and he is a freed slave of Al-Hurqah. Al-ʿAlā’ is one of the Ṭabīʿīn who heard from Anas bin Malik and others.

ʿAbdur-Raḥmān bin Yaʿqūb the father of Al-ʿAlā’ is also one of the Ṭabīʿīn, and he heard from Abū Hurairah, Abū Saʿeed Al-Khudrī, AhleSunnah Library [nmusba.wordpress.com]
[and Ibn ‘Umar].

Ya’qūb [Al-‘Alā’s grandfather] is one of the major Tābi‘īn as well, and he saw ‘Umar bin Al-Khaṭṭāb and reported from him.

Comments:

‘Umar means that when a person wants to do something he should have the knowledge of Islamic issues in order to complete it correctly in the light of the Shari‘ah, just as the noble Companions enquired the Prophet about the condition and form of invoking blessing and peace upon him.
4. The Chapters On Al-Jumu’ah (Friday) [From Allah’s Messenger ﷺ]

Chapter 1. [What Has Been Related] About The Virtue Of The Day Of Jumu’ah

488. Abū Hurairah narrated that the Prophet ﷺ said: “The best day that the sun has risen upon is Friday. On it Ādam was created, on it he entered Paradise, and on it, he was expelled from it. And the Hour will not be established except on Friday.” (Ṣaḥīḥ)

[He said:] There are narrations on this topic from Abū Umamah, Salmān, Abū Dharr, Sa’d bin ‘Ubādah, and Aws bin Aws.

Abū ‘Eīsā said: The Ḥadīth of Abū Hurairah is a Ḥasan Ṣaḥīḥ Ḥadīth.

Comments:

Five times a day, Muslims of an area, street and ward are commanded to gather in a mosque. Then one day of every week is specified on which the people from various streets and wards should get together in a main mosque; and they should not have Friday prayers in every street. The time of noon prayer is fixed for this gathering in order to make the gathering easy for all; but unfortunately, these days, we have lost the important objective of it by having Friday gathering in every street mosque; instead of educating and giving good advice to the people, some other objectives are being propagated and secured. The real objective of the Friday gathering is to create awareness of participating and sharing mutual good and sad occasions and to create the spirit of mutual kindness and welfare, but sadly it has been lost. The seed of disunity and disruption is being sown in mosques instead of creating an atmosphere of unity and harmony! [‘Aridatul-Ahwadhi: 2 / 275]
Chapter 2. [What Has Been Related] About The Hour That Is Hoped For On Friday

489. Anas bin Mālik narrated that the Prophet ﷺ said: “Seek out the hour that is hoped for on Friday after ‘Asr until the sun has set.” (Sahih)

Abū ‘Eisā said: This Hadith is Gharib from this route.

And this Hadith has been reported from Anas, from the Prophet ﷺ, through routes other than this.

Muḥammad bin Abī Ḥumaid (a narrator in the chain of this Hadith) was graded weak. He was graded weak by some of the people of knowledge due to his memory, and they also call him Ḥammād bin Abī Ḥumaid, as well as Abū Ibrahim Al-Anṣāri. He is Munkar in Hadith.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others thought that the hour which is hoped for was after ‘Asr until the sun had set, and this is the view of Ahmad and Ishaq.

Ahmad said: “Most of the narrations which mention the hour in which it is hoped that the supplication will be answered (state that) it is after the ‘Asr prayer, and it is (also) hoped for after the sun passes its zenith.”

(المعجم 2) - باب [ما جاء] في الساعة التي ترجى في يوم الجمعة (التحفة 237)
490. Kathîr bin ‘Abdullâh bin ‘Amr bin ‘Auwf Al-Muzâni narrated from his father, from his grandfather, that the Prophet ﷺ said: “On Friday there is an hour in which the worshipper does not ask Allâh for anything except that Allâh grants it to him.” They said: “O Messenger of Allâh! Which hour is it?” He said: “When the prayer is begun until it is finished.”

(Darî)

[He said:] There are narrations on this topic from Abû Mûsâ, Abû Dharr, Salmân, ‘Abdullâh bin Salâm, Abû Lubâbah, Sa’d bin Ubâdah, and Abû Umâmah.

Abû ‘Eisâ said: The Hadith of ‘Amr bin ‘Auwf is a Hasan Gharîb Hadith.

491. Abû Hurairah narrated: “Allâh’s Messenger ﷺ said: The best day that the sun has risen upon is Friday. On it Âdâm was created, on it he entered Paradise, and on it, he was sent down from it. And in it there is an hour in which the Muslim worshipper would not stand in Salât, asking Allâh for anything except that He would give it to him.” Abû Hurairah said: “I met ‘Abdullâh bin Salâm, and I mentioned this Hadith to him. He said: ‘I am more knowledgeable about that hour.’ So
I said: ‘Inform me about it, and do not keep any of it from me.’ He said: ‘It is after Al-'Asr until the sun has set.’ I said: ‘How can it be after Al-‘Asr when Allâh’s Messenger ﷺ said: ‘The Muslim worshipper would not stand in Salât,’ and that is a time that prayer is not performed in?’ So ‘Abdullâh bin Salâm said: ‘Didn’t Allâh’s Messenger ﷺ say: “Whoever sat in a gathering awaiting the Salât then he is in Salât”?’ I said: ‘Of course.’ He said: ‘Then that is it.” (Sahih)

[Abû ‘Eisâ said:] There is a long story in this Hadîth.

Abû ‘Eisâ said: This Hadîth is Hasan Sahih.

He said: His saying: “Inform me about it, and do not keep any of it from me” means: “don’t be stingy with me regarding it.” Ad-Ḍanîn is stingy, suspected, charged.

Comments:

Although this is the preferred opinion, that this moment is after the ‘Asr prayer; both ‘Abdullâh bin Salâm and Ka‘b Abhâr quoted the same opinion from the Torah. Yet as the time of the sermon and Friday prayer is a special time of worship and supplication, therefore the supplication should be made in both times, this also proves that making the supplication while the sermon is in progress is not contrary to the silence required for the sermon.
Chapter 3. What Has Been Related About Performing Ghusl on Friday

492. Sālim narrated from his father, from his grand-father, that he heard the Prophet ﷺ saying: “Whoever comes on Friday, then let him perform Ghusl.” (Ṣaḥīḥ)

[He said:] There are narrations on this topic from Ābu Sa‘eed, ‘Umar, Jābir, Al-Barā‘, ‘Āishah, and Ābu Ad-Dardā‘.

Abū ‘Eisā said: The Ḥadīth of Ibn ‘Umar is a Ḥasan Ṣaḥīḥ Ḥadīth.

493. (Another chain) from ‘Abdullāh bin ‘Umar, from the Prophet ﷺ which is similar. (Ṣaḥīḥ)

Muḥammad said: “The Ḥadīth of Az-Zuhrī from Sālim, from his father (no. 492) – and, the Ḥadīth of ‘Abdullāh bin ‘Abdullāh bin ‘Umar, from his father (a narrator in the chain of this Ḥadīth) – both of the Aḥādīth are Ṣaḥīḥ.”

Some of the companions of Az-Zuhrī said that Az-Zuhrī said: “The family of ‘Abdullāh bin ‘Abdullāh bin ‘Umar narrated to me, from ‘Abdullāh bin ‘Umar.”

[Abū ‘Eisā said: Regarding Ghusl on Friday, it has also been reported...]

(المعجم ٣) - باب ما جاء في

الاعتيال يوم الجمعة (الحلقة ٢٣٨)
from Ibn 'Umar, from 'Umar, from the Prophet and it is a Hasan Sahih Hadith.

494. And Yūnus and Ma'mar reported, from Az-Zuhri, from Sālim Wudū' from his father: "Umar bin Al-Khaṭṭāb was giving a Khutbah on Friday when a man from the Companions of the Prophet entered. So he said: 'What time is it?' So he said: 'I don't know, I heard the call and did nothing more than perform Wudū'. So he said: And Wudū' again!? I know surely that the Messenger of Allah has ordered Ghusl.'" (Sahih)

[Abū Bakr] Muḥammad bin Abãn narrated that to us; 'Abdur-Razzāq narrated to us; from Ma'mar, from Az-Zuhri.

