The Translation of the Meanings of

Sahîh Al-Bukhârî

Arabic-English

Volume 1

Translated by:

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السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد حسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ وملجأ هناك اتفق عليه البخاري وسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداوولا لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

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إدارات البحث العلمية والإفتاء والدعوة والإرشاد

عبد العزيز بن عبد الله بن باز

مكتب الرئيس
لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالی:

الدكتور محمد منصور خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين
بعليه كانا من ضمن العاملين بالجامعة. وأنهم قد قاما أثناء ذلك بترجمة
معنى القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لله. كما أن
المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات
الحميدة.

ويناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.
وصلى الله وسلم وبارك على نبينا محمد وعلى آلله وصحابه.

الأمين العام للجامعة

[توقيع]

عمر محمد فلاته

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الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين وعليه وصبه الغر الميامين.

وبعد:

إذنا نحن الموقعين أدناه قد عملنا على قراءة هذه الترجمة التي قام بها الدكتور/ محمد معين خان لمعاني كتاب صحيح البخاري ولقد بدنا الوسع في مراجعتها وتصحيحها بدقة تامة من البداية إلى النهاية حتى أصحت الترجمة أقرب ما يمكن إلى الصواب في حدود طاقتنا وجهدنا.

وإننا نحمد الله تعالى بما وقف من إنجاز هذا المشروع الطيب ونسأل أن يجزل المؤذية للذين قاموا به وأسهموا فيه جميعًا والله وحده هو الفاتح وإليه السبيل.

1- الأستاذ/ شاكر نصفع العبد: ماجستير في اللغة الإنجليزية من جامعة فاندريلت الأمريكية وأستاذ اللغة الإنجليزية في جامعة بغداد ثم أستاذ اللغة الإنجليزية في كلية التربية بعثكة المكرمة.

2- الدكتور/ محمود عبد الناصر: خريج جامعة البصرة وطبيب مستشفى الملك بالمدينة المنورة.

3- الدكتور/ محمد تقى الدين الهلال: دكتوراه من جامعة برلين ـ ألمانيا ـ أستاذ في جامعة بغداد سابقاً وحاليًا أستاذ في جامعة محمد الخامس بالسعودية وأستاذ متعدد في الجامعة الإسلامية بالمدينة المنورة.

لقد اطلعنا على جزء يسير من هذه الترجمة وقد وجدت القائم على الترجمة قد وافق إلى نقل معاني الجامعة الصحيح إلى اللغة الإنجليزية بأسلوب سهل ميسر قريب خال من التعقيد، كما أي وجدته قد وافق إلى أحسن الأحوال وأرجحها في تفسير معاني بعض الأحاديث المختلف فيها وقد تسلم العمل تبناه الدكتور/ محمود معين خان السوداني ببذل فيه عظمة وسعت راجع مراجعة أولى من أولاها إلى آخره ثم قام بمراعاتها مراجعة ثانية الأستاذ/ شاكر نصفع العبد، ثم راجعه الدكتور/ محمد تقى الدين الهلال مع مولده الدكتور/ محمد معين خان مراجعة فحص وتدقيق وبدلا جهده في إصلاح ما ظهر له من خطاً قبل حتى ظهرت الترجمة في غاية التحقيق.

ونسأل الله أن يجزل ثواب كل من شارك في هذا العمل البريء وأن يفعله، وإنا واثقين تمام الثقة أن الترجمة بعون الله تعالى بعد كل ما بدله لها من جهد أصبحت أقرب إلى الصواب، والله ولي التوفيق والحمد لله رب العالمين.

محمد أمين المصري
دكتوراه من جامعة كوربج
رئيس قسم الدراسات العليا في الجامعة الإسلامية بالمدينة المنورة.

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In the Name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, the Lord of the 'Alamîn (mankind, jinn and all that exists) and peace be upon the Master of the Messengers, his family and companions.

We, the undersigned, have read this translation of the meanings of Sahîh Al-Bukhârî achieved by Dr. Muhammad Muhsin Khan and have done our best to revise and correct it from its beginning to its end so that, with the ability and efforts available; it has come near to correctness as much as possible.

We thank Allah, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it — Allah's Pleasure being our aim, and it is He Who guides us on the Right Path.

Shakir Nasîf
Al-Ubaydî

Dr. Mahmûd Hamad Nasr
Graduate of Khartum University, Physician: King Hospital, Al-Madîna.

Dr. M. Taqî-ud-Din Al-Hilâlî, Ph.D., Professor: Muhammad V University Morocco; Islâmîc University, Al-Madîna.

I have pursued a portion of this translation and found that the translator has succeeded in rendering the meanings of Al-Jami' As-Sahîh (Sahîh Al-Bukhârî) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Ahâdith that are interpreted differently by different scholars.

Dr. Mahmûd Hamad As-Sûdani did his best to check the whole translation. The second revision was done by Mr. Shâkir Nasîf Al-Ubaydî. Finally, Dr. Muhammad Taqî-ud-Dîn Al-Hilâlî checked the translation with the translator Dr. Muhammad Muhsin Khan thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allah bountifully reward whoever has participated in this benevolent work; and may He make people benefit by it.

I am perfectly sure that the translation, with Allah's Help and after all the great efforts exerted in its production, has neared perfection.

In Allah's Hands are all means of success. And praise be to Allah, the Lord of the 'Alamîn (mankind, jinn and all that exists).

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PREFACE TO THE NEW EDITION

All the praises and thanks be to Allâh, the Lord of the ‘Alâmîn (mankind, jîn and all that exists) and peace be upon the Master of the Messengers — Muhammad صلی الله علیه وسلم, and then after:-

This translation of the meanings of Sahîh Al-Bukhârî has been revised and the following changes have been made in this new edition:

1. Some additions and alterations have been made to improve the English translation and to bring the English interpretation very close to the correct and exact meanings of the Arabic text.

2. As regards the previous (old) editions of this book (Sahîh Al-Bukhârî) nobody is allowed to reprint or to reproduce it, after this new edition has been published.

3. The new edition of this book is in two forms:
   a. First form — Summarized Sahîh Al-Bukhârî (Az-Zubaidy) At-Tajrid As-Sarih [in one volume].
   b. Second form — Original Sahîh Al-Bukhârî [in nine (9) volumes].

All the praises and thanks be to Allah, the Lord of the ‘Alâmîn (mankind, jîn and all that exists) and peace be upon our Prophet Muhammad صلی الله علیه وسلم his family and his companions.

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I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleagues who checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Hasan Nâsir, Atâ Ullâh, Mirzâ Akbar Walî, Ramadân Alî Korânî, Shamîl Atîyya, Abdul Qaiyûm and Nizâm Uddîn.

I am grateful to Dr. Mahmûd Nasr As-Sûdânî who devoted every hour of his leisure time to check the English manuscript comparing it word for word with the Arabic text.

My gratitude and acknowledgements are due to Dr. Muhammad Taqi-ud-Din Al-Hilâli, Ph.D., Berlin University and Mr. Shâkir Nasîf Al-‘Ubaydi, M.A. in English; both took the responsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. They chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. They did their best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by them.

I am grateful to Dr. M. Amîn Al-Misrî, Ph.D. in Hadîth Literature, for his advice concerning the translation of certain Ahâdîth and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Makkah Al-Mukkarrama, I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Islamic Religious scholars at Al-Madîna who, when consulted, gave willingly their opinions concerning the interpretation of certain Ahâdîth, etc.

My thanks are also due to Mr. Hasan Subhî and to the typists Mr. Amîn Ash-Shamlm and Mrs. Sharîfa Adam Makda who typed and retyped the manuscript patiently.

Dr. Muhammad Muhsin Khan
Islâmîc University, Al-Madîna Al-Munawwara
Saudi Arabia.
REMARKS

1. Due to the non-existence of appropriate and equivalent English words for many Arabic words, such words have been transliterated and an explanation has been given immediately after each word when it occurs for the first time and a glossary of such words has been compiled at the end of this book. Certain religious formulas and invocations are also transliterated.

2. The Arabic script is kept as it is for such expressions as تعالى (The Most High), رضي الله عنه (peace be upon him), and رضي الله عن (Allâh be pleased with him) etc.

3. Some materials concerned with Arabic grammar and etymology have been excluded from the English text.

4. Most of the subnarrators are often omitted when possible and sometimes only the first narrator in each string is kept.

5. Imâm Bukhârî in his Sahîh has classified and arranged the Ahâdîth according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the Ahâdîth that are relevant. This procedure has resulted in the occurrence of the same Hadîth under various headings, because one Hadîth might deal with a great number of aspects of Islâmic Jurisprudence. Imâm Bukhârî used each Hadîth so that every point that can be referred from it is referred to.

The chapters and the Ahâdîth are numbered.

In this translation I have tried my best to convey the meanings of the Ahâdîth of our Prophet صلى الله عليه وسلم (peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried to translate the work accurately, taking into consideration the statement of the Prophet صلى الله عليه وسلم (peace be upon him): “Whoever intentionally falsely ascribes anything to me, shall seek his place in the Hell.”

Suggestions and comments for the improvement of this translation shall be most welcomed.

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Biography of Dr. Muhammad Muhsin Khan

Dr. Muhammad Muhsin s/o Muhi-ud-Din bin Ahmed Al-Essa Al-Khoashki Al-Jamandi Al-Afghani, was born in the year 1345 Al-Hijri, in Qasur, a city of the Punjab Province, in Pakistan.

His grandfathers emigrated from Afghanistan escaping from the wars and tribal strifes. Dr. Muhammad Muhsin belongs to the famous Afghanese tribe Al-Khoashki Al-Jamandi. The residence place of his tribe was the valley of Arghastan south east of the city of Kandhar (Afghanistan).

He had most of his education in that city, then he continued his education till he gained Degree in Medicine and Surgery from the University of Punjab, Lahore. Then he worked in the University Hospital in Lahore, after that he travelled to England and stayed there for about four years, where he got the Diploma of Chest Diseases from the University of Wales. Then he worked in the Ministry of Health, in the Kingdom of Saudi Arabia. He came during the period of late King Abdul Aziz Al-i-Saud. He stayed in the Ministry of Health for about 15 years, most of that period was in At-Taif, where he worked as the Director of El-Sadad Hospital for the Chest Diseases, then he moved to Al-Madina, where he worked as a Chief of the Department of Chest Diseases in the King’s Hospital. Then lastly, he worked as the Director of the Islamic University Hospital, Al-Madina Al-Munawwara.


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A NOTE FROM THE PUBLISHER

-Islām is a heavenly system (or regime) for all the dwellers of the earth, and it is a mighty treasure if only mankind realizes its authenticity and truth. And in what a great need the whole world is today for ready understanding and thorough studying of its rules and regulations — i.e. the Noble Qur’ān and the pious Sunna (legal ways, etc.) of Prophet Muhammad صلى الله عليه وسلم as these (the Qur’ān and As-Sunna) accede to the demand of the people to know their Creator (the All-Mighty Allāh, the Blessed, the Most High); organize and regulate the relations between them on the foundations of (Godly) Divine Justice and equality; and respond to the human nature equally to that, which makes sure for them their welfare (happiness) in this world and in the Hereafter (after their deaths).

And how many disasters, calamities and wars, the mankind of the whole world is suffering because of their differences in their faith, and organizations, which have broken them into the worst type of breaking, so there remains no way out for any security or any safety or any peace except with Islām, i.e., by putting in practice the Laws of their Creator, Allāh, (i.e. the Qur’ān and As-Sunna).

Invitation to Islām is incumbent upon all those who have known it, and have enjoyed its taste and have been guided through its guidance. In fact, it is a great responsibility and a trust (of Allāh) over (the shoulders of) all those who know Islām, to preach it to mankind and invite them to it in a language which they speak and understand.

This above mentioned responsibility was realized by Dr. Muhammad Muhsin, a physician, specialist in chest diseases, who worked for a period of time in England, and then he moved from there and settled in Al-Madīnah Al-Munawwara, after he witnessed an amazing matter of great fear and splendour during a dream at night. He saw the Messenger of Allāh, Muhammad صلى الله عليه وسلم in that dream and the seeing of Prophet Muhammad صلى الله عليه وسلم in a dream means the truth. He saw him صلى الله عليه وسلم in a great gathering and Muhammad Muhsin went ahead to kiss his صلى الله عليه وسلم knees, but the Prophet صلى الله عليه وسلم did not allow him to kiss them. He صلى الله عليه وسلم was sweating profusely and Muhammad Muhsin started drinking his صلى الله عليه وسلم sweat till he felt satisfied (as if a thirsty man drinks water till his thirst is quenched). Then the Prophet صلى الله عليه وسلم asked him for a piece of paper and wrote on it that he صلى الله عليه وسلم wants him. Then the Prophet صلى الله عليه وسلم stamped it (that piece of written paper) with his stamp (Muhammad, the Messenger of Allāh)... till the end of the dream.
So when Muhammad Muhsin got up (from his dream), he was shaken by the amazement, fear and splendour of that dream!!! He asked the religious learned scholars about the interpretation of that dream. Some of them informed him that he will narrate the *Ahadīth* (statements, etc.) of the Prophet ﷺ. So he looked for the project that can serve Islām, i.e. by inviting and preaching those amongst human beings who can speak and understand English, he found that there is the book *Sahīh (Al-Imām) Al-Bukhārī* and that is the most authentic and true among the books of the Prophet ﷺ, which needs to be translated into the English language. So he went ahead for it, to translate its meanings. He started this colossal work with the Help of Allāh, putting his each and every effort. The project took nearly twelve years and the book (nine volumes, Arabic-English) was completed and printed with the Help of Allāh. All the praises and thanks be to Allāh (the only God and Lord of all), with Whose blessings are completed the righteous deeds. Peace, Blessings and Graces of Allāh be upon our Prophet Muhammad ﷺ, his family and his Companions.

Lastly I thank all the brothers who participated in the accomplishment of this colossal work particularly brother Saeeduddin and brother Mohammad Munawar who checked and rechecked again and again the manuscript with great perseverance. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

**ABDUL MALIK MUJAHID**

General Manager

**DARUSSALAM**

Riyadh, Saudi Arabia.

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I, the undersigned Dr. Muhammad Mulisin Khan, the Translator of Sahih Al-Bukhari, The Noble Qur'an and the Book Al-Lu-Lu Wal-Marjan in English language, hereby authorize Brother Abdul Malik Mujahid s/o Muhammad Younus (Pakistani National) to print, publish and reproduce the above mentioned Books in editions of various sizes and volumes all over the world in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system.

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Dr. Muhammad Mulisin Khan

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2. Copy for the sons & family of Dr. Muhsein Khan in Medina Al-Munawara.

النائب:

أنا الموقع أدعاه د/ محمد عيسى خان المرجم صحيح البخاري والفرائض الكريم وكتاب اللوز والرمحان باللغة الإنجليزية ، بهذا أقسم الأخ / إيمانًا بذلك ملاك بحجة محمد بريز (بكتسياني الجنسية) بطبع ونشر وإخراج الكتب المذكورة أعلاه في طبعة ذات احجام وقوائم مختلفات في كل أنحاء العالم بأي شكل من الأشكال أو عن طريق أي رسائل من الرسائل الإلكترونية أو المكانيكية ، بما في ذلك النسخ المرن والتسليط أو أي نظام لتحرير واستغلال المعلومات.

هذه النفي في كل الأحوال والظروف بدون أي نفاد زمن.

والله على ما نقول شهيد ....

دكتور محمد عيسى خان
At this point I would like to bring to the notice of the reader that the Prophet was granted many miracles by Allah (the Lord of the heavens and the earth) and some of them are as follows:

1. The Noble Qur'an is the living miracle bestowed by Allah upon Prophet Muhammad and this, Allah’s Book, was revealed to him through the Ruh-ul-Qudus (Gabriel). Today 1400 years have passed and nobody has been able to change a single letter or produce its imitation, as it is said in the Qur'an (see Sârah Hijr, V.15:9) and the statement of the Prophet: "Before me, every Prophet was given a miracle and they practised it during their lifetime: e.g., 'Îsâ (Jesus) used to cure the sick and make the dead alive, etc., Mûsâ (Moses) was given the stick etc., and I have been given the permanent miracle of the Qur'an till the Hour is established, so I hope that my followers will be more in number than all the other Messengers' as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, even if he is a pagan, etc., he is convinced that it is produced by none but by the Creator of the heavens and the earth."

2. The splitting of the moon: Narrated Anas that the Makkans requested Allah's Messenger to show them a miracle, so he showed them the splitting of the moon. (See Sahîh Al-Bukhârî, Hadîth No. 3637).

3. The crying of the stem of the date-palm tree in the Prophet's Mosque: Narrated Ibn 'Umar that the Prophet used to deliver his Khutba (religious talk) while leaning against a trunk of a date-palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet went to it, rubbing his hand over it (to stop its crying). (See Sahîh Al-Bukhârî, Hadîth No. 3583).

4. The flowing of the water from among the fingers of Allah's Messenger (See Sahîh Al-Bukhârî, Hadîth No. 3579).

Narrated Jâbir bin 'Abdullâh: I was with the Prophet and the time for the 'Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet. He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All
those who want to perform ablution. The blessing is from Allâh.” I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said: I asked Jâbir, “How many persons were you then?” He replied, “We were one thousand four hundred men.” (Salim said: Jâbir said — 1500). (Sahîh Al-Bukhârî, Hadîth No. 5639).

5. The Prophet’s meals used to glorify Allâh while he ate, and this glorification was heard by the Companions of the Prophet صلى الله عليه وسلم. (See Sahîh Al-Bukhârî, Hadîth No. 3579).

6. Stones used to greet the Prophet صلى الله عليه وسلم whenever he passed by through the lanes of Makkah.

7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islâm and read Sûrat Al-Baqarah and Al-’Imrân and he used to write the revelation for the Prophet صلى الله عليه وسلم. Later on he reverted to Christianity and used to say, “Muhammad knows nothing but what I have written for him.” Then Allâh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body. They said, “This is the deed of Muhammad صلى الله عليه وسلم and his companions. They have opened the grave of our companion and took his body out because he ran away from them,” so they again dug the grave deeper for him, but in the morning they again found that the earth had thrown the body out. They said, “This is a deed of Muhammad صلى الله عليه وسلم and his companions.” So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See Sahîh Al-Bukhârî, Hadîth No. 3617).

8. The screening (shading) by the trees, for the Prophet صلى الله عليه وسلم to answer the call of nature.

9. The rising of water in the well at Hudaibîya after it had dried. (See Sahîh Al-Bukhârî, Hadîth No. 3577).

10. The increase in the amount of dates in the garden of Jâbir bin ‘Abdullâh after the Prophet صلى الله عليه وسلم went round the heaps of

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dates and invoked Allâh for His Blessings. (See Sahîh Al-Bukhârî, Hadîth No. 3580).

11. Speaking of the wolf: It has been written that a wolf also spoke to one of the Companions of the Prophet صلى الله عليه وسلم near Al-Madîna, as narrated in Musnad of Ahmad, Vol.3, Musnad Abi Saeed Al-Khudri. Narrated Abi Saeed Al-Khudri : (While a shepherd was amongst his sheep) suddenly a wolf attacked a sheep and took it away. The shepherd chased the wolf and took back the sheep. The wolf sat on its tail and addressed the shepherd saying: “Be afraid of Allâh, you have taken the provision from me which Allâh gave me.” The shepherd said: “What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being.” The wolf said: “Shall I tell you something more amazing than this? There is Muhammad صلى الله عليه وسلم (the Messenger of Allâh) in Yathrib (Al-Madîna) informing the people about the news of the past.” Then the shepherd proceeded (towards Al-Madîna) driving his sheep till he entered Al-Madîna (city), cornered his sheep to one side and came to Allâh’s Messenger (Muhammad صلى الله عليه وسلم) and informed the whole story. Allâh’s Messenger ordered for the proclamation of a congregational prayer (صلاة جامعه), then he صلى الله عليه وسلم came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allâh’s Messenger صلى الله عليه وسلم said: “He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (ساع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. [Musnad of Ahmad, Vol.3, Musnad Abi Saeed Al-Khudri].

12. The Mi‘râj: The Ascent of the Prophet صلى الله عليه وسلم to the heavens. (See Sahîh Al-Bukhârî, Hadîth No. 349 and Hadîth No.3887).
In the Name of Allâh, the Most Gracious, the Most Merciful

INTRODUCTION

Imam Bukhari and his Book "Sahih Al-Bukhari"

It has been unanimously agreed that Imâm Bukhârî’s work is the most authentic of all the other works in Hadîth literature put together. The authenticity of Al-Bukhârî’s work is such that the religious learned scholars of Islâm said concerning him: “The most authentic book after the Book of Allâh (i.e. Al-Qur’ân) is Sahîh Al-Bukhârî.”

Imâm Bukhârî was born on 13th Shawwâl in the year 194 A.H. in Bukhârâ in the territory of Khurâsân (West Turkistân). His real name is Muhammad bin Ismâîl bin Al-Mughîrah Al-Bukhârî.

His father died when he was still a young child and he was looked after by his mother. At the age of ten he started acquiring the knowledge of Hadîth. He travelled to Makkah when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imâm Bukhârî loved Makkah and its learned religious scholars for he remained in Makkah after bidding farewell to his mother and brother. He spent two years in Makkah and then went to Al-Madîna. After spending a total of six years in Al-Hijâz which comprises Makkah and Al-Madîna, he left for Basrah, Kûfa and Baghdâd and visited many other places including Egypt and Syria. He came to Baghdad on many occasions. He met many religious learned scholars including Imâm Ahmad bin Hanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imâm Bukhârî regarding his struggles in collecting Hadîth literature. He travelled to many different places gathering the precious gems that fell from the lips of the noble Prophet Muhammad صلى الله عليه وسلم. It is said that Imâm Bukhârî collected over 300,000 Ahadîth and he himself memorized 200,000 of which some were unreliable. He was born at a time
when Hadîth was being forged either to please rulers or kings or to corrupt the religion of Islâm.

It is said that Imâm Bukhârî (before compiling Sahîh Al-Bukhârî) saw in a dream, standing in front of Prophet Muhammad صلى الله عليه وسلم having a fan in his hand and driving away the flies from the Prophet صلى الله عليه وسلم. Imâm Bukhârî asked some of those who interpret dreams, and they interpreted his dream that he will drive away the falsehood asserted against the Prophet صلى الله عليه وسلم.

So it was a great task for him to sift the forged Ahadîth from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7,275 with repetition and about 2,230 without repetition of which there is no doubt about their authenticity.

Before he recorded each Hadîth, he would make ablution and offer a two Rak’at prayer and supplicate his Lord (Allâh). Many religious scholars of Islâm tried to find fault in the great remarkable collection — Sahîh Al-Bukhârî, but without success. It is for this reason, they unanimously agreed that the most authentic book after the Book of Allâh is Sahîh Al-Bukhârî.

Imâm Bukhârî died on first Shawwâl in the year 256 A.H., and was buried in Khartank, a village near Samarkand. May Allâh have mercy on his soul.

Dr. Muhammad Muhsin
Islâmic University, Al-Madîna Al-Munawwara (Saudi Arabia)

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TRANSLITERATION OF CERTAIN FORMULÆ AND THEIR MEANINGS

1. Allâhumma aslamtu wajhî 'ilaika, wa fawwadtu amrî 'ilaika, wa 'aljatu zahrî 'ilaika raghbâtan-wa rahbâtan 'ilaika. Lâ malja' minka illâ 'ilaika. Allâhumma âmantu bikitâbikal-ladhî anzalta wa binabîyikal-ladhî 'arsalta.

[O Allâh! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allâh! I believe in the Book (the Qur'ân) You have revealed and in the Prophet (Muhammad صلى الله عليه وسلم) whom You have sent].

2. Wa ash-hadu anna Muhammadan Rasûl-ullâh.
[And I testify that Muhammad is the Messenger of Allâh].

3. Haiya 'alas-Salâh.
[Come for the prayer]

4. Lâ hawla walâ quwata illâ billâh.
[There is neither might nor any power except with Allâh].

5. Allâhumma Rabba ādhihi-dda-wasit-tâmmati was-salâtil-qâ'imati, āti Muhammadanil-wasîlata wal-fadîlata, wab 'athhu maqâmân Mahmûda nil-ladhî wa'ad-tahu.
[O Allâh! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad صلى الله عليه وسلم the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him].

[Allâh heard those who sent praises to Him].

7. Rabbanâ wa lakal-hamd.
[O our Lord! All the praises are for You].

[O Allâh! Set me apart from the sins (faults) as east and west are set apart from each other and cleanse me from sins as a white garment is
cleaned of dirt (after thorough washing). O Allâh! Wash off my sins with water, snow and hail].

[All praises and thanks be to Allâh, the Lord of ‘Alamîn (mankind, jinn and all that exists).

10. At-tahâyyatu lillâhi was-salawatu wat-taiyibatu. As-salâmu ‘alaika aiyuha-Nabîyu wa rahmatu-llâhi wa barakâtuhu. As-salâmu ‘alainâ wa ‘ala ‘ibâdillâh is-sâlihiyn.
[All the compliments, prayers and good things are due to Allâh; peace be on you, O Prophet, and Allâh’s Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allâh].

11. Allâhumma innî a‘ûdhu bika min ‘adhâbil-qabri, wa a‘ûdhu bika min fitnatil-masîh-id-dajjâl, wa a‘ûdhu bika min fitnatil-mahyâ wal-mamâti. Allâhumma innî a‘ûdhu bika minal-mâ’thami walmaghrami.
[O Allâh! I seek Your Protection against the punishment of the grave and against the Fitnah (trial and affliction) of Masih Ad-Dajjâl and the Fitnah (trial and afflictions) of life and death. O Allâh, I seek Your Protection against sins and debts].

[O Allâh! I have done great injustice to myself and none except You forgive sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].

[None has the right to be worshipped but Allâh and He has no partners in worship (nothing is to be worshipped) along with Him, for Him is the kingdom and all the praises are for Him and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back, and hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions].
**TRANSLITERATION**

In transliterating Arabic words, the following system of symbols has been used:

1. **Consonants**

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* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

| ح | h | h |
| ص | s | s |
| ض | d | d |
| ط | t | t |
| ظ | z | z |
| ق | k | k |

*** The Arabic sounds represented by the symbols ( ' / ' ) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

- a: approximately as in ‘bad’
- i: as in ‘bid’
- u: as in ‘pull’
- â: as in ‘father’
- î: as in ‘bread’
- ü: as in ‘pool’

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(27) CHAPTER. It is a part of faith to establish the (Nawāfil — voluntary) prayers during the nights of Ramāḍān.
(28) CHAPTER. To observe Saum [(fasts) (according to Islamic teachings)] during the month of Ramāḍān (sincerely and faithfully) hoping for Allāh’s Rewards only, is a part of faith.
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In the Name of Allah, the Most Gracious, the Most Merciful.

1 - THE BOOK OF REVELATION

Said Ash-Shaikh Al-Imâm Al-Hâfîz Abu-'Abdullâh Muhammad bin Ismâ'il bin Ibrâhîm bin Al-Mughîra Al-Bukhârî (May Allah be Merciful to him):

(1) CHAPTER. How the Divine Revelation started to be revealed to Allah's Messenger ☪.

And the Statement of Allah ☪: "Verily, We have sent the revelation to you (O Muhammad ☪) as We sent the revelation to Noah and the Prophets after him." (V.4:163)

1. Narrated 'Umar bin Al-Khattâb ☪: I heard Allah's Messenger ☪ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for."(1)

(1) (H.1) The Prophet ☪ said this on the occasion of someone's emigration from Makkah to Al-Madina not for the sake of the Islamic Cause but to marry a woman who had stipulated that he should emigrate if he wanted to marry her. Anyhow, this Hadîth implies a general principle, i.e., one is rewarded for his deeds according to his real intentions and not according to his actual deeds which might be good in themselves but were motivated by an ill intention.
2. Narrated 'Aishah, the Mother of the faithful believers, (1) Al-Hārith bin Hishām asked Allâh’s Messenger ﷺ “O Allâh’s Messenger! How is the Divine Revelation revealed to you?” Allâh’s Messenger ﷺ replied, “Sometimes it is (revealed) like the ringing of a bell, this form of Revelation is the hardest of all and then this state passes off after I have grasped what is revealed. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says.” 'Aishah added: Verily I saw the Prophet ﷺ being inspired (Divinely) and (noticed) the sweat dropping from his forehead on a very cold day as the Revelation was over.

3. Narrated 'Aishah, the Mother of the faithful believers: The commencement of the (Divine) Revelation to Allâh’s Messenger ﷺ was in the form of good righteous (true) dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hîrâ’ where he used to worship (Allâh Alone) continuously for many nights before returning to (or his desire to see) his family. He used to take with him the journey food for the stay and then come

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(1) (H.2) Allâh ﷻ calls the wives of the Prophet ﷺ “the Mothers of the faithful” in that the believers should show respect and reverence and none of the believers were permitted to marry any of them after the Prophet’s death. [See the Qur’an (V.33:6)].
back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira'. The angel came to him and asked him to read. The Prophet replied, “I do not know how to read.”

The Prophet added, “Then the angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, ‘I do not know how to read.’ Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, ‘I do not know how to read (or what shall I read?)’. Thereupon he caught me for the third time and pressed me, and then released me and said, ‘Read in the Name of your Lord, Who has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous.’” (V.96:1-3) Then Allah’s Messenger returned with the Revelation and with his heart beating severely. Then he went to Khadija bint Khawilid and said, “Cover me! Cover me!” They covered him till his fear was over and after that he told Khadija everything that had happened (and said), “I fear that something may happen to me.” Khadija replied, “Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.”

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin ‘Abdul ‘Uzza, who, during the Period of Ignorance became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as...
much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, “Listen to (the story of) your nephew, O my cousin!” Waraqa asked, “O my nephew! What have you seen?” Allah’s Messenger described whatever he had seen. Waraqa said, “This is the same one [who keeps the secrets i.e., angel Jibril (Gabriel)] whom Allah had sent to Musa (Moses). I wish I were young and could live up to the time when your people would turn you out.” Allah’s Messenger asked, “Will they drive me out?” Waraqa replied in the affirmative and said, “Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day (when you will be turned out) then I would support you strongly.” But after a few days Waraqa died and the Divine Revelation was also paused for a while.

4. Narrated Jabir bin ‘Abdullah Al-Ansari while talking about the period of pause in revelation, reported the speech of the Prophet, “While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel, who had visited me at the cave of Hira’, sitting on a chair between the sky and the earth. I got scared of him and came back home and said, ‘Wrap me (in blankets).’ And then Allah revealed the following Holy Verses (of the Qur’an):

‘O you (Muhammad) enveloped (in garments)! Arise and warn ... (up to) ... and keep away from Ar-Ru\jz (the idols)!’

(V.74:1-5)

After this, the revelation started coming strongly and frequently in succession one after the other.”
5. Narrated Sa‘īd bin Jubair: Ibn ‘Abbās in the explanation of the Statement of Allāh then added in the explanation of the Statement of Allāh then added: ‘Move not your tongue concerning (the Qur’ān, O Muḥammad ﷺ) to make haste therewith’ (V.75:16) said, “Allāh’s Messenger ﷺ used to bear the revelation with great stress and hardness, and used to move his lips (quickly with the Revelation).”

Ibn ‘Abbās moved his lips saying, “I am moving my lips (in front of you) as Allāh’s Messenger ﷺ used to move his.”

Sa‘īd moved his lips saying: “I am moving my lips, as I have seen Ibn ‘Abbās moving his.”

[Ibn ‘Abbās رضي الله عنهما added], “So Allāh revealed ‘Move not your tongue concerning (the Qur’ān, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad ﷺ) the ability to recite it (the Qur’ān) (V.75:16,17), [which means that Allāh will make him (the Prophet ﷺ) remember the portion of the Qur’ān which was revealed at that time by heart and recite it]. The Statement of Allāh: ‘And when We have recited it to you [O Muḥammad ﷺ through Jibrīl (Gabriel)] then follow you its (the Qur’ān’s) recital’ (V.75:18) (means ‘listen to it and be silent’). ‘Then it is for Us (Allāh) to make it clear to you’ (V.75:19) means then it is (for Allāh) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allāh’s Messenger ﷺ used to listen to Jibrīl whenever he came and after his departure he used to recite it as Jibrīl had recited it.”
6. Narrated Ibn 'Abbas: Allah's Messenger was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadān when Jibrīl (Gabriel) met him. Jibrīl used to meet him every night of Ramadān to teach him the Qur'ān.

Allah's Messenger was the most generous person, even more generous than the fair winds [sent (by Allāh) with glad tidings (rain), in readiness and haste to do charitable deeds].

7. Narrated Ibn 'Abbas: Abū Sufyān bin Ḥarb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Shām (Syria, Palestine, Lebanon and Jordan), at the time when Allāh's Messenger had truce with Abū Sufyān and Quraish infidels. So Abū Sufyān and his companions went to Heraclius at 'Ilyā (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius' question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abū Sufyān replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abū Sufyān) close to me and make his companions stand
behind him." Abū Sufyān added, "Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (the Prophet) and that if I told a lie they (my companions) should contradict me." Abū Sufyān added, "By Allāh! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about the Prophet ﷺ."

The first question he asked me about him was: ‘What is his family status amongst you?’ I replied, ‘He belongs to a noble family amongst us.’ Heraclius further asked, ‘Has anybody else amongst you ever claimed the same (i.e. to be a Prophet) before his (claim)?’ I replied, ‘No.’ He asked, ‘Was anybody amongst his ancestors a king?’ I replied, ‘No.’ Heraclius asked, ‘Do the nobles or the poor follow him?’ I replied, ‘It is the poor who follow him.’ He said, ‘Are his followers increasing or decreasing (day by day)?’ I replied, ‘They are increasing.’ He then asked, ‘Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?’ I replied, ‘No.’ Heraclius said, ‘Have you ever accused him of telling lies before his claim (to be a Prophet)?’ I replied, ‘No.’ Heraclius said, ‘Does he ever betray or prove treacherous to his covenants?’ I replied, ‘No. We are at truce with him but we do not know what he will do in it.’ I could not find opportunity to say anything against him except that word. Heraclius asked, ‘Have you ever had a fight with him?’ I replied, ‘Yes.’ Then he said, ‘What was the outcome of your battles with him?’ I replied, ‘The fighting between us and him was undecided and victory was shared between us and him by turns.’ Heraclius said, ‘What does he order you to do?’ I said, ‘He tells us to worship Allāh Alone and not to worship anything
along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.'

Heraclius asked the translator to convey to me the following, 'I asked you about his family and your reply was that he belongs to a noble family amongst you. In fact all the Messengers come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative.

So I wondered how a person who does not tell a lie about others could ever tell a lie about Allāh. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact these (poor always) are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether
he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah (and Allah Alone) and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place [which is underneath my feet (now)] and I knew it (from the Scriptures) that he was going to appear but I did not know that he would be from you, and if I am sure(1) to reach him, I would go immediately to meet him and if I were with him, I would certainly wash his feet.'

Heraclius then asked for the letter addressed by Allah's Messenger which was delivered by Diya to the governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows:

In the Name of Allah the Most Gracious, the Most Merciful.

(This letter is) from Muhammad, the slave of Allah and His Messenger, to Heraclius the ruler of Byzantines. Peace be upon him who follows the right path. Then after: I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants).

And (I recite to you Allah's Statement:)

'O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allah and that we associate no partners with Him, and that none of us shall

(1) (H.7) Means that he (Heraclius) was afraid of his people to meet him.
take others as lords beside Allâh. Then, if they turn away, say: Bear witness that we are Muslims.” (V.3:64).

Abû Sufyân then added, “When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the royal court. So we were turned out of the court. I told my companions that the question of Ibn Abî Kabsha (Prophet Muḥammad) has become so prominent that even the king of Banî Al-Asfar (Byzantines) is afraid of him. Thenceforth I became sure that he (the Prophet) would be the conqueror in the near future till I embraced Islâm (i.e. Allâh guided me to it).” (The sub-narrator adds), Ibn An-Nâţûr was the governor of Ilyâ (Jerusalem), and Heraclius was the head of the Christians of Shâm.

Ibn An-Nâţûr narrates that once while Heraclius was visiting Ilyâ (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer.

He replied, “At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror), (and asked) who are they who practice circumcision?”

The people replied, “Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). Just issue orders to kill every Jew present in the country.”

While they were discussing it, a messenger sent by the king of Ghassân to convey the news of Allâh’s Messenger to Heraclius was brought in.

Having heard the news, he (Heraclius)
ordered the people to go and see whether the messenger of Ghassãn was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, “Arabs also practice circumcision.”

(After hearing that) Heraclius remarked that sovereignty of this nation (Arabs) had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet and the fact that he is indeed a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said,

“O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain, then give the Bai‘ah (pledge) to this Prophet (i.e. embrace Islam).”

(On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realised their hatred towards Islam and when he lost the hope of their embracing Islam, (he ordered): “Bring them back to me.” (When they returned) he said, “What I already said was just to test the strength of your conviction and I have seen it.” The people prostrated before him and became pleased with him, and this was the end of Heraclius’ story (in connection with his faith).
[Faith: i.e. To believe in (the six (6) articles of Faith): (1) Allāh. (2) His (Allāh’s) Angels. (3) His (Allāh’s) Messengers. (4) His (Allāh’s) Books, e.g. the Torah, the Gospel, the Qur’ān etc. (5) The Day of Resurrection. (6) Al-Qadar (Divine Preordainments). Faith has more than sixty (60) subdivisions or parts, the highest one is Lā ilāha illallāh (none has the right to be worshipped but Allāh), and the lowest one is to remove harmful things from the ways, roads, passages etc. (Please see Fath Al-Bārī, for details).

(1) CHAPTER. The statement of the Prophet ﷺ, ‘Islam is based on five principles.’

And belief is both saying and acting, and it increases and decreases. Allāh revealed the following Verses concerning the subject: “That they may grow more in faith along with their (present) faith.” (V.48:4) “And We increased them in guidance.” (V.18:13) “And Allāh increases in guidance those who walk aright [true believers in the Oneness of Allāh — who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]” (V.19:76). And said, “As for those who accept guidance, He (i.e. Allāh جلّ وحنان) increases their guidance and bestows on them their piety.” (V.47:17) “And the believers may increase in faith.” (V.74:31) “Which of you has had his faith increased by it? As for those who believe, it has increased their faith.” (V.9:124) And also the Statement of Allāh تعالى: “Fear them. But it

(1) (Ch.1) See Hadith No.8.
(only) increased them in faith.’” (V.3:173)

And also the Statement of Allâh’s:

“And it only added to their faith and to their submissiveness (to Allâh).” (V.33:22).

And to love and hate for Allâh’s sake is a part of faith.

‘Umar bin ‘Abdul ‘Azîz wrote to ‘Adî bin ‘Adî: “Belief includes Farâ’îd (enjoined duties), legal laws and Hudûd (Allâh’s boundary limits between lawful and unlawful things) and Sunan [legal ways and deeds (acts) of worship etc.]. And whoever follows (and acts on) all of them completely, has a complete belief, and whoever does not follow them completely (does not act on them), his belief is incomplete. And should I live I will tell you all about them so that you may act on them. And should I die, I am not anxious to have your company.”

And the Prophet Ibrâhîm (Abraham) said, “But to be stronger in faith” (V.2:260). Mu’âdh said (to Aswâd bin Hilâl, one of his companions), “Let us sit for a while so that we may dedicate that period of time to faith.” Ibûn Mas’ûd said, “Yaqîn is perfect faith.” And Ibn ‘Umar said, “A person cannot attain true sense of piety unless and until he removes all suspicions from his heart.” (i.e. gives up all kinds of polytheism, evil deeds, and doubtful things, and start doing righteous good deeds regularly) [See Fath Al-Bârî, Vol. I, Page 54].

And Mu’âdh said, “He (Allâh) has ordained for you…” (V.42:13) means “O Mu’tâmammad (saw)! We have ordained for you and him (Noah) one religion (i.e. Islamic Monotheism).”

And Ibn ‘Abbâs explained: “A law and a clear way” (V.5:48) as Islamic way and Sunna (traditions of the Prophet ﷺ).

(2) CHAPTER. Your invocation means your faith. And Allâh ﷺ said: “Say (O
Muhammad ﷺ to the disbelievers): My Lord pays attention to you only because of your invocation to Him.” (V.25:77).

8. Narrated Ibn ‘Umar ﷺ: Allah’s Messenger ﷺ said: Islam is based on (the following) five (principles):

1. To testify that La ilãha illallah wa anna Muhammad-ar-Rasul Allah (none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah).

2. Iqamat-as-Salât [to perform the (compulsory congregational) Salât (prayers)].

3. To pay Zakât (property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islam. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahih Al-Bukhârî, Vol.2, Book of Zakât (24)].

4. To perform Haj. (i.e. pilgrimage to Makkah).

5. To observe Saum [fasts (according to Islamic teachings)] during the month of Ramaḍân.

(3) CHAPTER. (What is said) regarding the deeds of faith.

And the Saying of Allah ﷻ:

It is not Al-Bîr (piety, righteousness and...
every act of obedience to Allah) that you turn your faces to east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book (Holy Scripture), the Prophets and gives his wealth, in spite of the love for it, to the kinsfolk and to the orphans and to Al-Masakin (the poor) and to the wayfarer and to those who ask, and to set slaves free; and perform As-Salât (Iqamat-as-Salât) and gives the Zakât, and who fulfil their covenant when they make it, and who are patient (in severe poverty), and ailment (disease) and at the time of fighting (during the battles). Such are the people of truth, and they are Al-Muttaqîn. (1)" (V.2:177) “Successful indeed are the believers.” (V.23:1)

9. Narrated Abû Hurairah: The Prophet ﷺ said, “Faith (Belief) consists of more than sixty sub-divisions or branches (i.e. parts). And Al-Hayâ (this term Al-Hayâ covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness, and honour etc.) is a part of faith.” [See the Glossary "Al-Hayâ" and Faith Al-Bârî, for details as regard “Faith”]

(4) CHAPTER. A Muslim is the one who avoids harming Muslims with his tongue and hands.

10. Narrated 'Abdullãh bin 'Amr: The Prophet ﷺ said, “A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhãjir (emigrant) is the one who gives up (abandons) all what Allah has forbidden.”

(1) (Ch.3) Al-Muttaqîn means pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).
CHAPTER. Whose Islam is the best (Who is the best Muslim)?

11. Narrated Abu Musa: Some people asked Allah’s Messenger, “Whose Islam is the best (i.e., who is a very good Muslim)?” He replied, “One who avoids harming the Muslims with his tongue and hands.”

CHAPTER. To feed (others) is a part of Islam.

12. Narrated ‘Abdullāh bin ‘Amr: A man asked the Prophet, “Whose Islam is good” or “What (sort of) deeds in (or what qualities of) Islam are good?” The Prophet replied, “To feed (others), and to greet those whom you know and those whom you do not know.” (See Hadith No.28).

CHAPTER. To like for one’s (Muslim’s) brother what one likes for himself is a part of faith.

13. Narrated Anas: The Prophet said, “None of you will have
2 - THE BOOK OF BELIEF (i.e. FAITH)

faith till he likes for his (Muslim) brother what he likes for himself.”

(8) CHAPTER. To love the Messenger (Muhammad ﷺ) is a part of faith (See Hadith No.6632, Vol.8.)

14. Narrated Abū Hurairah: “Allah’s Messenger ﷺ said, By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children.”

15. Narrated Anas: The Prophet ﷺ said, “None of you will have faith till he loves me more than his father, his children and all mankind.”

(9) CHAPTER. Sweetness (delight) of faith.

16. Narrated Anas: The Prophet ﷺ said, “Whoever possesses the following three qualities will have the sweetness (delight) of faith:

1. The one to whom Allah ﷻ and His Messenger (Muhammad ﷺ) become dearer
than anything else.

2. Who loves a person and he loves him only for Allâh's sake.

3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire.

(10) CHAPTER. To love the Anšâr is a sign of faith:

17. Narrated Anas: The Prophet said, "To love the Anšâr is a sign of faith and to hate the Anšâr is a sign of hypocrisy."

(11) CHAPTER.

18. Narrated ‘Ubâda bin Aṣ-Ṣâmit, who took part in the battle of Badr and was a Naqîb (a person heading a group of six persons), on the night of Al-‘Aqaba Pledge: Allah's Messenger said while a group of his Companions were around him, "Give me the Bai‘âh (pledge) for:

1. Not to join anything in worship along with Allâh.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to utter slander intentionally forging falsehood (i.e., by making illegal children belonging to their husbands) or (not to accuse an innocent person and to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do Ma‘rûf (Islâmic Monotheism and all other good deeds)."
(The Prophet added): “Whoever amongst you fulfils his pledge will be rewarded by Allâh . And whoever indulges in any one of these (sins) gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allâh conceals (his sin), it is up to Him to forgive or punish him (in the Hereafter).”

‘Ubâda bin Aš-Šâmit added: “So we gave the Bai‘ãh for these.” (points to Allâh’s Messenger).

(12) CHAPTER. To flee (run away) from Al-Fitan (afflictions and trials), is a part of religion.

19. Narrated Abû Sa‘îd Al-Khudrî: Allah’s Messenger said, “A time will come when the best property of a Muslim will be sheep, which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from Al-Fitan (afflictions and trials)”.

(13) CHAPTER. The statement of the Prophet : “I know Allâh better, than all of you do.”

And knowledge is the act of the heart as it is referred to by the Statement of Allâh , “But He will call you to account for that which your hearts have earned.” (V.2:225)

20. Narrated ‘Âishah: Whenever Allâh’s Messenger ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance).
They said, “O Allah’s Messenger! We are not like you. Allah has forgiven your past and future sins.” So Allah’s Messenger became angry and it was apparent on his face. He said, “I fear Allah more, and know Allah better, than all of you do.”

(14) CHAPTER. Whoever hates to revert to Kufr (atheism or disbelief) as he hates to be thrown in fire, is a part of faith.

21. Narrated Anas: The Prophet said, “Whoever possesses the following three qualities will taste the sweetness of faith:
1. The one to whom Allah and His Messenger Muhammad become dearer than anything else.
2. Who loves a person and he loves him only for Allah’s sake.
3. Who hates to revert to disbelief (atheism) after Allah has brought him out (saved him) from it, as he hates to be thrown in fire.”

(15) CHAPTER. The grades in superiority of the believers will be according to their good deeds.

22. Narrated Abū Sa‘īd Al-Khudrī: The Prophet said, “When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Hayā‘ or Hayār (life) (the narrator is in doubt as to which is the right word), and they will revive like a grain that grows near the

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bank of a flood channel. Don’t you see that it comes out yellow and twisted?” Wuhaib stated: While narrating us ‘Amr used the word ’Hayât (life). Moreover he said, “...goodness equal to the weight of a grain of mustard seed.”

23. Narrated Abû Sa‘îd Al-Khudrî: Allah’s Messenger ﷺ said, “While I was sleeping I saw (in a dream) that some people were displayed before me wearing shirts, of which some were reaching up to the breasts only, while others were even shorter than that. And ‘Umar bin Al-Khaṭṭāb was displayed before me wearing a (long) shirt which he was dragging.” The people asked, “How did you interpret it? (What is its interpretation) O Allah’s Messenger?”

He (the Prophet ﷺ) replied, “It is the religion.”

(16) CHAPTER. Al-Hayâ’ (self-respect, modesty bashfulness, honour etc.) is a part of faith.
(See the Glossary for the meaning of the word Al-Hayâ’).

24. Narrated ‘Abdüllah (bin ‘Umar) Al-Khatib: Once Allah’s Messenger ﷺ passed by an Ansârî (man) who was admonishing his brother regarding Al-Hayâ’.

On that Allah’s Messenger ﷺ said, ‘Leave him as Al-Hayâ’ is a part of faith.” (See Hadith No.9).
25. Narrated Ibn 'Umar: Allah's Messenger (ﷺ) said: "I have been ordered (by Allah) to fight against the people till they testify that La ilaha illallah, wa anna Muhammad-ar-Rasūl-Allah (none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah), and perform As-Salāt [Iqamat-as-Salat (prayers)] and give Zakāt so if they perform all that, then they save their lives and properties from me except for Islāmic laws, and their reckoning (accounts) will be with (done by) Allah."

(18) CHAPTER. Whoever says that faith is action (good deeds).

Referring to the Statement of Allāh (ﷺ): "And this is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world)", (V.43:72) a number of religious learned men explained the Verse (Statement of Allāh): "So by your Lord (O Muhammad) We shall certainly call all...." (Ch.17)

Zakāt: A certain fixed proportion of the wealth and of every kind of the property liable to Zakāt of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakāt is obligatory as it is one of the five pillars of Islām. Zakāt is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahih Al-Bukhārī, Vol.2, Book of Zakāt (24)].
of them to account for all that they used to do” (V.15:92,93). And the Statement: Lā ilāha illallāh (none has the right to be worshipped but Allāh.)

And Allāh said, “For the like of this let the workers work.” (V.37:61)

26. Narrated Abu Hurairah: Allāh’s Messenger was asked, “What is the best deed?”

He replied, “To believe in Allāh and His Messenger (Muḥammad).”

The questioner then asked, “What is the next (in goodness)?”

He replied, “To participate in Jihād (holy fighting) in Allāh’s Cause.”

The questioner again asked, “What is the next (in goodness)?”

He replied, “To perform Ḥajj (pilgrimage to Makkah) Mabrūr [which is accepted by Allāh and is performed with the intention of seeking Allāh’s pleasure only and not to show off and without committing any sin and in accordance with the Sunna (legal ways) of the Prophet].”

(19) CHAPTER. If one does not embrace Islam truly but does so by compulsion or for fear of being killed (then that man is not a believer).

According to the Statement of Allāh: The bedouins say, ‘We believe.’ Say (O Muḥammad): ‘You believe not but you only say we have surrendered (in Islam).’” (V.49:14)

And if they had embraced Islam truly (sincerely) their Islam would have been as is referred to in the Statement of Allāh: “Truly, the religion with Allāh is Islam.” (V.3:19). “And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers”. (V.3:85).
27. Narrated Sa'd: Allah’s Messenger distributed something amongst (a group of) people while I was sitting there but Allah’s Messenger left a man whom I thought the best of the lot. I asked, “O Allah’s Messenger! Why have you left that person? By Allah I regard him as a faithful believer.”

The Prophet commented: “Or merely a Muslim.”

I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then I asked Allah’s Messenger, “Why have you left so and so? By Allah! He is a faithful believer.”

The Prophet again said, “Or merely a Muslim.”

And I could not help repeating my question because of what I knew about him. Then the Prophet said, “O Sa’d! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah.”

(20) CHAPTER. To greet is a part of Islam.

And ‘Ammār said, “Whoever acquires the following three qualities will acquire faith:
1. To treat others as one likes to be treated by others.
2. To greet everybody (known and unknown).
3. To spend (give charitable gifts) in Allah’s Cause, in spite of poverty.”

28. Narrated ‘Abdullāh bin ‘Amr: A person asked Allah’s Messenger:
“What (sort of) deeds in (or what qualities of) Islam are good?” He replied, “To feed (others) and to greet those whom you know and those whom you do not know.”

(21) CHAPTER. To be ungrateful to one’s husband. And disbelief is of (different grades) lesser (or greater) degrees.

This is narrated by Abū Sa‘īd Al-Khudri on the authority of the Prophet ﷺ.

29. Narrated Ibn ‘Abbās: The Prophet ﷺ said: “I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful.” It was asked, “Do they disbelieve in Allāh?” (or are they ungrateful to Allāh?) He replied, “They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, ‘I have never seen any good from you.’”

(22) CHAPTER. Sins are from ignorance and a sinner is not a disbeliever unless he worships others along with Allāh ﷻ.

According to the statement of the Prophet ﷺ “You still have some characteristics of ignorance.” And the Statement of Allāh ﷻ: “Verily, Allāh forgives not that partners should be set up with Him (in worship) but He forgives except that
30. Narrated Al-Ma'rūr: At Ar-Rabadha I met Abū Dhar, who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, “I abused a man by calling his mother with bad names.” The Prophet said to me, “O Abū Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allāh has put them under your command. So whoever has a brother under his command, should feed him of that which he eats and dress him of that which he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them”.

31. Narrated Al-Aḥnaf bin Qais: While I was going to help this man (‘Ali bin Abī Tālib) Abū Bakrah met me and asked, “Where are you going?” I replied, “I am going to help that person.” He said, “Go back for I have heard Allāh’s Messenger saying, ‘When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.’ I said, ‘O Allāh’s Messenger! It is alright for the murderer but what about the murdered one?’ Allāh’s Messenger replied, ‘He surely had the intention to kill his companion’.”
32. Narrated 'Abdulläh bin Mas'ūd رضي الله عنه: When the following Verse was revealed: "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah) for them (only) there is security and they are the guided" (V.6:82), the Companions of Allah's Messenger ﷺ asked, "Who is amongst us who had not done Zulm (wrong)?" Then Allah ﷻ revealed: "Verily, joining others in worship with Allah is a great Zulm (wrong) indeed." (V.31:13)

(24) CHAPTER. The signs of a hypocrite.

33. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "The signs of a hypocrite are three:
1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. Whenever he is entrusted he betrays (proves dishonest). (If you keep something as a trust with him, he will not return it)."

34. Narrated 'Abdulläh bin 'Amr رضي الله عنه: The Prophet ﷺ said, "Whoever has the following four (characteristics) will he a pure
hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.”

(25) CHAPTER. To establish the (Nawāfil – voluntary) prayers on the night of Qadr is a part of faith.

35. Narrated Abū Hurairah: Allah’s Messenger said, “Whoever establishes the (Nawāfil – voluntary) prayers on the night of Qadr out of sincere faith and hoping to attain Allah’s rewards (not to show off) then all his past sins will be forgiven.”

(26) CHAPTER. Al-Jihād (holy fighting in Allah’s Cause) is a part of faith.

36. Narrated Abu Hurairah:

Al-Jihād (Holy fighting) in Allah’s Cause (with full force of numbers and weaponry) is given the utmost importance in Islām and is one of its pillars (on which it stands). By Jihād Islām is established, Allah’s Word is made superior. (His Word – Lā ilāha illallāh – none has the right to be worshipped but Allah), and His Religion Islām is propagated. By abandoning Jihād (may Allah protect us from that) Islām is destroyed and the Muslims fall into an inferior position; their honor is lost, their lands are stolen, their rule and authority vanishes. Jihād is an obligatory duty in Islām on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.
The Prophet ﷺ said, “Allah ﷺ assigns for a person who participates in (holy battles) in Allah’s Cause and nothing causes him to do so except belief in Allah and in His Messengers, that he will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr”). The Prophet ﷺ added: “Had I not found it difficult for my followers, then I would not remain behind any Sariva (an army-unit) going for Jihâd and I would have loved to be martyred in Allah’s Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause.”

(27) CHAPTER. It is a part of faith to establish the (Naâwâfil — voluntary) prayers during the nights of Ramaâtân.

37. Narrated Abû Hurairah: Allah’s Messenger ﷺ said: “Whoever establishes (Naâwâfil — voluntary) prayers during the nights of Ramaâtân faithfully out of sincere faith and hoping to attain Allah’s Rewards, all his past sins will be forgiven.”

(28) CHAPTER. To observe Saum [(fasts) (according to Islâmic teachings)] during the month of Ramaâtân (sincerely and faithfully) hoping for Allah’s Rewards only, is a part of faith.

38. Narrated Abû Hurairah: Allah’s Messenger ﷺ said. “Whoever observes Saum (fasts) during the month of Ramaâtân out of sincere faith, and hoping to attain Allah’s Rewards, then all his past sins will be forgiven.”
(29) CHAPTER. Religion is very easy.

And the statement of the Prophet ﷺ, “The most beloved religion to Allah ﷻ is the tolerant Hanifya [Islamic Monotheism i.e., to believe in the Oneness of Allah and to worship Him (Allah) Alone and not to worship anything else along with Him].”

39. Narrated Abû Hurairah ﷺ: The Prophet ﷺ said, “Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the Salât (prayers) in the mornings, afternoons and during the last hours of the nights.” (See Fath Al-Bârî, Vol.1, page 102).

(30) CHAPTER. The (offering of) Salât (prayers) is a part of faith.

And the Statement of Allah ﷻ: “And Allah would never make your faith (prayers) to be lost.” (V.2:143) (i.e. your prayers which you offered in the past facing the Bait-ul-Maqdis (Jerusalem).

40. Narrated Al-Barâ’ (bin ‘Azib) ﷺ: When the Prophet ﷺ came to Al-Madina, he stayed first with his grandfathers or maternal uncles from Ansâr. He offered his Salât (prayers) facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka’bah (at Makkah).

The first Salât (prayer) which he ﷺ
offered facing the Ka'bah was the 'Asr prayer in the company of some people. Then one of those who had offered that Salât with him came out and passed by some people in a mosque who were bowing during their Salât (facing Jerusalem). He said addressing them, “By Allah, I testify that I have offered Salât with Allah's Messenger facing Makkah (Ka'bah).” (Hearing that), those people changed their direction towards the Ka'bah immediately. Jews and the people of the Scriptures used to he pleased to see (the Prophet ﷺ) facing Jerusalem in Salât but when he changed his direction towards the Ka'bah, (during the Salât), they disapproved of it.

Al-Bara added, “Before we changed our direction towards the Ka'bah (at Makkah) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allah then revealed: “And Allah would never make your faith (prayers) to he lost (i.e. your Salât, prayers) offered towards Jerusalem.” (V.2:143)

(31) CHAPTER. (What is said regarding the superiority of) a person who embraces Islam sincerely.

41. Narrated Abu Sa'id Al-Khudri: Allah’s Messenger ﷺ said, “If a person embraces Islam sincerely, then Allah shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good deed and an evil deed will be recorded as it is unless Allah forgives it.”
42. Narrated Abū Hurairah: Allah's Messenger said, "If any one of you improves (follows strictly) his Islamic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

(32) CHAPTER. Ad-Dīn (good, righteous deed) is that which is done regularly. (And in fact the best religion with Allah is Islam).

43. Narrated 'Āishah: Once the Prophet came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so-and-so," and told him about her (excessive) prayers. He said disapprovingly, "Do (good) deeds which are within your capacity (without being overtaxed) as Allah does not get tired (of giving rewards) but (surely) you will get tired and Ad-Dīn (good, righteous deed — act of worship) loved most by Allah is that which is done regularly."

(33) CHAPTER. Faith increases and decreases.

And the Statements of Allah, "We increased them in guidance." (V.18:13) "And the believers may increase in faith." (V.74:31) — And Allah said, "This day...

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(1) (Ch.32) See Fath Al-Bāri (Ad-Dīn is explained as deeds).
I have perfected your religion for you; it is [the religion of] truth. So whoever follows My guidance, then verily, upon him will I guide. And whoever follows [his] error, then verily, upon him will I lead him into a Plain out of Hell (V.5:3).

(The last Statement indicates that) if somebody leaves a part of (from) the perfection of the religion then his religion is incomplete.

44. Narrated Anas: The Prophet said, “Whoever said ‘La ilaha illallah’ (none has the right to be worshipped but Allah) and has in his heart good (faith) equal to the weight of a barley grain, will be taken out of Hell. And whoever said ‘La ilaha illallah’ and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said ‘La ilaha illallah’ and has in his heart good (faith) equal to the weight of an atom (or a small ant) will be taken out of Hell.”

45. Narrated ‘Umar bin Al-Khattab: Once a Jew said to me, “O chief of believers! There is a Verse in your Holy Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as an ‘Eid (Festival) day’. ‘Umar bin Al-Khattab asked, “Which is that Verse?” The Jew replied, “This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.” (V.5:3)

‘Umar replied, “No doubt, we know when and where this Verse was revealed to the Prophet. It was Friday
and the Prophet \(\text{saaw}\) was standing at ‘Arafāt (i.e., the Day of Ḥajj).”

(34) CHAPTER. To pay Zakāt\(^{(1)}\) is a part of Islām.

