English Translation of
Sunan Ibn Mâjah
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Chapter 1. The Opening Of The Prayer

803. Muhammad bin ‘Amr bin ‘Ata’ said: “I heard Abu Humaid As-Sâ‘idi say: ‘When the Messenger of Allâh ﷺ stood up for prayer, he would face the prayer direction, raise his hands, and say: “Allâhu Akbar (Allâh is Most Great).”’ (Sahih)

Comments:
a. Facing the Qiblah (direction of Ka’bah) during the prayer is mandatory.
b. There is no harm if the face of a person praying on a moving mount, turns to a direction other than that of the Qiblah.
c. Raising the hands (Raf’ yadain) while (i) starting the prayer, (ii) bowing (going for Ruku’) and (iii) rising from Ruku’ is the Sunnah (precept) of the Prophet ﷺ, as will be seen under the coming Ahâdîth (858 & 859).
d. Both ways of raising the hands, namely (i) up to the ears, or (ii) up to the shoulders, are in order. (ibid.)

804. It was narrated that Abu Sa‘eed Al-Khudri said: “The Messenger of Allâh ﷺ used to start his prayer by saying: ‘Subhânaka Allâhumma wa bi hamdika, wa tabâraka-muka, wa
ta‘ala jadduka, wa lā ilāha ghairuka
(Glory and praise be to You, O Allāh, blessed be Your Name and exalted be Your majesty, none has the right to be worshipped but you).” (Hasan)

تخريج: [إسناده حسن] أخرجه أبو داود، الصلاوة، باب من رأى الاستفادة ب سبحانه اللهم

Comments:

Several variations of supplication are reported to have been recited from time to time by the Prophet ﷺ, after saying the introductory Takbir (Allāhu Akbar) for the prayer. We are free to recite any of these. It is, however, preferable to vary our supplications off and on.

805. It was narrated that Abu Hurairah said: “When the Messenger of Allāh ﷺ said the Takbir (Allāhu Akbar), he would remain silent between the Takbir and the recitation. I said: ‘May my father and mother be ransomed for you! I noticed that you are silent between the Takbir and the recitation; please tell me what you say then.’ He said: ‘I say: ‘Allāhumma bā‘id baini wa bainah khatāyāya kamā bā‘adta bainal-mashriqī wal-maghrib; Allāhumma naqqini min khatāyāya kath-thawbīl abyad minad-danas; Allāhumnaghsilni min khatāyāya hil-mā‘i wath-thalji wal-barad (O Allāh, distance me from my sins as You have distanced the east from the west; O Allāh purify me of my sins as a white garment is purified of dirt; O Allāh, cleanse me of my sins with water and snow and hail).’” (Sahih)
Comments:

a. '(O Allâh!) Distance me from my sins' means: Protect me (or us) through Your mercy from all sins and, not to speak of committing the sins, enable us to avoid even going close to the sins.

b. Sins are likened to filth and dirt. That is why extreme purity has been likened to white garments.

c. Sins push one to the Hell-fire. They give discomfort to the soul, just as the physical body feels discomfort from the heat. That is why, in order to cleanse the sins and give quietude to the soul, things prayed for by the Prophet (ﷺ) are also cool by their very nature.

806. It was narrated from ‘Aishah that when the Prophet ﷺ started Salât he would say: “Subhânaka Allâhumma wa bi hamdika, wa tabârakas-muka wa ta’âla jadduka, wa là ilâha ghayruk (Glory and praise is to You, O Allâh, blessed is Your Name and exalted is Your majesty, none has the right to be worshiped but You).” (Hasan)

807. It was narrated from Ibn Jubair bin Mut’îm that his father said: "I saw the Messenger of Allâh ﷺ when he started the prayer. He said: ‘Allâhu Akbaru kabiran, Allâhu Akbaru kabiran (Allâh is the Most Great indeed),’ three times; ‘Al-hamdu Lillâhi kathiran, al-hamdu Lillâhi kathiran (Much praise is to Allâh),’ three times; ‘Subhân Allâhi bukratana wa asilan (Glory is to Allâh morning and evening),’ three times; ‘Allâhumma inni a’udhu bika..."
أبواب إقامة الصلاوات والسنة فيها

المؤمنون بكتاب الله، ورغم ذلك، فإنهم رؤساء الصلاة.

808. It was narrated from Ibn Mas‘ud that the Prophet ﷺ said: "Allahumma inni a‘udhu bika minash-Shaitānir-rajiim, wa hamzihi wa naftahlhi wa nafkhahhi (O Allāh, I seek refuge in You from the accursed Satan, from his madness, his poetry, and his pride)." (Hasan)

(One of the narrators) ‘Amr said: "Hamzuhu is his madness, Nafathuhu is poetry and Nafkhuhu is pride.”

Comments:

a. Hamz in Arabic means to put somebody to discomfort by piercing one’s fingers into his body.

b. Naft literally means to emit a puff or breath from the mouth. Here, it applies to obscene songs or erotic and vulgar lines of poetry inspired by Satan.

c. Nafkh means to blow from the mouth or breathe into something in order to inflate it. In the context of the Hadith it means the feeling of vanity and pride.

Chapter 3. Placing The Right Hand On The Left During Prayer

(المحجة 3) - باب وضع اليمين على الشمالي في الصلاة (التحفة 42)

809. It was narrated from Qabisah bin Hulb that his father
said: "The Prophet used to lead us in prayer, and he would take hold of his left hand with his right." (Hasan)

Comments:
a. It shows that the Sunnah in prayer is putting one hand on the other, not leave them hanging.
b. It means putting the right hand on the left, as we shall see under Hadith 811.
c. During Qiyām (standing position) one hand must be upon the other, on the chest, as shall follow in the coming several Ḥadīth.

810. It was narrated that Wāʿil bin Hujr said: "I saw the Prophet performing prayer, and he took hold of his left hand with his right." (Sahih)
Comments:
At times it becomes necessary to rectify a mistake then and there.

Chapter 4. Starting The Recitation

812. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ, Abu Bakr, ‘Umar and ‘Uthmân used to start their recitation with ‘All the praises and thanks are to Allâh, the Lord of all that exists. (Al-hamdu Lillahi Rabbil-‘Alamin).’”[1] (Sahih)

813. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ, Abu Bakr and ‘Umar used to start their recitation with ‘All the praises and thanks are to Allâh, the Lord of all that exists (Al-hamdu Lillahi Rabbil-‘Alamin).’”[2] (Sahih)

814. It was narrated from Abu Hurairah that the Prophet ﷺ used to start his recitation with ‘All the praises and thanks are to Allâh, the Lord of all that exists’ (Al-

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815. Ibn 'Abdullâh bin Mughaffal narrated from his father and he said: "I have rarely seen a man for whom innovation in Islam was harder to bear than him. He heard me reciting: 'In the Name of Allâh, the Most Gracious, the Most Merciful' Bismillâhir-Rahmânir-Rahîm[2] and he said: 'O my son, beware of innovation, for I prayers with the Messenger of Allâh, and with Abu Bakr, and with 'Umar, and with 'Uthmân, and I never heard any of them saying this. When you (begin to) recite, say: 'All the praises and thanks are to Allâh, the Lord of all that exists.' (Al-hamdu Lillâhi Rabbil-'Âlamin).''[3] (Da'if)

Chapter 5. Recitation In The Fajr Prayer

816. It was narrated from Qutbah bin Mâlik that he heard the Prophet recite: “And tall date palms, with ranged clusters”[1] in the Subh (Sahih).

Comments:
A worshipper can recite any part of the Qur’ân that he pleases, after Al-Fâtiحah in the prayer. The Qur’ân says:
“So recite as much of the Qur’ân as may be easy (for you)” (Al-Muzzammil 73: 20).

The Hadîth informs us that the Prophet had recited (Surat Qâf: chapter 50) in the Fajr prayer.

817. It was narrated that ‘Amr bin Huraith said: “I performed prayer with the Prophet when he was reciting in the Fajr, and it is as if I can hear him reciting: ‘So verily, I swear by the planets that I recite: ‘And by the planets that move swiftly and hide themselves.’”[2] (Sahih)

818. It was narrated from Abu Barzah that the Messenger of Allâh used to recite between sixty and one hundred (Verses) in Fajr prayer. (Sahih)

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Comments:

It was a general trend. It should not be taken to mean that we cannot increase or decrease the number of Verses. As much as one can easily recite and the worshippers can easily take is alright.

819. It was narrated that Abu Qatâdah said: “The Messenger of Allah used to lead us in prayer, and he would lengthen the first Rak‘ah of the Zuhr and shorten the second Rak‘ah, and he would do likewise in the Subh.” 

(Sahih)

Comments:

The wisdom behind it is that, in the first Rak‘ah, the worshippers are more energetic and receptive. Besides, there are chances for more worshippers to catch up with the first Rak‘ah and therefore the entire prayer of the congregation.

820. It was narrated that ‘Abdullâh bin Sâ‘îb said: “The Messenger of Allah recited Al-Mu‘minun[1] in the Subh prayer, and when he came to the mention of ‘Eisa, he was overcome with a cough, so he bowed in Ruku.’”

(Sahih)

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Comments:

a. It shows that reciting the whole Surah (chapter of the Qur'an) in prayer is not binding.
b. If the Imam encounters a problem during the prayer that renders him unable to continue with the recitation, let him discontinue the recitation and directly go to bowing (Ruku).

Chapter 6. The Recitation In The Fajr Prayer On Fridays

821. It was narrated that Ibn 'Abbâs said: "For the Subh prayer on Fridays, the Messenger of Allâh ﷺ used to recite 'Alif-Lâm-Mim. The revelation..."[1] and 'Has there not been over man..."'[2] (Sahih)

Comments:

The Imam of mosque should make it a point to recite these Surahs in the prayer of Fajr on Fridays. There is no doubt that the prayer will be in order by reciting any other Surah as well, but the Sunnah of the Prophet ﷺ is to recite these Surahs.

822. It was narrated from Mus'ab bin Sa'd that his father said: "For the Fajr prayer on Fridays, the Messenger of Allâh ﷺ used to recite 'Alif-Lâm-Mim. The

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revelation...[1] and ‘Has there not been over man...”[2] (Sahih)

823. It was narrated from Abu Hurairah that for the Subh prayer on Fridays, the Messenger of Allah used to recite ‘Alif-Lam-Mim’. The revelation...[3] and ‘Has there not been over man...”[4] (Sahih)

824. It was narrated from ‘Abdullah bin Mas‘ud that for the Subh prayer on Fridays, the Messenger of Allah used to recite “Alif-Lam-Mim”. The revelation...”[5] and “Has there not been over man...”[6] (Hasan)

Ishaq said: ‘Amr has narrated to us like this from Abdullah, I have no doubt about it.

Chapter 7. The Recitation For The Zuhr And The 'Asr

825. It was narrated that Qaza‘ah said: “I asked Abu Sa‘eed Al-Khudri about the prayer of the Messenger of Allâh ﷺ. He said: ‘There is nothing good in that for you.’ I said: ‘Explain it, may Allâh have mercy on you.’ He said: ‘The Iqimah would be given for the Zuhr prayer for the Messenger of Allâh ﷺ, then one of us would go out to Al-Baqi’, relieve himself, then come back and perform ablution, and he would find the Messenger of Allâh ﷺ still in the first Rak’ah of the Zuhr.'” (Sahih)

Comments:

a. ‘There is nothing good in it for you’ means that the purpose of knowledge is to act upon it but you people cannot act upon it, since you will not perform such lengthy prayers, then what would you gain by asking questions about it?

b. If a person does not find it too difficult, the prayer can be lengthened more than usual, otherwise it is allowed to make it shorter.

826. It was narrated that Abu Ma‘mar said: “I said to Khabbâb: ‘How did you recognize that the Messenger of Allâh ﷺ was reciting in the Zuhr and the ‘Asr?’ He said: ‘From the movement of his beard.’”’ (Sahih)

Meaning, “If you do not act upon it.” See explanation by Sindi.
Comments:

a. In a prayer of inaudible recitation of the Qur'an, the recitation should be such that the lips' movement follows the articulation of words recited. Simply reciting the words at the pre-speech level will not suffice.

b. The worshipper's gaze, if it is raised towards the Imlâm, will not invalidate his prayer.

827. It was narrated that Abu Hurairah said: “I have never seen anyone whose prayer more closely resembles that of the Messenger of Allâh ﷺ than so-and-so. He used to lengthen the first two Rak'ah of the Zuhr and shorten the last two Rak'ah, and he used to shorten the ‘Asr.” (Sahîh)

828. It was narrated that Abu Sa‘eed Al-Khudri said: “Thirty of the Companions of the Messenger of Allâh ﷺ who had been at Badr came together and said: ‘Come, let us estimate the length of the recitation of the Messenger of Allâh ﷺ for the prayer in which Qurân is not recited out aloud.’ No two men among them disagreed, and they estimated the length of his recitation in the first Rak'ah of the Zuhr to be thirty Verses and in the second Rak'ah to be half of that. They estimated his recitation in ‘Asr to be half of the last two Rak'ah of Zuhr.” (Da‘if)
Comments:
The Hadith as such is 'Weak', yet the rule mentioned in it is correct. It is reported from Abu Sa‘eed Al-Khudri that “the Prophet used to recite about thirty Verses in every Rak’ah of the first two Rak’ah of the Zuhr prayer, and about fifteen Verses (or: half of the first Rak’ah) in the last two (Rak’ah); and about fifteen Verses in every Rak’ah of the ‘Asr prayer in the first two Rak’ah, and half of the first ones in the last two Rak’ah.” (Sahih Muslim:157).

Chapter 8. Occasionally Reciting A Verse Aloud For Zuhr And ‘Asr Prayers

829. It was narrated from ‘Abdullāh bin Abu Qatādah that his father said: “The Messenger of Allāh used to recite when leading us in the first two Rak’ah of the Zuhr prayer, and sometimes he would recite such that we could hear the Verse.” (Sahih)

Comments:
a. There is no harm in reciting aloud a Verse or a word of the Qur’ān in the otherwise ‘inaudible’ prayer.
b. It could be that by reciting a part of the Qur’ān in this manner the Prophet (ﷺ) wanted to convey the message to the Companions that even in the prayer of inaudible recitation, any part of the Qur’ān can be recited after Al-Fātiḥah. And Allāh knows best.

830. It was narrated that Barā‘ bin ‘Āzib said: “The Messenger of Allāh used to lead us for the Zuhr, and we would hear him reciting a Verse after the Verses
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from Surat Luqmân (31) and Adh-Dhâriyât (51).” (Da‘if)

Chapter 9. The Recitation For The Maghrib Prayer

831. It was narrated that Ibn ‘Abbâs said, narrating from his mother (one of the narrators) Abu Bakr bin Abu Shaibah said: “(She was) Lubâbah” that she heard the Messenger of Allâh ﷺ reciting ‘By the winds sent forth one after another...’[1] in the Maghrib. (Sahih)

832. It was narrated from Muhammad bin Jubair bin Mut‘îm that his father said: “I heard the Prophet ﷺ reciting Al-Tur (52) in the Maghrib.” In a different narration, Jubair said: “And when I heard him recite: ‘Were they created by nothing? Or were they themselves the creators?’ up to: ‘Then let their listener produce some manifest proof’,[2] it was as if my heart were about to take flight.” (Sahîh)


تخرج: أخرجه البخاري، التفسير، سورة انبياء كلهم، ح: 4854 من حديث سفيان.
ومن غيره، ومسلم، الصلوة، باب القراءة في الصبح، ح: 473 من حديث سفيان بن عيينة به.
Comments:
a. Jubair bin Mu'tim was on the side of the idolaters in the battle of Badr and was taken prisoner along with other infidels by the Muslims. It was during this period in Al-Madinah that he heard the Prophet recite the Qur'an in the prayer of Maghrib.

b. “It was as if my heart were about to take flight.” In simple words it means that the words of the Qur'an made such a powerful impact on my heart that I felt an uncontrollable urge to accept Islam.

833. It was narrated that 'Umar bin 'Umar said: “The Prophet used to recite in the Maghrib. ‘Say: O you disbelievers,’[1] and ‘Say: He is Allâh, (the) One.’”[2] (Da'if)

Chapter 10. The Recitation For The 'Ishâ' Prayer

834. It was narrated from Barâ' bin 'Azib that he performed the 'Ishâ', the later, with the Prophet. He said: "I heard him reciting 'By the fig, and the olive.'"[3] (Sahih)

835. 'Adi bin Thâbit narrated something similar from Barâ' and said: “I have never heard any man with a better voice or who recites it better than him.” (Sahih)

Comments:
While reciting the Qur’ân, effort should be made to recite it as melodiously as one can. However, any resemblance to singing a song, or giving it a touch of music, must be avoided.

836. It was narrated from Jâbîr that Mu’âdh bin Jabal led his companions for the ‘Ishâ’ and he made the prayer too long for them. The Prophet ﷺ said: "Recite 'By the sun and its brightness,'[1] 'Glorify the Name of your Lord, the Most High,'[2] 'By the night as it envelops,'[3] or, 'Read! In the Name of your Lord Who has created."'[4] (Sahih)

Comments:
a. Mu’âdh bin Jabal ﷺ, having offered the ‘Ishâ’ prayer behind the Prophet ﷺ used to lead the prayer in the mosque of his locality. In a situation like this, when this prayer was conducted even after the prayer in the Prophet’s Mosque, lengthy recitation made it burdensome for the people, so much so that some of the people brought the complaint to the Prophet ﷺ. The Prophet ﷺ, therefore, admonished Mu’âdh. (Sahih Muslim:178)
b. The Imâm must show consideration to the people who are weak or have other needs to fulfill.
c. In case of a grievance against someone, it does not fall under the category

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of backbiting to bring the matter to the notice of the superior authority since
the objective here is to bring improvement through the correction of the
mistake.

d. Recitation in the 'Ishā' prayer should be brief. It is, therefore, the Sunnah to
recite either the chapters named by the Prophet ﷺ, or similar to them.

Chapter 11. Reciting Behind
The Imam

837. It was narrated from 'Ubdah bin Sāmit that the Prophet ﷺ said: "There is no
prayer for the one who does not recite Fāṭihah-Kitāb in it." (Sahih)

Comments:
a. This proves that the recitation of Al-Fātiha (Opening Chapter of the
Qur'ān) is a Rukn (basic article) of prayer. There can be no prayer without
it.

b. 'There is no prayer for the one who does not recite Fāṭihah-Kitāb in it'
clearly means that this rule applies to all denominations of prayer—
obligatory prayer, voluntary prayer, Imām's prayer, follower's prayer or the
individual's prayer. Which is to say that reciting Fātiha is essential for one
and all.

838. It was narrated from Abu Sā'īb that he heard Abu Hurairah say: "The Messenger of Allāh ﷺ said: 'Whoever performs a prayer
in which he does not recite Ummul Qur'ān (the Mother of the
Qur'ān, i.e., Al-Fātiha), it is deficient; not complete.'" I said:
'O Abu Hurairah, sometimes I am behind the Imām. He pressed my
forearm and said: 'O Persian! Recite it to yourself.'" (Sahih)
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Comments:

a. Being ‘deficient; not complete’ means that a prayer done without it is not complete and we have to redo it.

b. ‘Recite it to yourself’ does not mean to recite it in the heart without uttering it by the tongue, because the term ‘reciting’ does not apply to it. It only means to recite it in a way that the person next to you does not hear it. This manner of recitation in no way violates the Qur'anic command to ‘listen with attention’ and 'holding one’s peace' (7:204) as the Prophet’s clear command (to recite it behind the Imam) is sometimes suggested to be.

839. It was narrated that Abu Sa‘eed said: “The Messenger of Allah ﷺ said: ‘There is no prayer for the one who does not recite in every Rak'ah: Al-Fatiha (Al-Fatiha) and a Surah whether in an obligatory prayer or another.’” (Da‘if)

Comments:

a. The Hadith suggests that, along with Al-Fatiha, some other part of the Qur'an must also be recited. But the Hadith is ‘Weak’. As such the only obligatory recitation is that of Al-Fatiha. Reciting some other text of the Qur'an is voluntary, not obligatory. (Injäh Al-Hajah)

840. It was narrated that ‘Aishah said: “I heard the Messenger of Allah ﷺ say: ‘Every prayer in which Ummul-Kitab (the Mother of the Book) is not recited is deficient.’” (Hasan)

Comments:

a. The Hadith suggests that, along with Al-Fatiha, some other part of the Qur'an must also be recited. But the Hadith is ‘Weak’. As such the only obligatory recitation is that of Al-Fatiha. Reciting some other text of the Qur'an is voluntary, not obligatory. (Injäh Al-Hajah)
841. It was narrated that from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "Every prayer in which Fâtiha-Kitâb (the Opening of the Book) is not recited, it is deficient, it is deficient." (Hasan)

842. Abu Idris Al-Khawlâni narrated that a man asked Abu Dardâ': "Should I recite when the Imam is reciting?" He said: "A man asked the Prophet ﷺ whether there was recitation in every prayer. The Messenger of Allâh ﷺ said: 'Yes.' A man among the people said: 'It has become obligatory.'" (Da'îf)

843. It was narrated that Jâbir bin ‘Abdullâh said: "We used to recite the Opening of the Book and a Surah behind the Imam in the first two Rak'ah of the Zuhr and the ‘Asr, and in the last two Rak'ah (we would recite) the Opening of the Book." (Hasan)
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Comments:

a. Reciting Al-Fātihah behind the Imām as well, is an enjoined duty.

b. In prayers of inaudible recitation by the Imām, some other part of the Qur’ān may also be recited after Al-Fātihah.

Chapter 12. The Two Pauses Of The Imām

844. It was narrated that Samurah bin Jundab said: “There are two pauses which I memorized from the Messenger of Allāh ﷺ, but ‘Imrān bin Husain denied that. We wrote to Ubayy bin Ka‘b in Al-Madinah, and he wrote that Samurah had indeed memorized them.” (Hasan)

(One of the narrators) Sa‘eed said: “We said to Qatidah: ‘What are these two pauses?’ He said: ‘When he started his prayer, and when he finished reciting.’”

Then later he said: ‘And when he recited: ‘Not (the way) of those who earned Your Anger, nor of those who went astray.’[1] They used to like (for the imām) when he had finished reciting to remain silent until he had caught his breath.’”

Comments:

Some people say that one should recite Fātihah behind the Imām as the Imām recites, within oneself, or rather, he should recite it during one of the two

pauses of the *Imām* but the view is not correct, since the Prophet ṣallallāhu ʿalayhi wa ʿsallam had not made those pauses for that purpose. That is why they were so short. Besides, the Companions did not keep to this practice. There is, thus, no secure basis for allowing the recitation of Al-IFIED only during those pauses.

845. Samurah said: “I memorized two pauses in the prayer, a pause before reciting and a pause when bowing. ‘Imrān bin Husain denied that, so they wrote to Al-Madina, to Ubayy bin Ka‘b, and he said that Samurah was speaking the truth.” *(Hasan)*

Chapter 13. When The *Imām* Is Reciting, Then Listen Attentively

846. It was narrated that Abu Hurairah said: “The Messenger of Allāh ʿṣallallāhu ʿalayhi wa ʿsallam said: ‘The *Imām* has been appointed to be followed, so when he says Allāhu Akbar, then say Allāhu Akbar, when he recites, then listen attentively; when he says: Not (the way) of those who earned Your anger, nor of those who went astray, then say Āmin; when he bows then bow; when he says Sami’ Allāhu liman hamidah (Allāh hears those who praise Him), then say Allāhumma Rabbanā wa laka-l-hamd (O Allāh, our Lord, to You is the praise);” when he prostrates then prostrate;

*Al-Fātiḥah* 1:7.
and if he prays sitting down then
all of you pray sitting down.‘’
(Sahih)

Comments:
a. The follower is prohibited to precede the Imâm in his movements and rests.
   His duty is to follow the Imâm totally.
b. ‘When the Imâm recites, then listen attentively’ means that when the Imâm
   finishes reciting Fâtihah and starts reciting some other part of the Qur’ân,
   then the follower has to listen to him silently without reciting the Qur’ân.
   As for Al-Fâtihah, we have already seen in Abu Hurairah’s narration that
   the follower has to recite it. (See I.838).
c. The rule requiring the followers to perform the prayer sitting down (even
   though they had no problem standing) if the Imâm leads them sitting down,
   was later abrogated.

847. It was narrated that Abu Musa Al-Ash’ari said: “The Messenger of Allâh ﷺ said:
‘When the Imâm recites, then listen attentively, and if he is
sitting (in the prayer) then the
first remembrance that anyone of
you recites should be the Tashah-
hud.’’” (Sahih)

Comments:
a. We should listen attentively when the Imâm recites any other Chapter after
   Al-Fâtihah in the prayer of audible recitation.
b. In Tashah-hud, first recite the prescribed invocation (At-Tahiyyâtu Lillâhi...),
   then the Salutation (Salât) on the Prophet ﷺ, and then other supplications.

848. It was narrated that Ibn Ukaimah said: “I heard Abu
Hurairah say: ‘The Prophet ﷺ led
his Companions in a prayer; we
think it was the Subh. He said:
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"Did anyone among you recite?"
A man said: "I did." He said: "I was saying to myself, what is wrong with me that someone is fighting to wrest the Qur’ân from me?" (Sahih)

849. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ led us in prayer," and he mentioned a similar report, and added to it, and he said: "And after that they were quiet in the prayers in which the Imâm recites aloud." (Sahih)

Comments:

The two Ahâdîth are explicit on the point that prohibition on reciting the Qur’ânic chapters other than Al-Fâtîhah relates to the prayer of audible recitation.

850. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever has an Imâm, the recitation of the Imâm is his recitation.'" (Da’îf)

Comments:

Taking the cue from this Hadîth it is sometimes argued that the follower has no need to do the recitation, since the Imâm’s recitation is enough for him. However, the Hadîth is extremely Weak and not fit for argumentation.
Chapter 14. Saying Amin Aloud

851. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “When the reciter says Amin, then say Amin, for the angels say Amin, and if a person’s Amin coincides with the Amin of the angels, his previous sins will be forgiven.” (Sahih)

Comments:
a. It means that the follower should say Amin upon the Imam’s saying it, even if he was ahead or behind the Imam in his recitation.
b. It confirms the Imam’s saying Amin aloud, since the followers can only answer it if he hears the Imam say it.

852. It was narrated that Abu Hurairah said: The Messenger of Allah ﷺ said: “When the reciter says Amin, then say Amin, for if a person’s Amin coincides with the Amin of the angels, his previous sins will be forgiven.” (Sahih)

853. It was narrated that Abu Hurairah said: “The people
stopped saying ʿAmin, but when the Messenger of Allāh ﷺ said 'Not (the way) of those who earned Your Anger, nor of those who went astray'\[^{[1]}\] he would say ʿAmin, until the people in the first row could hear it, and the mosque would shake with it. (Daʿīf)

Comments:
As to the chain of narration, the Hadith is 'Weak'. However, the rule is proved from other sound Ahādīth. (See Silsilat-ul-Ahādīth-Sahīhah, H. 464.) ʿImām Bukhārī has said: Both ʿAbdullāh bin Zubair and those performing the prayer behind him said ʿAmin in a way that the entire mosque reverberated with the sound.

854. It was narrated that ʿAli said: "I heard the Messenger of Allāh ﷺ saying ʿAmin" after he said, 'nor of those who went astray.'\[^{[2]}\] (Sahīh)

855. It was narrated from ʿAbdul-Jabbār bin Wāʿil that his father said: "I performed prayer with the Prophet ﷺ and when he said: 'Nor of those who went astray'\[^{[3]}\] he said ʿAmin and we heard that from him." (Sahīh)

\[^{[1]}\] Al-Fāṭiḥah 1:7.
\[^{[2]}\] Al-Fāṭiḥah 1:7.
\[^{[3]}\] Al-Fāṭiḥah 1:7.
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It was narrated from 'Aishah that the Prophet ﷺ said: “The Jews do not envy you for anything more than they envy you for the Salâm and (saying) ‘Amin.”” (Sahih)

It was narrated from ‘Abbás that the Messenger of Allâh ﷺ said: “The Jews do not envy you for anything more than they envy you for the Salâm and (saying) ‘Amin,” so say ‘Amin a great deal.” (Da’îf)

Comments:

a. Exchanging Salâm (salutations) while greeting each other, and saying ‘Amin, is a special characteristic of the Muslim people, noticed even by the non-Muslims.

b. Envy keeps them from adopting it, yet they wish the Muslims as well to lose this characteristic.

c. Islamic etiquette is to greet each other by saying As-Salâmú ‘Alaikum and
Wa Alaikum As-Salâm. But the sad state is that some people have given up this excellent invocation in favor of meaningless words of greeting used by the non-Muslims.

d. `Âmin means: 'O Allah, accept our invocation' or simply 'May it be so'. This abbreviated invocation is in fact the repetition of the longer invocations already articulated. Jews and Christians also use this expression (spelt as 'amen'). They have probably taken it from the Muslims, or else it is one of those things still extant from the teaching of earlier Prophets. Hence it is that they do not like the idea of seeing the Muslims using this blessed word. Muslims, therefore, must be wary of the designs of the disbelievers and never leave the blessed invocations of `Âmin and Salâm.

Chapter 15. Raising The Hands When Bowing, And When Raising The Head From Bowing

858. It was narrated that Ibn 'Umar said: "I saw the Messenger of Allah raising his hands until they were parallel to his shoulders when he started the prayer, and when he bowed in Ruku, and when he raised his head from Ruku, but he did not raise them between the two prostrations." (Sahih)

Comments:

a. It is unanimously agreed that raising the hands (Raf' Yadayn) while starting the prayer is the Sunnah of the Prophet.

b. This Hadith speaks of raising the hands up to the shoulders, while there are other Ahâdith that speak of raising the hands up close to the ears. Thus, both of these variations are proven from the Sunnah. We would do well to alternate between the two practices, namely raising up to the shoulders at times and taking them close to the ears at other times.

c. Raf' Al-Yadayn (raising up the two hands) on three occasions, namely (i) while going into the bowing (Ruku), (ii) raising the head from the Ruku, and (iii) rising for the third Rak'ah, is the Sunnah of the Prophet.
d. Hâfiz Zainuddin Abul-Fadl Al-'Irâqi in his book (Ta'ribul-Asârîd) has this to say: "Ahâdîth concerning Raf' Ya'dain have been narrated by fifty Companions, including those that have been given the glad tidings of Paradise." (Tarhul-Tathrib 2/254).

859. It was narrated that Mâlik bin Huwairith said that when the Messenger of Allâh ﷺ said Allâhu Akbar, he would raise his hands until they were close to his ears; when he bowed in Ruku' he did likewise, and when he raised his head from Ruku' he did likewise. (Sahîh)

860. It was narrated that Abu Hurairah said: "I saw the Messenger of Allâh ﷺ raising his hands during prayer until they were parallel with his shoulders when he started to pray, when he bowed and when he prostrated." (Da'îf)

861. It was narrated that 'Umair bin Habib said: "The Messenger of Allâh ﷺ used to raise his hands at every Takbir (saying Allâhu Akbar) in the obligatory prayer." (Da'îf)
It was narrated that Muhammad bin 'Amr bin 'Atâ' said, concerning Abu Humaid As-Sâ'di: “I heard him when he was among ten of the Companions of the Messenger of Allâh ﷺ, one of whom was Abu Qatâdah bin Rib'i, saying: ‘I am the most knowledgeable of you about the prayer of the Messenger of Allâh ﷺ. When he stood up for prayer, he stood up straight and raised his hands until they were parallel to his shoulders, then he said: Allâhu Akbar. When he wanted to bow in Ruku', he raised his hands until they were parallel to his shoulders. When he said Sami' Allâhu liman hamidah (Allâh hears those who praise Him), he raised his hands and stood up straight. When he stood up after two Rak'ah, he said Allâhu Akbar and raised his hands until they were parallel to his shoulders, as he did when he started the prayer.’” (Sahih)

Comments:
In addition to other occasions, the Hadith also proves the practice of raising the hands while rising up after Tashah-hud, and as many as ten Companions bear testimony to it, with no dissension.

'Abbâs bin Sahl As-Sâ'idi said: “Abu Humaid, Abu Usaid As-Sâ'idi, Sahl bin Sa'd, and
Muhammad bin Maslamah came together and spoke about the prayer of the Messenger of Allāh ﷺ. Abu Humaid said: 'I am the most knowledgeable of you about the prayer of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ stood up and said Allāhu Akbar, and raised his hands, then he raised them when he said Allāhu Akbar for Ruku', then he stood up and raised his hands, and stood straight until every bone had returned to its place.'”

(Sahih)

Comments:

It is necessary to stand up straight after the bowing. Not to stand up straight from the bowing and hurry towards the prostration is against the Sunnah. This composed method of bowing and rising from bowing is what has been conveyed through the phrase ‘returning of each bone to its place’.

864. It was narrated that ‘Ali bin Abu Tālib said: “When the Prophet ﷺ stood up to offer a prescribed prayer, he said Allāhu Akbar and raised his hands until they were parallel to his shoulders. When he wanted to bow he did likewise; when he raised his head from bowing he did likewise; and when he stood up after the two prostrations he did likewise.”[1] (Hasan)

[1] Sindi said: “It is as if they abandoned that because of it contradicting the popular narrations.” Azimabādī (‘Awul-Ma`bud) said: “The meaning of ‘the two prostrations’ is two Rak’ahs without a doubt, as is reported in the following narrations. This is what was said by the scholars among the Muhadithin and the Fuqahā’, except for Khattābī.”
865. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ used to raise his hands at every Takbir (saying Allâhu Akbar). (Da‘îf)

866. It was narrated from Anas that the Messenger of Allâh ﷺ used to raise his hands when he entered prayer, and when he bowed in Ruku‘.” (Sahîh)

867. It was narrated that Wâ’il bin Hujr said: “I said: ‘I will look at the Messenger of Allâh ﷺ and see how he performs the prayer.’ He stood up and faced the Qiblah, and raised his hands until they were parallel to his ears. When he bowed, he raised them likewise, and when he raised his head from Ruku‘, he raised them likewise.” (Sahîh)

[Translation:
865. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ used to raise his hands at every Takbir (saying Allâhu Akbar). (Da‘îf)

866. It was narrated from Anas that the Messenger of Allâh ﷺ used to raise his hands when he entered prayer, and when he bowed in Ruku‘.” (Sahîh)

867. It was narrated that Wâ’il bin Hujr said: “I said: ‘I will look at the Messenger of Allâh ﷺ and see how he performs the prayer.’ He stood up and faced the Qiblah, and raised his hands until they were parallel to his ears. When he bowed, he raised them likewise, and when he raised his head from Ruku‘, he raised them likewise.” (Sahîh)]
868. It was narrated from Abu Zubair that Jābir bin ‘Abdullāh would raise his hands when he began the prayer, and when he bowed, and when he raised (his head) from Ruku' he would do likewise, and he said: "I saw the Messenger of Allāh ﷺ doing that." (One of the narrators) said: "Ibrihim bin Tahmān (one of the narrators) raised his hands to his ears." (Hasan)

Comment:

The Hadith instructs us the correct method of performing Ruku', which is to bring the head and the spine level with each other.

869. It was narrated that ‘Aishah said: "When the Messenger of Allāh ﷺ bowed, he neither raised his head nor lowered it, rather (he did something) between that." (Sahih)

Chapter 16. The Bowing In Prayer

870. It was narrated that Abu Mas’ūd said: "The Messenger of Allāh ﷺ said: ‘No prayer is acceptable in which a man does not settle[1] his spine when bowing and when prostrating.’" (Sahih)

[1] See no. 891. In relation to prostration, it means that the back should be settled and become still, it does not mean that it must be straight as in the case of Ruku'. As-Sindi said: "Not balanced and settled. And the objective is tranquility in bowing and prostration." ‘Azimābādī said: "The meaning for the two of them (bowing and
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لا يُقيم الركوع فيها صلية، في الركوع والصُّجود.

تخرج: [صحيح] أخرجه أحمد وابن ماجه وابن جرير وابن حبان وبه حديث الأعمش به، وحسن الناظم في الفتح.

Comments:

a. Settling the spine in bowing and prostrating means performing these functions with tranquility. In other words, the correct method of performing Ruku' is to do the bowing perfectly and performing the prostration with full composure, which is the true Sunnah of the Prophet ﷺ.

b. No prayer devoid of tranquility and composure will be acceptable to Allâh. That is the reason why the Messenger of Allâh ﷺ had ordered a person (who had hurried through his prayer and performed it without tranquility) to pray again (Sahih Al-Bukhârî: H.793)

871. It was narrated that 'Ali bin Shaibân, who was part of a delegation (to the Prophet ﷺ) said: “We set out until we came to the Messenger of Allâh ﷺ, and we gave him our oath of allegiance and performed prayer behind him. He glanced out of the corner of his eye at a man who was not settling his spine when he bowed and prostrated. When the Prophet ﷺ finished the prayer, he said: ‘O Muslims, there is no prayer for the one who does not settle his spine when bowing and prostrating.’” (Sahih)


Regarding Hadith 822 with Al-Bukhârî, in which the Prophet ﷺ said: “Be balanced in the prostrations, and none of you should put his forearms on the ground like the dog.” Ibn Hajar (Fathul-Bâri) quoted Ibn Daqîq Al-'Eid saying: “The perceived straightness sought in bowing is not the same here. For there it is having the neck and back level, and what is sought here is raising the lower parts above the higher parts.”
Comments:
a. We must undertake journeys to gain religious knowledge and attend the company of great scholars.
b. Coming to know about the movements of a person by glancing out of the corners of one’s eyes (without turning the face) does not invalidate the prayer. Turning the neck to see something during prayer is prohibited.

872. It was narrated that Râshid said: “I heard Wâbisah bin Ma’bad saying: ‘I saw the Messenger of Allâh ﷺ performing prayer, and when he bowed he made his back so straight that if water were poured on it, it would have stayed there.’” (Da’if)

Chapter 17. Putting The Hands On The Knees

873. It was narrated that Mus’ab bin Sa’d said: “I bowed (in prayer) beside my father, and I put my hands between my knees. He struck my hand and said: ‘We used to do that, then we were commanded to put them on the knees.’” (Sahih)

Comments:
a. The Arabic word ‘Tatbiq’ means joining the two hands with one’s fingers crossing the other’s, and putting them between the thighs. This manner of bowing was later abrogated.
b. It is not allowed to act upon a ruling that has been abrogated.
his knees and his upper arms held away from his sides." (Hasan)

Comments:
The upper arms of the body must be kept away from one's sides when bowing or prostrating in prayer, as will be seen under Ahâdîth nos. 880 and 886.

Chapter 18. What To Say When Raising The Head From Bowing

875. It was narrated from Abu Hurairah that when the Messenger of Allâh  said: "Sami' Allâhu liman hamidah (Allâh hears those who praise Him)," he said: "Rabbanâ wa lakal-hamd (O our Lord, to You is the praise)." (Sahih)

876. It was narrated from Anas bin Mâlik that the Messenger of Allâh  said: "When the Imâm says: 'Sami' Allâhu liman hamidah (Allâh hears those who praise Him),' say: 'Rabbanâ wa lakal-hamd (O our Lord, to You is the praise).'" (Sahih)

Comments:
'Allâh hears' means Allâh is pleased with, and accepts the supplication.
877. It was narrated from Abu Sa’eed Al-Khudri that he heard the Messenger of Allah ﷺ say: "When the Imām says: ‘Sami’ Allāhu liman hamidah (Allāh hears those who praise Him),’ say: ‘Allāhumma, Rabbanā wa lakal-hamad (O Allāh! O our Lord! To You is the praise).’”’ (Hasan)

Comments:
The follower shall only say the second part of the Arabic invocation, meaning: “O our Lord, to You is the praise”; he will not say the first one meaning: ‘Allāh hears those who praise Him’. The Imām shall, however, say both, since it is proved from the Sunnah of the Messenger of Allāh ﷺ.

878. It was narrated that Ibn Abu Awfa said: “When the Messenger of Allāh ﷺ raised his head from Ruku’, he said: ‘Sami’ Allāhu liman hamidah, Allāhumma, Rabbanā lakal-hamad, mil’ as-samawāti wa mil’ al-ard wa mil’ ma shi’ta min shay’in ba’d (Allāh hears those who praise Him. O Allāh! O our Lord, to You is the praise as much as fills the heavens, as much as fills the earth, and as much as You will after that).’”’ (Saḥīḥ)

Comments:
The main purpose of prayer is the remembrance of Allāh, who Himself has said in the Qur’ān: “Perform the prayer for My remembrance.” (20:14). That is the reason why the Messenger of Allāh ﷺ has taught us many recitals of Allāh’s praise and remembrance. We must memorize these texts and recite them in our prayer. We should especially try to win more and more reward, as well as closeness to Allāh and His pleasure, by reciting longer invocations in the optional night (Tahajjud) prayers.
879. It was narrated that Abu 'Umar said: "I heard Abu Juhaiiah say: Good fortune was mentioned in the presence of the Messenger of Allāh ﷺ while he was performing prayer. A man said: 'So-and-so's fortune is in horses.' Another man said: 'So-and-so's fortune is in camels.' another man said: 'So-and-so's fortune is in sheep.' Another man said: 'So-and-so's fortune is in slaves.' While the Messenger of Allāh ﷺ was finishing his prayer, he raised his head at the end of the last Rak'ah and said: 'Allāhumma Rabbanā lakal-hamd mil' as-samawāt wa mil' al-ard wa mil' ma shi'ta min sha'īn ba'du. Allāhumma là mâni' lima a'taita wa là mu' ti lima mana'ta, wa là yanfa'u dhāl-jaddi minkal-jadd (Allāh hears those who praise Him. O Allāh! O our Lord! To You is the praise as much as fills the heavens, as much as fills the earth and as much as You will after that. O Allāh, there is none who can withhold what You give, and none who can give what You withhold, and the good fortune of any fortunate person is to no avail against You).' The Messenger of Allāh ﷺ elongated the word Jadd (fortune) so that they would know that it was not as they had said." (Da'īf)
Chapter 19. Prostration

880. It was narrated from Maimunah that when the Prophet ﷺ prostrated, he would hold his forearms away from his sides, such that if a lamb wanted to pass under his arms, it would be able to do so. (Sahih)

Comments:

While prostrating we must keep our forearms away from our sides and the belly away from our thighs.