495. (Another chain reaching to Az-Zuhri) with this Ḥadīth.

Mālik reported this Ḥadīth from Az-Zuhri, from Sālim who said: "Umar [bin Al-Khaṭṭāb] was giving a Khutbah on Friday." And he mentioned this Ḥadīth. (Sahih)

Abū 'Eīsā said: I asked Muḥammad about this, and he said: "What is correct is the Ḥadīth of Az-Zuhri from Sālim, from his father."

Muḥammad said: "Similar to this
Hadith has also been reported by Malik, from Az-Zuhri, from Salim, from his father.

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Chapter 4. [What Has Been Related] About The Virtue Of Ghusl On Friday

496. Aws bin Aws narrated: “Allah’s Messenger said to me: ‘Whoever performs Ghusl on Friday, and bathes completely, and goes early, arriving early, gets close and listens and is silent, there will be for him in every step he takes the reward of a year of fasting and standing (in prayer).’”

(Sahih)

Regarding this Hadith, Mahmūd (one of the narrators) said: “Wakī’ said: (Ightasal) ‘Whoever performs Ghusl refers to him; (Gassala) refers to his wife.’

Comments:

There is disagreement in the status of taking a bath on Friday. According to the four A’immah it is Sunnah and desirable, not obligatory and compulsory, said Ibn Qudānah and Ibn ‘Abdul Barr. [Al-Mughni: 3/225]. Some said taking a bath on Friday is compulsory according to one statement of Imām Malik, Shāfi‘i and Ahmad. However the known opinion of the Four A’immah is that it is only Sunnah and desirable, not compulsory.

[1] There is a difference of opinion about the precise interpretation of this sentence. It has been translated according to one of the more general interpretations, and Allāh knows best. The explanatory quotes that the author mentions after the text are related to the meaning of this sentence. See Tuhfat Al-Ahwadhi.
It has been reported that ['Abdullãh bin Al-Mubãrak said about this Hadith: “Whoever bathes completely’ and ‘Whoever performs Ghusl’ means washes his head and performs Ghusl.”

[He said:] There are narrations on this topic from Abû Bakr, 'Imrân bin Ḥusain, Salmân, Abû Dharr, Abû Sa‘eed, Ibn ‘Umar, and Abû Ayyüb.

Abû ‘Eisã said: The Ḥadîth of Aws bin Aths is a Hasan Ḥadîth, and Abû Al-Ash‘ath As-San‘ânî’s name is Sharâhił bin Ādah.

[And Abû Ḥanâb is Yahya bin Habîl Al-Qaṣṣâb Al-Kûfi.]

Comments:

It is evident from this Hadîth that if a person takes a bath with great care and sets out early for Friday prayers and he listens to the sermon attentively, this will yield him a great reward and recompense. The reward of each step is equal to the standing in prayer and observing fast for a whole year.
[He said:] There are narrations on this topic from Abū Hurairah, Anas, and 'Āishah.

Abū 'Eisā said: The *Hadith* of Samurah is a *Hasan Hadith*.

Some of the companions of Qatādah narrated this *Hadith* from Qatādah, from Al-Ḥasan, from Samurah [bin Jundab]. Some of them narrated it from Qatādah, from Al-Ḥasan, from the Prophet which is *Mursal*.

This is acted upon according to the people of knowledge among the Companions of the Prophet and those after them. They prefer *Ghusl* on Friday, and they consider *Wudū’* instead of *Ghusl* on Friday as acceptable.

Ash-Shafi‘ī said: “Of that which proves that the order from the Prophet to perform *Ghusl* on Friday is an order of preference not an obligation, is the *Hadith* of ‘Umar when he said to ‘Uthmān: ‘And *Wudū’*?! While you know that *Ahli-Sunnah* ordered performing *Ghusl.*’ (no. 494) For if it was known that the order was one of obligation not preference, then ‘Umar would not have left ‘Uthmān alone until he had performed it, and he would have told him to return and perform *Ghusl*, so he would not have left ‘Uthmān alone while knowing that. Rather this *Hadith* proves that *Ghusl* on Friday is a virtuous deed that is not obligatory.”

**تخريج:** [إسناده حسن] وأخرجه النسائي: 3/94 (الجمعَة، باب الرخصة في ترك الغسل يوم الجمعة) من حديث شعبة به صححه ابن خزيمة، ح: 1757 وللحديث شواهد 499

**أبواب الجمعَة**
Comments:
Various Ahādīth reported about taking a bath on Friday suggest that it is at least the Stressed Sunnah, Friday prayer is valid without it but neglecting a bath will be a great deficiency.

498. Abū Hurairah narrated that Allāh’s Messenger ṣaḥ. said: “Whoever performs Wudū’, performing his Wudū’ well, then he comes to the Friday (prayer), and gets close, listens and is silent, then whatever (sin) was between that and (the last) Friday are forgiven for him, in addition to three days. And whoever touches the pebbles, he has committed Laghā (useless activity).” (Sahih)
Abū ‘Eisā said: This Hadith is Hasan Sahih.

تخريج: وآخرجه مسلم، الجمعة، باب فضل من استمع وأنصت في الخطبة، ح: 587 من حديث أبي معاوية الضرير بـأحمد.

Comments:
As every good deed is rewarded ten fold by the mercy of Allāh, so minor sins of ten days are forgiven because of Friday, as long the major sins are not committed.

Chapter 6. What Has Been Related About Going Early To The Friday Prayer

499. Abū Hurairah narrated that Allāh’s Messenger ṣaḥ. said: “Whoever performs Ghusl on Friday – the Ghusl for Janābah – then he goes, he is like one who gave a camel in charity. Whoever goes in the second hour, then he is like one who gave a cow in charity.
Whoever goes in the third hour then he is like one who gave a horned ram in charity. Whoever goes in the fourth hour, then he is like the one who gave a chicken in charity. Whoever goes in the fifth hour, then he is like one who gave an egg in charity. When the Imâm comes out, the angels are present listening to the remembrance.”

(\textit{Sahîh})

[He said:] There are narrations on this topic from ‘Abdullâh bin ‘Amr and Samurah.

Abû ‘Eisâ said: The Hadîth of Abû Hurairah is a \textit{Hasan Sahîh Hadîth}.

\textbf{Comments:}

According to Imâm Mâlik, these times are from the time the sun passes the meridian until the Imâm appears. From among the later scholars, Imâm Muhammad Hayât Sindî and Abul-Hasan Sindî also adopted the same opinion. [\textit{Fath- Al-Mulhim}: 2 /389]. The inclination of Shah Wallîllâh also looks to the same side and he wrote: ‘These times are small intervals that begin from the time of the obligation of Friday until the Imâm stands for the sermon’. [\textit{Hujjatullâhil Balîghah}: 2/29]. As the Imâm appears to deliver the sermon the register of extra reward and recompense is closed, and the angels responsible for it become attentive to the sermon, but as for the reward of Friday, it is there.

\textbf{Chapter 7. What Has Been Related About Neglecting The Friday Prayer Without An Excuse}

500. Abû Al-Ja’d – meaning Ad-\(\text{D}\)-\(\text{M}\)ârî – narrated, and he was a Companion according to the claim of Muḥammad bin ‘Amr: “Allâh’s Messenger said: ‘Whoever
neglects the Friday prayer three times (in a row) without an excuse, then Allah sets a seal upon his heart.” *(Hasan)*

[He said:] There are narrations on this topic from Ibn ‘Umar, Ibn ‘Abbās, and Samurah. Abū ‘Eisā said: The Hadith of Abū Al-Ja’ād is a Hasan Hadith.

He said: I asked Muḥammad about Abū Al-Ja’ād Al-Dāmri’s name, but he did not know his name and he said: “Nothing is known from him, from the Prophet except this Hadith.”

Abū ‘Eisā said: And we do not know of this Hadith except as a narration of Muḥammad bin ‘Amr.