And the Statement of Allah \(\text{swt}\):

“And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him) and to perform As-Salāt (Iqāmat-as-Salāt) and to give Zakāt, and that is the right religion.” (V.98:5)

46. Narrated Talḥa bin ‘Ubaidullāh \(\text{ra}\): A man from Najd with unkempt hair came to Allah’s Messenger \(\text{saaw}\) and we heard his loud voice but could not understand what he was saying, till he came near (and then we came to know) that he was asking about Islam. Allah’s Messenger \(\text{saaw}\) said, “You have to perform five Ṣalāt (prayers) (Iqāmat-as-Salāt) in a day and night (24 hours).” The man asked, “Are there any other (more) Ṣalāt (prayers) upon me?” Allah’s Messenger \(\text{saaw}\) replied, “No, but if you want to perform the Nawāfīl Ṣalāt (you can).” Allah’s Messenger \(\text{saaw}\) further said to him: “You have to observe Saʿūm [fasts (according to Islamic teachings)] during the month of Ramāḍān.” The man asked, “Are there any other (more) fasting upon me?” Allāh’s Messenger \(\text{saaw}\) replied, “No, but if you want to observe the Nawāfīl fasting (you can.)” Then

\(\text{Zakāt: A certain fixed proportion of the wealth and of the each and every kind of the property liable to Zakāt of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakāt is obligatory as it is one of the five pillars of Islām. Zakāt is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahih Al-Bukhārī, Vol.2, Book of Zakāt (24)].}\)

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Allāh’s Messenger ﷺ further said to him, “You have to pay the Zakāt.” The man asked, “Is there any thing other than the Zakāt for me to pay?” Allāh’s Messenger ﷺ replied, “No, unless you want to give alms of your own.” And then that man retreated saying, “By Allāh! I will neither do less nor more than this.” Allāh’s Messenger ﷺ said, “If what he said is true, then he will be successful (i.e. he will be granted Paradise).”

(35) CHAPTER. To accompany the funeral processions (up to the place of burial) is a part of faith.

47. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “A believer who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allāh’s Reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirāt. Each Qirāt is like the size of the (mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirāt only.”

(36) CHAPTER. (What is said regarding) the fear of a believer that his good deeds may be annulled (lost) without his knowledge.

And Ibrāhīm At-Taimī said, “When I compare my talks with my deeds (then I find that my deeds are deficient compared with my talks), I am afraid, my deeds deny what I talk.” And Ibn Abī Mulaika said, “I met thirty Companions of the Prophet ﷺ and
each of them was afraid of becoming a hypocrite and none of them said that he was as strong in belief as the angel Jibril (Gabriel) or Mikael (Michael)." And Al-Hasan (Al-Baṣrī) said, "It is only a faithful believer who fears hypocrisy and only a hypocrite who considers himself safe (is not afraid of hypocrisy)."

And one should be afraid, not to persist in hypocrisy and disobedience of Allah (by committing sins) without repenting to Allah immediately, as is referred to in the Statement of Allah (1):

\[\text{And (they) do not persist in what (wrong) they have done, while they know.} \]

(V.3:135).

48. Narrated 'Abdullah (bin Mas'ūd) رضي الله عنه: The Prophet ﷺ said, "Abusing a Muslim is Fusūq (an evil doing) and killing him is Kufr (disbelief)."

49. Narrated 'Ubāda bin As-Samīt رضي الله عنه: Allah's Messenger ﷺ went out to inform the people about the (date of the) night of decree (Al-Qadr) but there happened a quarrel between two men from amongst the Muslims. The Prophet ﷺ said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so-and-so quarrelled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadan)."
Islam, Ihsan (perfection) and the knowledge of the Hour (Doomsday).

And their explanation given to him by the Prophet ﷺ. Then the Prophet ﷺ said (to his Companions), “Jibril (Gabriel) came to teach you your religion.” So the Prophet ﷺ regarded all that as religion. And all that which the Prophet ﷺ explained to the delegation of Abdul Qais was a part of faith. (See Hadith No.53 and 87). And the Statement of Allah ﷻ: “And whoever seeks a religion other than Islam, it will never be accepted of him.” (V.3:85).

50. Narrated Abu Hurairah: One day while the Prophet ﷺ was sitting out for the people, (a man – the angel) Jibril (Gabriel) came to him and asked, “What is faith?” Allah’s Messenger ﷺ replied, “Faith is to believe in Allah, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection.”(1) Then he further asked, “What is Islam?” Allah’s Messenger ﷺ replied, “To worship Allah Alone and none else, to perform the Salat (prayers) (Iqamat-as-Salat), to pay the Zakat and to observe Saum [fasts (according to Islamic teachings)] during the month of Ramadan”(2) Then he further asked, “What is Ihsan (perfection)” Allah’s Messenger ﷺ replied, “To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that

(1) (H.50) In this Hadith, only 4 items are mentioned. While in another Hadith, 6 items are mentioned. (i) Allah, (ii) His angels, (iii) His Books (The Torah, The Gospel, The Qur'an and all the other Holy Books revealed by Allah), (iv) His Messengers, (v) Day of Resurrection and (vi) Al-Qadar (Divine Pre-ordainments, i.e., whatever Allah has ordained, must come to pass).

(2) (H.50) Again the principles of Islam mentioned here are 4, but in other narrations, they are five – 5th is the Pilgrimage (Hajj) to Makkah for the one who can afford it, once in a lifetime.
He is looking at you.” Then he further asked, “When will the Hour be established?” Allāh’s Messenger ﷺ replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.

2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allāh.

The Prophet ﷺ then recited:

“Verily, Allāh! With Him (Alone) is the knowledge of the Hour —.” (V.31:34) Then that man (the angel) left and the Prophet ﷺ asked his Companions to call him back, but they could not see anything (him). Then the Prophet ﷺ said, “That was Jibril (Gabriel عليه السلام), who came to teach the people their religion.”

Abū ‘Abdullāh رضي الله عنه said: He (the Prophet) considered all that as a part of faith.

(38) CHAPTER.

51. Narrated ‘Abdullāh bin ‘Abbās رضي الله عنه : I was informed by Abū Sufyān that Heraclius said to him, “I asked you whether they (followers of Muḥammad ﷺ) were increasing or decreasing. You replied that they were increasing. And in fact, this is the way of true Faith till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his (the Prophet ﷺ) religion (Islam) became displeased and discarded it. You replied in the negative, and in fact, this is (a sign of) True Faith. When its delight enters the heart and mixes with them completely, nobody can be displeased with it.”
(39) CHAPTER. The superiority of that person who leaves all doubtful (unclear) things for the sake of his religion.

52. Narrated An-Nu'man bin Bashir رضي الله عنهم: I heard Allah's Messenger ﷺ saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things, he saves his religion and his honour. And whoever indulges in these doubtful (unclear) things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah ﷻ on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart.

(40) CHAPTER. To pay Al-Khumus (one-fifth of the war booty to be given in Allah's Cause) is a part of faith.

53. Narrated Abu Jamra: I used to sit with Ibn 'Abbas رضي الله عنهم and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet ﷺ, the Prophet ﷺ asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabî'a." Then the Prophet ﷺ said to them, "Welcome! O
people (or O delegation of ‘Abdul Qais)! Neither will you have disgrace or will you regret.” They said, “O Allah’s Messenger! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them).” Then they asked about drinks (what is legal and what is illegal). The Prophet ﷺ ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, “Do you know what is meant by believing in Allah Alone?” They replied, “Allah and His Messenger know better.” Thereupon the Prophet ﷺ said, “It means:

1. To testify that La ilaha illallah wa anna Muhammed-ar-Rasul Allah (none has the right to be worshipped but Allah and Muhammad is the Messenger of Allah).
2. Iqamat-as-Salat [to perform the (compulsory congregational) Salat (prayers)].
3. To pay the Zakât.
4. To observe Saum [fasts (according to Islamic teachings)] during the month of Ramadân.
5. And to pay Al-Khumus (one-fifth of the booty to be given in Allah’s Cause).

Then he forbade them four things, namely Al-Hantam, Ad-Dubbâ’, An-Naqîr and Al-Muzaffat or Al-Muqaiyar; (these were the names of pots in which alcoholic drinks were prepared) (the Prophet ﷺ mentioned the container of wine and he meant the wine itself). The Prophet ﷺ further said (to them): “Memorize these instructions and convey them to the people whom you have left behind.”
(41) CHAPTER. What is said regarding the statement: “The reward of deeds depends upon the intention and hoping to get rewards from Allâh.”

And every person will get the reward according to what he has intended.

And this includes faith, ablution, As-Salât, Zakât, Hajj, As-Saum and all the Ahkâm (orders) of Allâh.

Allâh Ta‘âlâ said, “Say: Each one does (deeds) according to Shakilâtihi (i.e., his way or his religion or his intentions etc)…” (V.17:84)

And the spending of a man for his family with the intention of having a reward from Allâh, will be regarded as alms.

And the Prophet ﷺ said, “Jihâd(1) and intentions.” (meaning — Jihâd — to fight for Allâh’s Cause, and when there is no call for it then at least one should have the intention to take part in Jihâd).

54. Narrated ‘Umar (bin Al-Khattâb): Allâh’s Messenger ﷺ said, “The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrates for Allâh and His Messenger (ﷺ) then his emigration will be for Allâh and His Messenger (ﷺ). And whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.”

55. Narrated Abû Mas‘ûd: The Prophet ﷺ said, “If a man spends on his family with the intention of having a reward

(1) (Ch.41) Jihâd against Kufr i.e., to fight for Allâh’s Cause when there is a call for it, otherwise one should have the intentions to participate in Jihâd and this intention has the same reward as that of Jihâd itself.
from Allâh, sincerely for Allâh’s sake then it is a (kind of) alms-giving (in reward) for him.”

56. Narrated Sa’d bin Abi Waqqâs: Allâh’s Messenger ﷺ said, “You will be rewarded for whatever you spend for Allâh’s sake, even if it were a morsel which you put in your wife’s mouth.”

(42) CHAPTER. The statement of the Prophet ﷺ: Religion is An-Nasîhah (to be sincere and true) to Allâh, to His Messenger (Muhammad ﷺ), to the Muslim rulers, and to all the Muslims:(1)

And the Statement of Allâh ﷻ: “If they are sincere (in duty) to Allâh and His Messenger (Muhammad ﷺ).” (V.9:91)

57. Narrated Jarir bin Abdullah: ﷺ said: "Hadârîn.”

(1) (Ch.42) (To be sincere and true)

1) To Allâh ﷻ by following His religion of Islamic Monotheism, attributing to Him what He deserves and doing jihâd for His sake and to believe in Him, to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Him much (perform all kinds of good deeds which He has ordained).

2) To Allâh’s Messenger (Muhammad ﷺ) [i.e. to respect him greatly, and to believe that he ﷺ is Allâh’s Messenger, and to fight on his behalf both in his lifetime and after his death and to follow his Sunnah (legal ways etc.)].

3) To the Muslims rulers (i.e. to help them in their job of leading Muslims to the Right Path and alarm them if they are heedless).

4) To all the Muslims (in common) [i.e., to order them for Al-Mar‘if (i.e., Islamic Monotheism, and all that Islam has ordained), and to forbid them from Al-Munkar (i.e., disbelief, polytheism of all kinds and all that Islam has forbidden), to help them and to be merciful and kind to them].

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I gave Al-Bai'ãh (pledge) to Allâh's Messenger ﷺ for the following:
1. Iqâmat-as-Salât [to perform the (compulsory congregational) Salât (prayers)].
2. To pay the Zakât
3. And to be sincere and true to every Muslim [i.e., to order them for Al-Mârûf: (i.e., Islâmic Monotheism, and all that Islâm orders one to do), and to forbid them the Al-Munkar (i.e., disbelief, polytheism of all kinds, and all that Islâm has forbidden), to help them and to be merciful and kind to them.

58. Narrated Ziyâd bin 'Aaqa: I heard Jarîr bin 'Abdu'llâh (praising Allâh on the day when Al-Mughîra bin Shu'bâ died, he (Jarîr) got up (on the pulpit) and thanked and praised Allâh and said, "Be afraid of Allâh Alone. Who has none along with Him to be worshipped. (You should) be calm and quiet till the (new) chief comes to you and he will come to you soon. Ask Allâh's forgiveness for your (late) chief because he himself loved to forgive others." Jarîr added, "Ammâ ba 'du (then after), I came to the Prophet ﷺ and said, 'O Allâh's Messenger! I give my Bai'ãh (pledge) to you for Islâm.' The Prophet ﷺ conditioned (my pledge) for me to be sincere and true to every Muslim i.e., to order them for the Al-Mârûf [i.e., Islâmic Monotheism and all that Islâm orders one to do, and to forbid them from the Al-Munkar (i.e., disbelief, polytheism of all kinds, and all that Islâm has forbidden), and to help them, and to be merciful and kind to them etc.], so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims)."

Then Jarîr asked for Allâh's forgiveness and came down (from the pulpit).
(1) CHAPTER. The superiority of knowledge.

And the Statement of Allāh جلَّ جَلَّ الْحَقَّ: "...Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do." (V.58:11)

And the Statement of Allāh جلَّ جَلَّ الْحَقَّ: "...My Lord, increase me in knowledge." (V.20:114)

(2) CHAPTER. Whoever is asked about knowledge while he is busy in some conversation, so he finished his talk, and then answered the questioner.

59. Narrated Abū Hurairah صلی الله عليه وسلم: While the Prophet صلی الله عليه وسلم was saying something in a gathering, a bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allāh's Messenger صلی الله عليه وسلم continued his talk, so some people said that Allāh's Messenger صلی الله عليه وسلم had heard the question, but did not like what that bedouin had asked. Some of them said that Allāh's Messenger صلی الله عليه وسلم had not heard it. When the Prophet صلی الله عليه وسلم finished his speech, he said, "Where is the questioner, who enquired about the Hour?"

The bedouin said, "I am here, O Allah's Messenger صلی الله عليه وسلم." Then the Prophet صلی الله عليه وسلم said, "When Al-Amānah (i.e., the trust or moral responsibility or honesty and all the duties which Allāh has ordained) is lost, then wait for the Hour." The bedouin said, "How will that be lost?" The Prophet صلی الله عليه وسلم said, "When the power or authority is given to those who do not deserve it (i.e. they are not pious religious scholars)," then wait for the Hour."

(1) (H.59) See Fath-Al-Bāri, for details.
(3) CHAPTER. Whoever raises his voice in (conveying) knowledge.

60.Narrated 'Abdullãh bin 'Amr رضي الله عنهم : Once the Prophet ﷺ remained behind us in a journey. He joined us while we were performing ablution for the Salãt (prayer) which was overdue. We were just passing wet hands over our feet (and not washing them properly) so the Prophet ﷺ addressed us in a loud voice and said twice or thrice: “Save your heels from the Fire.”

(4) CHAPTER. Concerning variety of words used by the narrators conveying different significations regarding the concept of narrating and which has importance for the Hadîth scholars only.
61. Narrated Ibn ‘Umar: Allah’s Messenger ﷺ said, “Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree.” Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer. The others then asked, “Please inform us, what is that tree, O Allah’s Messenger?” He ﷺ replied, “It is the date-palm tree.”

(5) CHAPTER. The Imaam questioning his companions in order to test their knowledge.

62. Narrated Ibn ‘Umar: The Prophet ﷺ said, “Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree.” Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then asked, “Please inform us what is that tree, O Allah’s Messenger?” He ﷺ replied, “It is the date-palm tree.”

(6) CHAPTER. What is said about knowledge.

And the Statement of Allah ﷻ: “And say: My Lord! Increase me in knowledge.” (V.20:114)
To recite or read (something) and present it in front of a scholar.
63. Narrated Anas bin Mālik:
While we were sitting with the Prophet in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: “Who amongst you is Muhammad?” At that time the Prophet was sitting amongst us (his Companions) leaning on his arm. We replied, “This white man reclining on his arm.” The man then addressed him, “O son of ‘Abdul Muṭṭalib.” The Prophet said, “I am here to answer your questions.”
The man said to the Prophet, “I want to ask you something and will be hard in questioning. So do not get angry.” The Prophet said, “Ask whatever you want.”
The man said, “I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as a Messenger to all the mankind?” The Prophet replied, “By Allah, yes.” The man further said, “I ask you by Allah. Has Allah ordered you to offer five Šalāt (prayers) in a day and night (24 hours)?” He replied, “By Allah, yes.”
The man further said, “I ask you by Allah! Has Allah ordered you to observe Saum (fasts) during this month of the year (i.e., Ramaḍān)?” He replied, “By Allah, yes.”
The man further said, “I ask you by Allah. Has Allah ordered you to take Zakāt from our rich people and distribute it amongst our poor people?” The Prophet replied, “By Allah, yes.”
Thereupon that man said, “I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimām bin Thal‘aba from the brothers of Bani Sa’d bin Bakr.”
CHAPTER. What is said regarding the hand to hand exchange (of books of knowledge), and the writing of knowledge by religious scholars to different countries.

Anas said that 'Uthmân got the Qur'ân transcribed and sent its copies to far-off places. 'Abdullâh bin 'Umar, Yahyâ bin Sa'id and Mâlik consider it permissible, and some people of Hijâz supported this opinion depending on the narration of the Prophet ﷺ, when the Prophet ﷺ got some instructions written to be given to the commander of the army, and told him (the commander) not to read them till he had reached such and such place. When that commander reached that place he read out what had been written to the people and informed them of the orders of the Prophet ﷺ.

64. Narrated 'Abdullâh bin 'Abbas رضي الله عنه: Once Allah's Messenger ﷺ gave a letter to a person and ordered him to go and deliver it to the governor of Bahrain. (He did so) and the governor of Bahrain sent it to Khosrau, who read that letter and then tore it to pieces.

(The subnarrator (Ibn-Shihâb) thinks that Ibn Al-Musaiyab said that Allah's Messenger ﷺ invoked Allah against them (saying), "May Allah tear them into pieces, and disperse them all totally.”
65. Narrated Anas bin Malik

Once the Prophet ﷺ wrote a letter or intended to write a letter. The Prophet ﷺ was told that they (rulers) would not read letters unless they were sealed. So the Prophet ﷺ got a silver ring made with “Muḥammad the Messenger of Allāh” engraved on it. As if I were just observing its white glitter in the hand of the Prophet ﷺ.

66. Narrated Abū Wāqid Al-Laithī

While Allāh’s Messenger ﷺ was sitting in the mosque with some people, three men came. Two of them came in front of Allāh’s Messenger ﷺ and the third one went away. The two persons kept on standing before Allāh’s Messenger ﷺ for a while and then one of them found a place in the circle and sat there while the other sat behind them (the gathering), and the third one went away. When Allāh’s Messenger ﷺ finished his preaching, he said, “Shall I tell you about these three persons? One of them betook himself to Allāh, so Allāh took him into His Grace and Mercy and accommodated him, the second felt shy from Allāh, so Allāh sheltered Him in His Mercy (and did not punish him), while the third turned his face
from Allâh and went away, so Allâh turned His Face from him likewise.”

(9) CHAPTER. The Statement of the Prophet ﷺ: It is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directly from its source.”

67. Narrated ‘Abdur Rahmân bin Abi Bakrah’s father رضي الله عنه: Once the Prophet ﷺ was riding his camel and a man was holding its rein. The Prophet ﷺ asked, “What is the day today?” We kept quiet, thinking that he might give that day another name. He said, “Isn’t it the day of Nâhir (slaughtering of the animals of sacrifice)?” We replied, “Yes.” He further asked, “Which month is this?” We again kept quiet, thinking that he might give it another name. Then he said, “Isn’t it the month of Dhul-Hijja?” We replied, “Yes.” He said, “Verily! Your blood, property and honour are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience.”
(10) CHAPTER. It is essential to know a thing first before saying or acting upon it,

According to the Statement of Allah (swt): “So know (O Muḥammad salla Allāhu 'alayhi wa salām) that ‘La ilāha illallāh...’ (none has the right to be worshipped but Allāh)” (V.47:19) So Allāh stated that one should acquire knowledge first. And religious scholars are the inheritors of the Prophets, i.e., they inherit knowledge. And whoever gains knowledge is lucky and gains a great thing. And whoever followed a way to seek (religious) knowledge, Allāh will make easy for him the way to Paradise. Allāh said, “...It is only those who have knowledge among His slaves that fear Allāh...” (V.35:28) And Allāh said, “...But none will understand them except those who have knowledge.” (V.29:43). (And also Allāh’s Statement): “And they will say: Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire.” (V.67:10) And Allāh also said, “...Are those who know equal to those who know not?...” (V.39:9)

And the Prophet sall Allāhu 'alayhi wa salām said, “If Allāh wants to do good to a person, He makes him comprehend the religion and verily, knowledge is attained by learning.” Abū Dhar pointing towards his neck said, “If you put the sword on this (my neck to kill me) and then I think that, before this sword could work, I can say even one sentence which I heard from the Prophet sall Allāhu 'alayhi wa salām, I would surely say it. (Indicating that one should convey the knowledge that one has acquired to the others).” And Ibn ‘Abbās said, “You should be Rabbaniyān (religious scholars) forgiving, wise, and learned men.” And it is said that a Rabbaniy (religious scholar) is the
one who starts teaching people simple subjects of knowledge before touching big (difficult) ones.

(11) CHAPTER. The Prophet ﷺ used to take care of the people in preaching by selecting a suitable time so that they might not run away (never made them averse or bored them with religious talk and knowledge all the time).

68. Narrated Ibn Mas'ūd رضي الله عنه: The Prophet ﷺ used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with religious talk and knowledge all the time).

69. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, “Make things easy for the people, and do not make things difficult for them and give them glad tidings and do not repel them”.

(12) CHAPTER. Whoever fixed a special day for giving (a religious talk) to the students.

70. Narrated Abū Wāl‘īl R: ‘Abdullāh used to give a religious talk to the people on every Thursday. Once a man said, “O Abā ‘Abdur-Rahmān! (By Allāh)! I wish if you could preach us daily.” He replied, “The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet ﷺ used to do with us, for fear of making us bored.”
(13) CHAPTER. If Allāh wants to do good to a person, He makes him comprehend (the religion). [The understanding of the Qur’ān and As-Sunna (legal ways) of the Prophet (Muḥammad ﷺ)].

71. Narrated Mu‘āwiyya in a Ḳiṭṭa (religious talk): I heard Allāh’s Messenger ﷺ saying, “If Allāh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur’ān and As-Sunna (legal ways) of the Prophet (Muḥammad ﷺ)], I am just a distributor, but the grant is from Allāh. I am just a distributor, but the grant is from Allāh. (And remember) that this nation (true Muslims — real followers of Islāmic Monotheism) will remain obedient to Allāh’s Orders [i.e. following strictly Allāh’s Book (the Qur’ān) and the Prophet’s Sunna (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path), till Allāh’s Order (Day of Judgement) is established.”

(14) CHAPTER. (The superiority of) comprehending knowledge.

72. Narrated Ibn ‘Umar: We were with the Prophet ﷺ and a spadix of date-palm tree was brought to him. On that he said, “Amongst the trees, there is a tree which resembles a Muslim.” I wanted to say that it was the date-palm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet ﷺ said, “It is the date-palm tree.”
(15) CHAPTER. Wish to be like the one who has knowledge and Al-Hikmah [wisdom i.e., the knowledge of the Qur’an and the Sunna (legal ways) of the Prophet ﷺ].

And ‘Umâr رضي الله عنه said, “Everyone must acquire sound religious knowledge early before he becomes a chief.” (Abû ‘Abdullãh said:) The Companions of the Prophet ﷺ had studied inspite of the fact that they were old in age.

73. Narrated ‘Abdullãh bin Mas‘ûd ﷺ: The Prophet ﷺ said, “Do not wish to be like anyone except in two cases. (The first is) a person, whom Allãh has given wealth and he spends it righteously (according to what Allãh has ordered in a just and right way); (the second is) the one whom Allãh has given Al-Hikmah [wisdom i.e., the knowledge of the Qur’ãn and the Sunna (legal ways) of the Prophet ﷺ] and he acts according to it and teaches it to others.” (See Fath Al-Bãri Vol. I, page 177)

(16) CHAPTER. What has been said about the journey of Prophet Musa (Moses) (when he went) in the sea to meet Al-Khajdhr.

And the Statement of Allãh ﷺ:
“...May I follow you so that you teach me” (V.18:66)

74. Narrated Ibn ‘Abbãs رضي الله عنهما that he differed with Hur bin Qais bin Hisn Al-Fazârî regarding the companion of (the
Prophet) Mūsa (Moses). Ibn ‘Abbās said that he was Khīḍr. Meanwhile, Ubai bin Ka‘b passed by them and Ibn ‘Abbās called him, saying “My friend (Hūr) and I have differed regarding Mūsa’s companion whom he asked the way to meet. Have you heard the Prophet mentioning something about him?” He said, “Yes. I heard Allah’s Messenger saying, ‘While Mūsa was sitting in the company of some Israelites, a man came and asked him: ‘Do you know anyone who is more learned than you? Mūsa asked (Allah) how to meet him (Khīḍr). So Allah made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khīḍr). So Mūsa went on looking for the sign of the fish in the sea. The boy-servant of Mūsa said to him: ‘Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Mūsa said: That is what we have been seeking! (V.18:64) So they went back retracing their footsteps, and found Khīḍr. (And) what happened further to them is narrated by Allah in His Book — the Qur‘ān. (V.18:54 up to V.18:82)
(17) CHAPTER. The statement of the Prophet ﷺ: “O Allah! Bestow on him (Ibn ‘Abbás) the knowledge of the Book (the Qur’ān).”

75. Narrated Ibn ‘Abbás رضي الله عنهما: Once the Prophet ﷺ embraced me and said, “O Allah! Bestow on him the knowledge of the Book (the Qur’ān).”

(18) CHAPTER. At what age may a youth be listened to (i.e. quotation of the Hadith from a boy be acceptable).

76. Narrated Ibn ‘Abbás رضي الله عنهما: Once I came riding a she-ass and had (just) attained the age of puberty. Allāh’s Messenger ﷺ was offering ṣalāt (prayer) at Minā. There was no wall in front of him and I passed in front of some of the rows while they were offering their Salāt. There I let the she-ass loose to graze and entered the row, and nobody objected to it.

77. Narrated Maḥmūd bin Rabī’ رضي الله عنه: When I was a boy of five, I remember, the Prophet ﷺ took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.
(19) CHAPTER. To go out in search of knowledge.

And Jābir bin ‘Abdullãh travelled for one month to get a single Hadîth from ‘Abdullãh bin Unais.

78. Narrated Ibn ‘Abbás: that he differed with Ḥur bin Qais bin Ḥisn Al-Fazãri regarding the companion of Prophet Mûsa (Moses). Meanwhile,Ubai bin Ka'âb passed by them and Ibn ‘Abbás called him saying, “My friend (Hur) and I have differed regarding Musa’s ( عليه السلام) companion whom he asked the way to meet. Have you heard Allah’s Messenger mentioning something about him? Ubai bin Ka'âb said: “Yes, I heard the Prophet mentioning something about him (saying), ‘While Mûsa ( عليه السلام) was sitting in the company of some Israelites, a man came and asked him: ‘Do you know anyone who is more learned than you? Mûsa ( عليه السلام) replied: No. So Allah sent the Divine Revelation to Mûsa ( عليه السلام): Yes, Our slave Khîdr is more learned than you. Mûsa ( عليه السلام) asked Allah how to meet him (Al-Khîdr). So Allah made the fish a sign for him and he was told when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khîdr). So Mûsa ( عليه السلام) went on looking for the sign of the fish in the sea. The boy-servant of Mûsa ( عليه السلام) said: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Mûsa ( عليه السلام) said: That is what we have been seeking. So they went back retracing their foot steps, and found Khîdr (and) what
happened further about them is narrated by Allah in His Book – the Qur’an.” (V.18:54 up to V.18:82).

(20) CHAPTER. The superiority of a person who learns (Islam, becomes a religious scholar) and then teaches it to others.

79. Narrated Abu-Musa: The Prophet said, "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain-water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain-water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and to irrigate the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion (Islam) and gets benefit (from the knowledge) which Allah has revealed through me (the Prophet) and learns and then teaches it to others. The (last example is that of a) person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)."
(21) CHAPTER. (What is said regarding) the disappearance of the (religious) knowledge and the appearance of (religious) ignorance.

And Rabi'a said, “It is not wise for a person who has been gifted with a part of the (religious) knowledge to ruin himself (by abstaining from teaching it to others).”

80. Narrated Anas رضي الله عنه: Allâh’s Messenger ﷺ said, “From among the portents of the Hour are (the following):
1. Religious knowledge will be taken away (by the death of religious learned men).
2. Ignorance (of religion) will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevalence of open illegal sexual intercourse.

81. Narrated Anas رضي الله عنه: I will narrate to you a Hadith which none will narrate to you after me. I heard Allah’s Messenger ﷺ saying: “From among the portents of the Hour are (the following):
1. (Religious) knowledge will decrease (by the death of religious learned men).
2. Ignorance (of religion) will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man. (See Hadith No.1036. Vol.2).

(22) CHAPTER. The superiority of (religious) knowledge.

82. Narrated Ibn ‘Umar رضي الله عنهما: Allâh’s Messenger ﷺ said, “While I was sleeping, I saw that a cup full of milk was
brought to me and I drank my fill till I noticed its (the milk) wetness coming out of my nails. Then I gave the remaining milk to ‘Umar bin Al-Khattab.” (The Companions of the Prophet ﷺ) asked, “What have you interpreted (about this dream)? O Allāh’s Messenger!” He replied, “(It is religious) knowledge.”

(23) CHAPTER. To give a religious verdict while riding an animal or standing on anything else.

83. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Ās رضي الله عنهما: Allāh’s Messenger ﷺ stopped (for a while near the jumār) at Minā during his last Hajj for the people and they were asking him questions. A man came and said, “I forgot and got my head shaved before slaughtering the Ḥady (sacrificing animal).” The Prophet ﷺ said, “There is no harm, go and do the slaughtering now.” Then another person came and said, “I forgot and slaughtered (the camel) before Ramy (throwing of the pebbles at the Jamra).” The Prophet ﷺ said, “Do it now (the Ramy) and there is no harm.”

The narrator added: So, on that day, when the Prophet ﷺ was asked about anything (as regards the ceremonies of Hajj during the days at Mina) performed before or after its due time, his reply was: “Do it (now) and there is no harm.”

(24) CHAPTER. Whoever gave a religious verdict by beckoning or by nodding.

84. Narrated Ibn ‘Abbās رضي الله عنهما: Somebody said to the Prophet ﷺ (during his last Hajj), “I did the slaughtering before
doing the Ramy.”\(^{(1)}\) The Prophet  be Hendcon with his hand and said, “There is no harm in that.” Then another person said, “I got my head shaved before offering the sacrifice.” The Prophet  be Hendcon with his hand saying, “There is no harm in that.”

85. Narrated Abū Hurairah
The Prophet  said, “(Religious) knowledge will be taken away (by the death of religious scholars), ignorance (in religion) and Al-Fitn (trials and afflictions) will appear; and Harj will increase.” It was asked, “What is Harj, O Allah’s Messenger?” He replied by beckoning with his hand indicating “killing.”

(See Fatih Al-Bari, Vol.I, page 192)

86. Narrated Asmâ’ (bint Abū Bakr)
I came to ‘Aishah while she was offering Salât (prayer), and said to her, “What has happened to the people?” She pointed out towards the sky. (I looked towards the mosque), and saw the people offering Salât (the prayer). ‘Aishah said, “Subhān Allāh.” I said to her, “Is there a sign?” She nodded with her head meaning, “Yes.” I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet  praised and glorified Allāh and then said, “Just now at this place I have seen what I have never seen before, including Paradise and Hell. No

(1) (H.84) Ramy: i.e., throwing small stones at the Jamarāt and it is one of the ceremonies of Hajj during the days at Mina, the others are Halaq (shaving of the head-hair), Dhābah (slaughtering of Hady), and Mobīt (to sleep at night there at Mina).
doubt it has been revealed to me that you will be put to trials in your graves, and these trials will be like the trials of Al-Masih Ad-Dajjāl or nearly like it (the subnarrator is not sure which expression Asmā' used). You will be asked, 'What do you know about this man (Prophet Muḥammad ﷺ)?' Then the faithful believer (or Asmā' said a similar word) will reply, 'He is Muḥammad ﷺ, Allāh’s Messenger who came to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muḥammad ﷺ.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it (the same).’” [See Vol. 2, Hadith No. 1338]

(25) CHAPTER. The Prophet ﷺ urged the people (mission) of ‘Abdul Qais to memorize the faith and the (religious) knowledge (as he explained to them) and to inform (convey) to their people whom they have left behind (at home).

Narrated Mālik bin Al-Huwairith that the Prophet ﷺ said to them, “Go back to your people and teach (religious knowledge) to them.

87. Narrated Abu Jamra: I was an interpreter between the people and Ibn ‘Abbas. Once Ibn ‘Abbas said that a delegation of the tribe of ‘Abdul Qais came to the Prophet ﷺ who asked them, “Who are the people (i.e. you)? (Or) who are the
delegates?” They replied, “We are from the tribe of Rabî’.’” Then the Prophet said to them, “Welcome, O people [or said, “O delegation (of ‘Abdul Qais”)]. Neither will you have disgrace nor will you regret.” They said, “We have come to you from a distant place and there is the tribe of the infidels of Mu‘ār intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds), and that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them.)” The Prophet ordered them to do four things, and forbade them from four things. He ordered them to believe in Allah Alone, the Honourable the Majestic and said to them, “Do you know what is meant by believing in Allah Alone?” They replied, “Allah and His Messenger know better.” Thereupon the Prophet said, “That means to testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah), Iqâmat-as-Ṣalât [to perform As-Salât (the compulsory congregational prayers) perfectly], to pay Zakât, to observe Saum [fasts (during the month of Ramaḍân)], (and) to pay Al-Khumus (one-fifth of the booty to be given in Allah’s Cause).” Then he forbade them four things, namely Ad-Dubbâ’ Al-Hántam, Al-Muzaffat (and) An-Naqîr or Al-Muqaiyâr (These were the names of pots in which alcoholic drinks used to be prepared). The Prophet further said, “Memorize them (these instructions) and tell them to the people whom you have left behind.”

(26) CHAPTER. To travel seeking an answer to a problematic matter, and to teach it to one’s family.
88. Narrated 'Abdulläh bin Abî Mulaika: 'Uqba bin Al-Hârith said that he had married the daughter of Abî Ihâb bin 'Azîz. Later on a woman came to him and said, “I have suckled (nursed) Uqba and the woman whom he married (his wife at my breast).” ‘Uqba said to her, “Neither I knew that you have suckled (nursed) me nor did you tell me.” Then he rode over to see Allah’s Messenger at Al-Madînâ and asked him about it. Allah’s Messenger said, “How can you keep her as a wife when it has been said (that she is your suckling foster-sister)?” Then Uqba divorced her, and she married another man.

(27) CHAPTER. To fix the duties in rotation for learning (religious) knowledge.

89. Narrated ‘Umar Anṣârî neighbour from Banî Umaîyya bin Zaid who used to live at ‘Awâlî Al-Madînâ and I, used to visit the Prophet by turns. He used to go one day and I another day. When I went, I used to bring the news of that day regarding the Divine Revelation and other things, and when he went, he used to do the same for me. Once my Anṣârî friend, in his turn (on returning from the Prophet), knocked violently at my door and asked if I was there. I became horrified and came out to him. He said, “Today a great thing has happened.” I then went to Hafsa and saw her weeping. I asked her, “Did Allah’s Messenger divorce you all?” She replied, “I do not know.” Then, I entered upon the Prophet and said while standing, “Have you divorced
your wives?” The Prophet ﷺ replied in the negative. On that I said, “Allāhu Akbar (Allah is the Most Great).”

(See Ḥadīth No. 5191, Vol.7 for details)

(28) CHAPTER. To be furious while preaching or teaching if one sees what one hates.

90. Narrated Abū Mas‘ūd Al-Anṣārī: Once a man said to Allah’s Messenger ﷺ, “O Allah’s Messenger! I may not attend the (compulsory congregational) Salah (prayer) because so and so (the Imam) prolongs the Salah when he leads us for it.”

The narrator added: “I never saw the Prophet ﷺ more furious in giving advice than he was on that day. The Prophet ﷺ said, “0 people! Some of you make others dislike good deeds (Ala’t etc.). So whoever leads the people in prayer should shorten it because among them there are the sick, the weak and the one who is in a state that requires urgent relief (having some urgent jobs to do).”

91. Narrated Zaid bin Khālid Al-Juhāni: A man asked the Prophet ﷺ about the picking up of a Luqāta (fallen lost thing).

The Prophet ﷺ replied, “Recognise and get acquainted with its tying material and its container, and make public announcement
(about it) for one year, then utilize it but give it to its owner if he comes.” Then the person asked about the lost camel. On that, the Prophet ﷺ got angry and his cheeks or his face became red and he said, “You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees, so leave it till its owner finds it.” The man then asked about the (lost) sheep. The Prophet ﷺ replied, “It is either for you, for your brother (another person) or for the wolf.”

92. Narrated Abû Mûsâ: The Prophet ﷺ was asked about things which he did not like, but when the questioners insisted, the Prophet ﷺ got angry. He then said to the people, “Ask me anything you like.” A man asked, “Who is my father?” The Prophet ﷺ replied, “Your father is Hudhâfa.” Then another man got up and said, “Who is my father, O Allâh’s Messenger?” He replied, “Your father is Salîm, Maula (the freed slave) of Shaiba.” So when ‘Umar saw that (the anger) on the face of the Prophet ﷺ he said, “O Allâh’s Messenger! We repent to Allâh (for offending you).”

29) CHAPTER. Whoever knelt down before the Imam or a (religious) preacher.

93. Narrated Anas bin Mâlik: One day Allâh’s Messenger ﷺ came out
(before the people) and ‘Abdullāh bin Ḥudhāfa stood up and asked (him) “Who is my father?” The Prophet replied, “Your father is Ḥudhāfa.” The Prophet said to them repeatedly (in anger) to ask him anything they liked. ‘Umar knelt down before the Prophet and said thrice, “We accept Allah as (our) Lord and Islām as (our) religion and Muḥammad as (our) Prophet.” After that the Prophet became silent.

(30) CHAPTER. Repeating one’s talk thrice in order to make others understand.

The Prophet said: “Beware from giving a false statement,” and he kept on repeating it. (See Hadith No.2654, Vol.3). Ibn ‘Umar said that the Prophet said thrice, “Haven’t I conveyed Allah’s Message (to you?)”

94. Narrated Anas: Whenever the Prophet asked permission to enter, he knocked the door thrice with greeting and whenever he spoke a sentence (said a thing) he used to repeat it thrice. (See Hadith No.6244, Vol.8).

95. Narrated Anas: Whenever the Prophet spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting.
96. Narrated ‘Abdullāh bin ‘Amr رضي الله عنهما: Once Allāh’s Messenger ﷺ remained behind us in a journey. He joined us while we were performing ablution for the ‘Asr prayer which was overdue. We were just passing wet hands over our feet (not washing them properly) so the Prophet ﷺ addressed us in a loud voice and said twice or thrice, “Save your heels from the fire.”

(31) CHAPTER. A man teaching (religion to) his woman-slave and his family.

97. Narrated Abū Burdā’s father رضي الله عنه: Allāh’s Messenger ﷺ said, “Three persons will have a double reward:

1. A person from the people of the Scriptures (a Jew or a Christian) who believed in his Prophet [‘īsā (Jesus) or Mūsā (Moses)] and then believed in Prophet Muḥammad ﷺ (i.e., has embraced Islam).

2. A slave who fulfils his duties to Allāh and also to his master.

3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her.”

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(32) CHAPTER. The preaching (and teaching) of the (religious) knowledge to women by the Imam (Chief):

98. Narrated Ibn 'Abbas رضي الله عنهما: Once Allah’s Messenger ﷺ came out while Bilāl was accompanying him. He went towards the women thinking that they had not heard him (i.e. his religious talk). So he preached them and ordered them to give alms. (Hearing that) the women started giving alms; some donated their ear-rings, some gave their rings and Bilāl was collecting them in the corner of his garment.

99. Narrated Abū Hurairah رضي الله عنه: I said, “O Allah’s Messenger! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?” Allah’s Messenger ﷺ said, “O Abū Hurairah! I have thought that none will ask me about it before you as I know your eagerness to (learn) the Hadith. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from (the bottom of) his heart ‘La ilāha illallah’ (none has the right to be worshipped but Allah).”
(34) CHAPTER. How the (religious) knowledge will be taken away?

And 'Umar bin 'Abdul 'Aziz wrote to Abū Bakr bin Hazm, “Look for the knowledge of Ḥadīth and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Ḥadīth of the Prophet ﷺ. Spread knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself).”

100. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣi: I heard Allah’s Messenger ﷺ saying, “Allah does not take away the knowledge by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the religious learned men remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.”

(35) CHAPTER. Should a day be fixed for women in order to teach them religion (apart from men)?

101. Narrated Abū Sa‘īd Al-Khudrī: Some women requested the Prophet ﷺ
to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet said, “A woman whose three children die will be shielded by them from the Hell-fire.” On that a woman asked, “If only two die?” He replied, “Even two (will shield her from the Hell-fire).”

102. Narrated Abū Sa‘īd Al-Khudrī: Abū Hurairah qualified the three children (referred to in the above mentioned Hadith) as not having reached the age of committing sins (i.e., age of puberty).

103. Narrated Ibn Abī Mulaika: Whenever ‘Aishah heard anything which she did not understand, she used to ask again till she understood it completely. (‘Aishah said:) “Once the Prophet said, “Whoever will be called to account (about his deeds on the Day

(1) (H.101) If she will bear their deaths with patience for getting reward from Allāh.
of Resurrection) will surely be punished." I said, "Doesn't Allāh say:

'He surely will receive an easy reckoning.'" (V.84:8)

The Prophet ﷺ replied, "This means only the presentation of the accounts, but whoever will be argued about his account, will certainly be perished (or ruined)".

(37) CHAPTER. It is incumbent on those who are present [in a religious meeting (or conference)] to convey the knowledge to those who are absent.

This statement has come from the Prophet ﷺ on the authority of Ibn ‘Abbas رضي الله عنهم.

104. Narrated Sa‘īd b. Abū Shuraih: When ‘Amr bin Sa‘īd was sending the troops to Makkah (to fight ‘Abdullāh bin Az-Zubair), I said to him: O chief! Allow me to tell you what the Prophet ﷺ said on the day following the conquest of Makkah. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allāh and then said, "Allāh ﷻ, not the people has made Makkah a sanctuary. So anybody who has belief in Allāh and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makkah as Allāh’s Messenger ﷺ did fight (in Makkah), tell him that Allāh gave permission to His Messenger ﷺ, but He did not give it to you." The Prophet ﷺ added: "Allāh allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to
those who are absent.” Abū Shuraiḥ was asked, “What did ‘Amr reply?” He said ‘Amr said, “O Abū Shuraiḥ! I know better than you (in this respect). Makkah does not give protection to one who disobeys (Allāh) or runs after committing murder, or theft (and takes refuge in Makkah).”

105. Narrated Abū Bakrah: The Prophet said, “No doubt your blood, property; ... the subnarrator Muḥḥammad thought that Abū Bakrah had also mentioned ‘and your honour (chastity)... are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent.” (Muḥammad the subnarrator used to say, “Allāh’s Messenger told the truth.”) The Prophet repeated twice: “No doubt! Haven’t I conveyed Allāh’s Message to you.”

(38) CHAPTER. The sin of a person who tells a lie against the Prophet ﷺ.

106. Narrated ‘Ali: The Prophet ﷺ said, “Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire.”

107. Narrated ‘Abdullāh bin Az-Zubair: I said to my father, “I do not hear from you any narration (Hadith) of Allāh’s Messenger ﷺ as I hear (his narrations) from so-and-so?” Az-Zubair ﷺ said: “Yes.”
replied, “I was always with him (the Prophet ﷺ) and I heard him saying, ‘Whoever tells a lie against me (intentionally) then (surely) let him occupy his seat in Hell-fire.’”

108. Narrated Anas: The fact which stops me from narrating a great number of Ahādīth to you is that the Prophet ﷺ said: “Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire.”

109. Narrated Salama: I heard the Prophet ﷺ saying, “Whoever (intentionally) ascribes to me what I have not said, then (surely) let him occupy his seat in Hell-fire.”

110. Narrated Abu Hurairah: The Prophet ﷺ said, “Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e., Abūl Qāsim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire.”

(39) CHAPTER. The writing of knowledge.

111. Narrated Ash-Sha’bi: Abū Juḥaifa said, “I asked ‘Ali, ‘Have you got any book (which has been revealed to the Prophet ﷺ) which I can take back to my uncle?’ ‘Ali said: ‘The Book of Knowledge’.”
apart from the Qur'ān)? 'Āli replied, 'No, except Allāh’s Book or the power of understanding which has been bestowed (by Allāh) upon a Muslim, or what is (written) in this sheet of paper (with me).'” Abū Juhaifa said, ‘I asked, ‘What is (written) in this sheet of paper?’ ‘Āli replied, ‘It deals with Diya [compensation (blood money) paid by the killer to the relatives of the victim in case of man slaughter only], the ransom for the releasing of the captives from the hands of the enemies, and the law that no Muslim should be killed in Qisas (equality in punishment) for the killing of (a disbeliever).’”

112. Narrated Abū Hurairah: In the year of the conquest of Makkah, the tribe of Khuza‘a killed a man from the tribe of Bani Laith in revenge for a killed person belonging to them. They informed the Prophet about it. So he rode his Rāhila (she-camel for riding) and addressed the people saying, “Allāh held back the elephant or killing from Makkah. (The sub narrator is in doubt whether the Prophet said “elephant” or “killing,” as the Arabic words standing for these words have great similarity in shape), but He (Allāh) let His Messenger and the believers overpower the infidels of Makkah. Beware! (Makkah is a sanctuary) Verily! Fighting in Makkah was not permitted for anyone before me, nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqata (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two — the blood money (Diya) or
retaliation, having the killer killed.” In the meantime a man from Yemen came and said, “O Allah’s Messenger! Get that written for me.” The Prophet ordered his Companions to write that for him. Then a man from Quraish said, “Except Al-Idhkhir (a type of grass that has good smell) O Allah’s Messenger, as we use it in our houses and graves.” The Prophet said, “Except Al-Idhkhir i.e. Al-Idhkhir is allowed to be plucked.”

113. Narrated Abū Hurairah: There is none among the Companions of the Prophet who has narrated more Ahādīth than I except ‘Abdullāh bin ‘Amr (bin Al-Āṣ) who used to write them and I never did the same.

114. Narrated ‘Ubaidullah bin ‘Abdullāh: Ibn ‘Abbās said, “When the ailment of the Prophet became worse, he said, ‘Bring for me (writing) paper and I will write for you a statement after which you will not go astray.’ But ‘Umar said, ‘The Prophet is seriously ill, and we have got Allah’s Book with us and that is sufficient for us.’ But the Companions of the Prophet differed about this and there was a hue and cry. On that the Prophet said to them, ‘Go away (and leave me alone). It is not right that you should quarrel in front of me.’”

Ibn ‘Abbās came out saying, “It was most unfortunate (a great disaster) that Allah’s Messenger was prevented from writing that statement for them because of their
disagreement and noise.”

(Note: It is apparent from this Hadith that Ibn ‘Abbās had witnessed the event and came out saying this statement. The truth is not so, for Ibn ‘Abbās used to say this statement on narrating the Hadith and he had not witnessed the event personally. See Fath Al-Bārī, Vol.1, p.220 footnote.) (See also Hadith No.3168, Vol.4).

(40) CHAPTER. The knowledge and its teaching and preaching at night.

115. Narrated Umm Salama رضي الله عنها: One night Allah’s Messenger ﷺ got up and said, “Subhān Allāh! How many Al-Fitan (trials and afflictions) have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (person) in this world may be naked in the Hereafter.”

(41) CHAPTER. To speak about (religious) knowledge at night.

116. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه: Once the Prophet ﷺ led us in the ‘Ishā’ prayer during the last days of his life and after finishing it [the Salāt (prayer) with Taslim] he said: “Do you realize (the importance of) this night?” Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night.”

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117. Narrated Ibn ‘Abbās: I stayed overnight in the house of my aunt Maimūna bint Al-Ḥārith (the wife of the Prophet) while the Prophet was there with her during her night turn. The Prophet offered the ‘Ishā’ prayer (in the mosque), returned home and after having prayed four Rak‘ā, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the Salāt (prayer) and I stood up by his left side, but he made me stand to his right and offered five Rak‘ā followed by two more Rak‘ā. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer.

118. Narrated Abū Hurairah: People say that I have narrated many Ḥadīth (the Prophet’s narrations). Had it not been for two Verses in the Qur’an, I would not have narrated a single Ḥadīth, and the Verses are:

“Verily, those who conceal the clear proofs, and evidences and the guidance,
which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accept repentance, the Most Merciful.” (V.2:159-160).

And no doubt our Muhâjjir (emigrant) brothers used to be busy in the market with their business (bargains) and our Anṣârî brothers used to be busy with their property (agriculture). But I (Abû Hurairah) used to stick to Allâh’s Messenger, contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

119. Narrated Abû Hurairah: I said to Allâh’s Messenger “I hear many narrations (Ahâdîth) from you but I forget them.” Allâh’s Messenger said, “Spread your Rida’ (garment).” (1) I did accordingly and then he moved his hands as if filling them with something (and emptied them in my Rida’) and then said, “Take and wrap this sheet over your body.” I did it and after that I never forgot anything.

Narrated Ibrâhim bin Al-Mundhir: Ibn Abi Fudâiî narrated the same as above (Hadîth No. 119) but added that the Prophet had moved his hands as if filling them with something.

120. Narrated Abû Hurairah: I have memorized two kinds of knowledge

(1) (H.119) Rida: A piece of cloth (sheet etc.) worn around the upper part of the body.
from Allāh's Messenger ﷺ. I have propagated one of them to you and if I propagate the second, then my pharynx (throat) will be cut off (i.e. killed).

(43) CHAPTER. To be quiet (and listen) to religious learned men.

121. Narrated Jarīr: The Prophet ﷺ said to me during Hajjat-al-Wiḍā’ (last pilgrimage of the Prophet ﷺ): “Let the people keep quiet and listen.” Then he said (addressing the people), “Do not become infidels (revert to disbelief) after me by cutting the necks of one another (killing each other).”

(44) CHAPTER. When a religious learned man is asked, “Who is the most learned person,” it is better for him to attribute or entrust absolute knowledge to Allāh and to say, “Allāh is the Most Learned (than anybody else).”

122. Narrated Sa`īd bin Jubair: I said to Ibn `Abbās, “Nauf Al-Bakāl claims that Mūsā (Moses) (the companion of Khīḍr) was not the Mūsā of Bānī Isrā’īl but he was another Mūsā.” Ibn `Abbās remarked that the enemy of Allāh (Nauf) has told a lie. (1)

Narrated Ubai bin Ka`b: The Prophet ﷺ said, “Once the Prophet Mūsā (Moses) stood up and addressed Bānī Isrā’īl. He was asked, ‘Who is the most learned man amongst the people.’ He said, ‘I

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(1) (H.122) Ibn `Abbās said this in a state of anger without intending to abuse Nauf but to affirm that he did not tell the truth (see Fath Al-Bārī. Vol.1, P.229).
am the most learned.' Allāh admonished Mūsā as he did not attribute absolute knowledge to Him (Allāh). So Allāh revealed to him 'At the junction of the two seas there is a slave amongst my slaves who is more learned than you.' Mūsā said, 'O my Lord! How can I meet him?' Allāh said, 'Take a fish in a basket (and proceed) and you will find him at the place where you will lose the fish.' So Mūsā set out along with his (servant) boy, Yūsha' bin Nūn and carried a fish in a basket till they reached a rock, where they laid their heads (i.e., lied down) and slept. The fish came out of the basket and it took its way into the sea (straight) as in a tunnel. So it was an amazing thing for both Mūsā and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Mūsā said to his (servant) boy: 'Bring us our early meal. No doubt, we have suffered much fatigue in this journey.' Mūsā did not get tired till he passed the place about which he was told. There the (servant) boy told Mūsā, 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish.' Mūsā remarked, 'That is what we have been seeking.' So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Mūsā greeted him. Al-Khīdār replied saying, 'How do people greet each other in your land?' Mūsā said, 'I am Mūsā.' He asked, 'The Moses of Bani Isrāʾil?' Mūsā replied in the affirmative and added, 'May I follow you so that you teach me of that knowledge which you have been taught.' Al-Khīdār replied, 'Verily! You will not be able to have patience with me, O Mūsā! I have some of the knowledge of Allāh which He has taught me and which you do not know, while you have some...
knowledge which Allāh has taught you which I do not know.' Mūsā said, 'If Allāh will, you will find me patient and I will not disobey you in aught.' So, both of them set out walking along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the (crew of the boat) to take them on board. The crew recognized Al-Khīḍr and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khīḍr said: 'O Mūsā! My knowledge and your knowledge have not decreased Allāh's Knowledge except like the amount of water taken by this sparrow from the sea with its beak.' Then Al-Khīḍr went to one of the planks of the boat and plucked it out. Mūsā said, 'These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people.' Al-Khīḍr replied, 'Didn’t I tell you that you will not be able to have patience with me?' Mūsā said, 'Call me not to account for what I forgot.' The first (excuse) of Mūsā was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khīḍr took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Mūsā said, 'Have you killed an innocent person who has killed none.' Al-Khīḍr replied, 'Did I not tell you that you cannot have patience with me?' Then they both proceeded till they came to the people of a town, they asked them for food, but they refused to entertain them. There they found a wall on the point of collapsing. Al-Khīḍr repaired it with his own hands. Mūsā said, 'If you had wished, surely you could have taken wages for it.' Al-Khīḍr replied, 'This is the parting between you and me.' The Prophet ﷺ added, 'May Allāh be Merciful to Mūsā! Would that he could
have been more patient to learn more about their story.”

(45) CHAPTER. Whosoever, while standing, asked a religious learned man who was sitting (on a pulpit or a similar thing, about something).

123. Narrated Abû Mûsa رضي الله عنه: A man came to the Prophet ﷺ and asked, “O Allah’s Messenger! What kind of fighting is in Allah’s Cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of their pride and haughtiness.” The Prophet ﷺ raised his head (as the questioner was standing) and said, “He who fights that Allah’s Word (i.e. Allah’s Religion of Islâmic Monotheism) should be superior, fights in Allah’s Cause.”

(46) CHAPTER. To ask about a religious matter and to give a religious verdict (at Mina during Hajj) while doing the Ramy of Jîmâr (throwing of pebbles at the Jîmâr in Mina during Hajj).

124. Narrated ‘Abdullâh bin ‘Ammr رضي الله عنه: I saw the Prophet ﷺ near the Jamra and the people were asking him questions (about
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religious problems). A man asked, “O Allah’s Messenger! I have slaughtered the Hady (sacrificial animal) before doing the Ramy.”

The Prophet replied, “Do the Ramy (now) and there is no harm.” Another person asked, “O Allah’s Messenger! I got my head shaved before slaughtering the animal.” The Prophet replied, “Do the slaughtering (now) and there is no harm.” So on that day, when the Prophet was asked about anything as regards the ceremonies of Hajj performed before or after its due time his reply was, “Do it (now) and there is no harm.”

(47) CHAPTER. The Statement of Allah: “And of knowledge you (mankind) have been given only a little.” (V.17:85)

125. Narrated ‘Abdullãh (bin Ma’súd) رضي الله عنه: While I was walking along with the Prophet through the ruins of Al-Madina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: “Ask him (the Prophet) about the Rûh (the spirit).”

Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, “O Abul-Qasim! What is the Rûh?” The Prophet remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet then said, “And they ask you (O Muhammad) concerning the Rûh (the spirit); Say: Rûh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.” (V.17:85)
126. Narrated Aswad: Ibn Az-Zubair said to me, “‘Aishah transmitted to me secretly a number of things. What did she tell you about the Ka‘bah?” I replied, “She told me that once the Prophet ﷺ said, ‘O ‘Aishah! Had not your people been still close to the Pre-Islamic Period of Ignorance (infidelity), I would have dismantled the Ka‘bah and would have made two doors in it; one for entrance and the other for exit.’” Later on Ibn Az-Zubair did the same.

127. Narrated Abu At-Tufail the above-mentioned statement of ‘Ali.

128. Narrated Anas bin Mälik: “Once Mu‘âdh was riding behind Allâh’s
Messenger as a companion rider. Allāh's Messenger said, "O Mu‘ādh bin Jabal." Mu‘ādh replied, "Labbaik and Sa‘daik, (1) O Allāh’s Messenger!” Again the Prophet said, “O Mu‘ādh!” Mu‘ādh said thrice, “Labbaik and Sa‘daik, O Allāh’s Messenger!” Allāh’s Messenger said, “There is none who testifies sincerely from his heart that La ilāha illāllah wa anna Muḥammad-ar-Rasul Allāh” (none has the right to be worshipped but Allāh and Muḥammad is the Messenger of Allāh), except that Allāh will save him from the Hell-fire.” Mu‘ādh said, “O Allāh’s Messenger! Should I not inform the people about it, so that they may have glad tidings?” He replied, “When (the people hear about it), they will solely depend on it.” Then Mu‘ādh narrated the above mentioned Hadith just before his death, being afraid of committing a sin (by concealing the knowledge).

129. Narrated Anas: I was informed that the Prophet had said to Mu‘ādh, “Whosoever will meet Allāh without associating anything in worship with Him will go to Paradise.”

Mu‘ādh asked the Prophet “Should I not inform the people of this good news?” The Prophet replied, “No, I am afraid, lest they should depend upon it (absolutely).”

(50) CHAPTER. (What is said as regards): To be shy (Al-Haya), while learning (religious) knowledge.

And Mujāhid said, “Neither a shy nor a proud person can learn the religious knowledge.” And ‘Aishah said, “How excellent the women of the Ansār are! They do not feel shy while learning sound knowledge in religion.”

(1) (H.128) See Glossary.
130. Narrated Umm Salama: Umm Sulaim came to Allâh’s Messenger and said, “Verily, Allâh is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (sexual discharge)?” The Prophet replied, “Yes, if she notices a discharge.” Umm Salama, then covered her face and asked, “O Allâh’s Messenger! Does a woman get a discharge?” He replied, “Yes, let your right hand be in dust (an Arabic expression you say to a person when you contradict his statement meaning “You will not achieve goodness”), and that is why the son resembles his mother.”

131. Narrated ‘Abdullah bin Umar: Once Allâh’s Messenger said, “Amongst the trees there is a tree, the leaves of which do not fall and is like a Muslim, tell me the name of that tree.” Everybody started thinking about the trees of the desert areas and I thought of the date-palm tree but felt shy (to answer). The others asked, “O Allâh’s Messenger! Inform us of it.” He replied, “It is the date-palm tree.” I told my father what had come to my mind and on that he said, “Had you said it I would have preferred it to such and such a thing that I might possess.”
(51) CHAPTER. Whosoever felt shy (to ask something) and then requested another person to ask on his behalf.

132. Narrated 'Ali: I used to get the emotional urethral discharge frequently so I requested Al-Miqdad to ask the Prophet about it. Al-Miqdad asked him and he replied, "One has to perform ablution (after it)." (See Hadith No.269).

(52) CHAPTER. Teaching religious knowledge and giving religious verdicts in a mosque.

133. Narrated Nafi': 'Abdullah bin 'Umar said: "A man got up in the mosque and said: 'O Allah's Messenger! At which place you order us that we should assume the Ihram?'

Allah's Messenger replied, 'The residents of Al-Madina should assume the Ihram from Dhul-Hulaifa, the people of Syria from Al-Juhfa and the people of Najd from Qarn.'" Ibn 'Umar further said, 'The people claim that Allah's Messenger also said, 'The residents of Yemen should assume Ihram from Yalamlam.'" Ibn 'Umar used to say, 'I do not remember whether Allah's Messenger had said the last statement or not.'

(53) CHAPTER. Whosoever answered to the questioner more than what he asked.

134. Narrated Ibn 'Umar: A man asked the Prophet: "What (kinds of
clothes) should a *Muhrim* (a Muslim intending to perform ‘Umra or Ḥajj) wear?" He replied, “He should not wear a shirt, a turban, trousers, a headcloak or a garment scented with saffron or *Wars* (kinds of perfumes). And if he has no slippers, then he can use *Khuff* (leather socks) but the socks should be cut short so as to make the ankles bare.” (See Hadith No.1542, Vol.2).
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(1) CHAPTER. What has been revealed regarding ablution?