881. It was narrated from ('Ubaidullâh bin 'Abdullâh) bin Aqram Al-Khuza'î that his father said: "I was with my father on the plain in Namirah, when some riders passed us and made their camels kneel down at the side of the road. My father said to me: 'Stay with your lambs until I go to those people and see what they want.' He said: Then he (my father) went out and I come, (i.e. I came near,) then there was the Messenger of Allâh ﷺ, and the time for prayer came so I prayed with them, and I was looking at the whiteness of the armpits of the Messenger of Allâh ﷺ every time he prostrated." (Sahih)

Ibn Majah said: The people say 'Ubdaidullâh bin 'Abdullâh, but Abu Bakr bin Abu Shaibah said:

"The people say 'Abdullāh bin 'Ubaidullāh.' Muhammad bin Bashšír said: 'Abdur-Rahmān bin Mahdi, Safwān bin 'Elsa and Abu Dāwūd all said: 'Dāwūd bin Qais narrated to us, from 'Ubaidullāh bin 'Abdullāh bin Aqrām, from his father, from the Prophet ﷺ.' With similar wording. (Sahih)

Comments:

a. If a traveling party has to break its journey midway, it must avoid the main road and camp on one side of the road.

b. The Companions attached so much importance to the prayer that 'Abdullāh left his lambs alone, and joined the prayer in congregation.

c. When the Messenger of ﷺ prostrated, he did not hold his forearms close to his sides. The Companion was, therefore, able to clearly see the armpits of the Prophet ﷺ.

882. It was narrated that Wā'il bin Hujr said: "I saw the Prophet ﷺ when he prostrated and put his knees on the ground before his hands, and when he stood up after prostrating, he took his hands off the ground before his knees." (Da‘īf)

883. It was narrated from Ibn 'Abbas that the Prophet ﷺ said: "I have been commanded to prostrate on seven bones." (Sahih)
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Comments:

Seven bones’ means seven parts of the body. For clarification please see the next Hadith.

884. It was narrated that Ibn ‘Abbâs said: The Messenger of Allâh ﷺ said: “I have been commanded to prostrate on seven, and not to tuck up my hair or my garment.” (Sahih)

Ibn Tâwus said: My father used to say: The two palms, two knees and two feet, and he used to count the forehead and nose as one.

Comments:

a. ‘Prostration on seven parts of the body’ means letting all the seven parts mentioned in the Hadith touch the ground.

b. The reason why the forehead and nose have been counted as one in this Hadith, is the fact that in the next Hadith the two words have been replaced by the single word ‘face’.

c. We need not unnecessarily worry if our hair touches the ground during prostration. The reason being that by trying to protect the hair or garment from the meager dust of the ground, we run the risk of losing our concentration in prostration and in our recitals.

d. Prohibition to tuck up the hair also includes prohibition on uplifting the hair. Ladies should also avoid making topknots of their hair but leave them loose for the prayer.

e. Sleeves of the shirts etc., folded up for ablution should be loosened while going to the prayer.

885. It was narrated from ‘Abbâs bin ‘Abdul-Muttalib that he heard the Prophet ﷺ say: “When a person prostrates, seven parts of his body prostrate with him: His face, his two hands, his two
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886. Ahmar, the Companion of the Messenger of Allâh ﷺ, narrated to us: “We used to feel sorry for the Messenger of Allâh ﷺ because he took pains to keep his arms away from his sides when he prostrated.” (Hasan)

Chapter 20. Tasbih
(Glorifying Allâh) When Bowing And Prostrating 887. 'Uqbah bin 'Amir Al-Juhani said: “When the following was revealed: ‘So glorify the Name of your Lord, the Most Great,’[1] the Messenger of Allâh ﷺ said to us: ‘Say this in your Ruku.’ And when the following was revealed: ‘Glorify the Name of your Lord, the Most High,’[2] the Messenger of Allâh ﷺ said to us: ‘Say this in your prostrations.’” (Sahih)

888. It was narrated from Hudhaifah bin Al-Yamān that he heard the Messenger of Allāh ﷺ say when he bowed: "Subḥānā Rabbiyal-‘Azīm (Glory is to my Lord, the Most Great)" three times, and when he prostrated he said: "Subḥānā Rabbiyal-A‘lā (Glory is to my Lord the Most High)" three times. (Da‘fī)

889. It was narrated that ‘Āishah said: "The Messenger of Allāh ﷺ often used to say when bowing and prostrating: 'Subḥānakā Allāhumma wa bi hamdika, Allāhumma 'alīminna wa bi hamdikā (Glory is to You, O Allāh, and praise; O Allāh forgive me),' following the command given by the Qur‘ān."[1] (Sahih)

Comments:
Repeating the formulas of the Glorification of Allāh three times is the minimum essential for these occasions. Otherwise, the Messenger of Allāh ﷺ has recited them during his Tahajjud bowings and prostrations which used to be quite long. (Sahih Muslim:203).

Comments:
Allāh the Glorified says in the Qur‘ān:
"So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts repentance." (An-Nasr 110: 3)).

The Messenger of Allâh ﷺ complied with the command of Allâh by reciting the statement repeatedly in his bowing and prostrations.

890. It was narrated that Ibn Mas'ûd said: “The Messenger of Allâh ﷺ said: ‘When anyone of you bows, let him say in his bowing: ‘Subhânâ Rabbiyal-'Azîm’ (Glory is to my Lord, the Most Great)’ three times; if he does that his bowing will be complete. And when anyone of you prostrates, let him say in his prostration, ‘Subhânâ Rabbiyal-'Âlî’ (Glory is to my Lord, the Most High)’ three times; if he does that, his prostration will be complete, and that is the minimum.’” (Da‘îf)

Chapter 21. Being Balanced During Prostration

891. It was narrated that Jâbir said: The Messenger of Allâh ﷺ said: “When anyone of you prostrates let him be balanced in prostration,\(^1\) and not spread his arms as a dog does.” (Sahîh)

\(^1\) See no. 870, i.e., by placing his hands on the ground, lifting his elbows and not letting his stomach rest on his thighs. See explanation by Sindi.
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892. It was narrated from Anas bin Malik that the Prophet ﷺ said: “Be balanced in prostration; none of you should prostrate with his arms spread out like a dog.” (Sahih)

Comments:

‘Being balanced in prostration’ means neither keeping oneself so high that some of the parts of the body fail to touch the ground, nor so low that the forearms begin to rest on the ground, or the belly starts touching the thighs. ‘Being balanced’ could also mean being moderate in performing the prostration, i.e., neither making it too long nor too short. Long prostration is, however, to be curtailed only if somebody else is performing the prayer behind us, whether it is an obligatory prayer or a voluntary one.

Chapter 22. Sitting Between The Two Prostrations

893. It was narrated that ‘Aishah said: “When the Messenger of Allah ﷺ raised his head from bowing, he would not prostrate until he had stood up straight. When he prostrated, he would raise his head and not prostrate again until he had sat up straight. And he used to spread out his left leg.” (Sahih)

Comments:

a. Raising one’s head from bowing and standing up straight is called Qaumah. Some of the invocations recited on this occasion have already been mentioned under Chapter 18. Sitting between the two prostrations is called Jalsah. Memorable invocations for the occasion shall be discussed under Chapter 23.
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b. *Qaunah* and *Jalsah* are parts as essential for the prayer as the bowing and prostration.

894. It was narrated that ‘Ali said: The Messenger of Allâh ﷺ said to me: “Do not squat between the two prostrations.”

(Da‘îf)

895. It was narrated that ‘Ali said: “The Prophet ﷺ said: ‘O ‘Ali, do not squat like a dog.’”

Comments:
The Arabic word for squatting is *Iq’â*. *Iq’â* could take two forms, of them, one is prohibited and the other permissible. What is prohibited is to raise the two ankles up, sit on the buttock, and put the two hands on the ground. This is a doglike posture. What is permitted is to sit, between the two prostrations, by raising the two feet and sitting on the two heels so that the ankles and knees rest on the ground. This is the posture that has been described by Ibn ‘Abbâs ﷺ as *Sunnah* (Sahih Muslim:32)

896. It was narrated that Anas bin Mâlik said: “The Prophet ﷺ said to me: ‘When you raise your head from prostration, do not squat like a dog. Put your buttocks between your feet and let the tops of your feet touch the ground.’”

(‘Abî Jâ‘îfâ)
Chapter 23. What Is To Be Said Between The Two Prostrations

897. It was narrated from Hudhaifah that the Prophet used to say between the two prostrations: “Rabbighfir li, Rabbighfir li (O Lord forgive me, O Lord forgive me).” (Sahih)

898. It was narrated that Ibn ‘Abbâs said: “When praying at night (Qiyâmul-Lail), the Messenger of Allâh used to say between the two prostrations: ‘Rabbighfir li warhamni warbami warzuqni warfa’ni (O Lord, forgive me, have mercy on me, improve my situation, grant me provision and raise me in status).’” (Da’if)

Comments:
The invocation is also recorded, with slight variations, in Jâmi’ At-Tirmidhi and Sunan Abu Dawud.

Chapter 24. What Was Narrated Concerning The Tashah-hud (Sitting Posture)

899. It was narrated that...
'Abdulлаh bin Mas'уд said: "When we performed prayer with the Prophet سلَّم‏، we said: 'Peace be upon Allāh from His slaves, peace be upon Jibrā'il and Mikā'il and so-and-so and so-and-so.' The Messenger of Allāh ﷺ heard us and said: 'Do not say peace (Ṣalām) be upon Allāh, for He is As-Salām. When you sit (during prayer) say: 'At-Tahiyyatu lillāhi was-salawatu wat-tayyibatu; as-salāmu 'alayka ayyuhan-Nabiyyu wa rahmatullāhi wa barakātuhu;' as-salāmu 'alayn wa 'ala 'ibādillāhis-sālihin (All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh)." For if you say that it will reach every righteous slave in the heavens and on earth. (Then say:) "Ashhadu an lā ilāha illallāh wa ashhadu anna Muhammadan 'abdūhu wa Rasūluhu (I bear witness that none has the right to be worshiped but Allāh, and I bear witness that Muhammad is His slave and Messenger)." (Sahih)

(Another chain) with similar wording. (Another chain) that 'Abdulлаh bin Mas'уд said: "The Prophet ﷺ used to teach us the Tashuh-Hud." And he mentioned similarly.
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Comments:

a. The Arabic word Tahiyyat translated here as 'blessed compliments' in fact stands for all the acts of devotion related to the spoken word, such as the praises, thanks, and supplications for Allâh. All these compliments are properly due to Allâh alone, and it is blasphemy to associate anyone else with Him.

b. Salawat translated as 'prayers' is the plural of Salât, which means 'invocation' and 'ritual prayed. Here it means bodily acts of worship, such as bowing, prostration, standing after bowing and Tawâf (circling the Ka'bah) and so on.

c. Tayyibât, literally good things and good deeds, stands in this context for the monetary acts of worship, such as Zakât, (obligatory charity), Sadaqât (voluntary charities or alms), vows and religious offerings. No such offerings—whether monetary or physical—are permitted for any of Allâh's created things.

d. The term 'righteous slaves of Allâh' covers all the righteous creatures—humans, jinn, angels—whether in the skies or on the earth. As such, there is no need to mention Jibrîl and Mikâil by name.

900. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh used to teach us the Tashah-hud as he used to teach us a Surah of the Qur'ân. He used to say: 'At-Tahiyyâtul-Mubarakâtus salawâtut-tayyibâtu lilâh; Assalâmû 'alayka ayyuhan-Nabiyyu wa rahmatuallâhi wa barakâtuhu; assalâmû 'alayna wa 'ala 'ibâdallâhis-sâlihin. Ashhadu an lâ ilâha illallah wa ashhadu anna Muhammadan 'abduhu wa Rasuluhu (All blessed compliments and good prayers are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh)."
Allah and His blessings; peace be upon us and upon the righteous slaves of Allah. I bear witness that none has the right to be worshiped but Allah and I bear witness that Muhammad is His slave and Messenger."

(Sahih)

Comments:

a. ‘Teaching the Tashal-hud as he used to teach a Surah of the Qur’ân’, means teaching it as seriously as he would teach the Qur’ân. From this we conclude that it is essential to recite this invocation in prayer.

b. The expression ayyuhan-Nabiyyu (O Prophet!) is not intended to make it heard by the Prophet. We just have to recite the vocative as we would recite expressions like O Nuh, O Ibrâhim, O Muzzammil, O you who believe! etc. While reciting these vocatives no one assumes that he is addressing them face to face, nor does he believe that they are physically present before him.

901. It was narrated from Abu Musa Al-Ash’ari: “The Messenger of Allah addressed us and explained the Sunnah for us, and he taught us our prayer. He said: ‘When you perform prayer, and you are sitting, let the first thing you say be: At-Tahiyyut-tayyibatus-sala du lillah; as-salamu ‘alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakatu hu; as-salamu ‘alayna wa ‘ala ‘ibadillahissalihin. Ashhadu an la ilaha illallah wa as-shahadu anna Muhammadan ‘abduhu wa Rasuluhu (All compliments, good words and prayers are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah. I bear witness that none has the right to be worshiped but Allah and I
bear witness that Muhammad is His slave and Messenger). Seven phrases which are the greeting of the prayer.’’

Comments:

a. The order in which the recitals of the prayer have been taught to us must be strictly maintained unless the context tells us otherwise.

b. The Tashah-hud has been described by the Prophet ﷺ as containing seven phrases or sentences, since the expressions Tahiyatu, Salawit, and Tayyibat, although apparently a single group of three words, they in fact constitute three momentous concepts. The fourth sentence is the supplication for the Prophet ﷺ, and the fifth is the supplication for all the righteous slaves. The two testimonies perating to Allâh’s Oneness and the Prophesy of the Messenger of Allâh ﷺ constitute the sixth and the seventh sentence respectively. And Allâh knows best.

902. It was narrated that Jâbir bin 'Abdullâh said: “The Messenger of Allâh ﷺ used to teach us the Tashah-hud as he used to teach us a Surah from the Qur’ân: ‘Bismillâhi wa Billâhi, at-tahiyyatu lilâhi was-salawatu wat-tayyibatu lilâhi; as-salâmu ‘alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakâthu; as-salâmu ‘alayna wa ‘ala ‘ibadillâhis-sâlihin. Ashhadu an lâ ilâha illallâh wa ashhadu anna Muhammadan ‘abduhu wa rasulhu. As’alu Allâhal-jannah, wa a’udhu billâhi minannâr (In the Name of Allâh and by the grace of Allâh. All compliments are due to Allâh and all prayers and good words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshiped but Allâh and I bear witness that Muhammad is His
slave and Messenger. I ask Allâh for Paradise and I seek refuge with Allâh from the Fire).’’

Chapter 25. Sending Peace and Blessings Upon The Prophet

903. It was narrated that Abu Sa’eed Al-Khudri said: ‘We said: ‘O Messenger of Allâh! We know what it means to send greetings upon you, but what does it mean to send peace and blessings upon you?’ He said: ‘Say: “Allâhumma salli ‘ala Muhammadin ‘abdika wa Rasulika kamâ salayta ‘ala Ibrâhima, wa bánik ‘ala Muhammad (wa ‘ala aî Muhammadin) kamâ bánakta ‘ala Ibrâhima [O Allâh, send Your grace, honor and mercy upon Muhammad, Your slave and Messenger, as You sent Your (grace, honour and mercy) upon Ibrâhim, and send Your blessings upon Muhammad (and the family of Muhammad) as You sent Your blessings upon Ibrâhim].”’

(a) Correspondence: [Prophet, vol. 2/441; translation, no. 3296, p. 1382, translated by the author, p. 395]

Comments:
a. Allâh says in the Qur’ân:

“Allâh sends His Salât (grace, honor and mercy) on the Prophet, and also His angels (ask Allâh to bless him). O you who believe! Send your Salât on (ask Allâh to bless) him, and send your greetings to him with due respect.” (33:56). On the Companions’ asking about the manner to do it, the Prophet taught them the words mentioned in the Hadith.

b. On receiving the command to send their blessings and greetings, the Companions abstained from coinining their own phraseology and; instead,
they asked the Messenger of Allâh ﷺ himself to teach them the best way to do it.

c. The word Ál is often taken to mean the children. But, in the phraseology of the Shari’ah, the term covers all those people who love some great personality and follow his footsteps.

904. It was narrated that Hakam said: "I heard Ibn Abi Laila say: 'Ka’b bin ‘Ujrah met me and said: 'Shall I not give you a gift? The Messenger of Allâh ﷺ came out to us and we said: 'We know what it means to send greetings on you, but what does it mean to send peace and blessings upon you?’ He said: 'Say: Allâhumma salli ‘ala Muhammadin wa ‘ala âli Muhammadin, kamâ sallayta ‘ala Ibrâhima, innaka Hamidum Majid; Allâhumma bärîk ‘ala Muhammadin wa ‘ala âli Muhammadin kamâ bârkata ‘ala Ibrâhima, innaka Hamidum Majid (O Allâh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace, honor and mercy upon Ibrâhîm, You are indeed Praiseworthy, Most Glorious. O Allâh, send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon Ibrâhîm, You are indeed Praiseworthy, Most Glorious).’" (Sahih)

905. It was narrated from Abu Humaid As-Sâ’dî that they said: "O Messenger of Allâh! We have
been commanded to send peace and blessings upon you. How should we send peace and blessings upon you?” He said: “Say: Allâhumma salli ‘ala Muhammadin wa azwâjihi wa dhurriyatihi, kamâ sallayta ‘ala Ibrâhim; wa bârik ‘ala Muhammadin wa azwâjihi wa dhurriyatihi kamâ båraka ‘ala âli Ibrâhim fil-‘âlamin, innaka Hami’dum Majid (O Allâh, send Your grace, honor and mercy upon Muhammad and his wives and offspring, as You sent Your grace, honor and mercy upon Ibrâhim. O Allâh, send Your blessings upon Muhammad and his wives and offspring, as You sent Your blessings upon the family of Ibrâhim among the nations, You are indeed Praiseworthy, Most Glorious).” (Sahi’i)


وَاللَّهُ يُجَعِّلُ صَلَاتَكُمْ وَرِضْوَانَكُمْ وَرَكَابَكُمْ عَلَى سَبِيدِ الْمُسْلِمِينَ وَإِنَّ الْمُلْكَ يَخْمِسُ وَاللَّهُ ﴿۶۳۹﴾
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auwâluna wal-âkhîrun. Allâhumma salli 'ala Muhammadin wa 'ala âli Muhammadin kamâ sallayta 'ala Ibrâhim wa 'ala âli Ibrâhim; Allâhumma bârik 'ala Muhammadin wa 'ala âli Muhammadin kamâ bârakta 'ala Ibrâhim wa 'ala âli Ibrâhim, innaka Hamidum Majid (O Allâh, send Your grace honor, mercy and blessings upon the leader of the Messengers, the Imâm of the pious and the seal of the Prophets, Muhammad, Your slave and Messenger, the Imâm of the good (and the leader) of the good, and the Messenger of mercy. O Allâh, raise him to a station of praise and glory that will be the envy of the first and the last. O Allâh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace, honor and mercy upon Ibrâhim, You are indeed Praiseworthy, Most Glorious. O Allâh, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibrâhim and the family of Ibrâhim, You are Praiseworthy, Most Glorious).‘’ (Da’īf)

907. It was narrated that Âsim bin ‘Ubaidullâh said: “I heard ‘Abdullâh bin ‘Amîr bin Rabi’ah narrating from his father that the
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Prophet ﷺ said: “There is no Muslim who sends peace and blessings upon me, but the angels will send peace and blessings upon him as long as he sends peace and blessings upon me. So let a person do a little of that or a lot.” (Da‘if)

Comments:
The Hadith specifies the excellence and the benefit of sending peace and blessings on the Prophet ﷺ, as well as exhorts the believers to recite them abundantly.

908. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Whoever forgets to send peace and blessings upon me, then he has missed the road to Paradise.’” (Da‘if)

Comments:
Virtuous deeds lead man to the Gardens of Paradise. And a man who neglects the blessed deed of sending peace and blessings on the Prophet ﷺ will surely be neglectful of many other virtuous deeds.

Chapter 26. What Is To Be Said During The Tashah-hud And Sending Salât Upon The Prophet ﷺ

909. Muhammad bin Abi ‘Áishah said: “I heard Abu Hurairah say ‘that Messenger of Allâh ﷺ said: ‘When anyone of you finishes the
last *Tashah-hud*, let him seek refuge with Allah from four things: From the torment of Hell, from the torment of the grave, from the trials of life and death, and from the *Fitnah* (tribulation) of *Mashhud-Dajjal.* (*Sahih*)

**Comments:**

"Let him seek refuge from four things". This order of the Prophet can be complied with by reciting the Arabic recital meaning: "O Allah! I seek refuge with You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the tribulation of *Mashhud-Dajjal* (False Christ)."

910. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said to a man: 'What do you say during your *Salāt*?' He said: 'The *Tashah-hud*, then I ask Allah for Paradise, and I seek refuge with Him from Hell, but I do not understand what you and Mu'ādh murmur (during *Salāt*). He said: 'Our murmuring revolves around the same things.'" (*Sahih*)

**Comments:**

The perception prevailing among the *Sufis* (Mystics) that they only do their deeds for the love of Allah and not out of desire for Paradise, or the fear of Hell, is not right. Here is the Messenger of Allah ﷺ, the most beloved and nearest slave of Allah, the best informed person about the rights of Allah on His creatures on the one hand, and about the most appropriate manners of paying homage to Allah on the other. And yet he never tires of praying to Allah for admittance to Paradise and salvation from Hell. Paradise, it must
be remembered, is a synonym of the bounties of Allâh. It is Paradise where the believers shall have the greatest bliss of looking at their Lord. Therefore, any hint of turning away from Paradise, is turning away from nearness to Allâh, which is the very antithesis of love for Allâh. Similarly, the feeling of fearlessness from Hell is the feeling of fearlessness from the wrath of Allâh, which is not a trait befitting a true believer.

Chapter 27. Pointing In
Tashah-hud

911. It was narrated from Mâlik bin Numair Al-Khuzâ‘i that his father said: “I saw the Prophet putting his right hand on his right thigh during prayer, and pointing with his finger.” (Hasan)

Comments:
a. Pointing with the finger in Tashah-hud is a part of Sunnah.
b. Only the right hand finger should be used for pointing. (See:913)
c. The position of the hand during pointing shall be discussed in the coming Ahâdîth.

912. It was narrated that Wâ’il bin Hujr said: “I saw the Prophet making a circle with his thumb and middle finger, and raising the one next to it (the index finger), supplicating with it during the Tashah-hud.” (Sahih)

913. It was narrated from Ibn 'Umar that the Prophet used to sit during prayer, putting his hands on his knees and raising his right finger which was next to his thumb, supplicating with it, and
with his left hand (spread out) on his knee. *(Sahih)*

Comments:

a. Pointing with finger is done only in *Tashah-hud* and not during the worshiper's sitting between the two prostrations. The words 'Sitting during prayer' in the context of this Hadith mean, as was made clear under Hadith: 912, sitting for *Tashah-hud*.

b. The left hand, during *Tashah-hud*, shall be in the same position as usual during the sitting between the two prostrations. The position for the right hand as described in this Hadith is as follows: Making a ring by joining the thumb with the middle finger and raising the forefinger (also known as the finger of attestation, which is next to the thumb) and pointing with it. The two remaining fingers are kept closed. (*Sunan Abu Dawud*: 987) Another version reported in this connection is as follows: Putting the thumb on the lowest part of the forefinger and closing the remaining three fingers. This has been described in *Ahadith* as forming a ring like fifty-three (figures used in Arabic) (*Sahih Muslim*: 115)

Chapter 28. The *Taslim*

914. It was narrated from *'Abdullah* that the Messenger of *Allah* used to say the *Salâm* to his right and his left, until the whiteness of his cheek could be seen (saying): "As-*salâm* 'alaikum wa rahmatullah (Peace be upon you and the mercy of *Allah*)." (*Sahih*)

Comments:

a. As mentioned under H:275 and 276, *Taslim* (salutation), is the proper way to signal the end of prayer.
b. Several versions of 'salutation' or 'greetings' are proven in the Sunnah, such as (i) As-salāmu 'alaikum wa rahmatullāh – As-salāmu 'alaikum wa rahmatullāh (as we will see under H. 916), (ii) As-salāmu 'alaikum wa rahmatullāh wa barakātuhu – As-salāmu 'alaikum wa rahmatullāh wa barakātuhu (Bulugh Al-Marām by Ibn Hajar: 252), (iii) As-salāmu 'alaikum wa rahmatullāh wa barakātuhu to the right and As-salāmu 'alaikum wa rahmatullāh to the left (Sunan Abu-Dawud: 987), (iv) Finishing the prayer with just one Taslim is also in order. But while saying a single Salām, the face must be turned to the right just a little (Jāmi' At-Tirmidhi: 296).

915. It was narrated from 'Āmir bin Sa'd, from his father, that the Messenger of Allāh ﷺ used to say the Salām to his right and to his left. (Sahih)

916. It was narrated that 'Ammār bin Yāsir said: “The Messenger of Allāh ﷺ used to say the Salām to his right and to his left, until the whiteness of his cheek could be seen (saying): ‘As-salāmu 'alaikum wa rahmatullāh, as-salāmu 'alaikum wa rahmatullāh.’” (Sahih)

917. It was narrated that Abu Musa said: “Ali led us in prayer on the day of (the battle of) the Camel, in a way that reminded us of the prayer of the Messenger of Allāh ﷺ. Either we had forgotten it or we had abandoned it. He...
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said the Salâm to his right and to his left." (Da‘if)

Chapter 29. The One Who Says One Salâm

918. ‘Abdul-Muhaimin bin ‘Abbâs bin Sahl bin Sa’d As-Sâ‘îd narrated from his father, from his grandfather, that the Messenger of Allah ﷺ said one Taslim to the front. (Da‘if)

Comments:

‘Said one Taslim to the front’ means he did not turn his face on both sides as is the usual practice in saying Salâm, but turned his face a little to the right once, as has already been discussed in comments on H. 914.

919. It was narrated from Hishâm bin ‘Uwrah, from his father, from ‘A‘îshah, that the Messenger of Allah ﷺ used to say one Salâm, to the front. (Da‘if)

Comments:


920. It was narrated that Salamah bin Akwa’ said: “I saw the Messenger of Allah ﷺ performing the prayer, and he said one Salâm.” (Da‘if)
Chapter 30. Responding To The Imam's Salâm

921. It was narrated from Samurah bin Jundub that the Prophet (صلى الله عليه وسلم) said: "When the Imam says the Salâm, then respond to him." (Da‘if)

922. It was narrated that Samurah bin Jundub said: "The Messenger of Allah (صلى الله عليه وسلم) commanded us to greet our Imam with Salâm, and to greet one another with Salâm." (Da‘if)

Comments:
Both these Ahadith are ‘Weak’. As such the command concerning the response is not proved.

Chapter 31. The Imam Should Not Supplicate For Himself Only

923. It was narrated that Thawbân said: "The Messenger of Allah (صلى الله عليه وسلم) said: 'No person should lead others in prayer, then
supplicate only for himself and not for them. If he does that, he has betrayed them.'" (Hasan)

Chapter 32. What Is To Be Said After The Salâm

924. It was narrated that 'Aishah said: "When the Messenger of Allah said the Salâm, he would sit only for as long as it took to say: 'Allâhumma Antas-Salâm wa minkas-salâm. Tabâraka yâ Dhal-jalâli wal-ikrâm. (O Allah, You are As-Salâm.)" From You is all peace, blessed are You O Possessor of majesty and honor).’’ (Sahih)

Comments:
a. This invocation must be recited after each obligatory prayer.
b. The text mentioned in the Hadith is the only part of the invocation proven in the Sunnah. Other sentences, are the creation of the people’s own mind.

925. It was narrated from Umm Salamah that when the Prophet performed the Subh, while he said the Salâm, he would say: ‘Allâhumma inni as’âluka ‘ilman naf’în, wa rizqan tayyiban, wa ‘amalan mu‘aqabbalan (O Allah, I ask You for beneficial knowledge, goodly provision and acceptable deeds).’” (Sahih)

[1] The One Who is free from all defects and deficiencies.
Comments:

It is an inclusive invocation. The Messenger of Allâh ﷺ often used to recite invocations that were comprehensive, but characterized by the economy of words and abundance of meaningful ideas.

926. It was narrated that ‘Abdullâh bin ’Amr said: "The Messenger of Allâh ﷺ said: 'There are two characteristics which no Muslim man acquires but he will enter Paradise. They are easy but those who do them are few. At the end of every prayer he should glorify Allâh (by saying Subhân Allâh) ten times, extol Him (by saying Allâhu Akbar) ten times, and praise Him (by saying Al-Hamdu Lillâh) ten times.' I saw the Messenger of Allâh ﷺ counting them on his hand. That is one hundred and fifty (after all the prayers of the day) on the tongue, and one thousand and five hundred on the Scale. And when he goes to his bed, let him glorify Allâh and praise Him and extol Him one hundred times. That will be one hundred on the tongue and one thousand on the Scale. Who among you does two thousand and five hundred evil actions in one day?' They said: 'Who would not be keen to do that?' He said: 'But the Shaitân comes to anyone of you while he is performing prayer and says: “Remember such and such, remember such and
such,” until the person becomes distracted and does not understand (what he is saying). And he comes to him when he is in his bed, and makes him sleepy such that he sleeps.’” (Hasan)

Comments:
a. Saying Subhān-Allāh, Al-Ḥamdu-Lillāh, and Allāhu Akbar ten times each at the end of the obligatory prayer is acceptable, and so is saying each of them thirty-three times, as we shall see in the next Hadith.
b. Reciting brief invocations proved from Sunnah are better than repeating lengthy supplications not proved from Sunnah.
c. ‘That is one hundred and fifty on the tongue’ means that these thirty (phrases) when recited after the five obligatory prayers will make up a total of one hundred and fifty (phrases).

927. It was narrated that Abu Dharr said: “It was said to the Prophet صلى الله عليه وسلم and perhaps (one of the narrators) Sufyān said: I said: O Messenger of Allāh! Those who have property and wealth have surpassed us in reward. They say the same as we do, and they spend but we do not spend.’ He said to me: ‘Shall I not tell you something which, if you do it, you will catch up with those who have surpassed you and you will excel over those who come after you? Praise Allāh (by saying Al-Ḥamdu Lillāh) after every prayer, and glorify Him (by saying Subhān-Allāh) and extol Him (by saying Allāhu Akbar), thirty-three, and thirty-three, and thirty-four times.’” Sufyān said: “I do not know which of them was to be recited thirty-four times.” (Sahih)


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Comments:

'Catch up with those who have surpassed you' means that those who have gone ahead of you in rank by doing many virtuous deeds, you can outdo them by engaging in the remembrance of Allah. And those who do more virtuous deeds but neglect the remembrance of Allah cannot attain ranks as high as you. The message that we get from the Hadith is that, alongside other virtuous deeds, it is also necessary that we focus on reciting the praise and remembrance of Allah.

928. Thawbân narrated that when he finished his prayer, the Messenger of Allah would ask for forgiveness three times, then he would say: "Allahumma Antas-Salâm wa minkas-salâm tabârakta yâ Dhal-jalalâ wal-ikrâm" (O Allah, You are As-Salâm and from You is all peace, Blessed are You Possessor of majesty and honor)." (Sahih)

Chapter 33. Departing After Completing The Prayer

929. It was narrated from Qabisah bin Hulb that his father said: "The Prophet led us (in prayer), and he used to depart from both sides. (i.e. from either side)." (Hasan)
 أبواب إقامة الصلاوات والصلاة فيها

Comments:
'It is a part of Sunnah that, after finishing the prayer, the Imam turns his back to the Qiblah and sits facing the people. In order to do this, it is the same whether he turns to his right or to his left after finishing the prayer.

930. It was narrated that Aswad said: "'Abdullah (bin Mas'ud) said: 'None of you should apportion within himself a part (of his prayer) thinking that it is a right of Allah upon him that he must only turn to his right to leave after finishing the prayer. I saw the Messenger of Allah and most of the time he turned to his left.'" (Sahih)

 comentarios: أن الجرحاء، الذين، إلى الفقه، والانصاف عن آل العين والشمال، ح: 852، و المسلم، وملوء المسافرين، إلى جواز الانصاف من الصلاة عن آل العين والشمال، ح: 707 من حديث الأعصم به.

931. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "I saw the Prophet departing to his right and to his left when he finished the prayer." (Hasan)

تخريج: [إسناده حسن] أخرجه أحمد: 2/174، 179، 204، 175، 176 من حديث حسين المعلم به، وقال البصري: رجحه ثقت.

932. It was narrated that Umm Salamah said: "When the Messenger of Allah said the Salat, the women would stand up when he finished his Taslim, and he would stay where he was for a little while before standing up. (i.e. to depart)." (Sahih)
The participation of ladies, alongside with men, in the prayer of congregation is a proven Sunnah. However, their praying at home is preferable. (See Sunan Abu Dawud: 567)

**Chapter 34. If The Time For Prayer Comes When Food Has Been Served**

933. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "If food is served and the Iqâmah for prayer is given, then start with the food." (Sahih)

**Comments:**
If a man is hungry and food has been served, then even while praying, his hunger will continue to distract his attention away from the prayer. It is, therefore, advisable that he first eat his food so that he is in a better position to concentrate on his prayer.

934. It was narrated from Nâfi‘ that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘If food is served and the Iqâmah for prayer is given, then start with the food.’”

He said: “Ibn ‘Umar ate dinner one night while he could hear the Iqâmah.” (Sahih)

**Comments:**

935. It was narrated from ‘Àishah that: “‘Umar ibn ‘Abdul-Mâlik bin ‘Abdul-Mu‘min sent a soused egg for ‘Umar. ‘Umar took it and threw it down.” (Al-Bukhari)
that the Messenger of Allāh ﷺ said: "If food is ready and the Iqāmah is being given, then start with the food." (Sahih)

Comments:
The order to eat first is for conditions of extreme hunger, otherwise it would be highly improper to avoid the prayer in congregation. And Allāh knows best.

Chapter 35. Prayer In Congregation On A Rainy Night

936. It was narrated that Abu Malih said: "I went out on a rainy night (for congregational prayer), and when I came back I asked for the door to be opened. My father said: 'Who is this?' I said: 'Abu Malih.' He said: 'We were with the Messenger of Allāh ﷺ at Hudaybiyah and it rained a little, such that the soles of our sandals did not get wet. The announcer of the Messenger of Allāh ﷺ called out: 'Perform prayer at your camps.'" (Sahih)

Comments:
a. It is permitted to pray at home in rainy conditions.
b. On such occasions the Mu‘adh-dhin should call out to the people to perform their prayers at their homes and camps.

937. It was narrated that Ibn ‘Umar said: "On rainy nights or...
on cold windy nights, the Messenger of Allâh ﷺ would summon his announcer to call out: ‘Perform prayer at your camps.’” (Sahîh)

938. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said, on a Friday that was rainy: “Perform prayer at your camps.” (Hasan)

939. It was narrated from ‘Abdullâh bin Háîth bin Nawfâ that Ibn ‘Abbâs commanded the Mu‘âdh-dhîn to call the Adhûn one Friday, which was a rainy day. He said: “Allâhu Akbar, Allâhu Akbar, Ashhadu an la ilâha illallâh, Ashhadu annâ Muhammadan Rasulullâh (Allâh is the Most Great, Allâh is Most Great, I bear witness that none has the right to be worshiped but Allâh, I bear witness that Muhammad is the Messenger of Allâh).” Then he (Ibn ‘Abbâs) said: “Proclaim to the people that they should pray in their houses.” The people said to him: “What is this that you have done?” He said: “One who
is better than me did that. Are you telling me that I should bring the people out of their houses and make them come to me wading through mud up to their knees?" (Sahih)

Comments:
Permission to perform the prayer at home because of rain applies not only to the five daily prayers, but also to the Friday prayers.

Chapter 36. What Suffices As A Sutrah (Screen) For One Performing Prayer

940. It was narrated from Musa bin Talhah that his father said: "We used to perform prayer while the beasts were passing in front of us. That was mentioned to the Messenger of Allāh ﷺ and he said: 'If something like the handle of a saddle\(^1\) is placed in front of anyone of you, it will not matter whoever passes in front of him." (Sahih)

Comments:

a. How high (or what type) a Sutrah (a symbolic barrier or screen in front of the worshipper) should be, is determined by this Hadith, which is equal to the 'handle of a saddle' in height. The handle referred to is about one-and-a-quarter or one-and-a-half feet in height. A Sutrah should, therefore, be of this minimum height.

b. The Sutrah is a mark, which determines that whoever passes in front of the worshipper, should pass from beyond that mark, not from within it.

\(^1\) It is the piece of wood on the camel saddle which is held on to. (Explanation by Sindi.)
941. It was narrated that Ibn 'Umar said: "A small spear (Harbah) would be brought out to the Prophet when he was travelling; he would plant it (in the ground) to perform prayer while facing it." (Sahih)

942. It was narrated that 'Aishah said: "The Messenger of Allah had a reed mat that he would spread out during the day, and make into a compartment at night, towards which he would perform prayer." (Sahih)

943. It was narrated from Abu Hurairah that the Prophet said: "When anyone of you performs prayer, let him put something in front of him. If he cannot find anything, then let him put a stick. If he cannot find one, then let him draw a line. Then it will not matter if anything passes in front of him." (Da'if)
Chapter 37. Passing In Front Of Someone Who Is Performing Prayer

944. Busr bin Sa'eed said: "They sent me to Zaid bin Khâlid to ask him about passing in front of one who is performing prayer. He told me that the Prophet ﷺ said: 'Waiting for forty is better than passing in front of one who is performing prayer.'" (Sahîh)

(One of the narrators) Sufyân said: "I do not know if he meant forty years, months, days, or hours."

Comments:
a. Passing in front of one who is performing prayer is a sin of such magnitude, that even waiting for long periods of time for it is worth the wait.
b. The narrators of Ahâdhîth were so discreet in narrating a Hadith that they made it a point to mention any point of doubt in its wording or detail.

945. It was narrated from Busr bin Sa'eed that Zaid bin Khâlid sent word to Abu Juhaim Al-Ansârî asking him: "What did you hear from the Prophet ﷺ about a man who passes in front of another man when he is performing prayer?" He said: "I heard the Prophet ﷺ saying: 'If
anyone of you knew (how great is the sin involved) when he passes in front of his brother who is performing prayer, then waiting for forty,'" (one of the narrators) said: "I do not know if he meant forty years, forty months, or forty days, 'would be better for him than that." (Sahih)

946. It was narrated that Abu Hurairah said: "The Prophet ﷺ said: 'If anyone of you knew (how great is the sin involved) in passing in front of his brother while he is performing prayer, waiting for one hundred years would be better for him than one step that he takes.'" (Da'if)

Chapter 38. What Severs The Prayer

947. It was narrated that Ibn 'Abbás said: "The Prophet ﷺ was performing prayer at 'Arafat, and Fadl and I came riding a female donkey. We passed in front of

[1] Regarding the things mentioned that 'sever' the prayer, As-Sindi commented on number 949: "The obvious implication of this Hadith is that a dog which passes by, or other than that, mentioned in this Hadith, invalidates the prayer. And some people said this. But the majority hold the opposite view. This is how Nawawi and others explained it; that the meaning of 'severing' is 'diminishing' it due to the distraction of the heart by these things."
part of the row, then we dismounted and left the donkey, and we came and joined the row." (Sahih)

948. It was narrated that Umm Salamah said: "The Prophet was performing prayer in the house of Umm Salamah, and 'Abdullâh or 'Umar bin Abu Salamah passed in front of him; he gestured with his hand, and he went back. Then Zainab bint Umm Salamah passed in front of him, and he gestured with his hand, but she kept going. When the Messenger of Allah finished his prayer, he said: 'These (women) are more stubborn.'" (Da'if)

Comments:

'Abdullâh, 'Umar and Zainab are all the children of Abu Salamah. After the death of Abu Salamah the Prophet had married Umm Salamah, and these children were raised under the care of the Prophet. All three are, therefore, reckoned among the young Companions, as they had the good fortune of seeing the Prophet in their childhood.

949. It was narrated from Ibn 'Abbas that the Prophet said: "The prayer is severed by a black dog and a woman who has reached the age of menstruation." (Sahih)
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950. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The prayer is severed by a woman, a dog and a donkey." (Sahih)

951. It was narrated from 'Abdullāh bin Mughaffal that the Prophet ﷺ said: "The prayer is severed by a woman, a dog and a donkey." (Sahih)

952. It was narrated from 'Abdullāh bin Sāmit from Abu Dharr, that the Prophet ﷺ said: "The prayer is severed by a woman, a donkey, and a black dog, if there is not something like the handle of a saddle in front of a man." I ('Abdullāh) said: "What is wrong with a black dog and not a red one?" He (Abu Dharr) said: 'I asked the Messenger of Allāh ﷺ the same question, and he said: "The black dog is a Shaitān (satan)." (Sahih)
Comments:
There is a divergence of opinion among the scholars as to whether or not the prayer is severed by passing of the above mentioned. A section of the scholars believes that they do sever the prayer as is evident from the words of Hadith taken at face value. The second section interprets the Arabic word *yaqt'u* to mean 'diminish the quality' because of distraction in concentration and devotion. There is also a third group that says that the Hadith stands abrogated by another Hadith which says: 'Lā *yaqt'u* us-salāt shai'ūn' nothing sever the prayer. This last opinion is certainly preferable. For details please see Ahmad Shākir the Egyptian's Notes on *Al-Muhalla* by Ibn Hazm: Ruling 385, Vol.4, pp.13-14, Dār Al-Jial, Beirut, Miṣrāṭul-Mafāth and Injāz Al-Hājah.

Chapter 39. Stopping (The Passing Person) As Much As Possible

953. It was narrated that Hasan Al-'Urani said: “Mention was made in the presence of Ibn 'Abbās about what severs the prayer. They mentioned a dog, a donkey and a woman. He said: ‘What do you say about kids (young goats)? The Messenger of Allāh ﷺ was performing prayer one day, when a kid came and wanted to pass in front of him. The Messenger of Allāh ﷺ preceded it toward the Qiblah. (to tighten the space and prevent it from passing in front of him).’”

(Da’īf)

*(Da’īf)*

التحرير: [إسناده ضعيف] وقال البصيري: هذا إسناد صحيح، رجاله ثقات، إلا إنه منقطع.