Comments:
If a person misses three Fridays continuously with negligence and slackness, his heart is occupied with carelessness, negligence and slackness; it will be a cause to lose the interest and zeal of earning righteousness and good; such a person begins to play in the hands of Satan, like hypocrites.

Chapter 8. What Has Been Related About How Much Distance One Should Cover To Go To The Friday Prayer

501. Thuwair narrated from a man among the people of Qubā’, from his father, who was one of the Companions of the Prophet, that he said: “The Prophet ordered us to attend the Friday prayer in Qubā’.” *(Da’f)*
[Something has been reported from Abū Hurairah from the Prophet on this, but it is not correct.]

Abū ‘Eisā said: We do not know of this Hadīth except through this route, and there is nothing correct on this topic from the Prophet.

It has been related from Abū Hurairah that the Prophet said: "The Friday prayer is required from whomever can return to his family by the night."

The chain for this Hadīth is weak, it has only been reported as a narration of Mu‘ārik bin ‘Abbād from ‘Abdullāh bin Sa'eed Al-Maqbūrī, and Yahya bin Sa'eed Al-Qāṭṭān graded ‘Abdullāh bin Sa'eed Al-Maqbūrī’s Ahādīth weak.

[He said:] The people of knowledge differ over upon whom is the Friday prayer obligatory. Some of them say that it is obligatory upon whomever can return to his home by the night. Some of them say that the Friday prayer is not obligatory except upon one who can hear the call. This is the saying of Ash-Shāfī‘ī, Ahmad, and Isḥāq.

502. I heard Ahmad bin Al-Hasan saying: “We were with Ahmad bin Ḥanbal, so they mentioned the one upon whom the Friday prayer is obligatory. Ahmad did not mention anything about it from the Prophet. Ahmad bin Al-Hasan said: “I
said to Ahmad bin Hanbal: ‘There is something about it from Abū Hurairah, from the Prophet ☪.’ So Ahmad bin Hanbal said: ‘From the Prophet ☪?’ I said: ‘Yes.’"

[Ahmad bin Al-Hasan said:] “Hajjaj bin Nuṣair narrated to us; Mu‘ārik bin ‘Abbād narrated to us from ‘Abdullāh bin Sa‘eed Al-Maqbūrī, from his father, from Abū Hurairah that the Prophet ☪ said: “The Friday prayer is required from whomever can return to his family by the night.” He said: “So Ahmād [bin Hanbal] became angry with me, and he said to me: ‘Seek forgiveness from your Lord, seek forgiveness from your Lord.’”

[Abū ‘Eisā said:] Ahmad bin Hanbal only did that because he did not consider this Hadith to be anything and he thought that it was weak due to the conditions of its chain.

Comments:
Three A‘immah: Mālik, Shāfi‘ī and Ahmad said, as for the issue of Friday there is no difference concerning holding it in a city or a village, wherever it can be congregated it is obligatory. Therefore where the voice of Adhān reaches and those people attend congregational prayer, they also should come for Friday prayer, but according to Ahnāf Friday is compulsory only for the people of a city or a big village.
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Friday prayer when the sun was declining.” (Ṣaḥīḥ)

504. (Another chain) from Anas, from the Prophet ﷺ, similarly. (Ṣaḥīḥ)

[He said:] There are narrations on this topic from Salamah bin Al-Akwa‘, Jābir, and Az-Zubair bin Al-‘Awwām.

Abū ‘Eisā said: The Hadith of Anas is a Ḥasan Ṣaḥīḥ Hadith. This is what is agreed upon by most of the people of knowledge; that the time for the Friday prayer is when the sun passes the meridian, like the time for Az-Zuhr. This is the saying of Ash-Shāfi‘ī, Ahmad and Iṣḥāq.

Some of them held the view that if the Friday prayer was performed before the sun passed the meridian then it was also allowed.

Ahmad said that he did not think one had to repeat it if he prayed it before the sun passed the meridian.

Comments:

The majority of Companions, the successors, Imām Abū Ḥanifah, Mālik and Shāfi‘ī are of the view that offering the Friday prayer before the sun declines past the meridian is not allowed, this is what the Authentic Ahādīth require and this opinion is the correct one.
Chapter 10. What Has Been Related About The Khutbah On The Minbar

505. Ibn ‘Umar narrated: “The Prophet ﷺ would give the Khutbah next to the trunk of a date palm. When he [the Prophet ﷺ] began using the Minbar the trunk cried out for him until he came to it and held it, so it became quiet.” (Saheeh)

[He said:] There are narrations on this topic from Anas, Jabir, Sahl bin Sa’d, Ubayy bin Ka’b, Ibn ‘Abbâs, and Umm Salamah.

Abû ‘Eisâ said: The Hadith of Ibn ‘Umar is a Hasan Gharib Sahih Hadith.

Mu’âdh bin Al-‘Alâ’ is from Al-Basrah, and he is the brother of Abû ‘Amr bin Al-‘Alâ’.

Comments:

It is the consensus that delivering the sermon from the pulpit is the desired Sunnah, because the Prophet ﷺ would deliver the sermon from the pulpit after it was made.

Chapter 11. What Has Been Related About Sitting Between Two Khutbah

506. Ibn ‘Umar narrated: “The Prophet ﷺ would give a Khutbah
on Friday, then sit, then stand and give (another) Khutbah." He said:
"Similar to what they do today."
(Sahih)

[He said:] There are narrations on this topic from Ibn 'Abbâs, Jâbir bin 'Abdullâh, and Jâbir bin Samurah.

Abû 'Eisâ said: The Hadîth of Ibn 'Umar is a Hasan Sahih Hadîth, and it is the view of the people of knowledge, that the two Khutbah are to be separated by a sitting.

Comments:
It proves from this Hadîth that the sermon should be delivered while standing, and sitting between the two sermons is Sunnah, according to most of the people of knowledge, but according to Imam Shafi'i it is a condition. [Al-Mughni: 3 / 177]

Chapter 12. What Has Been Related About Curtailing The Khutbah

507. Jâbir bin Samurah narrated:
"I would pray with the Prophet, and his prayer was moderate, and his Khutbah was moderate."
(Sahih)

[He said:] There are narrations on this topic from 'Ammâr bin Yâsir, and Ibn Abî Awfâ.

Abû 'Eisâ said: The Hadîth of Jâbir bin Samurah is a Hasan Sahih Hadîth.

Comments: And it is the view of the people of knowledge, that the two Khutbah are to be separated by a sitting. It proves from this Hadîth that the sermon should be delivered while standing, and sitting between the two sermons is Sunnah, according to most of the people of knowledge, but according to Imam Shafi'i it is a condition. [Al-Mughni: 3 / 177]
Comments:
The Sunnah and authentic way is to adopt moderation both in the prayer and in the sermon avoiding excessiveness and insufficiency so that the people do not face inconvenience, difficulty and hurdles.

Chapter 13. What Has Been Related About The Recitation On The Minbar

508. Șafwăn bin Ya’lā bin Umayyah narrated from his father who said: “I heard the Prophet reciting, while on the Minbar: And they will cry: “O Mālik (keeper of Hell)!””[1]

[He said:] There are narrations on this topic from Abū Hurairah, and Jābir bin Samurah. (Sahih)

Abū ‘Eisā said: The Hadīth of Ya’lā bin Umayyah is a Ḥasan Gharīb Sahih Hadīth, and it is a narration of Sufyān bin Uyainah.

There are those among the people of knowledge who prefer that the Imām recite an Ayāh of the Qur’ān during the Khutbah.

Ash-Shafi’i said: “When the Imām gives a Khutbah in which he does not recite anything from the Qur’ān in his Khutbah, the Khutbah is to be repeated.”

Comments:
The real objective of the Friday sermon is admonition, advising and reminding. The Noble Qur’ān is the source of admonition and reminding, and the base and foundation of Islam; its rules and teachings are meant to be preached for education and awareness. Therefore the commentary and explanation of the Qur’ānic Verses should be the focus of the sermon.

Chapter 14. [What Has Been Related] About The Direction The Imam Faces When Delivering The Khutbah

509. 'Abdulläh bin Mas'ûd narrated: "When Allah's Messenger ascended the Minbar he would face our direction." (Da'if)

[Abû 'Eisâ said:] There is a narration about this from Ibn 'Umar.