And the Statement of Allah you who believe! When you intend to offer Salah (prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles.” (V.5:6) Abū ‘Abdullāh said: The Prophet had made clear that it is obligatory (while performing) ablution to wash the (above mentioned) body-parts once. And the Prophet also did perform the ablution by washing (these) parts twice and thrice, but he never washed them more than three times.

And the religious learned men disliked exceeding the limits set by the Prophet while performing ablution, and to surpass the action of the Prophet.

(2) CHAPTER. No Salāt (prayer) is accepted without ablution (i.e. to remove, the small Hadath) by ablution or the big Hadath by taking a bath).

135. Narrated Abū Hurairah: Allah’s Messenger said, “The Salāt (prayer) of a person who does Hadath (passes urine, stool or wind) is not accepted till he performs (repeats) the ablution.”

A person from Ḥadramout asked Abū Hurairah, “What is Hadath?” Abū Hurairah replied, “Hadath means the passing of wind from the anus.”

(3) CHAPTER. The superiority of ablution.

And Al-Ghurr-ul-Muhajjalun (the parts of the

(1) (Ch.2) See Glossary.
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body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

136. Narrated Nu'aim Al-Mujmir: Once I went up the roof of the mosque, along with Abu Hurairah. He performed ablution and said, “I heard the Prophet ﷺ saying, ‘On the Day of Resurrection, my followers will be called Al-Ghurr-ul-Muhajjalün from the traces of ablution and whoever can increase the area of his radiance(1) should do so (i.e. by performing ablution in the most perfect manner).’”

(4) CHAPTER. One should not repeat ablution if in doubt unless and until he is convinced (that he has lost his ablution by having Hadath).

137. Narrated `Abbãd bin Tamîm: My uncle asked Allah’s Messenger ﷺ about a person who imagined to have passed wind during Salât (prayer). Allah’s Messenger ﷺ replied: “He should not leave his Salât unless he hears sound or smells something.”

(5) CHAPTER. To perform a light ablution.


(1) (H.136) The Prophet ﷺ did not increase the area more than what is washed of the body-parts while doing ablution as Allah ordered to be washed in the Qur’an.
snored and then offered Salāt (prayer) (or probably lay till his breath sounds were heard and then got up and prayed).” Ibn ‘Abbās added: “I stayed overnight in the house of my aunt, Māmūna, the Prophet slept for a part of the night; and late in the night, he got up and performed ablution from a hanging water-skin, a light (perfect) ablution and stood up for Salāt. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allāh wished, and again lay and slept till his breath sounds were heard. Later on the Mu‘ādh-dhīn (call-maker for the Salāt) came to him and informed him that it was time for Salāt. The Prophet went with him for the Salāt without performing a new ablution.” (Sufyān said to ‘Amr that some people said, “The eyes of Allāh’s Messenger sleep but his heart does not sleep.” ‘Amr replied, “I heard ‘Ubaid bin ‘Umar saying that the dreams of Prophets were Divine Revelations, and then he recited the Verse: …(O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allāh)…” (V.37:102). (See Fath Al-Bārī, Vol.1, page 249).

(See Hadith No.183)

(6) CHAPTER. The completion (or perfection) of ablution (one should wash all the parts perfectly).

And Ibn ‘Umar said, “The completion of ablution means to clean the parts perfectly.”

139. Narrated Usāma bin Zaid: Allāh’s Messenger proceeded from
‘Arafat till when he reached a mountain path, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, (‘Is it the time for) Ṣalāt (prayer), O Allah’s Messenger?’ He said, ‘The (place of) Ṣalāt is ahead of you.’ He rode till when he reached Al-Muzdalifa, he dismounted and performed ablution – a perfect one. The (call for Adhān and) Iqāma was pronounced and he led the Maghrib prayer. Then everybody made their camels kneel down at its place. Then the Iqāma was pronounced for the ‘Ishā’ prayer which the Prophet led and no (optional Nawāfī or Ṣunna etc.) prayer was offered in between the two Ṣalāt (‘Ishā’ and Maghrib).

7) CHAPTER. To wash the face with both hands by a handful of water.

140. Narrated ‘Ata’ bin Yasār: Ibn ‘Abbas performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He, then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed (wet) hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, ‘I saw Allah’s Messenger performing ablution in this way.’
141. Narrated Ibn ‘Abbas: The Prophet (ﷺ) said, “If anyone of you on having sexual relations with his wife said (and he must say it before starting) ‘In the Name of Allah. 0 Allah! Protect us from Satan and also protect what You bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring.”

142. Narrated Anas: Whenever the Prophet (ﷺ) went to answer the call of nature, he used to say, “Allahumma inni a‘ūdhu bika minal khu‘nithi wal khāba’thi [i.e., O Allah, I seek refuge with You from devils – males and females (or all offensive and wicked things, evil deeds etc.).]”
(10) CHAPTER. Providing water at lavatories (for washing the private parts after answering the call of nature).

143. Narrated Ibn ‘Abbâs: Once the Prophet entered a lavatory and I placed water for his ablution. He asked, “Who placed it?” He was informed accordingly and so he said, “O Allah! Make him (Ibn ‘Abbas) a learned scholar in religion (Islam).”

(11) CHAPTER. While urinating or defecating, never face the Qiblah except when you are screened by a building or a wall or something like that.

144. Narrated Abû Ayyûb Al-Anãri: Allah’s Messenger said, “If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qiblah; he should either face the east or the west.”

(12) CHAPTER. Defecating while sitting over two bricks.

145. Narrated ‘Abdullãh bin ‘Umar: People say, “Whenever you sit for answering the call of nature, you should not face the Qiblah or Bait-ul-Maqdis (Jerusalem).” I told them, “Once I went up the roof of our house and I saw Allah’s Messenger answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis [but there was a screen covering him. (Fath Al-Bâri, Vol.1, page 258).].

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(13) CHAPTER. The going out of women for answering the call of nature.

146. Narrated ‘Aishah: The wives of the Prophet used to go to Al-Manāṣ, a vast open place (near Baqī at Al-Madīna) to answer the call of nature at night. ‘Umar used to say to the Prophet, “Let your wives be veiled,” but Allah’s Messenger did not do so. One night Sauda bint Zam’a the wife of the Prophet went out at ‘Ishā time and she was a tall lady. ‘Umar addressed her and said, “I have recognized you, O Sauda.” He said so, as he desired eagerly that the Verses of Al-Hijāb (the observing of veils by the Muslim women) may be revealed. So Allāh revealed the verses of Al-Hijāb (a complete body cover excluding the eyes).

147. Narrated ‘Aishah: The Prophet said to his wives, “You are allowed to go out to answer the call of nature.”
(14) CHAPTER. To defecate in houses.

148. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما: I went up to the roof of Ḥafṣa’s house for some job and I saw Allāh’s Messenger ﷺ answering the call of nature facing Shām (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the Qiblah. (See Hadith No.145).

149. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما: Once I went up the roof of our house and saw Allāh’s Messenger ﷺ answering the call of nature while sitting over two bricks facing Bait-ul-Maqdis (Jerusalem). (See Hadith No.145).

(15) CHAPTER. To wash the private parts with water after answering the call of nature.

150. Narrated Anas bin Mālik رضي الله عنه: Whenever Allāh’s Messenger ﷺ went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water. (Hīshām commented, “So that he might wash his private parts with it.”)
(16) CHAPTER. Getting water carried by somebody else for purification (washing one's private parts).

And Abu Ad-Darda' said (to the people of Iraq), "Is not the man whose nick-names are Šāhib An-Na‘lain, Šāhib At-Tahür and Šāhib Al-Wisād (‘Abdullāh bin Mas‘ūd) amongst you?" ['Abdullāh bin Mas‘ūd used to carry the Na‘lain (shoes) and Tahūr (water for purification and ablution) and Wisād (carpet) for the Prophet ﷺ, so he was called by those names].

151. Narrated Anas: Whenever Allah’s Messenger ﷺ went to answer the call of nature, I along with another boy from us used to go behind him with a tumbler full of water.

(17) CHAPTER. To carry a ‘Anaza (spear-headed stick) along with the water for washing the private parts after answering the call of nature.

152. Narrated Anas bin Malik: Whenever Allah’s Messenger ﷺ went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and an ‘Anaza (spear-headed stick).
(18) CHAPTER. It is forbidden to clean the private parts with the right hand.

153. Narrated Abū Qatāda: Allah's Messenger ﷺ said, “Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis with his right hand nor clean his private parts with his right hand.”

(19) CHAPTER. While passing urine one should not hold his penis with his right hand.

154. Narrated Abū Qatāda: The Prophet ﷺ said, “Whenever anyone of you urinates, he should neither hold his penis with his right hand nor clean his private parts with his right hand. (And while drinking) one should not breathe in the drinking utensil.”

(20) CHAPTER. To clean the private parts with stones.

155. Narrated Abū Hurairah: I followed the Prophet ﷺ while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me, “Fetch me some stones for cleaning the privates parts (or said something similar), and do not bring a bone or a piece of dung(1).” So I brought the stones in the corner of my garment and placed

(1) (H.155) The Arabic word رئذج means the dung of mules, horses, or donkeys only, but the camel’s dung is called بَأْر in Arabic and the cow’s dung in Arabic is called كَيْثَاء.
them by his side and I then went away from him. When he finished (from answering the call of nature) he used them.

(21) CHAPTER. Do not clean the private parts with dung.

156. Narrated ‘Abdullāh Ṭabarzī: The Prophet ﷺ went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So, I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, “This is Riksun (a degenerative or a filthy thing).”

157. Narrated Ibn ‘Abbās: The Prophet ﷺ performed ablution by washing the body parts only once.

(22) CHAPTER. The washing of the body parts (i.e., the parts which are washed in ablution) once only while performing ablution.


(23) CHAPTER. The washing of the body parts twice while performing ablution.
158. Narrated 'Abdullah bin Zaid: The Prophet performed ablution by washing the body parts twice.

159. Narrated Humrãn: I saw 'Uthmãn bin 'Affãn asking for a tumbler of water (and when it was brought), he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his (wet) hands over his head and washed his feet up to the ankles thrice. Then he said, "Allah's Messenger said, 'If anyone performs ablution like that of mine and offers a two Rak'a Ṣalāt (prayer) during which he does not think of anything else then his past sins will be forgiven.'"

160. Narrated Humrãn: When 'Uthmãn performed the ablution, he said, "I am going to tell you a Hadith which I would not have told you except for (had I not been compelled by) a certain Holy Verse. I heard the Prophet saying, 'If a man performs ablution
perfectly and then offers the compulsory congregational Salāt (prayer), Allah will forgive his sins committed between that (prayer) and the (next) prayer till he offers it.'” The subnarrator ‘Urwa said: This Verse is: “Verily, those who conceal the clear proofs and evidences and the guidance which We have sent down…” (V.2:159).

(25) CHAPTER. The cleaning of the nose by putting water in it and then blowing it out during ablution.

161. Narrated Abū Hurairah: The Prophet ﷺ said, “Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones.”

(26) CHAPTER. To clean the private parts with odd number of stones.

162. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “If anyone of you performs ablution he should put water in his nose and then blow it out, and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep.”
(27) CHAPTER. Washing both feet, and it is not sufficient to pass wet hands over the feet.

163. Narrated ‘Abdullãh bin ‘Amr : The Prophet remained behind us on a journey. He joined us while we were performing ablution for the ‘Asr prayer which was over-due and we were just passing (wet) hands over our feet (not washing them thoroughly) so he addressed us in a loud voice saying twice or thrice, “Save your heels from the fire.”

(28) CHAPTER. To rinse the mouth with water while performing ablution.

This statement has come from the Prophet on the authority of Ibn ‘Abbãs and ‘Abdullãh bin Zaid .

164. Narrated Humran, the freed slave of ‘Uthmãn bin ‘Affãn : I saw ‘Uthmãn bin ‘Affãn asking (for a tumbler of water) to perform ablution (and when it was brought), he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his (wet) hands over his head, and then washed each foot thrice. After that ‘Uthmãn said, “I saw the Prophet performing ablution like this of mine, and he said, ‘If anyone performs ablution like that of mine and offers a two Rakã prayer during which he does not think of anything else then his past sins will be forgiven’.”
(29) CHAPTER. The washing of heels during ablution.
Whenever Ibn Sirin performed ablution he used to wash the place that was under the ring.

165. Narrated Muḥammad bin Ziyād: I heard Ṭābi‘īs saying as he passed by us while the people were performing ablution from a utensil containing water, “Perform ablution perfectly and thoroughly for Abū-l-Qasim (the Prophet ﷺ) said, ‘Save your heels from the Hell-fire.”

(30) CHAPTER. Washing the feet, when one is wearing shoes; and it is not sufficient for one to pass a wet hand over the shoes (but one should take off the shoes and wash one’s feet).

166. Narrated ‘Ubaid bin Juraij: I asked ‘Abdullāh bin ‘Umar رضي الله عنهما, “O Abū ‘Abdur Raḥmān! I saw you doing four things which I never saw being done by anyone of your companions?” ‘Abdullāh bin ‘Umar said, “What are those, O Ibn Juraij?” I said, “I never saw you touching any corner (of the Ka‘bah) except these (two) facing south (Yemen), and I saw you wearing shoes made of tanned leather and dyeing your hair with Hinnā; (a kind of dye). I also noticed that whenever you were in Makkah, the people assume Ihlāl on seeing the new moon crescent (1st of Dhul-Ḥijja) while you did not assume the Ihlāl (Iḥrām is also called Ihlāl) which means ‘Loud calling’ because a Muhārim has to recite Tālbiya aloud when assuming the state of Iḥrām) — till the 8th of
Dhl-Hijja (Day of Tarwiya).

‘Abdullãh replied, “Regarding the corners (of Makkah), I never saw Allãh’s Messenger touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allãh’s Messenger wearing non-hairy shoes, and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with Ĥûnã; no doubt I saw Allãh’s Messenger dyeing his hair with it and that is why I like to dye (my hair with it). Regarding Ihlâl, I did not see Allãh’s Messenger assuming Ihlâl till he set out for Hajj.”

(31) CHAPTER. While performing ablution or taking a bath one should start from the right side of the body.

167. Narrated Umm-‘Atiyya that the Prophet at the time of washing his deceased daughter had said to them, “Start from the right side beginning with those parts which are washed in ablution.”

168. Narrated ‘Aishah: The Prophet used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else.
(32) CHAPTER. To look for water (for ablution) when the time for the prayer is due.

‘Aishah رضي الله عنها said: Once the Fajr prayer was due and water was searched for (for ablution) but it was not found. Thereupon the Divine Revelation of Tayammum was revealed. (Tayammum means to put or strike lightly on clean earth with one’s hands and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face).

169. Narrated Anas bin Mālik: I saw Allâh’s Messenger ﷺ when the ‘Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a vessel full of) water for ablution was brought to Allâh’s Messenger ﷺ. He put his hand in that vessel and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet ﷺ).

(33) CHAPTER. What is said regarding the water with which human hair has been washed.

‘Atâ’ saw no harm in making threads and ropes out of the human hair. The utilization of the thing which is licked or eaten by a dog, and the passing of dogs through the mosque. Az-Zuhri said: “It is permissible for one to perform ablution with water which has been licked by a dog provided that there is no water except that.” (See Hadîth No.172). Sufyân said, “This is the true religious
verdict: Allah said: And you find no water then perform Tayammum.” (V.4:43).

170. Narrated Ibn Sirin: I said to ‘Abida, “I have some of the hair of the Prophet which I got from Anas or from his family.” ‘Abida replied. “No doubt if I had a single hair of that it would have been dearer to me than the whole world and whatever is in it.”

171. Narrated Anas: When Allah’s Messenger got his head shaved, Abū Talha was the first to take some of his hair.

CHAPTER. If a dog drinks from the utensil of any one of you then it is essential to wash it seven times.

172. Narrated Abū Hurairah: Allah’s Messenger said, “If a dog drinks from the utensil of anyone of you it is essential to wash it seven times.”

173. Narrated Abū Hurairah: The Prophet said, “A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till

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it quenched its thirst. So Allah approved of his deed and made him to enter Paradise.”

174. Narrated Ḥamza bin ‘Abdullah: My father said, “During the lifetime of Allah’s Messenger ﷺ, the dogs used to urinate, and pass through the mosque (come and go), nevertheless they never used to sprinkle water on it (i.e. urine of the dog.)”

175. Narrated ‘Adi bin Ḥātim: I asked the Prophet ﷺ (about the hunting dogs) and he replied, “If you let loose (with Allah’s Name) your tamed dog after a game and it hunts it, you may eat it, but if the dog eats of (that game) then do not eat it because the dog has hunted it for itself.” I further said, “Sometimes I send my dog for hunting and find another dog with it.”

He said, “Do not eat the game for you have mentioned Allah’s Name only on sending your dog and you did not mentioned Allah’s Name on the other dog.”

(34) CHAPTER. Whosoever considers not to repeat ablution except if something is discharged or passed from either exit (front or back private parts)

As is mentioned in the Statement of
Allāh ﷺ said: “...Or any of you comes from answering the call of nature...” (V.5:6).
And ‘Aṭā’ said, “If a worm comes out of one’s anus or if a drop of discharge equal to the size of a louse comes out of one’s penis (then it is essential to repeat the ablution.)” Jābir bin ‘Abdullāh said, “If one laughs in Salāt (prayer), he must repeat his Salāt and not the ablution.” Al-Ḥasan said, “If someone takes out (cut) some of his hair, cuts his nails or removes his leather socks, he is not to repeat his ablution.” Abū Hurairah said, “It is not necessary to repeat ablution except on Ḥadāth.” And Jābir stated, “The Prophet was in the battle of Dḥāt-ur-Riqā’ and a person was shot with an arrow and he bled profusely, but he bowed and prostrated and continued his Salāt.” Al-Ḥasan said, “The Muslims used to offer Salāt regularly with their wounds.” Tawūs, Muḥammad bin ‘Alī, ‘Aṭā’ and the people of Ḥijāz say, “Bleeding does not necessitate the repetition of ablution.” Ibn ‘Umar squeezed one of his pimples and blood came out but he did not repeat his ablution. Ibn Abī Aūfa spat out blood but he carried on with his Salāt. Ibn ‘Umar and Al-Ḥasan said, “If any one lets his blood out then it is necessary for him to wash the cut area only.”

176. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “A person is considered in Salāt (prayer) as long as he is waiting for the prayer in the mosque and as long as he does not do Ḥadāth.” A non-Arab man asked, “O Abū Hurairah! What is Ḥadāth?” I replied, “It is the passing of wind (from the anus) (that is one of the types of Ḥadāth).”
177. Narrated 'Abbâd bin Tamîm: My uncle said, the Prophet ﷺ said, “One should not leave (his prayer) unless he hears sound or smells something.”

178. Narrated 'Âli Ibn Isâ: I used to get emotional urethral discharges frequently and felt shy to ask Allah’s Messenger ﷺ about it. So I requested Al-Miqdâd bin Al-Aswad to ask (the Prophet ﷺ) about it. Al-Miqdâd asked him and he replied, “One has to perform ablution (after it).”

179. Narrated Zaid bin Khâlid: I asked 'Uthmân bin 'Affân ﷺ about a person who engaged in intercourse but did not discharge. 'Uthmân replied, “He should perform ablution like the one for an ordinary Salât (prayer), but he must wash his penis.” 'Uthmân added, “I heard it from Allah’s Messenger ﷺ.” I asked ‘Ali, Az-Zubair, Țahlâ and Ubâi bin Ka’b ﷺ, about it and they, too, gave the same reply. (This order was cancelled later on and taking a bath became compulsory for such cases).
180. Narrated Abū Sa‘īd Al-Khudrī: Allāh’s Messenger sent for an Ansāri man who came with water dropping from his head. The Prophet said, “Perhaps we have forced you to hurry up, haven’t we?” The Ansāri replied, “Yes.” Allāh’s Messenger further said, “If you are forced to hurry up (during intercourse) or you do not discharge then you should perform ablution.” (This order was cancelled later on, i.e. one has to take a bath).

(35) CHAPTER. (What is said regarding) a man who helps his companion to perform ablution (by pouring water for him).

181. Narrated Usāma bin Zaid: “When Allāh’s Messenger departed from ‘Arafāt, he turned towards a mountain path where he answered the call of nature. (After he had finished) I poured water and he performed ablution and then I said to him, “O Allāh’s Messenger! Will you offer Salāt (prayer)?” He replied, “The Musallā (place of the prayer) is ahead of you (in Al-Muzdalifa).”

182. Narrated Al-Mughira bin Shu‘ba: I was in the company of Allāh’s Messenger on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face.
forearms and passed his (wet) hand over his head and over the two Khuffain (two leather socks).

(36) CHAPTER. The recitation of Qur’an or doing other invocations etc. after Ḥadāth.

And Mansūr quoted Ibrāhīm, “There is no harm in reciting anything in bathrooms (without closets) and in writing letters without ablution.” And Hammad quoted from Ibrāhīm, “Greet them if they are wearing their Iزار (waist covers) otherwise do not greet them.”

183. Narrated ‘Abdullāh bin Abbās رضي الله عنهما that he stayed overnight in the house of Maimūna رضي الله عنها, the wife of the Prophet ﷺ, his aunt. He added: I lay on the cushion transversally in its breadthwise direction while Allāh’s Messenger ﷺ and his wife lay in its lengthwise direction. Allāh’s Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He رضي الله عنه then recited the last ten Verses of Sūrat ʿAl- ʿImrān, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer Ṣalāt (prayer). I, too, got up and did as the Prophet ﷺ had done. Then I went and stood by his side (on his left side). He placed his
right hand on my head and caught my right ear and twisted it (pulled me, and made me to stand by his right side). He prayed two Rak'ā, then two Rak'ā, and then two Rak'ā, and then two Rak'ā, and then two Rak'ā and then two Rak'ā (separately six times), and finally one Rak'ā (the Witr). Then he lay down again in the bed till the Mu'adhdhin came to him whereupon the Prophet got up, offered a light two Rak'ā prayer and went out and led the Fajr prayer.

(37) CHAPTER. Whoever does not repeat ablution except after falling into deep sleep — losing consciousness completely.

184. Narrated Asmā’ bint Abī Bakr رضي الله عنها: I came to ‘Aishah رضي الله عنها during the solar eclipse. The people were standing and offering the Salāt (prayer) and she was also praying. I asked her, “What is wrong with the people?” She beckoned with her hand towards the sky and said, “Subhān Allāh.”(1) I asked her, “Is there a sign?” She pointed out, “Yes.” So, I too, stood for the Salāt till I fell unconscious and later on I poured water on my head. After the Salāt, Allāh’s Messenger praised and glorified Allāh تعالى and said, “Just now I have seen something which I never saw before at this place of mine, including Paradise and Hell. And it has been revealed to me that you will be put to trials in your graves and these trials will be like the trials of Ad-Dajjāl, or nearly like it (the

(1) (H.184) See glossary.
subnarrator is not sure of what Asmā' said). Angels will come to every one of you and ask, ‘What do you know about this man?’ A believer will reply, ‘He is Muhammad, Allah’s Messenger (ﷺ), and he came to us with self-evident truth and guidance. So we accepted his teaching, believed and followed him.’ Then the angels will say to him to sleep in peace as they have come to know that he was a believer. On the other hand a hypocrite or a doubtful person will reply, ‘I do not know but heard the people saying something and so I said the same’.”

(38) CHAPTER. To pass wet hands over the whole head during ablution.

As is referred to by the Statement of Allah Almighty: “…Rub (by passing wet hands over) your heads…” (V.5:6). And Ibn Al-Musaiyab said, “This order is both for men and women.” And Mālik was asked, “Is the passing of a wet hand over a part of the head sufficient (and that is not sufficient)”? He took his verdict from the narration of ‘Abdullāh bin Zaid which follows.

185. Narrated Yahyā Al-Māzini: A person asked ‘Abdullāh bin Zaid رضي الله عنه, who was the grandfather of ‘Amr bin Yahyā, “Can you show me how Allāh’s Messenger ﷺ used to perform ablution?” ‘Abdullāh bin Zaid replied in the affirmative and asked for

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water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbow twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and then washed his feet (up to the ankles).

(39) CHAPTER. The washing of feet up to the ankles.

186. Narrated 'Amr: My father saw 'Amr bin Abi Hasan asking 'Abdulrah bin Zaid about the ablution of the Prophet 

‘Abdullah bin Zaid asked for earthen ware pot containing water and performed ablution like that of the Prophet in front of them. He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows twice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles.

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(40) CHAPTER. The using of the remaining water after ablution.

And Jarîr bin ‘Abdullâh ordered the members of his family to perform ablution with the water in which he had put his Siwâk (a piece of a root of a tree called Al-Arâk used as a tooth-brush).

187. Narrated Abû Juhaîfa: Allâh’s Messenger came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet offered two Rak’â of the Zuhûr prayer and then two Rak’â of the ‘Asr prayer while an ‘Anazâ (spear-headed stick) was there (as a Sûtra) in front of him.

188. Abû Mûsã said: The Prophet asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abû Mûsã and Bilãl), “Drink from the tumbler and pour some of its water on your faces and chests.”

189. Narrated Ibn Shihâb: Maḥmûd bin Ar-Râbi who was the person on whose face the Prophet had ejected a mouthful of water from his family’s well while he was a boy, and ‘Urwa (on the authority of Al-Miswar and others) who testified each other, said, “Whenever the Prophet performed ablution, his Companions were nearly fighting for the remains of that water.”
CHAPTER.

190. Narrated As-Sahib bin Yazid:

My aunt took me to the Prophet and said, "O Allah’s Messenger! This son of my sister has got a disease in his legs." So he passed his hands on my head and prayed for Allah’s Blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the Zirril-Hajala (means the button of a small tent, but some said ‘egg of a partridge.’ etc.)

191. Narrated ‘Amr bin Yahya on the authority of his father: ‘Abdullah bin Zaid poured water on his hands from a utensil containing water and washed them and, then, with one handful of water he rinsed his mouth and cleaned his nose by putting water in it and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed (wet) hands over his head, both forwards and backwards, and washed his feet up to the ankles and said, “Thus was the ablution of Allah’s Messenger.”

(41) CHAPTER. Rinsing one’s mouth and putting water in one’s nose and cleaning it by blowing the water out with a single handful of water.

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(42) CHAPTER. The passing of wet hands over the head once only (while performing ablution).

192. Narrated 'Amr bin Yahya: My father said, "I saw 'Amr bin Abi Hasan asking 'Abdullah bin Zaid about the ablution of the Prophet ﷺ. 'Abdullah bin Zaid asked for an earthenware pot containing water and performed ablution in front of them. He poured water over his hands and washed them thrice. Then he put his (right) hand in the pot and rinsed his mouth and washed his nose by putting water in it and, then, blowing it out thrice with three handfuls of water. Again he put his hand in the water and washed his face thrice. After that he put his hand in the pot and washed his forearms up to the elbows twice, and then again put his hand in the water and passed (wet) hands over his head by bringing them from the front to the back (and returned them) and once more he put his hand in the pot and washed his feet (up to the ankles.)."

Narrated Wuhaib that he (the Prophet ﷺ as in narration 191 above) had passed his wet hands on the head once only.

(43) CHAPTER. The performance of ablution by a man along with his wife. The utilization of water remaining after a woman has performed ablution. 'Umar performed ablution with warm water and with water brought from the house of a Christian woman.

193. And narrated 'Abdullah bin 'Umar, "During the lifetime of Allah's Messenger ﷺ men and women used to perform ablution together."
(44) CHAPTER. The sprinkling of remaining water after performing ablution on an unconscious person by the Prophet ﷺ.

194. Narrated Jâbir ﺗُرَبِّعَ: Allâh’s Messenger ﷺ came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said, “O Allâh’s Messenger! To whom will my inheritance go as I have neither ascendants nor descendants?” Then the Divine Verses regarding Farâ‘îd (inheritance) were revealed.

(45) CHAPTER. To take a bath or perform ablution from a Mîkhâd (utensil), a tumbler, or a wooden or stone pot.

195. Narrated Anas ﺗُرَبِّعَ: It was the time for Salât (prayer), and those whose houses were near got up and went to their people (to perform ablution), and there remained some people (sitting). Then a painted stone pot (Mîkhâd) containing water was brought to Allâh’s Messenger ﷺ. The pot was small, not broad enough for one to spread one’s hand in; yet all the people performed ablution. (The subnarrator said, “We asked Anas, ‘How many persons were you?’ Anas replied, ‘We were eighty or more’”). (It was one of the miracles of Allâh’s Messenger).

196. Narrated Abû Mûsâ ﺗُرَبِّعَ: Once the Prophet ﷺ asked for a tumbler
containing water. He washed his hands and face in it and also threw a mouthful of water in it.

197. Narrated ‘Abdulläh bin Zaid رضي الله عنه: Once Allah’s Messenger ﷺ came to us and we brought out water for him in a brass pot. He performed ablution thus: He washed his face thrice, and his forearms to the elbows twice, then passed his (wet) hands lightly over the head from front to rear and brought them to front again and washed his feet (up to the ankles).

198. Narrated ‘Aishah رضي الله عنها: When the ailment of the Prophet ﷺ aggravated and his disease became worse, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet ﷺ came (to my house) with the support of two men, and his legs were dragging on the ground, between ‘Abbãs, and another man.” ‘Ubaid-Ulläh (the subnarrator) said, “I informed ‘Abdullah bin ‘Abbas of what ‘Aishah said, Ibn ‘Abbas said: ‘Do you know who was the other man?’ I replied in the negative. Ibn ‘Abbas said, ‘He was ‘All (bin Abi Tãlib).’”

‘Aishah رضي الله عنها further said, “When the Prophet ﷺ came to my house and his sickness became worse he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Ḥafṣa, the wife of the Prophet ﷺ. ﷺ said: ‘Hadîthna Abû Osa’mâ, ʿun, ʿirye, ʿun, ʿirye, Abû ʿûbâda, ʿun, ʿirye. Nabiyya, duratul, zâ’dâ yaqûdâ, fih ma’â, fâsâl, yâdihi, wâjîhâ fih, wâjîh fih.” [Râjû: 188]
Then, all of us started pouring water on him from the water-skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people."

(46) CHAPTER. To perform ablution from an earthen-ware pot.

199. Narrated ‘Amr bin Yahya on the authority of his father: My uncle used to perform ablution extravagantly and once he asked ‘Abdulläh bin Zaid to tell him how he had seen the Prophet performing ablution. He asked for an earthen-ware pot containing water, and poured water from it on his hands and washed them thrice, and then put his hand in the earthen-ware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with one handful of water; he again put his hand in the water and took a handful of water and washed his face thrice, then washed his hands up to the elbows twice, and took water with his hand, and passed it over his head from front to back and then from back to front, and then washed his feet (up to the ankles) and said, “I saw the Prophet performing ablution in that way.”

200. Narrated Thâbit: Anas said: “The Prophet asked for water and a tumbler with a broad base and not so deep,
containing a small quantity of water, was brought to him whereby he put his fingers in it." Anas further said, "I noticed the water springing out from amongst his fingers." Anas added, "I estimated that the people who performed ablution with it numbered between seventy to eighty."

(47) CHAPTER. To perform ablution with one Mudd of water. (Mudd is practically $\frac{2}{3}$ of a Kilogram):

201. Narrated Anas (رضي الله عنه): The Prophet ﷺ used to take a bath with one Sa’ or up to five Mudd (1 Sa’ = 4 Mudd) of water and used to perform ablution with one Mudd of water.

(48) CHAPTER. To pass wet hands over Khuffain [two leather socks covering the ankles].


‘Abdullāh bin ‘Umar (رضي الله عنه) asked ‘Umar about it. ‘Umar replied in the affirmative and added: "Whenever Sa’d narrates a Hadīth from the Prophet ﷺ, there is no need to ask anyone else about it."

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203. Narrated Al-Mughīra bin Shu'ba: Once Allah’s Messenger went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his Khuffain (two leather socks).

204. Narrated Ja'far bin 'Amr bin Umaiya A-d-Ḍamrī: My father said, “I saw the Prophet passing wet hands over his Khuffain (two leather socks).”

205. Narrated Ja'far bin 'Amr: My father said, “I saw the Prophet passing wet hands over his 'Imama (turban) and Khuffain (two leather socks).”

(49) CHAPTER. If one puts on (Khuff) just after performing ablution (there is no need to wash one’s feet again in ablution) (24 hours for non-travellers and three days for travellers).

206. Narrated ‘Urwa bin Al-Mughīra: My
father said, “Once I was in the company of the Prophet on a journey and I dashed to take off his Khuff. He ordered me to leave them as he had put them on after performing ablution. So he passed wet hands over them.”

(50) CHAPTER. Not repeating ablution after eating mutton and As-Sawiq.

Abū Bakr, 'Umar and 'Uthmān ate such food but did not repeat ablution.

207. Narrated 'Abdullāh bin 'Abbās: Allah's Messenger ate a piece of cooked mutton from the shoulder region and offered Salāt (prayer) without repeating ablution.

208. Narrated Ja'far bin Amr bin Umaiyya: My father said, “I saw Allah's Messenger taking a piece of (cooked) mutton from shoulder region and then he was called for Salāt (prayer). He put his knife down and offered Salāt without repeating ablution.”

(51) CHAPTER. Rinsing one's mouth (with water) after eating As-Sawiq without repeating ablution.

209. Narrated Suwaid bin Al-Nu'mān: Allah's Messenger took a piece of food and offered Salāt without repeating ablution.

(1) (Ch.51) See glossary.
In the year of the conquest of Khaibar I went with Allah's Messenger till we reached Sahba', a place near Khaibar, where Allah's Messenger offered the 'Asr prayer and asked for food. Nothing but As-Sawiq was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet got up for Maghrib (prayer), rinsed his mouth with water and we did the same, and he then offered Salat (prayer) without repeating the ablution.

210. Narrated Maimuna: The Prophet ate (a piece of) mutton from shoulder region and then offered Salat (prayer) without repeating the ablution.

(52) CHAPTER. Whether to rinse the mouth after drinking milk.

211. Narrated Ibn 'Abbas: Allah's Messenger drank milk, rinsed his mouth and said, "It has fat."

(53) CHAPTER. Ablution after sleep. And whoever considers it unnecessary to repeat
ablation after dozing once or twice or after nodding once in slumber.

212. Narrated ‘Aishah رضي الله عنها: Allah’s Messenger ﷺ said, “If anyone of you feels drowsy while offering Salāt (prayer) he should go to bed (sleep) till his slumber is over, because in praying while drowsy, one does not know whether one is asking for forgiveness or for a bad thing for oneself.”

213. Narrated Anas رضي الله عنه: The Prophet ﷺ said, “If anyone of you feels drowsy while offering Salāt (prayer), he should sleep till he understands what he is saying (reciting).”

(54) CHAPTER. To perform ablution even on having no Ḥadath.

214. Narrated ‘Amr bin ‘Amir رضي الله عنه: Anas said, “The Prophet ﷺ used to perform ablution for every Salāt (prayer).” I asked Anas, “What you used to do?” Anas replied, “We used to pray with the same ablution until we break it with Ḥadath.”

215. Narrated Suwaid bin Nu‘mān رضي الله عنه: In the year of the conquest of Khaibar I went with Allah’s Messenger ﷺ till we reached ‘Sahbā’ where Allah’s Messenger ﷺ led the ‘Aṣr prayer and asked for food.
Nothing but Sawiq was brought and we ate it and drank (water). The Prophet \(\text{SAW}\) got up for Maghrib (prayer), rinsed his mouth with water and then led the prayer without repeating the ablution.

(55) CHAPTER. One of the major sins is not to protect oneself (one's clothes and body) from one's urine (i.e. from being soiled with it).

216. Narrated Ibn ‘Abbas: \(\text{RA}\). Once the Prophet \(\text{SAW}\), while passing through one of the Heyyan (gardens or graveyards) of Al-Madina or Makkah heard the voices of two persons who were being tortured in their graves. The Prophet \(\text{SAW}\) said, “These two persons are being tortured not for a major sin (to avoid).” The Prophet \(\text{SAW}\) then added, “Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends).” The Prophet \(\text{SAW}\) then asked for a green branch (of a date-palm tree), broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, “I hope that their torture might be lessened, till these get dried.”

(56) CHAPTER. What is said regarding washing out urine.

\(\text{(1) (H.216) This action was a kind of invocation on the part of the Prophet \(\text{SAW}\) for the deceased persons (Fath Al-Baq\'i).}\)
And the Prophet remarked about the person in the grave that he never saved himself from being soiled with his urine. And the Prophet mentioned only the urine of human beings.

217. Narrated Anas bin Malik: Whenever the Prophet went to answer the call of nature, I used to bring water with which he used to wash his private parts.

CHAPTER 218. Narrated Ibn ‘Abbas: The Prophet once passed by two graves and said, “These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends).” The Prophet then took a green branch (of a date-palm tree), split it into two pieces and fixed one on each grave. They said, “O Allah’s Messenger! Why have you done so?” He replied, “I hope that their punishment might be lessened till these (branches) become dry.” (See the footnote of Hadith 216)
The Prophet ﷺ saw a bedouin urinating in the mosque and told the people not to disturb him. When he finished, the Prophet ﷺ asked for some water and poured it over (the urine).

(58) CHAPTER. The pouring of water over the urine in the mosque.

220. Narrated Abū Hurairah ﷺ: A bedouin stood up and started urinating in the mosque. The people caught him but the Prophet ﷺ ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet ﷺ then said, “You have been sent to make things easy (for the people) and not sent to make things difficult for them.”

221. Narrated Anas bin Malik ﷺ: The Prophet ﷺ said as above (Hadith No. 220).

CHAPTER. The spilling of water over the place where there is urine.

Narrated Anas bin Malik ﷺ: A bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet ﷺ stopped them till he finished urinating. The Prophet ﷺ ordered
them to spill a bucket of water over that place and they did so.

(59) CHAPTER. The urine of children.

222. Narrated ‘Aishah رضي الله عنها, the Mother of faithful believers: A child was brought to Allah’s Messenger ﷺ and it urinated on the garment of the Prophet ﷺ. The Prophet ﷺ asked for water and poured it over the soiled place.

223. Narrated Umm Qais bint Mihsan رضي الله عنها: I brought my young son, who had not started eating (ordinary food) to Allah’s Messenger ﷺ who took him and made him sit on his lap. The child urinated on the garment of the Prophet ﷺ, so he asked for water and sprinkled it over the soiled (area) and did not wash it.

(60) CHAPTER. To pass urine while standing and sitting.

224. Narrated Hudhaifa ﷺ: Once the Prophet ﷺ went to the dumps of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution.
(61) CHAPTER. To urinate beside one’s companion while screened by a wall.

225. Narrated Hudhaifa: The Prophet and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me (to come). So I approached him and stood near his back till he finished.

(62) CHAPTER. To urinate near the dumps of some people.

226. Narrated Abu Walî: Abu Musa Al-Ash’ârî used to lay great stress on the question of urination and he used to say, “If anyone from Banî Israel happened to soil his clothes with urine, he used to cut that portion away.” Hearing that, Hudhaifa said to Abu Walî, “I wish he (Abu Musa) didn’t lay great stress on that matter.” Hudhaifa added, “Allâh’s Messenger went to the dumps of some people and urinated while standing.”

(63) CHAPTER. The washing out of blood.

227. Narrated Asmâ’: A woman came to the Prophet and said, “If anyone of us gets menses in her clothes then what should she do?” He replied, “She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can offer Salât (prayer) in it.”

228. Narrated ‘Aishah: Fatîma bint Abî Ḥubâish came to the Prophet and
said, “O Allâh’s Messenger! I get persistent bleeding (from the uterus) and do not become clean. Shall I give up my Salât (prayer)?” Allâh’s Messenger ﷺ replied, “No, because it is from a blood vessel and not the menses. So when your real menses begin give up your Salât and when it has finished, wash off the blood (take a bath) and offer your Salât.”

Hîshâm (the subnarrator) said that his father added: (the Prophet ﷺ told her): “Perform ablution for every Salât (prayer) till the time of the next period comes.”

(64) CHAPTER. The washing out of semen with water and rubbing it off (when it is dry) and the washing out of what comes out of women (i.e. discharge).

229. Narrated ‘Âishah ﷺ: I used to wash the traces of Janâba (semen) from the clothes of the Prophet ﷺ and he used to go for Salât (prayers) while traces of water were still on it (water spots were still visible).

230. Narrated Sulaimân bin Yasâr: I asked ‘Âishah ﷺ about the clothes soiled with semen. She replied, “I used to wash it off the clothes of Allâh’s Messenger ﷺ and he would go for the Salât (prayer) while water spots were still visible.”
(65) CHAPTER. If the (traces of) Janaba (semen) or other spots are not removed completely on washing.

231. Narrated 'Amr bin Maimün: I heard Sulaiman bin Yasar talking about the clothes soiled with semen. He said: 'Aishah 'رضي الله عنها' said, "I used to wash it off the clothes of Allah's Messenger ﷺ and he would go for the Salat (prayers) while water spots were still visible on them."

232. Narrated 'Aishah ﷺ: I used to wash the semen off the clothes of the Prophet ﷺ and even then I used to notice one or more spots on them.

(66) CHAPTER. (What is said) about the urine of camels, sheep and other animals and about their folds.

Abu Musa offered prayer at Dār-il-Barīd (post office) and there was animal dung in it though a vast strip of land was near it. Abu Musa said: Both these places are similar (for offering of the prayers).

233. Narrated Abu Qilaba: Anas ﷺ said, "Some people of 'Ukl or 'Uraina tribe came to Al-Madina and its climate did not suit them. So the Prophet ﷺ ordered them to go to the herd of (milch) camels and
to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophetﷺ and drove away all the camels. The news reached the Prophetﷺ early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. Heﷺ then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al-Ḥarra and when they asked for water, no water was given to them.”

Abū Qilāba added, “Those people committed theft, murder, became disbelievers after embracing Islam (Murtadin) and fought against Allāh and His Messengerﷺ.”

234. Narrated Anas: Prior to the construction of the mosque, the Prophetﷺ offered Salāt (prayers) at sheep-folds.

(67) CHAPTER. An-Najasat (impure and filthy things) which fall in cooking butter (ghee — which is obtained by evaporating moisture from butter) and water.

Az-Zuhri said, “There is no harm in using water if its taste, odour or colour is not changed.” Ḥammād said, “There is no harm

(1) (Ch. 67) An-Najasat (impurity or impure things) is either: (a) physical or (b) spiritual.
   a) Physical as regards urine, stool and sexual discharges etc.
   b) Spiritual as regards not having belief in the Oneness of Allāh and His Messenger Muḥammadﷺ e.g., Al-Mushrikūn*. [See (V.9:28) the Qur’ān].
* Al-Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammadﷺ).
if the feathers of dead birds fell in it.” About the bones of dead animals like an elephant, Az-Zuhri said, “I met some of the old learned religious men who were using them (bones) as combs and as containers for oiling, etc., and they found no harm in that.” Ibn Sirin and Ibrãhim said, “There is no harm in the trade of ivory.”

235. Narrated Maimûna: Allâh’s Messenger was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, “Take out the mouse and throw away the ghee around it and use the rest.”

236. Narrated Maimûna: The Prophet was asked regarding ghee in which a mouse had fallen. He said, “Take out the mouse and throw away the ghee around it (and use the rest.)”

237. Narrated Abû Hurairah: The Prophet said, “A wound which a Muslim receives in Allâh’s Cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from
the wound and its colour will be that of the blood but will smell like musk (perfume).”

(68) CHAPTER. Urinating in stagnant water.

238. Narrated Abū Hurairah Ṣahih: Allah’s Messenger Ṣahih said, “We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the Day of Resurrection).”

239. The same narrator told that the Prophet Ṣahih had said, “You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it.”

(69) CHAPTER. If a dead body or a polluted thing is put on the back of a person offering Salāt (prayer), his Salāt will not be annulled (rejected by Allah).

In prayer Ibn ‘Umar used to take off his clothes whenever he saw blood on them and used to continue his prayer. Ibn Al-Musaiyyab and Ash-Sha‘bī said, “Whenever a person offers his Salāt (prayers) while wearing clothes stained with blood or Ḥumūrah or offers Salāt facing in a direction other than the Qiblah (un-intentionally) or with Tayammum and finds water before the time of that Salāt is over, he has not to repeat his Salāt in any of the above-mentioned cases.”
240. Narrated ‘Abdullãh bin Mas'Ud:

Once the Prophet was offering Salat (prayers) near the Ka'bah. Abû Jahl was sitting with some of his companions. Some of them said to the others, “Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Bani so-and-so and put it on the back of Muhammads, when he prostrates?” The most wretched of them (Uqba bin Abi Mu'ait) got up and brought it. He waited till the Prophet prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wished I had some people with me to hold out against them. They started laughing and falling on one another. Allah's Messenger was in prostration and he did not lift his head up till Fātima (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He raised his head and said thrice, “O Allah! Destroy the (infidels of) Quraish.” So, it was hard for Abû Jahl and his companions when the Prophet invoked Allah against them as they had a conviction that the prayers and invocations were accepted in this city (Makkah). The Prophet said, “O Allah! Destroy Abû Jahl, ‘Utba bin Rabî’a, Shaiba bin Rabî’a, Al-Walid bin ‘Utba, Umaiyya bin Khalaf, and ‘Uqba bin Abi Mu'ait (and he mentioned the seventh whose name I cannot recall). By Allah in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allah’s Messenger in the Qalib (one of the wells) of Badr.
(70) CHAPTER. Spitting or blowing out the nose or doing similar action in one’s own garment.

Narrated Miswar bin Makhrama and Marwan: Allah’s Messenger ﷺ set out at the time of Al-Hudaibiya (treaty), and mentioned the rest of Hadith and when Allah’s Messenger ﷺ spitted, the spittle would fall in the hand of one them (the Prophet’s Companions) who would rub it on his face and skin.


(71) CHAPTER. It is unlawful to perform ablution with Nabidh (water in which dates or grapes etc. are soaked and is not yet fermented) or with any other intoxicant.

Hasan and Abul-‘Aliya disliked it. ‘Atâ’ said: I prefer to do Tayammum instead of doing ablution with milk or Nabidh.
242. Narrated ‘Āishah: The Prophet said, “All drinks that produce intoxication are Harām (prohibited) to drink.”

(72) CHAPTER. Washing blood by a woman off her father’s face.

Abul-'Aliya said: Rub my leg as it is aching.

243. Narrated Abū Ḥazīm: Sahl bin Sa’d As-Ṣā’idī was asked by the people, “With what was the wound of the Prophet treated?” Sahl replied, “None remains among the people living who knows that better than I. ‘Alī used to bring water in his shield and Fātima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it (i.e. its ashes).”

(73) CHAPTER. Siwāk (to clean the teeth with Siwāk which is a tooth-brush in the form of a pencil from the roots of the Arāk tree).

Ibn ‘Abbās said, “Once I passed the night with the Prophet and saw him cleaning his teeth (with Siwāk).”

244. Narrated Abū Burda: My father (Abu Musa) said: “I came to the Prophet and saw him carrying a Siwāk in his hand and cleaning his teeth, saying, “U’ U’,” as if he was retching while the Siwāk was in his mouth.”
245. Narrated Hudhaifa: Whenever the Prophet ﷺ got up at night, he used to clean his mouth with Siwāk.

(74) CHAPTER. To give Siwāk to the oldest person of the group.

246. Narrated Ibn ‘Umar: The Prophet ﷺ said, “I dreamt that I was cleaning my teeth with a Siwāk and two persons came to me. One of them was older than the other and I gave the Siwāk to the younger. I was told that I should give it to the older and so I did.”

(75) CHAPTER. The superiority of a person who sleeps with ablution.

247. Narrated Al-Bara’ bin ‘Azib: The Prophet ﷺ said to me, “Whenever you go to bed perform ablution like that for Salāt (prayer), lie on your right side and say, Allāhumma inni aslamtu wajhi ilaika, wa fauwardtu, amri ilaika, wa aljâ’tu zahrî ilaika raghbatan wa rahbatan ilaika. Lâ maljâ’ wa là manjâ minkâ illâ ilaika. Allāhumma āmantu biktâbikal-ladhi anzalta wa bina-biyikal-ladhi arsalta, [O Allâh! I surrender to You and entrust all my affairs to You and depend...
upon You for Your Blessings, both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad ﷺ) whom You have sent. Then if you die on that very night, you will die with faith (i.e., on the religion of Islam). Let the aforesaid words be your last utterance (before sleep)."

I repeated it before the Prophet ﷺ and when I reached "Allāhumma āmantu bikātabik-ladhi anzalita (O Allah I believe in Your Book which You have revealed)." I said, "Wa Rasūlika (and Your Messenger)."
The Prophet ﷺ said, "No, (but say): 'Wa Nabīyik-ladhi arsulta (Your Prophet whom You have sent), instead.'"
The Statement of Allāh جَلَّ جَلالَهُ:

"...If you are in a state of Janāba (i.e., after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have had been in contact with women (i.e. sexual intercourse) and you find no water then perform Tayammum with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you and to complete His Favour to you, that you may be thankful.”

(V.5:6) And also the Statement of Allāh ﷺ:

"O you who believe! Approach not As-Salāt (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janāba (i.e., in a state of sexual impurity and not have yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill or on a journey or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water then perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly Allāh is Ever Oft-Pardoning, Oft-Forgiving.” (V.4 43).

(1) CHAPTER. The performance of ablution before taking a bath.

248. Narrated ‘Aishah ﷺ:
Whenever the Prophet ﷺ took a bath after Janāba, he started by washing his hands and then performed ablution like that for Salāt (prayer). After that he would put his fingers
in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body.

249. Narrated Maimūna, the wife of the Prophet: Allāh’s Messenger performed ablution like that for Salāt (prayer) but did not wash his feet.

He washed off the discharge from his private parts and then poured water over (his body). He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of Janāba.

(2) CHAPTER. Taking a bath by a man along with his wife.

250. Narrated ‘Aishah: The Prophet and I used to take a bath from a single pot called Faraq.

(3) CHAPTER. Taking a bath with a Șā‘ of water or so. (One Șā‘ = 3 kilograms approx.)
251. Narrated Abū Salama: ‘Āishah’s brother and I went to ‘Āishah and he asked her about the bath of the Prophet. She brought a pot containing about a Ṣã’ of water and took a bath and poured it over her head and at that time there was a screen between her and us.

252. Narrated Abū Ja'far: While I and my father were with Jābir bin ‘Abdullāh, some people were with him and they asked him about taking a bath. He replied, “A Ṣã’ of water is sufficient for you.” A man said, “A Ṣã’ is not sufficient for me.” Jābir said, “A Ṣã’ was sufficient for one who had more hair than you and was better than you (meaning the Prophet).” And then Jābir (put on) his garment and led As-Salāt (prayer).

253. Narrated Ibn ‘Abbās: The Prophet and Maimūna used to take a bath from a single pot.

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254. Narrated Jubair bin Mu'tim: Allah's Messenger said, "As for me, I pour water three times on my head." And he pointed with both his hands.

255. Narrated Jâbir bin 'Abdullah: The Prophet used to pour water three times on his head.

256. Narrated Abû Ja'far: Jâbir bin 'Abdullah said to me, "Your cousin (Hasan bin Muhammad bin Al-Hanafiya) came to me and asked about the bath of Janaba. I replied, 'The Prophet used to take three handfuls of water, pour them on his head and then pour more water over his body.' Al-Hasan said to me, 'I am a hairy man.' I replied, 'The Prophet had more hair than you.'"
(5) CHAPTER. To wash the body (parts) once only.

257. Narrated Maimūna: I placed water for the bath of the Prophet. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet.

(6) CHAPTER. Starting one's bath by scenting oneself with Hilāb or some other scent.

258. Narrated ‘Aishah: Whenever the Prophet took the bath of Janāba (sexual relation or wet dream) he asked for the Hilāb or some (other scent). He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head (with both hands).

(7) CHAPTER. To rinse the mouth and to clean the nose by putting water in it and then blowing it out while taking the bath of Janāba.

259. Narrated Maimūna: I placed water for the bath of the Prophet and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the

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ground (and cleaned them), washed them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out, washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him but he did not use it.

(8) CHAPTER. The rubbing of hands with earth in order to clean them thoroughly.

260. Narrated Maimūna: The Prophet ﷺ took the bath of Žanāba. (sexual relation or wet dream). He first cleaned his private parts with his hand, and then rubbed it (that hand) on the wall (earth) and washed it. Then he performed ablution like that for the Šalāt (prayer), and after the bath he washed his feet.

(9) CHAPTER. Can a Junub (a person who has yet to take a bath after the sexual act or wet dream) put his hands in a pot (containing water) before washing them if they are not polluted with a dirty thing except Žanāba?

Ibn ‘Umar and Al-Barā’ bin ‘Azib had put their hands in the water without washing them and then they performed ablution. Ibn ‘Umar and Ibn ‘Abbās did not think there was any harm if the water dribbled from the body (while taking a bath) back in the same
container from which the bath of Janāba was taken.

261. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn.

262. Narrated 'Āishah رضي الله عنها: Whenever Allah’s Messenger ﷺ took a bath of Janāba, he washed his hands first.

263. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ and I used to take a bath from a single pot of water after Janāba.

264. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ and one of his wives used to take a bath from a single pot of water. (Shu‘ba added to Anas’s statement “After the Janāba.”).

(10) CHAPTER. Interval during ablution or bath.

It is quoted from Ibn ‘Umar: that he washed his feet after the other parts (which
are washed in ablution) had become dry.

265. Narrated Ma'mūna bint Aflah: I placed water for the bath of Allāh's Messenger ﷺ, and he poured water over his hands and washed them twice or thrice; then he poured water with his right hand over his left and washed his private parts (with his left hand). He rubbed his hand over the earth and rinsed his mouth and washed his nose by putting water in it and blowing it out. After that he washed his face, both forearms and head thrice and then poured water over his body. He withdrew from that place and washed his feet.

(11) CHAPTER. Pouring water with one's right hand over the left one, during the bath.

266. Narrated Maimūna bint Al-Hārith: I placed water for the bath of Allāh's Messenger ﷺ and put a screen. He poured water over his hands, and washed them once or twice. (The subnarrator added that he did not remember if she had said thrice or not). Then he poured water with his right hand over his left one and washed his private parts. Then he rubbed his hand over the earth or the wall and washed it. Then he rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and head. He poured water over his body and then withdrew from that place and washed his feet. I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it) and did not take it.
(12) CHAPTER. Having sexual intercourse and repeating it. And engaging with one’s own wives and taking a single bath (after doing so).

267. Narrated Muḥammad bin Al-Muntashir on the authority of his father that he had asked ‘Aishah (about the Hadith of Ibn ‘Umar). She said, “May Allāh be Merciful to Abu ‘Abdur Rahman. I used to put scent on Allah’s Messenger and he used to go round his wives, and in the morning he assumed the Ihram, and the fragrance of scent was still coming out from his body.”

268. Narrated Qatada: Anas bin Mālik said, “The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number.” I asked Anas, “Had the Prophet the strength for it?” Anas replied, “We used to say that the Prophet was given the strength of thirty (men).” And Sa’īd said on the authority of Qatāda that Anas had told him about nine wives only (not eleven).
(13) CHAPTER. The washing away of emotional urethral discharge and performing ablution after it.

269. Narrated 'Ali: I used to get emotional urethral discharge frequently. Being the son-in-law of the Prophet, I requested a man to ask him about it. So the man asked the Prophet about it. The Prophet replied, “Perform ablution after washing your organ (penis).”

(14) CHAPTER. Whoever scented himself and then took a bath while the effect of scent remained even after bathing.

270. Narrated Muhammad bin Al-Muntashir on the authority of his father that he had asked 'Aishah about the saying of Ibn 'Umar (i.e. he did not like to be a Muhrim while the smell of scent was still coming from his body). 'Aishah said, “I scented Allah's Messenger and he went round (had sexual intercourse with) all his wives, and in the morning he was a Muhrim (after taking a bath).”

271. Narrated 'Aishah: It is as if I am just now looking at the glitter of scent in the parting of the Prophet's head hair while he was a Muhrim.

(15) CHAPTER. To rub the hair thoroughly (while taking a bath) till one feels that one has made his skin wet (underneath the hair) and then one pours water over it.
272. Narrated Hishâm bin ‘Urwa on the
authority of his father: ‘Aishah رضي الله عنّها said, “Whenever Allah’s Messenger ﷺ took the bath of Janâba, he cleaned his hands and performed ablution like that for ʿSalâ (prayer) and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body.”

273. ‘Aishah رضي الله عنّها further said, “I and Allah’s Messenger ﷺ used to take a bath from a single water container, from which we took water simultaneously.”

(16) CHAPTER. Whoever performed the ablution of Janâba and then washed his body but did not wash once again the parts which were washed in ablution.

274. Narrated Maimûna رضي الله عنّها: Water was placed for the ablution of Allah’s Messenger ﷺ after Janâba. He poured water with his right hand over his left twice or thrice and then washed his private parts and rubbed his hands on the earth or on a wall twice or thrice and then rinsed his mouth, washed his nose by putting water in it and then blowing it out, and then washed his face and forearms and poured water over his head and washed his body. Then he shifted from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand.”
(17) CHAPTER. If someone while in the mosque remembers that he is Junub, he should leave (the mosque to take a bath) and should not perform Tayammum.

275. Narrated Abū Hurairah: Once the call (Iqâma) for the Salah (prayer) was announced and the rows were straightened; Allah’s Messenger came out; and when he stood up at his Musalla, he remembered that he was Junub. Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He said, “Allâhu-Akbar”, and we all offered the Salah with him.

(18) CHAPTER. The removing of water from one’s body with one’s hands after taking the bath of Janâba.

276. Narrated Maimūna: I placed water for the bath of the Prophet and screened him with a garment. He poured water over his hands and washed them. After that he poured water with his right hand over his left and washed his private parts, rubbed his hands with earth and washed them, rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms. He poured water over his head and body. He then shifted from that place and washed his feet.
of cloth but he did not take it and came out removing the water (from his body) with both his hands.

(19) CHAPTER. Starting from the right side of one’s head while taking a bath.

277. Narrated ‘Aishah Whenever any one of us was Junub, she poured water over her head thrice with both her hands and then rubbed the right side of her head with one hand and rubbed the left side of the head with the other hand.

(20) CHAPTER. Whosoever took a bath alone (in seclusion) completely naked.

And whosoever screened himself and screening oneself is better. The Prophet said, “One must feel shy from Allâh more than from the people as He has the right for it.”

278. Narrated Abû Hurairah The Prophet said, “The (people of) Bani Isrâ’îl used to take bath naked (all together) looking at each other. Prophet Mûsâ (Moses) used to take bath alone. They said, ‘By Allâh! Nothing prevents Mûsâ from taking a bath with us except that he has a scrotal hernia.’ So once Mûsâ went out to take a bath and put his clothes over a stone

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and then that stone ran away with his clothes. Mūsā followed that stone saying, ‘My clothes, O stone! My clothes, O stone!’ till the people of Bānī Isrā‘îl saw him and said, ‘By Allāh, Mūsā has got no defect in his body. Mūsā took his clothes and began to beat the stone.’

Abū Hurairah added, “By Allāh! There are still six or seven marks present on the stone from that excessive beating.”

279. Narrated Abū Hurairah Z: The Prophet ﷺ said, “When the Prophet Ayyūb (Job) was taking a bath naked, golden locusts fell on him. Ayyūb started collecting them in his clothes. His Lord addressed him, ‘O Ayyūb! Haven’t I given you enough so that you are not in need of them.’ Ayyūb replied, ‘Yes! By Your Honour (Power)! But I cannot dispense with Your Blessings’. ” (See Hadîth No. 3391, Vol.4)

(21) CHAPTER. To screen oneself from the people while taking a bath.

280. Narrated Umm Hâni bint Abî Ṭalib : I went to Allah’s Messenger ﷺ in the year of the Conquest of Makkah and found him taking a bath while Fāṭima was screening him. The Prophet ﷺ asked, ‘Who is it?’ I replied, ‘I am Umm Hâni.’
281. Narrated Maimūna: I screened the Prophet while he was taking a bath of Janāba. He washed his hands, poured water from his right hand over his left and washed his private parts. Then he rubbed his hand over a wall or the earth, and performed ablution similar to that for the Salāt (prayer) but did not wash his feet. Then he poured water over his body, shifted from that place, and washed his feet.

(22) CHAPTER. If a woman has a wet dream (nocturnal sexual discharge).