Comments:
a. The worshiper must not allow anything to pass in front of him.
b. The Messenger of Allāh ﷺ preceded towards the front in order to tighten the space so that the kid (or lamb) passed from behind.
c. It seems that 'Abdullāh bin Abbās interpreted the term 'severing the prayer' by the passing of these things as disruption in concentration and devotion. He did not see in it the need to redo the prayer. That is the reason why he spoke the words: “The Messenger of Allāh ﷺ preceded it (the kid or lamb)
954. It was narrated from 'Abdur-Rahmân bin Abu Sa'eed that his father said: "The Messenger of Allâh Ḥusaha said: 'When anyone of you performs prayer, let him pray facing towards a Sutrah, and let him get close to it, and not let anyone pass in front of him. If someone comes and wants to pass in front of him, let him fight him, for he is a Shaitân (satan).'" (Sahih)

Comments:

a. We must stop anyone trying to pass between the worshiper and the Sutrah. If he refuses to stop, we must stop him by force. And if the situation demands, we should not hesitate to even push him away. This is the real purport of the Prophet's command to 'fight' him.

b. Anyone who tries to pass in front of the worshipper has been dubbed by the Prophet Ḥusaha as a Shaitân, because he has obviously been deluded by the Shaitân into doing it.

955. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh Ḥusaha said: "When anyone of you is performing prayer, he should not let anyone pass in front of him. If he insists then let him fight him, for he has a Qarin (devil-companion) with him." (Sahih)

(One of the narrators) Al-Munkadiri said: "He has al-'Uzza with him."[1]

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[1] That is Hasan bin Dâwût (and they say: 'Abdullâh) Al-Munkadiri one of the two that Ibn Mâjah narrated it from. The Hadith is also recorded by Muslim and Ahmad without this statement, so it is clear that it is from Munkadiri alone.
Chapter 40. One Who Performs Prayer With Something Between Himself And The Prayer Direction

956. It was narrated from 'Aishah: "The Prophet ﷺ used to pray at night, and I was laying between him and the prayer direction, as a (body for a) funeral horizontally." (Sahih)

Comments:

The ruling about a person lying stretched out on the ground in front is not the same as the one who passes between the worshiper and the prayer direction (i.e. Sutrah).

957. It was narrated from Zainab bint Umm Salamah that her mother said that her bed was in front of the place where the Messenger of Allah ﷺ prostrated. (Sahih)

Comments:

It does not matter if the wife of a person performing prayer is lying close to him.

958. Maimunah, the wife of the Prophet ﷺ, said: "The Prophet ﷺ used to perform prayer when I was opposite him, and his garment would sometimes touch me when he prostrated." (Sahih)
Comments:
The Mother of the Believers means to say that she used to be in her bedding very close to where the Prophet ﷺ would be performing his prayer.

959. It was narrated that Ibn 'Abbās said: “The Messenger of Allâh ﷺ forbade performing prayer behind one who is engaged in conversation or one who is sleeping.” (Hasan)

Comments:
In the previous Ahâdîth we have seen that it is permissible for a person to perform prayer in a situation where a sleeping person is lying in front of him, This Hadîth seems to contradict the ruling of the previous Ahâdîth. The prohibition contained in this Hadîth shall thus be assumed to be in the nature of Makruh Tanzih (that which nearly approaches the unlawful without actually being so) which means that it is preferable to avoid praying like this if it is likely to impact the concentration of the worshiper.

Chapter 41. Prohibition Of Bowing Or Prostrating Before The Imâm

960. It was narrated that Abu Hurairah said: “The Prophet ﷺ used to teach us not to bow or prostrate before the Imâm; when he says the Takbir then say the Takbir, and when he prostrates, you should prostrate.” (Sahîh)
961. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: 'Does not the one who raises his head before the Imam fear that Allah may turn his head into the head of a donkey?'" (Sahih)

Comments:
This strict warning clearly indicates that it is an act of great sin for the worshiper to raise his head before the Imam in bowing and prostrating.

962. It was narrated that Abu Musa said: "The Messenger of Allah ﷺ said: 'I have gained weight, so when I bow, then bow, and when I stand up, then stand up, and when I prostrate, then prostrate. I should never find anyone preceding me in bowing or prostration.'" (Sahih)

Comments:
The Messenger of Allah ﷺ had gained a little bit of weight because of advancing age. Maybe, someone relatively young and agile got the notion that the Prophet ﷺ performed the prayer slowly because of his physique, but for the others who could do it with agility, there was no harm in doing it quickly. The Prophet ﷺ, however, made it plain that the followers have to follow the Imam in all cases.
963. It was narrated that Mu‘āwiyyah bin Abu Sufyān said: “The Messenger of Allāh ﷺ said: ‘Do not bow or prostrate before me. No matter how far ahead of you I bow, you will catch up with me when I stand up, and no matter how far ahead of you I prostrate, you will catch up with me when I raise my head. I have become bulky.’” (Sahih)

**Comments:**
If a person chooses to wait for his actions in the prayer and goes into bowing after the Imām has done it, he will also be as much behind the Imām in time in raising his head from the bowing. Thus, his bowing will be as long as the Imām’s. The same will be the position of his standing after the bowing, of his sitting between the two prostrations and of his prostrations.

**Chapter 42. What Is Disliked In The Prayer**

964. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “It is impolite for a man to wipe his forehead a great deal before he finishes prayer.” (Da‘if)

**Tafsir:** [ صحيح ] أخرجه أبو داود، الصلاة، باب ما يحرم به العاموم من أتباع الإمام، ح: 619 من حديث بحري القطان، وصحبه ابن خزيمة، واين حبان، والبوصيري.
Comments:
The presence of Hārūn At-Tamimi in the chain of narrators makes the Hadith 'Weak'. However, the commandment to abstain from excessive movement during the prayer is proved from other sound Ahādith. (Sahih Muslim: 47)

965. It was narrated from 'Ali that the Messenger of Allāh صلی الله علیه وآله وسلم said: "Do not crack your fingers during the prayer." (Da'īf)

966. It was narrated from Abu Hurairah that the Messenger of Allāh صلی الله علیه وآله وسلم forbade a man to cover his mouth during the prayer." (Da'īf)

Comments:
It means it is prohibited to cover one's mouth with a piece of cloth etc., during the prayer, even though other parts of the face, such as the forehead and nose etc., be covered by it.

967. It was narrated from Ka'b bin 'Ujrah that the Messenger of Allāh صلی الله علیه وآله وسلم saw a man who had interlocked his fingers during the prayer, so the Messenger of Allāh صلی الله علیه وآله وسلم separated his fingers. (Hasan)
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968. It was narrated from Abu Hurairah that the Messenger of Allah said: “When anyone of you yawns, let him put his hand over his mouth and not make a sound, because Satan laughs at him.” (Da`if)

Comments:

a. ‘Lā ya`wi’ in Arabic means that he should not produce sounds similar to those of the dogs and wolves. However, the expression is not confirmed from reliable sources.

b. We must try to stop yawning in order to avoid emitting unseemly sounds.

969. It was narrated from ‘Adi bin Thâbit, from his father, from his grandfather, that the Prophet said: “Spitting, blowing one’s nose, menstruating and drowsiness during the prayer are from Satan.” (Da`if)

Comments:

Menstruation during prayer nullifies the prayer, and the woman concerned is not able to continue it. Although it is an event beyond anybody’s control, Satan sees in it cause for celebration, because it puts a believing woman in an embarrassing situation for having been rendered unable to complete her prayer.
Chapter 43. The One Who Leads People In Prayer When They Do Not Like Him (To Lead Them)

970. It was narrated that 'Abdullāh bin 'Amr said: "The Messenger of Allāh ﷺ said: 'There are three whose prayer are not accepted: A man who leads people while they do not like him; a man who does not come to prayer until its end — meaning after its time has expired — and one who enslaves a freed person.'" (Da'if)

971. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: "There are three whose prayer do not rise more than a hand span above their heads: A man who leads people (in prayer) when they do not like him; a woman who has spent the night with her husband angry with her; and two brothers who have severed contact with one another." (Hasan)

Comments:

a. This disparagement of the leader (i.e. Imām) applies to a situation where there are lawful reasons for the people to dislike the Imām.

b. The sin involved in performing prayer towards the end of the prescribed period, and in enslaving a freed person, is proved from other sound Aḥādīth. However, as explained by Shaikh Albānī, the wording concerning the non-acceptance of prayer is unconfirmed.

c. Prayer delayed until the end of time without a valid reason has been disapproved by the Prophet ﷺ, and has been called by him; "the prayer of the hypocrites."
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Comments:

a. The rising of prayer towards the skies refers to its acceptance. By the same token, its not rising upwards refers to its non-acceptance. In plain words, it means that the prayer of such people is not accepted.

b. Just as it is the duty of the woman to provide sexual satisfaction to the husband, it is also the duty of the man to take care of the needs of his wife and give sexual satisfaction to her. The Hadith only mentions the woman because it is generally the woman, not man, that expresses unwillingness or refusal in the matter.

Chapter 44. Two Are A Congregation

972. It was narrated that Abu Musa Al-Ash'ari said: “The Messenger of Allah ﷺ said: ‘Two or more people are a congregation.’” (Da‘if)

973. It was narrated that Ibn `Abbás said: “I stayed overnight with my maternal aunt Maimunah, and the Prophet ﷺ got up during the night to perform prayer. So I got up and stood on his left. He took me by the hand and made me stand on his right.” (Sahih)

Comments:

a. If a person starts to pray alone but is later joined by another person, then it...
is allowed that the former makes the intention of leading the prayer as Imam.

b. Moving a little to the back or front, or to the right or left, according to the needs of the situation does not invalidate the prayer.

974. Shurahbil said: "I heard Jâbir bin 'Abdullâh say: 'The Messenger of Allâh ﷺ was performing Maghrib, and I came and stood on his left, but he made me stand on his right.'" (Da'îf)

975. It was narrated that Anas said: "The Messenger of Allâh ﷺ led a woman of his household and myself in prayer. I stood to his right and the woman stood behind us." (Sahîh)

Comments:
a. It is not lawful for a single man to stand behind the Imam for prayer, but lawful for a single woman.

b. It does not matter whether a woman is a Mahram (of a close unmarriageable relationship) or non-Mahram, the rule in this regard is the same. She must not stand by the side of a man.

Chapter 45. Who Is Preferred To Stand Closest To The Imam

976. It was narrated that Abu Mas'ûd Al-Ansârî said: "The Messenger of Allâh ﷺ used to gently pat our shoulders (to make sure the row was straight) at the time of prayer, saying: 'Keep (the

...
rows) straight; do not differ from one another lest your hearts should suffer from discord. Let those who are forbearing and wise stand closest to me, then those who are next to them, then those who are next to them."

(Sahih)

Comments:

a. The rows of the worshipers for prayer in congregation must be perfectly straight and they must not stand out of line with each other.

b. The Companions complied with the order of the Prophet so religiously, that they used to stand quite close to each other, joining the shoulders with shoulders, the feet with feet, and the ankles with ankles.

c. The youths should pay due consideration to the honor and respect of the elderly people.

977. It was narrated that Anas said: "The Messenger of Allâh liked the Muhâjirûn and Ansâr to stand closest to him, so that they could learn from him." (Sahih)

Comments:

The reason for giving precedence to Muhâjirûn (Emigrants) and Ansâr (Helpers) over others by the Prophet, was that these Companions were ahead of others in their insight and capacity for retention. So, obviously, if such people stood closest to the Prophet, they would be in a better position not only to learn and retain the teachings of religion, but also to pass them on or teach them to others. As for those who lived far away from the town and were not among the regular attendees in the Prophet's assembly could not match the former in their capacities and skills. They, however, had the option to put their questions to the Prophet, as well as to the senior Companions whenever they wanted.

978. It was narrated from Abu Sa'eed that the Messenger of
Allâh saw that some of his Companions tended to stand in the rear, so he said: "Come forward and follow me, and let those who are behind you follow your lead. If people continue to lag behind, Allâh will put them back." (Sahih)

Comments:
'Allâh will put them back' could either mean that they shall lag behind in the acquisition of knowledge and excellence, or else it could mean that they would be deprived of their high station in Paradise, or that they would wait longer than others for salvation from Hell.

Chapter 46. Who Is Most Deserving Of Leading The Prayer

979. It was narrated that Mâlik bin Huwairith said: "I came to the Prophet with a friend of mine, and when we wanted to leave, he said to us: 'When the time for prayer comes, say the Adhân and Iqâmah, then let the older of you lead the prayer.'" (Sahih)

Comments:
a. We should be particular about prayer in congregation even during travel.
b. As a general rule, the person most deserving of leading the prayer is the one who knows the Qur’ân best. But since the two Companions had come together and were equal in their knowledge of the Qur’ân, the Prophet gave weight to the age factor for the choice of Imâm.

980. Abu Mas‘ûd said: "The Messenger of Allâh said: 'The people should be lead by the one..."
who is most well-Versed in recitation of the Book of Allâh. If they are equal in recitation, then they should be led by the one who emigrated first. If they are equal in emigration, then they should be led by the eldest. A man should not be led among his family or in his place of authority; no one should be sat in his place of honor in his house without permission, or without his permission.’’ (Sahih)

Comments:

a. The most deserving person to lead the prayer is the one who is superior to others. Criterion for superiority in Islam is, however, neither wealth nor ancestry but the knowledge of religion.

b. A person well Versed in the knowledge of the Qur'ân, even if he is younger than others, is more deserving of leading the prayer. 'Amr bin Salamah Al-Jarami used to lead his tribe in prayer in the lifetime of the Prophet because he knew more Qur'ân than others, and he was just eight years of age (Sunan An-Nasâ'i: 790 & Sunan Abu-Dâwud:585).

c. The expression ‘place of honor in one’s house’ means the place where a person sits by virtue of his rank and status, or the place where he usually sits in his house.

Chapter 47. What Is Incumbent Upon The Imam

981. Abu Hâzim said: “Sahl bin Sa’d As-Sâidi used to give preference to the young to lead his people in prayer. It was said to him: “Do you do that, when you have such seniority (in Islam)?” He said: “I heard the Messenger of Allâh say: ‘The Imam is responsible. If he does well, then he will have the reward and so will they, but if he does badly, then that will be counted
against him but not against them.’” (Da’if)

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف، عبدالحميد (بن سليمان) اتقوا على تضمينه، وله الحديث شواهد.

Comments:
a. The office of the leader of prayer is an office of great responsibility. And the leader must be aware of it.
b. Young people can be appointed leaders of prayer as part of their education and training.
c. Prayer behind a non-regular substitute is permitted in the absence of the regular Imám.

982. It was narrated that Salāmah bint Hurr, the sister of Kharashah, said: “I heard the Prophet ﷺ say: ‘A time will come when the people will stand for a long time and will not be able to find any Imám to lead them in prayer.’” (Da’if)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلاح، باب: في كراهية الندف عن الإمامة، ح: 581 من حديث أم غراب به أم غراب وعقيلة لا يعرف حالهما.

983. It was narrated from Abu ’Ali Al-Hamdâni that he went out in a ship in which ‘Uqbah bin ‘Amir Al-Juhani was present. The time for prayer came, and we told him to lead us in prayer and said to him: “You are the most deserving of that, you were the Companion of the Messenger of Allâh ﷺ.” But he refused and said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever leads the people and gets it right, the prayer will be for him and for them, but if he falls short, then that will be counted against him but not against them.’” (Sahih)

Comments:
This shows the Companions' characteristic of extreme caution and piety that, out of fear for any likely shortcoming, they were wary of accepting any office of religious responsibility.

Chapter 48. Whoever Leads People (In Prayer), Let Him Make It Short

984. It was narrated that Abu Mas'ud said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh! I stay behind and do not perform the morning prayer (in congregation) because of so-and-so, for he makes it too long for us.' I never saw the Messenger of Allâh preaching with such anger as he did that day. He said: 'O people! There are among you those who repel others. Whoever among you leads others in prayer, let him keep it short, for among them are those who are weak and elderly, and those who have pressing needs.'” (Sahih)

Comments:

a. Bringing a complaint against an official, or a person holding an office of responsibility before a higher authority, is not 'backbiting'.

b. Shortening the prayer is good but that does not mean making it too short.
We should make the recitation nearly as long or short as the Prophet ﷺ did.

985. It was narrated that Anas bin Mâlik said: "The Messenger of
Allâh used to make his prayer brief but perfect.” *(Sahih)*

Comments:
This explains the meaning of shortening the prayer, which is to perform all its essentials with complete devotion and tranquility, but the recitations and supplications must not be so long as to annoy the worshippers.

986. It was narrated that Jâbir said: “Mu‘âdh bin Jabal Al-Ansâri led his companions in the ‘Ishâ’ prayer and he made it long. A man among us went away and prayed by himself. Mu‘âdh was told about that and he said: ‘He is a hypocrite.’ When the man heard about that, he went to the Messenger of Allâh and told him what Mu‘âdh had said to him. The Prophet said: ‘Do you want to be a cause of Fitnah (trial, tribulation), O Mu‘âdh? When you lead the people in prayer, recite “By the sun and its brightness,”[1] and “Glorify the Name of your Lord the Most High,”[2] and “By the night as it envelopes,”[3] and “Recite in the Name of your Lord.”[4] *(Sahih)*

987. It was narrated that Mutarrif

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bin 'Abdullāh bin Shikhkhir said:

"I heard 'Uthmān bin Abū-'Āṣ say: 'The last thing that the Prophet ﷺ enjoined on me when he appointed me governor of Tā'īf was that he said: 'O 'Uthmān! Be tolerable in prayer and estimate the people based upon the weakest among them, for among them are the elderly, the young, the sick, those who live far from the mosque, and those who have pressing needs.'" (Sahih)

988. 'Uthmān bin Abū-'Āṣ narrated that the last thing the Messenger of Allāh ﷺ enjoined on him was that he said: "When you lead people, keep it short for them." (Sahih)
Comments:
'Making the prayer short (or long)' means making the recitation short or long. There is also the possibility of some reduction in the supplications of the other parts of prayer.

990. It was narrated that 'Uthmân bin Abul-'Ás said: "The Messenger of Allâh ﷺ said: 'I hear an infant crying so I make the prayer short.'" (Sahih)

991. It was narrated from 'Abdullâh bin Abu Qâdâdah that his father said: "The Messenger of Allâh ﷺ said: 'I get up to perform prayer and I intend to make it long, but then I hear an infant crying, so I make it short, because I do not like to cause distress to his mother.'" (Sahih)

Chapter 50. Straightening The Rows

992. It was narrated that Jâbir bin Samurâh As-Suwâ'î said: "The Messenger of Allâh ﷺ said: 'Will you not form your rows as the angels form their rows before their Lord?' We said: 'How do the angels form their rows before
their Lord?’ He said: ‘They complete the first row and they stand close of one another in the line (leaving no gaps between one another).’”

"تخريج: أخرجه البخاري، الأذان، باب إقامة الصفة من تمام الصلة، قال: ٤٣٠ من حديث وكيع وغيره عن الأعمش، به مطولاً.

Comments:
a. Ways of worship for humans in the Sacred Law of Islam are modeled after the ways of the angels, which is a matter of great honor.
b. Angels stand in rows for the worship of Allāh.
c. No second row should be started until the first has been completed. The same rule applies to the second, the third, and the fourth row.

993. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘Make your rows straight, for straightening the rows is part of completing the prayer.’” (Sahih)

"تخريج: أخرجه البخاري، الأذان، باب إقامة الصفة من تمام الصلة، ح: ٧٨٣، و المسلم، الصولة، باب نسوبة الصفة وإقامتها، إلق: ٤٣٣ من حديث شعبة به.

Comments:
a. Straightening the rows means standing in one straight line with no one out of step.
b. Keeping the rows crooked and not standing close to each other makes the prayer defective and lessens the reward.

994. Simāk bin Harb narrated that he heard Nu‘mān bin Bashir say: “The Messenger of Allāh ﷺ used to straighten the rows until he made them like a spear or an arrow-shaft. Once he saw a man’s chest (sticking out) so the Messenger of Allāh ﷺ said: ‘Make your rows straight or Allāh ﷺ’
The Chapters Of Establishing ... أبوي إقامة الصلاة والسنة فيها

113. "will create division among you."
(Sahih)

تخريج: أخرجه مسلم، الصولة، الباب السابع، ح: 436 من حديث سماك به بخلاف

Comments:

There are not only apparent reasons for differences and dissensions among the community but also some spiritual reasons screened from the naked eye. One of these reasons is the lack of attention to straightening of the rows for prayer.

995. It was narrated that 'Aishah said: “The Messenger of Allāh ﷺ said: ‘Allah and His angels send blessings upon those who complete the rows, and whoever fills a gap, Allāh will raise him one degree in status thereby.’”
(Hasan)

تخريج: [حسن] ﷺ هشام حجازي، وانظر، ح: 695 لعله هذا السنة، قالند ولهد شهاد عند

Comments:

‘Filling the gap in the row’ applies to a situation where a man, seeing some vacant space between two people standing in the row, either comes forward and fills the gap himself or asks his brothers to come closer to each other and bridge the gap.

Chapter 51. The Virtue Of The Front Rows

996. It was narrated from 'Irbaḍ bin Sāriyah that the Messenger of Allāh ﷺ used to ask for forgiveness for the first row three times and for the second row twice. (Sahih)

تخريج: [صحيح] أخرجه أحمد: 4/127، 126 من حديث هشام الدستوائي، وصحبه

الحادي: 239/18 من حديث أبي بكر ابن أبي شيبة نحوه، ورواه شبان النحوي عن يحيى بن أبي كثير عن محمد بن إبراهيم عن خالد بن
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Comments:
a. This is also one of the ways to encourage good deeds.
b. The superiority of each next row over the back row is like the superiority of the first row over the second one.

997. Barâ’ bin ‘Azib said: “I heard the Messenger of Allâh ﷺ say: ‘Allâh and the angels send blessings upon the first row.’” (Hasan)

Comments:
As a rule, each virtuous deed attracts Allâh’s blessing. However, the ones especially mentioned as such by the Prophet ﷺ are of greater importance and are of a higher degree.

998. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘If they knew what (goodness) there is in the first row, they would cast lots for it.’” (Sahih)

Comments:
Deciding matters by drawing of lots is allowed in cases where all the aspirants have equal rights.

999. It was narrated from Ibrâhim bin ‘Abdur-Rahmân bin 

Comments:
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‘Awf that his father said: “The Messenger of Allāh ﷺ said: ‘Allāh and the angels send blessings upon the first row.’” (Sahih)

Chapter 52. The Women’s Rows

1000. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘The best rows for women are the back rows, and the worst are the front rows, and the best rows for men are the front rows, and the worst are the back rows.’” (Sahih)

Comments:
The reason why the back rows of women have been regarded as the best is that these rows are away from the possibility of mingling with men. That is also the reason why women’s praying at home is better than their praying at the mosque.

1001. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘The best rows for men are the front rows and the worst are the back rows, and the best rows for women are the back rows and the worst are the front rows.’” (Hasan)
Chapter 53. Prayer Between Two Pillars In A Row

1002. It was narrated from Mu‘awiyah bin Qurrah that his father said: “We were forbidden to form a row between two pillars at the time of the Messenger of Allâh ﷺ, and we would be repelled from them forcefully.” (Hasan)

Comments:
If the pillars in a mosque intervene between the worshipers’ rows in a congregational prayer, the continuity of the row gets broken. That is why forming rows for prayers between the pillars is forbidden. If the prayer is not congregational, then there is no harm in standing between the pillars, since the people praying there are not forming a row that could get broken.

The Messenger of Allâh ﷺ is known to have prayed standing between two pillars in the Sacred Ka‘bah (Sahih Al-Bukhari: 468)

Chapter 54. A Man’s Prayer Behind The Row On His Own

1003. ‘Abdur-Rahmân bin ‘Ali bin Shaibân narrated that his father, ‘Ali bin Shaibân, who was part of the delegation, said: “We set out until we came to the Prophet ﷺ. We gave him our oath of allegiance and performed prayer behind him. Then we offered another prayer behind him. He finished the prayer and saw a man on his own, praying

الصلاة الجزء (النعمان 3) - باب الصلاة بين السوارة في الصف (التحفة 92)

تخريج: [حسن] * حارون مستور (تقرير), وفظادة تقدم، ح: 175، وأخرج أبو داود، ح: 177 وغيره عن أبيه قال: كنا نأتي هذا على عهد رسول الله ﷺ، وفيه قصة، وحسره الترمذي، وصحابه الحاكيم، والذهب، وإسناد صحيح.
behind the row." He said: "The Prophet of Allāh ﷺ stood beside him and when he finished he said: ‘Repeat your prayer; there is no prayer for the one who is behind the row.’" (Sahih)

Comments:
Standing by oneself behind the row is forbidden, and a prayer thus performed is not acceptable. The rule will, however, only apply if there is room available in the front row and yet the man stands alone behind it. As for the case of a person who, seeing no room in the row, pulls someone behind from the row for the purpose, there is consensus among the scholars that the Hadith is ‘Weak’.

1004. It was narrated that Hilāl bin Yasāf said: "Ziyād bin Abu-Ja’d took me by the hand and made me stand near an old man at Raqqah, whose name was Wābisah bin Ma’bad. He said: ‘A man performed prayer behind the row on his own, and the Prophet ﷺ commanded him to repeat the prayer.’” (Sahih)

Comments:
It seems that the man stood and prayed behind on his own, although there was room in the front row. That is why the Prophet ﷺ commanded him to repeat the prayer.

[1] A city located in the northern part of modern Syria, on the eastern side of the Euphrates. And he mentioned Wābisah because it was he who narrated the Hadith to Ziyād as seen in narration no. 230 by Tirmidhi.
Chapter 55. The Virtue Of The Right Side Of The Row

1005. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ said: 'Allâh and His angels send blessings upon the right side of the rows.'" (Hasan)

Comments:

The Messenger of Allâh ﷺ loved to start from the right-hand side for all acts considered good by the inborn instinct or by the Islamic Shari'ah. (Sahih Muslim: 514 & 515). Thus, in the light of this Hadith, as far as possible, effort should be made to stand on the right-hand side of the row in the prayer. However, there is another more authentic Hadith that mentions the excellence of close-knit rows but not of standing on the right or left side of the Imam. And Allâh knows best.

1006. It was narrated that Barâ’ said: "When we performed prayer behind the Messenger of Allâh ﷺ (One of the narrators) Mis’ar said: [1] ‘One of the things we liked, or one of the things I liked’ 'was to stand to his right.'” (Sahih)

[1] This narration is from ‘Ali bin Muhammad, who said: “Waki’ narrated to us, from Mis’ar,” and the majority narrated it from Waki’ from Mis’ar: “We liked” without confusion. Ahmad narrated it directly from Waki’ from Mis’ar with: “We liked, or I liked” without mentioning that it was Mis’ar who was confused. So it appears that it was ‘Ali bin Muhammad who said: “Mis’ar said” since the others who reported it from Waki’ from Mis’ar without mentioning: “Mis’ar said.”
Comments:

The reason for this could either be the excellence of the right-hand side, or the keenness of the people to be the first to see the radiant face of the Prophet when he turns his face for Taslim.

1007. It was narrated that Ibn 'Umar said: "It was said to the Prophet: 'The left side of the mosque has been abandoned. The Prophet said: "Whoever frequents the left side of the mosque, two Kif'ar of reward will be recorded for him."' (Da'if)

1008. It was narrated that Jābir said: "When the Messenger of Allâh finished Tawâf around the House (the Ka'bah), he came to Maqâm of Ibrâhim (the Station of Ibrahim). 'Umar said: 'O Messenger of Allâh, this is the Station of our father Ibrâhim about which Allâh said: 'And take you (people) the Maqâm of Ibrâhim as a place of prayer.'" [2] (Sahîh)

Chapter 56. The Prayer Direction

(One of the narrators) Al-Walid said: "I said to Mālik: 'Is this how he recited it: "And take you (people)'?' He said: 'Yes.'"


1009. It was narrated that Anas bin Mālik told that 'Umar said: "I said: 'O Messenger of Allāh ῶ, why do you not take the Maqām of Ibrāhīm as a place of prayer?' Then the following was revealed: 'And take you (people) the Maqām of Ibrāhīm as a place of prayer.'" [1] (Sahih)

تخريج: أخرجه البخاري، الصمود، باب ماجاء في القبله ... الخ، ح: 40 من حديث ابليه به.

Comments:

a. The Maqām of Ibrāhīm (the Station of Ibrāhīm) is the stone used as a platform by Ibrāhīm ῶ during the construction of the Sacred House. The stone still bears the footmarks of Ibrāhīm ῶ.

b. After finishing the Tawāf (ritual circling the Holy House), we should perform two Rak'ah near the Maqām of Ibrāhīm ῶ. If it is not possible to perform the prayer near the spot, we could perform prayer wherever convenient inside the Sacred Mosque.

c. It proves the superiority of 'Umar ῶ, that he longed exactly for what Allāh ῶ was to reveal shortly.

1010. It was narrated that Barā' said: "We prayed with the Messenger of Allāh ῶ facing towards Baitul-Maqdis (Jerusalem) for eighteen months, then the Qiblah was changed to the Ka'bah two months after the Prophet ῶ entered Al-Madinah.

When the Messenger of Allâh ﷺ prayed towards Baitul-Maqdis, he would often lift his face towards the heavens, and Allâh knew what was in the heart of His Prophet and how he longed to face the Ka’bah (during prayer). Jibril appeared (in the sky), and the Messenger of Allâh ﷺ started watching him as he was descending between the heavens and the earth, waiting to see what he would bring. Then Allâh revealed the words: ‘Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a Qiblah that shall please you, so turn your face in the direction of Al-Masjid Al-Harâm (at Makkah). And wherever you people are, turn your faces (during prayer) in that direction.’[1] Then someone came to us and said: ‘The Qiblah has been changed to the Ka’bah.’ We had performed two Rak’ah facing towards Jerusalem. And we were bowing. So we turned around, and we continued our prayer The Messenger of Allâh ﷺ said: ‘O Jibril! What about our prayer facing towards Baitul-Maqdis?’ Then Allâh revealed the words: “And Allâh would never make your faith to be lost.”[2] (Da’iff)

Comments:
a. The Hadith contains certain unacceptable additions. Even some of its words

are self-contradictory. For example it first mentions eighteen months of wait (for the change of Qiblah), then two months, and so on.

b. Sāhīh Al-Bukhārī also records the incident, but there the timespan is given as sixteen or seventeen months instead of eighteen. Obviously, Bukhārī’s report is more authentic.

c. In view of this (Bukhārī’s) report, it becomes necessary that we only accept narrations reported by reliable persons.

d. Even today, if a person is praying towards what he believes to be the true direction, and he is informed in the midst of his prayer that the true Qiblah is on the other side, he should immediately turn himself to that side. The previous part of his prayer is, however, in order, and there is no need to repeat it.

1011. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘What is between the east and the west is the Qiblah (prayer direction).’”[1]

Comments:

Makkah is to the exact south of Al-Madinah. As such there is no difficulty for the inhabitants of Al-Madinah to fix their Qiblah. People living in other cities can pray according to their geographical locations, since the direction of the Sacred Ka‘bah differs from place to place.

Chapter 57. The One Who Enters The Mosque Should Not Sit Down Until He Performs Some Rak‘ah

1012. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “When anyone of

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[1] This refers to the Qiblah for the inhabitants of Al-Madinah.
you enters the mosque, let him not sit down until he performs two Rak‘ah.” (Sahih)

أبّن أبي فضله، عن كثیر بن زيد، عن ابّن المطلب بن عبد الله، عن أبيه هِرَّة أَنَّ رَسُول اللَّه ﷺ قَال: "إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِد، فَلا يَجِلِسَنَّ حَتَّى يَطْرُكُ رَكْعَتَيْنِ.

تَحْرِیخ: [صَحِيح] قَالُ البَصِّرِي: هَذَا إِسْتَناد رَجَالِه ثَقَائِط إلَّا أَنَّهَ مَقْطَعٌ، قَالُ آبَاهُمْ:

المطلب بن عبد الله عن أبي هِرَّة مرسِلٌ، والحديث الآتي شاهد له.

1013. It was narrated from Abu Qatadah that the Prophet ﷺ said:

"When one of you enters the mosque, let him perform two Rak‘ah before he sits down.” (Sahih)

تَحْرِیخ: أَخْرِجَ البَخَارِی، الصَّلُوۃ، بَاب: إِذَا دَخَلَ الْمَسْجِد فَلْيَتْرُكُ رَكْعَتَيْنِ، ح: 444،

وَسْلِم، صَلْوَةَ المِساَفِرِین، بَاب اسْتِحْبَافِ نَحْیة الْمَسْجِدِ فَلْيَتْرُكُ رَكْعَتَيْنِ... الح، ح: 714 من حديث

مَالِکٍ بِهِ.

Comments:

a. This prayer is called Tahiyatul-Masjid (Greetings for the mosque).

b. If a person enter the mosque, and before sitting down there, he performs some Sunnah or obligatory Salāh, then it suffices for Tahiyatul-Masjid, and there is no need for him to perform an additional Tahiyatul-Masjid.

Chapter 58. ‘Whoever Eats Garlic, Let Him Not Come Near The Mosque’

1014. It was narrated from Ma‘dān bin Abu Talhah Al-Ya‘muri that ‘Umar bin Khattāb stood up one Friday to deliver a sermon, or, he delivered a sermon one Friday. He praised Allāh, then he said: "O people, you eat two plants that I find are nothing but obnoxious; this garlic and this onion. At the time of the
Messenger of Allah, if a foul odor was detected from a man, I would see him seized by the arm and taken out to Al-Baqi'.[1] Whoever must eat them, let him cook them to death." (Sahih)

Comments:

a. Use of garlic and onion is not prohibited, or else it would not be commanded that they be cooked well.

b. It is prohibited to enter the mosque after eating something emitting a foul smell.

c. Smoking should also be avoided because the odor of a cigarette or cigar is more unseemly and obnoxious even than that of garlic or onion.

1015. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Whoever eats from this plant; garlic, let him not annoy us with it in this mosque of ours.'" (Sahih)

Ibrahim said: My father used to add to it, on the authority of the Prophet: Leek (Allium) and onion; i.e. he would add to the Hadith of Abu Hurairah concerning garlic.

Comments:

a. Ibrahim bin Sa’d is the grandson of Ibrahim bin ‘Awf. The narrator Sa’d has reported the same Hadith from Abu Hurairah. The Hadith mentions not only garlic but onion and leek as well.

b. The Hadith makes it clear that the reason why it is prohibited to enter the mosque after consuming these substances is their foul smell, which annoys the worshipers. That also explains why the Prophet had ordered the

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[1] The area where the graveyard of Al-Madinah is located.
people to wash themselves and put on clean clothes before coming to the mosque for Friday prayers.

1016. It was narrated that Ibn 'Umar said: "The Messenger of Allah ﷺ said: 'Whoever eats anything from this plant, let him not come to the mosque.'" (Sahih)

Comments:

It is not allowed for a believing man to stay away from prayer-in-congregation. The Hadith does not mean that the eating of bad-smelling substances could be an excuse for avoiding the prayer-in-congregation. It rather exhorts the people to avoid eating those things before the approach of the prayer time.

Chapter 59. If The Greeting Is Given To A Person Who Is Performing Prayer, How Should He Respond?

1017. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allah ﷺ came to the mosque at Qubâ' and performed prayer there. Some men of the Ansâr came and greeted him. I asked Suhaib, who was with him: 'How did the Messenger of Allah ﷺ respond to them?' He said: 'He gestured with his hand.'" (Sahih)


(المجمع) (98) - باب المصلّي يسلم عليه، كيف يرد (التحفة)
Comments:

a. It is Sunnah to visit the mosque at Qubā’ with sincere intention, and to offer prayer there. However, while traveling from another place to Al-Madinah one should only make the intention to visit the Prophet’s Mosque there.

b. Once inside Al-Madinah, we may visit the mosque at Qubā’ and any other mosque.

c. Gesturing in case of need by the worshiper does not invalidate the prayer.

1018. It was narrated that Jābir said: “The Prophet ﷺ sent me on an errand, then I caught up with him while he was performing prayer, and I greeted him. He gestured to me, then when he finished, he called me and said: ‘You greeted me before, but I was performing prayer.’” (Sahih)

1019. It was narrated that ‘Abdullāh said: “We would greet others during the prayer, and it was said to us: ‘During the prayer one is preoccupied.’” (Sahih)

Comments:

A person performing prayer cannot greet anyone, but others can greet him with Salām. The worshiper cannot respond by word of mouth but he can respond by a gesture.

Chapter 60. Whoever Performs Prayer Facing A Direction Other Than The Qiblah Without Realizing

1020. It was narrated from
`Abdullāh bin `Āmir bin Rabī‘ah that his father said: "We were with the Messenger of Allāh ﷺ on a journey, and the sky was overcast so it was difficult for us to determine the Qiblah. So we performed prayer, and we marked the location. Later, when the sun reappeared, we realized that we had prayed facing a direction other than the Qiblah. We mentioned that to the Prophet ﷺ, then the Words were revealed: 'So wherever you turn there is the Face of Allāh'".([2]

(Da‘īf)

Comments:

a. If, the sky is overcast, and it is not possible to determine the direction of the Qiblah, we must try to exercise our judgment to determine the direction. If the judgment later turns out to be wrong, the mistake is pardonable.
b. There is also a hint in the Hadith, that there is no need to repeat the prayer thus performed towards a wrong direction.

Chapter 61. The One Who Spits Performing Prayer

1021. It was narrated that Tāriq bin `Abdullāh Al-Muhāribi said: "The Prophet ﷺ said: 'When you perform prayer, do not spit in front of you or to your right, but spit to your left or beneath your feet.'" (Sahih)
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فَلَا تَبْرَقُوا بِنَبِيٍّ ﷺ، وَلَا ﻋَنْ ﺑَيْبَكَ، وَلَكِنْ
اِبْرَقْ ﻋَنْ ﻋَسَارَكَ، أَوْ ﺑَعْثِ قَالِبٍ.

1022. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ saw some sputum in the direction of the Qiblah of the mosque. He turned to the people and said: "What is wrong with one of you that he stands facing Him (meaning his Lord) and spits in front of Him? Would anyone like to be faced by someone who spits in his face? If anyone of you needs to spit, then let him spit to his left, or let him do like this in his garment."[1] (Sahih)

Then Ismā'īl[2] showed me how he spat in his garment then rubbed it.

Comments:

Spitting in mosque, whether to one’s left or beneath one’s feet, is only allowed if the ground is such as can absorb the dampness, otherwise staining the mosque with filth is not permitted. This is particularly so if a person is praying on a mat or rug. He could use his handkerchief instead as made clear in the next Hadith.

1023. It was narrated from Hudhaifah that he saw Shabath bin Rib’i spitting in front of him. He said: "O Shabath! Do not spit in front of you, for the Messenger of Allah ﷺ used to forbid that, and he said: ‘When a man stands

[1] Similar preceded from Abu Hurairah under no. 761.
[2] This is the statement of Abu Bakr bin Abu Shaibah who narrated it to Ibn Mājah.
up to perform prayer, Allâh turns His Face towards him until he turns away or he commits an evil Hadith.’’

Comments:

‘Committing an evil’ means any matter that violates the spirit of prayer, such as spitting, passing wind, or playing with one’s garment or pebbles.

For more comments please see Hadith: 763.

Chapter 62. Smoothing The Pebbles During Prayer

1024. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ spat on his garment while he was performing prayer, then he rubbed it. (Sahîh)

1025. It was narrated that Abu Hurairah said: The Messenger of Allâh ﷺ said: “Whoever smoothes the pebbles, then he has engaged in Laghaw.’’ (Sahîh)

Comments:

The Arabic phrase man massal-hasa, literally: ‘Whoever touches the pebbles’ could either mean: ‘Whoever stirs the pebbles in order to make the surface smooth’ or ‘Whoever tinkers playfully with the pebbles’. In any case, it is an

[1] In Injîn Al-Hijah, ‘Abdul-Ghani Dehlawi said: “Meaning he does a matter that negates the Khushu’ (submissiveness) and attentiveness of his prayer. Or, the meaning of Hadâth is invalidating the ablution. The only reason that he described it as ‘evil’ is because in most cases, its occurrence during prayer is from Shaitân.’’

[2] ‘Meaning he has done what is not suitable.’ (Explanation by Sindi).
action not in accord with the spirit of prayer. Similarly, actions like playing with the straws of the prayer-mat or with any other thing under it, means doing unseemly things that could be the cause of distraction from prayer.

1026. It was narrated that Mu'āqib said: "The Messenger of Allâh ﷺ said, concerning smoothing the pebbles during prayer: 'If you must do that, then do it only once.'" (Sahih)

Comments:
If a person feels during the prayer that the pebbles under him are uneven to the extent that their pricking could be the cause of distraction from prayer, he could try to smooth them once, and no more.

1027. It was narrated that Abu Dharr said: "The Messenger of Allâh ﷺ said: 'When anyone of you gets up to perform prayer, then indeed mercy is facing him, so he should not smooth the pebbles.'" (Hasan)

Chapter 63. Performing Prayer Upon A Khumrah[^1]

1028. Maimunah the wife of the

The Prophet said: “The Messenger of Allah used to perform prayer on a Khumrah.” (Sahih)

Comments:

Khumrah is a small mat upon which one who prays can rest his face in prostration. It could either be of date-palm leaves or of reed. If the mat is large, the Arabs do not call it a Khumrah.

1029. It was narrated that Abu Sa‘eed said: “The Messenger of Allah performed prayer on a reed mat.” (Sahih)

Comments:

Hasir is a comparatively large mat fit for one man or more to stand up and pray upon.

1030. It was narrated that ‘Amr bin Dinãr said: “When Ibn ‘Abbãs was in Basrah, he performed prayer on his rug, then he told his companions that the Messenger of Allah used to perform prayer on his rug.” (Da’if)

Comments:

The Arabic term used in the Hadith ‘Bisat’ means anything that can be spread on the ground, be it a mat or a carpet or a piece of cloth.
Chapter 64. Prostrating On A Garment When It Is Hot Or Cold

1031. It was narrated that ‘Abdullâh bin ‘Abdur-Rahmân said: “The Prophet came to us and led us in prayer in the mosque of Banu ‘Abdul-Ashhal, and I saw him putting his hands on his garment when he prostrated.” (Da’îf)

1032. It was narrated from ‘Abdullâh bin ‘Abdur-Rahmân bin Thâbit bin Sâmît, from his father, from his grandfather, that the Messenger of Allâh performed prayer among Banu ‘Abdul-Ashhal, wearing a cloak in which he was wrapped and putting his hands on it to protect them from the cold of the pebbles. (Da’îf)

1033. It was narrated that Anas bin Mâlik said: “We used to perform prayer with the Prophet when it was very hot. When one of us could not place his forehead firmly on the ground, he would spread his garment and prostrate on it.” (Sahîh)

تخريج: [إسناده ضعيف] أخرجه أحمد: 235/324 عن أبي بكر بن أبي شيبة به *

تخريج: [إسناده ضعيف] إبراهيم بن إسماعيل ضعيف (تقريب) وتميلده إسماعيل اعترف بأمر عظيم، ولا يحتذى به إلا ما رواه البخاري ومسلم عنه (راجع التهذيب وحديث الساري وغيرهما).