We do not know the Hadith of Mañsûr except as a narration of Muhammad bin Al-Fadl bin 'Atiyyah, and Muhammad bin Al-Fadl bin 'Atiyyah is weak. Our companions regarded his Ahâdith as rejected.

This Hadith is acted upon according to the people of knowledge among the Companions of the Prophet and others, they consider it recommended for the Imam to face the people when delivering the Khutbah. This is the opinion of Sufyân Ath-Thawrî, Ash-Shâfi'i, Ahmad, and Ishâq.

Abû 'Eisâ said: There is nothing correct reported from the Prophet about this topic.

Questions:

This is the aim of the Friday sermon that the attendees should listen to the sermon quietly with great care, reflection and understanding. This is possible only if they pay attention to the Imam delivering the sermon. It is almost an agreed upon issue that the attendees should turn their faces to the Imam during the sermon, said Ibn Al-Mundhir.
Chapter 15. [What Has Been Related] About Two Rak'ah

When One Arrives While The Imam Is Delivering The Khutbah

510. Jâbîr bin ‘Abdullâh narrated: “The Prophet ﷺ was delivering a Khutbah on Friday when a man came. The Prophet ﷺ said: ‘Have you prayed?’ He said no. So he said: ‘Then stand and pray.’”

Abû ‘Eisâ said: This Hadîth is Ḥasan Ṣâhih [it is the most correct thing about this topic.]

Comments:

It is an agreed narration by Al-Bukhârî and Muslim that the Messenger of Allah ﷺ said: ‘If one of you comes on Friday while the Imam is delivering the sermon (the narrator is doubtful) or has come out (to deliver the sermon) he should pray two Rak'ah. [Sahîh Al-Bukhârî: Hadîth: 1166]

511. ‘Iyâd bin ‘Abdullâh bin Abî Sarh narrated: “Abû Sa’eed Al-Khudrî entered (the mosque) on Friday while Marwân was giving the Khutbah, so he began praying. The guards came to make him sit down but he refused until he had prayed. When he finished he came to us and we said: ‘May Allâh have mercy upon you. They nearly harmed you.’ He said: ‘I was not going to stop performing them (the two Rak'ah) after what I saw from Allâh’s Messenger.’ Then he mentioned that a man who appeared untidy came on Friday while the Prophet [ﷺ] was delivering the Friday Khutbah, so...
he ordered him to pray two Rak'ah all the while the Prophet was delivering the Khutbah.” (Hasan)

Ibn Abī ‘Umar said: “[Sufyān] bin ‘Uyainah would pray two Rak'ah when he came and the Imām was giving the Khutbah, and he would order that, and Abū ‘Abdur-Rahmān Al-Muqri' held that view.”


[He said:] There are narrations on this topic from Jābir, Abū Hurairah, and Sahl bin Sa’d.

Abū ‘Eisā said: The Hadith of Abū Sa'eed Al-Khudrī is a Hasan Sahih Hadith. This is acted upon according to some of the people of knowledge.

It is the view of Ash-Shāfi‘ī, Ahmad, and Ishāq.

Some of them said that when one enters and the Imām is delivering the Khutbah, then he is to sit and not pray. This is the saying of Sufyān Ath-Thawrī and the people of Al-Kufah, but the first view is more correct.

Qutaibah narrated to us: Al-‘Alā’ bin Khālid Al-Qurashi narrated to us, he said: “I saw Al-Hasan Al-Baṣrī entered the Masjid on Friday while the Imām was delivering the Khutbah, and he prayed two Rak'ah, then he sat.”

Al-Hasan only did that to follow the Hadith, and he reported this Hadith from Jābir, from the Prophet ﷺ.
It is very clear from this Hadith of Abū Sa‘eed Al-Khudrī that he understood the order of performing two Rak‘ah as a rule and principle; therefore he performed two Rak‘ah without paying any attention to the prevention of the watchmen.

Chapter 16. What Has Been Related About It Being Disliked To Talk While The Imam Is Delivering The Khutbah

512. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “Whoever said: ‘Be quite’ while the Imam is giving the Khutbah then he has committed Laghw (useless activity).” (Ṣahīh)

[He said:] There are narrations on this topic from Ibn Abī Awffā and Jābir bin ‘Abdullāh.

Abū ‘Eisā said: The Ḥadīth of Abū Hurairah is a Hasan Ṣahīh Ḥadīth. It is acted upon according to the people of knowledge. They dislike a man talking while the Imam is delivering the Khutbah. They say that if someone else talks he is not to censure him except by gesturing.

They differ over returning the Salām, and replying to the one who sneezes [while the Imam is delivering the Khutbah.] Some of the people of knowledge allowed returning the Salām and replying to
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the one who sneezed while the Imam is delivering the Khutbah. This is the view of Ahmad and Ishāq. Some of the people of knowledge among the Tābi‘in and others disliked it, and this is the view of Ash-Shāfi‘ī.

Comments:

When it is impermissible to tell a person to stop talking during the sermon, how then can a person himself talk. This is the duty of the Imam to teach the manners to his audience.

Chapter 17. [What Has Been Related] About It Being Disliked To Step Over (The Necks Of Others) On Friday

513. Sahl bin Mu‘ādh bin Anas Al-Juhani narrated from his father that Allāh’s Messenger ᵃˢ сказал: “Whoever steps over the necks of the people on Friday, he has taken a bridge to Hell.” (Da‘īf)

[He said:] There is something about this from Jābir.

Abū ‘Eisā said: The Ḥadīth of Sahl bin Mu‘ādh bin Anas Juhānī is Gharīb, we only know it as a narration of Rishdin bin Sa‘d. This is acted upon according to the people of knowledge. They strongly dislike a man stepping over people’s necks on Friday.”

Some of the people of knowledge have spoken about Rishdin bin Sa‘d and considered him weak due to his memory.

(المعجم (١٧) - باب [ما جاء] في كرآئية) التَخْطَفُ يَوَمَ الْجَمَاعةِ (السجدة (٢٥٢)

٥١٣ - حدَّثَنا أبو كريب: حَدَّثَنا رَشْدِينُ

اِبْنُ سَعَدُ عَنْ رَيْيَانَ بْنَ فَالِدٍ، عَنْ سُهْلٍ بْنِ مَعَاذٍ بْنِ أَنْسِ الْبُطَحَانِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهُ صلى الله عليه وسلم: "مَنْ تَخْطَفَ رَقَابَ النَّاسِ يُؤْمَنُ الْجَمَاعَةُ اِلْحَسَنَاءَ إِلَى الْجَهَنَّمَ.

قَالَ أَبُو عَيْسَةَ: حَدَّثَنَا سُهْلُ بْنُ مَعَاذٍ بْنِ أَنْسِ الْبُطَحَانِيِّ حَدَّثَ غَرِيبًا لَّا نَعْرُفُهُ إِلَّا مِنْ حَدِيثِ رَشْدِينِ بْنِ سَعَدٍ وَالْعَمَّلُ عَلَيْهِ عَلَى أَهَلِ الْعَالَمِ: كَرَهُوا أَنْ يَتَخْطَفُ الرَّجُلُ يَوَمَ الْجَمَاعَةُ رَقَابَ النَّاسِ وَشَدَدُوا فِيهِ ذَلِكَ.

وَقَدْ كَكَلَمَ بَغْضُ أَهْلِ الْعَالَمِ فِي رَشْدِينِ بْنِ سَعَدِ وَضَعْفَةُ مِنْ قَبْلِ حَفْظِهِ.
On Friday, or even in any gathering of knowledge, it is not allowed to step over the necks of the people to go forward in the rows, to disturb them and to bother them without a valid necessity. Although the narration is Weak yet it is true, because this issue is also mentioned in the authentic narrations.

Chapter 18. What Has Been Related About Al-Habwah Being Disliked While The Imam Is Delivering The Khutbah

514. Sahl bin Mu'adh narrated from his father: "The Prophet prohibited Al-Habwah on Friday while the Imam is delivering the Khutbah." (Hasan)

Abu 'Eisa said: This Hadith is Hasan. Abu Marhum's name is 'Abdur-Rahim bin Maimun.