282. Narrated Umm Salama, the Mother of the believers: Umm Sulaim, the wife of Abū Ṭalḥa, came to Allāh’s Messenger and said, “O Allāh’s Messenger! Verily, Allāh is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?” Allāh’s Messenger replied, “Yes, if she notices a discharge.”
(23) CHAPTER. (What is said regarding) the sweat of a Junub. And a Muslim never becomes impure.

283. Narrated Abū Hurairah: The Prophet came across me in one of the streets of Al-Madina and at that time I was Junub. So I slipped away from him and went to take a bath. On my return the Prophet said, “O Abū Hurairah! Where have you been?” I replied, “I was Junub, so I disliked to sit in your company while I was in a state of impurity.” The Prophet said, “Subḥān Allāh! A Believer (who believes in Islamic Monotheism) never becomes Najas

(24) CHAPTER. A Junub (person) can go out and walk in the market or anywhere else.

‘Atā’ said: A Junub person is allowed to let his blood out (medically), to clip his nails and also to get his head shaved even without ablution.

284. Narrated Anas bin Malik: The Prophet used to visit all his wives in one night and he had nine wives at that time.

(1) (H.283) Najas i.e., impure; it is either: (a) Physical, as regards urine, stools and blood etc., (b) Spiritual, as regards not having belief in the Oneness of Allāh and His Messenger Muhammad e.g., Al-Mushrīkūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad). And the word Najas is used only for those persons who have spiritual impurity e.g. Al-Mushrīkūn etc.
285. Narrated Abū Hurairah: Allah’s Messenger came across me and I was Ėnūb. He took my hand and I went along with him till he sat down. I slipped away, went home and took a bath. When I came back, he was still sitting there. He then said to me, “O Abū Hurairah! Where have you been?” I told him about it. The Prophet said, “Subhān Allah! O Abū Hurairah! A Believer (who believes in Islamic Monotheism) never becomes Najas (impure).”

(25) CHAPTER. A Ėnūb can stay at home without taking a bath but with ablution.

286. Narrated Abū Salama: I asked ‘Aishah, “Did the Prophet use to sleep while he was Ėnūb?” She replied, “Yes, but he used to perform ablution (before going to bed).”

(26) CHAPTER. Sleeping of a Ėnūb person.

287. Narrated ‘Umar bin Al-Khattāb: I asked Allah’s Messenger, “Can anyone of us sleep while he is Ėnūb?” He replied, “Yes, if he performs ablution, he can sleep while he is Ėnūb.”

(27) CHAPTER. A Ėnūb person should perform ablution before sleeping.

288. Narrated ‘Aishah: Whenever the Prophet intended to sleep while he was Ėnūb, he used to wash his
private parts and perform ablution like that for the \textit{Salāt} (prayer).

289. Narrated ‘Abdullāh, “Umar \textsuperscript{29} asked the Prophet “Can anyone of us sleep while he is \textit{Junub}?” He \textsuperscript{30} replied, “Yes, if he performs ablution.”

290. Narrated ‘Abdullāh bin ‘Umar \textsuperscript{31} ; ‘Umar bin Al-Khaṭṭāb \textsuperscript{32} told Allāh’s Messenger, “I became \textit{Junub} at night.” Allāh’s Messenger \textsuperscript{33} replied, “Perform ablution (after) washing your penis (private parts) and then sleep.”

(28) \textbf{CHAPTER}. When male and female organs come in close contact (bath becomes compulsory).

291. Narrated Abū Hurairah \textsuperscript{34}: The Prophet \textsuperscript{35} said, “When a man sits in between the four parts of a woman and did the sexual intercourse with her\textsuperscript{(1)}, bath becomes compulsory.”

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\textsuperscript{(1)} (H.291) The head of his private organ entered in her private female part.
(29) CHAPTER. Washing away what comes out from the private parts of a woman (woman’s discharge) if one gets soiled with that.

292. Narrated Zaid bin Khālid Al-Juhānī: I asked ‘Uthmān bin ‘Affān about a man who engaged in the sexual intercourse with his wife but did not discharge. ‘Uthmān replied, “He should perform ablution like that for the prayer after washing his private parts.” ‘Uthmān added, “I heard that from Allāh’s Messenger.” I asked ‘Allūn bin Anṭāli, Az-Zubair bin Al-‘Awwām, Tālha bin ‘Ubaiddullāh and Ubai bin Ka’b and all gave the same reply.

(Ābt Ayyūb said that he had heard that from Allāh’s Messenger) (This order was cancelled later on so one has to take a bath. See Ḥadīth No.291).

293. Narrated Ubai bin Ka’b: I asked Allāh’s Messenger about a man who engages in sexual intercourse with his wife but does not discharge. He replied, “He should wash the parts which comes in contact with the private parts of the woman, perform ablution and then offer Salāt (prayer).” (Abū ‘Abdullāh said, “To be on the safe side one should take a bath and that is the last order.”) (See Ḥadīth No.291).
And the Statement of Allah: "They ask you (O Muhammad) concerning menstruation. Say, that is an Adha (a harmful thing for a husband to have sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not unto them until they have been purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves." (V.2:222).

(1) CHAPTER. How the menses started.

And the statement of the Prophet ﷺ, "This is a thing which Allah has ordained for the daughters of Adam." Some people said that the menses first came for Banî Isrāîl. But what the Prophet ﷺ said, is more comprehensive (the truth).

CHAPTER. Menses (a thing) ordained (by Allah and instructions) for women when they get their menses.

294. Narrated Al-Qâsim: 'Āishah، رضي الله عنها said, "We set out with the sole intention of performing Hajj and when we reached Sarif, (a place 11 k.m. from Makkah) I got my menses. Allah's Messenger ﷺ came to me while I was weeping. He said 'What is the matter with you? Have you got your menses?' I replied, 'Yes.' He said, 'This is a thing which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Tawaf (circumambulation) round the Ka'bah.'" ‘Āishah، رضي الله عنها added,
“Allah’s Messenger sacrificed cows on behalf of his wives.”

Chapter 2: The Washing of the Husband’s Head and the Combing of His Hair by a Menstruating Wife.

295. Narrated ‘Aishah: While in menses, I used to comb the hair of Allah’s Messenger.

296. Narrated ‘Urwa: A person asked me, “Can a woman in menses serve me? And can a Junub woman come close to me?” I replied, “All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same.” ‘Aishah told me that she used to comb the hair of Allah’s Messenger while she was in her menses, and he was in ‘I’tikaf (in the mosque). He would bring his head near her

(1) (H.296) ‘I’tikaf: Seclusion in a mosque for the purpose of worshipping Allah only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g., answering the call of nature or joining a funeral procession etc.)
in her room and she would comb his hair, while she used to be in her menses.”

(3) CHAPTER. To recite the Qur’ân while lying in the lap of one’s own menstruating wife.

Abû Wā’il used to send his menstruating maid servant to bring the Qur’ân from Abî Razîn by carrying it from the hanger (of its case).

297. Narrated ‘Âishah: The Prophet  used to lean on my lap during my menses and then would recite the Qur’ân.

(4) CHAPTER. Using the word Nifâs for menses.

298. Narrated Umm Salama: While I was laying with the Prophet  under a single woolen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, “Have you got Nifâs (menses)?” I replied, “Yes.” He then called me and made me lie with him under the same sheet.
(5) CHAPTER. Fondling a menstruating wife.

299. Narrated 'Aishah: The Prophet ﷺ and I used to take a bath from a single pot while we were Junub.

300. ('Aishah added): And he ﷺ used to order me to put on an Izār (dress worn below the waist) and used to fondle me. While I used to be in my periods (menses).

301. ('Aishah added): While in I'tikaf, he ﷺ used to bring his head near me and I would wash it while I used to be in my periods (menses).

302. Narrated 'Abdur Raḥmān bin Al-Aswad on the authority of his father: 'Aishah said: "Whenever Allah's Messenger ﷺ wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izār and start fondling her." 'Aishah added, "None of you could control his sexual desire as the Prophet ﷺ could."

303. Narrated Maimūna: Whenever Allah's Messenger ﷺ wanted to fondle any of his wives during their periods (menses), he used to ask her to wear an Izār.
(6) CHAPTER. A menstruating woman should leave observing Ṣaʿūm (fasting).

304. Narrated Abū Saʿīd Al-Khudrī: Once Allāh’s Messenger went out to the Musallā [(to offer the Ṣalāt (prayer)] of ‘Īd-al-‘Adha or ‘Īd-al-Fitr, and he passed by the women and said, “O you the assembly of women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women).” They asked, “Why is it so, O Allāh’s Messenger?” He replied, “You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you.” The women asked, “O Allāh’s Messenger! What is deficient in our intelligence and religion?” He said, “Is not the witness (evidence) of two women equal to the witness of one man?” They replied in the affirmative. He said, “This is the deficiency in her intelligence. Isn’t it true that a woman can neither offer Ṣalāt (prayers) nor observe Ṣaʿūm (fasting) during her menses?” The women replied in the affirmative. He said, “This is the deficiency in her religion.”

(7) CHAPTER. A menstruating woman should perform all the ceremonies of Hajj except the Tawāf around the Kaʿbah.
Ibrâhim said, "There is no harm in reciting a Verse of the Qur'an by a menstruating woman." Ibn 'Abbās considers that there was no harm in the recitation of the Qur'an by a Junub. The Prophet ﷺ used to remember (glorify) Allâh at all times. Umm 'Aţiyâ said that they were ordered to let the menstruating women come out (on festivals) to say Tâkbrât (Allâhu-Akbar), and to invoke Allâh. Ibn 'Abbâs narrated on the authority of Abû Sufyân: Heraclius asked for the letter of the Prophet ﷺ and read it. It began: "In the Name of Allâh, the Most Gracious, the Most Merciful. O people of the Scripture (Jews and Christians): Come to a word that is just between us and you that we worship none but Allâh ... (V.3:64). And 'Aţâ quoted from Jâbir, "'Aishah got her menses and she performed all the ceremonies of Hajj except the Tawâf round the Ka'bah and she did not offer Salât (prayers)." Al-Ḥakâm said, "I slaughter the animal even if I were Junub." And Allâh ﷺ said: "Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of slaughtering of the animal)." (V.6:121).

305. Narrated 'Aishah: We set out with the Prophet ﷺ for Hajj and when we reached Sarif I got my menses. When the Prophet ﷺ came to me, I was weeping. He asked, "Why are you weeping?" I said, "I wish if I had not performed Hajj this year." He asked, "May be that you got your menses?" I replied, "Yes." He then said, "This is the thing which Allâh has ordained for all the daughters of Adam. So do what all the pilgrims do except that you do not perform the Tawâf round the Ka'bah till you are clean."
(8) CHAPTER. Al-Istihāda [bleeding (from the womb) in between a woman’s periods].

306. Narrated ’Āishah bint Abi Ḥubaysha said to Allah’s Messenger ﷺ, “O Allah’s Messenger! I do not become clean (from bleeding). Shall I give up my ʿĪtāt (prayers)?” Allah’s Messenger ﷺ replied: “No, because it is from a blood vessel and not the menses. So when the real menses begins give up your ʿĪtāt and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers.”

(9) CHAPTER. Washing out the menstrual blood.

307. Narrated Asmāʾ bint Abī Bakr: A woman asked Allah’s Messenger ﷺ, “O Allah’s Messenger! What should we do if the blood of menses falls on our clothes?” Allah’s Messenger ﷺ replied, “If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then offer ʿĪtāt (prayers) in (with) it.”
308. Narrated 'Aishah بسم الله الرحمن الرحيم: Whenever anyone of us got her menses, she, on becoming clean, used to take hold of the blood spot and rub the blood off her garment, and pour water over it and wash that portion thoroughly and sprinkle water over the rest of the garment. After that she would offer Salāt (prayers) in (with) it.

309. Narrated 'Aishah بسم الله الرحمن الرحيم: Once one of the wives of the Prophet ﷺ did I'tikāf along with him and she was bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood. (The subnarrator 'Ikrima added, 'Aishah رضي الله عنها once saw the liquid of safflower and said, “It looks like what so-and-so used to have.”)

310. Narrated 'Aishah بسم الله الرحمن الرحيم: “One of the wives of Allah’s Messenger ﷺ joined him in I’tikāf and she noticed blood and yellowish discharge (from her private parts) and put a dish under her when she offered Salāt (prayers).”

311. Narrated 'Aishah بسم الله الرحمن الرحيم: One of the Mothers of the faithful believers (i.e. the wives of the Prophet ﷺ) did I’tikāf while she was having bleeding in between her periods.kehkay}

(10) CHAPTER. The I’tikāf of a woman who is bleeding in between her periods.
(11) CHAPTER. Can a woman offer her Salāt (prayers) in the clothes in which she has her menses?

312.Narrated ‘Āishah: None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

(12) CHAPTER. Putting perfume by women at the time of taking a bath after finishing from the menses.

313.Narrated Umm ‘Atiyah: We were forbidden to mourn for a dead person for more than three days except in the case of a husband, for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put Kohl (antimony eye powder) in our eyes or to use perfumes or to put on coloured clothes except a dress made of Ḥis (a kind of Yemen cloth, very coarse and rough). We were allowed to use Kum Afar (very light perfumes) at the time of taking a bath after menses and also we were forbidden to go with the funeral procession.

(13) CHAPTER. A woman should rub her own body thoroughly during a bath after the menses.
How to take a bath after menses and rub the place soiled with blood with a perfumed piece of cloth.

314. Narrated ‘Aishah رضي الله عنها: A woman asked the Prophet ﷺ about the bath which is taken after finishing from the menses. The Prophet ﷺ told her what to do and said, “Purify yourself with a piece of cloth scented with musk.” The woman asked, “How shall I purify myself with it?” He said, “Subhān Allah! Purify yourself (with it).” I pulled her to myself and said, “Rub the place soiled with blood with it.”

(14) CHAPTER. To take a bath after finishing from the menses.

315. Narrated ‘Aishah رضي الله عنها: An Anṣārī woman asked the Prophet ﷺ how to take a bath after finishing from the menses. He replied, “Take a piece of cloth perfumed with musk and clean the private parts with it, thrice.” The Prophet ﷺ felt shy and turned his face. So I pulled her to me and told her what the Prophet ﷺ meant.

(15) CHAPTER. The combing of head-hair by a woman on taking a bath after finishing from the menses.

316. Narrated ‘Aishah رضي الله عنها: In the last Hajj of Allāh’s Messenger ﷺ I assumed the Iḥrām for Hajj along with Allāh’s
Messenger ﷺ. I was one of those who intended Tamattu’ (to perform Hajj and 'Umra together, with a break in between) and did not take the Hady (animal for sacrifice) with me. I got my menses and was not clean till the night of 'Arafah. I said, ‘O Allah’s Messenger! It is the night of the Day of ‘Arafah and I intended to perform the Hajj Tamattu’ with 'Umra.’” Allah’s Messenger ﷺ told me to undo my head-hair and comb it and to postpone the 'Umra. I did the same and completed the Hajj. On the night of Al-Hasba (i.e. a place outside Makkah where the pilgrims go after finishing all the ceremonies of Hajj at Minâ) he (the Prophet ﷺ) ordered ‘Abdur Rahman bin ‘Abd al-Bakr to take me to At-Tamim to assume the Ihram for ‘Umra in lieu of that of Hajj-at-Tamattu’ which I had intended to perform.

(16) CHAPTER. A woman should undo her head-hair while taking the bath after finishing from her menses.

317. Narrated ‘Aishah: On the 1st of Dhul-Hijjah we set out with the intention of performing Hajj. Allah’s Messenger ﷺ said, “Anyone who likes to assume the Ihram for ‘Umra, he can do so. Had I not brought the Hady with me, I would have assumed the Ihram for ‘Umra’. Some of us assumed the Ihram for ‘Umra while the others assumed the Ihram for Hajj. I was one of those who assumed the Ihram for ‘Umra. I got menses and kept on menstruating until the Day of ‘Arafah and complained of that to the Prophet ﷺ. He told me to postpone my ‘Umra, undo and comb my head-hair, and to assume the Ihram of Hajj and I did so. On the night of Hašba, he sent my brother ‘Abdur-Rahman bin Abi Bakr with me to At-Tamim, where I assumed the Ihram for ‘Umra in lieu
of the previous one.

Hishām said, “For that (‘Umra) no Hady, fasting or alms were required.”

(17) CHAPTER. “(A little lump of flesh) some formed and some unformed.” (V.22:5)


Then if Allāh wishes (to complete) its creation, the angel asks, (O Lord!) : (A) Will it be a male or female, (B) a wretched(1) or a blessed(2), (C) and how much will his provision be? (D) And what will his age be?” So all that [A, B, C, D] is written while the child is still in the mother’s womb.”

(18) CHAPTER. How a menstruating woman should assume Ihram for Hajj or for ‘Umra.

319. Narrated ‘Urwa: ‘Aishah said, “We set out with the Prophet  in his last Hajj. Some of us intended to perform ‘Umra while others Hajj. When we reached Makkah, Allāh’s Messenger  said, ‘Anyone who had assumed the Ihram for ‘Umra and had not brought the Hady should finish his Ihram, and whoever had assumed

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(1) (H. 318) The wretched (in the Hereafter) is he who will choose the way which will lead him to Hell-fire.

(2) (H.318) The blessed (in the Hereafter) is he who will choose the way which will lead him to Paradise.
the Ihram for 'Umra and brought the Hady should not finish the Ihram till he has slaughtered his Hady, and whoever had assumed the Ihram for Hajj should complete his Hajj."

'Aishah further said, "I got my menses and kept on menstruating till the Day of 'Arafa, and I had assumed the Ihram for 'Umra only ('Tamattu'). The Prophet ordered me to undo and comb my head-hair and assume the Ihram for Hajj only and leave the 'Umra. I did the same till I completed the Hajj. Then the Prophet sent 'Abdur Rahmân bin Abi Bakr with me and ordered me to perform 'Umra from At-Tan'im in lieu of the missed 'Umra."

(19) CHAPTER. The beginning and the ending of menstrual periods.

Some women used to send the pads of cotton with traces of yellowish discharge to 'Aishah (for her verdict to know whether they had become clean from menses or not). And 'Aishah would say, "Do not hurry till you see the cotton pad is white (meaning the perfect disappearance of menses)."

The daughter of Zaid bin Thabit was told that some women used to ask for candles at midnight to see whether the menses had stopped or not. On that the daughter of Zaid said that the ladies (the wives of the Prophet's Companions) had never done so, and she blamed them (the former women).

320. Narrated 'Aishah: Fâtima bint Abi Ḥubaisib used to have bleeding in between the periods, so she asked the Prophet about it. He replied, "The bleeding is from a blood vessel and not the menses. So give up As-Salât (the prayers)
when the (real) menses begin and when it has finished, take a bath and start offering prayers.”

(20) CHAPTER. There is no Ṣalāt (prayer) to be offered by a menstruating woman in lieu of the missed Ṣalāt during her menses.

And the Prophet ﷺ said, “The lady (in her menses) must leave her Ṣalāt (prayers).”

321. Narrated Mu‘ādha: A woman asked ‘Aishah رضي الله عنها, “Should I offer the Ṣalāt (prayers) that which I did not offer because of menses.” ‘Aishah رضي الله عنها said, “Are you from the Haraura‘ (a town in Iraq) (1). We were with the Prophet ﷺ and used to get our periods but he never ordered us to offer them (the Ṣalāt missed during menses),” or ‘Aishah رضي الله عنها said, “We did not offer them.”

(21) CHAPTER. Sleeping with a menstruating woman (one’s wife) while she is wearing her clothes (that are worn during menses).

322. Narrated Zainab bint ‘Abi Salama: Umm Salama رضي الله عنها said, “I got my menses while I was lying with the Prophet ﷺ under a woolen sheet. So I slipped away, took the clothes for menses and put them on. Allāh’s Messenger ﷺ said, ‘Have you got your menses?’ I replied, ‘Yes.’ Then he called me and took me with him under the woolen sheet.”

Umm Salama رضي الله عنها further said, “The Prophet ﷺ used to kiss me while he was observing Saum (fasting). The Prophet ﷺ

(1) (H.321) Haraura‘ was a village near Kūfā in ‘Iraq where the Kharijites assembled for the first time and a sect of those Kharijites regarded it compulsory for a menstruating women to offer the Ṣalāt (prayers) missed during menses.
and I used to take the bath of Janāba from a single pot.”

(22) CHAPTER. Whoever kept a special dress for menses besides other dresses for the clean period.

323. Narrated Umm Salama: While I was lying with the Prophet under a woolen sheet, I got my menses. I slipped away and put on the clothes for menses. The Prophet said, “Have you got your menses?” I replied, “Yes.” He called me and I slept with him under the woolen sheet.

(23) CHAPTER. The participation of menstruating women in the two ‘Eid festivals and in religious gatherings of Muslims and their isolation from the Musallā (praying place).

324. Narrated Ayyūb: Ḥafṣa said, “We used to forbid our young women to go out for the two ‘Eid prayers. A woman came and stayed at the palace of Bani Khalaf and she narrated about her sister whose husband took part in twelve Ghazwāt (holy wars) along with the Prophet, and her sister was with her husband in six (out of these twelve). She (the woman’s sister) said, “We used to treat the wounded, look after the patients and once I asked the Prophet, ‘Is there any harm for any of us to stay at

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home if she doesn't have a veil?’ He said, ‘She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.’ When Umm ‘Atiyya came I asked her whether she had heard it from the Prophet. She replied, ‘Yes. May my father be sacrificed for him (the Prophet) (Whenever she mentioned the Prophet she used to say, ‘May my father be sacrificed for him’). I have heard the Prophet saying, ‘The unmarried virgins and the mature girls and the menstruating women should come out and participate in the good deeds as well as the invocations of faithful believers, but the menstruating women should keep away from the Musalla — praying place [i.e., Salat (prayers)].’"

Haifa asked Umm ‘Atiyya (surprisingly), “Do you say the menstruating women?” She replied, “Doesn’t a menstruating woman attend ‘Arafat (Hajj) and such and such (other deeds)?”

(24) CHAPTER. If a woman gets menses thrice a month.

Can we believe a woman if she says she is menstruating or pregnant, and whatever is related to menses as is referred to by the Statement of Allah (V.2:228). ‘Ali and Shuraih said, “If a woman presents witness from her relatives who are good Muslims that she is getting menses thrice a month then she is to be believed.” ‘Ata said, “Her previous menstrual cycles are to be taken into consideration.” The same was said by Ibrâîm. ‘Ata said, “Menses can last from one to fifteen days.” Ibn Sirîn was asked about a woman who noticed blood five days...
after her menstrual cycle. He replied: The women knew better about that.

325. Narrated ‘Āishah: Fāṭima bint Abī Ḥuṣain asked the Prophet, “I got persistent bleeding (in between the periods) and do not become clean. Shall I give up Salāt (prayers)?” He replied, “No, it is from a blood vessel. Give up the Salāt only for the days on which you usually get the menses and then take a bath and offer your prayers.”

(25) CHAPTER. Yellowish discharge not during the menses.

326. Narrated Umm ‘Aṭiyya: We never considered yellowish discharge as a thing of importance (during a non-menstruating period).

[See Fath Al-Bārī Vol.1, page 442].

(26) CHAPTER. Al-Istihadhah (bleeding in between the periods is from a blood vessel.)

327. Narrated ‘Āishah, the wife of the Prophet: Umm Ḥabība got bleeding in between the periods for seven years. She asked Allah’s Messenger about it. He ordered her to take a bath (after the termination of actual periods) and added that it was from a blood vessel. But she used to take a bath for every Salāt (prayer). (Without being ordered by the Prophet, See Fath Al-Bārī).
(27) CHAPTER. If a woman gets her menses after Tawaf-al-Ifada

328. Narrated ‘Aishah, the wife of the Prophet: I told Allah’s Messenger that Safiyya bint Huyai had got her menses. He said, “She will probably delay us. Did she perform Tawaf (al-Ifada) with you?” We replied, “Yes.” On that the Prophet told her to depart.

329. Narrated Ibn ‘Abbás: A woman is allowed to leave (go back home) if she gets menses (after Tawaf-al-Ifada).

330. Ibn ‘Umar formerly used to say that she should not leave but later on I heard him saying, “She may leave, since Allah’s Messenger gave them the permission to leave (after Tawaf-al-Ifada)”

(28) CHAPTER. When a woman having bleeding in between her periods notices signs of cleanliness from her menses.

Ibn ‘Abbás said: She should take a bath and offer Salāt (prayers) even if (she were clean) for an hour and she can have (sexual relation with her husband) after the prayer and As-Salāt (the prayer) is more superior and important (than anything else).

(1) (Ch. 27) See glossary.
331. Narrated ’Aishah رضي الله عنها: The Prophet ﷺ said to me, “Give up As-\text{Salāt} (the prayer) when your menses begin and when it has finished, wash the blood off your body (take a bath) and start offering \text{Salāt}.”

(29) CHAPTER. The offering of a funeral prayer for a woman who had died during (or after) delivery and its (i.e., funeral prayer’s) legal way of performing. [See \textit{Sahih Al-Bukhārī}, Vol.2, Hadith No.1333,1334 and its chapter No. 64].

332. Narrated Samura bin Jundab رضي الله عنه: The Prophet ﷺ offered the funeral prayer for the dead body of a woman who died of (during) delivery (i.e., childbirth) and he stood by the middle of her body.

(30) CHAPTER.

333. Narrated Maimūna رضي الله عنها, the wife of the Prophet ﷺ: During my menses, I never offered \text{Salāt} (prayer), but used to sit on the mat beside the mosque of Allāh’s Messenger ﷺ. He used to offer the \text{Salāt} on his sheet and in prostration some of his clothes used to touch me.”
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The Statement of Allâh (V.5:6).

(1) CHAPTER.

334. Narrated ‘Aishah, the wife of the Prophet: We set out with Allâh's Messenger on one of his journeys till we reached Al-Baidã’ or Dhãtul-Jaish, a necklace of mine was broken (and lost). Allâh's Messenger stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abû Bakr As-Siddiq and said, “Don’t you see what ‘Aishah has done? She has made Allâh’s Messenger and the people stay where there is no water and they have no water with them.” Abû Bakr came while Allâh’s Messenger was sleeping with his head on my thigh, He said to me: “You have detained Allâh’s Messenger and the people stay where there is no water and they have no water with them.”

So he admonished me and said what Allâh wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allâh’s Messenger on my thigh. Allâh’s Messenger got up when dawn broke and there was no water. So Allâh revealed the Divine Verses of Tayammum. So they all performed Tayammum. Usaid bin Hudair said, “O the family of Abû Bakr! This is not (1) Tayammum: To strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of Wudû’ (ablution) and Ghusl (in case of Janaba etc.) when water is not available (or under other circumstances etc.) See Sahih Al-Bukhari, Vol.1, Hadith No.338 and 344.

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the first blessing of yours.” Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

335. Narrated Jâbir bin ‘Abdullâh: The Prophet said, “I have been given five (things) which were not given to anyone else before me.

1. Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month’s journey.

2. The earth has been made for me (and for my followers) a place for offering Salât (prayer) and a thing to purify (perform Tayammum), therefore anyone of my followers can offer Salât wherever he is, at the time of a Salât.

3. The booty has been made Halâl (lawful) to me yet it was not lawful to anyone else before me.

4. I have been given the right of intercession (on the Day of Resurrection).

5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

(2) CHAPTER. What to do if neither water nor earth is available.

336. Narrated ‘Urwa’s father: ‘Äishah said, “I borrowed a necklace from Asmâ’ and it was lost. So Allâh’s
Messenger sent a man to search for it and he found it. Then the time of the Salāt (prayer) became due and there was no water. They offered Salāt (without ablution) and informed Allāh's Messenger about it, so the Verse of Tayammum was revealed.”

Usaid bin Ḥudair said to ‘Aishah, “May Allāh reward you. By Allāh, whenever anything happened which you did not like, Allāh brought good for you and for the Muslims in that.”

(3) CHAPTER. The performance of Tayammum by a non-traveller (is permissible) when water is not available and when one is afraid that the time of Salāt (prayer) may elapse.

‘Ata’ supported that opinion. Al-Ḥasan says, “If a patient has water but there is no one to hand it over to him, then he can perform Tayammum.” Ibn ‘Umar came from his land at Al-Juruf and the time for the ‘Asr prayer became due while he was at Marbad-an-Na’am (sheep-fold), so he (performed Tayammum) and offered Salāt (prayer) there, and then entered Al-Madīnah when the sun was still high but he did not repeat that Salāt.

337. Narrated Abū Juhaim Al-Anṣārī: The Prophet came from the direction of Bi‘r Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and rubbed his hands and his face with its dust (performed Tayammum) and then returned back the greeting.
(4) CHAPTER. Can a person blow off the dust from his hands in performing Tayammum (before passing them over his face).

338. Narrated ‘Abdur Raḥmān bin Abza: A man came to ‘Umar bin Al-Khattāb and said, “I became Junub but no water was available.” ‘Ammār bin Yāsir said to ‘Umar, “Do you remember that you and I (became Junub while both of us) were together on a journey and you didn’t offer Salah (prayer) but I rolled myself on the ground and offered Salah? I informed the Prophet ﷺ about it and he said, ‘It would have been sufficient for you to do like this.’ The Prophet ﷺ then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands.”

(5) CHAPTER. Tayammum is for the hands and the face.

339. Narrated Sa‘īd bin ‘Abdur Raḥmān bin Abza on the authority of his father who said: ‘Ammār said so (the above statement). And Shu‘ba stroked lightly the earth with his hands and brought them close to his mouth
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(blew off the dust) and passed them over his face and then the backs of his hands. ‘Ammār said, “Ablution (meaning Tayammum here) is sufficient for a Muslim if water is not available.”

340. Narrated ‘Abdūr Raḥmān bin Abzā that while he was in the company of ‘Umar رضiego الله عنه said to ‘Umar, We were in a detachment and became Junūb and I blew the dust off my hands [performed the rolling over the earth and offered Salāt (prayer)]."

341. Narrated ‘Abdūr Raḥmān bin Abzā: ‘Ammār رضiego الله عنه said to ‘Umar, “I rolled myself in the dust and came to the Prophet ﷺ who said, ‘Passing dusted hands over the face and the backs of the hands was sufficient for you’.”

342. Narrated ‘Ammār رضiego الله عنه as above.

343. Narrated ‘Ammār رضiego الله عنه: The Prophet ﷺ stroked the earth with his hands.
and then passed them over his face and the back of his hands (while demonstrating Tayammum).

(6) CHAPTER. Clean earth is sufficient for a Muslim as a substitute for water for ablution (if he does not find water).

Al-Hasan said, “Tayammum is sufficient unless one does Hadath.” Ibn ‘Abbas led the Salât (prayer) with Tayammum. Yahyâ bin Sa’id said, “There is no harm in offering Salât on a moorland (a barren salty land) and performing Tayammum with it.”

344. Narrated ‘Imran: Once we were travelling with the Prophet and we carried on travelling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveller in the last part of the night. So it was only the heat of the sun that made us to wake up; and the first to wake up was so-and-so, then so-and-so and then so-and-so (the narrator ‘Auûf said that Abu Raja’ had told him their names but he had forgotten them) and the fourth person to wake up was ‘Umar bin Al-Khattâb. And whenever the Prophet used to sleep, nobody would wake him up till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, ‘Umar got up and saw the condition of the people, and he was a strict man, so he said, “Allâhu-Akbar” and raised his voice with Takbir, and kept on saying loudly till the Prophet got up because of it. When he got up, the people informed him about what had happened to them. He said,
"There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet  stopped and asked for some water to perform the ablution. So, he performed the ablution and the call for the  Salāt  was pronounced and he led the people in  Salāt. After he finished from the  Salāt, he saw a man sitting aloof who had not offered  Salāt with the people. He  asked, "O so-and-so! What has prevented you from offering  Salāt with us?" He replied, "I am  Junub and there is no water." The Prophet  said, "Perform  Tayammum with (clean) earth and that is sufficient for you."

Then the Prophet  proceeded on, and the people complained to him of thirst. Thereupon he got down and called a person (the narrator ‘Abū added that Abū Rajā had named him but he had forgotten) and ‘Alī, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, "Where can we find water?" She replied, "I was there (at the place of water) this hour yesterday and my people are behind me." They requested her to accompany them. She asked, "Where?" They said, "To Allah’s Messenger ." She said, "Do you mean the man who is called the  Sābi (with a new religion)?" They replied, "Yes, the same person. So come along."

They brought her to the Prophet  and narrated the whole story. He said, "Help her to dismount." The Prophet  asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they
(too) all quenched their thirst and also gave water to others and last of all the Prophetﷺ gave a pot full of water to the person who was Junub and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allâh, when her water bags were returned they looked like as if they were more full (of water) than they had been before. Then the Prophetﷺ ordered us to collect something for her; so dates, flour and Sawîq were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophetﷺ said to her, “We have not taken your water but Allâh has given water to us.” She returned home late. Her relatives asked her: “O so-and-so what has delayed you?” She said, “A strange thing! Two men met me and took me to the man who is called the Šâbi‘ and he did such and such a thing. By Allâh, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allah’s Messenger, in truth.”

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, “I think that these people leave you purposely. Have you got any inclination to Islam?” They obeyed her and all of them embraced Islam.

Abû ‘Abdullâh said: The word Šâbi‘ means “The one who has deserted his old religion and embraced a new religion.” Abûl’Aliya said, “The Šâbi‘ûn are a sect of people of the Scripture who recite the Book (Psalms of Sabi‘ûn) they used to live in ‘Iraq. They were neither Jews nor Christians.”
(7) CHAPTER. A Junub can perform Tayammum if he is afraid of disease, death or thirst.

It is said that once 'Amr bin Al-'As became Junub in a very cold night. He performed Tayammum and recited the following Verse from the Qur'an: "...And do not kill yourself (nor kill one another). Surely, Allah is Most Merciful to you." (V.4:29) When that was reported to the Prophet ﷺ he did not object to it.

345. Narrated Abū Wā’il: Abū Mūsā said to 'Abdullāh bin Mas‘ūd, “If one does not find water (for ablation) can he give up the prayer?” Abdul-lāh replied, “If you give the permission to perform Tayammum they will perform Tayammum even if water was available, if one of them found it cold.” Abū Mūsā said, “What about the statement of ‘Ammār to ‘Umar?” ‘Abdullāh replied, “‘Umar was not satisfied by his statement.”

346. Narrated Shaqiq bin Salama: I was with ‘Abdullāh and Abū Mūsā; the latter
asked the former, “O Abū Abdur-Rahmān! What is your opinion if somebody becomes Junub and no water is available?” ‘Abdullāh replied, “Do not offer Salāt (prayer) till water is found.” Abū Mūsā said, “What do you say about the statement of ‘Ammār (who was ordered by the Prophet ﷺ to perform Tayammum). The Prophet ﷺ said to him: “Perform Tayammum and that would be sufficient.” ‘Abdullāh replied, “Don’t you see that ‘Umar was not satisfied by ‘Ammār’s statement?” Abū Mūsā said, “All right, leave ‘Ammār’s statement, but what will you say about this Verse (of Tayammum)?” ‘Abdullāh kept quiet and then said, “If we allowed it, then they would probably perform Tayammum even if water was available, if one of them found it (water) cold.”

The narrator added, “I said to Shaqīq, “Then did ‘Abdullāh dislike to perform Tayammum because of this?” He replied, “Yes.”

(8) CHAPTER. Tayammum with one light stroke (on the earth).

347. Narrated Al-A’mash: Shaqīq said, “While I was sitting with ‘Abdullāh and Abū Mūsā Al-Ash’arī, the latter asked the former, ‘If a person becomes Junub and does not find water for one month, can he perform Tayammum and offer his Salāt (prayer)?’ (He replied in the negative). Abū Mūsā said, ‘What do you say about this Verse from Sūrat Al-Mā‘īda: ...And you find not water then perform Tayammum with clean earth and rub therewith your faces and hands... (V.5:6)’ ‘Abdullāh replied, ‘If we allowed it then they would probably perform Tayammum with clean earth even if water
were available but cold.’” I said, “You then disliked to perform Tayammum because of this?” He said, “Yes.” (Shaqiq added), “Abū Mūsā said, ‘Haven’t you heard the statement of ‘Ammār to ‘Umar? [He (Ammār) said:] I was sent out by Allah’s Messenger for some job and I became Junub and could not find water so I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet of that he said, ‘Like this would have been sufficient.’ The Prophet (saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face.’ So ‘Abdullāh said (to Abū Mūsā), “Don’t you know that ‘Umar was not satisfied with ‘Ammār’s statement?”

Narrated Shaqiq: While I was with ‘Abdullāh and Abū Mūsā, the latter said to the former, “Haven’t you heard the statement of ‘Ammār to ‘Umar? He said, “Allah’s Messenger sent you and I out, I became Junub and rolled myself in the dust (clean earth) (for Tayammum). When we came to Allah’s Messenger I told him about it and he said, ‘This would have been sufficient,’ passing his hands over his face and the back of his hands once only.’”

(9) CHAPTER.

348. Narrated ‘Imrān bin Ḥusayn Al-Khuza‘ī: Allah’s Messenger saw a person sitting aloof and not offering Salāt (prayer) with the people. He asked him, “O so-and-so! What prevented you from offering the Salāt with the people?”
He replied, "O Allâh’s Messenger! I am Junub and there is no water." The Prophet said, “Perform Tayammum with clean earth and that will be sufficient for you.”
8 – THE BOOK OF AŠ-ṢALĀT (The Prayer)

(1) CHAPTER. How Aš-Ṣalāt (the prayer) was prescribed on the night of Al-Isrā’ (miraculous night journey) of the Prophet ﷺ to Jerusalem (and then to the heavens).

Ibn ‘Abbās said: Abū Sufyān, when telling the narration of Heraclius, mentioned: “The Prophet ﷺ ordered us to offer our Ṣalāt (prayers) regularly and to be true and chaste.”

349. Narrated Abū Dhar: Allah’s Messenger ﷺ said, “While I was at Makkah, the roof of my house was opened and Jibrīl (Gabriel) descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Jibrīl said to the gatekeeper of the heaven, ‘Open (the gate).’ The gatekeeper asked, ‘Who is it?’ Jibrīl answered: Jibrīl. ‘Is there anyone with you?’ Jibrīl replied, ‘Yes, Muhammad is with me.’ He asked, ‘Has he been called?’ Jibrīl said, ‘Yes.’ So the gate was opened and we went over the nearest heaven and there we saw a man sitting with Ḥusayn (a large number of people) on his right and Ḥusayn (a large number of people) on his left. When he looked towards his right, he laughed and when he looked towards his left he wept. Then he said, ‘Welcome! O pious Prophet and pious son.’ I asked Jibrīl, ‘Who is he?’ He replied, ‘He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell, and when he looked towards his right he laughed and...
when he looked towards his left he wept.'

Then he ascended with me till he reached the second heaven and he (Jibrîl) said to its gatekeeper, ‘Open (the gate).’ The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate.

Anas said: ‘Abû Dhar added that the Prophet met Adam, Idrîs, Mûsâ (Moses), ‘Iesa (Jesus) and Ibrâhîm (Abraham) عليه السلام, he (Abû Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet met Adam on the nearest heaven and Ibrâhîm on the sixth heaven.”

Anas said, “When Jibrîl, along with the Prophet passed by Idrîs, the latter said, ‘Welcome! O pious Prophet and pious brother.’ The Prophet asked, ‘Who is he?’ Jibrîl replied, ‘He is Idrîs’.”

The Prophet added, “I passed by Mûsâ and he said, ‘Welcome! O pious Prophet and pious brother.’ I asked Jibrîl, ‘Who is he?’ Jibrîl replied, ‘He is Mûsâ.’ Then I passed by ‘Iesa and he said, ‘Welcome! O pious brother and pious Prophet.’ I asked, ‘Who is he?’ Jibrîl replied, ‘He is ‘Iesa (Jesus).’

Then I passed by Ibrâhîm and he said, ‘Welcome! O pious Prophet and pious son.’ I asked Jibrîl, ‘Who is he?’ Jibrîl replied, ‘He is Ibrâhîm عليه السلام.’

The Prophet added, “Then Jibrîl ascended with me to a place where I heard the creaking of the pens.”

Ibn Ḥāzm and Anas bin Mâlîk said: The Prophet said, ‘Then Allâh enjoined fifty Salât (prayers) on my followers, when I returned with this Order of Allâh, I passed by Mûsâ who asked me, ‘What has Allâh enjoined on your followers?’ I replied, ‘He has enjoined fifty Salât on them.’ Mûsâ said, ‘Go back to your Lord (and appeal for
(So, I went back to Allâh and requested for reduction) and He reduced it to half. When I passed by Mûsa again and informed him about it, he said, ‘Go back to your Lord as your followers will not be able to bear it.’ So I returned to Allâh and requested for further reduction and half of it was reduced. I again passed by Mûsa and he said to me: ‘Return to your Lord, for your followers will not be able to bear it.’ So I returned to Allâh and He said, ‘These are five Salât and they are all (equal to) fifty (in reward) for My Word does not change.’ I returned to Mûsa and he told me to go back once again. I replied, ‘Now I feel shy of asking my Lord again.’ Then Jibrîl took me till we reached Sidrat-ul-Munţahâ (lote tree of the utmost boundary) which was shrouded in colours indescribable. Then I was admitted into Paradise where I found small walls (made) of pearls and its earth was of musk (a kind of perfume).”

350.Narrated ‘Aîshah, the Mother of believers: Allâh enjoined As-Salât (the prayer) when He enjoined it, it was two Rak’a only (in every Salât) both when in residence or during a journey. Then the Salât
offered during a journey remained the same, but (the Rak’a of) Salat for non-travellers were increased.

(2) CHAPTER. It is obligatory to wear clothes while offering As-Salat (the prayers).

And the Statement of Allâh: ‘Take your adornment (by wearing your clean clothes covering completely the Aurah: – [it means, – while offering Salat (prayer), a male must cover himself with clothes from umbilicus of his abdomen up to his knees, and it is better that both his shoulders should be covered. And a female must cover all her body and feet, except face, and it is better that her both hands are also covered.] while praying and going round (the Tawâf of) the Ka’bah (V.7:31).

And offering Salât while wearing a single garment wrapped round the body, Salma bin Al-Akwa’ narrated: The Prophet said, “He should pin it, even if with a thorn.”

Offering Salât with the same garment in which one has had sexual intercourse (is permissible) if one does not see anything dirty on it.

The Prophet ordered that no one should go around the Ka’bah (perform Tawâf) in a naked state.

351. Narrated Umm ‘Atiyya: We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two ‘Eid festivals. These menstruating women were to keep away from

(1) (Ch.2): See the footnote of Ch.13 before Hadith No.372.
their *Mun'allâ*. A woman asked, “O Allah’s Messenger! What about one who does not have a veil?” He said, “Let her share the veil of her companion.”

(3) CHAPTER. To tie *Izâr* (dress worn below the waist) at one’s back while offering *Ṣalât* (prayers).

Sahl said, “Some people offered *Ṣalât* (prayer) with the Prophet ﷺ with their *Izâr* tied to their necks.”

352. Narrated Muḥammad bin Al-Munkadir: Once Jâbir bin ʿAbdullâh رضي الله عنه offered *Ṣalât* (prayer) with his *Izâr* tied to his back while his clothes were lying beside him on a wooden peg. Somebody asked him, “Do you offer your *Ṣalât* in a single *Izâr*?” He replied, “I did so to show it to the one with no sense like you. Had anyone of us two garments in the lifetime of the Prophet ﷺ?”

353. Narrated Muḥammad bin Al-Munkadir: I saw Jâbir bin ʿAbdullâh رضي الله عنه offering *Ṣalât* (prayer) in a single garment and he said that he had seen the Prophet ﷺ offering *Ṣalât* in a single garment.
(4) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayers) with a single garment wrapped round the body.

[Umm Hāni](http://islamsbooks.wordpress.com/) said that the [Prophet](http://islamsbooks.wordpress.com/) wrapped his body with a single garment and crossed its ends over his shoulders.

354. Narrated 'Umar bin Abi Salama [رضي الله عنها](http://islamsbooks.wordpress.com/): The Prophet [رضي الله عنه](http://islamsbooks.wordpress.com/) offered *Ṣalāt* (prayer) in one garment and crossed its ends.

355. Narrated 'Umar bin Abi Salama [رضي الله عنه](http://islamsbooks.wordpress.com/): I saw the Prophet [رضي الله عنه](http://islamsbooks.wordpress.com/) offering *Ṣalāt* (prayer) in a single garment in the house of Umm Salama [رضي الله عنها](http://islamsbooks.wordpress.com/) and he had crossed its ends around his shoulders.

356. Narrated 'Umar bin Abi Salama [رضي الله عنه](http://islamsbooks.wordpress.com/): In the house of Umm Salama [رضي الله عنها](http://islamsbooks.wordpress.com/), I saw Allāh's Messenger [رضي الله عنه](http://islamsbooks.wordpress.com/) offering *Ṣalāt* (prayer), wrapped in a single garment around his body with its ends crossed round his shoulders.
357. Narrated Abû Murra, the freed-slave of Umm Hâni, the daughter of Abî Ṭâlib said, “I went to Allâh’s Messenger in the year of the conquest of Makkah and found him taking a bath and his daughter Fâtîma was screening him. I greeted him. He asked, ‘Who is she?’ I replied, ‘I am Umm Hâni bint Abî Ṭâlib.’ He said, ‘Welcome! O Umm Hâni.’ When he finished his bath he stood up and prayed eight Rak’û while wearing a single garment (wrapped round his body) and when he finished I said, ‘O Allâh’s Messenger! My brother has told me that he will kill a person whom I gave shelter and that person is so-and-so the son of Hubaira.’ The Prophet said, ‘We shelter the person whom you have sheltered.’

Ummi Hâni added, “And that was before noon (Duha).”

358. Narrated Abû Hurairah: A person asked Allâh’s Messenger about the offering of As-Sala’at (the prayer) in a single garment. Allâh’s Messenger replied, “Has everyone of you got two garments?”

(5) CHAPTER. If someone offers Sala’at (prayer) wrapped in a single garment, he should cross its corners round his shoulders.

359. Narrated Abû Hurairah: The Prophet said, “None of you should
offer Salāt (prayer) in a single garment that
does not cover one’s shoulders.”

Salāt (prayer) in a single garment, must cross its ends (over the shoulders).”

361. Narrated Sa‘īd bin Al-Hārith: I asked Jābir bin ‘Abdullāh L. about
offering Salāt (prayer) in a single garment. He said, “I travelled with the Prophet ﷺ
during some of his journeys, and I came to him at night for some purpose and I found
him offering Salāt. At that time, I was wearing a single garment with which I
covered my shoulders and offered Salāt by his side. When he finished the Salāt, he
asked, ‘O Jābir! What has brought you here?’ I told him what I wanted. When I finished,
he asked, ‘O Jābir! What is this garment which I have seen and with which you
covered your shoulders?’ I replied, ‘It is a (tight) garment.’ He said, ‘If the garment is
large enough, wrap it round the body (covering the shoulders) and if it is tight
too short) then use it as an Izār (tie it around your waist only).’”

362. Narrated Sahl: The men used to offer Salāt (prayer) with the Prophet
with their *Izār* (lower-half body-cover sheet) tied around their necks as boys used to do; therefore the Prophet *saw* told the women not to raise their heads (from prostration) till the men sat down straight (while praying).

(7) CHAPTER. To offer *Aṣ-Salāt* (the prayer) in a Syrian cloak (made by infidels).

Al-Ḥasan said that there was no harm in wearing clothes woven by a Magian. And Māmar said that he had seen Az-Zuhri wearing Yemenite garments dyed with urine. And ‘Alī offered *Ṣalāt* (prayer) in a new unwashed garment.

363. Narrated Mughīra bin Shu’ba: Once I was travelling with the Prophet *saw* and he said, “O Mughīra! Take this container of water.” I took it and Allāh’s Messenger *saw* went far away till he disappeared. He answered the call of nature and he was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight, so he took out his hands from under it. I poured water and he performed ablution like that for *Ṣalāt* (prayer) and passed his (wet) hands over his *Khuff* (leather socks) and then offered *Ṣalāt*.

(8) CHAPTER. It is disliked to be naked during *Aṣ-Salāt* (the prayers).

364. Narrated Jābir bin ‘Abdullāh: While Allāh’s Messenger *saw* was
carrying stones (along) with the people of Makkah for (the building of) the Ka'bah wearing an *Izar* (waist-sheet, lower-half body-cover), his uncle Al-'Abbas said to him, "O my nephew! (It would be better) if you take off your *Izar* and put it over your shoulders underneath the stones." So he took off his *Izar* and put it over his shoulders, but he fell unconscious and since then he had never been seen naked.

(9) CHAPTER. To offer *Salát* (prayer) with a shirt, trousers, a *Tubbán* or a *Qaba'*. (an outer garment with full length sleeves).

365. Narrated Abū Hurairah: A man stood up and asked the Prophet about offering *Salát* (prayer) in a single garment. The Prophet said, "Has every one of you got two garments?" A man put a similar question to 'Umar; on which he replied, "When Allāh makes you wealthier then you should clothe yourself properly during *Salát*. Otherwise one can offer *Salát* with an *Izar* and a *Ridā'*. (a sheet covering the upper part of the body), *Izar* and a shirt, *Izar* and a *Qabā', trousers and a *Ridā', trousers and a shirt or trousers and a *Qabā'. *Tubbán* and a *Qaba'*, trousers and a *Ridā', trousers and a shirt or trousers and a *Qabā'. *Tubbán* and a *Ridā', trousers and a shirt or trousers and a *Qabā'. *Tubbán* and a *Ridā', trousers and a shirt or trousers and a *Qabā'. *Tubbán* and a *Ridā', trousers and a shirt or trousers and a *Qabā'. *Tubbán* and a *Ridā', trousers and a shirt or trousers and a *Qabā'*."

(1) (H.365) *Tubbán*: Shorts that covers the knees.
366. Narrated Ibn ‘Umar: A person asked Allah’s Messenger, “What should a Muhrim wear?” He replied, “He should not wear shirts, trousers, a Burānus (a hooded cloak), or clothes which are stained with saffron or Wars (a kind of perfume). Whoever does not find a sandal to wear can wear Khuff, but these should be cut short so as not to cover the ankles.

367. Narrated Abū Sa‘īd Al-Khudrī: Allah’s Messenger forbade Iṣhtāmūl-ās-Ṣammā’ (wrapping one’s body with a garment so that one cannot raise its end or take one’s hand out of it). He also forbade Al-Iḥtiḥāb (sitting on buttocks with knees close to abdomen, and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts.

368. Narrated Abū Hurairah: The Prophet forbade two kinds of sales i.e., Al-Limās and An-Nibādā (the former is a kind of sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly; and the latter is a kind of sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or
check it) and (the Prophet forbade) also Ishmãl-As-Samma’ and Al-Ihtibâ’ in a single garment.

369. Narrated Abû Hurairah: On the Day of Nahr (10th of Dhul-Ḥijja, in the year prior to the last Hajj of the Prophet when Abû Bakr was the leader of the pilgrims in that Hajj), Abû Bakr sent me along with other announcers to Minā to make a public announcement (proclaiming): “No Mushrâk (polytheist, pagan, idolater and disbeliever in the Oneness of Allâh and in His Messenger Muhammad), is allowed to perform Hajj after this year; and no naked person is allowed to perform the Tawâf around the Ka’bah.” Then Allâh’s Messenger sent ‘Alli to read out the Sûrat Barâ’a (At-Tauba) to the people; so he made the announcement along with us on the day of Nahr in Minâ: “No Mushrâk — (polytheist, pagan, idolater and disbeliever in the Oneness of Allâh and in His Messenger Muhammad) is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawâf around the Ka’bah.”

(11) CHAPTER. To pray without a Rida’.

370. Narrated Muḥammad bin Al-Munkadîr: I went to Jâbir bin ‘Abbâd Allâh and he was offering Salât (prayer) wrapped in a garment and his Rida’ was lying beside him. When he finished the Salât, I said “O ‘Abbâd Allâh! You offer Salât (in a single garment) while your Rida’ is lying beside you.” He replied, “Yes, I did it intentionally so that the ignorant ones like you might see me. I saw the Prophet offering Salât (prayer) like this.”
(12) CHAPTER. What is said about the thigh.

Narrated Ibn ‘Abbás and Jarhad and Muḥammad bin Jahsh: The Prophet ﷺ said, “The thigh is ‘Aurah (i.e., it is illegal to keep it bare).” And Anas bin Mālik said, “The Prophet ﷺ uncovered his thigh.” The narration of Anas is dependable, but it would be safer to take Jarhad’s narration into consideration in order to get rid of the difference between them. Abū Mūsa said, “The Prophet ﷺ covered his knees when ‘Uthmān entered.” Zaid bin Thābit said, “Divine Revelation came to Allāh’s Messenger ﷺ while his thigh was on my thigh and it became so heavy that I was afraid that it might break my thigh.”

371. Narrated ‘Abdul ‘Azīz: Anas said, “When Allāh’s Messenger ﷺ invaded Khaibar, we offered the Fajr prayer there (early in the morning) when it was still dark. Allāh’s Prophet ﷺ rode and Abū Ṭalḥa rode, too, and I was riding behind Abū Ṭalḥa. Allāh’s Prophet ﷺ passed through the lane of Khaibar quickly and my knee was touching the thigh of Allāh’s Prophet ﷺ. Then his thigh was uncovered by the shift of his Izar (waist-sheet), and I saw the whiteness of the thigh of Allāh’s Prophet ﷺ. When he entered the town, he said, ‘Allāhu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.’ He repeated this thrice. The people came out for their jobs and some of them said, ‘Muḥammad (has come) along with his army.’ We conquered Khaibar, (took the captives), and the booty was collected. Dihya came and said, ‘O Allāh’s Prophet! Give me a slave-girl from the captives.’ The Prophet ﷺ
said, 'Go and take any slave-girl.' He took Šafiyya bint Ḥuyal. A man came to the Prophet and said, 'O Allah's Messenger! You gave Šafiyya bint Ḥuyal to Dihya and she is the chief-mistress of (the ladies) of the tribes of Quraiza and An-Naḍīr, she befits none but you.' So the Prophet said, 'Bring him along with her.' So Dihya came with her and when the Prophet saw her, he said to Dihya, 'Take any slave-girl other than her from the captives.'

Anas added: The Prophet then manumitted her and married her.

Thabit asked Anas, "O Abū Ḥamza! What did the Prophet pay her (as *Mahr*)?" He said, "She herself was her *Mahr* for he manumitted her and then married her." Anas added, "While on the way, Umm Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet. So, the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. [I think he (Anas) mentioned *As-Sawiq*]. So they prepared a dish of *Hais* (a kind of meal). And that was *Walima* (the marriage banquet) of Allah's Messenger."
(13) CHAPTER. In how many (what sort of) clothes a woman should offer Salât (prayer).

‘Ikrima said, “If she can cover all her body with one garment, it is sufficient.”

372. Narrated ‘Aishah: Allâh’s Messenger used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized.

(14) CHAPTER. If a person offered Salât (prayer) in a dress with marks and looked at those marks during the Salât.

373. Narrated ‘Aishah: The Prophet offered Salât (prayer) in a Khamîsa (a square garment) having marks. During the Salât, he looked at its marks. So, when he finished the Salât he said, “Take this Khamîsa of mine to Abû Jahm and get me his Anbijâniyya (a woolen garment without marks) as it (the Khamîsa) has diverted my attention from the Salât.”

Narratd ‘Aishah: The Prophet said, ‘I was looking at its (Khamîsa’s) marks during the Salât (prayer) and I was afraid that it may put me in trial (by diverting my attention).

(1) (Ch.13) It is agreed by the majority of the religious scholars that a woman while offering Salât (prayer) should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth etc., but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet’s statement (Abû-Dâwûd).
(15) CHAPTER. If someone offers Salāt (prayer) in a garment bearing marks of a cross or pictures, will the Salāt be annulled? And what is forbidden thereof.

374. Narrated Anas: 'Aishah had a Qirām (a thin, marked woolen curtain) with which she had screened one side of her home. The Prophet said, "Take away this Qirām of yours, as its pictures are still displayed in front of me during my Salāt (prayer) (i.e., they divert my attention from the Salāt)."

(16) CHAPTER. Whoever offered Salāt (prayer) in a silk Farrūj (an outer garment opened at the back) and then took it off.

375. Narrated 'Uqba bin 'Amir: The Prophet was given a silken Farrūj as a present. He wore it while offering Salāt. When he had finished his Salāt (prayer), he took it off violently as if with a strong aversion to it and said, "It is not the dress of Al-Muttaqūn: [Al-Muttaqūn means those pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (do all kinds of good deeds which He has ordained)]."

(17) CHAPTER. (It is permissible) to offer Salāt (prayer) in a red garment.

376. Narrated Abū Juhaifa: I saw Allāh's Messenger in a red leather tent and I saw

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Bilāl taking the remaining water with which the Prophet had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it, rubbed it on his body and those who could not get any, took the moisture from the others’ hands. Then I saw Bilāl carrying an ‘Anaza (a spear-headed stick) which he planted in the ground. The Prophet came out tucking up his red cloak, and led the people in Salāt (prayer) and offered two Rak‘ā (facing the Ka‘bah) taking ‘Anaza as a Sutra for his Salāt. I saw the people and animals passing in front of him beyond the ‘Anaza.

(18) CHAPTER. (It is permissible) to offer Salāt (prayer) on roofs, a pulpit or wood.

Al-Ḥasan finds no objection for one to offer Salāt (prayer) over snow or bridges, even if urine were flowing underneath, or over, or in front of them as long as there was a Sutra (any object put in front of the praying person to act as symbolic barrier between him and others) in front of the person. Abū Hurairah narrated that the Messenger of Allah, the Prophet, led his companions in Salāt and offered Salāt on snow.

377. Narrated Abu Ḥāzim: Sahl bin Sa‘d was asked about the (Prophet’s) pulpit as to what thing it was made of? Sahl replied, “None remains alive amongst the people, who knows about it better than I. It was made of tamarisk (wood) of the forest. So-and-so, the slave of so-and-so prepared it for Allah’s Messenger. When it was constructed and placed (in the mosque), Allah’s Messenger
stood on it facing the Qiblah and said 'Allahu Akbar', and the people stood behind him [and he led the people in Salát (prayer)]. He recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrated on the ground. So, this is what I know about the pulpit."

Aḥmad bin Ḥanbal said, "As the Prophet was at a higher level than the people, there is no harm according to the above-mentioned Ḥadith if the Imãm is at a higher level than his followers during the prayers."

378. Narrated Anas bin Mālik: Once Allah’s Messenger fell off a horse and his leg or shoulder got injured. He swore that he would not go to his wives for one month and he stayed in a Maṣhruba (attic room) having stairs made of date palm trunks. So his Companions came to visit him, and he led them in Salát (prayer) sitting, whereas his Companions were standing. When he finished the Salát, he said, "Imãm is meant to be followed, so when he says Allahu Akbar, say Allahu Akbar and when he bows, bow and when he prostrates, prostrate

(1) (H.378) [This order is abrogated by the last action of the Prophet when he offered Salát (prayer) sitting while his Companions (followers) were praying standing. Please see Ḥadith No. 689.].
and if he offers Ṣalāt standing offer Ṣalāt standing\(^{(1)}\). After the 29th day the Prophet ﷺ came down (from the attic room) and the people asked him, “O Allah’s Messenger! You swore that you will not go to your wives for one month.” He said, “The month is of 29 days.”

(19) CHAPTER. If the clothes of a praying person in prostration touched his wife [would that make his Ṣalāt (prayer) invalid]?  

379. Narrated Maimūna ﷺ, “Allah’s Messenger ﷺ was offering Ṣalāt (prayer) while I was sitting beside him during my menses and sometimes his clothes would touch me during his prostration.”

Maimūna ﷺ added, “He prayed on a Ḳhumra (a small mat hardly sufficient for the face and the hands, while prostrating during Ṣalāt).

(20) CHAPTER. To offer ʿAṣ-Ṣalāt (the prayers) on the Ḥasīr (a mat that is made of the leaves of date-palm trees and is as long as or longer than a man’s stature).  

Jābir and Abū Saʿīd offered Ṣalāt (prayers) standing on board a ship. Al-Ḥasan said, “If it is not hard for one’s companions, one may offer Ṣalāt standing and turn himself with its (ship’s) turnings; otherwise pray sitting.”  