تخريج: [إسناده ضعيف] إبراهيم بن إسماعيل ضعيف (تقريب) وتميلده إسماعيل اعترف بأمر عظيم، ولا يحتذى به إلا ما رواه البخاري ومسلم عنه (راجع التهذيب وحديث الساري وغيرهما)
The Chapters Of Establishing ... 

 Comments:
The Ahādīth prove the fact that, in order to protect oneself from the heat or cold of the earth, it is allowed to prostrate on one’s garment.

Chapter 65. The *Tasbih*[^1] Is For Men During The Prayer And Clapping Is For Women

1034. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “The *Tasbih* (saying *Subhān-Allāh*) is for men and clapping is for women.” *(Sahih)*

Comments:
a. If, the *Imām* commits a mistake during prayer, the way to attract his attention is to say *Subhān-Allāh*.
b. If men fail to draw the attention of the *Imām*, the women can do it by means of clapping.

1035. It was narrated from Sahl bin Sa’d As-Sā’idi that the Messenger of Allah ﷺ said: “The *Tasbih* is for men and clapping is for women.” *(Sahih)*

[^1]: Saying: *Subhān Allāh* when the *Imām* is mistaken.
1036. It was narrated that Nafi' used to say: "Ibn 'Umar said: 'The Messenger of Allâh ﷺ granted a concession for the women to clap, and for the men to say the *Tasbih.*'" (Da'if)

Chapter 66. Prayers In Sandals

1037. It was narrated that Ibn Abu Aws said: "My grandfather, Aws, used to perform prayer, and sometimes he would make a gesture while praying, and I would give him his sandals. He said: 'I saw the Messenger of Allâh ﷺ performing prayer in his sandals.'" (Sahih)

Comments:

Prayer is permissible both barefoot and in sandals. However, if filth is seen soiling the sandals, prayer will not be in order with those shoes on until they are cleaned. If it is simply dust, then there is no cause for doubt in the permissibility of prayer.

1038. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "I saw the Messenger of Allâh ﷺ performing prayer both barefoot, and while wearing sandals." (Hasan)
1039. It was narrated that 'Abdullâh said: "We saw the Messenger of Allâh ﷺ performing prayer wearing sandals and leather slippers." (Daʿîf)

Chapter 67. Tucking Up The Hair And Garments During Prayer

1040. It was narrated that Ibn 'Abbâs said: The Prophet ﷺ said: "I was commanded not to tuck up my hair or my garment."[1] * (Sahih)

Comments:
'Tucking up the hair' means, not collecting them into a topknot like the women. We must avoid this sort of thing. If it is already done like this, we must undo it before starting the prayer. This also applies to rolling up the pants or sleeves during prayer. See Nawawî's Sharh, Sahih Muslim.

1041. It was narrated that 'Abdullâh said: "We were ordered to not (tuck up our) hair (nor garment) and not to repeat ablution for what we stepped on." (Daʿîf)

[1] Drawing together during prostration to protect it from the dirt. Explanation by Sîndî. Similar was stated in An-Nihâyah.
Comments:
If our feet get soiled after ablution, we do not have to repeat it, but just to wash the feet.

1042. Mukhawwal said: “I heard Abu Sa’îd, a man from the people of Madinah, say: ‘I saw Abu Râfî’, the freed slave of the Messenger of Allâh, when he saw Hasan bin ‘Ali performing prayer, with his hair braided. He undid it, or told him not to do that, and said: ‘The Messenger of Allâh forbade a man from performing prayer with his hair braided.’” (Hasan)

Chapter 68. Humility During Prayer

1043. It was narrated that Ibn ’Umar said: “The Messenger of Allâh said: ‘Do not lift your gaze to the heavens lest your sight be snatched away,” meaning during prayer. (Sahîh)
Comments:

Lifting one's gaze to the heavens is as prohibited as looking side ways during prayer.

1044. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ led his Companions in prayer one day. When he had finished prayer he turned to face the people and said: ‘What is wrong with some people that they lift their gaze to the heavens?’ He spoke severely concerning that: ‘They should certainly abstain from that or Allâh will snatch away their sight.’” (Sahih)

1045. It was narrated from Jâbir bin Samurah that the Prophet ﷺ said: “Let those who lift their gaze to the heavens desist, or their sight will not come back.” (Sahih)

1046. It was narrated that Ibn ‘Abbâs said: “A woman used to perform prayer behind the Prophet ﷺ, and she was one of the most beautiful of people. Some of the people used to go into the first row so that they would not see her, and some of them used to lag behind so that they would be in the last row, and when they bowed, they would do like this so that they
could see her from beneath their armpits. Then Allâh revealed: "And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards." [1]

Concerning her matter. (Da’if)

Chapter 69. Prayer In A Single Garment

1047. It was narrated that Abu Hurairah said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh! One of us performs prayer in a single garment.' The Prophet ﷺ said: 'Does everyone have two garments?'" (Sahih)

A man (as distinct from woman) can perform prayer in a single garment. The procedure for using a single cloth on the body among the Arabs was to take a piece of cloth and stretch it on the back like a wrapper, then to bring the two ends of it forward and put the right end over the left shoulder and the left end over the right shoulder. Thus, a single sheet would serve the purpose of concealing the wearer’s private parts as well as his belly and shoulders. A single garment would thus do the job of two.

1048. Abu Sa‘eed Al-Khudri narrated that he entered upon the Messenger of Allah \( 
\) when he was performing prayer in a single garment, wrapping himself in it. (Sahih)

Comments:
One way of wrapping the cloth has already been explained in the previous Hadith. Another slightly different method would be first to cover the two back shoulders with the cloth, then bring down the right end and pass it under the left armpit, and bring down the one on the left shoulder and pass it under the right armpit, and then tie the two ends into a knot on the chest.

1049. It was narrated that ‘Umar bin Abu Salamah said: “I saw the Messenger of Allah \( 
\) performing prayer in a single garment, wrapping himself in it and throwing the ends over his shoulders.” (Sahih)

1050. It was narrated from ‘Abdur-Rahmân bin Kaisân that his father said: “I saw the Prophet \( 
\) performing the Zuhr and the

1051. Ibn Kaisân narrated that his father said: “I saw the Prophet \( 
\) performing the Zuhr and the
Chapter 70. Prostrations For Reading The Qur'an

1052. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘When the son of Adam recites a Sajdah[1] and prostrates, Satan withdraws weeping, saying: ‘Woe is me! The son of Adam was commanded to prostrate and he prostrated, and Paradise will be his; I was commanded to prostrate and I refused, so I am doomed to Hell.’’” (Sahih)

Comments:

The Hadith indicates the legality or lawfulness of prostration for reciting the Qur'an. Other texts, however, tell us that this prostration is not obligatory. It nevertheless is an act meriting reward from Allah.

1053. It was narrated that Ibn 'Abbás said: “I was with the Prophet ﷺ, and a man came to him and said: ‘Last night while I was sleeping, I saw that I was praying towards the base of a tree. I recited (an Ayah of) prostration and prostrated, and

the tree prostrated when I did, and I heard it saying: Allâhumma-tut anni biha wizran, waktub li biha ajran, waj'al-hâ li 'indaka dhukhiran (O Allâh, reduce my burden of sin thereby, reward me for it and store it for me with You).’ Ibn 'Abbas said: “I saw the Prophet ﷺ recite (an Ayah of) prostration and then prostrate, and I heard him saying in his prostration something like that which the man had told him the tree said.” (Hasan)

Comments:

a. The Companion referred to in the Hadith was Abu Sa‘eed Al-Khudri ﷺ as mentioned in another Hadith (See Tuhfatul-Ahwadhi 160/3, H. 579).

b. It is Sunnah to recite the abovementioned invocation in prostrations for reciting the Qur’ân.

c. Matters in the Islamic Shari’ah are not proved from dreams. The invocation is a part of Sunnah not because one of the Companions saw it in a dream, but because it is proved from the practice of the Messenger of Allâh ﷺ.

1054. It was narrated from ‘Ali that whenever the Prophet ﷺ prostrated he would say: “Allâhumma laka sajadtu, wa bika âmantu, wa laka aslamtu, Anta rabbi, sajada wajhi illadhi shaqqa sam’ahu wa basarahu, tabârak Allâh ahsanul-khaliqin (O Allâh, to You I have prostrated, and in You I have believed, and to You I have submitted. You are my Lord; my face has prostrated to the One Who gave it hearing and sight.
The Chapters Of Establishing...

Blessed is Allâh the best of creators.

(Sahîh)

تخريج: أخرجه مسلم، صلّوة المسالمين، باب صلّوة النبي ودعائِه بالليل، ح: 771 من طريق آخر عن الأعرج بطولٍ، في الأصل: عن أبي رافع، وصححته من تحفة الأشراح وغيره.

Comments:
The invocation contained in the Hadîth is the normal invocation for prostration. Invocation particular to prostration has already been mentioned under Hadîth: 1053.

Chapter 71. The Number Of Prostrations In The Qur'ân

1055. It was narrated that Umm Dardâ’ said: “Abu Dardâ’ told me that he did eleven prostrations with the Prophet, including An-Najm.” (Da’îf)

1056. It was narrated that Abu Dardâ’ said: “I performed eleven prostrations with the Prophet, of which there were none in the Mufassal. Al-A’râf, Ar-Ra’d, An-Nahî, Bani Isra’il, Maryam, Al-Hajj, the prostration in Al-Furqân, Surat

[1] Part of this narration preceded under no. 864.
[3] At the beginning of his Tafsîr of Surah Qaf (Vol. 9, p. 215, Darussalam) Ibn Kathîr said: “This Surah is the first Surah in the Mufassal section of the Qur’ân according to the correct view. It is said that the Mufassal starts with Surah Al-Hujurat (49). Some common people say that the Mufassal starts with Surah An-Nabî’ (78), however, this is not true because none of the respected scholars ever supported this opinion.”
An-Naml (mentioning) Sulaimân, As-Sajdah, Sâd, and the Hû-Mim Surah." (Da’if)

Comments:

a. The Mufassal section is the name given to the last Surahs of the Qur’ân. Out of them the following three Surahs contain prostrations for reciting the Qur’ân: Surah An-Najm (53), Surah Al-Inshiqâq (84), and Surah Al-‘Alaq (96).

b. Surah Al-Hajj contains two prostrations i.e., in Verses nos. 18 & 77.

1057. It was narrated from ‘Amr bin ’As that the Messenger of Allâh ﷺ taught him fifteen prostrations in the Qur’ân, including three in the Mufassal and two in Al-Hajj. (Da’if)

1058. It was narrated that Abu Hurairah said: "We prostrated with the Messenger of Allâh ﷺ in "When the heaven is split asunder"[1] and "Read! In the Name of your Lord."[2] (Sahih)

Chapter 72. Completing The Prayer

1060. It was narrated from Abu Hurairah that a man entered the mosque and performed prayer, and the Prophet ﷺ was in a corner of the mosque. The man came and greeted him, and he said: “And also upon you. Go back and repeat your prayer, for you have not prayed.” So he went back and repeated his prayer, then he came and greeted the Prophet ﷺ. He said: “And also

Comments:

a. Ablution is among the prerequisites of prayer. It must, therefore, be performed with complete attention and care, leaving no dry spot in it.

b. Facing the Qiblah is another precondition for the validity of the prayer. However, in the case of optional prayer during the course of journey, whatever direction the conveyance takes, prayer must be continued.

c. ‘Recite whatever you easily can of the Qur’ān’ would either mean reciting Al-Fātihah, since there is no prayer without it, or it would mean reciting some other part of the Qur’ān after Al-Fātihah, for which no limit is prescribed. The obligation to recite Al-Fātihah is proven from other Ahādīth.

d. Necessary instructions about bowing and prostration have been discussed in previous chapters.

e. The most important characteristic that the Hadith underlines is that all the parts of prayer must be performed with complete composure and ease. A prayer rushed through is not accepted by Allāh. The reason being that the very purpose of prayer is the remembrance of Allāh. Allāh Himself says in the Qur’ān: “And perform prayer for My remembrance” (20:14).

1061. Muhammad bin ‘Amr bin ‘Atā’ said: ‘While he was among
ten of the Companions of the Messenger of Allah including Abu Qatâdah: “I heard Abu Humaid As-Sâ‘îdi say: ‘I am the most knowledgeable of you concerning the prayer of the Messenger of Allah’.” They said: ‘Why? By Allah, you did not follow him more than we did, and you did not accompany him for longer.’ He said: ‘Yes I am.’ They said: ‘Show us.’ He said: ‘When the Messenger of Allah stood up for prayer, he would say the Takbir, then he would raise his hands parallel to his shoulders, and every part of his body would settle in place. Then he would recite, then he would raise his hands parallel to his shoulders and bow, placing his palms on his knees and supporting his weight on them. He neither lowered his head, nor raised it up, it was evenly balanced (between either extreme). Then he would say: “Sami’ Allâhu liman hamidah (Allâh hears those who praise Him); and he would raise his hands parallel with his shoulders, until every bone returned to its place. Then he would prostrate himself on the ground, keeping his arms away from his sides. Then he would raise his head and tuck his left foot under him and sit on it, and he would spread his toes when he prostrated.\[1] Then he would prostrate, then say the Takbir and sit on his left foot, until every

\[1\] Meaning that he would plant them in such a way that they were facing the Qiblah.
bone returned to its place. Then he would stand up and do the same in the next Rak'ah. Then when he stood up after two Rak'ah, he would raise his hands level with his shoulders as he did at the beginning of the prayer. Then he would offer the rest of his prayer in like manner until, when he did the prostration after which the Taslim comes, he would push one of his feet back and sit with his weight on his left side, Mutawarrikan. \(^{[1]}\) They said: ‘You have spoken the truth; this is how the Messenger of Allâh used to perform the prayer.’\(^{[2]}\) (Sahih)

Comments:
The manner of sitting for the last Tashah-hud differs from the sitting between the two prostrations. It is what they call Tawarruk that has been explained in the Hadith. In a prayer of three or four Rak'ah, sitting for the first Tashah-hud is exactly like sitting between the two prostrations. In case of a prayer of two Rak'ah, its first Tashah-hud is also the last. Therefore, we must adopt the method of Tawarruk (sitting with the left foot brought forward so that the buttocks are in direct contact with the ground).

1062. It was narrated that 'Amrah said: ‘I asked 'Aishah: ‘How did the Messenger of Allâh perform prayer?’ She said: ‘When the Prophet performed ablution, he would put his hand in the vessel and say Bismillâh, 

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\(^{[1]}\) Mutawarrikan: i.e., sitting with the left foot brought forward so that one’s buttocks are in direct contact with the ground.

\(^{[2]}\) Similar preceded under no. 862.
and he would perform ablution properly. Then he would stand and face the Qiblah. He would say the Takbir raising his hands parallel to his shoulders. Then he would bow, putting his hands on his knees and keeping his arms away from his sides. Then he would raise his head and straighten his back, and he would stand a little longer than your standing. Then he would prostrate, pointing his hands towards the Qiblah, keeping his arms away (from his sides) as much as possible, according to what I have seen. Then he would raise his head and sit on his left foot with his right foot held upright, and he disliked leaning towards his left side.'" (Da'if)

Chapter 73. Shortening The Prayer While Traveling[1]

1063. It was narrated that 'Umar said: “The prayer while traveling is two Rak'ah, and Friday is two Rak'ah, and 'Eid is two Rak'ah. They are complete and are not shortened, as told by Muhammad (Sahih)

Comments:

a. Shortening of the prayer by the worshipers while traveling does not mean

[1] That is, for any prayer that is normally four Rak'ah, then while traveling it is two. the Maghrib remains three in either case.
the shortening of the reward by Allâh, who will bestow the reward of four Rakî'ah even for the shortened prayer of two Rakî'ah.

b. Friday prayer, though performed at the time of Zuhr, is only two obligatory Rakî'ah instead of four.

**1064.** 'Umar said: “The prayer when traveling is two Rakî'ah, and Friday is two Rakî'ah, and Al-Fitr and Al-Adha are two Rakî'ah, complete, not shortened, as told by Muhammad ﷺ.” *(Sahîh)*

**1065.** It was narrated that Ya'la bin Umayyah said: “I asked 'Umar bin Khattâb: ‘Allâh says: ‘And when you travel in the land, there is no sin on you if you shorten the prayer if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever to you open enemies,’” [*[1]*] but now there is security and people are safe.’ He said: ‘I found it strange just as you do, so I asked the Messenger of Allâh ﷺ about that, and he said: ‘It is a charity that Allâh has bestowed upon you, so accept His charity.’” *(Sahîh)*

**تَحْرِیج:** [إسناده صحيح] أخرجه النسائي في الكبرى، ح: 490 من حديث محمد بن بشر

١٤٢٥، وما قالوا في تعليله فيصل بعلة قادحة.

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Comments:
a. The shortening of the prayer is a gift from Allāh that must be accepted.
b. There is a hint in it that performing shortened prayer during travels is preferable.
c. The Qur'ānic Verse makes the permission to perform shortened prayers conditional upon a situation of fear from the enemy. The Hadith, however, makes it clear that the condition was only in the context of the situation as it existed in those days, but now shortened prayer is permitted for people on-journey even in conditions of peace and security.

1066. It was narrated from Umayyah bin ‘Abdullāh bin Khālid that he said to ‘Abdullāh bin ‘Umar: “We find (mention of) the prayer of the resident and the prayer in a state of fear in the Qur'ān, but we do not find any mention of the prayer of the traveler. ‘Abdullāh said to him: ‘Allāh sent Muhammad ﷺ to us, and we did not know anything rather we do what we saw Muhammad ﷺ doing.’ (Hasan)

1067. It was narrated that Ibn “Umar said: When the Messenger of Allāh ﷺ went out from this city (Al-Madinah) he did not perform more than two Rak'ah for prayer until he returned.” (Sahih)
Comments:
Regulations concerning shortened prayer become operative as soon as a person comes out of the city of his residence, and last until he returns. There is no stipulation that he will start performing the shortened prayer only after covering such and such distance.

1068. It was narrated that Ibn ‘Abbâs said: “Allâh enjoined the prayer upon the tongue of your Prophet ﷺ: Four Rak’ah while a resident and two Rak’ah when traveling.” (Sahih)

1069. It was narrated from Mujâhid, Sa’eed bin Jubair, ‘Atâ’ bin Abi Rabâh and Tawus that Ibn ‘Abbâs told them that the Messenger of Allâh ﷺ used to combine the Maghrib and ‘Isha’ when traveling, although there was nothing to make him hurry and no enemy pursuing him, and he was not afraid of anything. (Da’if)

1070. It was narrated from
Mu‘ādh bin Jabal that the Prophet combined the Zuhr and ‘Asr, and the Maghrib and ‘Ishā’ when traveling during the campaign of Tabuk. (Sahih)

Comments:

a. Combining two prayers at a time while traveling is as good a permission and provision as shortening the prayer during journeys in Islam.

b. Combining the two prayers while traveling could take either of the two forms: (i) delaying the first of the two prayers until it is time for the next prayer, which is to say: performing the Zuhr prayer along with ‘Asr and Maghrib with ‘Ishā’. This is called Jam‘u Ta‘khir (combining through delaying), or (ii) forwarding the second prayer and performing it at the time prescribed for the first, i.e., performing the ‘Asr prayer along with Zuhr and ‘Ishā’ prayer with Maghrib. This is known as Jam‘u Taqdim (combining through forwarding). (See Jami’ At-Tirmidhi: H. 553).

Chapter 75. Voluntary Prayer While Traveling

1071. It was narrated from ‘Isa bin Hafs bin ‘Āsim bin ‘Umar bin Khattab that his father told him: “We were with Ibn ‘Umar on a journey, and he led us in prayer. Then we finished with him and he finished turning around, and saw some people praying. He said: ‘What are these people doing?’ I said: ‘Glorifying Allāh.’ He said: ‘If I wanted to glorify Allāh (perform voluntary prayer) I would have completed my prayer. O son of my brother! I accompanied the Messenger of Allāh and he never prayed more than two Rak‘ah when he

[1] Meaning, they were offering voluntary prayer.
was traveling, until Allâh took his soul. Then I accompanied Abu Bakr and he never prayed more than two Rak'âh (when he was traveling), until Allâh took his soul. Then I accompanied 'Umar and he never prayed more than two Rak'âh, until Allâh took his soul. Then I accompanied 'Uthmân and he never prayed more than two Rak'âh, until Allâh took his soul. Allâh says: 'Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow.'"[1]

 تخريج: أخرجه البخاري، الترمذي، باب من لم يتطوع في السفر دبر الصولّة، ح: 1102، ومسلم، صلّة المسافرين، باب صلّة المسافرين وقصرها، ح: 689 من حديث عباس بن فتح به مطولةً ومختصرًا.

Comments:

a. It was the practice of the Prophet ﷺ and of the Rightly Guided Caliphs ﷺ not to perform any Sunnah or voluntary prayers before or after the obligatory prayer.

b. Performing other voluntary prayer is permitted. The Messenger of Allâh ﷺ used to offer voluntary prayers during the journeys on his mount.

1072. Usâmah bin Zaid said: "I asked Tawus about performing voluntary prayer while traveling. Al-Hasan bin Muslim bin Yannâq was sitting with him and he said: 'Tawus told me that he heard Ibn ‘Abbâs say: "The Messenger of Allâh ﷺ enjoined prayer while a resident and prayer when one is traveling. We used to pray when we were residents both before and after (the obligatory prayer), and we used to pray both before and after (the obligatory prayer) when we were traveling."'” (Hasan)

Chapter 76. For How Long May A Traveler Shorten His Prayer If He Stays In A Town?

1073. It was narrated that 'Abdur-Rahmân bin Humaid Az-Zuhri said: “I asked Sá‘îb bin Yazid: ‘What have you heard about staying in Makkah?’ He said: ‘I heard ‘Alâ’ bin Hadrami say: “The Prophet ﷺ said: ‘Three (days) for the Muhâjir after departing (from Mina).’” [1] (Sahîh)

Comments:

It has been deduced from it, that staying beyond three days at a place makes a traveling person like a resident. The Emigrants were not permitted to take their residence once again in Makkah, so that that they continue to merit the reward of Emigration. The Prophet ﷺ permitted them to stay there up to three days. It means a stay of three days does not give one the status of a resident. As such, if a traveler stays up to three days at a place, he may perform the shortened prayer. Some other scholars, however, base their opinion on the text of the next Hadîth, and extend the period for shortened to four days.

1074. ‘Atâ’ narrated: “Jâbir bin ‘Abdullâh, who was among the people with me, told me that the Prophet ﷺ arrived in Makkah in the morning of the fourth day of Dhul-Hijjah.” (Sahîh)

[1] The meaning of it is: being finished from the rites (of Hajj)
The Chapters Of Establishing... أبّوا إقامة الصلاة والمسامسة فيها

The Messenger of Allah ﷺ arrived in Makkah in the morning of the fourth day of Dhu-Hijjah, and therefrom departed for Mina on the Day of Tarwiyyah (8th of Dhu-Hijjah). The report contains the hint that shortened prayer (of two Rak'ah) can be performed up to four days. The conclusion is that, as far as the fixing of the number of days for shortened prayer is concerned, this Hadith is more explicit and decisive. And Allah knows best. However, both the positions are correct.

1075. It was narrated that Ibn 'Abbas said: “The Messenger of Allah ﷺ stayed for nineteen days in which he shortened his prayer to two Rak'ah. So, whenever we stayed for nineteen days we would shorten our prayer to two Rak'ah, but if we stayed more than that we would pray four Rak'ah.” (Sahih)

Comments:
It was on the occasion of the conquest of Makkah. But the Messenger of Allah ﷺ had not intended to stay at Makkah for nineteen days. He was in fact, what may be called, an uncertain traveler. An uncertain traveler is one who intends to leave the place any day, but somehow cannot. Such a person is not technically considered a ‘resident’ even though he might stay for a considerably long period. He can continue to offer the shortened prayer of two Rak'ah like a traveler.

1076. It was narrated from Ibn 'Abbas that the Messenger of Allah ﷺ stayed in Makkah for fifteen nights during the year of the Conquest, (during which time) he shortened his prayer. (Sahih)

Comments:
It was an occurrence of the conquest of Makkah. But the Messenger of Allah ﷺ had not intended to stay at Makkah for nineteen days. He was in fact, what may be called, an uncertain traveler. An uncertain traveler is one who intends to leave the place any day, but somehow cannot. Such a person is not technically considered a ‘resident’ even though he might stay for a considerably long period. He can continue to offer the shortened prayer of two Rak'ah like a traveler.
1077. Yahya bin Abu Ishâq narrated that Anas said: "We went out with the Messenger of Allâh  from Al-Madînah to Makkah, during which time we shortened our prayer to two Rak'âh, until we came back." I asked: "How long did he stay in Makkah?" He said: "Ten (days)."

Comments:
In a situation of uncertainty, the rule limiting the duration of stay is not applicable. The person concerned can perform shortened prayer as long as he stays.

Chapter 77. Concerning One Who Does Not Perform Prayer

1078. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh  said: 'Between a person and Kufr (disbelief) is abandoning the prayer.'" (Sahih)

Comments:
- Prayer is one of the basic pillars of Islam, and has always been an enjoined duty in the Shari'ah of all the Prophets.
- Many scholars hold the view that a non-performer of prayer is a Kâfîr (disbeliever) while some others say that a person who leaves prayer because of his insolence is not a Kâfîr, but even they consider a person Kâfîr if he denies the very fact of the obligation of prayer.
1079. ‘Abdullāh bin Buraidah narrated that his father said: “The Messenger of Allāh ﷺ said: ‘The covenant that distinguishes between us and them is prayer; so whoever leaves it, he has committed Kufr.’” (Sahih)

Comments:
What the Hadith means is this that, since a hypocrite outwardly makes his confession of faith, all the laws of Shari’ah operate on him. But if he abandons performing prayer, then he openly declares disbelief. And since he openly declares disbelief, he forfeits all the rights available to a believer. In other words, leaving prayer is identical to a declaration of disbelief. This being so, there is food for thought for the many Muslims-in-name-only, and a need to search their souls to determine to which category they truly belong.

1080. It was narrated from Anas bin Mālik that the Prophet ﷺ said: “There is nothing standing between a person and Shirk (polytheism) except leaving the prayer, so if he leaves it he has committed Shirk.” (Da’if)

Comments:
Worshipping any thing or being other than Allāh is polytheism. So, anyone who abandons prayer in fact gives up worshipping Allāh and starts worshipping Satan. It is so because following the dictates of Satan in opposition to those of Allāh is equal to worshiping Satan.
bin 'Abdullāh said: "The Messenger of Allāh ﷺ delivered a sermon to us and said: ‘O people! Repent to Allāh before you die. Hasten to do good deeds before you become preoccupied (because of sickness and old age). Uphold the relationship that exists between you and your Lord by remembering Him a great deal and by giving a great deal of charity in secret and openly. (Then) you will be granted provision and Divine support, and your condition will improve. Know that Allāh has enjoined Friday upon you in this place of mine, on this day, in this month, in this year, until the Day of Resurrection. Whoever abandons it, whether during my lifetime or after I am gone, whether he has a just or an unjust ruler, whether he takes it lightly or denies (that it is obligatory), may Allāh cause him to lose all sense of tranquility and contentment, and may He not bless him in his affairs. Indeed, his prayer will not be valid, his Zakāt will not be valid, his Hajj will not be valid, his fasting will not be valid, and his righteous deeds will not be accepted, until he repents. Whoever repents, Allāh will accept his repentance. No woman should be appointed as Imām over a man, no Bedouin should be appointed as Imām over a Muhājir, no immoral person should be appointed as Imām over a (true) believer, unless that is forced upon him and he fears his sword or whip.’" (Da‘īf)
1082. It was narrated that 'Abdur-Rahmān bin Ka'b bin Mālik said: “I used to guide my father after he lost his sight, and when I took him out for the Friday (prayer), when he heard the Adhān he would pray for forgiveness for Abu Ummāmah As'ad bin Zurārah, and supplicate for him. I heard that from him for a while, then I said to myself: ‘By Allāh! What is this weakness? Every time he hears the Adhān for Friday (prayer) I hear him praying for forgiveness for Abu Ummāmah and supplicate for him, and I do not ask him about why he does that.’ Then I took him out for Friday (prayer), as I used to take him out, and when he heard the Adhān he prayed for forgiveness as he used to do. I said to him: ‘O my father! I see you supplicating for As'ad bin Zurārah every time you hear the call for Friday; why is that?’ He said: ‘O my son, he was the first one who led us for the Friday prayer before the Messenger of Allāh ﷺ came from Makkah, in Naqī' Al-Khadamāt (a place near Al-Madinah), in the plain of Harrah Banū Bayyādah.’ I asked: ‘How many of you were there at that time?’ He said: ‘Forty men.’” (Hasan)
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Comments:

The fact of forty men being present at the time should not lead one into believing that a minimum number of forty is essential for the institution of the Friday prayer. In fact, even fewer than this makes the Friday prayer compulsory. It is rather the duty of Muslims, even numbering as few as three or four, living anywhere in the world with a non-Muslim majority, and whether or not they have a duly constructed mosque, that they organize their daily prayer as well as Friday prayers in congregation, in order to maintain their collectivity.

1083. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh led those who came before us astray from Friday. Saturday was for the Jews and Sunday was for the Christians. And they will lag behind us until the Day of Resurrection. We are the last of the people of this world but we will be the first to be judged among all of creation.’” (Sahih)

Comments:

a. Friday is the best of all the seven days of the week.

b. The community of the Prophet Muhammad ﷺ is superior in excellence to all other peoples and communities. One of the aspects of its superiority is the fact that it will be the first to present its account to Allâh, the Glorified and Exalted, on the Day of Reckoning. Thus, the just and righteous of this community will be admitted to the Gardens of Paradise before all others.

Chapter 79. The Virtues Of Friday

(المعنى 79) - باب في فضائل الجمعة

1084. It was narrated that Abu Lubâbah bin ʿAbdul-Mundhir

Comments:

媳妇: [حسن] أخرجه أبودود، الصلوة، باب الجمعة في القرى، ح: 1084 من حديث

ابن إسحاق به، وصححه ابن خزيمة، والحاكم، والذهبي، والبيهقي وغيرهم.
said: "The Prophet ﷺ said: ‘Friday is the chief of days, the greatest day before Allāh. It is greater before Allāh than the Day of Adha and the Day of Fitr. It has five characteristics: On it Allāh created Ādam; on it Allāh sent Ādam down to this earth; on it Allāh caused Ādam to die; on it there is a time during which a person does not ask Allāh for anything but He will give it to him, so long as he does not ask for anything that is forbidden; and on it the Hour will begin. There is no angel who is close to Allāh, no heaven, no earth, no wind, no mountain and no sea that does not fear Friday.’”

(Da’if)

Comments:

a. The creation of Ādam ﷺ was a great favor of Allāh, since we are all from him, and by virtue of being humans, we are superior to other creatures if we adorn ourselves with the wealth of true belief and virtuous deeds.

b. The coming down of our grandfather Ādam ﷺ was also a great favor of Allāh upon us.

c. Even death is a great boon for a true believer, since it is the doorway through which we pass over to the territory of Allāh’s bounties and favors, leaving behind our earthly period of trial. Entry into Paradise as well as the joy of seeing Allāh is only possible after we are able to cross the threshold of death. Friday was a blessed day for Ādam ﷺ because it was on this day that he met his death and entered the Gardens of Paradise. This is also a day of celebration for us, because it was on this day (Friday) that Allāh showered His mercy on our great grandfather.

d. The Day of Resurrection is the day of Allāh’s mercy, but it is also the day of His punishment for the wrongdoers and sinners. Many fearful happenings are foretold to occur on that day. All the creatures, therefore, fear the coming of Friday, because any Friday could be the Doomsday.
Shaddād bin Aws said: “The Messenger of Allāh ﷺ said: ‘The best of your days is Friday. On it Ādam was created, on it the Trumpet will be blown, on it all creatures will swoon. So send a great deal of peace and blessings upon me on that day, for your peace and blessings will be presented to me.’ A man said: ‘O Messenger of Allāh, how will our peace and blessings be shown to you when you will have disintegrated?’ He said: ‘Allāh has forbidden the earth to consume the bodies of the Prophets.’” (Da’īf)

Comments:

a. When the Hour comes, a particular angel Isrāfīl ﷺ shall sound the Trumpet (called Sur in the Qur’ān). This will herald the beginning of the Hour.

b. Sending peace and blessings on the Prophet ﷺ is a deed par excellence, and so is Friday. It is this affinity between the two that makes sending peace and blessings on the Prophet ﷺ all the more opportune on Friday.

c. One should not be deluded into thinking that the moment we recite our peace and blessings on the Prophet ﷺ he is informed of it instantly. In all likelihood it is communicated to him by the angels at an appropriate time, which means that the Messenger of Allāh ﷺ does not directly hear any body’s peace and blessings, neither from near nor from afar. It is the angels that communicate it to him. The Hadith suggesting that he directly hears our peace and blessings for him is not based on a sound chain of narration.

1086. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “From one Friday to the next is an expiation for whatever was committed in between, so long as one does not commit any major sin.” (Sahīḥ)
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Comments:
a. Minor sins are washed off through virtuous deeds.
b. Major sins are pardoned on sincere repentance.
c. Some of the major sins are so grave that, because of them, even our virtuous deeds fail to blot our minor sins.

Chapter 80. What Was Narrated Concerning Bath On Friday

1087. Aws bin Aws Ath-Thaqafi said: "I heard the Prophet say: 'Whoever takes a bath on Friday, and bathes completely, and goes early, arriving early,[1] and walks and does not ride (to the mosque), and sits close to the Imam and listens to him, and does not engage in idle talk; for every step he takes he will have the reward of one year, the reward of a year’s fasting and praying (at night).”

(Sahih)

تخريج: أخرجه مسلم، الطهارة، باب الصلاوات الخمس والجمعه إلى الجماعة ... الخ، ح: 233 من حديث العلاء به مطولاً.

It has been translated in its most general form, and the commentaries differ over the meaning. After the narration, Tirmidhi said (no. 496): "Regarding this Hadith, Mahmud (one of the narrators) told that Waki' said: 'Whoever takes a bath' refers to him; 'and bathes completely' refers to his wife.” It has been reported that (Abdullāh) bin Al-Mubārak said about this Hadith: “Whoever bathes completely’ and ‘Whoever performs Ghusl’ means washes his head and performs Ghusl.” And Ibn Mubārak is one of the narrators in this chain of Ibn Mājah, whereas Waki’ narrated the chain with Tirmidhi. These two views reported by Al-Tirmidhi are the most popular. In Tuhfatul-Ahwālī, Mubārkupi preferred the second view, that of Ibn Mubārak, while in his notes on Ibn Mājah, Sindi quoted Suyūṭī’s view, which elaborated on the first view, that of Waki’. Most of them say that ‘Goes early, arriving early’ means at the early time for the prayer, and is early for the sermon.

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Comments:

a. The two words *Ghasala* and *Ightasala* used in the *Hadith* are from the same root but have a fine line of difference in meaning. Some of the scholars have taken the first (*Ghasala*) to mean 'he washed his head', and the second (*Ightasala*) to mean 'he performed complete bath'. Some other scholars hold the opinion that the first (*Ghasala*) means the person washing himself as man ordinarily does, while the second means that he took a complete bath after having sexual relations with his wife, so that on his way to and from the mosque for Friday prayer his attention is not diverted by the sight of women.

b. Alongside the prayer, the sermon delivered by the Imam on Friday is also an important part of the ritual and must be listened to attentively. Engaging oneself in idle talks or in any other activity during the course of sermon is a negation of the very purpose of the sermon.

1088. It was narrated that Ibn 'Umar said: "I heard the Prophet say from the pulpit: ‘Whoever comes to Friday, let him take a bath.’" (*Sahih*)

1089. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah said: "Bath on Fridays is obligatory for every male who has reached the age of puberty." (*Sahih*)

Comments:

a. 'Obligatory' here may be taken to mean desirable and better since other *Hadith*, e.g., the one in the next chapter contains concession, i.e., the permission not to have a bath.

b. Attending Friday prayer is an enjoined duty for the male adults, not for women and children.
Chapter 81. What Was Narrated Concerning The Concession For That

1090. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever performs ablution and performs ablution well, then comes to Friday (prayer) and sits near (the Imâm), and keeps quiet and listens, he will be forgiven for what was between that and the previous Friday (of sins), and three days more. And whoever touches the pebbles then he has engaged in Laghuw (idle talk or behavior).’” (Sahîh)

Comments:
Forgiveness for the sins of ten days is promised for those who attend the Friday prayer, duly observing all its etiquette.

1091. It was narrated from Anas bin Mâlik that the Prophet ﷺ said: “Whoever performs ablution on Friday, it is well and good for him, and he has done what is obligatory for him. But whoever takes a bath, bath is better.” (Da’îf)

Comments:
A bath is not a pre-condition for the Friday prayer. It is nevertheless a praiseworthy and desirable act.
Chapter 82. What Was Narrated About Setting Out Early For Friday

1092. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “When Friday comes, angels stand at every door of the mosque and record the names of the people who come, in order of arrival. When the Imam comes out, they close their records and listen to the sermon. The first one who comes to the prayer is like one who sacrifices a camel; the one who comes after him is like one who sacrifices a cow; the one who comes after him is like one who sacrifices a ram,” (and so on) until he made mention of a hen and an egg. Sahl added in his Hadith: “And whoever comes after that comes only to do his duty with regard to the prayer.” (Sahih)

Comments:

a. Those arriving before others enjoy higher ranks, therefore get greater rewards.

b. Early arrivals are those that reach the mosque before the start of sermon. Those arriving after the start of sermon do get reward for listening to sermon and performing the Friday prayer, but do not get the extra reward reserved for early arrivals.

c. The angels’ action of stopping the recording of the names and listening to the sermon, contains the message that no outside activity is allowed during the currency of the sermon.

1093. It was narrated from Samurah bin Jundab that the Messenger of Allah ﷺ described the likeness of Friday, saying that
those who come earliest are like the one who sacrifices a camel, then like one who sacrifices a cow, then like one who sacrifices a sheep, until he made mention of a chicken. (*Hasan*)

1094. It was narrated that 'Alqamah said: "I went out with 'Abdullāh to Friday (prayer), and he found three men who arrived before him. He said: 'The fourth of four, and the fourth of four is not far away. I heard the Messenger of Allāh ﷺ say: 'On the Day of Resurrection people will gather near Allāh according to how early they came to Friday (prayer), the first, second, and third.'" Then he said: 'The fourth of four, and the fourth of four is not far away.'" (*Da‘if*)

Chapter 83. What Was Narrated About Adornment On Fridays

1095. It was narrated from 'Abdullāh bin Salām that he heard the Messenger of Allāh ﷺ saying on the pulpit one Friday: "There is nothing wrong with anyone of you buying two garments for Friday (prayer),..."
other than his daily work clothes.” (Hasan)

(Another chain) from Yusuf bin 'Abdullâh bin Salâm that his father said: “The Prophet ﷺ delivered a sermon to us” and he mentioned that.

Thank you, Abū Sâlih bin 'Abdul-Malik, Abū Sâlih bin 'Abdul-Malik, in his book. We mentioned in the previous hadith that:

**Comments:**

a. We should wear nice special garments for Friday prayers.

b. The Friday sermon should also cover topics related to practical matters.

c. Cleanliness, more than usual, must be done for Friday prayers.

1096. It was narrated from 'Aishah that the Prophet ﷺ delivered a sermon to the people one Friday, and he saw them wearing woolen clothes. The Messenger of Allâh ﷺ said: "There is nothing wrong with any one of you, if he can afford it, buying two garments for Friday, other than his daily work clothes.” (Hasan)

**Comments:**

a. Wearing clean nice clothes specially made for Friday prayers shall be a proof that the person concerned attaches greater importance to this particular act of worship.

b. There is no harm done if one is not able to have separate garments for the occasion, but he must take particular care of cleanliness for the occasion.
1097. It was narrated from Abu Dharr that the Prophet ﷺ said: “Whoever takes a bath on a Friday and does it well, and purifies himself and does it well, and puts on his best clothes, and puts on whatever Allâh decrees for him of the perfume of his family, then comes to the mosque and does not engage in idle talk or separate (pushing between) two people; he will be forgiven for (his sins) between that day and the previous Friday.” (Sahîh)

Comments:

a. Performing ablution and bath, and doing them well, is recognizing the importance of Friday.

b. People should come duly perfumed for Friday prayer. If a person has no perfume for himself, he can use the perfume of his family.

c. It is not allowed for anyone to come late, and yet try to create a space for himself in the front row by putting the seated assembly to inconvenience.

1098. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘This day is an ‘Eid (festival) which Allâh has ordained for the Muslims. Whoever comes to Friday prayer, let him take a bath and if he has perfume then let him put some on. And upon you (I urge to use) is the tooth stick.”’ (Hasan)

Comments:

‘Eid is a day when the Muslims are gathered together, and upon you (I urge to use) is the tooth stick.”’ (Hasan)
Comments:

Use of the tooth stick must be a part of our preparation for each prayer in general, and for Friday in particular, since brushing the teeth is a part of our own cleanliness and purification.

Chapter 84. What Was Narrated Concerning The Time Of Friday (prayer)

1099. It was narrated that Sahl bin Sa’d said: “We did not take a Qailulah nor eat Ghadâ’ until after Friday (prayer).”[1]

Comments:

a. Qailulah (siesta; midday nap) is a midday rest. On Fridays, however, the Companions abstained from taking it at its usual time in order to be early for Friday prayer.

b. Delaying the lunch until after the Friday prayer was also a part of their preparation for it. They probably thought that going to the mosque with stuffed bellies might make them sleepy during the sermon.

1100. Iyâs bin Salamah bin Akwa’ narrated that his father said: “We used to perform Friday (prayer) with the Prophet, then we would return, and we would not see any shadow from the walls in which we could seek shade.”

Comments:

a. Much like the Zuhr, the Friday prayer is also performed soon after the sun has passed its zenith.

[1] Qailulah is a rest in the middle of the day even if one does not sleep. Ghadâ’ is the meal eaten in the beginning of the day. Explanation by Sindi.
b. The sermon being brief, people used to return so early that the shadow from the walls was still quite scant.