There are those among the people of knowledge who dislike Al-Habwah on Friday while the Imam is delivering the Khutbah. Some of them permitted it, among them 'Abdullah bin 'Umar and others, and it is the view of Ahmad and Ishaq. They did not see any harm in Al-Habwah while the Imam is delivering the Khutbah.

Comments:

Al-Habwah to sit with one's knees gathered up against the stomach, while wrapping one's arms or garment around them, or, sitting in the same manner when the private area becomes exposed, as mentioned in chapter 24 in the Chapters on Clothing, Hadith no. (1754)
Chapter 19. What Has Been Related About It Being Disliked To Raise The Hands On The Minbar

515. Husain narrated: “I heard ‘Umârah bin Ruwaibah Ath-Thaqafi — while Bishr bin Marwân was delivering a Khutbah and raising his hands in supplication — so ‘Umârah said: ‘May Allah disgrace these two insignificant hands, I have seen Allah’s Messenger ﷺ, and he would not do any more than this;’” and Husâhaim (one of the narrators) motioned with his index finger.

(Sahih)
Abû ‘Eisâ said: This Hadith is Hasan Sahih.

Comments:
If ‘Du’â’ means preaching, calling to the religion and inviting to the teaching of the Shari’ah, it is then enough to indicate just with a finger. Waving and moving one’s hand violently is contrary to the etiquettes.

Chapter 20. What Has Been Related About The Adhân For The Friday Prayer

516. As-Sâ’ib bin Yazid narrated: “The Adhân during the time of Allah’s Messenger ﷺ, Abû Bakr, and ‘Umar was when the Imâm came out, [and when] the Iqâmah was called for the Salât. Then ‘Uthmân [may Allah be pleased with him] added a third call at Az-
Zawrā".\(^{[1]}\) (Ṣahīh)
Abū ‘Eisā said: This Ḥadīth is Ḥasan Şahīh.

Comments:
The second Ḥadān was introduced due to a need and interest, therefore in these days, if there is a need and benefit of it, it may still be called; it may be abandoned if not needed, which is rather better. But to name it an innovation is inappropriate. As for the statement of Ibn ‘Umar calling it an innovation, the word innovation will be interpreted linguistically just as ‘Umar arranged the congregation for Ṭarāwīh prayer and linguistically interpreted it ‘innovation’; this Ḥadān may also be interpreted in the same meaning.

Chapter 21. What Has Been Related About Talking After The Imam Descends From The Minbar
517. Anas bin Mālik narrated: “Allāh’s Messenger \(\EuScript{a}\) would talk as necessary after descending from the Minbar.” (Ṣahīh)
Abū ‘Eisā said: We only know this Ḥadīth from the narration of Jarīr bin Ḥāzim. I heard Muḥammad saying: “Jarīr bin Ḥāzim was confused in this Ḥadīth. What is correct is what is reported from Thābit from Anas, who said: “The Iqāmah was called for the Ṣalāt, and a man took the hand of the Prophet \(\EuScript{a}\), and he did not stop talking to him until some people became sleepy.” Muḥammad said: “This is his Ḥadīth.”

Sometimes Jarīr bin Ḥāzim is confused about things, but he is truthful.

\(^{[1]}\) Az-Zawrā was a market place in Al-Madinah.
Muḥammad said: “Jarīr bīn Ḥāzim was confused in the Ḥadīth of Thābit, from Anas, from the Prophet ﷺ who said: ‘When the Iqāmah is called for Ṣalāt, then do not stand until you see me.’”

Muhammad said: “It has been reported from ʿHammād bīn Zayd that he said: ‘We were with Thābit Al-Bunānī, when Hajjāj Aṣ-Ṣawwāf narrated to us from Yahya bīn ʿAbī Kathīr, from ʿAbdullāh bīn ʿAbī Qatādah, from his father, that the Prophet ﷺ said: ‘When the Iqāmah is called for Ṣalāt, then do not stand until you see me.’” So Jarīr was confused and thought that Thābit had narrated it to them from Anas, from the Prophet ﷺ.”

**Comments:**

Imām Bukhārī understood that this incident occurred at the time of Ishā’ prayer as the Iqāmah had been pronounced. This incident is not related to the Friday prayer and getting off the pulpit, and neither was this the Prophet’s usual habit. However, the majority of the scholars allow talking before and after the Friday sermon.

**518.** Anas narrated: “I saw the Prophet ﷺ, after the Iqāmah was called for Ṣalāt, talking to a man who was standing between him and the Qiblah, he did not stop talking, and I saw some of them getting sleepy from his lengthy standing with the Prophet ﷺ.” (Sahīh)

Abū ʿEisā said: This Ḥadīth is Hasan Sahīh.
Comments:
It looks as if this is the same incident as that of the previous Hadith, and that it had happened once, but this was not the Prophet's regular habit. The real aim is to prove that the conversation with the Imam, even after the Iqâmah, is allowed.

Chapter 22. What Has Been Related About The Recitation During The Friday Prayer

519. 'Ubaidullâh bin Abî Râfi' the freed slave of Allah's Messenger said: "Marwân left Abû Hurairah in charge of Al-Madinah and he went to Makkah. So Abû Hurairah led us in Salât on Friday, reciting Sûrat Al-Jumu'ah (in the first Rak'ah), and in the second prostration (Rak'ah): When the hypocrites come to you."

'Ubaidullâh said: "So I caught up with Abû Hurairah and said to him: 'You recited two Sûrah that 'All recited in Al-Kûfah.' Abû Hurairah said: 'Indeed I heard Allah's Messenger reciting them.'" (Sahih)

There are narrations on this topic from Ibn 'Abbas, An-Nu'mân bin Bashîr, and Abû 'Inaabah al-Khawlâni.

Abû 'Eisâ said: The Hadith of Abû Hurairah is a Hasan Sahih Hadith.

It has been reported that for the Friday prayer, the Prophet would recite: Glorify the Name of your Lord, the Most High. and Has there come to you the narration of the overwhelming?" [1]

['Ubaidullah bin Abi Rafi' was a scribe for 'Ali bin Abi Talib, may Allah be pleased with him.]

Comments:
It is known from this Hadith that reciting these Sûrah in Friday prayer is desirable.

Chapter 23. What Has Been Related About What Is Recited In The Subh Prayer On Friday

520. Ibn 'Abbas narrated: "For the Fajr prayer on Friday, Allah's Messenger would recite: Alif Lám Mim (which is) revealed in (Surat) As-Sajdah[1] and, Has there not been over man."

[He said:] There are narrations on this topic from Sa'd, Ibn Mas'ud, and Abu Hurairah.

Abu 'Eisa said: The Hadith of Ibn 'Abbas is a Hasan Sahih Hadith. Sufyan Ath-Thawri, [Shu'bah] and others reported it from Mukhawwal.

 Notices: [Social] and [Moral]
the Hereafter and to prepare for it. Also, these Sūrah are about the purpose of creating man and to explain the correct way to live life.

Chapter 24. [What Has Been Related] About Ṣalāt Before The Friday Prayer And After

521. Sālim narrated from his father: “The Prophet ﷺ would pray two Rak'ah after the Friday prayer.” (Ṣahīh)

[He said:] There is something on this topic from Jābir.

Abū ‘Eisā said: The Ḥadīth of Ibn ‘Umar is a Ḥasan Sahīh Ḥadīth.

It has been reported from Nāfi’ from Ibn ‘Umar as well. This is acted upon according to some of the people of knowledge, and it is the view of Ash-Shafi’ī and Ahmad.


522. Nāfi’ narrated about Ibn ‘Umar: “When he prayed the Friday prayer, he left and prayed two prostrations (Rak‘ah) in his house. Then he said: ‘Allāh’s Messenger ﷺ would do this.’” (Ṣahīh)

Abū ‘Eisā said: This Ḥadīth is Ḥasan Sahīh.