380. Narrated Anas bin Malik ﷺ: My grand mother Mulaika invited Allāh’s Messenger ﷺ for a meal which she herself had prepared. He ate from it and said, “Get up! I will lead you in Ṣalāt (prayer).”

Anas added, “I took my Ḥasīr, washed it
with water as it had become dark because of prolong use and Allâh’s Messenger ﷺ stood on it. The orphan and I aligned behind him and the old lady (Mulaika) stood behind us. Allâh’s Messenger ﷺ led us in the Salât and offered two Rak’a and then left.”

(21) CHAPTER. To offer As-Šalât (the prayer) on a Khumra (a small mat, hardly sufficient for the face and hands while prostrating during Salât).

381. Narrated Maimûna: “Allâh’s Messenger ﷺ used to offer As-Šalât (the prayer) on a Khumra.

(22) CHAPTER. To offer As-Šalât (the prayer) on the bed.

Anas offered Salât (prayer) on his bed. Anas said: We used to offer As-Šalât (the prayer) with the Prophet ﷺ and prostrate on our clothes.

382. Narrated ‘Aishah: “I used to sleep in front of Allâh’s Messenger ﷺ and my legs were opposite his Qiblah and in prostration he pushed my legs and I withdrew them and when he stood, I stretched them. ‘Aishah added, “In those days the houses were without lights.”
383. Narrated ‘Aishah: Allâh’s Messenger offerred Salât (prayer) while I was lying like a dead body on his family bed between him and his Qiblah.

384. Narrated ‘Urwa: The Prophet offered Salât while ‘Aishah was lying on the bed on which they used to sleep.

(23) CHAPTER. To prostrate on a garment in scorching heat.

Al-Hasan said: People used to prostrate on their turbans and head-covers with their hands in their sleeves (because of scorching heat).

385. Narrated Anas bin Malik: We used to offer Salât (prayer) with the Prophet and some of us used to place the ends of their clothes at the place of prostration because of scorching heat.
(24) CHAPTER. To offer **Salāt** (prayer) with the shoes on.

386. Narrated Abū Maslama Sa‘īd bin Yazīd Al-Azdī saying: I asked Anas bin Mālik whether the Prophet ﷺ had ever offered **Salāt** (prayer) with his shoes on. He replied, “Yes.”

(25) CHAPTER. To offer **Aṣ-Ṣalāt** (prayer) wearing **Khuff** (leather socks).

387. Narrated Ibrāhīm: Hammām bin Al-Hārīth said, “I saw Jarīr bin ‘Abdullāh passing urine and then he performed ablution and passed his (wet) hands over his **Khuffain** (two leather-socks), stood up and offered **Salāt** (prayer). He was asked about it. He replied that he had seen the Prophet ﷺ doing the same.” They approved of this narration as Jarīr was one of those who embraced Islām very late.

388. Narrated Al-Mughīrah bin Shu‘ba: I helped the Prophet ﷺ in performing ablution and he passed his (wet) hands over his **Khuffain** (two leather-socks) and prayed.

(26) CHAPTER. If some one does not prostrate properly.
389. Narrated Hudhaifa that he saw a person bowing and prostrating imperfectly. When he finished his Salāt (prayer), Hudhaifa told him that he had not offered Salāt. The subnarrator added, "I think that Hudhaifa also said: Were you to die you would die on a "Sunna" (legal way) other than that of Muhammad ﷺ.

(27) CHAPTER. During prostrations one should show his armpits and separate his forearms from his body.

390. Narrated 'Abdullāh bin Mālik bin Buhaina, "Whenever the Prophet ﷺ offered Salāt (prayer) (during prostration), he used to separate his arms from his body so widely that the whiteness of his armpits was visible."

(28) CHAPTER. Superiority of (praying) facing the Qiblah with the toes toward it as well.

Abū Ḥumaid said that referring to what the Prophet ﷺ said or used to do.

391. Narrated Anas bin Mālik: Allāh's Messenger ﷺ said, "Whoever offers Salāt (prayer) like us and faces our Qiblah (Ka'bah at Makkah during Salāt and eats our slaughtered animals, is a Muslim and is under Allāh's and His Messenger's Protection. So do not betray Allāh by betraying those who are in His Protection."
392. Narrated Anas bin Malik: Allah’s Messenger said, “I have been ordered to fight the people till they say: “Lā ilāha illallāh” (none has the right to be worshipped but Allah). And if they say so, offer prayers like our Salāt (prayers), face our Qiblah (Ka’bah at Makkah during prayer) and slaughter as we slaughter, then their blood and property will be sacred to us, and we will not interfere with them except legally and their reckoning will be with Allah.”

393. Narrated Maimūn bin Siyāh that he asked Anas bin Malik, “O Abū Hamza! What makes the life and property of a person sacred?” He replied, “Whoever says: “Lā ilāha illallāh”, faces our Qiblah (Ka’bah at Makkah) during the prayers, offers prayers like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have.”

(29) CHAPTER. The Qiblah for the people of Al-Madina, Shām and the East.

The Qiblah is neither to the East nor to the West (for the people of Al-Madina) as the Prophet said (to them), “Do not face...
Qiblah (Ka'bah at Makkah) during defecation and urination (in an open space). Face either east or west.”

394. Narrated Abū Ayyūb Al-Anṣārī: The Prophet ﷺ said, “While defecating, neither face nor turn your back to the Qiblah (Ka'bah at Makkah) but face either east or west.” Abū Ayyūb added, “When we arrived in Shām we came across some lavatories facing the Qiblah; therefore we turned ourselves while using them and asked for Allāh’s forgiveness.”

395. Narrated ‘Amr bin Dīnār: I asked Ibn ‘Umar, “Can a person who has performed the Tawāf around the Ka’bah for ‘Umra but has not performed the Tawāf [Sa’y (going)] of Aṣ-Ṣafā and Al-Marwa, have a sexual relation with his wife?” Ibn ‘Umar replied, “When the Prophet ﷺ reached Makkah he performed the Tawāf around the Ka’bah (circumambulated it seven times) and offered a two Rak‘ā Salāt (prayer) (at the place) behind the Maqām [place of Ibrāhīm (Abraham)] and then performed the Tawāf...” (V.2:125).
396. Then we put the same question (as in the above Hadith No.395) to Jābir bin ‘Abdullāh and he too replied, “He should not go near his wife (for sexual relation) till he has finished the Taubah [Sa‘y (going)] of Aş-Şafā and Al-Marwa.”

397. Narrated Mūjahīd: Someone came to Ibn ‘Umar and said, “Here is Allāh’s Messenger entering the Ka‘bah.” Ibn ‘Umar said, “I went there but the Prophet had come out of the Ka‘bah and I found Bilāl standing between its two doors. I asked Bilāl, ‘Did the Prophet offer Ṣalāt (prayer) in the Ka‘bah?’ Bilāl replied, ‘Yes, he prayed two Rak‘ā between the two pillars which are to your left on entering the Ka‘bah. Then Allāh’s Messenger came out and offered a two Rak‘ā Ṣalāt facing the Ka‘bah.’”

398. Narrated Ibn ‘Abbās: When the Prophet entered the Ka‘bah, he invoked Allāh in each and every side of it and did not offer Ṣalāt (prayer) till he came out of it, and offered a two Rak‘ā prayer facing the Ka‘bah and said, “This is the Qiblah.”

(1) (H. 398) The direction in which all Muslims turn their faces in Ṣalāt (prayers) and that direction is towards the Ka‘bah in Makkah (Saudi Arabia). The narration of Bilāl (Hadith No.397) is more authentic as Ibn Abbās did not enter the Ka‘bah with the Prophet but narrates the episode from another Companion.
8 – THE BOOK OF AŚ-ṢALĀT (The Prayer)

(31) CHAPTER. [During the obligatory Ṣalāt (prayers)] one should face the Qiblah (Ka’bah at Makkah) wherever one may be.

Narrated Abū Hurairah: The Prophet ﷺ said, “Face the Qiblah (Ka’bah at Makkah) and say Allāhu Akbar.”

399.Narrated Bara’ bin ‘Azib: Allāh’s Messenger ﷺ offered Ṣalāt (prayer) facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months but he loved to face the Ka’bah (at Makkah) so Allāh revealed: “Verily! We have seen the turning of your (Muḥammad’s ﷺ) face towards the heaven...” (V.2:144) So the Prophet ﷺ faced the Ka’bah and the fools amongst the people namely, the Jews said, “What has turned them from their Qiblah (prayer direction (towards Jerusalem) — Bait-ul-Maqdis) to which they used to face in prayer?” (Allāh revealed): “…Say (O Muḥammad ﷺ): ‘To Allāh belong both, east and the west. He guides whom He wills to the straight path.’” (V.2:142)

A man offered Ṣalāt with the Prophet ﷺ (facing the Ka’bah) and went out. He saw some of the Anṣār offering the ‘Aṣr prayer with their faces towards Bait-ul-Maqdis, he said, “I bear witness that I offered Ṣalāt with Allāh’s Messenger ﷺ facing the Ka’bah.” So all the people turned their faces towards the Ka’bah (at Makkah).

400. Narrated Jābir: Allāh’s Messenger ﷺ used to offer Ṣalāt (prayer)
(optional, non-obligatory prayer) while riding on his mount (Râhilu) wherever it turned, and whenever he wanted to offer the compulsory Salât he dismounted and prayed facing the Qiblah (Ka'bah at Makkah).

401. Narrated 'Abdullah: The Prophet offered Salât (prayer) (and the subnarrator Ibrâhim said, "I do not know whether he prayed more or less than usual"), and when he had finished Salât he was asked, "O Allah's Messenger! Has there been any change in the As-Salât (the prayers)?" He said, "What is it?" The people said, "You have prayed so much and so much." So the Prophet bent his legs, faced the Qiblah and performed two prostrations (of Sahw) and finished his prayers with Taslîm (by turning his face to right and left saying: ‘As-Salamu 'Alâikum-wa Rahmat-ulldh’). When he turned his face to us he said, "If there had been anything changed in Salât, surely I would have informed you; but I am a human being like you and liable to forget like you. So if I forget remind me and if anyone of you is doubtful about his Salât, he should follow what he thinks to be correct and complete his Salât accordingly and finish it and perform two prostrations (of Sahw)."

(32) CHAPTER. What has been said about (facing) the Qiblah (Ka'bah at Makkah) and whoever considered that there was no need to repeat the Salât (prayer) if someone offered prayers by mistake facing a direction other than that of the Qiblah.

When the Prophet did Taslîm after offering two Rak'â of Zuhr prayer he then
faced the people and then completed the rest of the prayer.

402. Narrated 'Umar (bin Al-Khaṭṭāb)
الله ﷺ: My Lord agreed (accepted my invocation) with me in three things:
1. I said, "O Allah's Messenger, I wish we took the "Maqâm" (place) of Ibrahim (Abraham) as our praying place [for some of our Salât (prayers)]. So came the Divine Revelation: ...And take you (people) the Maqâm (place) of Ibrahim (Abraham) (or the stone on which Ibrahim stood while he was building the Ka'bah) as a place of prayer (for some of your prayers e.g., two Rak'â after the Tawaf of Ka'bah)." (V.2:125)
2. And as regards the (Verse of) the veiling of the women, I said, 'O Allah's Messenger! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the Verse of the veiling of the women was revealed. [V.24:31 and V.33:59]
3. Once the wives of the Prophet ﷺ made united front against the Prophet ﷺ and I said to them, 'It may be if he (the Prophet ﷺ) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this Verse [(V.66:5) the same as I had said] was revealed."

403. Narrated 'Abdullâh bin 'Umar
الله ﷺ: While the people were offering the Fajr prayer at Qubā (near Al-Madîna), someone came to them and said: "It has been revealed to Allah's Messenger ﷺ tonight, and he has been ordered to offer prayer facing the Ka'bah. So turn your faces to the Ka'bah." Those people were facing Sham (Jerusalem) so they turned their faces towards Ka'bah (at Makkah).
404. Narrated ‘Abdullâh ibn ‘Umar: Once the Prophet ﷺ offered five Rak‘â in Zuhr prayer. He was asked, “Is there an increase in the (Rak‘â) of Salah (prayers)?” The Prophet ﷺ said, “And what is it?” They said, “You have offered five Rak‘â.” So he bent his legs and performed two prostrations (of Sahw).

(33) CHAPTER. To scrape off the sputum from the mosque with the hand (using some tool or other, or using no tool).

405. Narrated Anas bin Malik: The Prophet ﷺ saw some sputum in the direction of the Qiblah (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So, he got up and scraped it off with his hand and said, “Whenever anyone of you stands for the Salah (prayer), he is speaking in private to his Lord, or his Lord is between him and his Qiblah. So, none of you should spit in the direction of the Qiblah but one can spit to the left or under his foot.” The Prophet ﷺ then took the corner of his sheet and spat in it and folded it and said, “Or you can do like this.”

406. Narrated ‘Abdullâh bin ‘Umar: Allah’s Messenger ﷺ saw sputum on the wall of the mosque in the direction of the Qiblah and scraped it off. He faced the people and said, “Whenever anyone of you is
offering Salāt (prayers), he should not spit in front of him because in the prayer Allāh is in front of him.”

407. Narrated ‘Aīshah رضي الله عنها, the Mother of faithful believers: Allāh’s Messenger ﷺ saw some nasal secretions, expectoration or sputum on the wall of the mosque in the direction of the Qiblah and scraped it off.

(34) CHAPTER. To scrape the nasal secretion off the mosque with gravel.

And Ibn ‘Abbās said, “If you tread on (any) wet, filthy thing, wash it away and if it is dry don’t wash it.”

408, 409. Narrated Abū Hurairah and Abū Sa‘īd ibn Abī Waqqās: Allāh’s Messenger ﷺ saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, “If anyone of you wanted to spit he should neither spit in front of him nor on his right but he could spit either on his left or under his left foot.”

(35) CHAPTER. It is forbidden to spit on the right side while in Salāt (prayers).
410, 411. Narrated Abū Hurairah and Abū Sa’īd: Allāh’s Messenger saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, “If anyone of you wanted to spit, he should neither spit in front of him nor on his right but could spit either on his left or under his left foot.”

412. Narrated Anas: The Prophet said, “None of you should spit in front or on his right but he could spit either on his left or under his foot.”

(36) CHAPTER. One should spit on the left side or under one’s left foot.

413. Narrated Anas bin Mālik: The Prophet said, “A faithful believer while in ʿṣ-Salāt (the prayer) is speaking in private to his Lord, so he should neither spit in front of him nor to his right side but he could spit either on his left or under his foot.”

414. Narrated Abū Sa’īd: The Prophet saw sputum on (the wall of) the mosque in the direction of the Qiblah and
scraped it off with gravel. Then he forbade spitting in front or on the right, but allowed it on one's left or under one's left foot.

(37) CHAPTER. The expiation for spitting in the mosque.

415. Narrated Anas bin Mālik: The Prophet said, “Spitting in the mosque is a sin and its expiation is to bury it.”

(38) CHAPTER. The burying of the expectoration in the mosque.

416. Narrated Abū Hurairah: The Prophet said, “If anyone of you stands for Ḥṣ-Salāt (the prayers), he should not spit in front of him because, in Ṣalāt (prayer) he is speaking in private to Allāh and he should not spit on his right as there is an angel, but he can spit either on his left or under his foot and bury it (i.e., the expectoration).”

(39) CHAPTER. If the spit or sputum comes out suddenly then one should spit in the corner of one’s garment.

417. Narrated Anas: The Prophet saw expectoration (on the wall
of the mosque) in the direction of the Qiblah and scraped it off with his hand. It seemed that he disliked it and the sign of disgust was apparent from his face. He said, “If anyone of you stands for offering prayer, he is speaking in private to his Lord, (or) his Lord is between him and his Qiblah, therefore he should not spit towards his Qiblah, but he could spit either on his left or under his foot.” Then he took the corner of his sheet and spat in it, folded it and said, “Or do like this.”

418. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, “Do you consider or see that my face is towards the Qiblah (Ka‘bah at Makkah)? By Allah, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back.”

419. Narrated Anas bin Malik: The Prophet ﷺ led us in a Salāt (prayer) and then got up on the pulpit and said, “In your Salāt and Rukū‘ (bowing), I certainly see you from my back as I see you (while looking at you.)”
(41) CHAPTER. It is permissible to say, "Masjid (mosque) of Bani so-and-so?"

420. Narrated ‘Abdullah bin ‘Umar: Allah’s Messenger ﷺ ordered for a horse race; the trained horses were to run from a place called Al-Hayt to Thaniyat-ul-Wadah and the horses which were not trained were to run from Ath-Thaniya to the Masjid (mosque of) Banu Zuraiq. The subnarrator added: Ibn ‘Umar was one of those who took part in the race.

(42) CHAPTER. The distribution (of goods or wealth) and the hanging of a cluster of dates in the mosque.

421. Narrated Anas: Some goods (or wealth) was brought to Allah’s Messenger ﷺ from Bahrain. The Prophet ﷺ ordered the people to spread them in the mosque — it was the biggest amount of goods (or wealth) Allah’s Messenger ﷺ had ever received. He left for As-Salat (the prayer) and did not even look at it. After finishing As-Salat, he sat by those goods (or wealth) and gave from those to everybody he saw. Al-‘Abbâs came to him and said, “O Allah’s Messenger! Give me (something) too, because I gave ransom for myself and ‘Aqil.” Allah’s Messenger ﷺ told him to take. So, he stuffed his garment with it and tried to carry it away but he failed to do so. He said, “O Allah’s Messenger! Order someone to help me in lifting it.”
Prophet 
refused. He then said to the Prophet 
refused. Then Al'Abbâs threw some of it and tried to lift it (but failed). He again said, “O Allah's Messenger! Order someone to help me to lift it.” He refused. Al'Abbâs then said to the Prophet 
refused. Then Al'Abbâs threw some of it, and lifted it on his shoulders and went away. Allah's Messenger 
kept on watching him till he disappeared from his sight and was astonished at his greediness. Allah's Messenger 
did not get up till the last coin was distributed.

(43) CHAPTER. Receiving an invitation to dinner in the mosque and accepting it.

422. Narrated Anas : I found the Prophet in the mosque along with some people. He said to me, “Did Abu Talha sent you?” I said, “Yes”. He said, “For a meal?” I said, “Yes.” Then he said to his Companions, “Get up.” They set out and I was ahead of them.

(44) CHAPTER. To give the judicial verdicts in the mosque and to perform the Al-Li'an

(Ch. 44) An oath which is taken by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse. (The Qur'an, Sûrat An-Nûr (24), Verses, 6-9).
between men and women (husbands and wives) there.

423. Narrated Sahl bin Sa’d: A man said, “O Allah’s Messenger! If a man finds another man with his wife (committing adultery), should the husband kill him?” Later on I saw them (the man and his wife) doing Li’ān in the mosque.

(45) CHAPTER. If someone enters a house, should he offer prayers where he likes, or as he is told? And he should not look out to seek information about the place or do spying.

424. Narrated ‘Itbān bin Mālik: The Prophet ﷺ came to my house and said, “Where do you like me to offer Ṣalāt (prayers)?” I pointed to a place. The Prophet ﷺ then said, Allāhu-Akbar, and we aligned behind him and he offered a two Rak‘ā prayer.

(46) CHAPTER. About (taking) the mosques in the houses.

And Al-Barā’ bin ‘Āzib offered Ṣalāt (prayers) in the mosque in his house with other people in congregation.
425. Narrated 'Itbib bin Mâlik who was one of the Companions of Allâh's Messenger ﷺ and one of the Ansâr who took part in the battle of Badr: I came to Allâh's Messenger ﷺ and said, "O Allâh's Messenger, I have weak eyesight and I lead my people in Salât (prayers). When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in Salât. O Allâh's Messenger! I wish you would come to my house and offer Salât in it so that I could take that place as a Musâllâ (appointed place for Salât)."

Allâh's Messenger ﷺ said, "If Allah will, I will do so." Next day after the sun rose high, Allâh's Messenger ﷺ and Abû Bakr came and Allâh's Messenger ﷺ asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to offer Salât?" I pointed to a place in my house. So Allâh's Messenger ﷺ stood there and said: "Allâhu Akbar," and we all got up and aligned behind him and offered a two-Rakû prayer and ended it with Taslim. We requested him to stay for a meal which we had prepared for him. Many members of our family gathered in the house and one of them said, "Where is Malik bin Ad-Dukhaishin or Ibn Ad-Dukhshun?" One of them replied, "He is a hypocrite and does not love Allâh and His Messenger." Hearing that, Allâh's Messenger ﷺ said, "Do not say so. Have you seen that he said, "La ilâha illallâh" (none has the right to be worshipped but Allâh), for seeking Allâh's Countenance (i.e. for Allâh's sake only)?" He said, "Allâh and His Messenger know better. We have seen him helping and advising hypocrites."

Allâh's Messenger ﷺ said, "Allâh has forbidden the (Hell) fire for those who say "La ilâha illallâh" (none has the right to be
worshipped but Allāh) for seeking Allāh’s Countenance (i.e. for Allāh’s sake only).”

(47) CHAPTER. While entering the mosque etc., one should start with the right foot.

And ‘Abdullāh bin ‘Umar used to enter the mosque by putting in his right foot first and while leaving he used to put out his left foot first.

426. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ used to start every thing from the right (side) whenever it was possible in all his affairs; for example: in washing, combing or wearing shoes.

(48) CHAPTER. Is it permissible to dig the graves of pagans of the Period of Ignorance, and to use that place as a mosque?

And the saying of the Prophet ﷺ “Allāh cursed the Jews because they built the places of worship at the graves of their Prophets.”
And what is said regarding the disapproval of offering *Salāt* (prayers) at graves. And 'Umar saw Anas bin Mālik offering *Salāt* at a grave and shouted, “The grave! The grave!!” (meaning: Do not offer *Salāt* there).” But he did not order him to repeat his *Salāt*.

427. Narrated 'Āishah: Umm Ḥabība and Umm Salama mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet about it, on which he said, “If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature with Allāh on the Day of Resurrection.”

428. Narrated Anas: When the Prophet arrived at Al-Madina, he dismounted at the upper side of Al-Madina amongst the tribe called Banū Amr bin ‘Aūf. He stayed there for fourteen nights. Then he sent for Banū An-Najjār and they came armed with their swords. As if I am looking (just now) as the Prophet was sitting over his Rāhīla (mount) with Abū Bakr riding behind him, and all Banū An-Najjār around him till he dismounted at the courtyard of Abū Aiyyūb’s house. The Prophet loved to offer *Salāt* (prayer) wherever the time for *Salāt* was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banū An-Najjār and said, “O Banū An-Najjār! Suggest to me the price of this (walled) piece of land of yours.”

They replied, “No! By Allāh! We do not demand its price except from Allāh.”

Anas added: There were graves of pagans
in it and some of it was unlevelled and there were some date-palm trees in it. The Prophet ﷺ ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down. (So all that was done). They aligned these cut date-palm trees towards the Qiblah of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His Companions brought the stones while reciting some poetic verses. The Prophet ﷺ was with them and he kept on saying, “There is no goodness except that of the Hereafter, O Allah! So please forgive the Ansâr and Al-Muhâjirah (the emigrants).”

(49) CHAPTER. To offer Aṣ-Ṣalāt (the prayer) in a sheep-fold.


(50) CHAPTER. To offer Aṣ-Ṣalât (the prayer) in the camel-yards (the places where the camels are stationed).

430. Narrated Nafi’ : I saw Ibn ‘Umar رضي الله عنه offering Śalât (prayer) while taking his camel (as a Sutra) in front of him and he said, “I saw the Prophet ﷺ doing the same.”

(51) CHAPTER. Whoever offered Śalât (prayer) with furnace or fire or any other
worshipable thing in front of him but he intended Salāt solely for Allāh.

Az-Zuhri narrated that Anas said that the Prophet ﷺ said: “While I was offering Salāt (prayer), the (Hell) Fire was displayed in front of me.”

431. Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما: The sun eclipsed and Allāh’s Messenger ﷺ offered the eclipse prayer and said, “I have been shown the (Hell) Fire (now) and I never saw a worse and horrible sight than the sight I have seen today.”

(52) CHAPTER. The dislikeliness of offering As-Salāt (the prayers) in grave-yards.

432. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ said, “Offer some of your Salāt (prayers) (Nawāfi) at home, and do not take your houses as graves.”

(53) CHAPTER. (What is said about) offering Salāt (prayer) at the places where the earth had sunk down and Allāh’s punishment had fallen.

It is said that ‘Alī رضي الله عنه disliked offering As-Salāt (the prayers) in the land of Babylon which had sunk down.

433. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه: Allāh’s Messenger ﷺ said, “Do not enter (the places) of those people where Allāh’s punishment had fallen unless you do so weeping. If you do not weep, do not enter
(54) CHAPTER. To offer *Aṣ-Ṣalāt* (the prayer) in a church or in a temple etc.

‘Umar ﷺ said, “We do not enter your churches because of the statues and pictures.” Ibn ‘Abbās used to offer *Ṣalāt* (prayers) in the church provided there were no statues in it.

434. Narrated ‘Āishah ﷺ: Umm Salama told Allāh’s Messenger ﷺ about a church which she had seen in Ethiopia and which was called Māriya. She told him about the pictures which she had seen in it. Allāh’s Messenger ﷺ said, “If any righteous pious man dies amongst them, they would build a place of worship at his grave and make these pictures in it; they are the worst creatures with Allāh.”

(55) CHAPTER.

435, 436. Narrated ‘Āishah and ‘Abdullāh bin ‘Abbās ﷺ: When the last moment of the life of Allāh’s Messenger ﷺ came, he started putting his ‘*Khamīsa*’ (a woolen blanket) on his face and when he felt hot and short of breath he took it off his face and said, “May Allāh curse the Jews and Christians, for they built the places of
worship at the graves of their Prophets.”

[The Prophet ﷺ was warning (Muslims) of what those people had done].

437. Narrated Abū Hurairah ː Allāh’s Messenger ﷺ said, “May Allāh’s Curse be on the Jews, for, they built the places of worship at the graves of their Prophets.”

(56) CHAPTER. The saying of the Prophet ﷺ, “The earth has been made for me a Masjid (place for praying) and a thing to purify (to perform Tayammum).”

438. Narrated Jābir bin 'Abdullāh ː Allāh’s Messenger ﷺ said, “I have been given five (things) which were not given to any amongst the Prophets before me. These are:

1. Allāh made me victorious by awe (by His frightening my enemies) for a distance of one month’s journey.
2. The earth has been made for me (and for my followers) a Masjid (place for praying) and a thing to purify (perform Tayammum). Therefore anyone of my followers can offer prayers wherever he is, at the time of a Salāt (prayer).
3. The booty has been made Ḥalāl (lawful) to me (and was not made so to anyone else).
4. Every Prophet used to be sent to his nation only but I have been sent to all mankind.
5. I have been given the right of intercession (on the Day of Resurrection.)"

(57) CHAPTER. Sleeping of a woman in the mosque (and residing in it).

439. Narrated ‘Aishah: There was a black slave-girl belonging to an Arab tribe and they manumitted her but she remained with them. The slave-girl said, “Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell off from her or she placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but they did not find it. So, they accused me of stealing it and started searching me and even searched my private parts.” The slave-girl further said, “By Allah! While I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, ‘This is what you accused me of stealing and I was innocent and now here it is.’” ‘Aishah added: That slave-girl came to Allah’s Messenger and embraced Islam. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: “The day of the scarf (band) was one of the wonders of our Lord, verily, He rescued me from the disbelievers’ town.” ‘Aishah added: “Once I asked her, ‘What is the matter with you? Whenever you sit with me, you always recite these poetic verses.’ On that she told me the whole story.”
CHAPTER. Sleeping of men in the mosque.

And narrated Anas, “Some people of the tribe of ‘Ukl came to the Prophet and joined the men of As-Suffa.” ‘Abdul Rahman bin Abi Bakr said, “Ashab-as-Suffa (Suffa companions) were poor people.”

440. Narrated Näfi’: ‘Abdullah bin ‘Umar said: I used to sleep in the mosque of the Prophet while I was young and unmarried.

441. Narrated Sahl bin Sa’d: Allah’s Messenger went to Fatima’s house but did not find ‘Ali there. So he asked, “Where is your cousin?” She replied, “There was something between us and he got angry with me and went out. He did not sleep (midday nap) in the house.” Allah’s Messenger asked a person to look for him. That person came and said, “O Allah’s Messenger! He (‘Ali) is sleeping in the mosque.” Allah’s Messenger went there and ‘Ali was lying. His Ridâ (a garment covering the upper part of the body) had fallen down to one side of his body and he was covered with dust. Allah’s Messenger started cleaning the dust from him saying: “Get up! O Aba Turâb. Get up! O Aba Turâb (literally means: O father of dust).”
442. Narrated Abū Hurairah: I saw seventy of Aṣ-Ṣūfa men and none of them had a Rida' (a garment covering the upper part of the body). They had either Iẓār (only) or sheets which they tied round their necks. Some of these sheets reached the middle of their legs and some reached their heels and they used to gather them (sheets) with their hands lest their private parts should become bare.

(59) CHAPTER. To offer Aṣ-Ṣalāt (the prayer) when returning from a journey.

Ka'b bin Mālik said: “Whenever the Prophet returned from a journey, he entered the mosque and offered prayers in it.”

443. Narrated Jābir bin ‘Abdullāh: I went to the Prophet in the mosque (the subnarrator Mis'ar thought that Jābir said, “In the forenoon.”) He ordered me to offer two Rak'ā prayer. He owed me some money and he repaid it to me and gave more than what was due to me.
(60) CHAPTER. If one entered a mosque, one should offer two Rak'ā (Tahayyat-al-Masjid) before sitting.

444. Narrated Abū Qatāda Al-Salami: Allah’s Messenger ﷺ said, “If anyone of you enters a mosque, he should offer two Rak’ā (Tahayyat-al-Masjid) prayer before sitting.”

(61) CHAPTER. Al-Ḥadāth (passing wind) in the mosque.

445. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “The angels keep on asking Allah’s forgiveness for anyone of you, as long as he is at his Musalla (praying place) and he does not pass wind (Hadath). They say, ‘O Allah! Forgive him, O Allah! Be Merciful to him.’

(62) CHAPTER. The construction of (the Prophet’s ﷺ) mosque.

Abū Sa’īd said, “The roof of the mosque was made of the leaves of date-palms.” ‘Umar ordered the Prophet’s ﷺ mosque to be expanded (built) and said, “Protect the people from rain. Beware of red and yellow decorations, for they put the people to trial.” Anas reciting a part of a Hadīth said, “They will boast of them (mosques) rather than coming frequently to them for offering prayers.” Ibn ‘Abbās said, “You (Muslims) will surely decorate your mosques as the Jews and Christians decorated (their churches and temples).
446. Narrated `Abdullãh (bin `Umar): In the lifetime of Allah's Messenger the (Prophet's) mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the trunks of date-palms. Abû Bakr did not alter it. `Umar expanded it on the same pattern as it was in the lifetime of Allah's Messenger by using adobes, leaves of date-palms and changing the pillars into wooden ones. `Uthmãn changed it by expanding it to a great extent and built its walls with engraved stones and lime, and made its pillars of engraved stones and its roof of teak wood.

(63) CHAPTER. To co-operate in building a mosque.

“It is not for Mushrikãn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) to maintain the Mosques of Allah (i.e., to pray and worship Allah therein, to look after their cleanliness and their building), while they witness against their ownselves of disbelief. The works of such are in vain, and in Fire shall they abide.

The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform Salãt (Iqamat-as-Salãt) and give Zakãt and fear none but Allah. It is they who are on true guidance.” (V.9:17, 18).

447. Narrated `Ikrima: Ibn `Abbãs said to me and to his son `Ali, “Go to Abû Sa'id and listen to what he narrates.” So, we went and
found him in a garden looking after it. He picked up his Rida’, wore it and sat down and started narrating till he came to the topic of the construction of the Prophet’s mosque. He said, “We were carrying one adobe at a time while ‘Ammâr was carrying two. The Prophet ﷺ saw him and started removing the dust from his body and said, “May Allah be Merciful to ‘Ammâr. He will be inviting them (i.e. his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire.” ‘Ammâr said, “I seek refuge with Allah from Al-Fitan (trials and afflictions)”.

(64) CHAPTER. Employing the carpenter and the technical hand (artisan) in making the wooden pulpit or building the mosque.

448. Narrated Sahl رضي الله عنه: Allah’s Messenger ﷺ sent someone to a woman telling her to “Order her slave, carpenter, to prepare a wooden pulpit for him to sit on.”

449. Narrated Jâbir رضي الله عنه: A woman said, “O Allah’s Messenger! Shall I get something constructed for you to sit on as I have a slave who is a carpenter?” He replied, “Yes, if you will.” So, she got that pulpit constructed.
(65) CHAPTER. (The superiority of) whoever built a mosque.

450. Narrated 'Ubaidullah Al-Khaulani: I heard 'Uthmân bin 'Affân saying, when people argued too much about his intention to reconstruct the mosque of Allâh's Messenger ﷺ, "You have talked too much. I heard the Prophet ﷺ saying, "Whosoever built a mosque, (Bukair thought that 'Asim, another sub-narrator, added, "With the intention of seeking Allah’s Countenance i.e. His Pleasure"), Allâh will build for him a similar place in Paradise."

(66) CHAPTER. While passing through a mosque, (one should better) hold the arrowheads (with the hand).

451. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: "A man passed through the mosque carrying arrows. Allâh's Messenger ﷺ said to him, 'Hold them (the arrows) by their heads'."

(67) CHAPTER. Passing through a mosque (is permissible).

452. Narrated Abû Burda bin 'Abdullâh on the authority of his father: The Prophet ﷺ said, "Whoever passes through our mosques or markets with arrows, should hold them (the arrows) by their heads lest he should injure a Muslim."
453. Narrated Hassan bin Thabit Al-Ansari: I asked Abu Hurairah, "By Allah! Tell me the truth whether you heard the Prophet saying, 'O Hassan! Reply on behalf of Allah’s Messenger. O Allah! Help him with the Ruh-ul-Qudus [Jibril (Gabriel)]." Abu Hurairah said, "Yes."

454. Narrated Aishah: Once I saw Allah’s Messenger at the door of my house while some Ethiopians were playing in the mosque (displaying their skill with spears). Allah’s Messenger was screening me with his Ridâ’ so as to enable me to see their display.

455. Urwa said that Aishah added, "I saw the Prophet while the..."
Ethiopians were playing with their spears.”

(70) CHAPTER. Mentioning about sales and purchases on the pulpit in the mosque.

456.Narrated ‘Aishah: Barira came to seek my help regarding her manumission. I told her, “If you like I would pay your price to your masters but your Al-Walā’(1) would be for me.” Her masters said, “If you like, you can pay what remains (of the price of her manumission), (Sufyān the subnarrator once said), or if you like you can manumit her, but her Al-Walā’ would be for us.” When Allāh’s Messenger came, I spoke to him about it. He said, “Buy her and manumit her. No doubt Al-Walā is for the manumitter.” Then Allāh’s Messenger stood on the pulpit (or Allāh’s Messenger ascended the pulpit as Sufyān once said) and said, “What about some people who impose conditions which are not present in Allāh’s Book (Laws)? Whoever imposes conditions which are not in Allāh’s Book (Laws), his conditions will be invalid even if he imposed them a hundred times.”

(1) (H.456) Al-Walā': A kind of relationship (between the master who freed a slave and the freed-slave).
(71) CHAPTER. Asking a debtor to repay what he owes, and catching the debtor in the mosque.

457. Narrated Ka‘b: In the mosque I asked Ibn Abi Ḥadrad to pay the debts which he owed to me and our voices grew louder. Allāh’s Messenger heard that while he was in his house. So, he came to us raising the curtain of his room and said, “O Ka‘b!” I replied, “Labbaik, O Allāh’s Messenger!” He said, “O Ka‘b! Reduce your debt (to half, gesturing with his hand).” I said, “O Allāh’s Messenger! I have done so.” Then Allāh’s Messenger said (to Ibn Abi Ḥadrad), “Get up and pay the debt to him.”

(72) CHAPTER. Sweeping (cleaning) of the mosque and removing rags, dirt and sticks from it.

458. Narrated Abū Hurairah: A black man or a black woman used to clean (sweep) the mosque and he or she died. The
Prophet asked about her (or him). He was told that she (or he) had died. He said, “Why did you not inform me? Show me his grave (or her grave).” So he went to her (his) grave and offered her (his) funeral prayer.

(73) CHAPTER. The order of banning the trade of alcoholic drinks was issued in the mosque.

459. Narrated 'Aishah: When the Verses of Sūrat Al-Baqarah about Ar-Ribā(1) (usury) were revealed, the Prophet went to the mosque and recited them in front of the people and then banned the trade of alcoholic drinks.

(74) CHAPTER. Servants for the mosque.

Ibn 'Abbās referred to the Verse:

“... I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work, to serve Your place of worship)...” (V.3:35)

460. Narrated Abū Raﬁ‘: Abū Hurairah said, “A man or a woman used to clean the mosque.” (A subnarrator said, ‘Most probably a woman.’) Then he narrated the Hadith of the Prophet where it is

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(1) (H.459) Ar-Ribā — Usury which is of two major kinds: (a) Ribā Nast’a, i.e., interest on lent money; (b) Ribā Fad!, i.e., taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islām strictly forbids all kinds of usury.
mentioned that he offered her funeral prayer at her grave.

(75) CHAPTER. To fasten a prisoner or a debtor in the mosque.

461. Narrated Abū Hurairah: The Prophet said, “Last night a big Jīfeet (demon) from the jinns came to me and wanted to interrupt my As-Salāt (the prayers) (or said something similar) but Allāh enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Sulaimān (Solomon) (as stated in the Qur’ān): My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me... (V.38:35).” The sub-narrator Ruh said, “He (the demon) was dismissed humiliated.”

(76) CHAPTER. To take a bath on embracing Islām and fasten a prisoner in the mosque.

Shūraḥ used to order the offender or debtor to be fastened to one of the pillars of the mosque.

462. Narrated Abū Hurairah: The Prophet sent some horsemen to Najd and they brought a man called Thumāmah ibn Uthāl from Bani Hanīfa. They fastened him to one of the pillars of the mosque. The Prophet came and ordered them to release him. He (Uthāl) went to a (garden of) date-palms near the mosque, took a bath and entered the mosque again and said, “Lā
ilāha illāllāh wa anna Muḥammad-ar-Rasūl-ullah” [none has the right to be worshipped but Allāh and Muḥammad is the Messenger of Allāh] (i.e., he embraced Islām).

(77) CHAPTER. To pitch a tent in the mosque for patients, etc.

463. Narrated `Aishah: On the day of Al-Khandaq (battle of the Trench), the medial arm artery or vein of Sa’d (bin Mu‘ādh) was injured and the Prophet pitched a tent in the mosque to look after him. There was another tent for Bani Ghifār in the mosque and the blood started flowing from Sa’d’s tent to the tent of Bani Ghifār. They shouted, “O occupants of the tent! What is coming from you to us?” They found that Sa’d’s wound was bleeding profusely and Sa’d died in his tent.

(78) CHAPTER. To take the camel inside the mosque if necessary.

And Ibn `Abbās said: The Prophet performed the Tawāf while riding a camel.

464. Narrated Umm Salama: I complained to Allāh’s Messenger that I was sick. He told me to perform the Tawāf behind the people while riding. So, I did so and Allāh’s Messenger was offering Salāt
(prayer) beside the Ka'bah and reciting the Sūrah starting with "Wāf-ūr-wa-Kitābim-mastūr..." [Sūrat Al-Tūr, No.52]

(79) CHAPTER.

465. Narrated Anas bin Mālik: Two of the Companions of the Prophet departed from him on a dark night and were led by two lights like lamps (going in front of them from Allah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till they reached their (respective) houses.

(80) CHAPTER. Al-Khaukhah (a small door) and a path in the mosque.

466. Narrated Abū Sa'īd Al-Khudrī: The Prophet addressed the people and said, "Allāh gave a choice to one (of His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." Abū Bakr wept. I said to myself, "Why is this Sheikh weeping, if Allāh gave choice to one (of His) slaves either to choose this world or what is with Him in the Hereafter and he chose the latter?" And that slave was Allāh’s Messenger himself. Abū Bakr knew more than us. The Prophet said, “O Abū Bakr! Don’t weep.” The Prophet added: “Abū Bakr has favoured..."
me much with his property and company. If I were to take a *Khalil*\(^1\) from mankind, I would certainly have taken Abū Bakr, but the Islamic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abū Bakr.”

\(\text{467. Narrated Ibn 'Abbas}: \text{"Allah's Messenger in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allah he said, “There is no one who had done more favour to me with his life and his property than Abū Bakr bin Abi Quḥāfa. If I were to take a *Khalil*, I would certainly have taken Abū Bakr but the Islamic brotherhood is better. Close all the *Khaukhah* (small doors) in this mosque except that of Abū Bakr.”} \)

\(\text{(81) CHAPTER. The doors and locks of the Ka'bah and the mosques.} \)

_Narrated Ibn 'Juraij: Ibn Abi Mulaika_

\(\text{1) (H.466) *Khalil*: The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet had only one *Khalil*, i.e., Allah, but he had many friends.}\)
said to me, “O ‘Abdul Malik! I wish that you had seen the mosque of Ibn Abbás and its doors.”

468. Narrated Nafi’: Ibn ‘Umar said, “The Prophet (ﷺ) arrived at Makkah and sent for ‘Uthmân bin TaThâ. He opened the gate of the Ka‘bah and the Prophet (ﷺ). Bilãl, Usãma bin Zaid and ‘Uthmân bin TaThâ entered the Ka‘bah and then they closed its door (from inside). They stayed there for an hour, and then came out.” Ibn ‘Umar added, “I quickly went to Bilãl and asked him [whether the Prophet (ﷺ) had offered Šalât (prayer)]. Bilãl replied, ‘He offered Šalât in it.’ I asked, ‘Where?’ He replied, ‘Between the two pillars.’” Ibn ‘Umar added, “I forgot to ask how many Rak‘ã he (the Prophet (ﷺ)) had prayed in the Ka‘bah.”

(82) CHAPTER. The entering of a pagan in the mosque.

469. Narrated Abû Hurairah: Allah’s Messenger (ﷺ) sent some horsemen to Najd and they brought a man called Thumãma bin Uthãl from Bani Ḥanifa. They fastened him to one of the pillars of the mosque.

(83) CHAPTER. Raising the voice in the mosque.

470. Narrated As-Sã’ib bin Yazid: I was standing in the mosque and somebody threw
a gravel at me. I looked and found that he was 'Umar bin Al-Khattab. He said to me, “Fetch those two men to me.” When I did, he said to them, “Who are you? (Or) where do you come from?” They replied, “We are from Ta‘īf.” ‘Umar said, “Were you from this city (Al-Madīna) I would have punished you for raising your voices in the mosque of Allāh’s Messenger.”

471. Narrated Ka‘b bin Malik: During the life-time of Allāh’s Messenger I asked Ibn Abī Ḥadrād in the mosque to pay the debts which he owed to me, and our voices grew so loud that Allāh’s Messenger heard them while he was in his house. So he came to us after raising the curtain of his room. The Prophet said, “O Ka‘b bin Malik!” I replied, “Labbaik, O Allāh’s Messenger.” He gestured with his hand to me to reduce the debt to half. I said, “O Allāh’s Messenger, I have done it.” Allāh’s Messenger said (to Ibn Ḥadrād), “Get up and pay it.”

(84) CHAPTER. The religious gatherings in circles and sitting in the mosque.
472. Narrated Näfi': Ibn 'Umar said, "While the Prophet was on the pulpit, a man asked him how to offer the night Salāt (prayers). He replied, 'Pray two Rak‘ā at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one Rak‘ā and that will be the Witr for all the Rak‘ā which you have offered.'" Ibn 'Umar said, "Make an end of your (Tahajjud) night Salāt with an odd Rak‘ā, for the Prophet ordered it to be so."

473. Narrated Ibn ‘Umar: A man came to the Prophet while he was delivering a religious talk and asked him how to offer the night Salāt (prayers). The Prophet replied, 'Pray two Rak‘ā at a time and then two and then two and so on and if you are afraid of dawn (the approach of the time of the Fajr prayer) pray one Rak‘ā and that will be the Witr for all the Rak‘ā which you have prayed.'" Narrated 'Ubaidullāh bin ‘Abdullāh bin ‘Umar: A man called the Prophet while he was in the mosque.

474. Narrated Abū Wāqīd Al-Laithi: While Allāh’s Messenger was sitting in the mosque (with some people) three men came, two of them came in front of Allāh’s Messenger and the third one went away. One of them found a place in the circle and sat there while the second man sat behind the gathering, and the third one went away. When Allāh’s Messenger finished his preaching, he said, “Shall I tell you about these three persons? One of them betook..."
himself to Allāh and so Allāh accepted him and accommodated him; the second felt shy before Allāh so Allāh did the same for him and sheltered him in His Mercy (and did not punish him), while the third turned his face from Allāh, and went away, so Allāh turned His Face from him likewise."

(85) CHAPTER. To lie flat (on the back) in the mosque.

475. Narrated ‘Abbad bin Tamīm that his uncle said, “I saw Allāh’s Messenger lying flat (on his back) in the mosque putting one of his legs over the other.” Narrated Sa‘īd bin Al-Musaiyab that ‘Umar and ‘Uthmān used to do the same.

(86) CHAPTER. (If) a mosque (is built) on a road, it should not be a cause of harm for the people.

476. Narrated ‘Aishah, the wife of the Prophet: I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet visited us, both in the mornings and evenings. My father Abū Bakr thought of building a mosque in the courtyard of his house and he did so. He used to offer prayers and recite the Qur‘ān in it. The pagan women and their children used to stand by him and look at him with surprise. Abū Bakr was a soft-hearted person and could not help

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weeping while reciting the Qur’an. The chiefs of the Quraish pagans became afraid of that (i.e. that their children and women might be affected by the recitation of the Qur’an).

(87) CHAPTER. To offer As-Salāt (the prayers) in a mosque situated in a market.

Ibn ‘Aūn offered prayers in a mosque situated in a house and the gate used to be closed while they were inside.

477. Narrated Abū Hurairah: The Prophet said, “The Salāt (prayer) offered in congregation is twenty-five times more superior (in reward) to the Salāt offered alone in one’s house or in a business centre, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of offering As-Salāt, then for each step which he takes towards the mosque, Allāh upgrades him a degree in reward and crosses out (forgives) one sin (at each step) till he enters the mosque. When he enters the mosque he is considered in Salāt as long as he is waiting for the Salāt and the angels keep on asking for Allāh’s Forgiveness for him and they keep on saying: ‘O Allāh! Be Merciful to him, O Allāh! Forgive him’, as long as he keeps on sitting at his praying place and does not pass wind.” (See Hadīth No.647).
(88) CHAPTER. To clasp one’s hands by interlocking the fingers in the mosque or outside the mosque.


480. Narrated ‘Abdullāh that Allāh’s Messenger ﷺ said, “O ‘Abdullāh bin ‘Amr! What will be your condition when you will be left with the sediments of (worst) people?” (They will be in conflict with each other).

481. Narrated Abū Mūsā رضي الله عنه: The Prophet ﷺ said, “A faithful believer to a faithful believer is like the bricks of a wall, reinforcing each other.” While (saying that) the Prophet ﷺ clasped his hands by interlocking his fingers.

482. Narrated Ibn Sirīn: Abū Hurairah رضي الله عنه said, “Allāh’s Messenger ﷺ led us in one of the two ‘Ishā’ prayers (Abū Hurairah رضي الله عنه named that prayer but I forgot it).” Abū Hurairah رضي الله عنه added, “He offered two Rak‘ā and then finished the Salāt (prayer) with Taslim. He stood up near a piece of wood lying across the mosque and leaned on it in such a way as if he was angry.
Then he put his right hand over the left and clasped his hands by interlocking his fingers and then put his right cheek on the back of his left hand. The people who were in haste left the mosque through its gates. They wondered whether As-Salāt (the prayer) was reduced. And amongst them were 'Abū Bakr and 'Umar, but they hesitated to ask the Prophet. A long-handed man called Dhul-Yadain asked the Prophet, 'O Allah's Messenger! Have you forgotten or has As-Salāt been reduced?' The Prophet replied, 'I have neither forgotten nor has the Salāt been reduced.' The Prophet added, 'Is what Dhul-Yadain has said true?' They (the people) said, 'Yes, it is true.'

The Prophet stood up again and led the Salāt, completing the remaining Salāt, forgotten by him, and performed Taslim, and then said Allāhu Akbar. And then he did a prostration as he used to prostrate or longer than that. He then raised his head saying Allāhu Akbar; he then again said Allāhu Akbar, and prostrated (a second time) as he used to prostrate or longer than that. Then he raised his head and said Allāhu Akbar.

[The subnarrator added, "I think that they asked (Ibn Sirīn) whether the Prophet completed the prayer with Taslim. He replied, "I heard that 'Imrān bin Ḥusayn had said, 'Then he (the Prophet) did Taslim'."]

(89) CHAPTER. The mosques which are on the way to Al-Madīna and the places where the Prophet had offered Salāt (prayers).

483. Narrated Fuḍail bin Sulaimān: Musa bin 'Uqba said, "I saw Salim bin 'Abdullāh looking for some places on the way and offered Salāt (prayers) there. He narrated that his father used to offer Salāt..."
there, and had seen the Prophet offering Salāt at those very places.”

Narrated Nāfi’ on the authority of Ibn ‘Umar, who said, “I used to offer Salāt at those places.” Musa the narrator added, “I asked Salīm on which he said, ‘I agree with Nāfi’ concerning those places, except the mosque situated at the place called Sharaf Ar-Rawḥā’.”

484. These Ahadīth Nos. 484, 485, 486, 487, 488, 489, 490, 492 narrated by Abdullāh bin ‘Umar is about the various places on the way from Al-Madīna to Makkah where the Prophet offered Salāt (prayers) and their locations. It is not possible to translate.
485. See Hadith No.484.

486. See Hadith No.484.
487. See Hadith No.484.

488. See Hadith No.484.

489. See Hadith No.484.

490. See Hadith No.484.
491. Narrated Abdullah bin ‘Umar [رضي الله عنه] ‘The Prophet ﷺ while approaching Makkah used to dismount at Dhi-Ṭuwa (near Makkah) and stay the night there till the morning and then perform the morning Salāt (prayer). The Musalla (praying place) of Allah’s Messenger was over the big hillock and not at the mosque which was built later, but at a place lower than that, over the big hillock.

492. See Hadith No.484.

(90) CHAPTER. The Sutra(1) of the Imam is also a Sutra for those who are behind him.

(1) (Ch.90) Sutra: An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot; and it should be in front of a person offering Salāt (prayers) to act as a symbolic barrier between him and the others.
493. Narrated Ibn ‘Abbās  رضي الله عنهم:

Once I came riding a she-ass when I had just attained the age of puberty. Allāh’s Messenger ﷺ was offering the prayer at Mina with no wall in front of him and I passed in front of some of the rows. There I dismounted and let my she-ass loose to graze and entered the row and nobody objected to me about it.

494. Narrated Ibn ‘Umar رضي الله عنهم:

Whenever Allāh’s Messenger ﷺ came out on ‘Eid day he used to order that a Harba (a short spear) to be planted in front of him [as a Sutra for his Šalāt (prayer)] and then he used to offer Šalāt facing it with the people behind him; and he used to do the same while on a journey. After the Prophet ﷺ, this practice was adopted by the Muslim rulers (who followed his Sunna – legal ways)."

495. Narrated ‘Aūn bin Abī Juḥāifa: I heard my father saying, “The Prophet ﷺ led us and offered a two-Rak‘a Zuhr prayer and then a two Rak‘a ‘Asr prayer at Al-Baṭḥā’ with an ‘Anaza (planted) in front of him (as a Sutra) while women and donkeys were passing in front of him (beyond that ‘Anaza).”

[See Fath Al-Bārī, Vol.2, page 120.]
(91) CHAPTER. What should be the distance between the person offering Salát (prayer) and the Sutra?

496. Narrated Sahl (bin Sa'd): The distance between the Musallà (praying place) of Allâh's Messenger ﷺ and the wall was just sufficient for a sheep to pass through.

497. Narrated Salama: The distance between the wall of the mosque and the pulpit (by the side of which the Prophet ﷺ used to offer prayers) was hardly enough for a sheep to pass through.

(92) CHAPTER. To offer As-Salát (the prayer) using a Harba (a short spear) (as a Sutra).

498. Narrated 'Abdullãh: The Prophet ﷺ used to get a Harba planted in front of him (as a Sutra) and offer As-Salát (the prayer) behind it.

(93) CHAPTER. To offer As-Salát (the prayer) using an 'Anaza (a spear-headed stick) (as a Sutra).

499. Narrated 'Aun bin Abi Juhaifa that he had heard his father saying, "Allâh's Messenger ﷺ came to us at mid-day and water was brought for his ablution. He performed ablution and led us in Zuhr and Asr prayers with an 'Anaza planted in front of him (as a Sutra), while women and donkeys were passing beyond it."
500. Narrated Anas bin Malik : Whenever the Prophet went for answering the call of nature, I and another boy used to go after him with a staff, a stick or an ‘Anaza and a tumbler of water and when he finished from answering the call of nature, we would hand over that tumbler of water to him.

(94) CHAPTER. Sutra (for the prayer) in Makkah and elsewhere.

501. Narrated Abū Juhaifa : Allah’s Messenger came out at mid-day and offered a two-Rak‘ā Zuhr and ‘Asr prayers at Al-Batāḥa and an ‘Anaza was planted in front of him (as a Sutra). He performed ablution and the people took the remaining water left after his ablution and rubbed their bodies with it.

(95) CHAPTER. To offer As-Salāt (the prayer) facing a pillar.

‘Umar said, “The people offering As-Salāt (the prayer) have got more right to pray behind the pillars of the mosque than those who are talking.” When ‘Umar saw a person Salāt (prayer) between two pillars, he brought him close to a pillar and told him to pray behind it.

502. Narrated Yazid bin Abī ‘Ubaid: I used to accompany Salama bin Al-Akwa and he used to offer the Salāt (prayer) behind the pillar which was near the place where the Qur’āns were kept. I said, “O Abū Muslim! I see you always seeking to offer As-Salāt (the prayers) behind this pillar.” He replied, “I saw Allah’s Messenger always

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seeking to offer Aṣ-Ṣalāt (the prayers) near that pillar."

503. Narrated Anas: I saw the most famous people amongst the Companions of the Prophet ™ hurrying towards the pillars at the Maghrib prayer before the Prophet ™ came for the prayer.

(96) C. I.A.P.T.E.R. To offer non-congregational Aṣ-Ṣalāt (the prayers) between the pillars.

504. Narrated Ibn ‘Umar: The Prophet ™ entered the Ka’bah along with Usāma bin Zaid, ‘Uthmān bin Ṭalḥa and Bilāl, and remained there for a long time. When they came out, I was the first man to enter the Ka’bah. I asked Bilāl, “Where did the Prophet ™ offer prayers?” Bilāl replied, “Between the two front pillars.”

505. Narrated Nafi’: ‘Abdullāh bin ‘Umar said, “Allāh’s Messenger entered the Ka’bah along with Usāma bin Zaid, Bilāl and ‘Uthmān bin Ṭalḥa Al-Ḥajabi (i.e., the one who keeps the key of the gate of the Ka’bah and is considered as a servant of the Ka’bah), and closed the door and stayed there for some time. I asked Bilāl when he came out, ‘What did the Prophet ™ do?’ He replied, ‘He offered Ṣalāt (prayer) with one pillar to his left and one to his right and three behind.’ In those days the Ka’bah was supported by six pillars.”

Mālik said: “There were two pillars on his
(the Prophet’s) right side.”

(97) CHAPTER.

506. Narrated Nafi’: Whenever Abdullah entered the Ka’bah, he used to go ahead leaving the door of the Ka’bah behind him. He would proceed on till the remaining distance between him and the opposite wall was about three cubits. Then he would offer prayer there where the Prophet Ṣ had offered Ṣalāt (prayers), as Bilal informed me. Ibn ‘Umar said, “It does not matter for any of us to offer prayers at any place inside the Ka’bah.”

(98) CHAPTER. To offer Ṣalāt (prayers) facing a Râhîla (mount) a camel, a tree or a camel-saddle (etc. as a Sutra).

507. Narrated Nafi’: Ibn ‘Umar said, “The Prophet Ṣ used to make his she-camel sit across and he would offer Ṣalāt (prayer) facing it (as a Sutra).” I asked, “What would the Prophet Ṣ do if the she-camel was provoked and moved?” He said, “He Ṣ would take its camel-saddle and put it in front of him and offer Ṣalāt facing its back part (as a Sutra).” And Ibn ‘Umar used to do the same. (This indicated that one should not offer Ṣalāt except behind a Sutra).
(99) CHAPTER. To offer As-Salāt (the prayer) facing a bed.

508. Narrated 'Aishah رضي الله عنها: Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet ﷺ would come and offer Salāt (prayer) facing the middle of the bed. I used to consider it not good to be in front of him in his Salāt. So I used to slip away slowly and quietly from the foot of the bed till I got out of my blanket.

(100) CHAPTER. The person offering Salāt (prayer) should repulse that person who tries to pass in front of him.

While sitting in Tasjih-hud [a specific sitting position adopted by a person during the Salāt (prayer)] and while in the Ka'bah Ibn 'Umar repulsed a man (who tried to pass in front of him). He used to say, "Use force if that person refuses to retreat."

509. Narrated Abū Sāliḥ Aṣ-Ṣammān: I saw Abū Sa'id Al-Khudrī رضي الله عنه offering Salāt (prayer) on a Friday, behind something which acted as a Sutra. A young man from Bani Abī Mu'āṣṣ wanted to pass in front of him (between him and the Sutra), but Abū Sa'id repulsed him with a push on his chest. Finding no alternative, he again tried to pass but Abū Sa'id pushed him with a greater force. The young man abused Abū Sa'id and went to Marwān and lodged a complaint against Abū Sa'id. Abū Sa'id followed the young man to Marwān who asked him, "O Abū Sa'id! What has happened between you and the son of your brother?" Abū Sa'id said to him, "I heard the Prophet ﷺ saying, 'If anybody amongst you is offering Salāt behind
something as a Sutra and somebody tries to pass in front of him (between him and the Sutra), then he should repulse him and if he refuses, he should use force against him for he is a Satan’.

(101) CHAPTER. The sin of a person who passes in front of a person offering Salāt (prayer).

510. Narrated Busr bin Sa'id, that Zaid bin Khālid sent him to Abū Juhaim to ask him what he had heard from Allâh's Messenger about a person passing in front of another person who was offering Salāt (prayer). Abū Juhaim replied, “Allâh's Messenger said, ‘If the person who passes in front of another person in Salāt knew the magnitude of his sin, he would prefer to wait for 40 (days, months or years) rather than to pass in front of him.’” Abū An-Na‘ār said, “I do not remember exactly whether he said 40 days, months or years.”

(102) CHAPTER. A man facing a man while offering Salāt (prayer) —
8. THE BOOK OF AS-SALĀT (The Prayer)

‘Uthmān disliked to face a praying person if it diverted his attention. Zaid bin Thābit said, “But if it does not have such an effect, a man does not cancel the Šalāt (prayers) of another man.”

511. Narrated ‘Aishah: The things which annul As-Salāt (the prayers) were mentioned before me. They said, “Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people).” I said, “You have made us (i.e., women) dogs. I saw the Prophet offering Šalāt (prayers) while I used to lie in my bed between him and the Qiblah. Whenever I was in need of something, I would slip away, for I disliked to face him.”

(103) CHAPTER. To offer As-Salāt (the prayer) behind a sleeping person.

512. Narrated ‘Aishah: The Prophet used to offer Šalāt (prayer) while I used to sleep across in his bed in front of him, and then, when he wanted to pray Witr, he would wake me up and I would pray Witr.

(104) CHAPTER. To offer Nawāfil (non-obligatory prayers) behind a sleeping woman.
513. Narrated ‘Aishah, the wife of the Prophet ﷺ: I used to sleep in front of Allāh’s Messenger ﷺ with my legs opposite his Qiblah (facing him); and whenever he prostrated, he pushed my feet and I withdrew them and whenever he stood, I stretched them.” ‘Aishah ﷺ added, “In those days there were no lamps in the houses.”

(105) CHAPTER. Whoever said: “Nothing annuls As-Salāt (the prayer) (i.e. nothing of what others do, not the praying person himself).”