1101. ‘Abdūr-Rahmān bin Sa‘d bin ‘Ammār bin Sa‘d, the Mu‘adh-dhin of the Prophet ﷺ, said: “My father told me, narrating from his father, from his grandfather, that during the time of the Messenger of Allāh ﷺ, he used to call the Adhān on Fridays when the shadow was like a sandal strap.” (Da‘if)

Comments:
Qailulah, as earlier explained, is a nap or rest in the middle of the day generally done before the Zuhr prayer. On Friday, preparations for prayer kept the Companion so much occupied that they delayed the nap until after the Friday prayer.

Chapter 85. What Was Narrated Concerning The Sermon On Friday

1103. It was narrated from Ibn ‘Umar that the Prophet ﷺ used to deliver two sermons, and he would sit briefly between the two. (One of the narrators) Bishr added: “While he was standing.” (Sahih)

[1] See the note for no. 1099.
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Comments:

a. Friday prayer has two sermons.
b. The sermon must be delivered standing, unless there is a valid excuse for not doing so.
c. In order to separate the two sermons from each other, there should be a small break in between.
d. The sermons should be used for purposes of admonition and instruction.

1104. It was narrated from Ja'far bin 'Amr bin Huraith that his father said: "I saw the Prophet delivering the sermon on the pulpit, wearing a black turban." (Sahih)

Comments:

a. It is a part of Sunnah to deliver the sermon standing on the pulpit.
b. Wearing black clothes is permissible. There is, however, a certain sect that puts on black clothes as a mark of grief and mourning. To avoid resemblance with them, it is advisable to avoid wearing black, especially during the month of Muharram.

1105. It was narrated that Simâk bin Harb said: "I heard Jâbir bin Samurah say: 'The Messenger of Allah used to deliver the sermon standing, but he used to sit down briefly, then stand up.'" (Sahih)
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1106. It was narrated that Jābir bin Samurah said: “The Prophet ﷺ used to deliver the sermon standing, then he would sit down, then he would stand up and recite some Verses and remember Allāh. His sermon was moderate and his prayer was moderate (i.e., neither too long nor too short).” (Sahih)

Comments:

a. The proper way to deliver a sermon is to choose some text from the Qur’ān, then explain things in the light thereof.

b. The sermon should neither be too long nor too short, but of moderate length.

c. The prayer must not be too short. Some of the A’īmāma, either recite the shortest among the Surah of the Qur’ān or resort to reciting just three or four Verses from a longer Surah. This is all against the Sunnah of the Prophet ﷺ.

1107. ‘Abdur-Rahmān bin Sa’d bin ‘Ammār bin Sa’d narrated that his father told him, from his father, from his grandfather, that when the Messenger of Allāh ﷺ delivered a speech on the battlefield he would do so leaning on a bow, and when he delivered a sermon on Friday, he would do so leaning on his staff. (Da’if)

1108. ‘Alqamah narrated that ‘Abdullāh was asked whether the Prophet ﷺ used to deliver the
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sermon standing or sitting. He
said: "Have you not read the Verse:
"...and leave you (Muhammad)
standing (while delivering the
Friday sermon)?"[1] (Da'if)

Abu 'Abdullāh (Ibn Mājah) said:
(This Hadith is) Gharīb (Unfamiliar);
it was not narrated by anyone
except Ibn Abu Shaibah.

تخريج: [إسناد ضعيف] وقال البصري: هذا إسناد صحيح، راحله نقات الأعمش
عنه تقدم، ح: 178، ورواه ابن فضيل عنه عن إبراهيم بن علامة به مسلا، وأخرجه ابن أبي

Comments:

a. In his Commentary on the Qur'an, Ibn Kathir quotes a Hadith from Abu
Dawud's Ahādith of the category of Mursal (Hadith going back only up to
the Followers instead of the Prophet himself) to the effect that one day
while the Prophet was delivering his sermon after the prayer, somebody
announced that a trader called Dihyah bin Khalifah had arrived with his
merchandise. On hearing this, the people got up, leaving behind just a few
with the Prophet (See Marāsīl of Abu Dawud, H. 62) It was on this
occasion that the Verse quoted in the Hadith was revealed. It can, therefore,
be inferred from the Hadith, that listening to the sermon whether of 'Eid or
Friday is compulsory, and it is an act of sin to leave the mosque without
listening to the sermon. And Allāh knows best.

b. We know from this, that upon ascending the pulpit, the chronology is like
this: First, the Imām shall greet the assembly (with Salām), then the Aḍhān
shall be called, and then the Imām shall deliver the sermon.

1109. It was narrated from Jābir
that whenever the Prophet ascended the pulpit he would
meet (the people with Salām).

خالد به، وقال: ندر به ابن لهجة، وانظر، ح: 330 لعله، وضعه البصري، وله شواهد ضعيفة
عند عبد الرزاق، وابن أبي شيبة وغيرهما.

Chapter 86. What Was
Narrated Concerning
Listening To The Sermon
And Remaining Silent

1110. It was narrated from Abu Hurairah that the Prophet ﷺ said:
“If you say to your companions: ‘Be quiet’ on a Friday while the Imam is delivering the sermon,
you have engaged in Laghw idle talk or behavior.” (Sahih)

Comments:

a. It is prohibited either to initiate conversation or reply to someone else’s
remarks during the sermon.

b. In cases where there is something of vital import, it is allowed to speak to
the Imam during the sermon as happened in the case of a person who
requested the Messenger of Allâh ﷺ to pray to Allâh for rain on one
Friday, and for halting the rain on the next Friday (Sahih Al-Bukhâri: 933).
Similarly, as we shall, see in the next Chapter, the Messenger of Allâh ﷺ spoke to Sulaik Ghatafani ﷺ during the course of his sermon. However,
things like annoying the assembly with questions after questions in order to
capture their attention, or getting them to answer aloud, or raise slogans
inside the mosque, are highly improper acts if done by the Imam.

1111. ‘Atâ’ bin Yasâr narrated from Ubayy bin Ka‘b: “The Messenger of Allâh ﷺ recited
Tabârak [Al-Mulk (67)] one Friday, while he was standing and
reminding us of the Days of Allâh (i.e., preaching to us). Abu Dardâ’
or Abu Dharr raised an eyebrow
at me and said: ‘When was this Surah revealed? For I have not
heard it before now.’ He (Ubayy) gestured to him that he should
remain silent. When they finished, he said: 'I asked you when this Surah was revealed and you did not answer me.' Ubayy said: 'You have gained nothing from your prayer today except the idle talk that you engaged in.' He went to the Prophet and told him about that, and what Ubayy had said to him. The Messenger of Allah said: 'Ubayy spoke the truth.'" (Hasan)

Comments:
- No response should be given to the person who tries to talk to one of you during the sermon.
- Gesturing to someone to keep quiet is not the same as speech.
- Talking during the sermon eats up the reward of Friday prayer.

Chapter 87. Concerning One Who Enters The Mosque While The Imam Is Delivering The Sermon

1112. It was narrated that Jābir bin 'Abdullāh said: "Sulaik Ghatafānī entered the mosque when the Prophet was delivering the sermon. He said: 'Have you prayed?' He said, 'No.' He said: 'Then perform two Rak'ah.'" (Sahih)

As for 'Amr (one of the narrator's of the Hadith), he did not mention Sulaik.
Comments:
a. We learn from the Hadith that even the person who enters the mosque during the sermon should perform two Rak'ah before he sits down.
b. These two Rak'ah serve the dual purpose of being Tahiyatul-Masjid as well as Sunnah before Friday prayer. Performing more than two Rak'ah on this occasion is not allowed. One can, however, perform as many Rak'ah as one desires in a cycle of two each, before the start of the sermon. (Sahih Al-Bukhari: 883).

1113. It was narrated that Abu Sa'eed said: “A man entered the mosque when the Prophet was delivering the sermon. He said: ‘Have you prayed?’ He said: ‘No.’ He said: ‘Then pray two Rak’ah.’” (Hasan)

1114. It was narrated that Jibril said: “Sulaik Al-Ghatafuni came while the Messenger of Allah was delivering the sermon. The Prophet said to him: ‘Did you perform two Rak’ah before you came?’ He said: ‘No.’ He said: ‘Then perform two Rak’ah, but make them brief.’” (Da’iff)

Chapter 88. Concerning The Prohibition Of Stepping Over The People’s Shoulders On Friday

1115. It was narrated from Jibril (the Prophet’s student) that: “A man entered the mosque when the Prophet was delivering the sermon. He said: ‘Have you prayed?’ He said: ‘No.’ He said: ‘Then perform two Rak’ah, but make them brief.’”
Chapter 89. Concerning Speaking After the Imam Comes Down from the Pulpit

1117. It was narrated from Anas bin Mâlik that the people used to speak to the Prophet about their needs when he came down from the pulpit on a Friday. (Da‘if)

(المعجم) - باب ما جاء في الكلام بعذ نزول الإمام عن المئذنة (التحفة 118)


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(المعجم) - باب ما جاء في الكلام بعذ نزول الإمام عن المئذنة (التحفة 118)

Chapter 90. What Was Narrated Concerning The Recitation In The Prayer On Friday

1118. It was narrated that `Ubaidullâh bin Abu Râfî said: "Marwân appointed Abu Hurairah in charge of Al-Madinah, and set out for Makkah. Abu Hurairah led us in prayer on Friday, and he recited Surât Al-Jumu`ah in the first Rak`ah, and in the second, 'When the hypocrites come to you.'"[1] `Ubaidullâh said: 'I caught up with Abu Hurairah when he finished and said to him: 'You recited two Surah that 'Ali used to recite in Kufah.' Abu Hurairah said: 'I heard the Messenger of Allâh ﷺ reciting them.'" (Sahîh)

Comments:

a. Reciting these two Surah is proven from Sunnah. However, as we shall see in the next Hadith, it is also allowed to recite other Surah.

b. The Companions were keen to follow and copy the actions of the Messenger of Allâh ﷺ to their minutest details. Hence it is, that the action of both 'Ali and Abu Hurairah ﷺ, in this case was in perfect emulation of the practice of the Prophet ﷺ.

1119. It was narrated that `Ubaidullâh bin `Abdullâh said: "Dahhâk bin Qais wrote to Nu`mân bin Bashîr, saying: 'Tell us what the Messenger of Allâh ﷺ recited in the prayer on the Friday.'"[2] (Al-Munâfiqûn 63)
used to recite on Friday along with Surah Al-Jumu‘ah.’ He said: ‘He used to recite: “Has there come to you the narration of the overwhelming (i.e., the Day of Resurrection)?”’[1] (Sahih)

Comments:
a. This Hadith tells us that, alongside Surah Al-Jumu‘ah, the Messenger of Allah used to recite Surah Al-Ghishiyah in the Friday prayer, while in the previous Hadith we were told that, in addition to Surah Al-Jumu‘ah, he used to recite Surah Al-Munafiqun. The obvious inference, therefore, is that we have a choice in the selection of texts and chapters of the Qur’ān.

b. The written word is as dependable as the heard version of a Hadith, provided that we are sure about the authenticity of the source.

1120. It was narrated from Abu ‘Inabah Al-Khawlānī that the Prophet used to recite “Glorify the Name of your Lord the Most High” and “Has there come to you the narration of the overwhelming (i.e., the Day of Resurrection)?”[2] on Friday. (Sahih)

Chapter 91. What Was Narrated Concerning One Who Catches One Rak’ah Of Friday Prayer

1121. It was narrated from Abu Hurairah that the Prophet said: “Whoever catches one Rak’ah of Friday, let him add another Rak’ah to it.” (Sahih)

[2] Al-A‘ā (87) and Al-Ghāshiyah (88).
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Comments:

a. In the case where a person fails to arrive at the mosque in time, and is able to catch only one Rak'ah with the Imam, he will be considered to have performed the Friday prayer in congregation. He should, therefore, perform just one more Rak'ah to complete his prayer.

b. There is a hint in it, that if the person concerned has failed to catch even one full Rak'ah, he will have missed the Friday prayer. He, therefore, shall perform four Rak'ah as for Zuhr instead of the two prescribed for the Friday prayer.

1122. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: 'Whoever catches one Rak'ah of prayer, he has caught it.'" (Sahih)

1123. It was narrated that Ibn Umar said: "The Messenger of Allah ﷺ said: 'Whoever catches one Rak'ah of Friday prayer or other than it, then he has caught the prayer.'" (Sahih)
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Comments:
One interpretation of the Hadith is that anyone who catches one Rak'ah shall not be deprived of the reward of prayer in congregation. Another interpretation, is that if he has the time to do just one Rak'ah before the end of the prescribed time, his prayer shall not be considered as missed. For instance, a man has just completed one Rak'ah for the Fajr prayer when the sun rose, or else he had performed just one Rak'ah for 'Asr before the sun went down. In such cases, he should complete his prayer. Such delays are not, however, acceptable except for a valid reason or excuse.

Chapter 92. What Was Narrated Concerning From Where You Should Come To Friday (Prayer)

1124. It was narrated that Ibn 'Umar said: "The people of Qubā' used to pray with the Messenger of Allāh on Fridays." (Hasan)

Chapter 93. Those Who Do Not Attend Friday Prayer Without An Excuse

1125. It was narrated that Abu Ja'd Ad-Damri who was a Companion said that the Prophet said: "Whoever abandons Friday (prayer) three times, neglecting it, a seal will be placed over his heart." (Hasan)
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Comments:

Tahâwûn in Arabic is from the same root as Hayyîn, which means something insignificant. Man, by nature, is prone to neglect and make light of performing the things he considers unimportant. Therefore, Tahâwûnun is also sometimes translated as ‘lazily’.

1126. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Whoever abandons Friday (prayer) three times, for no necessary reason, Allâh will place a seal over his heart.’” (Hasan)

1127. It was narrated that Abu Hurairah said: The Messenger of Allâh ﷺ said: “What if one of you were to take a flock of sheep and look for grass for them one or two miles away, but he cannot find any at that distance, so he goes further away? Then (the time for) Friday comes but he does not attend it, then (another) Friday comes but he does not attend it, and (another) Friday comes but he does not attend it, until Allâh places a seal on his heart.” (Dâ`îf)

撩析: [इस्नादी हसन] अर्थे इस्लामीन में, जब तक नहीं, तो पाया, और कोई नहीं।
1128. It was narrated from Samurah bin Jundab that the Prophet ﷺ said: "Whoever abandons Friday deliberately, let him give a Dinár in charity, and if he cannot afford that, then (let him give) half a Dinár." (Da’īf)

Chapter 94. What Was (المعجم) - باب ما جاء في الصلاة
Narrated Concerning Prayer Before Friday (Prayer)

1129. It was narrated that Ibn ‘Abbás said: “The Prophet ﷺ used to perform four Rak’ah before Friday (prayer), and he did not separate any of them.” (Maudū’)

Comments:
One can offer as many Rak’ah as he wishes before the sermon. (See notes on H. 1112). However, if he arrives at the mosque during the period of the sermon, he would only perform two Rak’ah. (See H. 1113)

Chapter 95. What Was (المعجم) - باب ما جاء في الصلاة
Narrated Concerning Prayer after Friday

1130. It was narrated that when ‘Abdullāh bin ‘Umar had prayed Friday, he went and prayed two
Rak'ah in his house. Then he said: 
"The Messenger of Allāh ﷺ used to do that." (Sahih)

Comments:
The Messenger of Allāh ﷺ used to perform Sunnah and voluntary prayer in his house, although it is also allowed performing the Sunnah prayers in the mosque.

1131. It was narrated from Sālim, from his father, that the Prophet ﷺ used to pray two Rak'ah after Jumu'ah. (Sahih)

1132. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'If you pray after Friday, then pray four (Rak'ah)." (Sahih)

Comments:
We know from this, that we can perform either two Rak'ah or four after the obligatory Friday prayer. Some of the scholars have reconciled this difference by suggesting that four Rak'ah are for one who performs them at the mosque (either performing them as two and two, or all the four as one continuity), and two for one who offers them in his house. (Mīr'āt)
Chapter 96. What Was Narrated Concerning Sitting In Circles On Fridays Before The Prayer, And Ihtibâ\(^{[1]}\) When The Imam Is Delivering The Sermon

1133. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah \(\text{ﷺ}\) forbade sitting in circles in the mosque on Fridays before the prayer. (Hasan)

Comments:
Arriving at the mosque before the scheduled time for Friday prayer is a meritorious act meriting reward from Allah, but in the available time one must remain engaged in the remembrance of Allah and His praise. Sitting in circles here and there, and engaging in idle talks, not only defeats the very purpose of coming to the mosque and violates the decorum of the place, but also becomes a source of annoyance to the worshippers.

1134. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: “The Messenger of Allah \(\text{ﷺ}\) forbade Ihtibâ’ on Fridays, meaning, when the Imam is delivering the sermon.” (Hasan)

Comments:
The Messenger of Allah \(\text{ﷺ}\) has disapproved of Ihtibâ’ (sitting with one’s thighs gathered up against the stomach while wrapping one’s arms or garment around them) during sermon. For one thing, it induces sleep and, secondly it defeats the very purpose of attending the sermon.

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\(^{[1]}\) Ihtibâ’ and they say Habawah; to sit with one’s thighs gathered up against the stomach, while wrapping one’s arms or garment around them, or, sitting in the same manner when the private area becomes exposed.
Chapter 97. What Was Narrated Concerning The Adhān On Fridays

1135. It was narrated that Sā‘īb bin Yazid said: “The Messenger of Allāh ﷺ had only one Mu‘adh-dhīn. When he came out he would give the Adhān and when he came down (from the pulpit) he would give the Iqāmah. Abu Bakr and ‘Umar did likewise, but when ‘Uthmān (became caliph) the numbers of people had increased, he added the third call from atop a house in the marketplace that was called Zawrā’. When he came out (the Mu‘adh-dhīn) would call the Adhān, and when he came down from the pulpit, he would call the Iqāmah. (Sahīh)

Comments:

a. ‘Uthmān ﷺ introduced an additional Adhān (the first one) outside the mosque in the marketplace, with a view to attract more and more people. In our times, the Adhān called through the loudspeaker from inside the mosque can serve that purpose. As such, the Adhān from outside the mosque is no longer necessary.

b. The first Adhān is the Sunnah of the Rightly-Guided Caliphs. The Messenger of Allāh ﷺ had commanded to follow his Sunnah as well as the Sunnah of the Rightly Guided Caliphs. (Sunan Ibn Mājah, H. 42). Thus, both methods - (i) giving a single Adhān in emulation of the Sunnah of the Prophet ﷺ, and (ii) giving two Adhān in emulation of the way of the rightly guided Caliphs
are correct. However, to call a single Adhan in accordance with the Sunnah of the Prophet is better. Moreover, after the widespread use of the loudspeaker and watches there is no longer any justification for the first Adhan. However, in situations where these facilities are not available, resorting to whatever is needed would be permissible.

Chapter 98. What Was Narrated Concerning Facing The Imam When He Is Delivering The Sermon

1136. It was narrated from 'Adi bin Thabit that his father said: "When the Prophet stood on the pulpit, his Companions would turn to face him." (Da'if

Chapter 99. What Was Narrated Concerning The Hour That is Hoped For On Friday

1137. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'On Friday there is a time when no Muslim man happens to stand in prayer at that time, asking Allah for good things, but He will give that to him.' And he gestured with his hand to indicate how short that time is. (Sahih)

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[1] Meaning, it is hoped that the supplication will be answered. (Tuhfatul-Ahwadhi)
1138. Kathir bin ‘Abdullâh bin ‘Amr bin ‘Awf Al-Muzani narrated from his father, that his grandfather said: “I heard the Messenger of Allâh ﷺ say: ‘On Friday there is a time of the day during which no person asks Allâh for something but He will give him what he asks for.’” It was said: ‘When is that time?’ He said: ‘When the Iqâmah for prayer (is called), until the prayer ends.’”

1139. It was narrated that ‘Abdullâh bin Salâm said: “I said, when the Messenger of Allâh ﷺ was sitting: ‘We’ find in the Book of Allâh that on Friday there is an hour when no believing slave performs prayer and asks Allâh for anything at that time, but Allâh will fulfill his need.’” ‘Abdullâh said: “The Messenger of Allâh ﷺ pointed to me, saying: ‘Or some part of an hour.’ I said: ‘You are right, or some part of an hour.’ I said: ‘What time is that?’ He said: ‘It is the last hours of the day.’ I said: ‘It is not the time of the prayer?’ He said: ‘Yes (it is so), when a believing slave performs prayer and then sits with nothing but the prayer keeping him, he is still in a state of prayer.””

Comments:
a. According to a Hadith, the hour is between the time when the Imâm sits down on the pulpit and the end of the prayer. (Sahih Muslim: 16)
b. Some other sayings in this connection are to follow in the coming Ahâdith.
Comments:

a. We learn from the Hadith, that the last hours of the day is also the time when Allâh answers the prayers of His servants.

b. The word 'hour' means indeterminate period of time. The words 'or some part of the hour' indicate that the duration would be very short.

c. Sitting in mosque with no worldly concerns after the prayer is a meritorious act, provided that idle talks are avoided, and the time is spent in deeds like the remembrance of Allâh and the recitation of the Qur'ân.

Chapter 100. What Was Narrated Concerning Twelve Rak'ah From The Sunnah

1140. It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ said: ‘Whoever persists in performing twelve Rak'ah from the Sunnah, a house will be built for him in Paradise: four before the Zuhr, two Rak'ah after Zuhr, two Rak'ah after Maghrib, two Rak'ah after the 'Isha’ and two Rak'ah before Farj.’” (Hasan)

Comments:

a. The most important of all the prayers are the obligatory prayers. Alongside the obligatory prayers, the prayers emphatically enjoined by the Prophet ﷺ known as Sunan Mu’akkadah (compulsory) have their own importance. They must not, therefore, be neglected.

b. It is also allowed to offer two Rak'ah (instead of four) before prayer for the Zuhr (Sahih Al-Bukhâri: H. 1172 & Sahih Muslim: 104).

c. As we shall see under Hadith. 1160, it is also in order to perform four Rak'ah (Sunnah) after the obligatory prayer for the Zuhr.
1141. It was narrated from Umm Habibah bint Abi Sufyân that the Prophet ﷺ said: “Whoever performs twelve Rak’ah (of Sunnah) during the day and night, a house will be built for him in Paradise.” (Hasan)

Comments:

a. Twelve Rak’ah referred to here means the same emphatically enjoined Rak’ah discussed in the previous Hadith.

b. The house being built in Paradise is the reward for those prayers. Even if a believing slave gets admittance to Paradise by virtue of other deeds, he shall still get a house as a reward for persistence in this act of worship.

1142. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever performs twelve Rak’ah (of Sunnah) each day, a house will be built for him in Paradise: two Rak’ah before Fajr, two Rak’ah before the Zuhr, two Rak’ah after Zuhr, two Rak’ah, I think he said, before ‘Asr, two Rak’ah after Maghrib, and I think he said two Rak’ah after the ‘ishâ’.” (Da’if)

Chapter 101. What Was Narrated Concerning two Rak’ah Before Fajr

1143. It was narrated from Ibn ‘Umar that when the dawn
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illuminated, the Prophet  would pray two Rak’ah. (Sahih)

Comments:
With regard to this Hadith, Shaikh Albâni  puts the record straight and says that in fact ‘Abdullâh bin ‘Umar narrates it from the Mother of the Believers, Hafsah  who reports it from the Messenger of Allâh  . However, this fact does not affect the authenticity of the Hadith as such.

1144. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh  used to pray two Rak’ah before the morning prayer, as if the Adhân were in his ears. (i.e., he would pray them briefly).” (Sahih)

Comments:
a. Performing the two Rak’ah briefly should not be interpreted as not performing the bowing and prostration etc., with ease. It only means reducing the number of phrases and words extolling the glory of Allâh, and the length of the recited Verses of the Qur’ân.
b. The Messenger of Allâh  was wont to recite the Qur’ânic chapters Al-Kâfirun and Al-Ikhlâs, which are among the shortest Surah, in his prayer of Sunnah before Fajr (Sahih Muslim: 98 and Sunan Ibn Mâjah: 1148-1150). Occasionally, he even made a bit longer recitation from these. (Sahih Muslim: ibid).

1145. It was narrated from Hafsah bint ‘Umar that when the call for the Subh prayer was given, the Messenger of Allâh  would pray two short Rak’ah before going to the prayer. (Sahih)

Comments: Aşärâje the bahari, the witr, bâb sâhuatah al-witr, H: 795; Wamsal, sulûme al-masâfeen, bâb sulûma al-nilî misäni tâni wa-al-witr rûkûh min âh-nilî, H: 749(b) min âh-nilî hamad bin Zâd-beh.
1146. It was narrated that 'Aishah said: “When he performed ablution the Prophet would pray two (short) Rak'ah and then go out for the prayer.” (Da‘if)

1147. It was narrated that ‘Ali said: “The Prophet used to perform two Rak'ah at the time of the Iqamah.” (Da‘if)

Chapter 102. What Was Narrated Concerning What Is To Be Recited In The Two Rak'ah Before Fajr

1148. It was narrated from Abu Hurairah that in the two Rak'ah before the Fajr, the Prophet used to recite: “Say: ‘O you disbelievers!’”[1] and: “Say: ‘Allah is One.'”[2] (Sahih)

Comments:
Reciting some other part of the Qur'an is also in order. (see notes on H. 1144).

1149. It was narrated that Ibn 'Umar said: "I watched the Prophet ﷺ for a month, and in the two Rak'ah before Fajr he used to recite "Say: O you disbelievers!"[1] and: "Say: Allâh is One."[2] (Hasan)

Comments:
Reciting a little louder for all or part of a chapter of the Qur’ân, i.e., within the hearing of the man standing next to you, even in a prayer known as the ‘prayer of inaudible recitation’ is perfectly in order.

1150. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ used to perform two Rak'ah before Fajr, and he used to say: 'The best two Surah to recite in the two Rak'ah of Fajr are: "Say: Allâh is one"[3] and "Say: O you disbelievers."[4] (Da'if)


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Chapter 103. What Has Been Narrated Concerning: Once The Iqâmah Has Been Called, There Should Be No Prayer Except The Obligatory One

1151. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Once the Iqâmah has been called, there should be no prayer but the obligatory one.” (Sahih)

Another chain with similar wording.

Comments:
a. Once the Iqâmah has been called, we have to join the prayer, since it is not allowed to perform any Sunnah or Nafl (voluntary) prayer after the Iqâmah for the obligatory prayer.

b. Even if a person is already in the middle of a Sunnah prayer, he has to leave it and join the congregation.

1152. It was narrated from ‘Abdullâh bin Sarjîs that the Messenger of Allah ﷺ saw a man performing the two Rak’ah before the morning prayer while he himself was performing prayer. When he had finished praying he said to him: “Which of your two prayers did you intend to be counted (i.e. accepted)?” (Sahih)
The Hadith clearly indicates that, if the prayer in congregation for Fajr has been started, then no one is allowed to perform the Sunnah prayer. He is required instead to join the prayer in congregation.

1153. It was narrated that 'Abdullâh bin Mâlik bin Buhainah said: “The Prophet ﷺ passed by a man who was praying when the Iqâmah for Subh prayer had been called, and he said something to him. When he finished, we surrounded the man and asked him: ‘What did the Messenger of Allah ﷺ say to you?’ He said: ‘He said to me: “Soon one of you will pray Fajr with four Rak'ah.’” (Sahih)

Comments:
This was the Prophet’s way of politely making him desist from what he was doing. What the Prophet (ﷺ) meant was this: “There is only the obligatory prayer after the Iqâmah. Through your action you seem to have added two Rak'ah of Sunnah as well to the two obligatory Rak'ah of Fajr, thus making them four.”

Chapter 104. What Was Narrated Concerning The One Who Misses The Two Rak'ah Before Fajr Prayer When Should He Make Them Up?

1154. It was narrated that Qais bin 'Amr said: “The Prophet ﷺ saw a man praying two Rak'ah after the Subh prayer and said, ‘Is the Subh prayer to be offered twice?’ The man said to him: ‘
did not pray the two Rak'ah before it, so I prayed them (now).’
The Messenger of Allâh ﷺ remained silent.” (Sahih)

Comments:

a. The person referred to in the Hadith was the Companion Qais himself. In this narration of the Hadith he is narrating the incident without mentioning his own name. In another narration of the Hadith contained in Al-Tirmidhi he says that he himself was the person concerned.

b. The Prophet's remaining silent on the Companion's explanation amounts to his approval. For, as we know, the Prophet's abstaining from disapproving anything said or done before him means his approval, which is technically known as Sunnat At-Taqrir.

1155. It was narrated from Abu Hurairah that the Prophet ﷺ slept and missed the two Rak'ah before Fajr, so he made them up after the sun had risen. (Sahih)

Comments:

This shows that, if for some reason, a person is not able to perform the two Rak'ah before Fajr, he can offer them after the rising of the sun. These Rak'ah shall, however, be regarded as Qad' (a prayer offered after due time). It is, therefore, desirable to offer them before sunrise, since they being the part of Fajr, if performed within the prescribed time, shall not be classed as Qad'.

Chapter 105. Four Rak'ah Before The Zuhr

1156. It was narrated from
Qâbus that his father said: “My father sent word to ’Aishah, asking which prayer the Prophet ﷺ most liked to perform regularly. She said: ‘He used to perform four Rak‘ah before the Zuhr, in which he would stand for a long time and bow and prostrate perfectly.’” (Da‘if)

It was narrated from Abu Ayyub that the Prophet ﷺ used to perform four Rak‘ah before the Zuhr when the sun had passed its zenith, and he did not separate them with a Taslim. He said, “The gates of heaven are opened when the sun passes its zenith.” (Da‘if)

**Comments:**

It is permissible to perform the four Rak‘ah before the Zuhr prayer without separating them with a Taslim in two and two Rak‘ah.

**Chapter 106. One Who Misses The Four Rak‘ah Before The Zuhr**

1158. It was narrated that ’Aishah said: “If the Messenger of Allah ﷺ missed the four Rak‘ah before the Zuhr, he would perform them after the two Rak‘ah which come after the Zuhr.” (Da‘if)

Abu Abdullah (Ibn Mâjah): No
one narrated it except Qais on the authority of Shu'bah.

Chapter 107. One Who Misses The Two Rak'ah After The Zuhr

It was narrated that ‘Abdullâh bin Hârith said: “Mu’âwiyyah sent word to Umm Salamah, and I went with his envoy who put the question to Umm Salamah. She said: ‘While the Messenger of Allâh was performing ablution for the Zuhr in my house and he had sent a Sâ’i, the Muhâjîrîn gathered around him in large numbers, and he was busy dealing with them. When a knock on the door came, he went out and performed the Zuhr, then he sat and distributed what had been brought to him.’ She said: ‘He continued doing that until the ‘Asr. Then he came into my house and performed two Rak’ah. Then he said: “The matter of the Sâ’i kept me from praying them after Zuhr, so I prayed them after ‘Asr.”’ (Da’îf)

The person responsible for collecting the Zakât is sometimes called: As-Sâ’î.
Chapter 108. What Was Narrated Concerning One Who Performs Four Rak'ah Before The Zuhr And Four Rak'ah Afterwards

1160. It was narrated from Umm Habibah that the Prophet ﷺ said: “Whoever prays four Rak‘ah before the Zuhr and four afterwards, Allâh will forbid him to the Fire.” (Sahih)

Comments:

a. It has already been mentioned that it is also in order to offer two Rak‘ah before the Zuhr (see comment b. on H. 1140). Two Rak‘ah can also be offered after Zuhr (H. 1140). It is nevertheless better to offer four Rak‘ah each before and after Zuhr.

b. We should always hope for mercy from Allâh for anything good we do for His sake, but it would be neither permissible nor proper to be forgetful of Allâh’s wrath and punishment, for nobody knows for certain which one of his deeds would be acceptable or unacceptable near Allâh. Similarly, no one but Allâh knows how much more or less the reward of any action that we do shall be.

Chapter 109. What Was Narrated About What Is Recommended Of Voluntary (Prayer) During The Daytime

1161. It was narrated that ‘Àsîm bin Damrah As-Salûlî said: “We asked ‘Alî about the voluntary (prayer) of Allâh’s Messenger ﷺ during the day. He said: ‘You will not be able.’ We said: ‘Inform us of it, we will do what we can of it?’ So he said: ‘When he prayed
the Fajr he would delay praying any more. When the sun appeared over there (west) — like it appears here, meaning in the direction of the east, about the amount for the 'Asr prayer from there, meaning in the direction of the west, meaning before the Maghrib — he would stand and perform two Rak'ah\(^1\) then he would delay praying until the sun appeared over there (west), meaning in the direction of the east, about the amount of the Zuhr prayer from there, then he would stand and perform four. And, four before the Zuhr when the sun passed the zenith, and two Rak'ah after it, and, four before the 'Asr, separating between every two Rak'ah with Taslim\(^2\) upon the angels that are close (to Allâh), the Prophets, and those who follow them among the Muslims and the believers.

‘Ali said: "That is sixteen Rak'ah of voluntary prayer which Allâh’s Messenger performed during the day. And there are very few who offer them regularly.'" (Hasan)

Waki' said: "My father added: Habib bin Abu Thâbit said: ‘O Abu Ishâq, this mosque filled with gold would not be dearer to me than this Hadith of yours.'"

\(1\) Meaning, when the sun was low above the eastern horizon. That is the time of the Duha.

\(2\) Meaning the Tashah-hud as indicated in Injâh Al-Hâjah and explanation by Sinda. See no. 429 according to Tirmidhi and his discussion after it.
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Comments:

a. The time of Ishrāq (literally, sunrise) begins with the rising of the sun marginally. The inference that we get from the Hadith is that the time for this prayer lasts until the shadow of everything becomes equal to it in size, i.e., until one fourth of the day has passed.

b. The time for the Duhā prayer begins a little after the beginning of Ishrāq, i.e., after the sun gains considerable height, and lasts until before noon. Performing prayer at the exact noontime (i.e., when the sun attains to its zenith) is forbidden.

c. We also find mention of Awwābin prayer in the Ahādith, whose time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of heat. Obviously, it is a little before the decline of the sun from its zenith. Some of the scholars have defined even Duhā in like terms. And Allāh knows best.

Chapter 110. What Was Narrated Concerning The Two Rak‘ah Before The Maghrib

1162. It was narrated that ‘Abdullāh bin Mughaffal said: “The Prophet of Allāh ﷺ said: ‘Between every two Adhāns there is a prayer.’ He said it three times, and on the third time he said, For those who wish.”’[1] (Sahih)

Comments:

What clearly transpires from the Hadith is the fact that there is a prayer to be performed after each Adhān, be it for Zuhr, ‘Asr, ‘Ishā’ or Fajr. Similarly, there are Rak‘ah between the Adhān and the obligatory prayer for Maghrib as well. And as already explained, the number of Rak‘ah in this prayer is two. However, in light of the Prophet’s own blessed words, these Rak‘ah are not emphatically enjoined ones, since the Prophet ﷺ has made them optional by saying: ‘For those who wish’.

1163. ‘Ali bin Zaid bin Jud‘ān said:
"I heard Anas bin Mālik say: 'The Mu'adhdhin would call the Adhān during the time of the Messenger of Allāh, and one would think that it was the Iqāmah because there were so many people who stood and performed the two Rak'ah before the Maghrib.'" (Sahih)

Comments:
a. It was the regular practice of the Companions to offer two Rak'ah before the Iqāmah for the Maghrib.
b. After the Iqāmah, all the Companions used to stand up, as they should have, to perform the prayer in congregation. Not only this, even for offering the two Rak'ah before the Maghrib, the Companions, all of them, stood in like manner.

Chapter 111. Concerning The Two Rak'ah After The Maghrib

1164. It was narrated that 'Āishah said: "The Prophet used to pray the Maghrib, then he would come back to my house and pray two Rak'ah." (Sahih)

Comments:
a. The two Rak'ah after Maghrib are the emphatically enjoined ones, whose superiority and excellence we have seen emphasized in H. 1140.
b. It is preferable to offer all Sunnah and voluntary prayer in one's house, with the exception of Tahiyyatul-Masjid, which is meant to be performed only in the mosque.

1165. It was narrated that Rāfi' bin Khadij said: "We came to the
Messenger of Allâh ﷺ with Banu 'Abdul-Ashhal, and he led us in praying the Maghrib in our mosque. Then he said: 'Pray these two Rak'ah in your houses.'” (Hasan)

Chapter 112. What Is To Be Recited In The Two Rak'ah After the Maghrib

1166. It was narrated from 'Abdullâh bin Mas'ûd that for the two Rak'ah after Maghrib, the Prophet ﷺ used to recite: "Say: O you disbelievers!"[1] and "Say: He is Allâh the One.”[2] (Da'if)

Chapter 113. What Was Narrated Concerning the Six Rak'ah After the Maghrib

1167. It was narrated from Abu Hurairah that the Prophet ﷺ said:

"Whoever prays six Rak'ah after the Maghrib and does not say anything bad in between them, will have a reward equal to the worship of twelve years." (Da'if)

Chapter 114. What Was Narrated Concerning Witr

1168. It was narrated that Khārijah bint Hudhāfah Al-`Adawi said: "The Prophet ﷺ came out to us and said: 'Allah has increased a prayer for you which is better for you than red camels. (It is) Witr, which Allah has enjoined on you between the 'Ishā' prayer and the onset of dawn.'" (Da'if)
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Comments:
a. Witr prayer is a special bounty from Allāh.
b. Red camels were a highly prized commodity among the Arabs. The idea is that this form of prayer is better than even the most valuable commodity of the world.

1169. 'Ali bin Abu Tālib said: "Witr is not definite (obligatory) nor is it like your prescribed prayers. But the Messenger of Allāh ﷺ prayed Witr, then he said: 'O people of the Qur'ān! Perform Witr, for Allāh is Witr[1] and He loves the odd (numbered).'" (Da'īf)

Comments:
The term Witr could either mean the entire of Tahajjud prayer or the last few Rak'ah performed at the end, to finish Tahajjud. We find both of these uses in Ahādīth. If this particular Hadith is referring to Tahajjud, then it is a voluntary prayer, although it has great excellence in it. In case it refers to the concluding Rak'ah of Tahajjud, normally called Witr, then it is Sunnah Mu‘akkadah (stressed Sunnah).

1170. It was narrated from 'Abdullāh bin Mas'ud that the Prophet ﷺ said: "Allāh is Witr and He loves the odd (numbered), so perform Witr, O people of the Qur'ān." A Bedouin said: 'What is the Messenger of Allāh ﷺ saying?' He said: 'That is not for you or your companions.'" (Da'īf)

[1] Meaning 'one' which is the first of the odd numbers; He is unique, and there is nothing like Him, similar or equal.
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Comments:

If the vocative phrase 'O people of the Qur‘ān' means the memorizers of the Qur‘ān, then Witr means Tahajjud. The Bedouins were not memorizers of the Qur‘ān in those days. Hence the remark made by the Messenger of Allah ﷺ ‘That is not for you or for your companions’.

Chapter 115. What Was Narrated Concerning What Is To Be Recited In Witr

1171. It was narrated that Ubayy bin Ka‘b said: “The Messenger of Allah ﷺ used to perform Witr and recite: ‘Glorify the Name of your Lord the Most High.’[1] ‘Say: O you disbelievers!’[2] and ‘Say: Allah is One.’[3] (Sahih)

Comments:

a. Witr here means the Salāh performed at the end of Tahajjuḍ. It could comprise one, three or five Rak‘ah. (Sunan Ibn Mājah, H. 1190)
b. Reciting the Surah named in the Hadith is the Sunnah of the Prophet ﷺ.

1172. It was narrated from Ibn ‘Abbās that the Messenger of Allah ﷺ used to perform Witr and recite: “Glorify the Name of Allah”[4]


Comments:
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your Lord the Most High, ”[1]
"Say: O you disbelievers!"[2] and
"Say: Allâh is One."[3] (Sahîh)
Another chain with similar wording.

Chapter 116. What Was Narrated Concerning Praying One Rak‘ah For Witr

1174. It was narrated that Ibn

Umar said: “The Messenger of Allah used to pray (voluntary prayers) at night two by two, and he would pray one Rak‘ah of Witr.” (Sahih)

Comments:

a. Tahajjud is performed in units of two Rak‘ah each.

b. Praying one Rak‘ah after Tahajjud is enough, although it is also in order to offer three or five Rak‘ah with one Taslim.

c. Praying a single Rak‘ah for Witr with no voluntary Rak‘ah before it is not desirable, since the Prophet and the Companions had only been offering Witr after performing the voluntary prayer of Tahajjud.

1175. Abu Mijlaz narrated that Ibn ‘Umar said: “The Messenger of Allah said: ‘Night prayers are to be offered two by two, and Witr is one Rak‘ah.’ I said: ‘What do you think if I become drowsy and I want to sleep?’ He said: ‘Put “what do you think” up there with that star? (i.e., don’t think about it at all).’ I raised my head and saw As-Simāk.[] He repeated that the Messenger of Allah said, ‘Night prayers are to be offered two by two, and Witr is one Rak‘ah, before dawn.’” (Sahih)

Comments:

a. The Companions followed the words of the Hadith to the letter, and used to get angry at anybody’s whys and wherefores with regard to them.

b. If anyone fears that he will not wake up before dawn, let him offer Tahajjud and Witr immediately after the ‘Isha’. (See H. 1187).

[1] Here, As-Simāk refers to a star or stars, either Arcturus (As-Simāk Ar-Rāmih) or Spica, also called Alpha Virginis (As-Simāk Al-A‘zal).
1176. A man asked Ibn 'Umar: “How should I perform Witr?” He said: “Pray Witr with one Rak'ah.” He said: “I am afraid that the people will say that I am cutting the prayer short.” He said: “The Sunnah of Allâh and His Messenger,” meaning “This is the Sunnah of Allâh and His Messenger.” (Da‘if)

Comments:
This Hadith and others like it, serve to indicate that the Prophet used to pray even the Witr of three Rak'ah with two Taslim, which is to say that he used to say the first Taslim on completion of two Rak'ah, then moved to offer the last one Rak'ah. In view of this it would be desirable to pray three Rak'ah of Witr with two Taslim, although it is also allowed to offer them with one Tashah-hud and one Taslim.