Tafsīr: وأخرجه مسلم، ح: 882 من حديث نافع، عن ابن عمر ﷺ، أن ﷺ كان إذا صلَّى الجمعة انصرف فأقبل سجدة في يديه ثم قال: كان رسل الله ﷺ يضع ذلك. قال أبو عبيدة: هذا حديث حسن صحيح.

523. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “Whoever among you is to pray after the Friday prayer, then let him pray four.” (Ṣahīh)
[Abū ‘Eisā said:] This Hadīth is Hasan Sahih.

Al-Hasan bin ‘Āli narrated to us; ‘Āli bin Al-Madīnī narrated to us from Sufyān bin ‘Uyainah who said: “We considered Suhail bin Abī Sālih (a narrator in the chain of this Hadīth) trustworthy in Ahādīth.”

Abū ‘Eisā said: This Hadīth is Hasan.

This is acted upon according to some of the people of knowledge.

It has been related that Ibn Mas‘ūd would pray four Rak‘ah before the Friday prayer and four after it.

And it has been related that ‘Āli bin Abī Ṭālib [may Allāh be pleased with him] ordered that two Rak‘ah and then four be prayed after the Friday prayer.

Sufyān Ath-Thawrī and Ibn Al-Mubārak followed the view of Ibn Mas‘ūd.

Ishaq said: “If he prays in the Masjid on Friday then he prays four, and if he prays in his house then he prays two.”

He argued that the Prophet ﷺ would pray two Rak‘ah in his house after the Friday prayer, and he used the Hadīth: “Whoever among you wants to observe (supererogatory prayer) after the Friday prayer, then let him pray four (Rak‘ah).”

Abū ‘Eisā said: Ibn ‘Umar is the one who reported that the Prophet ﷺ would pray two Rak‘ah after the Friday prayer in his house. After the Prophet ﷺ, Ibn ‘Umar would
pray two *Rak'ah* in the *Masjid* after the Friday prayer, and he would pray four after the two *Rak'ah*. This has been narrated to us by Ibn Abi 'Umar; Sufyân [bin 'Uyainah] narrated to us from Ibn Juraij, from 'Atâ’ who said: “I saw Ibn 'Umar praying two *Rak'ah* after the Friday prayer, then he prayed four after that.”

Sa‘eed bin ‘Abdur-Rahmân Al-Makhzûmî narrated to us: Sufyân bin 'Uyainah narrated to us from ‘Amr bin Dînâr who said: “I have not seen anyone more concerned about *Ahâdîth* than Az-Zuhri, and I have not seen anyone to whom Dînâr and Dirhâm were more insignificant than him, if he had any Dînâr or Dirhâm, they only held the status of dung to him.”

Abû 'Eisâ said: I heard [Ibn] Abi 'Umar saying: “I heard Sufyân bin 'Uyainah saying: “Amr bin Dînâr was older than Az-Zuhri.””

**Comment:**

There is no specific number of *Rak'ah* before Friday prayer, one should try to come early and pray as many *Rak'ah* he wants. However if he comes during the sermon he should perform two light *Rak'ah* only. More than this is not allowed.

**Chapter 25. [What Has Been Related] About One Who Catches A *Rak'ah* Of The Friday Prayer**

524. Abû Hurairah narrated that
الحجة

فؤاد الجماعة

عن عبد الرحمن وعُلَّمَ واجد قالوا: حدّثنا سفيان
ابن عبيبة عن الزهري، عن أبي سلمة، عن
أبي هريرة، عن النبي ﷺ قال: من أدرك من
الصلاة ركعة فقد أدرك الصلاة.

قال أبو عيسى: هذا حديث حسن
صحيح، والعلم على هذا عند أكثر أهل
العلم من أصحاب النبي ﷺ وعدهم قالوا:
من أدرك ركعتين من الجماعة صلى إليها أخرى
ومن أدركهم جلوساً صلوا أربعة.

وبه يقول سفيان الزهري، وأبي المبارك
والشافعي، وأحمد وإشraq.

تخريج: منتق عليه، وأخرجه مسلم، المساعد، باب من أدرك ركعة من الصلاة فقد أدرك
تلك الصلاة، ح: 67 من حديث الزهري.

Comments:

This Hadith proves that if one catches one Rak'ah with the Imam, he has
cought the prayer and he will complete his prayer as Friday; the opposite
meaning will be if he catches less than one Rak'ah, he missed the
congregation and he will not regard his prayer as Friday Prayer.

Chapter 26. [What Has Been
Related] About Having Siesta
On Friday

525. Sahl bin Sa'd narrated: “We
would not have lunch during the
time of Allah’s Messenger ﷺ, nor
would we have a siesta, until after
the Friday prayer.” (Sahih)

[He said:] There is a narration on
this topic from Anas bin Malik
[may Allah be pleased with him].

Abu ‘Eisä said: The Hadith of Sahl
bin Sa’d is a Hasan Sahih Hadith.
Comments:

According to the majority of the Ummah, owing to the preparation for Friday and for its arrangement the Companions would delay their necessary activities and commitments; they would even delay their lunch and siesta until after the Friday prayer.

Chapter 27. What Has Been Related About One Who Becomes Sleepy During The Friday Prayer, And That He Is To Change His Location

526. Ibn ‘Umar narrated that the Prophet said: “When one of you becomes sleepy during the Friday prayer, then let him move from where he is sitting.” (Hasan)

Abū ‘Eisā said: This Hadith is Hasan Sahih.

Comments:

The real aim of Friday is listening to the Friday sermon attentively and carefully, while dozing is a sign of slackness and carelessness, it makes one sleepy and the person is deprived of listening to the sermon. Slackness and laziness goes away by changing the place and the drowsiness also goes away.

Chapter 28. What Has Been Related About Traveling On Friday

527. Ibn ‘Abbās narrated: “The Prophet sent ‘Abdullāh bin Rawāḥah to lead a military detachment, and that corresponded to a Friday. So his companions left
early in the day, and he said: ‘I will remain behind to pray with Allah’s Messenger ﷺ then meet up with them.’ When he prayed with the Prophet ﷺ, he saw him and said: ‘What prevented you from leaving earlier with you companions?’ He said: ‘I wanted to pray with you then meet up with them.’ He said: ‘If you had spent [all of] what is in the earth, you would not have achieved the virtue you would have had you left early in the day with them.’” (Dā‘if)

Abū ‘Eisā said: This Hadith [is Gharib], we do not know of it except from this route.

‘Alī bin Al-Madīnī said: “Yahya bin Sa‘eed said: ‘Shu‘bah said: “Al-Ḥakim bin Miqsam heard no more than five Ahāḍīth”’ and Shu‘bah enumerated them, and this Hadith is not among those enumerated by Shu‘bah.

It is as if Al-Ḥakam bin Miqsam did not hear this Hadith.

The people of knowledge differ over traveling on Friday. Some of them did not see any harm in leaving on Friday for a journey without attending the prayer.

Some of them said that if it is the morning, then he does not leave until he prays the Friday prayer.’

Comments:
Although this Hadith is Weak yet it is proven from other evidences that it is necessary to act upon the saying of the Prophet ﷺ to one’s best capability; it
does not matter how good the intention is, no excuse should be made to neglect the saying of the Messenger ﷺ.

Chapter 29. [What Has Been Related] About As-Siwâk And Perfume On Friday

528. Al-Barâ’ bin ‘Azib narrated that Allâh’s Messenger ﷺ said: “It is a duty for the Muslims, that they perform Ghusl on Friday, and that each of them wear some of his family’s perfume. If he does not find any, then water is a perfume for him.” (Da’î)

[He said:] There are narrations on this topic from Abû Sa’eed and a Shaikh from the Ansâr.

529. (Another route for the same chain) similar in meaning. (Da’î)

Abû ‘Eisâ said: The Hadith of Al-Barâ’ is a Hasan Hadith. The narration of Hushaim (a narrator in the chain of this Hadith) is better than the narration of Ismâ’il bin Ibrâhîm At-Taymi (no. 528). Ismâ’il bin Ibrâhîm At-Taymi is weak in Ahâdîth.