514. Narrated ‘Aishah: The things which annul prayer were mentioned before me (and those were): a dog, a donkey and a woman. I said, “You have compared us (women) to donkeys and dogs. By Allāh! I saw the Prophet ﷺ offering prayers while I used to lie in (my) bed between him and the Qiblah. Whenever I was in need of something and, I disliked to sit and trouble the Prophet ﷺ, then, I would slip away by the side of his feet.”

515. Narrated ‘Aishah: Allah’s Messenger ﷺ used to get up at night and offer prayers while I...
used to lie across between him and the Qiblah on his family's bed.

516. Narrated Abū Qatāda Al-Anṣārī: Allah's Messenger was offering Salāt (prayer) and he was carrying Umama the daughter of Zainab, the daughter of Allah's Messenger and she was the daughter of 'Āš bin Rabi' bin 'Abd-Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck).

517. Narrated Maimūna bint Al-Ḥarīth: My bed was beside the Musalla (praying place) of the Prophet and sometimes his garment fell on me while I used to lie in my bed.

(106) CHAPTER. If a small girl is carried on one's neck during As-Salāt (the prayer).
518. Narrated Maimūna: The Prophet used to offer prayers while I used to sleep beside him during my periods (menses) and in prostrations his garment used to touch me.

519. Narrated `Āishah: It is not good that you people have made us (women) equal to dogs and donkeys. No doubt I saw Allah's Messenger offering prayers while I used to lie between him and the Qiblah and when he wanted to prostrate, he pushed my legs and I withdrew them.

520. Narrated `Āmir bin Maimūn: 'Abdullāh (bin Mas'ūd) said, "While Allah's Messenger was offering Salāt (prayer) near the Ka'bah, there were some Qurāsh people sitting in a gathering. One of them said, 'Don't you see this Murā'ey (the one who does deeds just to show off)? Who amongst you can go and bring the dung, blood and the abdominal contents (intestines, etc.) of the slaughtered camels of the family of so-and-so and then wait till he prostrates and put that in between his..."
shoulders? The most wretched amongst them (‘Uqba bin Abī Mu‘āit) went (and brought them) and when Allāh’s Messenger ﷺ prostrated, he put them between his shoulders. The Prophet ﷺ remained in prostration and they laughed so-much-so that they fell on each other. A passer-by went to Fāṭima (the daughter of the Prophet ﷺ), who was a young girl in those days. She came running and the Prophet ﷺ was still in prostration. She removed them (the abdominal contents of the camel) and cursed at the Quraish on their faces. When Allāh’s Messenger ﷺ completed his prayer, he said, ‘O Allāh! Destroy the (infidels of) Quraish.’ He said so thrice and added, ‘O Allāh! Destroy ‘Amr bin Hishām, ‘Utba bin Rabī‘a, Shaibah bin Rabī‘a, Al-Walid bin ‘Utba, Umaiyya bin Khalaf, ‘Uqba bin Abī Mu‘āit and ‘Umarah bin Al-Walid’.

‘Abdullâh added, “By Allāh! I saw all of them dead in the battlefield on the Day of Badr, and they were dragged and thrown in the Qalib (a well) at Badr. Allāh’s Messenger ﷺ then said, ‘Allāh’s Curse has descended upon the people of the Qalib’.”
(1) CHAPTER. The times of As-Salât (the prayers) and the superiority of offering Salât (prayers) in time.

And the Statement of Allah: "... Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours." (V.4:103)

521. Narrated Ibn Šihâb: Once 'Umar bin 'Abdul 'Azîz delayed As-Salât (the prayer) and 'Urwa bin Az-Zubair went to him and said, "Once in 'Irāq, Al-Mughîra bin Shu'ba delayed his Salât (prayers) and Abû Mas'ûd Al-Ansâri went to him and said, 'O Mughîra! What is this? Don't you know that once Jibrîl (Gabriel) came and offered Salât (Fajr prayer) and Allah's Messenger Ï offered Salât too, then he offered Salât again (Zuhr prayer) and so did Allah's Messenger Ï and again he offered Salât ('Aṣr prayer) and Allah's Messenger Ï did the same; again he offered Salât (Maghrib prayer) and so did Allah's Messenger Ï, and again he offered Salât (Ishâ prayer) and so did Allah's Messenger Ï and (Jibrîl (Gabriel) said, 'I was ordered to do so (to demonstrate Salât prescribed to you)?'"

'Umar (bin 'Abdul 'Azîz) said to 'Urwa, "Be sure of what you say. Did Jibrîl lead Allah's Messenger Ï at the stated times of Salât?" 'Urwa replied, "Bashîr bin Abî Mas'ûd narrated like this on the authority of his father."
522. Narrated 'Urwa: 'Aishah said, "Allah's Messenger used to offer 'Asr prayer when the sun-shine was still inside her residence (i.e., the early stated prescribed time of 'Asr)."

(2) CHAPTER. The Statement of Allah

(And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Salãt (Iqa'l-Salãt) and be not of Al-Musjzrikun (the disbelievers in the Oneness of Allah, polytheists, idolaters)." (V.30:31)

523. Narrated Ibn 'Abbãs: Once a delegation of 'Abdul Qais came to Allah's Messenger and said, "We belong to such and such branch of the tribe of Rabî'a and we can only come to you in the sacred months. Order us to do something good (religious deeds) so that we may take it from you (act on them) and also invite to it our people whom we have left behind (at home)."
The Prophet said, "I order you to do four things and forbid you from four things. (The first four are as follows):
1. To believe in Allah. (And then he explained it to them i.e.) to testify that Lâ ilãha illallãh wa anni (Muḥammad) Rasãl Allãh, (none has the right to be worshipped but Allah) and I (Muḥammad) am the Messenger of Allah.
2. Iqãmat-as-Salãt [To perform As-Salãt (prayers) (at their stated times)].
3. To pay Zakãt.
4. To give me Khumãs (i.e., 1/5th of the booty to be given in Allah's Cause).
   (The other four things which are forbidden are as follows):
   1. Ad-Dubbã.
2. Al-Hantam
3. Al-Muqaiyar
4. An-Naqir (all these are utensils used for the preparation of alcoholic drinks).

(3) CHAPTER. To give the Bai'âh (pledge) for Iqâmât-as-Sâlât [the offering of Âs-Sâlât (the prayers)].

524. Narrated Jarîr bin 'Abdullâh: I gave the Bai'âh (pledge) to Allâh’s Messenger for Iqâmât-as-Sâlât(1), to pay Zakât regularly, and to be sincere and true to every Muslim (i.e., to order them for Al-Ma’ruf, i.e., Islamic Monotheism and all that Islam orders one to do and to forbid them from Al-Munkar i.e., disbelief, polytheism of all kinds and all that Islam has forbidden), to help them, and to be merciful and kind to them. [See Hadîth No.57]

(4) CHAPTER. Âs-Sâlât (the prayer) is expiation (of sins).

525. Narrated Shaqîq that he had heard Hudhaifa saying, “Once we were sitting with ‘Umar and he said, ‘Who amongst you remembers the statement of Allâh’s Messenger about the Al-Fitnah (trial and affliction)?’ I said, ‘I know it as the Prophet had said it.’ ‘Umar said, ‘No doubt you are bold.’ I said, ‘The Al-Fitnah caused for a man...”

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(1) (H.524) Iqâmât-as-Sâlât [the offering of Âs-Sâlât (the prayers)]. It means that:

a) Every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet has said: “Order your children for Salât (prayers) at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfilment of this obligation by the Muslims under his authority.

b) To offer the Salât (prayers) as the Prophet used to offer them with all their rules and regulations, i.e. standing, bowing, prostrating, sitting as he said: “Offer your Salât (prayers) the way you see me performing them (See Hadîth No.631.)” For the characteristics of the prayer of the Prophet see Sahih Al-Bukhârî, Vol.1, Ahadîth Nos. 735,736,739,756,823,824 and 825.

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by his wife, money, children and neighbour is expiated by his As-Salāt (the prayers), As-Saum (the fasts), charity and by enjoining Al-Ma‘rūf (Islamic Monotheism and all that Allāh has ordained) and forbidding Al-Munkar (disbelief, polytheism, and all that Allāh has forbidden).’ ‘Umar said, ‘I did not mean that but I asked about that Al-Fīnah which will spread like the waves of the sea.’ I (Hudhaifa) said, ‘O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.’ ‘Umar asked, ‘Will the door be broken or opened?’ I replied, ‘It will be broken.’ ‘Umar said, ‘Then it will never be closed again.’’ I was asked whether ‘Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I have narrated a Ḥadīth that is free from any mis-statement.” The subnarrator added that they deputed Masrūq to ask Hudhaifa (about the door). Hudhaifa said, “The door was ‘Umar himself.”

526.Narrated Ibn Ma‘ṣūd: A man kissed a woman (unlawfully) and then went to the Prophet and informed him. So Allāh revealed:

“And perform As-Salāt (Iqamat-as-Ṣalāt(1)), at the two ends of the day and in some hours of the night [i.e., the five compulsory Salāt (prayers)]. Verily, the good deeds remove the evil deeds (i.e., small sins)...” (V.11:114).

The man asked Allāh’s Messenger, “Is this instruction for me only?” He said, “It is for all those of my followers (who encounter a similar situation).”

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(1) Iqamat-as-Salāt: See the footnote of Ḥadīth No. 524.
527. Narrated 'Abdulläh: I asked the Prophet, "Which deed is the dearest to Allah?" He replied, "To perform the (daily compulsory) Salât (prayers) at their (early) stated fixed times." I asked, "What is the next (in goodness):" He replied, "To be good and dutiful to your parents." I again asked, "What is the next (in goodness):" He replied, "To participate in Jihâd (religious fighting) in Allah's Cause."

'Abdulläh added, "These were told by the Allah's Messenger and if I had asked more, the Prophet would have told me more."

[See Hadith No.7534, Vol.9].

(6) CHAPTER. The five Salât (prayers) are expiations (of sins).

528. Narrated Abû Hurairah: I heard Allah's Messenger saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet added, "That is the example of the five (daily compulsory) Salât (prayers) with which Allah blots out (annuls) evil deeds."
(7) CHAPTER. Not offering *As-Salāt* (the prayer) at its stated fixed time.

529. Narrated Qhailān: Anas b. Malik said, "I do not find (now-a-days) things as it were (practised) at the time of the Prophet ﷺ."

Somebody said, "Have you not done in *As-Salāt* (the prayer) what you have done?"

530. Narrated Az-Zuhri that he visited Anas b. Malik at Damascus and found him weeping and asked him why he was weeping. He replied, "I do not know anything which I used to know during the lifetime of Allah's Messenger ﷺ except *As-Salāt* (the prayer), and this *Salāt* too is lost (not offered as it should be)."

(8) CHAPTER. A person in *Ṣalāt* (prayer) is speaking in private to his Lord (Allah) 

531. Narrated Anas b. Malik: The Prophet ﷺ said, "Whenever anyone of you offers *Ṣalāt* (prayer) he is speaking in private to his Lord. So he should not spit on his right but under his left foot." Qatāda said, "He should not spit in front of him but on his left or under his feet." And Shu'ba said, "He should not spit in front of him, nor on his right but on his left or under his foot." Anas said: The Prophet ﷺ said, "He should neither spit in the direction of his *Qiblah*
nor on his right but on his left or under his foot.”

532. Narrated Anas: The Prophet said, “Do the prostration properly and do not put your forearms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor on the right, for the person in Salāt (prayer) is speaking in private to his Lord (Allah).”

(9) CHAPTER. In severe heat, offer Zuhr prayers when it becomes (a bit) cooler.

533, 534. Narrated Abū Hurairah and ‘Abdullāh bin ‘Umar: Allah’s Messenger said, “If it is very hot, then offer the Zuhr prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire.”

535. Narrated Abū Dhar: The Mu‘adhdhin (call-maker) of the Prophet pronounced the ʿAdhān (call) for the Zuhr prayer but the Prophet said, “Let it be cooler, let it be cooler.” Or said, “Wait.
wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, offer \textit{As-Salāt} (the prayer) when it becomes (a bit) cooler and the shadows of hillocks appear.”

536. Narrated Abū Hurairah \textit{ra}: The Prophet \textit{rasūlullāh} said, “In very hot weather delay the \textit{Zuhr} prayer till it becomes (a bit) cooler because the severity of heat is from the raging of the Hell-fire.

537. The fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allāh allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold.”

538. Narrated Abū Sa'īd \textit{ra} that Allāh’s Messenger \textit{rasūlullāh} said, “Offer \textit{Zuhr} prayer when it becomes (a bit) cooler as the severity of heat is from the raging of the Hell-fire.”

(10) CHAPTER. When going on a journey, pray \textit{Zuhr} prayer when it becomes cooler.

539. Narrated Abū Dhar Al-Ghifārī \textit{ra}: We were with the Prophet \textit{rasūlullāh} on a
journey and the Mu'adh-dhin [call-maker for Salāt (prayer)] wanted to pronounce the Adhān (call) for the Zuhr prayer. The Prophet ﷺ said, “Let it become cooler.” He again (after a while) wanted to pronounce the Adhān but the Prophet ﷺ said to him, “Let it become cooler till we see the shadows of hillocks.” The Prophet ﷺ added, “The severity of heat is from the raging of the Hell-fire, and in very hot weather, offer Salāt (Zuhr) when it becomes cooler.”

(11) CHAPTER. The time of Zuhr prayer is when the sun declines (just after mid-day).

Jābir said: The Prophet ﷺ used to offer the Zuhr prayer just after mid-day (as the sun declines at noon.)

540.Narrated Anas bin Ṭalha: Allah’s Messenger ﷺ came out as the sun declined at mid-day and offered the Zuhr prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgement) and mentioned great events and matters therein. He then said, “Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine.” Most of the people wept and the Prophet ﷺ said repeatedly, “Ask me.” ‘Abdullāh bin Ḥudhāfa As-Sahmi stood up and said, “Who is my father?” The Prophet ﷺ said, “Your father is Ḥudhāfa.” The Prophet ﷺ repeated, “Ask me.” Then ‘Umar knelt before him and said, “We are pleased with Allāh as our Lord, Islām as our
religion, and Muhammad ﷺ as our Prophet.” The Prophet ﷺ then became quiet and said, “Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better thing (than the Paradise) and a worse thing (than the Hell-Fire.)”

541. Narrated Abu Al-Minhâl: Abu Barza; said, “The Prophet ﷺ used to offer the Fajr (early morning prayer) when one could recognize the person sitting by him after the Salât (prayer), and he used to recite between 60 to 100 Ayât (Verses) of the Qur’an. He used to offer the Zuhr prayer as soon as the sun declined (at noon) and the ‘Asr prayer at a time when a man might go and return from the farthest place in Al-Madina and find the sun still hot. (The subnarrator forgot what was said about the Maghrib). He did not mind delaying the ‘Ishâ prayer to one-third of the night or the middle of the night.”

542. Narrated Anas bin Mãlik: When we offered the Zuhr prayers behind Allah’s Messenger ﷺ we used to prostrate on our clothes to protect ourselves from the heat.
(12) CHAPTER. To delay the Zuhr (prayer) up to the ‘Asr (prayer) time.

543. Narrated Ibn ‘Abbās: The Prophet prayed eight Rak‘a for the Zuhr and ‘Asr, and seven for the Maghrib and ‘Ishā prayers in Al-Madīna.” Ayyūb said, “Perhaps those were rainy nights.” Anas said, “May be.” (See Ḥadīth No. 562)

(13) CHAPTER. The time of the ‘Asr prayer.

Narrated Hishām (that ‘Aishah said) “Sunshine used to be still inside my chamber (i.e., at the time of ‘Asr prayer).

544. Narrated ‘Aishah: Allāh’s Messenger used to offer the ‘Asr prayer when the sunshine had not disappeared from my chamber.

545. Narrated ‘Aishah: Allāh’s Messenger used to offer the ‘Asr prayer at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

546. Narrated ‘Aishah: The Prophet used to offer the ‘Asr prayer at a time when the sunshine was still inside my
chamber and no shadow had yet appeared in it.

547. Narrated Sayyār bin Salama: I along with my father went to Abū Barza Al-Aslamī and my father asked him, “How Allah’s Messenger ﷺ used to offer the five compulsory congregational prayers?” Abū Barza said, “The Prophet ﷺ used to offer the Zuhr prayer which you (people) call the first one, at mid-day when the sun had just declined. The 'Asr prayer at a time when after the prayer, a man could go to the house at the farthest place in Al-Madīnah (and arrive) while the sun was still hot. I forgot about the Maghrib prayer. The Prophet ﷺ loved to delay the ‘Ishā which you call ‘Al-‘Atama and he disliked sleeping before it and speaking after it. After the Fajr prayer he used to depart when a man could recognize the one sitting beside him and he used to recite between 60 to 100 ‘Ayāt (in the Fajr prayer).

548. Narrated Anas bin Malik: We used to offer the ‘Asr prayer and after that if someone happened to go to the tribe of Bani ‘Amr bin ‘Auf, he would find them offering the ‘Asr (prayer).
549. Narrated Abū Bakr bin ‘Uthmān bin Sahl bin Ḥunaif that he heard Abū Umāma saying: We offered the Zuhr prayer with ʿUmar bin ʿAbdul ʿAzīz and then went to Anas bin Mālik and found him offering the ‘Aṣr prayer. I asked him, “O uncle! Which prayer have you offered?” He said, “The ‘Aṣr and this is (the time of) the prayer of Allāh’s Messenger which we used to offer with him.”

550. Narrated Anas bin Malik: Allāh’s Messenger used to offer the ‘Aṣr prayer at a time when the sun was still hot and high, and if a person went to Al-ʿAwālī Al-Madīna, he would reach there when the sun was still high. Some of Al-ʿAwālī of Al-Madīna were about four miles or so from the town.

551. Narrated Anas bin Malik: We used to offer the ‘Aṣr prayer and after that if one of us went to Qubā’, he would arrive there while the sun was still high.

(14) CHAPTER. The sin of one who misses the ‘Aṣr prayer (intentionally).

552. Narrated Ibn ʿUmar:
Allâh's Messenger ﷺ said, "Whoever misses the 'Asr Salah (prayer) (intentionally) then it is as if he lost his family and property."

(15) CHAPTER. One who omits (does not offer) the 'Asr prayer (intentionally)\(^{(1)}\).

553. Narrated Abû Al-Malîh: We were with Buraida in a battle on a cloudy day and he said, "Offer the 'Asr Salah (prayer) early as the Prophet ﷺ said, ‘Whoever omits the 'Asr Salah all his (good) deeds will be lost’."

(16) CHAPTER. Superiority of the 'Asr prayer.

554. Narrated Qais: Jarir said, "We were with the Prophet ﷺ and he looked at the moon on a full-moon night and said, ‘Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a Salah (prayer) before the sunrise (Fajr) and a Salah (prayer) before sunset ('Aṣr), you must do so.' He then recited Allâh's Statement:

‘...And glorify the Praises of your Lord before the rising of the sun and before (its) setting’. (V.50:39)

Ismâ'il said, “Offer those prayers and do not miss them.”

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\(^{(1)}\) (Ch.15) The one who does not offer the 'Aṣr prayer intentionally until its stated time is over and if he offers the prayers after that time, then it is useless.
555. Narrated 'Abū Hurairah: Allah’s Messenger ﷺ said, “Angels come to you in succession by night and day, and all of them get together at the time of the Fajr and ‘Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the heaven) and Allah asks them, though He knows everything about you, ‘In what state did you leave my slaves?’ The angels reply: ‘When we left them, they were offering Salāt (prayer) and when we reached them, they were offering Salāt.’”

556. Narrated 'Abū Hurairah: Allah’s Messenger ﷺ said, “If anyone of you got (or was able to offer) one Rak‘a of the ‘Asr prayer before sunset, he should complete his Salāt (prayer). If any of you got (or was able to offer) one Rak‘a of the Fajr prayer before sunrise, he should complete his Salāt.”

557. Narrated Sālim bin ‘Abdullāh: My father said, ‘I heard Allah’s Messenger ﷺ saying, ‘The period of your stay as compared to the previous nations is like the period equal to the time between the ‘Asr prayer and ...’

(17) CHAPTER. Whoever got (or was able to offer) only one Rak‘a of the ‘Asr prayer before sunset.
sunset. The people of the Taurât (Torah) were given the Taurât and they acted (upon it) till mid-day, then they were exhausted and were given one Qirât each. And then the people of the Injeel (Gospel) were given the Injeel and they acted (upon it) till the ‘Asr prayer, then they were exhausted and were given one Qirât each. And then we were given the Qur'ân and we acted (upon it) till sunset and we were given two Qirât each. On that the people of both the Scriptures said: ‘O our Lord! You have given them two Qirât and given us one Qirât, though we have worked more than they. Allah said: ‘Have I usurped some of your rights?’ They said: ‘No.’ Allah said: ‘That is my Blessing, I bestow upon whomsoever I wish (or will, or want).’”

558. Narrated Abû Mûsâ: The Prophet said, “The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till evening. They worked till mid-day and they said, ‘We are not in need of your reward.’ So the man employed another batch and said to them, ‘Complete the rest of the day and yours will be the wages I had fixed (for the first batch).’ They worked up till the time of the ‘Asr prayer and said, ‘Whatever we have done is for you.’ He

(1) (H.557) Qirât here symbolizes their reward.
employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches." (1) (See Hadîth No. 2271, Vol. 3)

18) CHAPTER. The time of the  Maghrib (evening prayer).

‘Aţâ’ said: “A person who is sick can offer Maghrib and ‘Isâ’ prayers together.”

559. Narrated Râfi’ bin Khadijâ: We used to offer the  Maghrib prayer with the Prophet SAW and after finishing the Salât (prayer) one of us may go away and could still see as far as the spot where one’s arrow might reach when shot by a bow.

560. Narrated Jâbir ‘Abdullâh: The Prophet SAW used to offer the Zuhr prayer at mid-day, and the ‘Asr at a time when the sun was still bright, the Maghrib after sunset (at its stated time) and the ‘Isâ’ at a variable time. Whenever he saw the people assembled (for ‘Isâ’ prayer) he would offer Salât (prayer) earlier and if the people delayed, he would delay the Salât. And they or the Prophet SAW used to offer the

(1) (H.558) So, this is the similitude of Muslims who accepted Allâh’s Guidance and the teachings of His Messenger SAW, and the similitude of the Jews and Christians who distorted and corrupted their Book and disbelieved in the Prophet SAW who came after ‘Iesa (Jesus). We notice that the Jews and Christians referred to in this Hadîth are different from those referred to in Hadîth No.532 for the latter were believers and died before the advent of Muḥammad SAW and this is why they are rewarded, while the rewards of the former were given to the Muslims.
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Far prayer when it was still dark.

561. Narrated Salama رضي الله عنها: We used to offer the Maghrib prayer with the Prophet ﷺ when the sun disappeared from the horizon.

562. Narrated Ibn ‘Abbas رضي الله عنهما: The Prophet ﷺ offered seven Rak ‘ā together and eight Rak ‘ā together. (See Hadith No. 543)

(19) CHAPTER. Whoever disliked to call the Maghrib prayer as the ‘Ishā’ prayer.

563. Narrated ‘Abdullãh Al-Muzani رضي الله عنه: The Prophet ﷺ said, “Do not be influenced by bedouins regarding the name of your Maghrib prayer which is called ‘Ishā’ by them.”

(20) CHAPTER. The mention of ‘Ishā’ and ‘Atama and whoever took the two names as one and the same.

Narrated Abû Hurairah رضي الله عنه: The Prophet ﷺ said, “The most difficult and the hardest Salát (prayers) for the hypocrites are...
the 'Ishâ' (prayer) and the Fajr (prayer.)” He added, “Had they known what is (the reward of) the ‘Atama (‘Ishâ’) and the Fajr (prayers) they would have come to attend them even if they had to crawl.”

Few discussions about Maghrib, ‘Atama i.e. ‘Ishâ’, which are merely repetition of the topic of this chapter, are mentioned here in the Arabic text.

564. Narrated Abdullah: One night Allah’s Messenger led us in the ‘Ishâ’ prayer and that is the one called Al-‘Atama by the people. After the completion of the prayer, he faced us and said, “Do you know the importance of this night? Nobody present on the surface of the earth tonight will be living after one hundred years from this night.” (See Hadith No.601).

(21) CHAPTER. The time of the ‘Ishâ’ prayer. If the people get together (pray earlier), and if they come late (delay it).

565. Narrated Muḥammad bin ‘Amr: We asked Jābir bin ‘Abdullāh رضي الله عنهما about
the Salāt (prayers) of the Prophet ﷺ. He said, “He ﷺ used to offer Zuhr prayer at mid-day, the ‘Asr when the sun was still hot, and the Maghrib after sunset (at its stated time). The ‘Ishā’ was offered early if the people gathered, and used to be delayed if their number was less; and the morning prayer (Fajr) was offered when it was still dark.”

(22) CHAPTER. Superiority of the ‘Ishā’ prayer.

566. Narrated `Āishah ﷺ: Allah’s Messenger ﷺ once delayed the ‘Ishā’ prayer and that was during the days when Islam still had not spread. The Prophet ﷺ did not come out till `Umar informed him that the women and children had slept. Then he came out and said to the people in the mosque: “None amongst the dwellers of the earth has been waiting for it (‘Ishā’ prayer) except you.”

567. Narrated Abū Mūsā ﷺ: My companions, who came with me in the boat, and I landed at a place called Baqî' Buthān. The Prophet ﷺ was at Al-Madīna at that time. One of us used to go to the Prophet ﷺ by turns every night at the time of the ‘Ishā’ prayer. Once, I, along with my companions went to the Prophet ﷺ and he was busy in some of his affairs, so the ‘Ishā’ prayer was delayed to the middle of the night. He then came out and led the people (in Salāt)
prayer]. After finishing from the Ṣalāt, he addressed the people present there saying, “Be patient! Don’t go away. Have the glad tidings. It is from the Blessing of Allāh upon you that none amongst mankind has offered Ṣalāt at this time save you.” Or said, “None except you has offered prayer at this time.” Abū Mūsa added, “So we returned happily after what we heard from Allāh’s Messenger ﷺ.”

(23) CHAPTER. What is disliked about sleeping before the ‘Ishā’ prayer.

568. Narrated Abū Barza: Allāh’s Messenger ﷺ disliked to sleep before the ‘Ishā’ prayer and to talk after it.

(24) CHAPTER. Sleeping before the ‘Ishā’ prayer if (one is) overwhelmed by it (sleep).

569. Narrated Ibn Shihab from ‘Urwa: ‘Aishah رضي الله عنها said, “Once Allāh’s Messenger ﷺ delayed the ‘Ishā’ prayer till ‘Umar reminded him by saying, ‘The Ṣalāt (prayer)! The women and children have slept.’ Then the Prophet ﷺ came out and said, ‘None amongst the dwellers of the earth has been waiting for it (the prayer) except you’.” Urwa said, “Nowhere except in Al-
Madina the prayer used to be offered (in those days).” He further said, “The Prophet used to offer the ‘Iṣḥā’ prayer in the period between the disappearance of the twilight and the end of the first third of the night.”

570. Narrated Nafi‘: ‘Abdullâh bin ‘Umar said, “Once Allah’s Messenger was busy (at the time of the ‘Iṣḥā’), so the prayer was delayed so much so that we slept and woke up and slept and woke up again. The Prophet came out and said, ‘None amongst the dwellers of the earth but you have been waiting for As-Salât (the prayer).’” Ibn ‘Umar did not find any harm in offering it earlier or in delaying it, unless he was afraid that sleep might overwhelm him and he might miss the prayer, and sometimes he used to sleep before the ‘Iṣḥā’ prayer.

571. Narrated Ibn ‘Abbâs: Once Allah’s Messenger delayed the ‘Iṣḥā’ prayer to such an extent that the people slept and got up and slept again and got up again. Then ‘Umar bin Al-Khattâb stood up and reminded the Prophet of the prayer. ‘Atâ’ said, ‘Ibn ‘Abbâs said: “The Prophet came out as if I am looking at him at this time, and water was trickling from his head and he was putting his hand on his head and then said, ‘Hadn’t I thought it hard for my followers, I would have ordered them to offer Salât (prayer) (‘Iṣḥā’ prayer) at this time.’ I asked ‘Atâ’ for further information, how the Prophet had kept his hand on his
head as he was told by Ibn ‘Abbās. ‘Āṭā’ separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the face at the temple and towards the beard. He neither slowed nor hurried in this action but he acted like that. The Prophet ﷺ said: ‘Hadn’t I thought it hard for my followers I would have ordered them to offer Ṣalāt at this time.’”

(25) CHAPTER. Time of the ‘Īṣâ’ prayer is up to the middle of the night.

And Abū Barza said that the Prophet ﷺ used to prefer to pray ‘Īṣâ’ late.

572. Narrated Anas: The Prophet ﷺ delayed the ‘Īṣâ’ prayer till midnight and then he offered the prayer and said, “The people offered Ṣalāt (prayer) and slept but you have been in prayer as long as you have been waiting for it (the prayer).”

Anas added: As if I am looking now at the glitter of the ring of the Prophet ﷺ on that night.

(26) CHAPTER. Superiority of the Fajr (early morning) prayer.
573. Narrated Jarir bin ‘Abdullãh : We were with the Prophet ﷺ and he looked at the moon on a full-moon night and said, “You will certainly see your Lord as you see this (moon), and there will be no trouble in seeing Him. So, if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (Fajr) and before its setting (‘Asr) you must do so.”

He (the Prophet ﷺ) then recited the following Verse:

“...And glorify the Praises of your Lord before the rising of the sun and before (its) setting.” (V.20:130)

574. Narrated Abù Müsa: Allah’s Messenger ﷺ said, “Whoever offers the two cool Salah (prayers) (‘Asr and Fajr) will enter Paradise.”

(27) CHAPTER. Time of the Fajr (early morning) prayer.

575. Narrated Anas Zaid bin Thâbit said, “We took the Sahûr [the meal taken before dawn while Saum (fasting) is observed] with the Prophet ﷺ and then stood up for the (early morning) Salah (prayer).”
asked him how long the interval between the two (Sahūr and Ṣalāt) was. He replied, “The interval between the two was just sufficient to recite fifty or sixty ʿAyāt.”

576. Narrated Qatāda: Anas bin Mālik said, “The Prophet ﷺ and Zaid bin Thābit took the Sahūr together and after finishing the meal, the Prophet ﷺ stood up for As-Ṣalāt (the prayers) (Fajr prayer).” I asked Anas, “How long was the interval between finishing their Sahūr and starting As-Ṣalāt?” He replied, “The interval between the two was just sufficient to recite fifty ʿAyāt (Verses of the Qurʾān).”

577. Narrated Sahl bin Sa’d: I used to take the Sahūr meal with my family and hasten so as to catch the Fajr (early morning prayer) with Allāh’s Messenger ﷺ.

578. Narrated ‘Āishah: The believing women, covered with their veiling sheets, used to attend the Fajr prayer with Allāh’s Messenger ﷺ, and after finishing the Salāt (prayer) they would return to their homes and nobody could recognize them because of darkness.
(28) CHAPTER. Whoever got (or was able to offer) one Rak'ã of the Fajr prayer (in time). [One Rak'ã means, one standing, one bowing, and two prostrations].

579. Narrated Abu Hurairah: Allah's Messenger said, "Whoever got (or was able to offer) one Rak'ã of the Fajr prayer before sunrise, he got the morning (Fajr) prayer; and whoever got (or was able to offer) one Rak'ã of the 'Asr prayer before sunset, he got the ('Asr) prayer."

(29) CHAPTER. Whoever got (or was able to offer) one Rak'ã of a prayer (in time).

580. Narrated Abu Hurairah: Allah's Messenger said, "Whoever got (or was able to offer) one Rak'ã of As-Salãt (the prayer) (in time) he got that Salat (prayer)."

(30) CHAPTER. What is said regarding the offering of As-Salãt (the prayers) between the Fajr prayer and sunrise.

581. Narrated 'Umar: The Prophet forbade offering As-Salãt (the prayer) after the Fajr prayer till the sun rises and after the 'Asr prayer till the sun sets.

Narrated Ibn 'Abbãs: Some people told me the same narration (as above).
582. Narrated Ibn ‘Umar: Allâh’s Messenger ṣṣ said, “Do not offer Ṣalât (prayer) at the time of sunrise and at the time of sunset.”

583. Narrated Ibn ‘Umar: Allâh’s Messenger ṣṣ said, “If the edge of the sun appears (above the horizon) delay As-Ṣalât (the prayer) till it becomes high, and if the edge of the sun disappears, delay As-Ṣalât till it sets (appears completely).”

584. Narrated Abû Hurairah: Allâh’s Messenger ṣṣ forbade two kinds of sales, two kinds of dresses, and two Ṣalât (prayers). He forbade offering Salât after the Fajr prayer till the rising of the sun; and after the ‘Asr prayer till the setting of the sun. He also forbade Ištîmâl-Asṣāmî and Al-Ihtîbâ in one garment in such a way that one’s private parts are exposed towards the sky. He also forbade the sales called Munābaḍhâ and Mulâmāsâ. (See Ḥadîth No.2144 and 2145, Vol.3).
(31) CHAPTER. One should not try to offer As-Salát (the prayer) just before sunset.

585. Narrated Ibn ‘Umar رضي الله عنهم: Allah’s Messenger ﷺ said, “None of you should try to offer As-Salát (the prayer) at sunrise or sunset.”

586. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنهم: I heard Allah’s Messenger ﷺ saying, “There is no Salát (prayer) after the morning prayer (Fajr prayer) till the sun rises, and there is no prayer after the ‘Asr prayer till the sun sets.”

587. Narrated Mu‘āwiyya: You offer a Salát (prayer) which I did not see being offered by Allah’s Messenger ﷺ when we were in his company, and he certainly had forbidden it (i.e., two Rak‘ā after the ‘Asr prayer).

588. Narrated Abū Hurairah: Allah’s Messenger ﷺ forbade the offering of
two *Salāt* (prayers):
1. After the *Fajr* (early morning) prayer till the sun rises.
2. After the *'Asr* prayer till the sun sets.

(32) CHAPTER. Whoever did not dislike to offer optional prayers except after the compulsory prayers of *'Asr* and *Fajr* only.

This has been narrated by ‘Umar, Ibn ‘Umar, Abū Sa‘īd and Abū Hurairah.

589. Narrated Ibn ‘Umar رضي الله عنهما: I offer *Salāt* as I saw my companions offering them. I do not forbid offering of prayers at any time during the day or night except at sunset and sunrise.

(33) CHAPTER. To offer the missed *Salāt* (prayers) and the like after the *'Asr* prayer.

And narrated Umm Salama رضي الله عنها: The Prophet ﷺ offered two *Rak‘ā* after the *'Asr* prayer and said, “Some people of the tribe of ‘Abdul-Qais made me busy and did not let me offer the two *Rak‘ā* after the *Zuhr* prayer.”

590. Narrated ‘Āishah رضي الله عنها: By Allah ﷻ, Who took away the Prophet, the Prophet ﷺ never missed them (two *Rak‘ā*) after the *'Asr* prayer till he met Allah; and he did not meet Allah ﷻ till it became heavy for him to offer *As-Salāt* (the prayer) while standing. So, he used to offer most of the *Salāt* (prayers) while sitting. (She meant the two *Rak‘ā* after *'Asr*). He used to offer them
in the house and never offered them in the mosque, lest it might be hard for his followers and he loved what was easy for them.

591. Narrated Hishâm’s father: ‘Aîshâ (addressing me) said, “O son of my sister! The Prophet (addressing me) said, “O son of my sister! The Prophet never missed two prostrations (i.e. Rak’â) after the ‘Asr prayer in my house.”’

592. Narrated ‘Aîshah: Allâh’s Messenger never missed two Rak’â before the Fajr prayer and two Rak’â after the ‘Asr prayer openly and secretly.

593. Narrated ‘Aîshah: Whenever the Prophet (addressing me) came to me after the ‘Asr prayer, he always offered two Rak’â.

594. Narrated Ibn Abû Mâlih: I was with

(1) (H.591) See chapter No.33 after the Hadith No.589.
(2) (H.593) See chapter No.33 after the Hadith No.589.
Buraida on a cloudy day and he said, “Offer the ‘Asr prayer earlier as the Prophet ﷺ said, ‘Whoever omits (does not offer) the ‘Asr prayer, all his (good) deeds will be lost.’ (See Hadith No.552 and 553).

(35) CHAPTER. The Adhān for the Ṣalāt (prayer) after its stated time is over.

595. Narrated Abī Qatāda: One night we were travelling with the Prophet ﷺ and some people said, “We wish that Allāh’s Messenger ﷺ would take rest along with us during the last hours of the night.” He said, “I am afraid that you will sleep and miss the (Fajr) prayer.” Bilāl said, “I will make you get up.” So, all slept and Bilāl rested his back against his Rāhila and he too was overwhelmed (by sleep) and slept. The Prophet ﷺ got up when the edge of the sun had risen and said, “O Bilāl! What about your statement?” He replied, “I have never slept such a sleep.” The Prophet ﷺ said, “Allāh ﷺ took your souls when He wished, and returned them to you when He wished. O Bilāl! Get up and pronounce the Adhān for ʿAs-Ṣalāt (the prayer).” The Prophet ﷺ performed ablution and when the sun came up and became bright, he stood up and offered the Ṣalāt (prayer).

(36) CHAPTER. Whoever led the people in Ṣalāt (prayer) after its time was over.
596. Narrated Jābir bin ‘Abdullāh: On the Day of Al-Khandaq (the battle of Trench), ‘Umar bin Al-Khattāb came cursing the disbelievers of Quraysh after the sun had set and said, “O Allāh’s Messenger, I could not offer the ‘Asr prayer till the sun was about to set.” The Prophet said, “By Allāh! I, too, have not offered the Salāt (prayer).”

So, we turned towards Buthān, and the Prophet performed ablution and we too performed ablution and offered the ‘Asr prayer after the sun had set, and then he offered the Maghrib prayer.

(37) CHAPTER. One who forgets a Salāt (prayer) should offer it when he remembers it, and should not repeat anything except that particular prayer.

Ibrāhīm said: If one missed unintentionally one prayer 20 years ago then he should offer only that Salāt (prayer).

597. Narrated Anas: The Prophet said, “If anyone forgets a Salāt (prayer) he should offer that prayer when he remembers it. There is no expiation except to offer the same.” Then he recited: “...And perform As-Salāt (Iqāmat-as-Salāt) for My (i.e., Allāh’s) Remembrance.” (V.20:14).

http://islamsbooks.wordpress.com/
(38) CHAPTER. The Qadā of prayers (Qadā means to perform or offer or do a missed religious obligation after its stated time).

598. Narrated Jābir ibn 'Umar came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, “I could not offer the 'Asr prayer till the sun had set.” Then we went to Buthān and he offered the ('Asr) prayer after sunset and then he offered the Maghrib prayer.

(39) CHAPTER. What is disliked about talking after the 'Ishā' prayer.

599. Narrated Abūl-Minhāl: My father and I went to Abī Barza Al-Aslami and my father said to him, “Tell us how Allāh’s Messenger used to offer the compulsory congregational Salāt (prayers).” He said, “He used to offer the Zuhr prayer, which you call the first prayer, as the sun declined at noon, the 'Asr at a time when one of us could go to his family at the farthest place in Al-Madīna while the sun was still hot. (The narrator forgot what Abū Barza had said about the Maghrib prayer), and the Prophet preferred to offer the 'Ishā' prayer late and disliked to sleep before it or
talk after it. And he used to return after finishing the morning prayer (Fajr prayer) at such a time when it was possible for one to recognize the person sitting by his side and he (the Prophet ﷺ) used to recite 60 to 100 'Ayāt' (Verses) of the Qurān in it.”

(40) CHAPTER. Talking about the Islamic jurisprudence and good things after the ‘Ishā’ prayer.

600. Narrated Qurra bin Khālid that once he waited for Al-Ḥasan and he did not show up till it was about the usual time for him to start his speech; then he came and apologized saying, “Our neighbours invited us.” Then he added, “Narrated Anas: Once we waited for the Prophet ﷺ till it was midnight or about midnight. He came and led us in the prayer, and after finishing it, he addressed us and said, ‘All the people have offered their prayers and then slept and you had been in prayer as long as you were waiting for it.’” Al-Ḥasan said, “The people are regarded as performing good deeds as long as they are waiting for doing good deeds.” Al-Ḥasan’s statement is a portion of Anas Ḥadīth from the Prophet ﷺ.

601. Narrated ‘Abdullāh bin ʿUmar رضي الله عنهم: The Prophet ﷺ offered one of the ‘Ishā’ prayer in his last days and after finishing it with Taslim, he stood up and said, “Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night.”
The people made a mistake in grasping the meaning of this statement of Allah’s Messenger ﷺ and they indulged in those things which are said about these narrations (i.e., some said that the Day of Resurrection will be established after 100 years etc.) but the Prophet ﷺ said, “Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night”; he meant “When that century (people of that century) would pass away.”

(41) CHAPTER. To talk with the family and the guests after the ‘Ishā’ prayer.

602. Narrated Abū ‘Uthmān: ‘Abdur Raḥmān bin Abī Bakr: ‘Some companions were poor people and the Prophet ﷺ said, ‘Whoever has food for two persons should take a third one from them (As-Suffa companions). And whosoever has food for four persons he should take one or two from them’. Abū Bakr took three men and the Prophet ﷺ took ten of them.’

Abdur Raḥmān added: My father my mother and I were there (in the house). (The subnarrator is in doubt whether ‘Abdur Raḥmān also said, ‘My wife and our servant who was common for both my house and Abū Bakr’s house). Abū Bakr took his supper with the Prophet ﷺ and remained there till the ‘Ishā’ prayer was offered. Abū Bakr (after the prayer) went back and stayed with the Prophet ﷺ till the Prophet ﷺ took his meal and then Abū Bakr returned to his house.

(1) (H.601) This was a sign of Prophethood, for what Allah’s Messenger ﷺ said was proved, as the last of his companions to die was Abū At-Ṭufail ‘Amir bin Wāthila who died 100 years after the prophecy of the Prophet ﷺ and he was 110 years old then.
after a long portion of the night had passed. Abu Bakr's wife said, “What detained you from your guests (or guest)?” He said, “Have you not served them yet?” She said, “They refused to eat until you come. The food was served for them but they refused.” 'Abdur Rahman added: I went away and hid myself (being afraid of Abu Bakr) and in the meantime he (Abu Bakr) called me, “O Ghunthar (a harsh word)” and also called me bad names and abused me and then said, “Eat! No welcome for you.” Then (the supper was served). Abu Bakr took an oath that he would not eat that food. The narrator added: By Allah, whenever any one of us (myself and the guests of As-Suffa companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving.

Abu Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying) “O the sister of Bani Firas! What is this?” She said, “O the pleasure of my eyes! The food is now three times more than it was before.” Abu Bakr ate from it, and said, “That (oath) was from Satan”, meaning his oath (not to eat). Then he took a morsel (mouthful) from it and then took the rest of it to the Prophet . So that meal was with the Prophet . There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet divided us into twelve (groups) (the Prophet’s Companions) each being headed by a man. Allâh knows how many men were under the command of each (leader). So all of them (12 groups of men) ate of that meal (or said something like that).
10 – THE BOOK OF ADHÂN

(1) CHAPTER. How the Adhân for Šalât (prayer) was started.

And the Statement of Allâh ﷺ:
“And when you proclaim the call for Aṣ-Šalât [call for the prayer (Adhân)], they take it (but) as a mockery and fun; that is because they are a people who understand not.” (V.5:58).

And also the Statement of Allâh ﷺ:
“...When the call (Adhân) is proclaimed for the Šalât (prayer) on the day of Friday…” (V.62:9).

603. Narrated Anas ﷺ: The people mentioned the fire and the bell [they suggested those as signals to indicate the time to offer Šalât (prayers)], and by that they mentioned the Jews and the Christians. Then Bilâl was ordered to pronounce Adhân for the Šalât by saying its wordings twice (in doubles) and for the Iqâma (the call for the actual standing for the Šalât in rows) by saying its wordings once (in singles) (Iqâma is pronounced when the people are ready for the Šalât).

604. Narrated Ibn ‘Umar ﷺ: When the Muslims arrived at Al-Madîna, they used to assemble for Aṣ-Šalât (the prayer), and used to guess the time for it. During those days, the practice of Adhân for Šalât (prayers) had not been introduced yet. Once they discussed this problem regarding the call for Šalât. Some people suggested the use of a bell like the Christians, others

proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for 'As-Salāt; so, Allāh’s Messenger ﷺ ordered Bilāl to get up and pronounce the Adhān for 'As-Salāt.

(2) CHAPTER. Pronouncing the wording of Adhān for Salāt (prayers) twice (in doubles).

605. Narrated Anas: Bilāl was ordered to repeat the wording of the Adhān for Salāt (prayers) twice (in doubles) and to pronounce the wording of the Iqāma once (in singles) except Qad-qāmat-iṣ-Šalāt.

606. Narrated Anas bin Mālik: When the number of Muslims increased they discussed the question as to how to know the time for As-Salāt (the prayers) by some familiar means. Some suggested that a fire be lit [at the time of Šalāt (prayer)] and others put forward the proposal to ring the bell.

Bilāl was ordered to pronounce the wording of Adhān twice (in doubles) and of the Iqāma once (in singles) only.

(3) CHAPTER. To pronounce the wording of Iqāma once (in singles) except Qad-qāmat-īṣ-Šalāt.

607. Narrated Abū Qilāba: Anas ṭrūjī allāh ʿaṣūs said, “Bilāl was ordered to pronounce the wording of Adhān twice (in doubles) and of Iqāma once (in singles) only.” The subnarrator Ismāʾīl said, “I mentioned that
to Ayyūb and he added (to that), “Except *Iqāma* (i.e., *Qad-qāmat-īs-Salāt* which should be said twice).”

(4) CHAPTER. Superiority of the *Adhān*.

608. Narrated Abū Hurairah ﷺ: Allāh’s Messenger ﷺ said, “When the *Adhān* is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the *Adhān*. When the *Adhān* is completed he comes back, and again takes to his heels when the *Iqāma* is pronounced; and after its completion he returns again till he whispers into the heart of the person [to divert his attention from his *Salāt* (prayer)] and makes him remember things which he does not recall to his mind before the *Salāt* and that causes him to forget how much he has prayed.”

(5) CHAPTER. Raising the voice in pronouncing the *Adhān*.

‘Umar bin ‘Abdul ‘Azīz said (to his *Mu’ādh-dhīn* i.e., call-maker), “Pronounce the *Adhān* clearly and in a straightforward manner, otherwise we will dismiss you.”

609. Narrated ‘Abdur Raḥmān: Abū Sa’īd Al-Khudrī ﷺ told my father, “I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce *Adhān* for the *Salāt* (prayer) raise your voice in doing so, for whoever hears the *Adhān*, whether a human being, a jinn or any other creature, will be a witness for you on the Day

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of Resurrection." Abū Sa‘īd added, “I heard it (this narration) from Allāh’s Messenger ﷺ.” (See Hadīth No.3296, Vol.4 and Hadīth No.373, Summarized Sahīh Al-Bukhārī)

(6) CHAPTER. To suspend fighting on hearing the Adhān.

610. Narrated Anas bin Mālik ii

“Whenever the Prophet ﷺ went out with us to fight (in Allāh’s Cause) against any nation, he never allowed us to attack till morning and he would wait and see. If he heard Adhān he would postpone the attack, and if he did not hear Adhān he would attack them.” Anas added, “We reached Khaibar at night and in the morning when he did not hear the Adhān for the prayer, he (the Prophet ﷺ) rode and I rode behind Abī Talibha and my foot was touching that of the Prophet ﷺ.

“The inhabitants of Khaibar came out with their baskets and spades and when they saw the Prophet ﷺ they shouted ‘Mūhammad! By Allāh, Mūhammad and his army.’ When Allāh’s Messenger ﷺ saw them, he said, ‘Allāhu Akbar! Allāhu Akbar! Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned.’”

(7) CHAPTER. What to say on hearing the Adhān.

611. Narrated Abū Sa‘īd Al-Khudri رضي الله عنه

“Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned.”
Allāh's Messenger ṣṣ said, “Whenever you hear the Adhān, say just as the Mu'ādh-dhīn is saying.

612.Narrated ‘Īsā bin Ţalḥa that he had heard Mu‘āwiyya repeating the words of Adhān up to “Wa aṣḥ-hadu anna Muḥammadan Rasūl-Allāh (and I testify that Muḥammad is Allāh’s Messenger.)”

613. Narrated Yāhūyā as above (586) and added: “Some of my companions told me that Ḥīshām had said, “When the Mu‘ādh-dhīn said, ‘Ḥayya ‘alāṣ-Salāh (come for the prayer).’” Mu‘āwiyya said, “Lā ḥawla wala quw-wata illa billah (there is neither might nor any power except with Allāh)” and added, “We heard your Prophet ṣṣ saying the same.”

(8) CHAPTER. Invocation at the time of Adhān.

614. Narrated Jābir bin ‘Abdullāh ṣṣ said, “Whoever after listening to the Adhān says, ‘Allāhumma Rabba hādhihid-da’ watū-tāmmati waṣ-ṣalātīl qa’imatī, āti Muḥammadanil-wastilata wal-fadīlatā, wab-‘atūhu maqāman mahmūdanil-ladīhī wa‘-adāhū [O Allāh! Lord of this perfect call (of not ascribing partners to You) and of
the regular Salāt (prayer) which is going to be established! Kindly give Muhammad (ﷺ) Al-Wasilah (highest position in Paradise) and Al-Fadilah (extra degree of honour) and raise him to Maqām Māhūd (a station of praise and glory, i.e., the honour of intercession (شفاعه الكبر) on the Day of Resurrection), which You have promised him, then intercession for me will be permitted for him on the Day of Resurrection”.

(9) CHAPTER. To draw lots for pronouncing the Adhān.

And it is said that some people differed regarding the pronunciation of Adhān (i.e., who should pronounce the Adhān). So Sa‘d drew lots amongst them.

615. Narrated Ābu Hurairah: Allah’s Messenger (ﷺ) said, “If the people knew (the reward for) pronouncing the Adhān and for standing in the first row [in congregational Salāt (prayers)] and found no other way to get that except by drawing lots they would draw lots; and if they knew (the reward of) the Zuhr prayer (in the early moments of its stated time) they would race for it (go early); and if they knew (the reward of) ‘Ishā and Fajr (early morning) prayers in congregation, they would come to offer them even if they had to crawl.”

(10) CHAPTER. Talking during the Adhān.

Sulaimān bin Ėturad talked while pronouncing Adhān. Al-Ḥasan said, “There is no harm if the Mu‘ādh-dhin laughs while pronouncing the Adhān or Iqāma.”

616. Narrated ‘Abdullāh bin Al-Ḥarīth: Once on a rainy, muddy day, Ibn ‘Abbās (رضي الله عنهما) delivered a Khutba (religious talk) in our presence and when the Mu‘ādh-dhin pronounced the Adhān and was going to
say: "Haiyya ‘ālaS-Salāh (come for the prayer)," Ibn ‘Abbās ordered him to say, "Offer As-Salāt (the prayers) at your homes." The people began to look at each other (surprisingly). Ibn ‘Abbās said, "It was done by one who was much better than I (i.e., the Prophet ﷺ or his Mu‘ādh-dhīn), and it is a license."

(11) CHAPTER. The Adhān pronounced by a blind man (is permissible) when there is a person to inform him about the time of the Salāt (prayer).

617. Narrated Sālim bin ‘Abdullāh: My father said that Allāh’s Messenger ﷺ said, "Bilāl pronounces Adhān at night, so keep on eating and drinking (Sahūr) till Ibn Umm Maktūm pronounces Adhān." Sālim added, "He was a blind man who would not pronounce the Adhān unless he was told that the day had dawned."

(12) CHAPTER. The Adhān after Al-Fajr (dawn).

618. Narrated Ḥafṣa bint Abī(property) Ḥārāmī: When the Mu‘ādh-dhīn pronounced the Adhān for Fajr prayer and the dawn became evident, the Prophet ﷺ would offer a two Rak‘ā light prayer (Sunna) before the Iqāma of the compulsory (congregational) Salāt (prayer).
619. Narrated 'Aishah: The Prophet used to offer two light Rak'a between the Adhān and the Iqāma of the early morning (Fajr) prayer.

620. Narrated 'Abdullāh bin 'Umar: Allāh's Messenger said, “Bilāl pronounces the Adhān at night, so keep on eating and drinking (Sāhūr) till Ibn Umm Maktūm pronounces the Adhān.”

(13) CHAPTER. The Adhān before Al-Fajr (dawn).

621. Narrated 'Abdullāh bin Mas'ūd: The Prophet said, “The Adhān pronounced by Bilāl should not stop you from taking Sāhūr, for he pronounces the Adhān at night, so that the one offering the late night prayer (Tahajjud) from among you might hurry up and the sleeping from among you might wake up. It does not mean that Al-Fajr (dawn) or As-Subh (morning) has started.” Then he (the Prophet) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas'ūd imitated the gesture of the Prophet). Az-Zaheer gestured with his two index fingers which he put on each other and then stretched them to the right and left. These gestures illustrate the way real dawn appears. It spreads left and right horizontally.

622, 623. Narrated 'Aishah: The Prophet said, “Bilāl pronounces the
Adhân at night, so eat and drink (Sahûr) till Ibn Umm Maktûm pronounces the Adhân.”

(14) CHAPTER. How long should the interval between the Adhân and the Iqâma be? (And something concerning) the person who waits for the Iqâma.

624. Narrated ‘Abdullâh bin Mughaffal Al-Muzânî: Allah’s Messenger ﷺ said thrice, “There is a Salât (prayer) between the two Adhân (Adhân and Iqâma),” and (then while saying it) the third time he added, “for the one who wants to offer it.” (See Hadîth No. 627)

625. Narrated Anas bin Mãlik: “When the Mu‘âdh-dhîn pronounced the Adhân, some of the Companions of the Prophet ﷺ would proceed to the pillars of the mosque (for the prayer) till the Prophet ﷺ arrived and in this way they used to offer two Rakâ’ before the Maghrib prayer. There used to be a little time between the Adhân and the Iqâma.”

Shu‘bâ said, “There used to be a very short interval between the two (Adhân and Iqâma).”
(15) CHAPTER. Whoever waits for the Iqāma of the prayer.

626. Narrated 'Āishah: Allāh’s Messenger used to offer two light Rak‘ā before the Salāt-il-Fajr (morning compulsory prayer) after the day dawned and the Mu‘ādh-dhin had finished his Adhān. He then would lie on his right side till the Mu‘ādh-dhin came to pronounce the Iqāma.

(16) CHAPTER. Between every two calls (Adhān and Iqāma) there is a Salāt (prayer) (that is optional), for the one who wants to offer it.

627. Narrated 'Abdullāh bin Mughaflā: The Prophet said, “There is a Salāt (prayer) between the two Adhān (Adhān and Iqāma), there is a Salāt between the two Adhān.” And then while saying it the third time he added, “For the one who wants to (offer it).”

(17) CHAPTER. Whoever said that there should be one Mu‘ādh-dhin in the journey.

628. Narrated Mālik bin Ḥuwairṭh: I came to the Prophet with some men
from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, “Go back and stay with your families and teach them (the religion), and offer *As-Salāt* (the prayer) and one of you should pronounce the *Adhān* for *Ṣalāt* (prayer) when its time is due and the oldest one amongst you should lead the *Ṣalāt* (prayer).”

(18) CHAPTER. If there are many travellers, *Adhān* and *Iqāma* should be pronounced, (the same is to be observed) in ‘Arafat and Al-Muzdalifa too.

On a very cold or a rainy night, the *Mu‘adh-dhin’s* saying: *As-Salātu fir-Riḥāl* [Offer *Ṣalāt* (prayer) at your *Ar-Riḥāl* (homes or camps)].

629. Narrated Abū Dhar: We were in the company of the Prophet on a journey and the *Mu‘adh-dhin* wanted to pronounce the *Adhān* for the (*Zuhr*) prayer. The Prophet said to him, “Let it become cooler.” Then he again wanted to pronounce the *Adhān* but the Prophet said to him, “Let it become cooler.” The *Mu‘adh-dhin* again wanted to pronounce the *Adhān* but the Prophet said, “Let it become cooler, till the shadows of the hillocks become equal to their sizes.” The Prophet added, “The severity of the heat is from the raging of Hell.”

630. Narrated Mālik bin Huwairith: Two men came to the Prophet with the
intention of a journey. The Prophet said, “When (both of) you set out, pronounce Adhān and then Iqāma, and the oldest of you should lead the Salāt (prayer).”

631. Narrated Mālik: We came to the Prophet and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there, and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. He also mentioned some other things which I have (remembered or) forgotten. The Prophet then added, “Offer Salāt (prayer) as you have seen me praying; and when it is the time for As-Salāt (the prayer) one of you should pronounce the Adhān and the oldest of you should lead the Salāt.”

632. Narrated Nāfi’: Once, in a cold night, Ibn ‘Umar pronounced the Adhān for the Salāt (prayer) at Dajnān (the name of a mountain) and then said, “Offer Salāt (prayer) at your homes”, and informed us that Allāh’s Messenger used to tell the Mu’adh-dhīn to pronounce Adhān and say, “Alā Salāt fīr-Rīḥāl [offer Salāt (prayer) at your Ar-Rīḥāl (homes or camps)]” at the end of the Adhān on a rainy or a very cold night during the journey.
633. Narrated ‘A‘ūn bin Abī Ju‘aifā: My father said, “I saw Allāh’s Messenger at a place called Al-Abtāḥ. Bilāl came and informed him about ʿṢalāt (prayer) and then came out with an ‘Anāza and planted it in front of Allāh’s Messenger at Al-Abtāḥ and pronounced the Iqāma for ʿAṣ-Ṣalāt (the prayer).”

(19) CHAPTER. Should the Mu‘adh-dhin turn his mouth (face) and look from side to side during the Adhān?

It is said that (during the Adhān) Bilāl used to put his (two) fingers in his (two) ears, whereas Ibn ‘Umar never put the fingers in his ears. Ibrāhīm said that there was no harm in pronouncing the Adhān for the Salāt (prayer) without ablution. ‘Aṭā’ said, “Ablution is essential and it is Sunna (legal way).” ‘Āishah Ṭhū‘ailīma said, “The Prophet used to remember Allāh during all times.”

634. Narrated ‘A‘ūn bin Abī Ju‘aifā: My father said, “I saw Bilāl turning his mouth (face) from side to side while pronouncing the Adhān (for the prayer).”

(20) CHAPTER. The saying of a person: “We have missed ʿAṣ-Ṣalāt (the prayer).”

According to Ibn Sīrin, it is disliked to say: “We have missed ʿAṣ-Ṣalāt (the prayer).”
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It is better to say: “We have not been able to offer (get) As-Salāt”, but the Prophet’s statement (i.e., we missed As-Salāt), is more correct.

635. Narrated ‘Abdullāh bin Ābī Qatādā: Father said, “While we were offering As-Salāt (the prayer) with the Prophet, he heard the noise of some people. After Salāt (prayer) he said, ‘What is the matter?’ They replied, ‘We were hurrying for As-Salāt.’ He said, ‘Do not make haste for As-Salāt, and whenever you come for As-Salāt, you should come with calmness, and offer whatever you get (with the people) and complete the rest which you have missed.”

(21) CHAPTER. One should not run for As-Salāt (the prayer) but present himself with calmness and solemnity.

“Offer prayer (in congregation) whatever you are able to pray and complete what you have missed.” Ābū Qatādā narrated this from the Prophet.

636. Narrated Ābū Hurairah: The Prophet said, “When you hear the Iqāma, proceed to offer As-Salāt (the prayer) with calmness and solemnity and do not make haste. And pray whatever you are able to offer and complete whatever you have missed.”

(22) CHAPTER. When should the people get up for the Salāt (prayer) if they see the Imām
(the person leading _SCHED_A(t) during the
_Iqâma"(1))

637. Narrated  ’Abdullâh bin  Abî Qatâda: My father said,  "Allâh’s Messenger said, ‘If the Iqâma is pronounced then do not stand for  _AS-Salât_ (the prayer) till you see me (in front of you)’."

(23) CHAPTER. One should not stand for  _AS-Salât_ (the prayer) hurriedly but with calmness and solemnity.