Chapter 117. What Was Narrated Concerning The Qunut In Witr

1177. It was narrated that 'Aisyah said: “The Messenger of Allâh used to say Taslim after every two Rak'ah, and he would perform Witr with one Rak'ah.” (Sahih)

Comments:
This Hadith and others like it, serve to indicate that the Prophet used to pray even the Witr of three Rak'ah with two Taslim, which is to say that he used to say the first Taslim on completion of two Rak'ah, then moved to offer the last one Rak'ah. In view of this it would be desirable to pray three Rak'ah of Witr with two Taslim, although it is also allowed to offer them with one Tashah-hud and one Taslim.
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fīman hadait, wa qini sharra mā qadait, wa bārik li fima a’tāt. Innaka taqdi wa lā yuqda ‘alaik, innahu lā yudhillu man wālait. Subhānaka rabbanā taba’rakta wa ta’alait (O Allāh, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to, guide me along with those whom You have guided, protect me from the evil that You have decreed, and bless for me that which You have bestowed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted).” (Sahih)

Comments:
The Hadith is silent about whether the place of Qunut is before or after Ruku’ in Witr. A Hadith in Mustadrak Al-Hākim (3/172) places it before Ruku’. However, the Hadith is ‘Weak’. More authentic Ahādīth than this place the Qunut before Ruku’ which is, therefore, preferable.

1179. It was narrated from ‘Ali bin Abī Tālib that the Prophet ﷺ used to say at the end of Witr: “Allāhumma inni a’udhu bika biridāka min sakhatika, wa a’udhu bimū’afṣatika min ‘uqubatika, wa a’udhu bika minka, lā uhsi thanā’an ‘alaika, Anta kamā athnaita ‘ala nafṣika (O Allāh, I seek refuge in Your pleasure from Your wrath, and I seek refuge in Your forgiveness from Your punishment, and I seek refuge in You from You. I cannot
enumerate Your praise, You are as You have praised Yourself.’”
(Sahih)

Comments:
It is in order to recite this Qunut as well in place of the one mentioned in the previous Hadith.

Chapter 118. One Who Does Not Raise His Hands In Qunut

1180. It was narrated from Anas bin Malik that the Prophet ﷺ did not raise his hands in any of his supplications except when praying for rain (istisqa’), when he raised his hands so high that the whiteness of his armpits could be seen. (Sahih)

Comments:
a. Imam Ibn Mājah quotes this Hadith in order to prove that hands are not to be raised during Qunut. However, a Hadith in Sunan Al-Kubra (2/211) by Baihaqi, narrated from Anas ﷺ mentions the fact of the raising of hands in Qunut.

b. There is no categorical account of whether or not the Prophet ﷺ raised his hands in the Qunut of Witr. However, it is proved from authentic sources that he ﷺ did raise his hands while reciting Qunut Nāżīlah (supplication in the event of a calamity), recited after Ruku’. Taking this as analogy, we can safely assume that raising the hands, even in the Qunut of Witr, is in order.

Chapter 119. Raising The Hands In Supplication And Wiping The Face With Them

1181. It was narrated that Ibn
‘Abbās said: “The Messenger of Allāh ﷺ said: ‘When you call upon Allāh, then do so with the palms of your hands (upwards). Do not do so with the back of your hands (upwards). And when you finish, then wipe your face with them.’” (Dā’if)

The Hadith is ‘Weak’. As such it does not establish any proof in support of the wiping of face with the hands, either after this supplication, or after the Qunut of Witr.

Chapter 120. What Was Narrated Concerning Reciting Qunut Before Ruku’ Or Afterwards

1182. It was narrated from Ubayy bin Ka‘b that the Messenger of Allāh ﷺ used to pray Witr and he would recite Qunut before Ruku’. (Sahih)

The Qunut is recited in the last Rak‘ah of Witr as well as on special occasions during the obligatory prayers, wherein it is called Qunut Nāzilah.

1183. It was narrated that Anas bin Mālik said: He was asked about Qunut in the Subh prayer, and he said: “We used to recite Qunut before Ruku’ and afterwards.” (Hasan)
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Comments:
This is obviously what some of the Companions did. As for the Prophet ﷺ, he recited Qunut Nāzīlah only after the Ruku'.

1184. It was narrated that Muhammad said: "I asked Anas bin Mālik about Qunut, and he said: 'The Messenger of Allāh ﷺ recited Qunut after Ruku'." (Sahih)

Comments:
This is only a part of the Hadith. This in fact is the part of that Hadith in which the Prophet ﷺ is reported to have recited the Qunut Nāzīlah after Ruku' in all the five obligatory prayers continuously for one month.

Chapter 121. What Was Narrated Concerning Witr At The End Of The Night

1185. It was narrated that Masruq said: "I asked 'Āishah about the Witr of the Messenger of Allāh ﷺ. She said: 'He prayed Witr at every part of the night, at the beginning, in the middle and at the end, when he died (he would perform it) just before dawn.'" (Sahih)

Comments:
a. The time for Witr is after Tahajjud. Reciting Witr in every part of the night means praying Tahajjud in all parts of the night.
b. The predominant habit of the Prophet ﷺ was to be up in the second half of the night.
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‘Aishah ﷺ reports: “In the early part of the night the Prophet ﷺ used to sleep, and in the later part he would get up and pray, then again he returned to rest in his bed. But as soon as the Muadhdhin called the Adhan, he would get up again. (Sahih Al-Bukhari: 1146).

c. The practice the Messenger of Allâh ﷺ stuck to towards the end of his life, was to continue to pray until true dawn. However, after performing the Rak‘ah before Fajr, he would lay down to rest a little.

1186. It was narrated that ‘Ali said: “At every part of the night the Messenger of Allâh ﷺ prayed Witr, at the beginning and in the middle, and finally his Witr was just before dawn.” (Hasan)

Comments:

‘Witr being just before dawn’ means that he ﷺ performed Witr at the last end of the night, so much so that, by the time he finished the Witr, it was already time for the Adhan. His praying Witr almost before the Adhan of Fajr confirms the fact that this is the final prescribed hour for performing Witr.

1187. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “Whoever among you fears that he will not wake up at the end of the night, let him pray Witr at the beginning of the night, then go to sleep. Whoever hopes that he will wake up at the end of the night, let him pray Witr at the end of the night, for recitation (of the Qur‘ân) at the end of the night is attended (by the angels), and that is better.” (Sahih)

تخريج: [إسناده حسن] أُخرجه أحمد: 1/17 من محمد بن جعفر، وص (86) عن وكيع

به، وقال البصيري: هذا إسناد صحيح، رجاهه ثقات

تهذيب: إخراجه حسن وصحابه محمد بن جعفر وصحبته.
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Comments:
a. It is preferable to perform Witr in the later part of the night.
b. It is also better to perform some voluntary Rak'ah before Witr.

Chapter 122. One Who Sleeps And Misses Witr, Or Forgets It

1188. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'Whoever sleeps and misses Witr, or forgets it, let him pray it when morning comes, or when he remembers.'" (Sahih)

Comments:
The correct time for Witr is until before true dawn. But in case of an excuse mentioned here, we can pray either after true dawn or any other time of the day.

1189. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'Pray Witr before morning comes.'" (Sahih)

Muhammad bin Yahya said: "This Hadith indicates that the narration of 'Abdur-Rahmân (no. 1188) is feeble (weak)."

Chapter 123. What Was Narrated Concerning Witr With Three, Five, Seven Or Nine Rak'ah

1190. It was narrated from Abu
Ayyub Al-Ansârî that the Messenger of Allâh ﷺ said: "Witr is Haqq."[1] Whoever wishes let him pray Witr with five (Rak'ah), and whoever wishes let him pray Witr with three (Rak'ah), and whoever wishes let him pray Witr with one (Rak'ah)." (Sahîh)

**Comments:**

To some scholars 'Witr is Haqq' means it is obligatory, although the same word (Haqq) has also been used in the context of having bath for Friday prayer, but nobody believes it to be obligatory. Anyhow, in the light of this Hadith, it must at least be taken as an emphasized Sunnah.

1191. It was narrated that Sa'd bin Hishâm said: "I asked 'Aishah: 'O Mother of the Believers! Tell me about the Witr of the Messenger of Allâh ﷺ.' She said: 'We used to keep his tooth stick and water for ablution ready for him. Allâh would wake him as He willed to during the night, and he would use the tooth stick and perform ablution, then he would pray nine Rak'ah, during which he would not sit until the eighth Rak'ah. Then he would call upon his Lord and remember Allâh and praise Him and supplicate to Him. Then he would get up without saying the Salâm. Then he would stand up and pray

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[1] They differ over whether it means 'a requirement' or 'true,' meaning that it is an established Sunnah, based upon the different views about its status. Haqq is sometimes used to mean 'a duty' like in the case of the 'right' of Allâh upon the worshipers, and the 'right' of the Muslim upon the Muslim.
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...the ninth Rak'ah. Then he would sit and remember Allāh and praise Him, and supplicate to his Lord and send blessing upon His Prophet. Then he would say Salām that we could hear. Then he would pray two Rak'ah after the Salām, while he was sitting down. That was eleven Rak'ah. When the Messenger of Allāh ( ﷺ) grew older and had gained weight, he would pray Witr with seven Rak'ah and then pray two more Rak'ah after he had said the Salām.” (Sahih)

Comments:

a. Nine Rak'ah of Witr is in fact Tahajjud, along with Witr, prayed with one Taslim.

b. In a Witr of nine Rak'ah, Tashah-hud must be recited on the completion of eight Rak'ah.

c. It is allowed to pray fewer than eight Rak'ah for Tahajjud prayer.

1192. It was narrated that Umm Salamah said: “The Messenger of Allāh ( ﷺ) used to pray Witr with seven or five Rak'ah, and he would not say Salām or speak in between them.” (Sahih)

تخريج: [صحيح] أخرجه النسائي، قام الليل، كيف الوتر بسبع، ح: 1721 من حديث سعيد بن مختار بن سعيد وقتادة صرحا بالسماع عند البهقين: 2/499، وأخرجه مسلم في صحيحه، ح: 746 من أبي بكر بن أبي شيبة، يمحصص.

Comments:

a. Nine Rak'ah of Witr is in fact Tahajjud, along with Witr, prayed with one Taslim.

b. In a Witr of nine Rak'ah, Tashah-hud must be recited on the completion of eight Rak'ah.

c. It is allowed to pray fewer than eight Rak'ah for Tahajjud prayer.

1192. It was narrated that Umm Salamah said: “The Messenger of Allāh ( ﷺ) used to pray Witr with seven or five Rak'ah, and he would not say Salām or speak in between them.” (Sahih)
Chapter 124. What Was Narrated Concerning \textit{Witr} When Traveling

1193. It was narrated from Sâlim that his father said: “The Messenger of Allâh \( 	ext{ﷺ} \) used to pray two \textit{Rak`ah} while traveling, and he did not do more than that. And he used to pray \textit{Tahajjud} at night.” I asked: “Did he pray \textit{Witr}?” He said: “Yes.” (\textit{Da`if})

\textit{Remark:} [\textit{Ibn 'Abbas and Ibn 'Umar} said: “The Messenger of Allâh \( 	ext{ﷺ} \) prescribed two \textit{Rak`ah} of prayer when traveling; they are complete and are not shortened. And \textit{Witr} when traveling is \textit{Sunnah}.”[1] (\textit{Da`if})]

Chapter 125. What Was Narrated Concerning The Two \textit{Rak`ah} Sitting Down After \textit{Witr}

1195. It was narrated from Umm Salamah that the Prophet \( 	ext{ﷺ} \) used to pray two short \textit{Rak`ah} after \textit{Witr}, sitting down. (\textit{Sahih})

\textit{Remark:} [\textit{Ibn `Abbas and Ibn `Umar} said: “The Messenger of Allâh \( 	ext{ﷺ} \) prescribed two \textit{Rak`ah} of prayer when traveling; they are complete and are not shortened. And \textit{Witr} when traveling is \textit{Sunnah}.”[1] (\textit{Da`if})]

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Chapter 126. What Was Narrated Concerning Lying Down After Witr And After The Two Rak'ah Of Fajr

1197. It was narrated that A'ishah said: "I never used to see the Prophet at the end of the night, except that he was sleeping near me." (Sahih)

Waki' said: "Meaning, after Witr."

Comments:
a. The normal practice of the Messenger of Allâh is to start Tahajjud after the middle of the night, and finish it an hour or two before Fajr. That is why at the beginning of true dawn, he would be sleeping. At times, however, as we find mentioned in some of the Ahâdith, he would remain praying until the end of the night.
b. A person is free to perform Tahajjud at any time of the night and as long as he wishes, according to his own convenience.

1198. It was narrated that A'ishah said: "When the Prophet
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prayed the two (Sunnah) Rak'ah of Fajr, he would lie down on his right side.’’ (Sahih)

Comments:

It is a Sunnah to lie down after performing the two (Sunnah) Rak'ah before Fajr, but it is also proven that he sometimes avoided doing it. It is also reported from 'Aishah that, after finishing his Rak'ah of Sunnah before Fajr, if she had been awake, he would talk to her, otherwise he would lie down until he was informed of the Qadah for Fajr. prayer (Sahih Al-Bukhari:1161)

1199. It was narrated that Abu Hurairah said: “When the Messenger of Allah prayed the two (Sunnah) Rak'ah of Fajr, he would lie down.” (Sahih)

Chapter 127. What Was Narrated Concerning Witr While Riding

1200. It was narrated that Sa'eed bin Yasir said: “I was with Ibn 'Umar and I lagged behind and prayed Witr. He said: ‘What kept you?’ I said: ‘I was praying Witr.’ He said: ‘Do you not have the best of examples in the Messenger of Allah?’ I said: ‘Of course.’ He said: ‘The Messenger of Allah used to pray Witr while riding his camel.’’’ (Sahih)
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Comments:
a. Witr can be performed without alighting from one’s mount, while an obligatory prayer must be performed on the ground.
b. Witr has to be performed even during a journey.

1201. It was narrated from Ibn 'Abbâs that the Prophet used to pray Witr while riding his mount. (Sahih)

Chapter 128. What Was Narrated Concerning Witr At The Beginning Of The Night

1202. It was narrated that Jâbir bin ‘Abd Allâh said: "The Messenger of Allâh said to Abu Bakr: 'When do you pray Witr?' He said: 'At the beginning of the night, after 'Ishâ.' He said: 'And you, O 'Umar?' He said: 'At the end of the night.' The Prophet said: 'As for you, O Abu Bakr, you have seized the trustworthy handhold (i.e., you want to be on the safe side), and as for you, O 'Umar, you have seized strength (i.e., you are confident that you have the resolve to get up and pray Witr).’” (Hasan)

Another chain with similar meaning.
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Comments:

a. *Witr* can be performed at the beginning of the night as well as at the end of it.

b. To perform *Tahajjud* and *Witr* at the beginning of the night is to be secure against the risk of missing them (due to sleep), whilst performing them at the end of the night is to take a course of courage and determination. The latter is, therefore, preferable.

Chapter 129. Forgetfulness

During Prayer

1203. It was narrated that ʿAbdullāh said: “The Messenger of Allāh prayed, and he added or omitted something.” (One of the narrators) Ibrāhīm said: “The confusion stems from me (i.e., he was not sure which it was).” “It was said to him: ‘O Messenger of Allāh! Has something been added to the prayer?’ He said: ‘I am only human, I forget just as you forget. If anyone of you forgets, let him perform two prostrations when he is sitting (at the end).’ Then the Prophet turned and prostrated twice.” (Sahih)

Comments:

a. Prostration is among the highest forms of worship. Satan, therefore, sorely abhors it. A true believer’s act of prostrating before Allāh is a source of humiliation for Satan since it defeats his design to make the slave of Allāh lose his reward, but by making those additional prostrations, he has been able to earn even more reward.

b. There was great Divine wisdom behind the incidence of forgetfulness on the part of the Prophet during prayer, namely to make a part of education for the believers as to what is the ruling in the Shari'ah for such an occasion, and how to remedy it, i.e., through additional prostrations.
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1204. Iyád narrated that he asked Abu Sa’eed Al-Khudri: “One of us prays and he does not know how many (Rak’ah) he has prayed.” He said: “The Messenger of Allâh ﷺ said: ‘When anyone of you prays and does not know how many he has prayed, let him perform two prostrations while he is sitting.’” (Hasan)

Comments:

a. Performing prostrations while sitting means he does not have to stand up to perform his prayer or Rak’ah; just two remedial prostrations shall be enough for him.

b. It includes a hint that the prostration of Sahw (remedial prostration) is to be performed before saying the Salâm.

Chapter 130. Whoever Performed The Zuhr With Five Rak’ah Because He Forgot

1205. It was narrated that ‘Abdullâh said: “(Once) the Prophet ﷺ prayed Zuhr with five Rak’ah, and it was said to him: ‘Has something been added to the prayer?’ He said: ‘What is that?’ They told him, and he turned back towards the Qiblah and performed two prostrations.” (Sahih)
Comments:
a. Forgetfulness is a part of human nature that could happen even during an act of worship like prayer. Therefore, whereas negligence is censurable, forgetfulness is not.
b. There is also this wisdom behind the bestowal of the office of prophecy to the humans that, by this way, the Prophet’s life-example shall be a source of guidance for all the aspects of human life.
c. Remedial prostration is in order even after one has spoken something after saying his Salâm.

Chapter 131. What Was Narrated Concerning One Who Stands Up After Two Rak‘ah By Mistake

1206. It was narrated from Ibn Buhainah: “The Prophet ﷺ offered prayer, I think it was the ‘Asr, and in the second Rak‘ah he stood up before he sat. Before he said the Salâm, he prostrated twice.” (Sahih)
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the Salâm. (Sahih)

Comments:
The Hadith removes the confusion and establishes, that the incidence of forgetfulness related to the Zuhr prayer and not of 'Asr.

1208. It was narrated that Mughirah bin Shu'bah said: "The Messenger of Allâh ﷺ said: 'If anyone of you stands after two Rak'ah, if he has not yet stood up fully, let him sit down again, but if he has stood up fully, then let him not sit down, and let him perform two prostrations for forgetfulness (Salw).''" (Da'if)

Comments:
a. This confirms the fact that an additional Rak'ah started by mistake must be completed.
b. Performing the prostrations for forgetfulness is enough remedy for having performed an extra Rak'ah as well.

Chapter 132. What Was Narrated Concerning One Who Is Uncertain About His Prayer; Let Him Refer To What Is More Certain

1209. It was narrated that ‘Abdur-Rahmân bin ‘Awf said: "I heard the Messenger of Allâh ﷺ say: 'If anyone of you is uncertain..."
as to whether he has prayed one or two Rak'ah, let him assume it is one. If he is uncertain as to whether he has prayed two or three, let him assume it is two. If he is uncertain as to whether he has prayed three or four, let him assume it is three. Then let him complete what is left of his prayer, so that the doubt will be about what is more. Then let him prostrate twice while he is sitting, before the Taslim (saying the Salâm).’’ (Hasan)


1210. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allah ﷺ said: ‘If anyone of you is uncertain about his prayer, let him put aside uncertainty and act upon that which is certain. When he has made sure that his prayer is complete, then let him prostrate twice. Then if his prayer was complete, that (extra) Rak’ah will be counted as voluntary, and if his prayer was lacking, that Rak’ah will complete his prayer, and the two prostrations will rub the Satan’s nose in the dust.’’” (Sahih)

تخيرج: أخرجه مسلم، المساجد، باب السهو في الصلوة والسجود له، ح: 571 من حديث زيد بن...

Comments:

a. If two sides look equally possible, in case of a doubt as to which one is...
correct, then the right course would be to stick to what is on the lower side, as mentioned under Hadith 1209. This is because, if analyzed rationally, the element of doubt in such cases would be only in the greater number, not in the lesser one.

b. If, in spite of uncertainty in our mind as to the correctness or otherwise of our prayer, the prayer had in reality been completed, and still we had performed the prescribed ‘prostration for forgetfulness’, then we have certainly humiliated Satan. It is because Satan wanted to spoil our prayer and upset us, but thanks to our prostrations, Allâh blessed our prayer and accepted it, and thus defeated the designs of Satan. The Arabic idiomatic expression: ‘rubbing someone’s nose in the dust’ means to discredit and humiliate him.

Chapter 133. What Was Narrated Concerning One Who Is Uncertain About His Prayer, So He Should Try To Do What Is Correct

1211. It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ offered prayer, and I am not sure whether he did something extra or omitted something. He asked, and we told him, so he turned to face the Qiblah and prostrated twice, then he said the Salâm. Then he turned to face us and said: ‘If any new command had been revealed concerning the prayer, I would certainly have told you. But I am only human and I forget and you forget. If I forget, then remind me. And if anyone of you is uncertain about the prayer, let him do what is closest to what is correct, then complete the prayer, say the Salâm and prostrate twice.’”

Comments:
As already mentioned under Hadith 1205, the Prophet ﷺ had mistakenly prayed five Rak‘ah for Zuhr.
1212. It was narrated that ‘Abdullāh said: "The Messenger of Allāh ﷺ said: 'If anyone of you is uncertain about his prayer, let him try to do what is correct then let him prostrate twice.'” (Sahih)

Tanāfisi said: “This is the basic rule, and no one is able to reject it.”

Comments:
What Tanāfisi means to say, is that in case of confusion, the prostration of forgetfulness being an enjoined duty, is a settled matter with no dissenting views on it. In matters of detail, however, there could be a divergence of opinion.

Chapter 134. One Who Says The Salām After Two Or Three Rak’ah By Mistake

1213. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ forgot and said the Taslim after two Rak’ah. A man who was called Dhul-Yadain said to him: ‘O Messenger of Allāh, has the prayer been shortened or did you forget?’ He said: ‘It has not been shortened and I did not forget.’ He said: ‘But you prayed two Rak’ah.’ He said: ‘Is what Dhul-Yadain says true?’ They said: ‘Yes.’ So he went forward and performed two Rak’ah and said the Salām, then he prostrated twice for prostrations of forgetfulness. (Sahih)

تخريج: [إسناده صحيح] أخرجه أبوداود، الصُّلْوَة، باب السهو في السجدين، ح:17 عن أبي كریب محمد بن العلاء وغيره به.
Comments:

a. If someone prays less than prescribed Rak’ah through forgetfulness, let him complete the missed Rak’ah and prostrate twice for forgetfulness.

b. Prostrations of forgetfulness can also be performed after Taslim.

214. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ led us in one of the afternoon prayers, and he prayed two Rak’ah, then he said the Salâm. Then he stood up and went to a piece of wood in the mosque, and leaned against it. Those who were in a hurry left the mosque, saying that the prayer had been shortened. Among the people were Abu Bakr and ‘Umar, but they dared not say anything. Among the people there was also a man with long hands who was called Dhul-Yadain. He said: ‘O Messenger of Allah, has the prayer been shortened or did you forget?’ He said: ‘It has not been shortened and I did not forget.’ He said: ‘But you prayed two Rak’ah.’ He said: ‘Is what Dhul-Yadain says true?’ They said: ‘Yes.’ So he went forward and performed two Rak’ah and said the Salâm, then he prostrated twice, and then he said the Salâm again.” (Sahih)

Comments:

a. It is allowed to leave one’s place after the prayer in congregation, even though the intention is to sit somewhere else inside the mosque itself. Greater reward is, however, promised for one who keeps sitting there for some time. The angels pray for blessings on the person as long as he sits there. (See Hadith 799)
b. To try to confirm the veracity of somebody’s statement is not to express lack of confidence in him. It means to secure increase in the satisfaction of one’s heart.

c. If the remedial prostration is done after Taslim (saying the Salâm), then we have to say Salâm once again.

1215. It was narrated that ‘Imrân bin Husain said: “The Messenger of Allâh ﷺ said the Salâm after three Rak’ah for ‘Asr, then he stood up and went into the apartment. Khîrbâq, a man with big hands, stood up and called out: ‘O Messenger of Allâh! Has the prayer been shortened?’ He came out angrily, dragging his lower garment, and asked about it, and was told (what had happened). So he performed the Rak’ah that he had omitted, then he said the Salâm, then he prostrated twice and said the Salâm again.” (Sahih)

Comments:

a. As we have already seen under Hadîth 1207, it was the Zuhr prayer (not ‘Asr). Hadîth (No. 715) in Sahîh Al-Bukhârî also supports this version.

b. The Ahâdîth referred to above state that, instead of four Rak’ah, the Messenger of Allâh ﷺ had prayed two Rak’ah (not three). These reports are more authentic. However, apart from this minor difference, the basic ruling holds, and it says that, in case a person prays fewer than the prescribed Rak’ah through forgetfulness, then on realizing the mistake, only the remaining part of prayer shall be completed, and prostrations of forgetfulness shall be performed thereafter. There is no need to revise the entire prayer, even though some conversation would have taken place between the Imãm and the worshipers in between.

Chapter 135. Concerning The Two Prostrations Of Forgetfulness Before The Salâm

1216. It was narrated from Abu
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Huraiyah that the Prophet said: "The Satan comes to any one of you while he is praying and comes between him and his soul, until he does not know whether he has added something or omitted something. If that happens, then he should prostrate twice before he says the Salâm, then he should say the Salâm." (Hasan) 

Comments:

a. Prayer is the most important act of devotion and a means of linking man to God. Satan will, therefore, do his best to keep man from reaping its benefits.

b. It so happens sometimes, that man's thoughts go astray during prayer and, as a result, he is not able to keep count of his Rak'ah. In a situation like this, when he finds himself completely lost, he should perform the remedial prostrations of forgetfulness.

1217. It was narrated from Abu Hurairah that the Prophet said: "The Satan comes between the son of Ādam and his soul, and he does not know how many Rak'ah he has prayed. If a person notices that, then let him prostrate twice before he says the Salâm." (Hasan) 

Chapter 136. What Was Narrated Concerning One Who Does The Prostrations After The Salâm

1218. It was narrated from
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‘Alqamah that Ibn Mas’ud prostrated twice for prostrations of forgetfulness after the *Salâm*, and he mentioned that the Prophet ﷺ did that.” *(Sahih)*

**(Sahih)**

1219. It was narrated that Thawbân said: “I heard the Messenger of Allah ﷺ say: ‘For every mistake there are two prostrations, after saying the *Salâm.*’” *(Hasan)*

**(Hasan)**

Comments:

The phrase ‘for every mistake’ means: regardless of whether the mistake is of addition or of deletion, it can be remedied through two prostrations (for forgetfulness).

Chapter 137. What Was Narrated Concerning Resuming The Prayer

1220. It was narrated that Abu Hurairah said: “The Prophet ﷺ came out to pray and said the *Takâbir*, then he gestured to them to wait. He went and took a bath, and his head was dripping with water while he led them in prayer. When he finished he said: ‘I came out to you in a state of sexual impurity, and I forgot until
I had started to pray." (Hasan)

Comments:

Forgetfulness on the part of the Imam does no damage to the prayer of the followers. The Prophet ﷺ had said Takbir while he was in a state of sexual impurity. However, the Takbir said by the followers was in order. That is why the Messenger of Allâh ﷺ gestured to them to remain in the state of prayer.

Chapter 138. What Was Narrated Concerning How To Leave The Prayer If One Commits Hadath [1]

1222. It was narrated from ‘Aishah that the Prophet ﷺ said: "When anyone of you performs prayer and commits Hadath, (passing of wind) let him take hold of his nose, then leave." (Sahih)

[1] Hadath: That which invalidates the state of purification.
Another chain with similar wording.

Chapter 139. What Was Narrated Concerning The Prayer Of A Sick Person

1223. It was narrated that ‘Imrān bin Husain said: “I suffered from Nāsur[1] and I asked the Prophet about prayer. He said: ‘Perform prayer standing; if you cannot, then sitting; and if you cannot then while lying on your side.’” (Sahih)

Comments:
a. In case of a serious ailment when a person finds it difficult to sit with ease, it is allowed for him to perform prayer while lying down on his side.
b. This shows the extreme importance of prayer, which is not to be missed even when one is seriously ill. However, there is relaxation for him in its rules.

1224. It was narrated that Wā’il bin Hujr said: “I saw the Prophet performing prayer while sitting on his right side when he was sick.” (Da‘īf)

[1] Nāsur: fistula. That is, an abnormal tubular growth resulting from injury or disease, sometimes it may emit a secretion. Other narrations mention a different ailment.
Chapter 140. Voluntary Prayer While Sitting

1225. It was narrated that Umm Salamah said: "By the One Who took his soul (i.e., the soul of the Prophet ﷺ), he did not die until he offered most of his prayers sitting down. And the dearest of the actions to him was the righteous action that the person does regularly, even if it were a little." (Sahih)

Comments:
If a person wants to make lengthy recitation in a voluntary prayer, but finds prolonged standing difficult, he may do part of the recitation while standing and part of it while sitting, as we shall see in the next Hadith.

1226. It was narrated that 'Aishah said: "The Prophet ﷺ used to recite Qur'an sitting down, then when he wanted to bow he would stand up for as long as it takes a person to recite forty Verses." (Sahih)
1227. It was narrated that ʿĀishah said: “I did not see the Messenger of Allāh ﷺ offer any of the night prayers in any way other than standing, until he became old. Then he started to pray sitting down until, when there were thirty or forty Verses left of his recitation, he would stand up and recite them, and prostrate.” (Sahih)

1228. It was narrated that ʿAbdullāh bin Shaqiq Al-Uqaili said: “I asked ʿĀishah about the prayer of the Messenger of Allāh ﷺ at night. She said: ‘He used to pray for a long time at night standing up, and for a long time at night sitting down. If he prayed standing, he would bow standing, and if he prayed sitting, he would bow sitting.’” (Sahih)

Comments:

a. The Prophet ﷺ used to pray extremely long Tahajjud prayer, in which he made long recitations.

b. It is allowed for a person performing prayer while standing to make part of the recitation while sitting. In such a situation the bowing and standing up from bowing shall be performed from the standing position. But if the entire recitation has been done while sitting, then both bowing and rising therefrom shall be performed from the sitting position.
Chapter 141. The Prayer Of One Who Sits Is Equivalent To Half Of The Prayer Of One Who Stands

1229. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ passed by him when he was praying sitting down. He said: "The prayer of one who sits down is equivalent to half of the prayer of one who stands." (Sahih)

Comments:
This pertains to a situation where a person prays while sitting down without a valid excuse, just as we see people praying their two voluntary Rak'ah following the obligatory prayer in the sitting position.

1230. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ went out and saw some people praying while sitting down. He said: "The prayer of one who sits down is equivalent to half of the prayer of one who stands." (Sahih)

1231. It was narrated from 'Imrân bin Husain that he asked the Messenger of Allâh ﷺ about a man who prays sitting down. He said, "Whoever performs prayer standing up, that is better. Whoever performs prayer sitting down will have half the reward of
one who prays standing. And whoever performs prayer lying down will have half the reward of one who prays sitting.” (Sahih)

Comments:

a. Performing prayer while sitting or lying down without a valid excuse means reduction in reward.

b. Whoever performs prayer lying down shall get less reward even than the one who prays sitting down. Therefore, we must avoid praying while lying down, without a valid reason.

Chapter 142. What Was Narrated Concerning The Prayer Of The Messenger of Allah \(\text{الله} \) During His Sickness

1232. It was narrated that 'Aishah said: "When the Messenger of Allah \(\text{الله} \) fell ill with the sickness that would be his last" — (one of the narrators) Abu Mu'awiyah said: "When he was overcome by sickness" — "Bilal came to tell him that it was time for prayer. He said, 'Tell Abu Bakr to lead the people in prayer.' We said: 'O Messenger of Allah! Abu Bakr is a tenderhearted man, and when he takes your place he will weep and will not be able to do it. Why do you not tell 'Umar to lead the people in prayer?' He said: 'Tell Abu Bakr to lead the people in prayer; you are (like) the female companions of Yusuf.'" She said: "So we sent word to Abu Bakr, and he led the people in prayer. Then the Messenger of Allah \(\text{الله} \)
began to feel a little better, so he came out to the prayer, supported by two men and with his feet making lines along the ground. When Abu Bakr realized that he was there, he wanted to step back, but the Prophet gestured to him to stay where he was. Then (the two men) brought him to sit beside Abu Bakr, and Abu Bakr was following the lead of the Prophet and the people were following Abu Bakr.” (Sahih)

Comments:
a. The Messenger of Allâh attached so much importance to prayer in congregation that even while he was seriously ill, he went out to participate in the congregational prayer.
b. The two persons who supported the Prophet while he went out to the mosque were 'Ali and 'Abbas (Sahih Al-Bukhari: 665).
c. If the Imam is sitting while leading the prayer, the worshipers should be standing up. Scholars hold the view that this Hadith supersedes those Ahâdîth that suggested that if the Imam, for some personal reason, is sitting down while leading the prayer, the followers (even though they have no such excuse) should also do likewise (Sahih Muslim: 1237).

1233. It was narrated that 'Aishah said: “The Messenger of Allâh told Abu Bakr to lead the people in prayer when he was sick, and Abu Bakr used to lead them in prayer. Then the Messenger of Allâh began to feel a little better, so he came out, and saw Abu Bakr leading the people in prayer. When Abu Bakr saw him, he stepped back, but the Messenger of Allâh gestured to him to stay where he was. Then
the Messenger of Allâh ﷺ sat beside Abu Bakr. Abu Bakr was following the prayer of the Messenger of Allâh ﷺ, and the people were following the prayer of Abu Bakr." (Sahîh)

Comments:
a. The number of prayers in which Abu Bakr ﷺ led the congregation during the last days of the Prophet ﷺ comes to 17.
b. The incident cited in this Hadîth happened on Saturday or Sunday i.e. one or two days before the Prophet ﷺ breathed his last. (Safiur-Rahman Al-Mubârakpuri: The Sealed Nectar, P.476).

1234. It was narrated that Sâlim bin ‘Ubaid said: “The Messenger of Allâh ﷺ fainted when he was sick, then he woke up and said: ‘Has the time for prayer come?’ They said: ‘Yes.’ He said: ‘Tell Bilâl to call the Adhân, and tell Abu Bakr to lead the people in prayer.’ Then he fainted, then he woke up and said: ‘Has the time for prayer come?’ They said: ‘Yes.’ He said: ‘Tell Bilâl to call the Adhân, and tell Abu Bakr to lead the people in prayer.’ Then he fainted, then he woke up and said: ‘Has the time for prayer come?’ They said: ‘Yes.’ He said: ‘Tell Bilâl to call the Adhân, and tell Abu Bakr to lead the people in prayer.’ Then he fainted, then he woke up and said: ‘Has the time for prayer come?’ They said: ‘Yes.’ He said: ‘Tell Bilâl to call the Adhân, and tell Abu Bakr to lead the people in prayer.’ Then he fainted, then he woke up and said: ‘Has the time for prayer come?’ They said: ‘Yes.’ He said: ‘Tell Bilâl to call the Adhân, and tell Abu Bakr to lead the people in prayer.’ ‘Âishah said: ‘My father is a tenderhearted man, and if he stands in that place he will weep and will not be able to do it. If you told someone else to do it (that would be better).’ Then he fainted, then he woke up and
said: ‘Tell Bilāl to call the Adhān, and tell Abu Bakr to lead the people in prayer. You are (like) the female companions of Yusuf.’ So Bilāl was told to call the Adhān and he did so, and Abu Bakr was told to lead the people in prayer. And he did so then the Messenger of Allāh ﷺ felt a little better, and he said: ‘Find me someone I can lean on.’ Barirah and another man came, and he leaned on them. When Abu Bakr saw him, he started to step back, but (the Prophet ﷺ) gestured him to stay where he was. Then the Messenger of Allāh ﷺ came and sat beside Abu Bakr, until Abu Bakr finished praying. Then the Messenger of Allāh ﷺ passed away.” (Sahih)

Abu ‘Abdullāh (Ibn Mājah) said: “This Hadīth is Gharīb. It was not narrated by anyone other than Nasr bin ‘Aīl.

Comments:

a. The fact that, of all the Companions present, the Prophet ﷺ singled out Abu Bakr ﷺ to lead the people in prayer, shows his excellence over others.

b. Taking their cue from this incident, the Companions chose none else but Abu Bakr ﷺ for the greater office of leadership, i.e., caliphate.

c. In case of necessity, it is allowed in Islam to secure certain appropriate services from a woman other than a Mahram (a near non-marriageable relative) only if there is no possibility of it giving rise to any misunderstanding, or leading to an unwelcome result. Barirah ﷺ was a freed handmaid of ‘Aīshah ﷺ. She was thus a freed person during the last days of the Prophet ﷺ. However, the correct position in this case, is that the two persons that lended their support to the Prophet ﷺ were ‘Aīl and ‘Abbās ﷺ (Sahih Al-Bukhārī: 665).
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1235. It was narrated that Ibn 'Abbâs said: "When the Messenger of Allâh ﷺ fell ill with what would be his final illness, he was in the house of 'Aishah. He said: 'Call 'Ali for me.' 'Aishah said: 'O Messenger of Allâh, should we call Abu Bakr for you?' He said: 'Call him.' Hafsah said: 'O Messenger of Allâh, should we call 'Umar for you?' He said: 'Call him.' Ummul-Fadl said: 'O Messenger of Allâh, should we call Al-'Abbâs for you?' Re said: 'Yes.' When they had gathered, the Messenger of Allâh ﷺ lifted his head, looked and fell silent. 'Umar said: 'Get up and leave the Messenger of Allâh ﷺ.' Then Bilâl came to tell him that the time for prayer had come, and he said: 'Tell Abu Bakr to lead the people in prayer.' 'Aishah said: 'O Messenger of Allâh, Abu Bakr is a soft and tenderhearted man, and if he does not see you, he will weep and the people will weep with him. If you tell 'Umar to lead the people in prayer (that will be better).' Abu Bakr went out and led the people in prayer, then the Messenger of Allâh ﷺ felt a little better, so he came out, supported by two men, with his feet making lines along the ground. When the people saw him, they said: 'Subhân-Allâh,' to alert Abu Bakr. He wanted to step back, but the Prophet ﷺ gestured him to stay where he was. Then the Messenger of Allâh ﷺ came and sat on his right. Abu Bakr
stood up, and he was following the lead of the Prophet ﷺ, and the people were following the lead of Abu Bakr. Ibn ‘Abbās said: ‘And the Messenger of Allāh ﷺ started to recite from where Abu Bakr had reached.’” *(Da‘if)*

(One of the narrators) Wāki’ said: “This is the Sunnah.” He said: “So Allāh’s Messenger ﷺ died during that illness.”

Comments:

Although the Ḥadīth mentions that the Prophet ﷺ sat down on the right of Abu Bakr ﷺ, more dependable versions have it that he had sat down on the left of Abu Bakr ﷺ. *(Sahih Al-Bukhārī: 713).* Other narrations quoted by Sunan Ibn Mājah simply state that he ﷺ sat on the side of Abu Bakr, without specifying which side.

Chapter 143. What Was Narrated Concerning The Messenger Of Allāh ﷺ Performing Prayer Behind A Man From His Ummah

1236. Hamzah bin Mughirah bin Shu‘bāh narrated that his father said: “The Messenger of Allāh ﷺ lagged behind (on a journey) and we reached the people when ‘Abdur Raḥmān bin ‘Awf had already led them in one Rak‘ah of the prayer. When he realized that the Prophet ﷺ was there, he wanted to step back, but the Prophet ﷺ gestured to him that he should complete the prayer. He said: ‘You have done well; do the same in the future.’” *(Sahih)*
Comments:

a. The incident happened during the battle of Tabuk.

b. The Messenger of Allâh ﷺ had gone away from the caravan to relieve himself. Mugthirah bin Shu’bah had carried water for him. By the time he returned, one Rak’ah of the Fajr prayer had already been completed. (Sahih Muslim: 105).

c. The prayer was probably started since nobody knew how long the Prophet ﷺ would take before he comes back.

d. The Companions felt that they had probably erred in not waiting for the Prophet ﷺ. The Prophet ﷺ, therefore, comforted them, by stating that it was a correct decision to start the prayer on time.

Chapter 144. What Was Narrated Concerning The Fact That The Imam Is Appointed To Be Followed

1237. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ fell ill and some of his Companions came to visit him. The Messenger of Allâh ﷺ performed prayer while sitting down, and they prayed behind him standing up. He gestured them to sit down, and when he finished he said: ‘The Imam is appointed to be followed. When he bows, then bow; when he stands up again, then stand up, and if he prays sitting down then pray sitting down.’” (Sahih)
c. It is not allowed to precede the Imām, either in bowing, or in prostration (See H. 960 -963).

d. This Hadith says that, if the Imām is sitting while leading the prayer, the worshippers should also pray in the sitting position even without an excuse. Scholars, however, hold the view that the ruling was later abrogated since, although the Prophet ﷺ himself led the people in prayer while sitting during his last illness, the Companions performed the prayer behind him standing up, which is the correct way.

1238. It was narrated from Anas bin Mālik that the Prophet ﷺ fell from his horse and he suffered some lacerations on his right side. We went to visit him and the time for prayer came. He led us in prayer sitting down, and we prayed behind him sitting down. When he finished the prayer he said: “The Imām is appointed to be followed. When he says Allāhu Akbar, then say Allāhu Akbar; when he bows, then bow; when he says Sami’ Allāhu līman hamidah, then say Rabbānā wa lākal-hamd; when he prostrates then prostrate; and if he prays sitting down then pray sitting down.” (Sahih)

Comments:

a. The Arabic word ‘Juhisha’ means to be bruised lightly in the skin.

b. The Hadith has been taken to mean that the Imām shall only say Sami’ Allāhu līman hamidah, while the followers shall say Rabbānā wa lākal-hamd. However, it is proven that the Prophet ﷺ, while leading in the prayer used to utter both the sentences. (See H. 875 & 878) Therefore, the view relating to the distribution of the words does not appear to be correct.

1239. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘The Imām is appointed to be followed. When
he says \textit{Allahu Akbar}, then say \textit{Allahu Akbar}; when he bows, then bow; when he says \textit{Sami' Allahu liman hamidah}, then say \textit{Rabbana wa lakaal-hamad}; when he prostrates then prostrate; if he prays standing then pray standing, and if he prays sitting down then pray sitting down." (Sahih)

1240. It was narrated that Jābir said: "The Messenger of Allāh fell ill, and we prayed behind him while he was sitting down, and Abu Bakr was saying the \textit{Takbir} so that the people could hear them. He turned to us and saw us standing, so he gestured to us to sit down. When he had said the \textit{Salām}, he said: 'You were about to do the action of the Persians and Romans, who remain standing while their kings are seated. Do not do that. Follow the lead of your \textit{Imām}; if he prays standing, then pray standing, and if he prays sitting down, then pray sitting down.'" (Sahih)

Comments:

a. Persians and Romans were non-Muslims. Iranians were worshipers of fire (Zoroastrians) and the Romans were Christians following their tampered-with Christian faith. The Prophet has commanded the believers to avoid the resemblance of disbelievers.
b. To continue to stand up before a seated 'holy man', or a chief of a clan, or a religious scholar, or a spiritual guide, is not the way of Islam or Muslims. We must avoid such habits and traditions.