Comments:

This is the prerequisite of the etiquettes of Friday that a person should do one’s best for all types of purification and cleanliness; he should take a bath, wear good dress, use Miswâk/toothbrush, apply perfume, and he should try to reach the mosque early.
Chapter 30. [What Has Been Related] About Walking On The Day Of ‘Eid

530. ‘Ali bin Abī Talib narrated: “It is from the Sunnah to leave for the ‘Eid walking, and to eat something before leaving.” (Da’if)

Abū ‘Eisâ said: This is a Hasan Hadîth.

This Hadîth is acted upon according to most of the people of knowledge, they consider it recommended for a man to leave to the ‘Eid walking [and that he eat something before he leaves for Salâtîl-Fîrî].

[Abū ‘Eisâ said:] [And it is recommended] that one not ride except with an excuse.

Comments:
According to the majority of the Companions, the successors and the A’immah, it is better to go to Friday and the two ‘Eid prayers whilst walking with dignity and tranquillity. ‘Eid is called ‘Eid because it comes repeatedly; it is given this name as a good sign that Allâh may grant us this opportunity again and again, or because it is an occasion of Allâh’s favours and bounties.
Chapter 31. [What Has Been Related] About The ‘Eid Prayers Before The Khutbah

531. Ibn ‘Umar narrated: “Allāh’s Messenger ﷺ, Abū Bakr, and ‘Umar would pray during the two ‘Eid before the Khutbah, then they would give the Khutbah.” (Ṣahih)

[He said:] There are narrations on this topic from Jābir, and Ibn ‘Abbās.

Abū ‘Eisā said: The Hadīth of Ibn ‘Umar is a Hasan Ṣaḥīḥ Hadīth. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others: The Salāt for the two ‘Eid is before the Khutbah. It is said that the first to give the Khutbah before the Salāt was Marwān bin Al-Hakam.

Comments:
The Ummah is agreed that on the occasion of both ‘Eid the sermon should be given after the ‘Eid prayers have been offered.

Chapter 32. [What Has Been Related] About The Salāt For The Two ‘Eid Is Without An Adhān Nor An Iqāmah

532. Jābir bin Samurah narrated: “I prayed the two ‘Eid prayers with the Prophet ﷺ - not one time, not two times - without and Adhān nor an Iqāmah.” (Ṣaḥīḥ)
The Chapters on The Two ‘Eid

(He said:) There are narrations on this topic from Jābir bin ‘Abdullāh and Ibn ‘Abbās.

Abū ‘Eisā said: The Hadith of Jābir bin ‘Abdullāh is a Hasan Sahīh Hadith, and it is acted upon according to the people of knowledge among the Companions of the Prophet, and others. There is no Adhān called for the two ‘Eid prayers, nor is there any voluntary prayers.

Comments:
The majority of scholars, Prophet’s Companions and the successors along with the later people of knowledge are unanimously agreed in the light of authentic Ahadith that there is no Adhān and Iqāmah for both ‘Eid; and it has been in practice up to these days.

Chapter 33. [What Has Been Related About] The Recitation During The Two ‘Eid

533. An-Nu‘mān bin Bashīr narrated: “For the two ‘Eid and the Friday prayer, the Prophet would recite: Glorify the Name of your Lord, the Most High, and Has there come to you the narration of the overwhelming? And sometimes they would occur on the same day, so he would recite the two of them.” (Sahih)

(He said:) There are narrations on this topic from Abū Wāqīd, Samurah bin Jundub, and Ibn ‘Abbās.

Abū 'Eisā said: The Ḥadīth of An-Nu'mān bin Bashīr is a Ḥasan Ṣaḥīḥ Ḥadīth. Sufyān Ath-Thawrī and Mis'ar reported the same Ḥadīth as Abū 'Awānah did from Ibrāhīm bin Muḥammad bin Al-Muntashīr.

As for [Ṣufyān] bin 'Uyainah, the narrators from him differ about what they narrated from him. For it has been reported from him from Ibrāhīm bin Muḥammad bin Al-Muntashīr, from his father, from Hābib bin Sālim, from his father, from An-Nu'mān bin Bashīr. And we do not know of Hābib bin Sālim narrating from his father. Rather, Hābib bin Sālim was the freed slave of An-Nu'mān bin Bashīr, and he reports Ahādīth from An-Nu'mān bin Bashīr. And, it has been reported from Ibn 'Uyainah from Ibrāhīm bin Muḥammad bin Al-Muntashīr, similar to the narration of these people. And, it has been reported from the Prophet ﷺ that he would recite for the two 'Eid: Qaf1 [1] and The Hour has drawn near,2 and this is the view of Ash-Shāfi'i.

Comments:
1. Reciting Sūrah Qaf and Al-Qamar in 'Eid prayers is also Sunnah like Sūrat Al-A'īlā and Al-Ghashiyah.
2. It is also known from this Ḥadīth that if the Friday and 'Eid coincide, these Sūrah are recited in both prayers and most of the jurists hold this opinion, because they are two separate prayers.

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534. 'Ubaydullāh bin 'Abdullāh bin 'Utbah narrated: “Umar bin Al-Khaṭṭāb asked Abū Wāqīd Al-Laithī what Allāh’s Messenger would recite during Al-FormsModule and Al-Adhā, so he said: ‘He would recite: Qaf. By the Glorious Qur’ān and The Hour has drawn near, and the moon has been cleft asunder.’” (Sahih)

Abū ‘Eisā said: This Ḥadīth is Hasan Sahih.

535. There is another chain with similar narration. (Sahih)

Abū ‘Eisā said: Abū Wāqīd Al-Laithī’s name is Al-Hārith bin ‘Awf.

Chapter 34. [What Has Been Related] About The Takbir On The Two ‘Eid

536. Kathīr bin ‘Abdullāh narrated from his father, from his grandfather: “The Prophet said the Takbir in the first (Rak’ah) seven (times) before the recitation, and in the last, five (times) before the recitation.” (Hasan)

[He said:] There are narrations on this topic from ‘Aishah, Ibn ‘Umar,
and 'Abdullah bin 'Amr.

Abu 'Eisa said: The Hadith of Kathir's grandfather is a Hasan Hadith, and it is the best thing reported on this topic from the Prophet ﷺ. His name is 'Amr bin 'Awf Al-Muzani.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others.

It is reported that Abu Hurairah performed similar prayer in Al-Madinah. The purport of this Hadith is the opinion of the people of Al-Madinah, and it is the view of Malik bin Anas, Ash-Shafi'i, Ahmad, and Ishâq.

It has been reported that Ibn Mas'ud said about the Takbir for the two 'Eid: “Nine Takbir, in the first Rak'ah there are five before the recitation, and in the second one begins with the recitation, then he says four Takbir with the Takbir of Rukû̄.”

A similar opinion has been related from more than one of the Companions of the Prophet ﷺ, and it is the view of the people of Al-Kufah, and it is the opinion of Sufyan Ath-Thawri.

Comments:
The jurists of Al-Madinah, Imam Malik, Zuhri, Imam Ahmad are of the view that there are seven Takbir including the opening Takbir in the first Rak'ah.
before the recitation, and five Takbîr in the second Rak‘ah after getting up before the recitation.

Chapter 35. What Has Been Related About ‘There Is No Salaṭ Before The Two ‘Eid And No Salaṭ After Them’

537. Ibn ‘Abbas narrated: “The Prophet ﷺ went out on the day of Al-Fitr, so he prayed two Rak‘ah, then he did not pray before it nor after it.” (Sahih)

[He said:] There are narrations on this topic from [‘Abdullâh bin ‘Umar], ‘Abdullâh bin ‘Amr, and Abû Sa‘eed.

Abû ‘Eisâ said: The Ḥadîth of Ibn ‘Abbâs is a Hasan Sahîh Hadîth, and it is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others, and it is the view of Ash-Shâfi‘î, Aḥmad, and Ishâq.

A group of the people of knowledge among the Companions of the Prophet ﷺ and others, thought one could pray after the two ‘Eid prayers and before them, and the first view is more correct.