638. Narrated  ’Abdullâh bin  Abî Qatâda: My father said,  "Allâh’s Messenger said, ‘If the Iqâma for  _AS-Salât_ (the prayer) is pronounced, then do not stand for the prayer till you see me (in front of you) and do it calmly’.

(24) CHAPTER. Can one go out of the mosque (after the _Adhân_, or the Iqâma) if there is a genuine excuse?

639. Narrated  Abû Hurairah: Allâh’s Messenger went out (of the mosque) when the Iqâma had been pronounced and the rows straightened. The Prophet stood at his _Musâllâ_ (praying place) and we waited for the Prophet to begin (the prayer) with _Takbîr_. He left and

(1) (Ch. 22) The wordings of the _Adhân_ is reduced so that the wordings that is said twice in the _Adhân_ is said once in Iqâma except the last utterance of _Allahu-Akbar_, and the  _Salât_ is offered immediately after Iqâma.
asked us to remain in our places. We kept on standing till the Prophet returned and the water was trickling from his head for he had taken a bath (of *Janabah*).

(25) **CHAPTER. If the Imam says, “Remain at your places till I return”, then wait for him.**

640. Narrated Abū Hurairah Z.: Once *Iqāma* was pronounced and the people had straightened the rows, Allah’s Messenger went forward [to lead the *Ṣalāt* (prayer)] but he was *Junub*, so he said, “Remain in your places.” And he went out, took a bath and returned with water trickling from his head. Then he led the *Ṣalāt*.

(26) **CHAPTER. The saying of a man to the Prophet ☪, “We have not prayed.”**

641. Narrated Jābir bin ‘Abdullāh ☪: On the day of Al-Khandaq (the battle of Trench), ‘Umar bin Al-Khaṭṭāb went to the Prophet ☪ and said, “O Allah’s Messenger! By Allah, I could not offer the (*‘Asr*) prayer till the sun had set.” ‘Umar told this to the Prophet ☪ at the time when a fasting person had done *Iftar* (taken his meals). The Prophet ☪ said: “By Allah! I, too, have not offered the *Ṣalāt* (prayer).” The Prophet ☪ then went to Buṭhān and I was with him. He performed ablution and
offered the 'Asr prayer after the sun had set and then he offered the Maghrib prayer. (See Hadith No. 596)

(27) CHAPTER. If the Imam is confronted with a problem after the Iqama.

642. Narrated Anas: Once the Iqama was pronounced and the Prophet was talking to a man (in a low voice) in a corner of the mosque and he did not lead As-Salat (the prayer) till (some of) the people had slept (dozed in a sitting posture).

(28) CHAPTER. To talk after the Iqama.

643. Narrated Anas bin Malik: Once, after the Iqama for the Salat (prayer) was pronounced a man came to the Prophet and detained him (from the Salat).

(29) CHAPTER. Congregational Salat (prayer) is obligatory.

Al-Hasan said, “If somebody is forbidden by his mother from going to the congregational 'Ishâ' prayer because of mercy and pity for him, he should not obey her.”

644. Narrated Abû Hurairah: Allah’s Messenger said, “By Him, in

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Whose Hand my soul is, I intended or planned or was about to order for collecting fire-wood (fuel) and then order someone to pronounce the *Adhān* for *As-Salāt* (the prayer) and then order someone to lead the *Salāt* (prayer), then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) *Salāt*. By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the 'Ishā' prayer.'

(30) CHAPTER. Superiority of the congregational *Salāt* (prayer).

Whenever Al-Aswād missed the congregational *Salāt* (prayer) he used to go to another mosque (to offer the *Salāt* in congregation). Once, Anās came to a mosque where the *Salāt* was finished; he pronounced the *Adhān* and then *Iqāma* and offered the *Salāt* in congregation.

645. Narrated ‘Abdullāh bin ‘Umar: Allah’s Messenger ﷺ said, “The *Salāt* (prayer) in congregation is twenty-seven times superior in degrees to the *Salāt* offered by a person alone.”

646. Narrated Abū Sa‘īd Al-Khudrī: The Prophet ﷺ said, “The *Salāt* (prayer) in congregation is twenty-five times superior in degrees to the *Salāt* offered by a person alone.”
647.Narrated Abū Hurairah Allāh’s Messenger ﷺ said, “The reward of the Salāt (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the Salāt offered in one’s house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque with the sole intention of offering Salāt, then, for every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds). When he offers his Salāt, the angels keep on asking Allāh’s Blessings and Allāh’s Forgiveness for him as long as he is (staying) at his Musalla. They say, ‘O Allāh! Bestow Your Blessings upon him, be Merciful and kind to him.’ And one is regarded in Salāt as long as one is waiting for the Salāt.”

(31) CHAPTER. Superiority of the Fajr (early morning) prayer in congregation.

648. Narrated Abū Salama bin ‘Abdur Rahman : Abū Hurairah Allāh’s Messenger ﷺ said, “I heard Allāh’s Messenger ﷺ saying, ‘The reward of a Salāt (prayer) in congregation is twenty-five times superior in degrees than that of a Salāt offered by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer.’”

Abū Hurairah then added, “Recite (the Qur’ān) if you wish, “Verily, the recitation of the Qur’ān in the early dawn (i.e. the morning — Fajr prayer) is ever witnessed
(attended by the angels in charge of mankind of the day and the night).” (V.17:78).

649. Narrated ‘Abdulläh bin ‘Umar رضي الله عنهما: The reward of the congregational  setSupportActionBar(52.83,393.89)Salät is twenty-seven times more (than that of the  salat offered by a person alone).

650. Narrated Sālim: I heard Um̲m Ad-Dardâ’ saying, “Abu Ad-Dardâ’ entered the house in an angry mood. I said to him, ‘What makes you angry?’ He replied, ‘By Allah! I do not find the followers of Muhammad ﷺ doing those good things (which they used to do before) except the offering of congregational  sælät (prayer).’” (This happened in the last days of Abu Ad-Dardâ’ during the rule of ‘Uthmân).

651. Narrated Abu Mūsa رضي الله عنه: The Prophet ﷺ said, “The people who get tremendous reward for  sælät (the prayer) are those who are farthest away (from the mosque) and then those who are next farthest and so on. Similarly one who waits to offer  sælät with the  imām has greater reward than one who offers it (alone) and goes to bed.”

(32) CHAPTER. The superiority of offering the Zuhr prayer early.

652. Narrated Abu Hurairah رضي الله عنه: Allâh’s Messenger ﷺ said, “While a man was going on a way, he saw a thorny branch and removed it from the way and Allâh became pleased by his action and forgave him for that.”

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653. Then (the Prophet ﷺ) said, “Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allah’s Cause.”

The Prophet ﷺ further said, “If the people knew (the reward for) pronouncing the Adhān and for standing in the first row (in the congregational Salāt) and found no other way to get it except by drawing lots they would do so.

654. [The Prophet ﷺ added:] “And if they knew (the reward of) offering the Zuhr prayer early (in its stated time), they would race for it and if they knew (the reward for) ‘Ishā’ and Fajr prayers in congregation, they would attend them even if they were to crawl.”

(33) CHAPTER. Every step towards good deeds is rewarded.

655. (V.36:12) Narrated Ḥumaid: Anas ṭ. ṣ. ḥ. q. said, “The Prophet ﷺ said, ‘O Banī Salīma! Don’t you think that for every step of yours (that you take towards the mosque) there is a reward [while coming for the five compulsory Salāt (prayers)]?’” Mujāhid said: Regarding Allāh’s Statement: “...We record that which they send before (them), and their traces…” (V.36:12)

656. (V.36:12) ‘Their traces’ means ‘their steps’.” And Anas said that the people of Banī Salīma wanted to shift to a place near the Prophet ﷺ but Allāh’s Messenger ﷺ disliked that Al-Madīnah (city) should become
naked [i.e., with empty outskirts - without inhabitants. i.e., the leaving of their houses (empty)] and said, "(O Bani Salima!) Don't you think that you will get the reward for your traces (every step) of yours (that you take towards the Prophet's mosque) there is a reward while coming for the five compulsory Salat." Mujahid said, "Their traces mean their foot-steps and their going on foot."

(34) CHAPTER. The superiority of the Isha prayer in congregation.

657. Narrated Abu Hurairah: The Prophet said, "No Salat (prayer) is more heavy (harder) for the hypocrites than the Fajr and the Isha prayers and if they knew the reward for these Salat, at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet added, "Certainly I intended or planned or was about to order the Mu'adh-dhin (call-maker) to pronounce Iqama and order a man to lead the Salat and then take a fire flame (burning torch) to burn all those men (along with their houses) who had not yet left their houses for the Salat (in the mosques)."

(35) CHAPTER. Two or more than two persons are considered as a group for the congregational prayers.

658. Narrated Malik bin Huwairith: The Prophet said (to two persons), "Whenever As-Salat (the prayer) time becomes due, you should pronounce Adhhan and then Iqama and the older of you should lead the prayer."
(36) CHAPTER. (The reward of a person) who waits for As-Salāt (the prayer) in the mosque and the superiority of mosques.

659. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “The angels keep on asking for Allāh’s Blessing and Forgiveness for anyone of you as long as he is at his Musāllā (praying place) and does not do Hadāth (passes wind). The angels say, ‘O Allāh! Forgive him and be Merciful to him.’ Each one of you is in Salāt as long as he is waiting for the Salāt and nothing but Salāt detains him from going to his family.”

660. Narrated Abū Hurairah: The Prophet ﷺ said, “Allāh will give shade to seven, on the Day when there will be no shade but His. (These seven persons are:) (1) a just ruler, (2) a youth who has been brought up in the worship of Allāh (i.e. worships Allāh Alone sincerely from his childhood), (3) a man whose heart is attached to the mosques [i.e., who offers the five compulsory congregational Salāt (prayers) in the mosques], (4) two persons who love each other only for Allāh’s sake and they meet and part in Allāh’s Cause only, (5) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allāh, (6) a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and (7) a person who remembers Allāh in seclusion and his eyes become flooded with tears.”

661. Narrated Humaid: Anas was asked, “Did Allāh’s Messenger ﷺ wear a
ring?” He said, “Yes. Once he delayed the ‘Ishā’ prayer till mid-night and after the prayer, he faced us and said, ‘The people has offered Salāt and have slept and you remained in Salāt as long as you waited for it.’” Anas added, “As if I were just now observing the glitter of his ring.”

(37) CHAPTER. The superiority of going to the mosque (every) morning and in the afternoon and evening [for the congregational Salāt (prayers)].

662. Narrated Abū Hurairah: The Prophet ﷺ said, “Allāh will prepare for him who goes to the mosque (every) morning and in the afternoon [for the congregational Salāt (prayer)] an honourable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings.

(38) CHAPTER. No Salāt (prayer) (is to be offered) except the compulsory Salāt after the Iqāma has been pronounced for that compulsory Salāt.

663. Narrated Mālik bin Buḥaina: Allāh’s Messenger ﷺ passed by or saw a man offering two Rak‘ā after the Iqāma (had been pronounced). When Allāh’s Messenger completed the Salāt (prayer), the people gathered around him (the Prophet ﷺ) or that man and Allāh’s Messenger ﷺ said to him (protestingly), “Are there four Rak‘ā in Fajr prayer? Are there four Rak‘ā in Fajr prayer?”
(39) CHAPTER. The limit set for a patient to attend the congregational Ṣalāt (prayer)?

664. Narrated Al-Aswad, “We were with ‘Āishah discussing the regularity of offering Ḥajj-Ṣalāt (the prayer) and dignifying it. She said, ‘When Allâh’s Messenger ð fell sick with his fatal illness and when the time of Ḥajj-Ṣalāt became due and ᴬdhān was pronounced, he said, ‘Tell Abû Bakr to lead the people in Ṣalāt.’ He was told that Abû Bakr was a soft-hearted man and would not be able to lead the Ṣalāt in his place. The Prophet ð gave the same order again but, he was given the same reply. He gave the order for the third time and said, ‘You (women) are the companions of Yûsuf (Joseph). Tell Abû Bakr to lead the Ṣalāt.’ So, Abû Bakr came out to lead the Ṣalāt. In the meantime the condition of the Prophet ð improved a bit and he came out with the help of two men, one on each side. As if I was observing his legs dragging on the ground owing to the...
discomfort. Abū Bakr wanted to retreat but the Prophet ﷺ beckoned him to remain at his place and the Prophet ﷺ was brought till he sat beside Abū Bakr.” Al-A‘mash was asked, “Was the Prophet ﷺ offering prayers and Abū Bakr was following him, and were the people following Abū Bakr in that Salāt,” Al-A‘mash replied in the affirmative with a nod of his head.

Abū Mu‘āwiyya said, “The Prophet ﷺ was sitting on the left side of Abū Bakr who was offering prayers while standing.”

665. Narrated ‘Aishah ﷺ: When the Prophet ﷺ became seriously ill and his disease aggravated, he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men while his legs were dragging on the ground. He was between Al-‘Abbās and another man.”

‘Ubayd-Ullāh said, “I told Ibn ‘Abbās what ‘Aishah ﷺ had narrated and he said, ‘Do you know who was the (second) man whose name ‘Aishah ﷺ did not mention?’ I said, ‘No.’ Ibn ‘Abbās said, ‘He was ‘Ali bin Abī Talib’.”
(40) CHAPTER. It is permissible to pray at one’s dwelling during rain or if there is a genuine excuse.

666. Narrated Nafi’: Once, on a very cold and stormy night, Ibn ‘Umar pronounced the Adhān for the Salah (prayer) and then said, “Offer prayers in your homes.” He (Ibn ‘Umar) added, “On very cold and rainy nights Allah's Messenger used to order the Mu‘adh-dhin to say, ‘Offer prayers in your homes’.”

667. Narrated Maḥmūd bin Rabī’ Al-Anṣārī: ‘Itbān bin Malik used to lead his people (tribe) in prayer and he was a blind man, he said to Allah’s Messenger, “O Allah’s Messenger! At times it is dark and flood water is flowing (in the valley) and I am blind man, so please offer prayers at a place in my house so that I can take it as a Masjīd (praying place).” So, Allah’s Messenger went to his house and said, “Where do you like me to pray?”’ Itbān pointed to a place in his house and Allah’s Messenger offered the prayer there.

(41) CHAPTER. Can the Imam offer the Salah (prayer) with only those who are present (for the prayer)? And can he deliver a Khutba (religious talk) on Friday if it is raining?

668. Narrated ‘Abdullāh bin Al-Hārith: Ibn ‘Abbās, the Companion, was addressed by us on a (rainy and) muddy day and when the
Mu'adh-dhin said, "Haiya 'ala-Salah [Come for As-Salat (the prayer)]." Ibn 'Abbás ordered him to say, "Offer prayers in your Ar-Raiza1 (homes)." The people began to look at one another with surprise as if they did not like it. Ibn 'Abbás said, "It seems that you thought ill of it but no doubt it was done by one who was better than I (i.e., the Prophet ﷺ). It (As-Salât) is a strict order and I disliked to bring you out."

In another narration Ibn 'Abbás narrated the same as above but he said, "I did not like to make you sinful (in refraining from coming to the mosque) and to come (to the mosque) covered with mud up to the knees."

669. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: A cloud came and it rained till the roof (of the mosque) started leaking, and in those days the roof used to be of the branches of date-palms. *Iqâma* was pronounced and I saw Allah's Messenger ﷺ prostrating in water and mud and even I saw the mark of mud on his forehead.

670. Narrated Anas bin Sirîn: I heard Anas Rضي الله عنه saying, "A man from Anṣâr said to the Prophet ﷺ, 'I cannot offer As-Salât (the prayer) with you (in congregation).' He was a very fat man and..."
he prepared a meal for the Prophet ﷺ and invited him to his house. He spread out a mat for the Prophet ﷺ, and washed one of its sides with water, and the Prophet ﷺ offered two Rak'ā prayers on it.” A man from the family of Al-Jarūd asked, “Did the Prophet ﷺ used to offer the Duḥa (forenoon) prayer?” Anas said, “I did not see him offering the Duḥa prayer except on that day.”

(42) CHAPTER. (What should one do) if the meal has been served and ʿIqāma has been pronounced for Aṣ-Ṣalāt (the prayer).

And Ibn ‘Umar used to start with the supper first. Abu Ad-Dardā’ said, “It is a sign of comprehension (of a person) to fulfil or turn to his needs first so as to offer prayer attentively with a clear mind.”

671. Narrated ʿAishah: The Prophet ﷺ said, “If supper is served, and ʿIqāma is pronounced one should start with the supper.”

672. Narrated Anas bin Mālik: Allah’s Messenger ﷺ said, “If the supper is served, start having it before offering the Maghrib prayer and do not be hasty in finishing your supper.”

is served for anyone of you and the *Iqâma* is pronounced, start with the supper and don't be in haste (and carry on eating) till you finish it." If food (supper) was served for Ibn 'Umar and *Iqâma* was pronounced, he never came to the prayer till he finished it (i.e., the food) in spite of the fact that he heard the recitation (of the Qur'an) by the *Imâm* (in the prayer).

674. Narrated Ibn 'Umar:
The *Râhiem* said, "If anyone of you is having his meals, he should not hurry up till he is satisfied even if the *Salât* (prayer) has been started."

675. Narrated Ja'far bin 'Amr bin Umaiyya: My father said, "I saw Allah's Messenger eating a piece of meat from the shoulder of a sheep and he was called for *As-Salât* (the prayer). He stood up, put down the knife and offered *Salât* (prayers) but did not perform ablution."

(43) CHAPTER. When the *Imâm* is called for *As-Salât* (the prayer) while he has in his hands something to eat.

(44) CHAPTER. If somebody was busy with his domestic work and *Iqâma* was pronounced and then he came out [for offering the *Salât* (prayer)].
676. Narrated Al-Aswad that he asked 'Aishah, "What did the Prophet use to do in his house?" She replied, "He used to keep himself busy serving his family and when it was the time for As-Salāt (the prayer), he would go for it."

(45) CHAPTER. Offering Salāt (prayer) in front of the people with the sole intention of teaching them the Salāt of the Prophet and his Sunna.

677. Narrated Ayyūb: Abū Qilāba said, "Mālik bin Huwairith came to this mosque of ours and said, 'I offer As-Salāt (the prayers) in front of you and my aim is not (to lead) the Salāt (prayer) but to show you the way in which the Prophet used to offer Salāt'." I asked Abū Qilaba, "How did he use to offer Salāt?" He replied, "(The Prophet used to pray) like this Sheikh of ours, and the Sheikh used to sit for a while after the prostration before getting up after the first Rak'a.'

(46) CHAPTER. The religious learned men are entitled to precedence in leading the Salāt (prayers).

678. Narrated Abū Mūsa, "The Prophet became sick and when his disease aggravated, he said, 'Tell Abū Bakr to lead the people in the Salāt (prayer).' 'Aishah said, 'He is a soft-hearted man and would not be able to lead the Salāt in
Tell Abū Bakr to lead the people in Salāt. You are the companions of Yūsuf (Joseph)."

So a messenger went to Abū Bakr (with that order) and he led the people in Salāt in the lifetime of the Prophet. 

679. Narrated 'Aishah, the Mother of the believers: Allah's Messenger in his illness said, "Tell Abū Bakr to lead the people in Salāt (prayer)." I said to him, "If Abū Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order 'Umar to lead the Salāt." 'Aishah added, "Say to him: If Abū Bakr should lead the people in your place, the people would not be able to hear him owing to his weeping; so please order 'Umar to lead the Salāt." Hafṣa did so but Allah's Messenger said, "Keep quiet! Indeed you (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the people in the Salāt." Hafṣa said to 'Aishah, "I never got anything good from you."

680. Narrated Az-Zuhri: Anas bin Malik Al-Ansārī told me, "Abū Bakr used to lead the people in Salāt (prayer) during the
fatal illness of the Prophetﷺ till it was Monday. When the people aligned (in rows) for As-Ṣalāt (the prayer), the Prophetﷺ lifted the curtain of his house and started looking at us and he was standing at that time. His face was (glittering) like a page of the Qur’ān and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophetﷺ. Abū Bakr retreated to join the row as he thought that the Prophetﷺ would lead As-Ṣalāt. The Prophetﷺ beckoned us to complete the Salāt and he let the curtain fall. On the same day he died."

681. Narrated Anas: The Prophetﷺ did not come out for three days. The people stood for As-Ṣalāt (the prayer) and Abū Bakr went ahead to lead As-Ṣalāt. (In the meantime) the Prophetﷺ caught hold of the curtain and lifted it. When the face of the Prophetﷺ appeared, we had never seen a scene more pleasing than the face of the Prophet as it appeared then. The Prophetﷺ beckoned to Abū Bakr to lead the people in As-Ṣalāt and then let the curtain fall. We did not see him (again) till he died.
682. Narrated Ḥamzah bin ‘Abdullāh: My father said, “When Allāh’s Messenger became seriously ill, he was told about Āş-Salāt (the prayer). He said, ‘Tell Abū Bakr to lead the people in Āş-Salāt.’ ‘Āishah said, ‘Abū Bakr is a soft-hearted man and he would be over-powered by his weeping if he recited the Qur’ān.’ He said to them, ‘Tell him (Abū Bakr) to lead Āş-Salāt. The same reply was given to him. He said again, ‘Tell him to lead the prayer. You (women) are the companions of Yūsuf (Joseph).’”

683. Narrated ‘Urwa’s father: ‘Āishah said, “Allāh’s Messenger ordered Abū Bakr to lead the people in Āş-Salāt (the prayer) during his illness and so he led them in prayer.”

‘Urwa, a subnarrator, added, “Allāh’s Messenger felt a bit relieved and came out and Abū Bakr was leading the people (in Salāt). When Abū Bakr saw the Prophet, he retreated but the Prophet beckoned him to remain there. Allāh’s Messenger sat beside Abū Bakr. Abū Bakr was following the Salāt of Allāh’s Messenger and the people were following the Salāt (prayer) of Abū Bakr.”

(47) CHAPTER. Whoever stood by the side of the Imām because of a genuine cause [in Salāt (prayer)].
(48) CHAPTER. If somebody is leading the Salât (prayer) and (in the meanwhile) the first (usual) Imam comes, the Salât is valid whether the former retreats or does not retreat.

This was narrated by 'Aishah who heard this from the Prophet ﷺ.

684. Narrated Sahl bin Sa'd As-Sa'idi: Allah's Messenger went to establish peace among Banî 'Amr bin 'Aûf. In the meantime the time of As-Salât (the prayer) was due and the Mu'âdh-dhîn went to Abû Bakr and said, "Will you lead the Salât (prayer), so that I may pronounce the Iqâma?" Abû Bakr replied in the affirmative and led the Salât. Allah's Messenger came while the people were still offering Salât and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abû Bakr never glanced sideways in his Salât but when the people continued clapping, Abû Bakr looked and saw Allah's Messenger. Allah's Messenger beckoned him to stay at his place. Abû Bakr raised his hands and thanked Allah for that order of Allah's Messenger and then he retreated till he reached the first row. Allah's Messenger went forward and led the Salât. When Allah's Messenger finished the Salât, he said, "O Abû Bakr! What prevented you from staying when I ordered you to do so?" Abû Bakr replied, "How can Ibn Abî Quhâfa (Abû Bakr) dare to lead the Salât in the presence of Allah's Messenger?" Then Allah's Messenger said, "Why did you clap so much? If something happens
to anyone during his Ṣalāt he should say *Subhān Allāh* (1). If he says so he will be attended to, and clapping is for women.”

(49) CHAPTER. If some people are equally proficient in the recitation of the Qur’ān (and religious knowledge), the oldest of them should lead ʿAṣ-Ṣalāt (the prayer).

685. Narrated Mālik bin Ḥuwairith: We went to the Prophet ﷺ and we were all young men and stayed with him for about twenty nights. The Prophet ﷺ was very merciful. He said, “When you return home, impart religious teachings to your families and tell them to offer perfectly such and such a Ṣalāt (prayer) at such and such time and such and such a Ṣalāt at such and such a time. And at the time of ʿAṣ-Ṣalāt (the prayer) one of you should pronounce the ʿAḍḥān and the oldest of you should lead the Ṣalāt.”

(50) CHAPTER. If the ʿIḥām visited some people and led them in Ṣalāt (prayer).

686. Narrated ʿĪbān bin Mālik Al-Anṣārī

(1) (H.684) To honour Allāh and make Him free from all that (unsuitable evil things) that are ascribed to Him (or glorified be Allāh).
The Prophet (came to my house and) asked permission for entering and I allowed him. He asked, "Where do you like me to offer Salāt (prayer) in your house?" I pointed to a place which I liked. He stood up for Salāt and we aligned behind him and he finished the Salāt with Taslīm and we did the same.

(51) CHAPTER. The Imām is appointed to be followed.

The Prophet in his fatal illness led the people in Salāt (prayer) while he was sitting (and the people were standing). Ibn Mas'ūd said, "If anyone raises his head (while in prostration) before the Imām, he must prostrate again and must remain in prostration for a period equal to that he has lost by lifting his head before the Imām, and then he should follow the Imām." And Al-Hasan said, "A person who is offering two Rakā Salāt with the Imām but (because of the rush of people) is unable to prostrate, then he should prostrate twice for the last Rakā and make up for his Rakā with its prostrations. And if somebody forgets to prostrate and stands up then he should prostrate."

687. Narrated 'Ubaid-ullāh bin 'Abdullāh bin 'Utba: I went to 'Aishah and asked her to describe to me the illness of Allāh’s Messenger . ‘Aishah said, "Yes (I will tell you). The Prophet became seriously ill and asked whether the people had offered the Salāt (prayer). We replied, 'No, O Allāh’s Messenger! They are
waiting for you.' He added, 'Put water for me in a trough.' " Aishah added: "We did so. He took a bath and tried to get up, but fainted. When he recovered, he again asked whether the people had offered the Salāt. We said, 'No, they are waiting for you. O Allāh's Messenger.' He again said, 'Put water in a trough for me.' He sat down and took a bath and tried to get up, but fainted again. Then he recovered and said, 'Have the people offered the Salāt?' We replied, 'No, they are waiting for you, O Allāh's Messenger.' He said, 'Put water for me in the trough.' Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, 'Have the people offered the Salāt?' We said, 'No, they are waiting for you, O Allāh's Messenger!' The people were in the mosque waiting for the Prophet for the 'Ishā prayer. The Prophet sent for Abu Bakr to lead the people in the Salāt. The messenger went to Abu Bakr and said, 'Allāh's Messenger orders you to lead the people in the Salāt.'

Abū Bakr was a soft-hearted man, so he asked 'Umar to lead the Salāt but 'Umar replied, 'You are more rightful.' So Abū Bakr led the Salāt in those days. When the Prophet felt a bit better, he came out for the Zuhr prayer with the help of two persons one of whom was Al-ABBās, while Abū Bakr was leading the people in the Salāt. When Abū Bakr saw him (the Prophet), he wanted to retreat but the Prophet beckoned him not to do so and asked them to make him sit beside Abū Bakr and they did so. Abū Bakr was following the Prophet (in the Salāt) and the people were following Abū Bakr. The Prophet (offered Salāt) sitting."

‘Ubaid-ullāh added, “I went to ‘Abdullāh bin ‘ABBās and asked him, ‘Shall I tell you
what ‘Āishah رضي الله عنها has told me about the fatal illness of the Prophet?’ Ibn ‘Abbas said, ‘Go ahead.’ I told him her narration and he did not deny anything of it but asked whether ‘Āishah رضي الله عنها told me the name of the second person (who helped the Prophet ﷺ) along with Al-‘Abbas. I said, ‘No.’ He said, ‘He was ‘Ali (Ibn Abi Ṭalib).’

688. Narrated ‘Aishah ﷺ, the Mother of the believers: Allah’s Messenger ﷺ, during his illness, offered Salāt (prayer) at his house while sitting; whereas some people offered Salāt behind him standing. The Prophet ﷺ beckoned them to sit down. On completion of the Salāt, he said, “The Imām is to be followed: bow when he bows, raise up your heads (stand erect) when he raises up his head and when he says, ‘Sami’ Allah Iman-ha,nidah (Allah heard those who sent praises to Him) say then ‘Rabbanã wa /aka1-iamd’ (O our Lord! All the praises are for You), and if he (Imām) is (leading) the Salāt in sitting position, you should also offer Salāt like that.”\(^{(1)}\)

\(^{(1)}\) (H.688) The provision of this Hadīth has been abrogated by the last action of the Prophet ﷺ [See Hadīth No.689 and Hadīth No.5658 - Vol.7 for taking the verdict].
689. Narrated Anas bin Malik: Once Allah's Messenger ﷺ rode a horse and fell down and the right side (of his body) was injured. He offered one of the Salāt (prayers) while sitting and we also offered Salāt behind him sitting. When he completed the Salāt, he said, "The Imam is to be followed. Offer Salāt standing if he is offering the Salāt standing and bow when he bows; raise up when he raises up and if he says, 'Sami' Allāhu liman ḥamidah,' say then, 'Rabbana wa lakaったら:' and offer the Salāt sitting (all of you) if he is offering the Salāt sitting."

Humaidi said: The statement of the Prophet ﷺ "Offer Salāt sitting, if he (Imam) is offering the Salāt sitting" was said in his former illness (during his early life) but later on the Prophet ﷺ offered Salāt sitting (in the last illness) and the people offered Salāt standing behind him and the Prophet ﷺ did not order them to sit. So one has to follow the last action of the Prophet ﷺ [Please see Hadith No.5658].

(52) CHAPTER. When should those who are behind the Imam prostrate?

Anas said, "Prostrate when the Imam prostrates."

690. Narrated Al-Bara' (and he was not a liar): When Allah's Messenger ﷺ said, "Sami' Allāhu liman ḥamidah" none of us
bent his back (for prostrations) till the Prophet ﷺ prostrated and then we would prostrate after him.

(53) CHAPTER. The sin of the one who raises his head before the Imam (raises his head).

691. Narrated Abu Hurairah (may Allah be pleased with him): The Prophet ﷺ said, “Isn’t he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey? Or his figure (face) into that of a donkey?” [See Hadith No. 717 and its footnote].

(54) CHAPTER. A slave or a manumitted slave can lead the Salat (prayer).

(‘Aishah) was led in the Salat (prayer) by her slave Dhakwān who used to recite from the Mushaf [the written Qur’ān (not from memory)]. Can an illegitimate boy, a bedouin or a boy who has not reached the age of puberty lead the Salat? (It is permissible according to) the statement of the Prophet ﷺ that the Imam should be a person who knows the Qur’ān more than the others.

692. Narrated Ibn ‘Umar (may Allah be pleased with him): When the earliest emigrants came to Al-
‘Uṣba, a place in Qubṣ, before the arrival of the Prophet, Sāli, the slave of Abū Ḥudhaifa, who knew the Qur’an more than the others, used to lead them in Ṣalāt (prayer).

693. Narrated Anas: The Prophet ﷺ said, “Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief.”

(55) CHAPTER. If the Imām does not offer the Ṣalāt (prayer) perfectly and the followers offer it perfectly.

694. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “If they (Imām) lead the Ṣalāt (prayer) correctly then they and you will receive the rewards, but if they make a mistake (in the Ṣalāt), then you will receive the reward for the Salāt and the sin will be theirs.”

(56) CHAPTER. Offering prayers behind a man who is a victim of Al-Fītan (trials and afflictions) or a heretic.

Al-Ḥasan said, “You can offer prayers behind that Imām and the sin of heresy will be against him.”

while he was besieged, and said to him, “You are the chief of all Muslims in general and you see what has befallen you. We are led in the Salāt (prayer) by a leader of Al-Fitan (trials and afflictions etc.) and we are afraid of being sinful in following him.” ‘Uthmān said, “As-Salāt (the prayers) is the best of all deeds so when the people do good deeds do the same with them and when they do bad deeds, avoid those bad deeds.” Az-Zuhri said, “In our opinion one should not offer Salāt behind an effeminate person unless there is no alternative.”

696. Narrated Anas bin Mālik: The Prophet ﷺ said to Abū-Dhar, “Listen and obey (your chief) even if he is an Ethiopian with a head like a raisin.”

(57) CHAPTER. To stand on the right side of the Īmām on the same line if only two persons (counting the Īmām) are offering Salāt (prayer) in congregation.

697. Narrated Ibn ‘Abbās: Once I passed the night in the house of my aunt Maimūna. Allāh’s Messenger ﷺ offered the ‘Isha’ prayer and then came to the house and offered four Rakʿā prayers and slept. Later on, he woke up and stood for the Salāt (prayer) and I stood on his left side. He drew me to his right and offered five Rakʿā and then two Rakʿā. He then slept till I heard him

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snoring (or heard his breath sounds). Afterwards he went out for the (morning) Salāt (prayer).

(58) CHAPTER. If a man stood on the left side of the Imām and the Imām drew him to his right side, then the Salāt of none of them would be invalid.

698. Narrated Ibn ‘Abbās: One night I slept at the house of (my aunt) Maimūna and the Prophet was there on that night. He performed ablution and stood up for the Salāt (prayer). I joined him and stood on his left side but he drew me to his right and offered thirteen Rakā and then slept till I heard his breath sounds. And whenever he slept, he used to breathe with audible sounds. The Mu‘adh-dhin came to the Prophet and he went out and offered Salāt (the morning prayer) without repeating the ablution.

(59) CHAPTER. If the Imām has not had the intention of leading the prayer and then some persons join him and he leads them.

699. Narrated Ibn ‘Abbās: Once I passed the night in the house of my aunt Maimūna. The Prophet stood for the night prayer and I joined him and stood on his left side but he drew me to his right by holding me by the head.
(60) CHAPTER. If the Imam prolongs the Salāt (prayer) and somebody has an urgent work or need and so he leaves the congregation and offers Salāt alone.

700. Narrated Mu‘ādh bin Jabal رضي الله عنه: I used to offer the Ḥusnā prayer with the Prophet ﷺ and then go to lead my people in the prayer.

701. Narrated ‘Amr: Jābīr bin ‘Abdullāh رضي الله عنه said, “Mu‘ādh bin Jabal رضي الله عنه used to offer Ṣalāt (prayer) with the Prophet ﷺ and then go to lead his people in Salāt. Once he led the Ḥusnā prayer and recited Sūrat Al-Baqarah. Somebody left the Ṣalāt and Mu‘ādh criticized him. The news reached the Prophet ﷺ and he said to Mu‘ādh, ‘You are putting the people to trial,’ and repeated it thrice (or said something similar) and ordered him to recite two medium Sūrah of Al-Mufassal.”(1) (‘Amr said that he had forgotten the names of those Sūrah).

(61) CHAPTER. The shortening of the Qiyyām (standing) by the Imam [in Ṣalāt (prayer)] but performing the bowings and the prostrations perfectly.

(1) (H.701) Al-Mufassal or Al-Mufassalāt are the Sūrah starting from Sūrah No. 50 till the end of the Qur‘ān, i.e. Sūrah No. 114.
702. Narrated Abu Mas’ud: A man came and said, “O Allah’s Messenger! I keep away from the (early) morning prayer (Fajr prayer) only because so-and-so prolongs the Salât (prayer) when he leads us in it.” The narrator said, “I never saw Allah’s Messenger more furious in giving advice than he was at that time. He then said, “Some of you make people dislike good deeds (the Salât). So, whoever among you leads the people in Salât should shorten it because among them are the weak, the old and the one who is in a state that requires urgent relief.”

(62) CHAPTER. When offering Salât (prayer) alone, one can prolong the Salât as much as one wishes.

703. Narrated Abu Hurairah: Allah’s Messenger said, “If anyone of you leads the people in the Salât (prayer), he should shorten it, for amongst them are the weak, the sick and the old; and if anyone among you offer prayers alone then he may prolong (the prayer) as much as he wishes.”

(63) CHAPTER. Complaining against one’s Imam if he prolongs the prayer.

Abu Usaid said, “O my son! You have prolonged the prayer.”

704. Narrated Abu Mas’ud: A man came and said, “O Allah’s Messenger! I keep away from the early morning prayer (Fajr prayer) because so-and-so (Imam) prolongs it too much.” Allah’s Messenger became furious and I had never seen him more furious than he was on that day. The Prophet said, “O people! Some of you
make others hate or dislike the good deeds [e.g., the Salāt (prayers etc.)] so whoever becomes an Imām he should shorten (the prayer), as behind him are the weak, the old and the one who is in a state that requires urgent relief.

705. Narrated Jābir bin ‘Abdullāh Al-Anṣārī: Once a man was driving two Nādiḥa (camels used for agricultural purposes) and night had fallen. He found Mu‘ādh offering Salāt (prayers) so he made his camel kneel and joined Mu‘ādh in Salāt. The latter recited Sūrat Al-Baqarah or Sūrat An-Nisā‘, so the man left the Salāt and went away. When he came to know that Mu‘ādh had criticised him, he went to the Prophet ﷺ and complained against Mu‘adh. The Prophet ﷺ said thrice, “O Mu‘ādh! Are you putting the people to trial? It would have been better if you had recited Sabbīḥ Isma Rabbikal-a‘lā (Sūrah 87), Wash-Shamsi wadu-hāhā (Sūrah 91), or Wal-laili Idhā yaghsha (Sūrah 92)”, for the old, the weak and the one who is in a state that requires urgent relief offers Salāt behind you.”

Jābir said that Mu‘ādh recited Sūrat Al-Baqarah in the ‘Īshā prayer.
(64) CHAPTER. The shortening and perfection of the prayer (by the Imam).

706. Narrated Anas: The Prophet used to offer a short Salāt (prayer) (in congregation) but used to offer it in a perfect manner.

707. Narrated ‘Abdullah bin Abi Qatada: My father said, ‘The Prophet said, ‘When I stand for As-Salāt (the prayer), I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child’s mother’.”

(65) CHAPTER. Whoever cuts short As-Salāt (the prayer) on hearing the cries of a child.

708. Narrated Anas bin Malik: I never offered prayers behind any Imam a Salāt (prayer) lighter and more perfect than that behind the Prophet; and he used to cut it short whenever he heard the cries of a child lest he should put the child’s mother to trial.

709. Narrated Anas bin Malik: The Prophet said, “When I start As-Salāt (the prayer) I intend to prolong it, but on
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hearing the cries of a child, I cut short the Salät (prayer) because I know that the cries of the child will incite its mother’s passions.”

710. Narrated Anas bin Mälik: The Prophet said, “Whenever I start Ay-Salät (the prayer) I intend to prolong it, but on hearing the cries of a child, I cut it short because I know that the cries of the child will incite its mother’s passions.”

(66) CHAPTER. If one offers Salät (prayer) and then leads the people in Salät.

711. Narrated Jäbir bin 'Abdulläh: Mu‘ädh used to offer Salät (prayer) with the Prophet and then go and lead his people (tribe) in the Salät.

(67) CHAPTER. One who repeats the Takbir (Allähu Akbar) of the Imäm so that the people may hear it.

712. Narrated 'Aishah: When the Prophet became ill in his fatal illness,
someone came to inform him about \textit{Aṣ-Ṣalāt} (the prayer), and the Prophet \$\% told him to tell Abū Bakr to lead the people in the \textit{Ṣalāt} (prayer). I said, “Abū Bakr is a soft-hearted man and if he stands for the \textit{Ṣalāt} in your place, he would weep and would not be able to recite (the Qur’ān).” The Prophet \$\% said, “Tell Abū Bakr to lead the \textit{Ṣalāt}.” I said the same as before. He \$\% (repeated the same order and) on the third or the fourth time he said, “You (women) are the companions of Yusūf (Joseph). Tell Abū Bakr to lead the \textit{Ṣalāt}.” So Abū Bakr led the \textit{Ṣalāt} and meanwhile the Prophet \$\% felt better and came out with the help of two men; as if I see him just now dragging his feet on the ground. When Abū Bakr saw him, he tried to retreat but the Prophet \$\% beckoned him to carry on. Abū Bakr retreated a bit and the Prophet \$\% sat on his (left) side. Abū Bakr was repeating the \textit{Takbīr (Allāhu Akbar)} of Allāh’s Messenger for the people to hear.

(68) \textbf{CHAPTER.} If a person follows the \textit{Imām} and the others follow that person (then it is all right).

The Prophet \$\% said, “You should follow me and the people behind you should follow you (in the prayers).”

713. Narrated ‘Aishah: When Allāh’s Messenger \$\% became seriously ill, Bilāl came to inform him about \textit{Ṣalāt} (prayer). He \$\% said, “Tell Abū Bakr to lead the people in the \textit{Ṣalāt}.” I said, “O Allāh’s Messenger! Abū Bakr is a soft-hearted man and if he stands in your place, he would not be able to make the people hear

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him. Will you order ‘Umar (to lead the Salāt)?’” The Prophet ﷺ said, “Tell Abū Bakr to lead the people in the Salāt.” Then I said to Hafṣa, “Tell him, Abū Bakr is a soft-hearted man and if he stands in his place, he would not be able to make the people hear him. Would you order ‘Umar to lead the Salāt (prayer)?’ Hafṣa did so. The Prophet ﷺ said, “Indeed you (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the people in the Salāt (prayer).” So Abū Bakr stood for the Salāt (prayer). In the meantime Allāh’s Messenger ﷺ felt better and came out with the help of two persons; and both of his legs were dragging on the ground till he entered the mosque. When Abū Bakr heard him coming, he tried to retreat but Allāh’s Messenger ﷺ beckoned him (to carry on). So, the Prophet ﷺ came and sat by the left side of Abu Bakr. Abū Bakr was offering Salāt (prayer) while standing and Allāh’s Messenger was leading the Salāt (prayer) while sitting. Abū Bakr was following the Prophet ﷺ and the people were following Abū Bakr [in the Salāt (prayer)].

(69) CHAPTER. Can the Imam depend on the people’s saying if he is in doubt (about a certain matter)?

714. Narrated Abū Hurairah: Once Allāh’s Messenger ﷺ offered two Rakʿā (instead of four) and finished his prayer. Dhul-Yadain asked him whether the (number of Rakʿā in the) Salāt has been reduced or he had forgotten? Allāh’s Messenger ﷺ asked
the people whether Dhul-Yadain was telling the truth. The people replied in the affirmative. Then Allah’s Messenger  stood up, offered the remaining two Rak’ā and then finished his Ṣalāt with Taslim and then said ‘Allāhu Akbar’ and performed two prostrations (of Sahw) like ordinary prostrations or a bit longer.

715. Narrated Abū Hurairah: The Prophet  offered two Rak’ā of Zuhr prayer (instead of four) and he was told that he had offered two Rak’ā only. Then he offered two more Rak’ā and finished them with the Taslim followed by two prostrations (of Sahw).

(70) CHAPTER. If the Imam weeps in Ṣalāt (the prayers) (will his Ṣalāt be valid)?

‘Abdullāh bin Shaddād said, “I heard ‘Umar weeping while I was in the last row and ‘Umar was reciting: ‘...I only complain of my grief and sorrow to Allah...’” (V.12:86)

716. Narrated ‘Aishah, the Mother of the faithful believers: Allāh’s Messenger  in his last illness said, “Tell Abū Bakr to lead the people in the Salāt (prayer).” I said, “If Abū Bakr stood in your place, he would not be able to make the people hear him because of (his) weeping. So please order ‘Umar to lead the people in the Salāt.” He said, “Tell Abū Bakr to lead the people in As-Ṣalāt (the prayer).” I said to Ḥafṣa, “Say to him, ‘Abū Bakr is a soft-
hearted man and if he stood in your place he would not be able to make the people hear him because of (his) weeping. So, order ‘Umar to lead the people in the Salāt.’” Ḥafṣa did so but Allāh’s Messenger ﷺ said, “Māh (stop or keep quiet). Indeed you (women) are the companions of (Prophet) Yusūf (Joseph). Tell Abū Bakr to lead the people in the prayer.” Ḥafṣa said to me, “I never got any good from you.”

(71) CHAPTER. Straightening the rows at the time of Iqāma and after it (immediately).

717. Narrated An-Nu‘mān bin ‘Bashīr: The Prophet ﷺ said, “Straighten your rows or Allāh will alter your faces.”(1) (See Hadīth No. 691)

718. Narrated Anas: The Prophet ﷺ said, “Straighten your rows, for I see you from behind my back.”

(72) CHAPTER. Facing of the Imam towards

(1) (H.717) This is a severe warning, that if you do not straighten your rows [in Salāt (prayers)], Allāh may change your faces to that of an animal, e.g., donkey etc., or make them like the backs of necks etc. [See Fath Al-Bārī, Vol.2, P.349].
his followers while straightening the rows.

719. Narrated Anas bin Malik: Once the iqâma was pronounced and Allâh’s Messenger faced us and said, “Straighten your rows and stand closer together, for I see you from behind my back.”

(73) CHAPTER. The first row.

720. Narrated Abû Hurairah: The Prophet said, “Martyrs are those who die because of drowning, plague, an abdominal disease, or of being buried alive by a falling building.”

721. And then he added, “If the people knew (the reward for) the Zuhr prayer in its early time, they would race for it. If they knew (the reward for) the ‘Isha’ and the Fajr prayers in congregation, they would join them even if they had to crawl. If they knew (the reward for) the first row, they would draw lots for it.”

(74) CHAPTER. The straightening of the rows is amongst those obligatory and good things which make your As-Śalât (the prayer) a correct and perfect one.

722. Narrated Abû Hurairah: The Prophet said, “The Imâm is (appointed) to be followed. So do not differ from him, bow when he bows, and say ‘Rabbanâ lakal hamd’ if he says ‘Sami’
Allahu liman hamida'; and if he prostrates, prostrate (after him), and if he offers Salat (prayer) sitting, offer Salat sitting all together, and straighten the rows for Salat, as the straightening of the rows is amongst those things which make your Salat a correct and perfect one.” (See Hadith No.717).

723. Narrated Anas bin Mâlik

The Prophet said, “Straighten your rows as the straightening of rows is essential for Iqamat-as-Salat (a perfect and correct prayer).”

(75) CHAPTER. The sin of a person who does not complete the rows (who is out of alignment) for the prayer.

724. Narrated Anas bin Mâlik

I arrived at Al-Madina and was asked whether I found any change since the days of Allah's Messenger I said, “I have not found any change except that you do not straighten the rows for the Salat (prayer) (i.e., you do not stand in alignment in your Salat).”

(76) CHAPTER. To stand shoulder to shoulder and foot to foot in the row.

And An-Nu'm'an bin Bashîr said, “I saw that every one of us used to put his heel with the heel of his companion.”
725. Narrated Anas bin Malik: The Prophet sal said, “Straighten your rows for I see you from behind my back.” Anas added, “Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion.”

(77) CHAPTER. If a person stands by the left side of the Imam, and the Imam draws him to the right from behind, his Salat (prayer) is correct.

726. Narrated Ibn ‘Abbâs: I offered Salât (prayer) with the Prophet sal one night and stood on his left side. Allah’s Messenger sal caught hold of my head from behind and drew me to his right and then offered the Salât and slept. Later the Mu‘adh-dhin came and the Prophet sal stood up for Salât without performing ablution.

(78) CHAPTER. One woman can form a row.

727. Narrated Anas bin Malik: One night an orphan and I offered the prayers behind the Prophet sal in my house and my mother (Umm Sulaim) was standing behind us (by herself forming a row).

(79) CHAPTER. The right side of the mosque and the place to the right of the Imam.

728. Narrated Ibn ‘Abbâs: One night I stood to the left of the Prophet sal
in the *Salât* (prayer) but he caught hold of me by the hand or by the shoulder (arm) till he made me stand on his right and beckoned with his hand (for me) to go from behind (him). (Al-Kashmahini-Fath Al-Bârî).

(80) CHAPTER. If there is a wall or a *Sutra* between the *Imâm* and followers.

Al-Ḥasan said, “There is no harm in offering *Salât* (prayer) if there is a river between you and the *Imâm*.” Abû Mijlaz said, “One can follow the *Imâm* even if there is a road or a wall between the *Imâm* and followers provided the *Takbîr* (*Allâhu Akbar*) is audible.”

729. Narrated ‘Aishah: Allâh’s Messenger used to offer *Salât* (prayer) in his room at night. As the wall of the room was short (low), the people saw him and some of them stood up to follow him in the *Salât* (prayer). In the morning they spread the news. The following night the Prophet stood for the *Salât* (prayer) and the people followed him. This went on for two or three nights. Thereupon Allâh’s Messenger did not stand for the *Salât* (prayer) the following night, and did not come out. In the morning, the people asked him about it. He replied, that he was afraid that the night prayer might become compulsory.
730. Narrated 'Aishah: The Prophet had a mat which he used to spread during the day and use as a curtain at night. So a number of people gathered at night facing it and offered Salāt (prayer) behind him.

731. Narrated Zaid bin Thābit: Allah's Messenger made a small room in the month of Ramaḍān (Sa'id said, "I think that Zaid bin Thābit said that it was made of a mat.") and he offered Salāt (prayer) there for a few nights, and so some of his Companions offered prayers behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said, "I have seen and understood what you did. 0 people, you should offer Salāt (prayer) in your houses, for the best Salāt (prayer) of a person is that which he offers in his house except the compulsory congregational Salāt (prayer)."

[Chapters about the characteristics of the Salāt (prayer)].
(82) CHAPTER. The necessity of saying the Takbir, i.e., Allahu Akbar (Allah is the Most Great) and the commencement of As-Salat (the prayer).

732. Narrated Anas bin Malik Al-Ansāri: Allah's Messenger rode a horse and fell down and the right side of his body was injured. On that day he offered one of the Salāt (prayers) sitting and we also offered Salāt behind him sitting. When the Prophet finished the Salāt with Taslim, he said, “The Imām is to be followed and if he offers Salāt standing then pray standing, and bow when he bows, and raise your heads when he raises his head; prostrate when he prostrates; and if he says ‘Sami’ Allāhu liman ḥamīda’, you should say ‘Rabbanā wa lākāl ḥamīd’.”

733. Narrated Anas bin Malik: Allah's Messenger fell from a horse and got injured, so he led the Salāt (prayer) sitting and we also offered Salāt sitting. When he completed the Salāt he said, “The Imām is to be followed; if he says Takbīr then say Takbīr, bow if he bows; raise your heads when he raises his head, when he says, ‘Sami’ Allāhu liman ḥamīda’, say ‘Rabbanā wa lākāl ḥamīd’,” and prostrate when he prostrates.”

(1) (H.732) See Ahadith Nos.689 and 5658 for taking the verdict as being the last action of the Prophet. (The Prophet led the Salāt (prayer) while sitting and the Muslims followed him while they were standing.

(2) (H.733) See the F.N. No.1.
734. Narrated Abū Hurairah: The Prophet said, “The Imām is to be followed. Say the Tākūbīr when he says it; bow if he bows; if he says ‘Sāmī’ Allāhu limān ḥamīdā’, say ‘Rabbānā wā lākal-ḥamīd’, prostrate if he prostrates and pray sitting altogether if he offers the Sālāt sitting.” (See the footnote of Hadīth No. 732)

(83) CHAPTER. To raise both hands on saying the first Tākūbīr simultaneously with opening the Sālāt (prayer).

735. Narrated Sālim bin ‘Abdullāh: My father said, “Allāh’s Messenger used to raise both his hands up to the level of his shoulders when opening Aṣ-Ṣalāt (the prayer); and on saying the Tākūbīr for bowing. And on raising up his head from bowing he used to do the same and then say ‘Sāmī’ Allāhu limān ḥamīdā, Rabbānā wā lākal-ḥamīd.’ And he did not do that (i.e., raising his hands) in prostrations.”

(84) CHAPTER. To raise both hands while saying Tākūbīr [on opening Aṣ-Ṣalāt (the prayer)], and while bowing and on raising up the head (after bowing).

736. Narrated ‘Abdullāh bin ‘Umar: I saw that whenever Allāh’s
Messenger stood for the *Salāt* (prayer), he used to raise both his hands up to the shoulders, and used to do the same on saying the *Takbīr* for bowing and on raising up his head from it and used to say ‘*Sami*’ *Allāhu liman hamīda*.’ But he did not do that (i.e., raising his hands) in prostrations.

737. Narrated Abū Qilāba: I saw Mālik bin Ḥuwairīth saying *Takbīr* and raising both his hands [on starting *Aṣ-Ṣalāt* (the prayer)] and raising his hands on bowing and also on raising up his head after bowing. Mālik bin Ḥuwairīth said, “*Allāh’s Messenger* did the same.”

85) CHAPTER. To what level should one raise one’s hands?

In the presence of his companions Abū Ḥumaid said: “The Prophet raised his hands up to his shoulders.”

738. Narrated ‘Abdullāh bin ‘Umar: I saw *Allāh’s Messenger* opening *Aṣ-Ṣalāt* (the prayer) with the *Takbīr* and raising his hands to the level of his shoulders at the time of saying the *Takbīr,* and on saying the *Takbīr* for bowing he did the same; and when he said ‘*Sami*’ *Allāhu liman hamīda*, he did the same and then said, *Rabbānā wa lakal-ḥamād.* But he did not do
the same on prostrating and on raising up the head from it.

(86) CHAPTER. To raise one’s hands after finishing the second Rak‘a (on standing for the third Rak‘a).

739. Narrated Nāfi‘: Whenever Ibn ‘Uma, رضي الله عنه, started As-Salāt (the prayer) with Takbīr, he used to raise his hands, whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying ‘Sami‘Allahu liman hamīda’, and he used to do the same on rising from the second Rak‘a (for the third Rak‘a). Ibn ‘Umar said: “The Prophet ﷺ used to do the same.”

(87) CHAPTER. To place the right hand on the left [in As-Salāt (the prayers)].

740. Narrated Sahl bin Sa‘d رضي الله عنه: The people were ordered to place the right hand on the left forearm in As-Salāt (the prayer). Abū Hāzim said, “I knew that the order was from the Prophet ﷺ.”
(88) CHAPTER. Submissiveness in As-Salāt (the prayer).

741. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “You see me facing the Qiblah; but, by Allah, nothing is hidden from me regarding your bowings and submissiveness; and I see you from behind my back”.

742. Narrated Anas bin Malik: The Prophet ﷺ said, “Perform the bowing and the prostrations properly in a correct and perfect way. By Allah, I see you from behind me (or from behind my back) when you bow or prostrate.”

(89) CHAPTER. What to say after the Takbir.

743. Narrated Anas bin Malik: The Prophet ﷺ, Abū Bakr and ‘Umar used to start As-Salāt (the prayer) with “Al-ḥamdu lillāhi Rabbi-‘ālamīn (All praises and thanks be to Allah the Lord of the Ālamīn (mankind, jinn and all that exists)).”

744. Narrated Abū Hurairah: Allah’s Messenger ﷺ used to keep silent
between the Takbir and the recitation of the Qur'an (Surat Al-Fatiha) and that interval of silence used to be a short one. I said to the Prophet ﷺ, "May my parents be sacrificed for you! What do you say in the pause between Takbir and recitation?" The Prophet ﷺ said, "I say, 'Allahumma, bā'id baini wa baina khaṭāyāya kamā bā'adta bainal-maṣḥriqi wal-mağhrīb. Allāhumma, naqqi min khaṭāyāya kamā yunaqa-at-thawbul-abyadu minad-danas. Allāhumma, aghsil khaṭayaya bil ma 'i wa ti-tjulji  wal barad [O Allah! Set me apart from my sins (faults) as the east and west are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail.]"

(90) CHAPTER.

745. Narrated Ašma' bint Aμ Bakr رضي الله عنهم: The Prophet ﷺ once offered the eclipse Salāt (prayer). He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then bowed a long bowing and then stood up straight, and then prostrated a prolonged prostration and then lifted his head and prostrated a prolonged prostration. And then he stood up for a long time, and then did a prolonged bowing and then stood up straight, and then prostrated a prolonged prostration and then lifted his head and prostrated a prolonged prostration. On completion of the Salāt, he said, "Paradise became so near to me that if I had dared, I would have plucked one of its bunches for you, and Hell became so near to
me that I said, ‘O my Lord, will I be among those people?’ Then suddenly I saw a woman; and a cat was lacerating her with its claws. On enquiring, it was said that the woman had imprisoned the cat till it died of starvation, and she neither fed it nor freed it so that it could feed itself from the insects, vermin and creatures of earth.” [See Hadith No.3318, Vol.4]

(91) CHAPTER. To cast a look at the Imām during As-Salāt (the prayer).

‘Alīshāh رضي الله عنه said: The Prophet ﷺ was narrating about the Salāt (prayer) of eclipse and said, “I saw Hell, and one of its sides was destroying the other. (And that was) when you saw me retreating (during the Salāt).”

746. Narrated Abū Ma‘mar: We asked Khabbāb رضي الله عنه whether Allāh’s Messenger ﷺ used to recite (the Qur’ān) in the Zuhr and the ‘Asr prayers. He replied in the affirmative. We said, “How did you come to know about it?” He said, “By the movement of his beard.”

747. Narrated Al-Barā’ (And Al-Barā’ رضي الله عنه was not a liar): Whenever we offered Salāt (prayer) with the Prophet ﷺ and he...
raised up his head from the bowing, we used to remain standing till we saw him prostrating.

748. Narrated 'Abdullah bin 'Abbás: Once solar eclipse occurred during the lifetime of Allāh’s Messenger. He offered the eclipse Salāt (prayer). His Companions asked, “O Allāh's Messenger! We saw you trying to take something while standing at your place and then we saw you retreating.” The Prophet said, “I was shown Paradise and wanted to have a bunch of fruit from it. Had I taken it, you would have eaten from it as long as the world remains.”

749. Narrated Anas bin Malik: The Prophet led us and offered Salāt (prayer). Then he went up the pulpit and beckoned with both hands towards the Qiblah of the mosque and said, “When I started leading you in Salāt, I saw Paradise and Hell displayed on the wall of the mosque (facing the Qiblah.) I never saw such a good and bad thing as I saw today.” He repeated the last statement thrice.

(92) CHAPTER. Looking towards the sky during As-Salāt (the prayer).

750. Narrated Anas bin Malik: The Prophet said, “What is wrong with those people who look towards the sky during
His tone grew stern while delivering this speech and he said, “They should stop (looking towards the sky during the Šalāt); otherwise their eyes (or eyesight) would be snatched away.”

(93) CHAPTER. To look hither and thither in As-Šalāt (the prayer).

751. Narrated ‘Aishah: I asked Allah’s Messenger  about looking hither and thither in As-Šalāt (the prayer). He replied, “It is a way of stealing by which Satan takes away (a portion) from the Šalāt (prayer) of a person.”

752. Narrated ‘Aishah: Once the Prophet  offered Šalāt (prayer) while wearing a Khamīṣa (a woollen square blanket) with marks on it. Then he  said, “The marks on this (Khamīṣa) have diverted my attention; take it to Abū Jahm and bring an Inbijāniya (a plain sheet) (from him.)”

(See Hadith No.5817. Vol.7).

(94) CHAPTER. Is it permissible for one to look around in Šalāt (prayer) if something happens to one? Or can one look at something like expectoration in the direction of the Qiblah?

Sahl said: “Abū Bakr  turned and saw the Prophet  [during the Šalāt (prayer)].”

753. Narrated Ibn ‘Umar: The Prophet  saw expectoration in the
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direction of the Qiblah of the mosque while he was leading As-Ṣalāt (the prayer), and scratched it off. After finishing the Salāt (prayer), he said, “Whenever any of you is in Salāt (prayer) he should know that Allāh is in front of him. So none should spit in front of him during the Salāt (prayer).”

754. Narrated Anas: While the Muslims were offering the Fajr prayer, Allāh’s Messenger suddenly appeared before them by lifting the curtain of the dwelling place of ‘Āishah, and looked towards the Muslims who were standing in rows. He smiled with pleasure. Abū Bakr started retreating to join the row on the assumption that the Prophet wanted to come out for As-Ṣalāt (the prayer). The Muslims intended to leave As-Ṣalāt (and were on the verge of being put to trial), but the Prophet beckoned them to complete their Salāt (prayers) and then he let the curtain fall. He died in the last hours of that day.

(95) CHAPTER. Recitation of the Qur’ān (Sūrat Al-Fātiḥa) is compulsory for the Imām and the followers, at home and on journey, in all As-Ṣalāt (the prayers) whether the recitation is done silently or aloud.