Chapter 145. What Was Narrated Concerning Qunut In The Fajr Prayer

1241. Sa’d bin Tāriq said: “I said to my father: ‘O my father! You prayed behind the Messenger of Allah ﷺ and behind Abu Bakr, ‘Umar and ‘Uthmān, and behind ‘Ali here in Kufah for about five years. Did they recite Qunut in Fajr?’ He said: ‘O my son! That is an innovation.’” (Sahih)

Comments:

Tāriq ↵ does not say that the Qunut as a rule is Bid’ah (innovation). He only says that reciting the Qunut regularly in the of Fajr prayer is innovation. We gather from this, that sometimes an action in itself is Sunnah, but doing it in the wrong way, or making arbitrary additions or deletions in it, makes it an innovation. In other words, it is the particular manner of doing an that act.

1242. It was narrated that Umm Salamah said: “The Messenger of Allah ﷺ was forbidden to recite Qunut in Fajr.” (Maudū’)

تخريج: [إسناده صحيح] آخرجه الترمذي، الصلاة، باب ما جاء في ترك الفنوت، ح.

من حديث يزيد بن نوح، وقال: حسن صحيح.
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1243. It was narrated from Anas bin Malik that the Messenger of Allah used to recite Qunut in The Subh prayer, and he used to supplicate in it against one of the Arab tribes for a month, then he stopped doing so. (Sahih)

Comments:
a. The Messenger of Allah had recited this Qunut Nāzilah (supplication in the event of a calamity or distress) against the tribe of Mudar. They were disbelievers in those days, and created many hardships for the Muslims.
b. 'He stopped doing so' means: He stopped supplicating against that particular tribe, because the Muslims living in their midst who were perceived as weak, and therefore ill-treated, had got their deliverance from them. Some of the people take such Ahādīth to mean that thenceforth he never recited the Qunut Nāzilah. This is patently wrong. We may still recite it if the situation so demands.

1244. It was narrated that Abu Hurairah said: "When the Messenger of Allah raised his head from 'Ruku' in the Subh prayer, he said: 'O Allah, save Al-Walid bin Walid, Salamah bin Hishām and 'Ayyāsh bin Abu Rabī'ah, and the oppressed in Makkah. O Allah, tighten Your grip on Mudar, and send them years of famine like the famine of Yusuf." (Sahih)

Comments:
a. The proper place to recite Qunut Nāzilah (supplication in the event of a calamity) is after rising from 'Ruku' in the last Rak'ah.
b. In it, the Imam recites appropriate supplications in a raised voice.
Chapter 146. What Was Narrated Concerning Killing Snakes And Scorpions During The Prayer

1245. It was narrated from Abu Hurairah that the Prophet commanded killing the two black ones during prayer; the scorpion and the snake. (Sahih)

Comments:
There are several other actions reported, which were done either by the Prophet or the Companions, that will not invalidate the prayer. Cases in point are: answering someone’s greetings through gesture, performing prayer while holding a child, and stopping anyone from passing in front of the worshiper, and so on.

1246. It was narrated that 'Aishah said: "The Prophet was stung by a scorpion while he was performing prayer, and he said: 'May Allah curse the scorpion, for it does not spare anyone, whether he is praying or not. Kill them whether you are in Ihram or not.'" In Al-Hill (outside the sacred precincts of Makkah) or Al-haram (the sacred precincts of Makkah). (Hasan)
Comments:

a. Although, as a rule, hunting animals is forbidden within the sacred precincts of Makkah, noxious insects and animals can be killed even there.

b. As a human being, the Prophet ﷺ was liable to all the pains and hardships suffered by any other person, such as falling ill, getting wounded, experiencing hunger and thirst, feeling happy or sad, and forgetting things. In all of these circumstances, the words and actions of the Prophet ﷺ present the best exemplar before us.

1247. It was narrated from Ibn Abu Rāfī', from his father, from his grandfather, that the Prophet ﷺ killed a scorpion while he was praying. (Da‘īf)

1248. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ forbade two prayers: prayer after the Fajr until the sun has risen, and prayer after ‘Asr until the sun has set. (Sahih)

Comments:

Some of the scholars have made a distinction between causal and non-causal prayers, which is to say that the prayer for which the cause was generated, during that very particular time, can be performed even during the time termed as ‘undesirable’. Cases in point are: Tahiyyatul-Masjid, the two Rak‘ah of Tawaf (circling round the Ka‘bah), and the funeral prayer, etc. Prayers other than these (e.g. voluntary prayers), are not allowed to be performed in those hours.
1249. It was narrated from Abu Sa’eed Al-Khudri that the Prophet said: “There is no prayer after the ‘Asr until the sun has set, and there is no prayer after the Fajr until the sun has risen.” (Sahih)

1250. It was narrated that Ibn ‘Abbâs said: “Good men among whom was ‘Umar bin Khattâb, and the best of them in my view is ‘Umar, testified before me that the Messenger of Allâh said: ‘There is no prayer after Fajr until the sun has risen, and there is no prayer after the ‘Asr until the sun has set.’” (Sahih)

Comments:
‘He testified’ means that he stated as confidently and emphatically as one would while testifying before a recognized authority, that he clearly remembers that the Prophet did say so and so in the very words quoted by him.

Chapter 148. What Was Narrated Concerning The Times When It Is Disliked To Perform Prayer

1251. It was narrated that ‘Amr

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أبواب إقامة الصلاوات والسنة فيها
bin 'Abasah said: "I came to the Messenger of Allâh ﷺ and said: 'Is there any time that is more beloved to Allâh than another?" He said: 'Yes, the middle of the night, so pray as much as you want until dawn comes. Then refrain from praying until the sun has risen, and as long as it looks like a shield until it becomes apparent. Then pray as much as you want until a pole stands on its shadow (i.e., noon), then refrain from praying until it has crossed the zenith, for Hell is heated up at midday. Then pray as much as you want until you pray 'Asr, then refrain from praying until the sun has set, for it sets between the two horns of Satan and it rises between the two horns of Satan.'" (Da'if)

Comments:

a. Tahajjud prayer can be performed in any part of the night, but the time for it only begins after one has performed his 'Ishâ' prayer. Even a person who is late for his 'Ishâ' prayer shall perform Tahajjud only after his 'Ishâ'.

e. The sun's rising and setting between the two horns of Satan means, that when the idolaters prostrate themselves before the sun, Satan comes and stands in between the man and the sun, so that he becomes the object of the prostration. Satan immensely relishes the sight, because in the worship of the sun, he sees it as truly the worship of himself.

1252. It was narrated that Abu Hurairah said: "Safwân bin Mu'attal asked the Messenger of Allâh ﷺ: 'O Messenger of Allâh, I want to ask you about something of which you have knowledge..."
and I know nothing.' He said: 'What is it?' He said: 'Is there any time of the night or day when it is disliked to perform prayer? He said: 'Yes, when you have prayed the Subh, then do not pray until the sun has risen, for it rises between the two horns of Satan. Then pray, for the prayer is attended (by the angels) and is acceptable (to Allâh) until the sun is right overhead like a spear. For at that time Hell is heated up and its gates are opened. (Then refrain from prayer) until the sun passes the zenith. Then when it has passed the zenith, the prayer is attended (by the angels) and is acceptable (to Allâh) until you pray the 'Asr. Then stop praying until the sun has set.'" (Hasan)

Tafsîr: [Esteemed Hasan] Another hadith in 2/455 states: "455 of History: Ibn Abî Fadiqah, and was quoted by Abu 'Abdullâh Az-Sâbîhî that the Messenger of Allâh ﷺ said: "The sun rises between the two horns of Satan" or he said "The two horns of Satan rise with it, and when it has risen, Satan parts from it. When it is in the middle of the sky he accompanies it, then when it has crossed the zenith he parts from it. When it is about to set, he accompanies it, and when it has set he parts from it. So do not pray at these three times." (Sahîh)

1253. It was narrated from Abu 'Abdullâh As-Sâbîhî that the Messenger of Allâh ﷺ said: "The sun rises between the two horns of Satan" or he said "The two horns of Satan rise with it, and when it has risen, Satan parts from it. When it is in the middle of the sky he accompanies it, then when it has crossed the zenith he parts from it. When it is about to set, he accompanies it, and when it has set he parts from it. So do not pray at these three times." (Sahîh)
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...Shaikh Albâni ـ has dubbed this Hadith as 'Weak'. The reason being that, among other things, it mentions that noon is the time when the two horns of Satan draw close to the sun while, contrary to this, other sound Ahâdîth state that the reason for refraining from performing the prayer at noon is that at that time, Hell is heated up. The remaining part of the Hadith is, however, in agreement with other Ahâdîth.

Chapter 149. What Was Narrated Concerning The Concession Allowing Prayer In Makkah At Any Time

1254. It was narrated that Jubair bin Mut‘îm said: “The Messenger of Allâh ـسALLAH WA TÂLÂHU ـ said: ‘O Banu ‘Abd Manâf! Do not prevent anyone from circumambulating this House or praying at any time he wants of the day or night.” (Sahih)

Comments:

There is no time fixed either for making Tawâf of the Sacred House, or refraining from it at any time of the day or night.

After making seven rounds of Tawâf (circumambulating or circling the Sacred Ka'bah) one has to perform a prayer of two Rak‘ah. And since this prayer is associated with Tawâf, it can also be performed at any time of the day or night, without any time being disliked for it.

Chapter 150. What Was Narrated Concerning Delaying The Prayer Beyond Its Time

1255. It was narrated that...
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‘Abdullāh bin Mas‘ūd said: “The Messenger of Allāh ﷺ said: ‘You may come across people who offer a prayer at the wrong time. If you meet them, then perform prayer in your houses at the time that you know, then pray with them and make that voluntary.’”

(Sahih)

Comments:

There is so much emphasis in Islam on unity in communal life that even if the rulers take to performing the prayers at wrong times, the institution of prayer-in-congregation must be maintained. It is, nevertheless, incumbent upon the scholars to make an effort to explain the rules of Shari‘ah to the leaders and rulers, and persuade them to abide by those rules.

Being it of vital importance to perform prayers at the earliest prescribed times, one should offer the prayer by himself at home at an early hour. However, if timings for prayers in the mosques are fixed by mutual consultation among the Muslims, without intervention from the authorities, it is essential that early hours be fixed for the performance of prayers.

1256. It was narrated from Abu Dharr that the Prophet ﷺ said:

“Offer prayer on time, and if you reached the Imam leading them in prayers (on time), then perform it with them, and you will be safe with your prayer, otherwise it will be voluntary for you.”

(Sahih)

1257. It was narrated from ‘Ubdah bin Sāmit that the
Chapter 151. What Was Narrated Concerning The Fear Prayer

1258. It was narrated that Ibn 'Umar said: "The Messenger of Allah ﷺ said concerning the fear prayer: "The Imam should lead one group in prayer, and they should perform one prostration, and there should be another group between them and the enemy (guarding them). Then those who did the prostration with their leader should move away, and take the place of those who have not yet prayed. Then those who have not yet prayed should come forward and perform one prostration with their leader. Then their leader should move away, and his prayer will be complete. Then each group should perform one prostration by itself. If the fear is too great, then (they should pray) on foot or riding.'" He said: What is meant by prostration here is a Rak'ah. (Sahih)
The strategy charted out in the Hadith is meant to be implemented only if the enemy is not on the side of Qiblah. What the Hadith says here, is that the Islamic battalion shall be divided into two groups. One group shall first pray one Rak'ah behind the Imam, while the other group shall remain standing, ahead of the congregation facing the enemy. When the first group has finished its one Rak'ah, it shall move out and relieve the other group, which shall now come and pray one Rak'ah with the Imam. The one Rak'ah thus missed shall be performed by each group by itself in their respective places, just as an individual completes his missed Rak'ah after the Imam has completed the prayer. If the known procedure of prayer cannot be implemented, bowing and prostration can be performed through gesture, irrespective of whether or not one is facing the Qiblah.

1259. It was narrated from Sahl bin Abu Hatbmah that he said concerning the fear prayer: “The Imam should stand facing the Qiblah, and a group of them should stand with him, and another group should stand in the direction of the enemy, facing towards the row (of worshipers). He should lead them in one Rak'ah, then they should bow and do two prostrations by themselves where they are. Then they should go and take the place of the others, and the others should come and pray one Rak'ah, bowing and prostrating with the leader. Then he will have prayed two Rak'ah and they will have prayed one; then they should perform another Rak'ah, bowing and performing two prostrations.” (Sahih)

Muhammad bin Bashshār said: “I asked Yahya bin Sa'eed Al-Qattān about this Hadith. So he narrated to me, from Shu’bah, from ‘Abdur-Rahmān bin Qāsim, from his father, from Sālih bin Khawwāt, from Sahl bin Abu Hatamah, from the Prophet ﷺ
similar to what Yahya bin Sa’eed (Al-Ansârî) narrated. He said: “Write it next to it, for I do not remember the narration, but it is similar to the narration of Yahya (no. 1259).”

1260. It was narrated from Jâbir bin ’Abdullâh that the Prophet ﷺ led his Companions in the fear prayer. He led them all in bowing, then the Messenger of Allâh ﷺ and the row nearest him prostrated, and the others stood up, then when he stood up, they prostrated twice by themselves. Then the front row moved back and took their place, and they moved forward until they formed the front row. Then the Prophet ﷺ led them all in bowing, then the Messenger of Allâh ﷺ and the row nearest him prostrated, and when they raised their heads, the others prostrated twice. So all of them bowed with the Prophet ﷺ and some of them prostrated by themselves, and the enemy was in the direction of the Qiblah. (Sahih)

[1] That is, Yahya bin Sa’eed Al-Qattân narrated no. 1259 from Yahya bin Sa’eed Al-Ansârî, and when asked about it, he also narrated another chain for it from Shu’bâh, but Shu’bâh’s narration mentioned “from the Prophet” in it, whereas Yahya bin Sa’eed Al-Ansârî’s did not. See At-Tirmîdhi nos. 565 and 566. The chain of Shu’bâh is also mentioned by Bukhârî after no. 4131, including “from the Prophet”, but it is not translated in the English translation.
Chapter 152. What Was Narrated Concerning The Eclipse Prayer

1261. It was narrated that Abu Mas'ud said: The Messenger of Allâh ﷺ said: "The sun and the moon do not become eclipsed for the death of anyone among mankind. If you see that, then stand and perform prayer." (Sahih)

Comments:
The Day of Resurrection will be the day when the sun and moon shall lose their lights. The eclipsing of the sun and the moon should remind us of the Day of Resurrection, which will be a frightful day. Those indulging in sins in this world, must call to their minds the horrors of the impending Doom. They should bow in humility before Allâh, and implore Him to forgive their sins. That is the reason why the Prophet ﷺ has left behind the Sunnah of performing prolonged prayer on this occasion. The formula for this prayer is given in Ahâdhîth 1263 & 1265.

1262. It was narrated that Nu'mân bin Bashir said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ, and he came out alarmed, dragging his lower garment, until he reached the mosque. He continued to perform prayer until the eclipse was over, then he said: 'Some people claim that the sun and moon only become eclipsed because of the death of a great leader. That is not so. The sun and the moon do not become eclipsed for the death or birth of anyone. When Allâh manifests Himself to anything in His

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creation, it humbles itself before
Him.‘” (Da’if)

خُلِّقَ اللَّهُ

تخريج: [إسناده ضعيف] | أخرجه النسائي: 7/ 141 142، الكسوف. | نوع آخر، ح: 1482 من
حديث عبيد الله من، وصححه ابن خزيمة، ح: 430/ 1404، وقال البهلي: هذا مرسلاً،
أبو قلابة لم يسمعه من النعمان بن بشير، إنما رواه عن رجل عن النعمان. وله طريق آخر معلول عند
أبي داود، ح: 1185، 1186 وغيره.

Comments:
a. The Prophet’s coming out of the house ‘dragging his lower garment’ means
his coming out in great haste, so much so that he even adjusted his garment
after he had come out of the house.
b. The Prophet used to recite for a long time, bow for a long time and
prostrate for a long time whenever there was a solar or lunar eclipse.

1263. It was narrated that
‘Aishah said: “The sun was
eclipsed during the life of the
Messenger of Allâh. The
Messenger of Allâh went out
to the mosque and stood and said
the Takbir, and the people formed
rows behind him. The Messenger
of Allâh recited for a long
time, then he said the Takbir and
bowed for a long time. Then he
raised his head and said: ‘Sami’
Allâhu liman hamidah, Rabbanâ wa
lakal-hamad.’ Then he stood and
recited for a long time, but shorter
than the first recitation. Then he
said the Takbir and bowed for a
long time, but less than the first
bowing. Then he said: ‘Sami’
Allâhu liman hamidah, Rabbanâ wa
lakal-hamad.’ Then he did the same
in the next Rak‘ah, and he
completed four Rak‘ah and four
sets of prostration, and the eclipse
ended before he finished. Then he
stood and addressed the people.
He praised Allâh as He deserves
to be praised, then he said: ‘The
sun and the moon are two of the
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signs of Allâh. They do not become eclipsed for the death or birth of anyone. If you see that then seek help in prayer.”” (Sahih).

Comments:
a. The Hadith teaches us how to perform the eclipse prayer, namely that each Rak’ah shall have two Ruku’ and, unlike other prayers, the first Ruku’ in the eclipse prayer shall again be followed by recitation.

Even on rising from the first Ruku’, the words Sami’ Allâhu liman hamidah are to be recited, as is customary in other prayers as well.

b. It is a prayer that must be performed in both the lunar eclipse and the solar eclipse.

1264. It was narrated that Samurah bin Jundab said: “The Messenger of Allâh ﷺ led us in the eclipse prayer, and we did not hear his voice.” (Hasan)

Comments:

The previous Hadith speaks of continuing the recitation for a long time, and the words of the Hadith seem to suggest that it was a prayer of audible recitation.

1265. It was narrated that Asmâ’ bint Abu Bakr said: “The Messenger of Allâh ﷺ performed the eclipse prayer. He stood for a long time, then he bowed for a long time, then he stood up and stood for a long time, then he bowed for a long time, then he stood up, then he prostrated for a
long time, then he sat up, then he prostrated for a long time. He
stood for a long time, then he bowed for a long time, then he
stood up and stood for a long time, then he bowed for a long
time, then he stood up, then he prostrated for a long time, then he
sat up, then he prostrated for a long time. Then he finished and
said: 'Paradise was brought close to me, so that if I had dared, I
could have brought you some of its fruits. And Hell was brought
near to me, until I said, “O Lord, am I one of them?” Nāfī said: “I
think that he said: ‘And I saw a
woman being scratched by a cat
that belonged to her. I said:
“What is wrong with this
woman?”’ They said: “She
detained it until it died of hunger;
she did not feed it and she did
not let it loose to eat of the
vermin of the earth.” (Sahih)

Comments:
Imām Bukhārī has inferred the rule from this Hadith that the prayer of a
person will be in order despite the presence, in front of him, of anything
such as fire (which some people take as an object of worship) if the person
concerned has the intention of prostrating himself only before Allāh. (Sahih
Al-Bukhārī: 731).

Chapter 153. What Was
Narrated Concerning The
Prayer For Rain

1266. It was narrated from
Hishām bin Ishāq bin ʿAbdullāh
bin Kinānah that his father said:
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"One of the chiefs[1] sent me to Ibn 'Abbás to ask him about the prayer for rain. Ibn 'Abbás said: 'What kept him from asking me?' He said: 'The Messenger of Allāh went out humbly, walking with a humble and moderate gait, imploring, and he performed two Rak'ah as he used to pray for 'Eid, but he did not give a sermon like this sermon of yours.' (Hasan)

Comments:

a. Prayer for rain is two Rak'ah, and the time for offering it is after the sun has risen. It is, moreover, offered in an open place – the place used for 'Eid prayers. That is why Ibn 'Abbás has likened it to 'Eid prayer.

b. 'He did not give a sermon like this sermon of yours' means that the sermon given by the Prophet on this occasion was basically a supplication to Allāh, and unlike you, he did not lengthen it by mixing it with unnecessary excessive words.

1267. It was narrated that 'Abdullāh bin Abu Bakr said: "I heard 'Abbād bin Tamim narrating to my father that his paternal uncle had seen the Prophet going out to the prayer place to pray for rain. He faced the Qiblah and turned his cloak around, and prayed two Rak'ah."

(One of the narrators) Muhammad bin Sabbāh said: "Sufyān told us something similar, narrating from Yahya bin Sa'eed, from Abu Bakr bin...

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[1] In the narration of At-Tirmidhī (no. 558), it was Walid bin 'Uqbah.
Muhammad bin 'Amr bin Hazm, from 'Abbád bin Tamím, from his paternal uncle, from the Prophet ﷺ."

Sufyán narrated that Al-Mas'údi said: “I asked Abu Bakr úd to Muhammad bin 'Amr: ‘Did he turn it upside down or right to left?’ He said: ‘No, it was right to left.’” (Sahih)

Comments:
a. The act of ‘turning the cloak over’ was like backing up the oral petition to Alláh with the physical form of supplication, and a way to implore Almighty Alláh to change their plight (from famine to a bountiful condition) even as His slave and Messenger had changed the manner of wearing his robe.
b. It is a Sunnah to supplicate to Alláh after the ‘prayer for rain’ with the back of one’s hands turned towards the face.

1268. It was narrated that Abu Hurairah said: “The Messenger of Alláh ﷺ went out one day to pray for rain. He led us in praying two Rak'áh without any Adhán or Iqámah, then he addressed us and supplicated to Alláh. He turned to face the Qiblah, raising his hands, then he turned his cloak around, putting its right on the left and its left on the right.” (Da'if)
Chapter 154. What Was Narrated Concerning Supplication For Rain

1269. It was narrated from Shurahbil bin Simt that he said to Ka‘b: “O Ka‘b bin Murrah, narrate to us a Hadith from the Messenger of Allâh ﷺ, but be careful.” He said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, ask Allâh for rain!’ So the Messenger of Allâh ﷺ raised his hands and said: ‘O Allâh! Send wholesome, productive rain upon all of us, sooner rather than later, beneficial and not harmful.’ No sooner had they finished performing Friday (prayer) but they were revived. Then they came to him and complained to him about the rain, saying: ‘O Messenger of Allâh, the houses have been destroyed!’ He said: ‘O Allâh, around us and not upon us.’ Then the clouds began to disperse right and left.” (Hasan)

Comments:

a. It is all right to ask a man of virtue and piety to invoke Allâh for mercy, regardless of whether the matter is of individual concern or of communal interest.

b. The instant answering of the prayer by Allâh was both an act of His mercy, as well as a proof of the veracity of the prophethood of Prophet Muhammad ﷺ, and a miracle performed by him by Allâh’s permission.

c. The supplication for rain contained in the Hadith stands more chances of meeting with Allâh’s grace and quicker acceptance.
1270. It was narrated that Ibn 'Abbās said: "A Bedouin came to the Prophet ☦ and said: 'O Messenger of Allāh, I have come to you from people who have no place to graze their flocks and even their male camels have become weak. He mounted the pulpit and praised Allāh, then he said: 'O Allāh, send upon us all abundant, wholesome rain, productive and plentiful, sooner rather than later.' Then the rain came down, and no one came to him from any direction but they said: 'We have been revived.'"

(Da'īf)

Comments:

a. The Arabic words 'mā yatazawwadu lahūm rā'īn' (literally, no shepherd goes out for collecting provisions of the journey) is a figurative expression meaning: The shepherds do not take their herds out of their settlements as there are no grazing grounds left, because of acute drought, and as a result the cattle are dying.

b. 'Lā yakhtiru lahum fahlun' (literally, no male camel moves its tail again and again to hit its sides) is also a figurative expression meaning that hunger has weakened even the strongest of animals, like male camels, to the degree that they keep standing listlessly, even without moving their tails.

1271. Mu'tamir narrated from his father, from Barakah, from Bashir bin Nahik, from Abu Hurairah: "The Prophet ☦ supplicated for rain (raising his hands) until I saw or one could see the whiteness of his armpits." (Sahīḥ)

(One of the narrators) Mu'tamir said: "I think it was during the prayer for rain."[1]

[1] That is: "I think that rain is mentioned in the narration." It was narrated by Ibn Khuzaimah in his Sahīḥ no. 1413 through a route from Muhammad bin Abu 'Adī from Sulaimān At-Ta'imī from Barakah. And This Sulaimān is the father of Mu'tamir who
Comments:
a. Supplication for rain should be long, reflective of man’s submissiveness and humility before Allâh.
b. While supplicating for rain, the hands in prayers must be raised higher than usual.

1272. Sâlim narrated that his father said: “Sometimes I remember the words of the poet when I was looking at the face of the Messenger of Allâh ﷺ on the pulpit. He did not come down until all the waterspouts in Al-Madinah were filled with rain. And I remember what the poet said:

‘He has a white complexion and rain is sought by virtue of his countenance,
He cares for the orphans, and protects the widows.’
These are the words of Abu Tâlib.” (Hasan)

Comments:
Taking the person of the Prophet ﷺ as a medium of approach (Wasitah) for Allâh in supplication is the way of Abu Tâlib who lived a disbeliever and died a disbeliever. The Companions, however, had a perfect understanding of the teachings of the Islamic faith, as well as of the demands of monotheism, and the limits imposed by Islam in their expression of love for the Messenger of Allâh ﷺ. They always made a request to the Messenger of Allâh ﷺ to supplicate to Allâh for them, as long as he was alive. In other

is mentioned by him in this narration. Ibn Khuzaimah’s version has it: “I saw Allâh’s Messenger ﷺ extending his hands, until I saw the whiteness of his armpits.” And after it; “Sulaimân said: ‘I think that he was supplicating for the rain.’” So it is clear that Mu’tamir was trying to remember what he heard his father narrate, and that the original does not contain the mention of rain, and Allâh knows best.
words, they made the supplication of the Prophet ﷺ, and not his person, as their means of approach to Allah.

Chapter 155. What Was Narrated Concerning The 'Eid Prayers

1273. It was narrated that 'Atâ' said: "I heard Ibn 'Abbâs say: 'I bear witness that the Messenger of Allah ﷺ prayed before the sermon, then he delivered the sermon. And he thought that the women had not heard, so he went over to them and reminded them (of Allah) and preached to them and enjoined them to give in charity, and Bilâl was spreading his hands like this, and the women started giving their earrings, rings and things.'"

(Sahih)

Comments:

The words 'I bear witness' have been used by Ibn 'Abbâs ﷺ to underline the fact that he is narrating the Hadith with full assurance, since he clearly remembers every word of it. It is like a person stating something under oath to dispel any doubts concerning the veracity of his statement.

1274. It was narrated from Ibn 'Abbâs that the Prophet ﷺ prayed on the day of 'Eid with no Adhân and no Iqámah. (Sahih)
Comments:

It is imperative to pray the ‘Eid prayer without the usual Adhān and iqāmah. It is not allowed to follow the analogy of other prayers and call the Adhān and iqāmah for the ‘Eid prayer. The reason is that the doing of anything that was possible and convenient to do at the time of the Messenger of Allāh ﷺ, but he chose not to do it, will surely be an act of innovation in later years, however beautiful or pious the act might seem to the naked eye.

1275. It was narrated that Abu Sa‘eed said: “Marwān brought the pulpit out one ‘Eid day and started to deliver the sermon before the prayer. A man stood up and said: ‘O Commander of the Believers, you have gone against the Sunnah. You have brought the pulpit out on the day of ‘Eid and it was not brought out before, and you started with the sermon before the prayer, when this was not done before.’ Abu Sa‘eed said: ‘As for this man, he has done his duty. I heard the Messenger of Allāh ﷺ say: “Whoever among you sees an evil action, and he is able to change it with his hand, then change it with his hand (by taking action); if he cannot, (do so) with his tongue then with his tongue (by speaking out); and if he cannot then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.” (Sahih)"

Comments:

Righting the wrong, and putting an end to an evil by force, is the duty of the rulers. Even people who have persons such as slaves, subordinates, children and students, etc., under their control, are obligated to stop their evil ways through the exercise of their authority. In other cases, it is enough to try to stop the evil through the use of tongue.
1276. It was narrated that Ibn 'Umar said: “The Prophet ﷺ, then Abu Bakr, then 'Umar, used to pray the 'Eid prayer before delivering the sermon.” (Sahih)

Chapter 156. What Was Narrated Concerning How Many Times The Imam Should Say The Takbir In The 'Eid Prayers

1277. ‘Abdur-Rahmân bin Sa’d bin ‘Amr bin Sa’d, the Mu‘âdh din of the Messenger of Allah ﷺ, narrated from his father, from his father, from his grandfather, that the Messenger of Allah ﷺ used to say the Takbir in the 'Eid prayer, seven times in the first (Rak‘ah) before reciting Qur‘ân, and five times in the second before reciting Qur‘ân. (Hasan)

Comments:
A special feature of the 'Eid prayer that distinguishes it from other prayers is the number of extra Takbir said in it.

1278. It was narrated from 'Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ said the Takbir seven times and five times in the 'Eid prayer. (Hasan)
1279. Kathir bin 'Abdullâh bin 'Amr bin 'Awf narrated, from his father, from his grandfather, that the Messenger of Allâh said the Takbir in the 'Eid prayers, seven times in the first Rak'âh and five times in the second. (Hasan)

1280. It was narrated from 'A'ishah that the Messenger of Allâh ﷺ said the Takbir seven and five times in (the prayer for 'Eid) Fitr and Adha, apart from the Takbir for Ruku' (bowing). (Hasan)

Chapter 157. What Was Narrated Concerning The Recitation In The 'Eid Prayer

1281. It was narrated from Nu'mân bin Bashir that the Messenger of Allâh ﷺ used to recite “Glorify the Name of your Lord, the Most High,”[1] and “Has
1282. It was narrated that 'Ubaidullah bin 'Abdullah said: "Umar went out on the day of 'Eid and sent word to Abu Wâqid Al-Laithi asking what the Prophet used to recite on this day. He said: 'Qaf\(^1\) and 'Iqtarab\(^2\)'. \(\text{(Sahih)}\)

**Comments:**

It is in order to recite the Surah mentioned in the two Ahâdîth, which is to say that reciting the Surah mentioned in either Hadith will be according to Sunnah.

1283. It was narrated from Ibn 'Abbâs that the Prophet used to recite in the 'Eid prayer "Glorify the Name of your Lord, the Most High."\(^3\) and "Has there come to you the narration of the overwhelming?" \(\text{(Hasan)}\)

**Tahqiq:** خرّج: أخرجه مسلم, صلة العيدين, باب ما يقرأ في صلة الجمعة, ح: 891 من حديث إبراهيم ابن محمد. 

**Tahqiq:** خرّج: أخرجه مسلم, صلة العيدين, باب ما يقرأ في صلة الجمعة, ح: 891 من حديث إبراهيم ابن محمد.

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\(^1\) Al-Châshiyah (88).
\(^2\) Qaf (50).
\(^3\) Al-Qamar (54).
\(^4\) Al-A'la (87).
\(^5\) Al-Châshiyah (88).
Chapter 158. What Was Narrated Concerning The Sermon For 'Eid

1284. It was narrated that Ismā‘īl bin Abu Khālid said: "I saw Abu Kāhil, and he was a Companion, and my brother narrated to me that he said: 'I saw the Messenger delivering the sermon atop a beautiful she-camel, and an Ethiopian was holding onto its reins.'" (Hasan)

Comments:

a. This sermon was delivered on the occasion of the Farewell pilgrimage.
b. The 'Ethiopian' mentioned in the Hadith was in fact the Companion popularly known as Bilāl Al-Habashi.
c. It is alright for an eminent personality to let a common citizen render some sort of a service for him.
d. We learn from the Hadith that (i) it is in order to deliver a speech from atop a mount, etc. (ii) it may be stated here that there is no hint of cruelty to the animals in this case, and (iii) we may deduce from this Sunnah, that it would be in order to raise a stage for delivering the speech in order to facilitate the people's viewing of the speaker.

1285. It was narrated that Qais bin 'Āidh, who was Abu Kāhil, said: "I saw the Messenger delivering the sermon atop a beautiful she-camel, and an Ethiopian was holding onto its reins." (Hasan)

Comments:

a. The name of the she-camel on which the Messenger of Allāh ἦδ rode during his journey of the last pilgrimage was Qaswa' (Sahih Muslim: 147).
b. We may only imagine how faithful the people would have been in
preserving the blessed words of the Prophet ﷺ, those who, even recorded for the future generations the minutest details about the she-camel he rode during his journey.

1286. It was narrated from Salamah bin Nubait that his father performd Hajj and said: “I saw the Prophet ﷺ delivering the sermon atop his camel.” (Da’if)

1287. It was narrated from ‘Abdur-Rahmān bin Sa’d bin ‘Ammār bin Sa’d, the Mu’adh-dhin, that his father narrated, from his father, that his grandfather said: “The Prophet ﷺ used to say the Takbir between the two sermons and he used to say the Takbir a great deal in the sermon of ‘Eid.” (Da’if)

1288. Abu Sa’eed Al-Khudri said: “The Messenger of Allāh ﷺ used to go out on the day of ‘Eid and lead the people in praying two Rak‘ah, then he would say the Salām and stand on his two feet facing the people while they were sitting down. He would say: ‘Give in charity. Give in charity.’ Those who gave most in charity were the women, (they would give) earrings and rings and things. If he wanted to send out an expedition he would mention it, otherwise he would leave.’” (Sahih)
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Comments:
a. Rather than praying in mosques, the 'Eid prayer must be held in open places. The Messenger of Alläh preferred an open place over his own blessed mosque to lead the congregation of the 'Eid prayer.
b. The sermon must follow (not precede) the 'Eid prayer.
c. The sermon should, in appropriate manner, deal with the problems of the day.
d. A woman can give her personal items and effects in charity without the permission of her husband.
e. The sermon must be listened to, while sitting down, with due attention. However, should anyone wish to leave it, he may.

1289. It was narrated that Jâbir said: "The Messenger of Alläh went out on the Day of Al-Fitr or Al-Adha, and delivered a sermon standing up. Then he sat down briefly, then stood up again." (Da’îf)

1290. It was narrated that ‘Abdullâh bin Sâ’îb said: "I attended the 'Eid prayer with the Messenger of Alläh. He led us in offering the 'Eid prayer, then he said: 'I have finished the prayer. Whoever wants to sit (and listen to) the sermon, then let him sit, and whoever wants to leave, then let him leave.'" (Sahîh)
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Comments:

It confirms that listening to the sermon is not obligatory. It is, however, preferable to leave the prayer ground only after one has listened to the sermon, as the Companions used to do.

Chapter 160. What Was Narrated Concerning Praying Before Or After The 'Eid Prayer

1291. It was narrated from Ibn 'Abbās that the Messenger of Allāh صلّى الله عليه وسلم went out and led them in the 'Eid prayer, and he did not pray before it or after it. (Sahih)

Comments:

Unlike the obligatory prayers that are preceded and followed by Nafl Rak'ah, be they emphasized or unemphasized Sunnah, there are no such Rak'ah, either before or after the 'Eid prayers. Thus, praying no other prayer on this occasion is the Sunnah of the Prophet ﷺ.

1292. It was narrated from 'Amr b. Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ did not pray before or after the 'Eid prayer. (Hasan)

Comments:

[By the authority of Hassan] this is Sahih, and it is a hadith.

1293. It was narrated that Abu Sa‘eed Al-Khudri said: "The Messenger of Allāh صلّى الله عليه وسلم did not pray before the 'Eid prayer, but
when he went back to his house, he would pray two Rak‘ah.”

(Da‘if)

Translation: "When he went back to his house, he would pray two Rak‘ah." (Da‘if)

Comments:
What we know from the Hadith, is the fact that the Prophet ﷺ did not perform any Nafl (voluntary) prayer, as was mentioned in the previous Hadith, in fact, this means that the Messenger of Allah ﷺ did not offer any voluntary prayer on the ground chosen for ‘Eid prayer. Thus, the Nafl prayer performed on returning home was unrelated to the ‘Eid prayer; it was in fact the customary Nafl prayer, good for all days. And Allah knows best.

Chapter 161. What Was Narrated Concerning Going Out To The ‘Eid Prayer Walking

1294. ‘Abdur-Rahmān bin Sa‘d bin ‘Ammār bin Sa‘d said: “My father told me, from his father, from his grandfather, that the Prophet ﷺ used to go out to the ‘Eid prayers walking, and he would come back walking.”

(Da‘if)

Translation: "‘Abdur-Rahmān bin Sa‘d bin ‘Ammār bin Sa‘d said: "My father told me, from his father, from his grandfather, that the Prophet ﷺ used to go out to the ‘Eid prayers walking, and he would come back walking." (Da‘if)

Translation: "‘Abdur-Rahmān bin Sa‘d bin ‘Ammār bin Sa‘d said: "My father told me, from his father, from his grandfather, that the Prophet ﷺ used to go out to the ‘Eid prayers walking, and he would come back walking." (Da‘if)

1295. It was narrated that Ibn ‘Umar said: "The Messenger of Allah ﷺ used to go out to the ‘Eid prayers walking, and come back walking.”

(Da‘if)

Translation: "It was narrated that Ibn ‘Umar said: "The Messenger of Allah ﷺ used to go out to the ‘Eid prayers walking, and come back walking.” (Da‘if)

Translation: "It was narrated that Ibn ‘Umar said: "The Messenger of Allah ﷺ used to go out to the ‘Eid prayers walking, and come back walking.” (Da‘if)
1296. It was narrated that 'Ali said: "It is part of the Sunnah to walk to Eid (prayers)." (Da‘if)

1297. It was narrated from Muhammad bin ‘Ubaydullah bin Abu Râfî‘, from his father, from his grandfather, that the Messenger of Allah ﷺ used to come to ‘Eid prayers walking. (Da‘if)

Chapter 162. What Was Narrated Concerning Going Out On The Day Of ‘Eid Via One Route And Returning Via Another Route

1298. ‘Abdur-Rahmân bin Sa‘d bin ‘Ammâr bin Sa‘d said: "My father told me, from his father, from his grandfather, that when the Prophet ﷺ went out on the two ‘Eid, he would pass by the house of Sa’eed bin Abul-‘Âs, then by the people of the tent, then he would leave by a different route, via Banu Zuraiq, then he would go out by the house of ‘Ammâr bin Yâsir and the house of Abu Hurairah to Balât."[1] (Da‘if)

Comments:
It shows that the Prophet (ﷺ) took different routes for going to, and coming back from, the ‘Eid prayer ground.

1299. It was narrated from Ibn ‘Umar that he used to go out to the ‘Eid prayers via one route, and return via another, and he said that the Messenger of Allâh ﷺ used to do that. (Hasan)

Comments:
The wisdom behind it is to present a spectacle of the believers’ splendor and glory. Moreover, by chanting the praises of Allâh and the Takbir through both routes, more and more of His creatures, including the trees and stones shall testify to the virtuosity of the believers on the Day of Judgment.

1300. It was narrated from Muhammad bin ‘Ubaidullah bin Abu Râfi’, from his father, from his grandfather, that the Messenger of Allâh ﷺ used to come to ‘Eid prayers walking, and that he would go back via a different route than the one he began with. (Da‘if)

1301. It was narrated from Abu Hurairah that when the Prophet ﷺ went out to ‘Eid (prayers), he would return via a different route than the first one he took. (Sahîh)
Chapter 163. What Was Narrated Concerning Taqlis\(^1\) On The Day Of 'Eid

1302. It was narrated that 'Amir said: “Iyād Al-Ash'āri was in Anbār\(^2\) at the time of 'Eid, and he said: ‘Why is it that I do not see you engaged in Taqlis as was done in the presence of the Messenger of Allāh ﷺ?’” (Da‘if)

Comments:

Taqlis means to indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration on festive occasions has been permitted by the Prophet ﷺ. But it is one thing for the girls to beat the Daff (tambourin) and celebrate the heroic deeds of their ancestors in their songs on a happy occasion, and quite another to organize public shows of scantily-clad, half-naked professional women singers, and dancers of enchanting beauty, and indulging in dancing and singing overtly erotic and immoral songs, to the accompaniment of the most fashionable musical instruments of the day. The two things are millions of miles apart, and cannot be compared with each other.

\(^1\) They disagree over the meaning of Taqlis based upon the differences in religious beliefs. Those that allow singing, and beating instruments interpret it that way. Others saying it merely means the allowable types of play. In his Sunam Al-Kubra, Baihaqi recorded a different route with similar wording to no. 1303, and said: “Taqlis: Play.” And he recorded a different route for no. 1302, and Yusuf bin 'Adi one of his narrators said: “Taqlis is that the slaves and boys sit at the openings of the roads beating the Tabīl (type of drum) and other than that.” However, there are texts that indicate a prohibition of the Tabīl. Baihaqi also said: “Hushaim reported it from Muğhirah but he said: ‘For indeed it is from the Sunnah for the ‘Eid meaning beating the Daff (tambourin) when leaving.’” According to Suyūti's commentary on Ibn Mājah, in his Tārīkh Ibn 'Asākir reported that Zaid bin Ayyub asked Hushaim if Taqlis means beating the Daff and he said yes. In Niḥāyah Ibn Athir said: “In the Hadīth of 'Umar: ‘When he arrived in Shām, Muqallisun met him with swords and Raisān (perfume) they are those who play in front of the chief when he reaches their city, and one is: Muqallis.’” Those that indicate the Daff or displays with weapons are closest to what is correct, and Allāh knows best.

\(^2\) A town in 'Irāq.
1303. It was narrated from ‘Amir that Qais bin Sa’d said: “There is nothing that happened during the time of the Messenger of Allâh except that I have seen it, except for one thing, which is that Taqlis was performed for the Messenger of Allâh on the Day of Fitr. (Da‘îf)

(Three other chains of narration) with similar wording.

Comments:
It is allowable for the girls on the day of ‘Eid to do some singing to the beat of the Daff inside their houses. (Sahih Al-Bukhari: 956). Care should, however, be taken that there is no mixing of the two sexes, as is commonly witnessed in marriages and other occasions in our present-day society.

Chapter 164. What Was Narrated Concerning Carrying A Spear On The Day Of ‘Eid

1304. It was narrated from Ibn ‘Umar that the Messenger of Allâh used to set out for the praying place in the morning of the day of ‘Eid, and a small spear would be carried before him. When he reached the praying place, it would be set up in front of the praying place, and then he would pray. (Al-Bukhari: 203)
of him, then he would pray facing it, and that was because the praying place was an open space in which there was nothing that could serve as a *Sutrah.*\(^{[1]}\) *(Sahih)*

**Comments:**

It is enough just to put the *Sutra* before the *Imām* leading the congregation. There is no need to put one as well before the congregation.

1305. It was narrated that Ibn 'Umar said: "When the Prophet \(\prescript{\text{5}}{}\text{s} \) prayed on the day of *'Eid* or on another occasion, a small spear was set up in front of him, and he prayed facing it, and the people were behind him." *(Sahih)*

Nāfī’ said: It is from here that the leaders have taken this practice.