Comments:
The four A‘immah are unanimously agreed that there is no Sunnah prayer before or after the prayer of two ‘Eid; yet there is disagreement about the general voluntary prayer. In the view of some Companions and the successors, praying voluntary prayer before or after an ‘Eid prayer is allowed, this is also the view of Imâm Shafi‘î. [Sharh Al-Muhadh-dhab: 5 / 13]
538. Abū Bakr bin Ḥāfṣ - and he is Ibn 'Umar bin Sa'd bin Abī Waqqāṣ - narrated about Ibn ‘Umar, that: “He went out on the day of ‘Eid, and he did not pray before it nor after it. He mentioned that the Prophet did so.” (Hasan)

Abū ‘Eisā said: This Hadith is Hasan Şahîh.

Comments:
This indicates that it is unauthentic to pray any voluntary prayer at the place of the ‘Eid prayer.

Chapter 36. About The Women Going Out For The Two ‘Eid

539. Umm ‘Atiyyah narrated:
“Allâh’s Messenger would order the virgins, the mature women,¹ the secluded² and the menstruating to go out for the two ‘Eid. As for the menstruating women, they were to stay away from the Musalla and participate in the Muslims supplications.” One of them said: ‘O Messenger of Allâh! What if she does not have a Jilbâb?³ He said: ‘Then let her sister lend her a Jilbâb.”’

¹ It includes servant women.
² It includes young slave girls. See Tuhfat Al-Ahwadî.
³ A garment that covers the woman’s entire body, which Allâh ordered women to wear when leaving the home: Al-Ahzâb (33:59).
540. There is a similar narration from Umm Atiyah with another chain. (Saheeh)

[He said:] There are narrations on this topic from Ibn ‘Abbas and Jabir.

Abû ‘Eisâ said: The Hadith of Umm ‘Atiyah is a Hasan Sahîh Hadith.

Some of the people of knowledge followed this Hadith, permitting the women to go out to the two ‘Eid. However, some of them disliked it.

It has been reported that ‘Abdullâh bin Al-Mubârak said: “Today it is disliked for the women to go out for the two ‘Eid. If a woman insists on going out, then her husband should permit her to go out in her modest clothing without any adornments, but if she refuses to go out like that, then her husband is to prevent her from leaving.”

It has been reported that ‘Aishah [may Allah be pleased with her] said: “If Allah’s Messenger saw what has happened to the women, then he would prevent them from going to the Masjid just as the women of the children of Isrâ’il were prevented.”

It has been reported that Sufyân Ath-Thawrî disliked the women of today to go out for the ‘Eid.

تخريج: متفق عليه، وأخرجه مسلم، صلاة العيدين، باب ذكر إباحة خروج النساء في العيدين...

1. إخل: ح: 990 من حديث حسان بن حبان والبعض. ح: 981، من حديث حفص بن بكر سيبكري، عن أم عائشة بنت ميسرة.

2. ونظر الحديث السابق ووفي الباب عن ابن عباس [ح: 1309]، وح: 32 (أحمد).

The Chapters on The Two ‘Eid

Comments:

This Hadith proves that the people should go out to an open field for Eid prayer, this is the opinion of Imâm Abû Hanîfah, Mâlik and Aḥmad. According to Imâm Shâfi‘î it is better to pray in a mosque if the mosque is big enough to accommodate all the people. But Imâm Ibn Qudâmah said, the Messenger of Allâh ﷺ never offered ‘Eid prayer in the mosque, without an excuse.

Chapter 37. What Has Been Related About The Prophet’s Going To The ‘Eid By One Route, And Returning By Another

541. Abû Hurairah narrated: “When Allâh’s Messenger would go out on the day of ‘Eid by one route, he would return by another.” (Sahih)

[He said:] There are narrations on this topic from ‘Abdullâh bin ‘Umar and Abû Râfi‘.

Abû ‘Eïsá said: The Hadith of Abû Hurairah is a Hasan Gharib Hadith.

Abû Tumailah and Yûnus bin Muhammad reported this Hadith from Fûlah bin Sulâimân, from Sa‘eed bin Al-Ḥârîth, from Jâbir bin ‘Abdullâh.

[He said:] Some of the people of knowledge consider it recommended that when the Imâm goes by one route, he returns by another, adhering to this Hadith. This is the view of Ash-Shâfi‘î. It is as if the Hadith of Jâbir is more correct.

(المعجم) - باب ما جاء في خروج النبي إلى العيد في طريق ورجعه من طريق آخر (التحفة 272)

541 - حَدَّثَنَا عَبْدُ الْأَقْلِيّ بْنُ وَاَسِئِلٍ بْنُ عَبْدُ الْأَقْلِيّ الْكُرْمَيْنِ وَأَبُو زَرَعَةَ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلِّيّ بْنُ سُلَيْمَانَ، عَنْ سَعُيْدِ بْنِ الْحَارِثِ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّه ﷺ إِذَا خَرَجَ فِي عُيُونِهِ فِي طَرَيْقٍ رَجَعَ فِي عَيْرِهِ.

[قَالُوا: وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَّرَ]

وَأَبِي رَافِعٍ قَالَ أَبُو عَبْدِ اللَّهِ قَالَ: [و] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثُ حَسَنٌ غَرِيبٌ.

وَرَوَى أَبُو ثُلَّةٍ وَبُوْسِنٍ بْنُ مُحَمَّدٍ هذَا الحَدِيثَ، عَنْ فَلَحْجَ بْنِ سُلَيْمَانَ، عَنْ سَعُيْدِ بْنِ الْحَارِثِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ.

[قَالَ: وَقَدْ أَشْتَهَبَ نَعْصُ أَهْلِ الْعِلْمِ إِلَى نَسْخَادٍ إِذَا خَرَجَ فِي طَرَيْقٍ أَنْ يَرْجَعَ فِي عَيْرِهِ، أَبْنَاهُ لِهذَا الحَدِيثَ، وَهُوَ فُؤُولُ النَّافِعِيِّ]

وحديث جابر كأنه أصحت.

تخريج: [صحح] وأخرجه ابن ماجه، إقامة الصلاوات، باب ماجاء في الخروج يوم العيد من طريق ورجع في غيره، ح: 982، وصححه ابن حبان (الإنسان): 2804، وابن خزيمة، ح: 1468، والحاكم: 291/1 والذهبي على شرط الشيخين
Comments:
Taking different routes for going to and returning from the ‘Eid prayer manifests, very much, the symbols of Islam, the unity, splendour and glory. It is also the proper way and celebrating a function from the prospects of the national celebration and enjoyment of ‘Eid that different routes be taken.

Chapter 38. [What Has Been Related] About Eating On The Day Of Fitr Before Going Out

542. ‘Abdullāh bin Buraidah narrated from his father: “The Prophet would not leave on the Day of Fitr until he ate, and he would not eat on the day of Adhā until he prayed.” (Hasan)

[He said:] There are narrations on this topic from ‘Ali and Anas.

Abū ‘Eisā said: The Hadith of Buraidah bin Ḥuṣaib Al-Aslāmi is a Gharīb Hadith. Muḥammad said: “I do not know of a Hadith from Thawāb bin Ṭubah other than this.”

There are those among the people of knowledge who consider it recommended that one should not go out on the Day of Fitr until he has eaten something. It is recommended that dates are used for that. They also recommend that he does not eat on the Day of Adhā until he returns.

Comments:
As ‘Eid Al-Fitr comes after the month of fasting, most people of knowledge without any disagreement, said Imam Ibn Qudāmah, liked to eat something
before leaving for 'Eid Al-Fitr, and on the Day of 'Eid Al-Adhā, as the real and main deed is the sacrifice, the meat of the sacrifice is to be eaten on returning from 'Eid prayer; if one does not have the sacrifice, he may then eat anything soon after the prayer. [Al-Mughni: 3 / 259]

543. Anas bin Mālik narrated:

“The Prophet would have a breakfast of dates on the Day of Fitr before leaving for the Musalla.” (Ṣaḥīḥ)

Abū ‘Eisā said: This Ḥadīth is Hasan Ṣaḥīḥ Gharīb.

Comments:
The traditional food of the Arabs was dates, and the dates were available easily for every body; the dates also cure the weakness in addition to their being sweet.