755. Narrated Jābir bin Samura: The people of Kūfa complained against Sa’d to
'Umar dismissed 'Ammâr as their chief. They lodged many complaints against Sa'd and even they alleged that he did not offer Salât (prayer) properly. 'Umar sent for him and said, “O Abâ Ishâq! These people claim that you do not offer Salât properly.” Abû Ishâq said, “By Allah, I used to offer with them a Salât similar to that of Allah’s Messenger and I never reduced anything of it. I used to prolong the first two Rakâ’ of 'Isha prayer and shorten the last two Rakâ’.” 'Umar said, “O Abâ Ishâq, this was what I thought about you.” And then he sent one or more persons with him to Kufa so as to ask the people about him. So, they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Bani ‘Abs; one of the men called Usâma bin Qatâda with surname of Abû Sa’d stood up and said, “As you have put us under an oath; I am bound to tell you that Sa’d never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts.” (On hearing it) Sa’d said, “I invoke Allah for three things: O Allah! If this slave of Yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials.” (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as the result of Sa’d’s curse.

‘Abdul Malik, the subnarrator, said that he had seen him afterwards and his eyebrows were overhanging his eyes owing to old age and he used to tease and assault the small girls on the roads.
756. Narrated ‘Ubâda bin Aṣ-Ṣâmit رضي الله عنه: Allah’s Messenger ﷺ said, “Whoever does not recite Sūrat Al-Fātiha (the first Sūrah of the Qur’ān) in his Salāt (prayer), his Salāt is invalid.”

757. Narrated Abû Hurairah ﷺ: Allah’s Messenger ﷺ entered the mosque and a person followed him. The man offered Salāt (prayer) and went to the Prophet ﷺ and greeted him. The Prophet ﷺ returned the greeting and said to him, “Go back and offer the Salāt (prayer), for you have not offered Salāt (prayer).” The man went back, offered Salāt (prayer) in the same way as before, returned and greeted the Prophet ﷺ who said, “Go back and offer Salāt (prayer), for you have not offered Salāt (prayer).” This happened thrice. The man said, “By Him, Who sent you with the Truth, I cannot offer Salāt (prayer) in a better way than this. Please teach me how to offer Salāt (prayer).” The Prophet ﷺ said, “When you stand for Salāt (prayer) say Takbir and then recite from the Qur’ān (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your Salāt (prayer).”
758. Narrated Jābir bin Samura: Sa'd said, “I used to offer Salat (prayer) with them one similar to that of Allāh’s Messenger (the prayer of Zuhr and ‘Asr) reducing nothing from them. I used to prolong the first two Rak‘ā and shorten the last two Rak‘ā.” ‘Umar said to Sa’d “This was what I thought about you.”

759. Narrated Abī Qatāda: The Prophet ﷺ in Zuhr prayers used to recite Sūrat Al-Fātīha along with two other Sūrah in the first two Rak‘ā: a long one in the first Rak‘ā and a shorter (Sūrah) in the second, and at times the Verses were audible. In the ‘Asr prayer the Prophet ﷺ used to recite Sūrat Al-Fātīha and two more Sūrah in the first two Rak‘ā and used to prolong the first Rak‘ā. And he used to prolong the first Rak‘ā of the Fajr (early morning) prayer and shorten the second.

760. Narrated Abū Ma‘mār: I asked Khabbāb whether the Prophet ﷺ used to recite the Qur‘ān in the Zuhr and the ‘Asr prayers. He replied in the affirmative. We said, “How did you come to know that?” He said, “From the movement of his beard.”
(97) CHAPTER. The recitation of the Qur’an in the ‘Asr prayer.

761. Narrated Abū Ma’mar: I asked Khabbāb bin Al-Aratt whether the Prophet used to recite the Qur’an in the Zuhr and the ‘Asr prayers. He replied in the affirmative. I asked, “How did you come to know that?” He replied, “From the movement of his beard.”

762. Narrated ‘Ahdullāh bin An Qatada: My father said, “The Prophet used to recite Surat Al-Fātiha along with another Surah in the first two Rak’ā of the Zuhr and the ‘Asr prayers and at times a Verse or so was audible to us.”

(98) CHAPTER. The recitation of the Qur’an in the Maghrib prayer.

763. Narrated Ibn ‘Abbās: (My mother) Umni Al-Fal heard me reciting Wal Mūsaini U’fan (Surah No. 77) and said, “O my son! By Allah, your recitation made me remember, that, it was the last Surah I heard from Allah’s Messenger. He recited it in the Maghrib prayer.”
764. Narrated Marwan bin Al-Ḥakam: Zayd bin Thābit said to me, “Why do you recite very short Sūrah in the Maghrib prayer while I heard the Prophet ﷺ reciting the longer of the two long Sūrah?” [Al-A‘rāf and Al-Mā‘idah (No.7 & No.5) or Al-A‘rāf and Al-An‘ām (No.7 & No.6)]. (See Fath Al-Bār, Vol.2, pages 389, 390 for details)

(99) CHAPTER. To recite aloud in the Maghrib prayer.

765. Narrated Jubair bin Muṭ‘im: I heard Allah’s Messenger ﷺ reciting At-Tār (Sūrah No. 52) in the Maghrib prayer.

(100) CHAPTER. To recite aloud in the ‘Ishā’ prayer.

766. Narrated Abū Raḥf: I offered the ‘Ishā’ prayer behind Abū Hurairah and he recited Idhās-Samā‘un-Ṣhaqqat (Sūrah No. 84) and prostrated. On my enquiring, he said, “I prostrated behind Abul-Qāsim (the Prophet ﷺ when he recited that Sūrah) and I will keep on with this prostration while reciting it till I meet him.”

767. Narrated Al-Barā’ bin ‘Aẓīm: The Prophet ﷺ was on a journey and recited in
one of the first two Rak‘a of the ‘Iṣhā’ prayer Wat-tini waz-zaitūnī. (Sūrah No. 95)

(101) CHAPTER. To recite in the ‘Iṣhā’ prayer, with As-Sajda (prostration).

768. Narrated Abū Rāfi‘: Once I offered the ‘Iṣhā’ prayer with Abū Hurairah رضي الله عنه and he recited Idhas-Sama‘ un-Ṣhaqqat (Sūrah No. 84) and prostrated. I said, “What is that?” He said, “I prostrated behind Abū-Qasim, (the Prophet ﷺ) (when he recited that Sūrah) and I will keep on with this prostration while reciting it till I meet him.”

(102) CHAPTER. Recitation in the ‘Iṣhā’ prayer.

769. Narrated Al-Barā‘: I heard the Prophet ﷺ reciting Wat-tini waz-zaitūnī (Sūrah No. 95) in the ‘Iṣhā’ prayer, and I never heard a sweeter voice or a better way of recitation than that of the Prophet ﷺ.

(103) CHAPTER. Prolonging the first two Rak‘ā and shortening the last two.

770. Narrated Jābir bin Samura: ‘Umar رضي الله عنه said to Sa‘d, “The people complained against you in everything, even in Salāt (prayer).” Sa‘d replied, “Really, I used to prolong the first two Rak‘ā and
shorten the last two and I will never shorten the Ṣalāt in which I follow Allāh’s Messenger ﷺ.” ‘Umar said, “You are telling the truth and that is what I think about you.”

(104) CHAPTER. The recitation of the Qur’ān in the Fajr prayer.

And Umm Salama said: “The Prophet ﷺ recited Sūrat At-Tūr. (Sūrah No. 52)

771. Narrated Saiyār bin Salama: My father and I went to Abū Barza Al-Aslāmi رضي الله عنه to ask him about the stated times for the Ṣalāt (prayers). He replied, “The Prophet ﷺ used to offer the Zuhr prayer when the sun just declined from its highest position at noon; the ‘Asr prayer at a time when if a man went to the farthest place in Al-Madīnā (after offering Ṣalāt) he would find the sun still hot (bright). (The subnarrator said: I have forgotten what Abū Barza said about the Maghārib prayer). The Prophet ﷺ never found any harm in delaying the ‘Ishā’ prayer to the first third of the night and he never liked to sleep before it and to talk after it. He used to offer the Fajr (early morning) prayer at a time when after finishing it one could recognize the person sitting beside him and used to recite between 60 to 100 Verses in one or both the Rak’ā.

772. Narrated Abū Hurairah رضي الله عنه: The Qur’ān is recited in every Ṣalāt (prayer) and in those Ṣalāt in which Allāh’s Messenger ﷺ recited aloud for us, we recite aloud in the same Ṣalāt for you; and the Ṣalāt in which the
Prophet recited quietly, we recite quietly. If you recite Surat Al-Fatiha only, it is sufficient, but if you recite something else in addition, that would be better.

(105) CHAPTER. To recite aloud in the Fajr (early morning) prayer.

And Umm Salama said, “I was performing Tawaf behind the people while the Prophet was offering Salat (praying) and reciting Sūrat At-Tür. (Surah No. 52)

773. Narrated Ibn ‘Abbās: The Prophet set out with the intention of going to Sāq ‘Ukāz (market of ‘Ukāz) along with some of his Companions. At that time, a barrier was put between the devils and the news of heaven. Burning fires were shot at them. The devils went to their people, who asked them, “What is wrong with you?” They said, “A barrier has been put between us and the news of heaven. Burning fires are shot at us.” They said, “The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven.” Those who went towards Tihāma came across the Prophet at a place called Nakhla and it was on the way to Sāq ‘Ukāz and the Prophet was offering the Fajr (early morning) prayer with his Companions. When they heard the Qur’an they listened to it and said, “By Allah, this is the thing which has put a barrier between us and the news of heaven.” They went to their people and said, “O our people; verily we have heard a wonderful recital (the Qur’an). It guides to the Right Way and we have
believed therein and we shall never join (in worship) anything with our Lord (Allah).”

Allah revealed the following verses to his Prophet (Sūrat Al-Jinn) (No. 72): “Say (O Muhammad ﷺ): It has been revealed to me...” (V.72:1)” And what was revealed to him was the conversation of the jinn.

774 (A). Narrated Ibn ‘Abbās : The Prophet ﷺ recited aloud in the Ṣalāt (prayers) in which he was ordered to do so and quietly in the Ṣalāt in which he was ordered to do so. “...And your Lord is never forgetful.” (V.19:64). “Indeed in the Messenger of Allah (Muḥammad ﷺ) you have a good example to follow...” (V.33:21).

(106) CHAPTER. To recite two Sūrah in one Rak‘a and to recite the last Verses of some Sūrah, or to recite the Sūrah in their reverse order, or to recite the beginning of a Sūrah.

Narrated ‘Abdullāh bin As-Ša‘îb: The Prophet ﷺ recited Sūrat Al-Mu‘minūn (No. 23) in the Fajr prayer and when he reached the story of Mūsā (Moses) and Hārūn (Aaron) or I‘ṣa (Jesus) he got cough and bowed. ‘Umar recited 120 Verses from Sūrat Al-Baqarah (No. 2) in the first Rak‘a and in the second Rak‘a he recited a Sūrah from the Mathānī (Sūrah of less than 100 Verses). Aḥnaf recited in the first Rak‘a Sūrat Al-Kahf (No. 18) and in the second Rak‘a Sūrat Yusuf (Joseph) (No.12) or Sūrat Yunus (Jonah)
(No. 10) and said that he had offered the Fajr prayer with 'Umar reciting the same Sūrah. Ibn Mas'ūd recited 40 Verses from Sūrat Al-Anfāl (No. 8) (in the first Rak'a) and in the second Rak'a, a Sūrah from the Mufassāl Sūrah [the Sūrah starting from Qāf (No. 50) (at the end of the Qur'an)]. Qatāda said about a person who recited one Sūrah divided between two Rak'a or repeated the same Sūrah in both Rak'a that he can do so as all those Verses are from Allāh's Book.

774 (B). Anas said: One of the Ansār used to lead the Ansār in Salāt (prayer) in the Qubā' mosque and it was his habit to recite Ṭul Huwal-lāhu Ahad (Say: He is Allāh the One) (No. 112) (after Sūrat Al-Fatiha) (No. 1) whenever he wanted to recite something in Salāt. When he finished that Sūrah, he would recite another one with it. He followed the same procedure in each Rak'a. His companions discussed this with him and said, "You recite this Sūrah and do not consider it sufficient and then you recite another. So would you recite it alone or leave it and recite something else." He said, "I will never leave it and if you want me to be your Imam on this condition then it is all right; otherwise I will leave you." They knew that he was the best amongst them and they did not like someone else to lead them in Salāt. When the Prophet went to them as usual, they informed him about it. The Prophet addressed him and said, "O so-and-so, why do you read this Sūrah particularly in every Rak'a?" He replied, "I love this Sūrah." The Prophet said, "Your love for this Sūrah will make you enter Paradise."
775. Narrated Abū Wā'il: A man came to Ibn Mas'ūd and said, "I recited the Mufassāl (Sūrah) at night in one Rak'ā." Ibn Mas'ūd said, "This recitation is (too quick) like the recitation of poetry. I know the identical Sūrah which the Prophet used to recite in pairs." Ibn Mas'ūd then mentioned 20 Mufassāl Sūrah including two Sūrah from the family of (i.e., those Sūrah which begin with) Hā-Mīm (ھم) (which the Prophet used to recite) in each Rak'ā.

(107) CHAPTER. To recite only Sūrat Al-Fātiha in the last two Rak'ā during a four Rak'ā Salāt (prayer).

776. Narrated ‘Abdullāh bin Abī Qatāda: My father said, "The Prophet used to recite Sūrat Al-Fātiha followed by another Sūrah in the first two Rak'ā of the Salāt (prayer) and used to recite only Sūrat Al-Fātiha in the last two Rak'ā of the Zuhr prayer. Sometimes a Verse or so was audible and he used to prolong the first Rak'ā more than the second and used to do the same in the 'Asr and Fajr prayers."

(108) CHAPTER. To recite (the Qur'an) quietly in the Zuhr and 'Asr prayers.

777. Narrated Abū Ma'mar: We said to Khabbāb, "Did Allāh's Messenger
used to recite (the Qur'an) in Zuhr and 'Asr prayers?” He replied in the affirmative.
We said, “How did you come to know about it?” He said, “By the movement of his beard.”

(109) CHAPTER. (In a quiet prayer) if the Imām recites a Verse or so audibly.

778. Narrated ‘Abdullāh bin Abī Qatāda: My father said, “The Prophet used to recite Sūrat Al-Fātīha along with another Sūrah in the first two Rak‘a of the Zuhr and ‘Asr prayers. A Verse or so was audible at times and he used to prolong the first Rak‘a.”

(110) CHAPTER. To prolong the first Rak‘a.

779. Narrated ‘Abdullāh bin Abī Qatāda: My father said, “The Prophet used to prolong the first Rak‘a of the Zuhr Salāt (prayer) and shorten the second one and used to do the same in the morning (Fajr) Salāt.”

(111) CHAPTER. Saying of Āmin aloud by the Imām.

‘Ātā’ said: ‘Āmin is an invocation. Ibn Az-
Zubair and the persons behind him said *Amin* loudly till the mosque echoed. Abū Hurairah used to say to the *imām* “Do not say *Amin* before me (i.e. before I join the row for the prayer).” Nāfi’ said: “Ibn ‘Umar never missed *Amin*, and urged the people to say it. I heard something good about it from him.”

780. Narrated Abū Hurairah: The Prophet ﷺ said, “Say *Amin* when the *imām* says it and if the *Amin* of any one of you coincides with that of the angels then all his past sins will be forgiven.”

Ibn Shihāb said, “Allāh’s Messenger ﷺ used to say *Amin*.”

(112) CHAPTER. Superiority of saying *Amin*.

781. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “If any one of you says *Amin* and the angels in the heavens say *Amin* and the former coincides with the latter, all his past sins will be forgiven.”

(113) CHAPTER. Saying of *‘Amin* aloud by the followers.

782. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Say *Amin* when the *imām* says *Ghairil-maghūbī ‘alaihim*”
walad-dāl-lin [not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)], all the past sins of the person whose saying (of Āmin) coincides with that of the angels, will be forgiven.

(114) CHAPTER. If someone bowed behind the rows, [on entering the mosque and before joining the rows of Ṣalāt (prayer)].

783. Narrated Abū Bakrah b. Ţāfi: I reached the Prophet ﷺ in the mosque while he was bowing in Ṣalāt (prayer) and I too bowed before joining the row. I mentioned it to the Prophet ﷺ and he said to me, “May Allāh increase your love for the good. But do not repeat it again (bowing in that way).”

(115) CHAPTER. Itmām At-Takbir (i.e., to end the number of Takbir or to say the Takbir perfectly) on bowing. [See Fath Al-Bārī].

Ibn ‘Abbās narrated it from the Prophet ﷺ. One of the narrators of the Ḥadīth is Mālik b. Ḥuwairith ﷺ.

784. Narrated ‘Imrān b. Ḥuṣain ﷺ: I offered the Ṣalāt (prayer) with ‘Aṭīq b. Ūmār ﷺ in Basra and he made us remember the Ṣalāt which we used to offer with Allāh’s Messenger ﷺ. ‘Aṭīq said Takbir on each raising and bowing (and prostrating etc.) [See Fath Al-Bārī, for details].
785. Narrated Abū Salama: When Abū Hurairah led us in ʿSalāt (prayer) he used to say Ṭakbīr on each bowing and raising. On the completion of the ʿSalāt he used to say, “My ʿSalāt is more similar to the ʿSalāt of Allāh’s Messenger ﷺ than that of anyone of you.”

786. Narrated Muṭarrif bin ‘Abdullāh: ‘Imrān bin Ḥuṣain and I offered the ʿSalāt (prayer) behind ‘Alī bin Abī Ṭālib when ‘Alī prostrated, he said the Ṭakbīr, when he raised his head, he said the Ṭakbīr and when he got up for the third Rakʿa he said the Ṭakbīr. On completion of the ʿSalāt ‘Imrān took my hand and said, “This (i.e., ‘Alī) made me remember the ʿSalāt of Muḥammad ﷺ.” Or he said, “He led us in a ʿSalāt like that of Muḥammad ﷺ.”

787. Narrated ‘Ikrima: I saw a person offering ʿSalāt (prayer) at ʿMaqām Ibrāhīm [the place of Ibrāhīm (Abraham)] by the Kaʿbah and he was saying Ṭakbīr on every bowing, rising, standing and sitting. I
asked Ibn ‘Abbâs (about this Salât). He admonished me saying: “Isn’t that the Salât of the Prophet?” [Indicating that, that was the way, the Prophet used to offer his Salât (prayer)].

(117) CHAPTER. Saying the Takbir on raising from the prostration.

788. Narrated ‘Ikrima: I offered prayers behind a Sheikh at Makkah and he said twenty-two Takbir (during the prayer). I told Ibn ‘Abbâs that he (i.e., that Sheikh) was foolish. Ibn ‘Abbâs admonished me and said, “This is the As-Sunna (legal way) of Abul-Qasim.”

789. Narrated Abû Hurairah: Whenever Allah’s Messenger stood for As-Salât (the prayer), he said Takbir on starting the Salât (prayer) and then on bowing. (On rising from bowing he said) Sami’ Allâhu liman hamidâ, and then while standing straight he used to say Rabbanâ lakal-ḥam’d. Al-Laith said, “(The Prophet said) ‘Wa lakal-ḥam’d.” He used to say Takbir on prostrating and on raising his head from prostration; again he would say Takbir on prostrating and raising his head. He would then do the same in the whole of the Salât till it was completed. And on rising from the second Rak’a after sitting (for At-Tahiyyât), he used to say Takbir.
(118) CHAPTER. To put the hands (palms) on both knees while bowing.

While in the company of his companions, Abü Ḥumaid said, “The Prophet used to put both his hands on his knees.”

790. Narrated Muṣʿab Sa’d: I offered Salāt (prayer) beside my father (Sa’d bin Abī Waqqas) and approximated both my hands and placed them in between the knees. My father told me not to do so and said, “We used to do the same but we were forbidden (by the Prophet) to do so and were ordered to place the hands on the knees.”

(119) CHAPTER. Not performing bowing perfectly.

791. Narrated Zaid bin Wahb: Ἡυδαίφα saw a person who was not performing the bowings and prostrations perfectly. He said to him, “You have not offered Salāt and if you should die, you would die on a religion other than that of Muḥammad.”

(120) CHAPTER. To keep the back straight in bowing.

In the presence of his companions, Abü Ḥumaid said, “The Prophet bowed and kept his back straight.”
(121) CHAPTER. And what is said regarding the limit of the completion of bowing and of keeping the back straight and the calmness with which it is performed.

792. Narrated Al-Barā': The bowing, the prostration, the sitting in between the two prostrations and the standing after the bowing of the Prophet but not Qiyām [standing in the Salāt (prayer)] and Qu'ud (sitting in the Salāt) used to be approximately equal (in duration).

(122) CHAPTER. The order of the Prophet to a person who did not perform his bowing perfectly that he should repeat his Salāt (prayer).

793. Narrated Abū Hurairah: Once the Prophet entered the mosque, a man came in, offered the Salāt (prayer) and greeted the Prophet. The Prophet returned his greeting and said to him, "Go back and offer Salāt again for you have not offered Salāt." The man offered the Salāt again, came back and greeted the Prophet. He said to him thrice, "Go back and offer Salāt again for you have not offered Salāt." The man said, "By Him, Who has sent you with the truth! I do not know a better way of offering Salāt. Kindly teach me how to offer Salāt." He said, "When you stand for the Salāt, say Takbīr and then recite from the Qur'ān what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with..."
calmness till you feel at ease in prostration and do the same in the whole of your Salât.”

(123) CHAPTER. Invocation in bowing.

794. Narrated 'Aishah: The Prophet used to say in his bowings and prostrations, Subhânaka-Allâhumma Rabbanâ wa-bihamdîka Allâhumma-agh firî [I honour Allah from all that (unsuitable things) which are ascribed to You, O Allah Our Lord! And all the praises and thanks are for You. O Allah! Forgive me].”

(124) CHAPTER. What the Imam and the followers say on raising their heads from bowing.

795. Narrated Abû Hurairah: When the Prophet said, “Sami' Allâhu liman īhamida (Allâh heard those who sent praises and thanks to Him),” he would say, “Allâhumma Rabbanâ wálakal īhamûd (O Allah! Our Lord! All the praises and thanks are for You).” On bowing and raising his head from it [Salât (prayers)] the Prophet used to say Takbîr. He also used to say Takbîr on rising after the two prostrations.

(125) CHAPTER. The superiority of saying Allâhumma Rabbanâ lakal īhamûd (O Allah, Our Lord! All the praises and thanks are for You).

796. Narrated Abû Hurairah: Allâh's Messenger said, “When the Imam said, ‘Allâhumma Rabbanâ lakal īhamûd, O Allah! Our Lord! All the praises and thanks are for You’]...
says, *Sami Allahu liman hamida* (Allah heard those who sent praises and thanks to Him), you should say, *Allahumma Rabbanâ lakal-hamd* (O Allah! Our Lord! All the praises and thanks are for You). And if the saying of any one of you coincides with that of the angels, all his past sins will be forgiven.”

(126) CHAPTER.

797. Narrated Abû Salama: Abû Hurairah said, “No doubt, my *Salât* (prayer) is similar to that of the Prophet ﷺ.” Abû Hurairah used to recite *Qunût* (invocation) after saying *Sami Allahu liman hamida* in the last *Rak’a* of the Zuhr, *‘Ishâ* and *Fajr* prayers. He would ask Allah’s Forgiveness for the true believers and curse the disbelievers.

798. Narrated Anas: The *Qunût* used to be recited in the *Maghrib* and the *Fajr* prayers.

799. Narrated Rifâ‘a bin Râfi’ A-Zuraqi: One day we were offering *Salât* (prayer) behind the Prophet ﷺ. When he raised his head from bowing, he said, “*Sami Allahu liman hamida*.” A man behind him said, “*Rabbanâ walakal hamd, hamdan...*”
kāthirān ta'īyībān mubārakān fīhī (O our Lord! All the praises and thanks are for You, many good and blessed praises). “When the Prophet ﷺ completed the Salāt, he asked, “Who has said these words?” The man replied, “I.” The Prophet ﷺ said, “I saw over thirty angels competing to write it first.”

(127) CHAPTER. To stand straight with calmness on raising the head from bowing.

And Abū Humaid said: The Prophet ﷺ rose (from bowing) and stood straight till all the vertebra of his spinal column came to a natural position.

800. Narrated Thābit: Anas ﷺ used to demonstrate to us the Salāt (prayer) of the Prophet ﷺ and while demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration).

801. Narrated Al-Barā’ ﷺ: The bowings, the prostrations, the period of standing after bowing and the interval between the two prostrations of the Prophet ﷺ used to be equal in duration.

802. Narrated Ayyūb: Abū Qilāba said, “Mālik bin Ḥuwairīth ﷺ used to demonstrate to us the Salāt (prayer) of the Prophet ﷺ at times other than that of the compulsory prayers. So, (once) he stood up
for Ṣalāt and performed a perfect Qiyām (standing and reciting from the Qur'ān) and then bowed and performed bowing perfectly; then he raised his head and stood straight for a while.” Abū Qilāba added, “Mālik bin Ḥuwairīth in that demonstration, offered Ṣalāt like this Sheikh of ours, Abū Yazīd.” Abū Yazīd used to sit (for a while) on raising his head from the second prostration before getting up.

(128) CHAPTER. One should say Takbir while going in prostration.

Nāfi’ said: “Ibn ‘Umar used to place both his hands (on the ground) before his knees.”

803. Narrated Abū Bakr bin ‘Abdur Raḥmān bin Ḥārirah bin Hīshām and Abū Salama bin ‘Abdur Raḥmān: Abū Hurairah Ṭābi‘ī used to say Takbir in all Ḡas-Salāt (the prayers), compulsory and optional — in the month of Ramadān or other months. He used to say Takbir on standing for Ṣalāt (prayer) and on bowing; then he would say Samī’ Allāhu liman hamīda, and before prostrating he would say Rabba na wala kal-hamid. Then he would say Takbir on prostrating and on raising his head from the prostration, then another Takbir on prostrating (for the second time), and on raising up his head from the prostration. He also would say the Takbir on standing from the second Rak’a. He used to do the same in every Rak’a till he completed Ḡas-Salāt. On completion of the Ṣalāt, he would say, “By Him in Whose Hands my soul is! No doubt my Ṣalāt closely resembles to that of Allāh’s Messenger Ḥusayn than yours, and this was his Ṣalāt till he left this world.”
804. Narrated Abū Hurairah: “When Allah's Messenger raised his head from (bowing) he used to say: ‘Sāmi’ Allāhu liman ḥamīda, Rabbānā walakal-ḥamd.’ He would invoke Allah for some people by naming them: ‘O Allah! Save Al-Walid b. Al-Walid and Salama b. Hishām and ‘Ayyāsh b. Abī Rabi’ā and the weak ones among the faithful believers. O Allah! Be hard on the tribe of Muḍar and let them suffer from drought (famine) years like that of the time of Yūsuf (Joseph).’ In those days the eastern section of the tribe of Mudar was against the Prophet.

805. Narrated Anas bin Mālik: Allah’s Messenger fell from a horse and the right side of his body was injured. We went to enquire about his health, meanwhile it was time for As-Salāt (the prayer) and he led the Salāt (prayer) sitting and we also offered Salāt while sitting. On completion of the Salāt he said, “The Imam is to be followed; say Takbīr when he says it; bow when he bows; raise up when he raises up his head and when he says Sāmi’ Allāhu liman ḥamīda, say Rabbanā walakal-ḥamād, and prostrate if he prostrates.”

(1) (H.805) See Hadith No.689 and 5658 (for taking the verdict).
Sufyān narrated the same from Ma'mar. Ibn Juraij said that his (the Prophet’s) right leg had been injured.

(129) CHAPTER. Superiority of prostrating.

806.Narrated Abū Hurairah Rضِيِّ الله عَنِهِ: The people said, “O Allāh’s Messenger! Shall we see our Lord on the Day of Resurrection?” He replied, “Do you have any doubt in seeing the moon on a full-moon night when there are no clouds?” They replied, “No, O Allāh’s Messenger!” He said, “Do you have any doubt in seeing the sun when there are no clouds?” They replied, “No, (O Allah’s Messenger)” He said, “You will see Allāh (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So, some of them will follow the sun, some will follow the moon, and some will follow other (false) deities; and only this nation (Muslims) will be left with its hypocrites. Allāh will come to them and say, ‘I am your Lord.’ They will say, ‘We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him.’ Then Allāh will come to them again and say, ‘I am
your Lord.' They will say, 'You are our Lord.' Allah will call them, and As-Sirāt [a slippery bridge on which there will be clamps and hooks like the thorn of Sa'dān – see Hadith No.6573, Vol.8 and Hadith No.7439, Vol.9] will be laid across Hell and I (Muḥammad) shall be the first amongst the Messengers to cross it with my followers. Nobody, except the Messengers, will then be able to speak and they will be saying, 'O Allah! Save us, O Allah! Save us.' "There will be hooks like the thorns of Sa'dān in Hell. Have you seen the thorns of Sa'dān?" The people said, "Yes." He said, "These hooks will be like the thorns of Sa'dān; but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him Alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) Fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them, and as a result, they will grow like the seeds growing on the bank of a flowing flood-water stream. Then when Allah had finished from the Judgement amongst His creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter Paradise. He will be facing Hell, and will say, 'O Allah! Turn my face from the Fire as its wind has dried me and its steam has
burnt me.' Allah will ask him, 'Will you ask for anything more in case this favour is granted to you?' He will say, 'No by Your (Honour) Power!' And he will give to his Lord (Allah) what he will of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' Allah will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your (Honour) Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasures he will remain quiet as long as Allah will and then will say, 'O my Lord! Let me enter Paradise.' Allah will say, 'May Allah be Merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more that what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes have been fulfilled, Allah will say, 'All this is granted to you and a similar amount besides.'

Abū Sa`īd Al-Khudri رضي الله عنه said to
Abū Hurairah رضي الله عنه said, "Allāh’s Messenger ﷺ said, ‘That is for you and ten times more like it’.” Abū Hurairah رضي الله عنه said, “I do not remember from Allāh’s Messenger ﷺ except (his saying), ‘All this is granted to you and a similar amount besides.’” Abū Sa‘īd said, “I heard him saying, ‘That is for you and ten times more the like of it’.”

(130) CHAPTER. During the prostrations one should keep one’s arms away from one’s sides and the abdomen should be kept away from the thighs.

807. Narrated 'Abdullāh bin Mālik bin Buḥaina رضي الله عنه: Whenever the Prophet ﷺ offered Salāt (prayers) (in prostration) he used to keep away his arms widely separated (from his body) so that the whiteness of his armpits was visible.

(131) CHAPTER. One should keep the toes in the direction of the Qiblah.

Abū Ḥumaid Aṣ-Ṣā‘īdī narrated this from the Prophet ﷺ.
(132) CHAPTER. If one does not perform the prostrations perfectly.

808. Narrated Abū Wā’il: Hudhaifa said, “I saw a person not performing his bowings and prostrations perfectly. When he completed As-Salat (the prayer), I told him that he had not offered Salāt (prayer).” I think that Hudhaifa added (i.e., said to the man), “Had you died, you would have died on a Sunna (legal way, act of worship etc) other than that of Prophet Muhammad ﷺ.”

(133) CHAPTER. To prostrate on seven bones.

809. Narrated Ibn ‘Abbās: The Prophet ﷺ was ordered (by Allāh) to prostrate on seven body-parts and not to tuck up the clothes or hair [while offering Salāt (prayers)]

1. Those parts are: the forehead (along with the tip of nose), both hands, both knees, and (toes of) both feet.

810. Narrated Ibn ‘Abbās: The Prophet ﷺ said, “We have been ordered to prostrate on seven bones and not to tuck up the clothes and the hair.”

811. Narrated Al-Barā’ bin ‘Āzib: If one does not perform Salāt: If one does not perform

(1) While offering Salat (prayers) one should not engage in arranging his clothes or removing his hair from his forehead. He should devote himself to the Salāt with submissiveness.
and he was not a liar: We used to offer Salāt (prayer) behind the Prophet ﷺ and when he said, “Sāmi’Allāhu liman hamīda”, none of us would bend his back (to go for prostration) till the Prophet ﷺ had placed his forehead on the ground.

(134) CHAPTER. To prostrate on the nose.

812. Narrated Ibn ‘Abbas: The Prophet ﷺ said, “I have been ordered to prostrate on seven bones, i.e., on the forehead along with the tip of the nose and the Prophet ﷺ pointed towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair.”

(135) CHAPTER. To prostrate on the nose and in the mud.

813. Narrated Abū Salama: Once I went to Abū Sa’īd Al-Khudrī and asked him, “Won’t you come with us to the date-palm trees to have a talk?” So Abū Sa’īd went out and I asked him, “Tell me what you heard from the Prophet ﷺ about the Night of Qadr.” Abū Sa’īd replied, “Once Allāh’s Messenger ﷺ performed Ḥīlah (seclusion) on the first ten days of the month of

(1) (H.813) Seclusion in a mosque for the purpose of worshipping Allāh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g., answering the call of nature or joining a funeral procession etc.
Ramaḍān and we did the same with him. Jibrīl (Gabriel) came to him and said, 'The night you are looking for is ahead of you.' So, the Prophet ﷺ performed the I'tikāf in the middle (second) ten days of the month of Ramaḍān and we too performed I'tikāf with him. Jibrīl came to him and said, 'The night which you are looking for is ahead of you.' In the morning of the 20th of Ramaḍān the Prophet ﷺ delivered a Khutba (religious talk) saying, 'Whoever has performed I'tikāf with me should continue it. I have been shown the Night of Qadr, but have forgotten its date, but it is in the odd nights of the last ten nights. I saw in my dream that I was prostrating in mud and water.' In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible, but suddenly a cloud came and it rained. The Prophet led us in the Salāt (prayer) and I saw the traces of mud on the forehead and on the nose of Allah's Messenger ﷺ. So it was the confirmation of that dream.”

(136) CHAPTER. To tie the clothes and wrap them properly [in Salāt (prayer)]; and whoever gathered his clothes for fear that his private parts may become exposed.

814. Narrated Sahl bin Sa’d ﷺ: The people used to offer prayers with the Prophet ﷺ tying their Izār around their necks because of their small sizes; and the women were directed that they should not raise their heads from the prostrations till the men had sat straight.

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815. Narrated Ibn ‘Abbas: The Prophet was ordered to prostrate on seven bony parts and not to tuck up his clothes and hair during Salāt (prayers)).

816. Narrated Ibn ‘Abbas: The Prophet said, “I have been ordered to prostrate on seven (bones) and not to tuck up the hair and garment (during prayers).”

817. Narrated ‘Aishah: The Prophet used to say frequently in his bowings and prostrations: Subhānaka Allāhumma Rabbanā Wabihamdiaka, Allāhumma Iṣfhirīli [I honour Allāh from all that (unsuitable things) that are ascribed to Him, O Allāh! Our Lord! All praises and thanks are for You, O Allāh! Forgive me]. In this way he was acting according to the Qur’ān.

818. Narrated Abū Qilāba: Once Mālik
bin Ḥuwairith said to his friends, “Shall I show you how Allah’s Messenger used to offer his Salāt (prayers)?” And it was not the time for any of the compulsory congregational prayers. So he stood up (for the Salāt) bowed and said the Takbir, then he raised up his head and remained standing for a while and then prostrated and raised up his head for a while (sat up for a while). He offered Salāt like our Sheikh ‘Amr bin Salama. Ayyūb said, “The latter used to do a thing which I did not see the people doing, i.e., he used to sit between the third and the fourth Rak’a.

819. Mālik bin Ḥuwairith said, “We came to the Prophet (after embracing Islam) and stayed with him. He said to us, ‘When you go back to your families, offer such and such a Salāt (prayer) at such and such a time, offer such a Salāt (prayer) at such and such time, and when there comes the time for the Salāt (prayer) then one of you should pronounce the Adhan for the Salāt (prayer) and the oldest of you should lead the Salāt (prayer).’”

[See Fath Al-Bārî. Vol. 2. p.444 as regards sitting for rest between the first and the second Rak’a and then between the third and the fourth Rak’a.]

820. Narrated Al-Barâ‘: The time taken by the Prophet in prostrations, bowings, and the sitting interval between the two prostrations was about the same.
821. Narrated Thabit: Anas said, “I will leave no stone unturned in making you offer the Salât (prayer) as I have seen the Prophet making us offer it.” Anas used to do a thing which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostrations) and he used to sit in-between the prostrations so long that one would think that he had forgotten the second prostration.

(141) CHAPTER. One should not put the forearms on the ground during prostrations.

Abû Ḥumaid said: The Prophet prostrated and put his hands (on the ground) with the forearms away from the ground and away from the body.

822. Narrated Anas bin Malik: The Prophet said, “Be straight in the prostrations and none of you should put his forearms on the ground (during prostration) like a dog.”

(142) CHAPTER. Sitting straight in a Witr prayer (i.e., an odd Rak’a) and then getting up.

823. Narrated Mâlik bin Ḥuwairith Al-Laithî: I saw the Prophet offering Salât (prayer) and in the odd Rak’a, he used to sit for a moment before getting up.
(143) CHAPTER. How to support oneself on the ground while standing after finishing the Rak'a (after the two prostrations)...

824. Narrated Ayyūb: Abū Qilāba said, "Mālik bin Ḥuwairith came to us and led us in Aṣ-Ṣalāt (the prayer) in this mosque of ours and said, 'I lead you in Ṣalāt but I do not want to offer the Ṣalāt but just to show you how Allāh's Messenger performed his Ṣalāt (prayer).’" I asked Abū Qilāba, "How was the Ṣalāt (prayer) of Malik bin Ḥuwairith?" He replied, "Like the Ṣalāt (prayer) of this Sheikh of ours — i.e., ‘Amr bin Salama.’ That Sheikh used to pronounce the Takbīr perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.

(144) CHAPTER. Saying Takbīr on rising from the two prostrations.

Ibn Az-Zubair used to say the Takbīr on rising.

825. Narrated Sa‘īd bin Al-Hārith: Abū Sa‘īd (Al-Khudri) led us in the Ṣalāt (prayer) and said the Takbīr aloud on arising from the prostration, and on prostrating, on rising again, and on getting up from the second Rak’a. Abū Sa‘īd said, "I saw the Prophet doing the same."
826.Narrated Muṭṭirif: ‘Imrân and I offered Ṣalāt (prayers) behind ‘Ali bin Abī Ṭālīb and he said Takbīr on prostrating, on rising and on getting up after the two Rak‘a (i.e., after the second Rak‘a). When the Ṣalāt was finished, ‘Imrân took me by the hand and said, “He (‘Ali) has offered Ṣalāt (like the) Ṣalāt of Muḥammad ﷺ,” (or said, “He made us remember the Ṣalāt of Muḥammad ﷺ”).

(145) CHAPTER. The Prophet’s Sunna (legal way) for the sitting in the Taṣḥīḥ-hud [in the Ṣalāt (prayer)].

Umm Ad-Dardā‘ used to sit in the Ṣalāt (prayer) like men and she was a woman well-versed (in religious knowledge).

827. Narrated ‘Abdullāh (bin ‘Abdullāh): I saw ‘Abdullāh bin ‘Umar crossing his legs while sitting in ʿAṣ-Ṣalāt (the prayer) and I, a mere youngster in those days, did the same. Ibn ‘Umar forbade me to do so, and said, “The proper way is to keep the right foot propped up and bend the left in ʿAṣ-Ṣalāt.” I said questioningly, “But you are doing so (crossing the legs).” He said, “My feet cannot bear my weight.”

828. Narrated Muḥammad bin ‘Amr bin ‘Atā‘: I was sitting with some of the Companions of Allāh’s Messenger ﷺ, and we were discussing about the way of Ṣalāt (prayer) of the Prophet ﷺ. Abū Ḥumaid Aṣ-
Sādi said, “I remember the Salāt of Allāh’s Messenger better than anyone of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbīr; and on bowing, he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qiblah. On sitting in the second Rak’a, he sat on his left foot and propped up the right one; and in the last Rak’a he pushed his left foot forward and kept the other foot propped up and sat over his buttocks.”
(146) CHAPTER. Whoever considered that the first Tashah-hud is not compulsory.

As the Prophet stood up after the second Rak'a (without sitting for Tashah-hud) and did not perform it.

829. Narrated ‘Abdulläh bin Buḥaina (he was from the tribe of Azd Shanū’a and was the ally of the tribe of ‘Abd-Manāf and was one of the Companions of the Prophet): Once the Prophet led us in the Zuhr prayer and stood up after the second Rak'a and did not sit down. The people stood up with him. When As-Salāt (the prayer) was about to end and the people were waiting for him to say the Taslim, he said Takbīr while sitting and prostrated twice (of Sahw-forgetfulness) before saying the Taslim and then he (finished the Šalāt saying the) Taslim.”

(147) CHAPTER. (Saying of the) Tashah-hud in the first sitting.

830. Narrated ‘Abdulläh bin Malik bin Buḥaina: Once Allah’s Messenger led us in the Zuhr prayer and got up (after the prostrations of the second Rak’a) although he should have sat (for the Tashah-hud). So, at the end of the Šalāt (prayer), he prostrated twice while sitting (prostrations of Sahw).
831. Narrated Shaqiq bin Salama: ‘Abdullah (bin Mas‘ud) said, “Whenever we offered Salât (prayer) behind the Prophet, we used to recite (in sitting) As-Salâm (peace) on Jibrîl (Gabriel), Mikâil (Michael), peace be on so-and-so. Once Allah’s Messenger [after finishing the Salât (prayer)] looked back at us and said, “Allah’s Name. Himself is As-Salâm (Peace), and if anyone of you prays then he should say: At-tahyatu lillahi wa alawatu wah-taiyibatu. As-Salâmú ‘alaika ‘alaikum al-salam wa rahmatallâhi wa barakátuhu. As-Salâmú ‘alainâ wa alâ ibâdî-l-lâh is-sâlihin (All the compliments, prayers and good things are due to Allah, peace be on you, O Prophet and Allah’s Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allah). If you say that, it will be for all the slaves in the heaven and the earth. Ash-hadu an lá-ilâhâ illallâhu wa ash-hadu anna Muhammadan ‘abduhü wa Rasuluhu. (I testify that none has the right to be worshipped but Allah and I also testify that Muhammad is His slave and His Messenger).”

832. Narrated ‘Aishah, the wife of the Prophet: Allah’s Messenger used to invoke Allah in As-Salât (the prayer) saying, “Allahumma inni a’udhu bika min ‘adhabil-qabri, wa a’udhu bika min fitnatil-mahshid-dajjâl, wa a’udhu bika min fitnatil-mahyâ wa fitnatil-mamâtî. Allâhumma inni a’udhu bika minal-madhâmi wal-maghâmi. [O Allah, I seek refuge with You from the punishment of the grave and from the Fitnah (trial and affliction etc.) of Masih Ad-Dajjâl and from
the Fitnah of life and from the Fitnah of death. O Allah, I seek refuge with You from the sins and from being in debt].” Somebody said to him, “Why do you so frequently seek refuge with Allâh from being in debt?” The Prophet ﷺ replied, “A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them).”

833. ‘Aishah also narrated: I heard Allah’s Messenger ﷺ in his Salât seeking refuge with Allâh from the Fitnah of Ad-Dajjal.

834. Narrated Abû Bakr As-Šiddîq ﷺ: I asked Allah’s Messenger ﷺ to teach me an invocation so that I may invoke Allâh with it in my Salât (prayer). He ﷺ told me to say, “Allâhumma inna zalumtu nafsi zulman kathîran, wa la yaghjîrudh-dhnaba ìllâ anta faghjîrî maghjîratan min ‘indika, warhamni innaka antal-Ghafurur-Rahîm [O Allâh! I have done great Zuîm (wrong) to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].”

(150) CHAPTER. What optional invocation may be selected after the Tashâh-hud, and it is not obligatory.

835. Narrated ‘Abdullâh (bin Mas‘ûd) : Whenever we offered Salât (prayer) with the Prophet ﷺ we used to say, As-Salâm . (peace)
be on Allâh from His slaves and peace be on so-and-so.” The Prophet ﷺ said, “Don’t say As-Salâm be on Allâh, for He Himself is As-Salâm, but say, ‘At-tahiyâtu lillâhi waṣsalawatu wa-taiyibatu. As-Salâmû ‘alâika aiyuhan-Nabîyyu warâhmatul-lâhi wa barakâtuhu. As-Salâmû ‘alainâ wa ‘alâ ‘ibâdillâh iṣâlihîn. If you say this then it will be for all the slaves in heaven or between heaven and earth. Aṣh-hadu an lâ-ilâha ill-Allâhu wa aṣh-hadu anna Muḥammadan ‘abdulhu wa Rasûluhu.’

Then select the invocation you like best and recite it.” (See Hadîth No.831, 832, 833 & 834).

(151) CHAPTER. No cleaning (rubbing) one’s forehead and nose till one has completed As-Salât (the prayer).

And Abû ‘Abdullâh said: I saw Al-Humaidî quoting this Hadîth (No.798) to support his argument that the forehead should not be cleaned (rubbed) in As-Salât (prayer).

836. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه: I saw Allâh’s Messenger ﷺ prostrating in mud and water and saw the mark of mud on his forehead.

(152) CHAPTER. Taslim [turning the face to the right and then to the left and saying “As-
Salâmū 'alaikum wa raḥmat-ullāh” at the end of the ʿṢalāt (prayers)].

837. Narrated Umm Salama: Whenever Allah’s Messenger ﷺ finished his ʿṢalāt (prayers) with Ṭasālim, the women would get up and he would stay on for a while in his place before getting up.

Ibn Shihãb said, “I think (and Allâh knows better), that the purpose of his stay was that the women might leave before the men who had finished their ʿṢalāt (prayer).”

(153) CHAPTER. To finish the ʿṢalāt (prayer) with Ṭasālim along with the ʾIbām.

Ibn ‘Umar liked for those offering ʿṢalāt (prayers) behind the ʾIbām to say Ṭasālim (immediately) after the ʾIbām had said it.

838. Narrated ‘Ibān (bin Mālik): We offered ʿṢalāt (prayer) with the Prophet ﷺ and used to finish our ʿṢalāt with the Ṭasālim along with him.

(154) CHAPTER. Whoever did not say (a Ṭasālim) in addition to the Ṭasālim of the ʾIbām but thought that Ṭasālim of the ʿṢalāt (prayer) was sufficient.

839. Narrated Maḥmūd bin Ar-Rabî’: I remember Allâh’s Messenger ﷺ and also the mouthful of water which he took
from a bucket in our house and ejected (on me).

840. I heard from ‘Itbân bin Mâlik Al-Anșârî, who was one from Banû Sâlim, saying, “I used to lead my tribe of Banû Sâlim in Salât (prayer). Once I went to the Prophet ﷺ and said to him, ‘I have weak eyesight and at times the rain-water floods intervenes between me and the mosque of my tribe and I wish that you would come to my house and offer Salât at some place so that I could take that place as a Musalla (appointed place for Salât).’ He said, ‘If Allah will, I will do so.’ Next day Allah’s Messenger ﷺ came to my house after the sun had risen high and he asked permission to enter. I gave him permission, but he didn’t sit till he said to me, ‘Where do you want me to offer Salât in your house?’ I pointed to a place in the house where I wanted him to offer Salât. So he stood up for the Salât and we aligned behind him. He completed the Salât with Taslim and we did the same simultaneously.”

841. Narrated Abu Đaibâd, the freed slave of Ibn ‘Abbâs: Ibn Abbâs told me, “In the lifetime of the Prophet ﷺ it was the custom to remember Allah (Dhîkîr) by glorifying, praising and magnifying Allah aloud after the compulsory congregational Salât (prayers).” Ibn ‘Abbâs further said, “When I heard the Dhîkîr, I would learn that...”

(155) CHAPTER. The Dhîkr (remembering Allah by Glorifying, Praising and Magnifying Him) after As-Salât (the prayer).
the compulsory congregational Salāt had ended.”

842. Narrated Ibn ‘Abbās: I used to recognize the completion of As-Salāt (the prayer) of the Prophet by hearing Takbir.

843. Narrated Abū Hurairah: Some poor people came to the Prophet and said, “The wealthy people will get higher grades and will have permanent enjoyment, and they offer Salāt (prayer) like us and observe Saum (fast) as we do. They have more money by which they perform the Hajj, and ‘Umra; fight and struggle in Allah’s Cause and give in charity.” The Prophet said, “Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say Subhān Allāh, Alhamdu-lillāh and Allāhu Akbar thirty-three times each after every (compulsory) Salāt (prayer).” We differed and some of us said that we should say Subhān Allāh thirty three times and Alhamdu lillāh thirty-three times and Allāhu Akbar

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thirty-four times. I went to the Prophet ﷺ who said, “Say, Subhân Allâh and Alhamdu lillâh and Allâhu Akbar all of them for thirty-three times.”

844. Narrated Warrâd, the clerk of Al-Mughira bin ʿAbd Allâh al-Shuʿba: Once, Al-Mughira dictated to me in a letter addressed to Muʿāwiya that the Prophet ﷺ used to say after every compulsory ʿSalâh (prayer), “La ilâha illallahu wahdahâ la sharika lahu, lahul-mulku wa-lahul-hamdu, wa huwa ala kulli shaiʿin Qadîr. Allâhumma lâ maniʿa lima ‘taita, wa lâ ‘flu ‘tiya lima mana ‘a, wa ‘yanfa ‘a dhal-jaddi minkal-jadd. (None has the right to be worshipped but Allâh and He has no partner in Lordship or in worship or in the Names and the Qualities\(^{(1)}\) and for Him is the kingdom and all the praises and thanks are for Him and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will.” And Al-Ḥasan said, “Al-Jadd means riches (prosperity).”

(156) CHAPTER. The ʿImâm should face the followers after finishing the prayer with Taslih.

The Prophet ﷺ used to face us on completion of the Ṣalāt (prayer).

846. Narrated Zaid bin Khālid Al-Juhani: The Prophet ﷺ led us in the Fajr prayer at Hudaibiyah after a rainy night. On completion of the Ṣalāt (prayer), he faced the people and said, “Do you know what your Lord has said (revealed)?” The people replied, “Allah and His Messenger know better.” He said, “Allah has said, ‘In this morning some of Ḥiṣābak (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the Blessings and the Mercy of Allah, is the one (‘Ibādi) who believes in Me and he believes in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and a believer in the star’.”

847. Narrated Anas (bin Malik): Once the Prophet ﷺ delayed the ‘Ishā’ prayer until midnight and then came to us. Having offered Ṣalāt (prayers) he faced us and said, “The people had offered and slept but you were in the Ṣalāt as long as you were waiting for it.”
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(157) CHAPTER. The staying of the Imam at his Musalla (praying place) after (finishing the prayer with) Taslim.

848. Narrated Nafi': Ibn 'Umar رضي الله عنهما used to offer prayers (Nawafil) at the place where he had offered the compulsory prayer. Al-Qasim (bin Muhammad bin Abi Bakr) did the same.

The narration coming from Abu Hurairah رضي الله عنه (from the Prophet ﷺ) forbidding the Imam from offering prayers (optional prayer) at the same place where he has offered the compulsory prayer (is incorrect).

849. Narrated Umm Salama, "The Prophet ﷺ after finishing the prayer with Taslim used to stay at his place for a while."

Ibn Shihab said, "I think (and Allah knows better), that he used to wait for the departure of the women who had offered prayers."

850. Ibn Shihab wrote that he had heard it from Hind bin Al-Harith Al-Firasyya who heard it from Umm Salama, the wife of the Prophet ﷺ (Hind was from the companions of Umm Salama) who said, "When the Prophet ﷺ finished the prayer with Taslim, the women would depart and enter their houses before Allah's Messenger ﷺ departed."
(158) CHAPTER. Whoever led the people in Salāt (prayer) and remembered an urgent matter or necessity and had to pass over the people (to carry out that).

851.Narrated 'Uqba b. 'Amr: I offered the 'Asr prayer behind the Prophet at Al-Madina. When he had finished the Salāt (prayer) with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed.

The Prophet came back and found the people surprised at his haste and said to them, “I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allāh’s worship, so I have ordered it to be distributed (in charity).”
(159) CHAPTER. To leave or depart from the right and from the left after finishing from the Ṣalāt (prayers).

Anas bin Mālik used to leave off from his right and from his left, and he used to criticize all those who always aimed to leave from their right side only.

852. Narrated 'Abdullāh (bin Mas'ūd): You should not give away a part of your Ṣalāt (prayer) to Satan by thinking that it is necessary to depart (after finishing the Ṣalāt) from one's right side only; I have seen the Prophet ﷺ often departing from the left side.

(160) CHAPTER. What has been said about uncooked garlic, onion and leek.

And the statement of the Prophet ﷺ: "Whoever has eaten garlic or onion because of hunger or otherwise should not come near our mosque."

853. Narrated Ibn ʿUmar: During the holy battle of Ḵhaibar the Prophet ﷺ said, "Whoever ate from this plant (i.e., garlic) should not enter our mosque."
854. Narrated ‘Aṭā‘: I heard Jābir bin ‘Abdullāh saying, “The Prophet ﷺ said, ‘Whoever eats (from) this plant (he meant garlic) should keep away from our mosque.’” I said, “What does he mean by that?” He replied, “I think he means only raw garlic.”

855. Narrated Jābir bin ‘Abdullāh: The Prophet ﷺ said, “Whoever eats garlic or onion should keep away from us, or keep away from our mosque or should remain in his house.”

Jābir bin ‘Abdullāh, in another narration said, “Once a big pot containing (cooked) vegetables was brought. On finding unpleasant smell coming from it, the Prophet ﷺ asked, ‘What is in it?’ He was told all the names of the vegetables that were in it. The Prophet ﷺ ordered that it should be brought near to some of his Companions who were with him. When the Prophet ﷺ saw it he disliked to eat it and said, ‘Eat. (I don’t eat) for I converse with those whom you don’t converse with (i.e., the angels).’”
856. Narrated ‘Abdul ‘Aziz: A man asked Anas, “What did you hear from the Prophet about garlic?” He said, “The Prophet said, ‘Whoever has eaten this plant should not come near us or he should not offer Salat (prayer) with us’.”

(161) CHAPTER. The ablution for boys (youngsters). When they should perform Ghusl (take a bath) and Tuhur (purification). Their attendance at congregational prayers, ‘Eid prayers and funeral prayers and their rows in the prayers.

857. Narrated Ibn ‘Abbâs: The Prophet passed by a grave that was separated from the other graves and led the people in the (funeral) prayer and the people aligned behind him. I said, “O Ab ‘Amr! Who told you about it?” He said, “Ibn ‘Abbâs.”

858. Narrated Abû Sa’îd Al-Khudrî: The Prophet said, “Ghusl (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty.”
859. Narrated Ibn ‘Abbās: One night I slept at the house of my aunt Maimūna and the Prophet slept (too). He got up [for Salāt (prayer)] in the last hours of the night and performed a light ablution from a hanging leather water-skin. (‘Amr, the subnarrator described that the ablution was very light). Then he stood up for Salāt and I got up too and performed the ablution in the same way and joined him on his left side. He pulled me to the right and offered prayers as much as Allāh will. Then he lay down and slept and I heard his breath sounds till the Mu‘ādh-dhīn came to him to inform him about the (Fajr) prayer. (Sufyān the subnarrator said: We said to ‘Amr, “Some people say, ‘The eyes of the Prophet sleep but his heart never sleeps’.” ‘Amr said, “‘Ubaid bin ‘Umair said, ‘The dreams of the Prophets are Divine Revelations. Then he recited, ‘...0 my son, I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh...)” (V.37:102).

860. Narrated Anas bin Mālik: My grandmother Mulaika invited Allāh’s Messenger for a meal which she had prepared specially for him. He ate some of it and said, “Get up. I shall lead you in the prayer.” I brought a mat that had become black owing to excessive use and I sprinkled water on it. Allāh’s Messenger stood on it and offered two Rak’ā; and the orphan was with me (in the first row), and the old lady stood behind us.
861. Narrated Ibn ‘Abbās: Once I came riding a she-ass and I, then, had just attained the age of puberty. Allāh’s Messenger ﷺ was leading the people in Salāt (prayer) at Mīnā facing no wall. I passed in front of the row and let loose the she-ass for grazing and joined the row and no one objected to my deed.

862. Narrated ‘Aishah: Once Allāh’s Messenger ﷺ delayed the ‘Ishā’ prayer till ‘Umar informed him that the women and children had slept. Then Allāh’s Messenger ﷺ came out and said: “None from amongst the dwellers of earth have offered this Salāt (prayer) except you.” In those days none but the people of Al-Madīna used to offer Salāt (prayer).

863. Narrated ‘Abdur Raḥmān bin ‘Abīs: A person asked Ibn ‘Abbās:
"Have you ever presented yourself at the (Eid) prayer with Allâh’s Messenger (saw)?" He replied, “Yes. And had it not been for my kinship (position) with the Prophet, it would not have been possible for me to do so (for he was too young). The Prophet (saw) went to the mark near the house of Kathîr bin Aš-Šâlî and delivered a Khutba (religious talk). He then went towards the women. He advised and reminded them and asked them to give in charity. So the woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilāl. Then the Prophet (saw) and Bilāl came to the house.”

(162) CHAPTER. Going of women to the mosques at night and in darkness.

864. Narrated `Āishah: Once Allâh’s Messenger (saw) delayed the ‘Ishâ’ prayer till `Umar informed him that the women and children had slept. The Prophet (saw) came out and said, “None except you from amongst the dwellers of earth were waiting for this Sâlât (prayer).” In those days, none offered Salât except the people of Al-Madîna and they used to offer the ‘Ishâ’ prayer between the disappearance of the twilight and the first third of the night.

865. Narrated Ibn `Umar: The Prophet (saw) said, “If your women ask permission to go to the mosque at night, allow them.”
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(163) CHAPTER. The waiting of the people for the religious learned Imám to get up (after the prayer to depart).

866. Narrated Umm Salama the wife of the Prophet ﷺ: In the lifetime of Allah’s Messenger ﷺ the women used to get up when they finished their compulsory Salát (prayers) with Taslim. The Prophet ﷺ and the men would stay on at their places as long as Allah will. When the Prophet ﷺ got up, the men would then get up.

867. Narrated ‘Aishah ﷺ whenever Allah’s Messenger ﷺ finished the Fajr prayer, the women would leave covered in their sheets and were not recognized owing to the darkness.

Salāt (prayer), I want to prolong it but on hearing the cries of a child, I would shorten it as I dislike to put its mother in trouble.’”

869. Narrated ‘Āishah رضي الله عنها: Had Allāh’s Messenger ﷺ known what the women were doing, he would have forbidden them from going to the mosque as the women of Bani Isra’il were forbidden.

Yahyā bin Sa’īd (a subnarrator) asked ‘Amra (another subnarrator), “Were the women of Bani Isra’il forbidden?” She replied, “Yes.”

(164) CHAPTER. The Šalāt (prayer) of women behind men.

870. Narrated Umm Salama رضي الله عنها: Whenever Allāh’s Messenger ﷺ completed the Šalāt (prayer) with Taslīm, the women used to get up immediately and Allāh’s Messenger ﷺ would remain at his place for sometime before getting up. [The subnarrator (Az-Zuhri) said, “We think, and Allāh knows better, that he did so, so that the women might leave before the men could catch up with them.”]

871. Narrated Anas رضي الله عنه: The Prophet ﷺ offered Šalāt (prayers) in the
house of Umm Sulaim; and I, along with an orphan stood behind him while Umm Sulaim (stood) behind us.

(165) CHAPTER. Returning of the women immediately after the Fajr prayer and their staying in the mosque for a short period only.

872. Narrated `Aishah: Allâh's Messenger ﷺ used to offer the Fajr prayer when it was still dark and the believing women used to return (after finishing their prayer) and nobody could recognize them owing to darkness, or they could not recognize one another.

(166) CHAPTER. A woman shall ask her husband's permission (on wishing) to go to the mosque.

873. Narrated Sâlim bin `Abdullâh: My father said, "The Prophet ﷺ said, 'If the wife of any one of you asks permission (to go to the mosque), do not forbid her.'"

874. Narrated Anas: The Prophet ﷺ offered Salât (prayers) in the house of Umm Sulaim; and I, along with an orphan stood behind him while Umm Sulaim (stood) behind us.
875. Narrated Umm Salama: Whenever Allah's Messenger ﷺ completed the Salat (prayer) with Taslim, the women used to get up immediately and Allah's Messenger ﷺ would remain at his place for sometime before getting up. [The subnarrator (Az-Zuhri) said, “We think, and Allah knows better, that he did so, so that the women might leave before the men could catch up with them.”]