**Comments:**

The *Sutra* is not *'Eid*-specific. It must be put up in front of the *Imām* whenever there is prayer in the open, e.g., during a journey and the like of it.

1306. It was narrated from Anas bin Mālik that the Messenger of Allah \(\prescript{\text{5}}{}\text{s} \) prayed *'Eid* at the prayer place, using a small spear as a *Sutrah.* *(Sahih)*

**Comments:**

[1] *Sutra* (screen), meaning a barrier of some type.
Chapter 165. What Was Narrated Concerning Women Going Out On The Two ’Eid

1307. It was narrated that Umm ’Atiyyah said: “The Messenger of Allâh ﷺ commanded us to bring them (the women) out on the day of Fitr and the day of Nahr.”

Umm ’Atiyyah said: “We said: ‘What if one of them does not have an outer covering?’ He said: ‘Let her sister share her own outer covering with her.’” (Sahîh)

Comments:

a. Just as it is allowable for women to go out to the mosques for obligatory and Friday prayers, it is also necessary that they attend the two ’Eid prayers.

b. If a lady finds herself unable to attend the ’Eid congregation for some compelling reason, she must be helped to get out of this compulsion as far as possible, so that she is not denied the chance to attend the ’Eid prayer and attend the sermon.

1308. It was narrated that Umm ’Atiyyah said: “The Messenger of Allâh ﷺ said: ‘Bring out the women who have attained puberty and those who are in seclusion so that they may attend the ’Eid prayer and (join in) the supplication of the Muslims. But let the woman who are menstruating avoid the prayer place.’”

Comments:

a. Girls, when they attain puberty, must stick to their houses.
b. Veil-wearing girls should also join the 'Eid prayers, albeit taking due care of Islamic modesty and outer covering.

c. Women who are menstruating should also go to the site of the 'Eid prayer.

d. There is also a hint in it, that mosque is not the place to perform the 'Eid prayer since, obviously, the menstruating women cannot enter it, although it has been made compulsory for them to attend the congregation.

1309. It was narrated from Ibn 'Abbās that the Prophet used to bring his daughters and his wives out on the two 'Eid. (Da'if)

Chapter 166. What Was Narrated Concerning Two 'Eid Occurring On The Same Day

1310. It was narrated that Iyās bin Abi Ramlah Ash-Shāmī said: "I heard a man asking Zaid bin Arqam: 'Were you present with the Messenger of Allāh when there were two 'Eid on one day?' He said: 'Yes.' He said: 'What did he do?' He said: 'He prayed the 'Eid prayer, then he granted a concession not to pray the Friday, then he said: "Whoever wants to pray (Friday), let him do so."' (Hasan)

[1] Meaning, when 'Eid occurred on a Friday.
Comments:

People living outside the town must come to the town for the 'Eid prayer. Similarly, Friday prayer should also be performed in a town or city.

If Friday falls on the day of 'Eid, the obligation to attend the Friday prayer is waived, and people are free to offer their prayer inside their houses.

1311. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Two 'Eid have come together on this day of yours. So whoever wants, that (the 'Eid prayer) will suffice him, and he will not have to pray Friday, but we will pray Friday if Allâh wills." (Da'if)

Another chain with similar wording.

1312. It was narrated that Ibn 'Umar said: "Two 'Eid came together at the time of the Messenger of Allâh ﷺ, so he led the people in prayer, then he said: 'Whoever wishes to come to Friday (prayer), let him come, and whoever wishes to stay behind, let him stay behind.'" (Hasan)

Tafsîr: [Esnâd: Strategie] أخرجه أبّ داووُد، الصلوُة، الباب السابق، ح: 1073 عن محمد بن المصنف وغيره، وصححه الحاكم، والذهبي، وقال البصري: هذا إسناد صحيح، رجاه

تقات # مغيرة تقدم قريبا، ح: 1302، وبيقة، ح: 1129، 551، لم يصرح بالسماح المسالك،

والحديث السابق يعني عنه.

1312. It was narrated that Ibn 'Umar said: "Two 'Eid came together at the time of the Messenger of Allâh ﷺ, so he led the people in prayer, then he said: 'Whoever wishes to come to Friday (prayer), let him come, and whoever wishes to stay behind, let him stay behind.'” (Hasan)

Tafsîr: [Hasan] وقال البصري: هذا إسناد ضعيف لضعف جاية، ح: 740، ومندل،

ح: 1447، وللحديث شواهد منها الحديث السابق (1310).
Chapter 167. What Was Narrated Concerning the 'Eid Prayer in the Mosque When It Rains

1313. It was narrated that Abu Hurairah said: "Rain fell on the day of 'Eid at the time of the Messenger of Allah, so he led them in prayer in the mosque. (Da'if)

Comments:
The Hadith has been declared by Shaikh Al-Bâni as 'Weak'. Yet, the correct position is that if there is a situation which makes it impossible to pray in the open, the prayer may be offered inside the mosque.

Chapter 168. What Was Narrated Concerning Wearing Weapons on the Day of 'Eid

1314. It was narrated from Ibn 'Abbâs that the Prophet forbade wearing weapons in the Muslim lands on the two 'Eid, except if the enemy was present. (Da'if)

Comments:
a. The ruling is correct. There is a tradition narrated from 'Abdullâh bin 'Umar in Sahih Al-Bukhâri (966) to the effect that wearing weapons on the occasion of 'Eid is forbidden in the Islamic law.
b. The interdiction on carrying the weapons is meant to preclude the possibility of unintentional harm to anyone among the assembly of the believers.

Chapter 169. What Was Narrated About Taking A Bath On The Two 'Eid

1315. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh used to have a bath on the day of 'Id and the day of Adhâ." (Da‘îf)

1316. It was narrated from 'Abdur-Rahmân bin 'Uqbah bin Fâkîh bin Sa’d, from his grandfather Fâkîh bin Sa’d who was a Companion of the Prophet that the Messenger of Allâh used to take a bath on the Day of 'Id, the Day of Nahr, and the day of 'Arafah, and, Fâkîh used to tell his family to have a bath on these days. (Maudû)

Chapter 170. The Time Of The 'Eid Prayer

1317. Yazîd bin Khumair narrated that 'Abdullâh bin Busr went out with the people on the
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Day of Fitr or Adha, and he objected to the Imam's delay. He said: "We would have finished by this time." And that was the time of Tashih. (Sahih)

Comments:
By making the remark: 'That was the time of Tashih' the worthy Companion meant to express his displeasure over the fact that, although the time for Duha prayer had already set in, the Eid prayer had not till then been started. As Tabarani reports, the end of the Makruh time (the time considered undesirable for offering prayer) is the time when the Duha prayer is allowed to be performed.

Chapter 171. What Was Narrated Concerning The (Voluntary) Night Prayer Is Two By Two

1318. It was narrated that Ibn 'Umar said: "The Messenger of Allah used to offer the night prayers two by two." (Sahih)

Comments:
There is no doubt that the Prophet's usual practice was to pray Tahajjud in units of two and two, which means he used to end each two Rak'ah by a Taslim before starting the next two Rak'ah. Yet, it is also proved from the Sunnah that sometimes he even prayed four Rak'ah with one Taslim.

1319. It was narrated from Ibn 'Umar that the Messenger of Allah said: "The night prayer is (to be offered) two by two." (Sahih)

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1320. It was narrated that Ibn 'Umar said: "The Prophet was asked about the night prayer. He said: 'Pray two by two, and if you fear that dawn is coming, then perform Witr with one Rak'ah.'" (Sahih)

Comments:

The number of Rak'ah in Tahajjud prayers could as well be fewer than eight. Witr must have been performed before the onset of the true dawn. Witr could even be of one Rak'ah.

1321. It was narrated that Ibn 'Abbās said: "The Prophet used to pray the night prayer two Rak'ah by two Rak'ah." (Da'if)

Comments:

Nafl (voluntary) prayer should no doubt be performed in units of two Rak'ah each. It is also, however, allowed to pray it in units of four each.
Chapter 172. What Was Narrated Concerning (Voluntary) Prayers At Night And During The Day Are Two By Two

1322. Ibn 'Umar narrated that the Messenger of Allâh ﷺ said: “Prayers at night and during the day are to be offered two by two.” (Hasan)

1323. It was narrated from Umm Hâni’ bint Abu Talib that on the day of the Conquest (of Makkah) the Messenger of Allâh ﷺ prayed voluntary Duha with eight Rak’ah, saying the Salâm after each two Rak’ah. (Hasan)

1324. It was narrated from Abu Sa’eed that the Prophet ﷺ said: “After each two Rak’ah there should be the Taslim.” (Da’îf)
Chapter 173. What Was Narrated Concerning Qiyām (The Voluntary Night Prayers) During The Month Of Ramadan

1326. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoeverfasts Ramadan and spends its nights in prayer, out of faith and in hope of reward, his previous sins will be forgiven.’” (Hasan)

Comments:

The expression ‘previous sins’ used in the context, generally mean sins that are of the category of ‘minor sins’. However, sometimes even major sins stand the chance of being forgiven as a reward for some exceptional act of virtuosity performed by the sinning person. The more full of sincerity and
conformity to the Sunnah of the Messenger of Allah ﷺ, our fasting and nightly prayers shall be, the more chances they stand of inviting Allah’s pleasure in forgiving our sins.

1327. It was narrated that Abu Dharr said: “We fasted Ramadān with the Messenger of Allah ﷺ, and he did not lead us in praying Qiyām (prayers at night) during any part of it, until there were seven nights left.[1] He led us in praying Qiyām on the seventh night until approximately one third of the night had passed. Then on the sixth night which followed it he did not lead us in prayer. Then he led us in praying Qiyām on the fifth night which followed it until almost half the night had passed. I said: ‘O Messenger of Allah, would that we had offered voluntary prayers throughout the whole night.’ He said: ‘Whoever stands with the Imam until he finishes, it is equivalent to spending the whole night in prayer.’ Then on the fourth night which followed it, he did not lead us in prayer, until the third night that followed it, when he gathered his wives and family, and the people gathered, and he led us in prayer until we feared that we would miss the

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[1] Since the month can either have 29 or 30 days, the meaning of ‘the seventh night’ could either be the night preceding the 23rd day, if the month that year had 29 days, or the night preceding the 24th day if the month had 30 days. Hence, seven nights remaining could be either of these two possibilities, which is not possible to determine from the Hadith. Similarly, the sixth night would be either the night preceding the 24th or the 25th; the fifth night would be either the night preceding the 25th or the 26th; the fourth night would be either the night preceding the 26th or the 27th; and the third night would be either the night preceding the 27th or the 28th. This means that the nights on which he prayed could have been either odd or even nights.
Falâh.” It was asked: “What is the Falâh?” He said: “Suhrur.”[1] He said: “Then he did not lead us in prayer at night for the rest of the month.” (Sahîh)


Comments:

a. There should be more than usual emphasis on performing the acts of worship and devotion during the last ten (or nine) days of Ramadân.

b. Tarâwîh is a Nafl (voluntary) prayer. That is the reason why the Prophet ﷺ chose to lead the congregation just for a few nights instead of the whole month for it.

c. There is no upper or lower limit for the number of Qur’ânic Verses to be recited in a voluntary prayer like Tarâwîh. The Qiyām could, therefore, be long on one day and short on another day.

d. Suhrur (predawn meal) is an important preparation for the fast. It is both a dividing line between the fasts of the believers and the non-believers, as well as a means of receiving blessing from Allâh. The Companions, therefore, rightly called it by the name of Falah (success or prosperity).

1328. It was narrated that Nadr bin Shaibân said: “I met Abu Salamah bin ‘Abdur-Rahmân and said: ‘Tell me a Hadîth that you heard from your father, in which mention is made of the month of Ramadân.’ He said: ‘Yes, my father narrated to me that the Messenger of Allâh ﷺ mentioned the month of Ramadân and said: “A month which Allâh has enjoined upon you to fast, and in which I have established Qiyām (prayers at night) as Sunnah for you. So whoever fasts it and spends its nights in prayer out of faith and in hope of reward; he will emerge from his sins as on

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Chapter 174. What Was Narrated Concerning Voluntary Prayers During The Night

1329. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'At night Satan ties a rope in which there are three knots to the nape of the neck of anyone of you. If he wakes up and remembers Allâh, one knot is untied. If he performs ablution, another knot is untied, and if he gets up to pray, all the knots are untied, so he wakes up energetic and cheerful, he has already earned something good. But if he does not do that, he wakes up lazy and bad-tempered, having earned nothing good." (Sahîh)

Comments:

a. Satan is a creature invisible to the human eye. We must, therefore, believe in whatever the Qur'ân and Hadîth tell us about him.

b. Tying the knots and blowing into them is the way of the magicians and sorcerers.

c. Remembrance of Allâh is the surest antidote to the guiles of Satan.

d. Tahâjjud (voluntary prayer during night) is an important defence against the evil machinations of Satan.
1330. It was narrated that 'Abdullāh said: “Mention was made to the Messenger of Allāh صلی الله علیه وآله وسلم of a man who slept until morning came. He said: ‘That is because Satan urinated in his ears.’” (Sahih)

Comments:
We pat the child on or around his ears to make him sleep. Satan, in order to send someone to sleep, however, adopts the method of urinating into his ears.

Tahajjud is doubtless a voluntary prayer. No sin, therefore, is imposed on the one who fails to perform it. But the man who chooses to deprive himself of the blessing of Tahajjud, in fact, provides Satan with an opportunity to celebrate his exclusion from this Divine Favor. He (Satan) would, therefore, love to see man perpetually deprived of this blessed mode of prayer. It is, therefore, the duty of us all, to spend more and more time in the remembrance of Allāh through performing Qiyām (prayers at night).

1331. It was narrated that 'Abdullāh bin 'Amr said: “The Messenger of Allāh صلی الله علیه وآله وسلم said: ‘Do not be like so-and-so, who used to pray voluntary night prayers then stopped praying voluntary night prayers.’” (Sahih)

Comments:
We pat the child on or around his ears to make him sleep. Satan, in order to send someone to sleep, however, adopts the method of urinating into his ears.

Tahajjud is doubtless a voluntary prayer. No sin, therefore, is imposed on the one who fails to perform it. But the man who chooses to deprive himself of the blessing of Tahajjud, in fact, provides Satan with an opportunity to celebrate his exclusion from this Divine Favor. He (Satan) would, therefore, love to see man perpetually deprived of this blessed mode of prayer. It is, therefore, the duty of us all, to spend more and more time in the remembrance of Allāh through performing Qiyām (prayers at night).

1332. It was narrated that Jābir bin 'Abdullāh said: “The Messenger of Allāh صلی الله علیه وآله وسلم said: ‘The mother of Sulaimān bin Dāwūd said to Sulaimān: ‘O my son, do...’” (Sahih)

Comments:
We pat the child on or around his ears to make him sleep. Satan, in order to send someone to sleep, however, adopts the method of urinating into his ears.

Tahajjud is doubtless a voluntary prayer. No sin, therefore, is imposed on the one who fails to perform it. But the man who chooses to deprive himself of the blessing of Tahajjud, in fact, provides Satan with an opportunity to celebrate his exclusion from this Divine Favor. He (Satan) would, therefore, love to see man perpetually deprived of this blessed mode of prayer. It is, therefore, the duty of us all, to spend more and more time in the remembrance of Allāh through performing Qiyām (prayers at night).
not sleep too much at night, for sleeping too much at night will leave a man poor on the Day of Resurrection." (Da'if)

1333. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: ‘Whoever prays a great deal at night, his face will be handsome during the day.’" (Maudu’)

1334. It was narrated that ‘Abdullâh bin Salâm said: “When the Messenger of Allâh ﷺ came to Al-Madinah, the people rushed towards him and it was said: ‘The Messenger of Allâh ﷺ has come!’ I came along with the people to see him, and when I looked at the face of the Messenger of Allâh ﷺ, I realized that his face was not the face of a liar. The first thing he said was: ‘O people, spread (the greeting of) Salâm, offer food to people and pray at night when
people are sleeping, you will enter Paradise in peace.”

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Comments:
a. Before embracing Islam, ‘Abdullâh bin Salâm was a Jew. As such he was aware of the signs of the would-be Prophet contained in the earlier Books. That is why he had no difficulty in accepting Islam.
b. Face, they say, is an index to a man’s character. This means that all the traits of a man’s character — virtue, vice, truth, falsehood — get mirrored in his looks and outward personality. It is, therefore, easy for a discerning man to recognize a truthful person from a liar or impostor.

Chapter 175. What Was Narrated Concerning One Who Wakes Up His Family At Night

1335. It was narrated that Abu Sa’eed and Abu Hurairah said that the Prophet (ﷺ) said: “When a man wakes up at night and wakes his wife, and they pray two Rak’ah, they will be recorded among the men and women who remember Allâh much.” (Da‘if)

Comments:
a. Even as few as two Rak’ah performed for Tahajjud may win great reward from Allâh. So, naturally, more Rak’ah mean more reward.
b. The husband and wife must encourage and help each other in doing virtuous deeds.

1336. It was narrated that Abu Hurairah said: “The Messenger of Allâh (ﷺ) said: ‘May Allâh have mercy on a man who gets up at night and prays, and wakes his..."
wife, and she prays; and if she refuses he sprinkles water in her face. And May Allāh have mercy on a woman who gets up at night and prays, and wakes her husband and he prays; and if he refuses, she sprinkles water in his face.”  

(Hasan)

Comments:

a. If either the husband or the wife is used to praying Tahajjud, let him or her try to make the other also used to doing it.

b. If one is feeling too sleepy, a sprinkle of water will make getting up easy, so that he or she performs ablution and prays. The idea is that neither of the couple should remain deprived of this virtuous act.

Chapter 176. Making One’s Voice Beautiful When Reciting Qur’ān

1337. It was narrated that ‘Abdur-Rahmān bin Sā’īb said: “Sa’d bin Abu Waqqās came to us when he had become blind. I greeted him with Sallām and he said: ‘Who are you?’ So I told him, and he said: ‘Welcome, O son of my brother. I have heard that you recite Qur’ān in a beautiful voice. I heard the Messenger of Allāh ﷺ say: “This Qur’ān was revealed with sorrow, so when you recite it, then weep. If you cannot weep then pretend to weep, and make your voice melodious in reciting it. Whoever does not make his voice melodious, he is not one of us.””  

(Da’īff)

تخريج: [إسناده حسن] أخرجه أبو يعلى الموصلي في مسنده، ح: 289 من حديث الوليد

به، وقال البصري: فيه أبو رافع واسمه إسماعيل بن رافع ضعيف متروك، وفيه علة أخرى.
1338. It was narrated that ‘Āishah the wife of the Prophet ﷺ said: “One night at the time of the Messenger of Allâh ﷺ I was late returning from the ‘Ishâ’, then I came and he said: ‘Where were you?’ I said: ‘I was listening to the recitation of a man among your Companions, for I have never heard a recitation or a voice like his from anyone.’ He got up and I got up with him, to go and listen to him. Then he turned to me and said: ‘This is Sâlim, the freed slave of Abu Hudhaifah. Praise is to Allâh Who has created such men among my Ummah.’” (Sahih)

Comments:

a. Not to speak of others, even the Messenger of Allâh ﷺ used to listen to the recitation of Qur’ân from his Companions. As such no one, be he among the greatest of scholars, or the highest ranking person among us, should feel shy of listening to the recitation of persons belonging to the lower strata of the society.

b. Women can listen to the recitation of strangers among men. There is also no harm in praising a person for a gift bestowed upon him by Allâh, particularly if the praise is given at his back.

1339. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Among the people who recite the Qur’ân with the most beautiful voices is the man who, when you hear him, you think that he fears Allâh.’” (Da’if)
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Comments:

A melodious voice is undoubtedly the adornment of recitation. The beauty of a person’s recitation would, however, be increased manifold if it creates the impact on the listeners, that what the person is reciting has also touched the cords of his heart and filled it with the fear of Allâh.

1340. It was narrated that Fadâlîh bin ‘Ubaid said: “The Messenger of Allâh ﷺ said: ‘Allâh listens more attentively to a man with a beautiful voice who recites Qur’ân out loud than the master of a singing female slave listens to his slave.’” (Da‘îf)

The purpose of mentioning the similitude of a singing female slave in the Hadîth, is not to accord legitimacy to the tradition of keeping slave girls. It is rather a ploy to drive home an idea to the people through reference to a well-known tradition existing in the Arabia of those times.

1341. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ entered the mosque and heard a man reciting Qur’ân. He asked, ‘Who is this?’ It was said: ‘(He is) ‘Abdullâh bin Qais.’ He said: ‘He has been given (sweet melodious voice) from the Mazâmîr of the family of Dâwûd.’” (Hasan)
Comments:

a. 'Abdullāh bin Qais, popularly known by the nickname Abu Musa Al-
Ash'ari had an extremely melodious voice. The Messenger of Allāh ﷺ has
given much praise to his recitation.
b. A beautiful voice is a boon from Allāh. It is a commendable act to use it for
noble purposes.
c. Th Arabic word Mazāmir (sing. Mizmūr), lexically, 'musical
instruments', has been used in Ḥadīth in its figurative sense of 'melodious voice'.
and misses his daily portion of Qur'ān, or any part of it, let him read it between the Fajr prayer and the Zuhr prayer, and it will be recorded as if he had read it during the night.” (Sahih)

Comments:

a. It is perfectly in order to fix for oneself the recitation of a certain portion of Qur'ān in Tahajjud.

b. There is no time disliked for the remembrance of Allāh and the articulation of his praise.

1344. It was narrated that Abu Dardā’ conveyed that the Prophet said: “Whoever goes to bed intending to wake up and pray during the night, but is overwhelmed by sleep until morning comes, what he intended will be recorded for him, and his sleep is a charity given to him by his Lord.” (Sahih)

Comments:

Among the blessings of the purity or sincerity of intention, is that one gets the reward even for actions one intended to do, but could not, because of
some impediment, provided that there was no deliberate insolence or delay on the part of the person concerned.

Chapter 178. How Much (Time) Is Recommended Regarding the Completion Of The Qur'an

1345. It was narrated from 'Uthmân bin 'Abdullâh bin Aws that his grandfather Aws bin Hudhaifah said: "We came to the Messenger of Allâh ﷺ in the delegation of Thaqif. The allies of Quraish stayed at the house of Mughirâh bin Shu'bâh, and the Messenger of Allâh ﷺ camped Bani Mâlik in a tent belonging to him. He used to come to us every night after the 'Ishâ' and speak to us standing on his two feet, until he started to shift his weight from one foot to the other. Most of what he told us was what he had suffered from his people Quraish. He said: '(The two sides) were not equal. We were weak and oppressed and humiliated, and when we went out to Al-Madînah, the outcome of the battles between us varied; sometimes we would defeat them and sometimes they would defeat us.' One night he was later than he usually was, and I said: 'O Messenger of Allâh, you have come to us late tonight.' He said: 'It occurred to me that I had not read my daily portion of Qur'ân and I did not want to come out until I had completed it.'" Aws said: 'I asked the Companions of the Messenger of Allâh ﷺ: 'How
did you used to divide up the Qur'an?' They said: 'A third, a fifth, a seventh, a ninth, an eleventh, a thirteenth, and Hizbul-Mufassal.'"[1] (Da'if)

تخريج: [إسناده ضعيف] أخرجه أبو داود، شهر رمضان، باب تجزيب القرآن، ح: ١٣٩٣ من حديث أبي خالد بن عثمان بن عبد الله مستور، لم يوثقه غير ابن حبان.

Comments:

We learn from the text, that it is in order to recite the whole of Qur'an in seven days. Thus the seven portions of the Qur'an recited over a period of seven days are known as seven Manāzil (portions). The seven Manāzil (after Al-Fathihah) are as follows:

a) Al-Baqarah; Al-'Imrān; An-Nisā' (three Surah)
b) From Al-Mā'idah to Al-Tauwbah (five Surah)
c) From Yunus to An-Nahl (seven Surah)
d) From Al-Isrā' to Al-Furqān (nine Surah)
e) From Ash-Shu'arā' to Yā-Sin (eleven Surah)
f) From As-Saffat to Al-Hujurāt (thirteen Surah)
g) From Qāf to An-Nās (sixty-five Surah)

The last Manzil is nicknamed the Mufassal. It is because, lengthwise, these are shorter Surah; therefore the continuity of recitation is frequently broken and a separation (fāsil) occurs between each two Surah through Basmalah, the recitation of Bismillahir-Rahmānir-Rahim, before the start of each next Surah.

1346. It was narrated that 'Abdullāh bin 'Amr said: "I memorized the Qur'ān and recited it all in one night. The Messenger of Allāh ﷺ said: 'I am afraid that you may live a long life and that you may get bored. Recite it over the period of a month.' I said: 'Let me benefit from my strength and my youth.' He said: 'Recite it in ten days.' I said: 'Let me benefit from my strength and my youth.' He said: 'Recite it in seven days.' I said:
‘Let me benefit from my strength and my youth,’ but he refused (to alter it any further).” (Da‘if)

Comments:
a. It is not advisable to unduly overburden one’s body.
b. Some of the exercises of this nature practised by the Sufis are in contravention of the Sunnah of the Prophet ﷺ.

1347. It was narrated from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said: “No one properly understands who reads the Qur’ān in less than three days.” (Sahih)

Comments:
a. No one should complete the whole of Qur’ān in less than three days.
b. The main purpose of reciting the Qur’ān is to ponder over it and try to comprehend it. That is why it is imperative to understand the meaning of Qur’ān in the language that one understands. At the same time, it is necessary to avoid exegeses that interpret the Qur’ān in ways different from those of our pious predecessors.

1348. It was narrated that ‘Āishah said: “I did not know of the Prophet of Allāh ﷺ reciting the entire Qur’ān until morning.” (Sahih)

Comments:
From theVerified hadith narrated by ‘Āishah, the Sunnah is that one should not recite the entire Qur’ān in less than three days. The main purpose of reciting the Qur’ān is to ponder over it and try to comprehend it. That is why it is imperative to understand the meaning of Qur’ān in the language that one understands. At the same time, it is necessary to avoid exegeses that interpret the Qur’ān in ways different from those of our pious predecessors.
The practice of completing the whole of Qur'an in one night or two must be avoided. The practice of some of the memorizers of Qur'an to organize what they call Shabinah (reciting the Qur'an in the whole night in Nafl Rak'ah) also deserves to be given up. And Allah knows best.

Chapter 179. What Was Narrated Concerning Recitation in the (Voluntary) Night Prayers

1349. It was narrated that Umm Hāni' bint Abī Tālib said: "I used to hear the Prophet reciting at night when I was on the roof of my house." (Hasan)

Comments:

The Prophet used to make audible recitation in Tahajjud although, as we shall see in H. 1354, inaudible mode of recitation is also allowed in it.

1350. It was narrated that Jasrah bint Dijājah said: "I heard Abu Dharr say: 'The Prophet stood reciting a Verse and repeating it until morning came. That Verse was: 'If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.'" (Hasan)

Comments:

a. If a person has only memorized a small part of Qur'ân, he may as well earn reward from Allâh for a long Qi'yâm and recitation, through reciting again and again, the the small part that he remembers from the Qur'ân.

b. The Verse quoted in the Hadîth together with the preceding one, confirms the fact that the Prophet 'Eisa ☦ was unaware of the deviations that had infiltrated into the system of beliefs of his people after his own self had been raised up in the heavens, since the Prophets have not been given the knowledge of the Unseen by Allâh.

c. The Verse quoted in the Hadîth was in fact a supplication that the Prophet ☦ had made to Allâh for his people. We also learn from this Hadîth that we may recite any Verse of the Qur'ân appropriate to our situation, as a supplication, in order to invoke the mercy of Allâh.

1351. It was narrated from Hudhaifah that the Prophet ☦ prayed, and when he recited a Verse which mentioned mercy, he would ask for mercy; when he recited a Verse that mentioned punishment he would pray for deliverance from it; and when he recited a Verse that mentioned the Tanzih of Allâh, he would glorify Him. (Sahîh)

Comments:

To glorify Allâh in words is to say: Subhâna-Allâh (Allâh is free from all imperfection and from everything falsely attributed to Him). On reaching the Verse mentioning punishment, we may say: Allâhumma ajirni minan-nâr (O Allâh! Grant me salvation from Hell-fire) or another Verse of the same purport.

[1] Tanzih: To declare Allâh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.
[2] By saying Subhâna Rabbiyal-A'la; etc.
1352. It was narrated that Abu Laila said: "I prayed beside the Prophet when he was praying voluntary prayers at night. He recited a Verse which mentioned punishment and said: 'I seek refuge with Allâh from the Fire, woe to the people of the Fire.'" (Da‘if)

1353. It was narrated that Qatâdah said: "I asked Anas bin Mâlik about the recitation of the Prophet and he said: 'He used to elongate his voice.'"[1] (Sahih)

1354. It was narrated that Ghudaif bin Hârith said: "I came to ‘Âishah and asked: 'Did the Messenger of Allâh recite Qur’ân loudly or softly?' She said: 'Sometimes he would recite loud and sometimes softly.' I said, 'Allâhu Akbar! Praise is to Allâh

[1] Some of them say that it is to elongate the pronunciation of the letter preceding a ‘weak’ letter, i.e., Alif, Waw, and Yâ. So he elongates the Lâm before the Ha in the majestic name Allâh, the Mim before the Nun in the name Ar-Rahmân, and the Ha before the Yâ in Ar-Rahim. This is the interpretation Ibn Hajar chose in Fathul-Bari (no. 5045). Others said it means to elongate the ‘weak’ letters appropriately. Others said that it refers to those letters that are customarily elongated (this is the most popular view), and others add that it refers to raising and lowering the voice as well. See explanation by Sindi on Ibn Mâjah, An-Nisâ‘i, and ‘Awnul-Mu‘bud.
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Who has made this matter one of broad scope.'" (Hasan)

Chapter 180. What WasNarrated Concerning Supplication When A Man Stands To Pray At Night

1355. It was narrated that Ibn 'Abbās said: "When the Messenger of Allāh ﷺ prayed Tahajjud at night, he would say: "Allāhumma laka-hamd, Anta nurus-samāwātī wal-ard wa man fihinna. Wa laka-hamd, Anta qayyāmus-samāwātī wal-ard wa man fihinna. Wa laka-hamd, Anta malikus-samāwātī wal-ard wa man fihinna. Wa laka-hamd, Antal-haqq, wa wa'duka haqq, wa liqā'uka haqq, wa qawluka haqq, wa-jannatu haqq, wa-nār haqq, was-sā'tu haqq, wa-nabīyyuna haqq, wa Muhammadiin haqq. Allāhumma laka aslamtu, wa bika āmantu, wa 'alaika tawakkaltu wa ilaika anabtu, wa bika khāsamtu, wa ilaika hākamtu, faghfirli nā qaddamtu wa mā akhkhartu, wa mā asratu wa mā alantu. Antal-muqaddimu wa Antal-μuakhhkhiru. Lā ilāha illa anta wa lā ilāha ghairuka, wa lā hasila wa lā quwwata illa bika (O Allāh, to You is praise, You are the Light of the heavens and the earth, and everyone therein. To You is praise, You are the Sustainer of the heavens and the earth, and everyone therein. To You is praise, You are the Light of the heavens and the earth, and everyone therein. To You is
praise, You are the Sovereign of the heavens and the earth, and everyone therein. To You is praise, You are the Truth; Your promise is true, the meeting with You is true, Your saying is true, Paradise is true, the Fire is true, the Hour is true, the Prophets are true, and Muhammad is true. O Allâh, to You have I submitted, in You I believe, in You have I put my trust, to You I turn in repentance, by Your help I argue, to You I refer my case, so forgive me for my past and future sins, what I have done in secret and what I have done openly. You are the One Who brings forward and puts back. None who has the right to be worshiped but You, and there is none who has the right to be worshiped other than You. And there is no power and nor strength except with You.”

(Sahih)

Another chain that Ibn 'Abbâs narrated: “When the Messenger of Allâh ﷺ stood during the night for Tahhajud,” and he mentioned something similar.

Comments:
The ‘promise’ made by Allâh, is His declaration that there is so much reward for such and such act, and such and such act shall attract such and such punishment in this world and the Hereafter.

‘Meeting with Allâh being true’ means: It is true that everyone of us shall be resurrected after death, and shall have to render his account. It also means that those lodged in Paradise will be able to see Allâh.

Allâh's saying being true means, that whatever He communicated to us of the past events through His Prophets did happen exactly as He communicated.
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Paradise and Fire being true means, that they do exist ‘really’ not metaphorically, and all the details of the bounties and punishment of Allāh mentioned in the Noble Qur'ān and authentic Ahādīth are there, beyond any shred of doubt.

The Hour being true means, that it is sure to happen at the time appointed for it, and all the details concerning it given in the Qur'ān and Hadīth are true.

All the Prophets, especially the Prophet Muhammad’s being ‘true’, means that they were all raised by Allāh in their respective times. They were all truthful, were gifted with the highest attributes of character and free from all moral flaws and defects.

1356. It was narrated that ‘Āsim bin Humaid said: “I asked ‘Āishah: ‘With what did the Prophet start voluntary night prayers?’ She said: ‘You have asked me about something which no one has asked before. He used to say Alláhu Akbar ten times, and Al-Hamdu Lillāh ten times and Subhān-Allāh ten times, and Astaghfirullāh ten times, and he would say Allāhumma aqṣfiri wahdini, warzuqni, wa ‘āfini (O Allāh, forgive me, guide me, grant me provision and give me good health),’ and he would seek refuge from the difficulty of the standing on the Day of Resurrection.” (Hasan)

Comments:

‘Seeking refuge from the difficulty of standing’ means: O Allāh! When, on the Day of Resurrection, we present ourselves to render our accounts before You, let it not be difficult for me and all should pass away with comfort and ease.

1357. It was narrated that Abu Salamah bin ‘Abdur-Rahmān said: “I asked ‘Āishah: ‘With what did the Prophet start his voluntary night prayers?’ She
said: 'He would say: “Allâhumma Rabba Jibra’il wa Mikâ’il wa Isrâ’il, Fâtîras-samâwâtî wa-l-ardh, ‘âtînal-ghaybi wash-shahâdah, Anta tahkumu baina ‘ibâdika fima kânu fîhi yakhâlilifun, ahdini limâ akhîlifâ fîhi minal-haqqi bi idhînka, inna latahî diîlî sirâtin mustaqqim (O Allâh, Lord of Jibrâ’il, Mikâ’il and Isrâ’il, Creator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning that wherein they differ. Guide me to the disputed matters of truth by Your Leave, for You are the One Who guides to the Straight Path).”' (Sâhih)

(One of the narrators) ‘Abdur-Rahmân bin ‘Umar said: "Bear in mind the word Jibrâ’il with a Hamzah – this is how it was narrated from the Prophet ﷺ.

Comments:
a. Tahâjjud (voluntary night prayers) may also be started with this supplication.
b. All guidance is in Allâh’s Hands. Therefore we must keep supplicating to Allâh for it.

Chapter 181. What Was Narrated Concerning How Many Rak’ah Should Be Prayed At Night

1358. It was narrated that ‘Âishah said, and this is the Hadîth of Abu Bakr.\[1\] "During the period after he finished prayer..."
the ‘Ishâ’ until the Fajr, the Prophet used to pray eleven Rak’ah, saying the Salâm after each two Rak’ah and praying Witr with one Rak’ah. He would prostrate for as long as it takes anyone of you to recite fifty Verses before he would raise his head. When the Mu’âdh-dhin fell silent after the first Adhân for the Subh prayer, he would get up and pray two brief Rak’ah.” (Sahih)

Comments:
Both ways of offering prayer are in order for Tahajjud — praying two Rak’ah by two, saying Salâm after each two Rak’ah, or praying four by four Rak’ah, each four Rak’ah being ended by saying Salâm. As for Witr, it is to be offered after Tahajjud. It could either be one Rak’ah, or three, or five.

1359. It was narrated that ‘Aishah said: “The Prophet used to pray thirteen Rak’ah at night.” (Sahih)

Comments:
The Hadith does not run counter to the Hadith mentioning eleven Rak’ah. By adding two Rak’ah of either ‘Ishâ’ or of Fajr to Tahajjud the total number of Rak’ah reach thirteen. Another way to count the Rak’ah as thirteen could be seen under the coming H. 1362.

1360. It was narrated from ‘Aishah that the Prophet used
to pray nine Rak’ah at night.

(Sahih)

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ألْخَوْصُ، عَنْ الأَعْمَشٍ، عَنْ إِبْرَاهِيمٍ، عَنْ الأَسْوَدٍ، عَنْ عَائِشَةَ بُنتَ الْبَنَيْةِ، كَانَ يُصَلُّي
مِنَ اللَّهِ يَسْتَغْفَرْ رَكَعَتَيْنَ.

تاريخ: [صحيح] أخرجه الترمذي، الصدوق، باب منه، ح: 443 عن هناد به، وقال:
صحيح، وله شواهد عند مسلم، صلوا المسافرين، باب جواز النافلة قائمًا وقاعدًا... الخ. ح: 720 وغيرها.

Comments:
Of this, eight Rak’ah were of Tahajjud and one of Witr. Another possibility is
that he prayed six Rak’ah of Tahajjud following it by three Rak’ah of Witr.

1361. It was narrated that ‘Amir Ash-Sha’bi said: “I asked ‘Abdullâh bin ‘Abbâs and
‘Abdullâh bin ‘Umar about the Prophet’s prayer at night. They
said: ‘(He prayed) thirteen Rak’ah,
including eight, and three for
Witr, and two Rak’ah after the
Fajr.’” (Sahih)

تاريخ: [صحيح] * عبيد بن ميمون مستور (تقريب)، وأبو إسحاق عن فهم، ح: 446، وله
شواهد كثيرة جداً.

1362. It was narrated that Zaid bin Khâlid Al-Juhani said: “I said, I must observe how the
Messenger of Allâh ﷺ prays tonight. So I lay down at his door.
The Messenger of Allâh ﷺ got up and prayed two brief Rak’ah, then
two long ones, which were very,
very long, then two Rak’ah which
were shorter than the ones
preceding them, then two Rak’ah which
were shorter than the ones
preceding them, then two Rak’ah which
were shorter than the ones
preceding them, then two Rak'ah, then Witr. That was thirteen Rak'ah.” (Sahih)

Comments:
The previous Hadith speaks of thirteen Rak'ah, including the two Rak'ah performed before the obligatory Fajr prayer. The present Hadith, however, tells us that, even apart from the Sunnah of Fajr, it is allowed to pray thirteen Rak'ah instead of eleven.

1363. It was narrated from Kuraib, the freed slave of Ibn ‘Abbás, that Ibn ‘Abbás told him that he slept at the house of Maimunah, the wife of the Prophet ﷺ, who was his maternal aunt. He said: “I lay down across the pillow and the Messenger of Allah ﷺ and his wife were laying along it. The Prophet ﷺ slept until midnight, or a little before, or a little after. The Prophet ﷺ woke up and began to rub the sleep from his face with his hand. Then he recited the last ten Verses of Surah Al ‘Imrān. Then he got up and went to a water skin that was hanging up and performed ablution from it, and he performed ablution well, then he stood up and prayed.” ‘Abdullāh bin ‘Abbás said: “I stood up and did what he had done, then I went and stood beside him. The Messenger of Allah ﷺ put his right hand on my head, took hold of my right ear and tweaked it. Then he prayed two Rak'ah, then
two Rak'ah, then two Rak'ah, then two Rak'ah, then two Rak'ah, then two Rak'ah, then he prayed Witr. Then he lay down until the Mu'adh-dhin came to him and he prayed two brief Rak'ah, then he went out to pray. “(Sahih)

Comments:

a. The Prophet let 'Abdul lah bin 'Abbas spend the night in the house of his maternal aunt Maimunah, the Mother of the Believers, since he, being the son of her sister, was her Mahram (in a relationship of same blood).

b. The purpose of 'Abdullah bin 'Abbas was to observe the actions of the Messenger of Allâh. The Prophet, therefore, accorded him a chance to observe the real-life-example of himself.

c. Some small action taken during prayer, in case of necessity, does not invalidate the prayer.

Chapter 182. What Was Narrated Concerning Which Hours Of The Night Are Best

1364. It was narrated that 'Amr bin Abasah said: "I came to the Messenger of Allâh and said: 'O Messenger of Allâh, who became Muslim with you?' He said: 'A free man and a slave.'[1] I said: 'Is there any hour of the night that is closer to Allâh than another?' He said: 'Yes, the last half of the night.'" (Sahih)

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Comments:
At the time 'Amr bin 'Abasah came to the Messenger of Allâh, he was at Makkah and had not yet emigrated from there. (For details see Sahih Muslim : 294)

1365. It was narrated that 'Aishah said: "The Messenger of Allâh used to sleep during the first part of the night and stay awake during the latter part." (Sahih)

Comments:

1366. It was narrated from Abu Hurairah that the Messenger of Allâh said: "Our Lord, the Blessed and Exalted, descends when one third of the night remains, every night, and He says: 'Who will ask of Me, that I may give him? Who will call upon Me, that I may answer him? Who will ask My forgiveness, that I may forgive him?' until dawn comes.' Hence they used to prefer voluntary prayers at the end of the night rather than at the beginning. (Sahih)

Comments:

a. So immense is the mercy of Allâh, that He Himself commands His slaves to ask Him what they want.
b. Allāh’s descending (to the nearest heaven) is a special attribute of Him, like His presence over the Throne, and the attribute of His speech. We must believe in these attributes as they are described in Qur’ān and Hadith without either denying them, or twisting their meaning. We must, moreover, abstain from giving resemblance for any one of His attributes to any of the created things, and must have the belief that Allāh does come down in a manner that suits His glory and majesty.

1367. It was narrated that Rifā’ah Al-Juhani said: “The Messenger of Allāh ﷺ said: ‘Allāh provides respite until, when half or two thirds of the night has passed, He says: “My slave does not ask of anyone other than Me. Whoever calls upon Me, I will answer him; whoever asks of Me, I will give him; whoever asks My forgiveness, I will forgive him” until dawn comes.’” (Sahih)

Comments:
‘Providing respite’ probably means that Allāh grants His slaves time for sleep and rest, and does not require of them to remain busy in worshiping Him, around the clock. Or else, it could mean that, as mentioned in the Hadith, Allāh’s call comes after a particular point of time.

Chapter 183. What Was Narrated About What It Is Hoped Will Suffice For The Night Prayer

1368. It was narrated that Abu Mas’ud said: The Messenger of Allāh ﷺ said: “Whoever recites the last two Verses of Surat Al-Baqarah at night, that will be sufficient for him.” (Sahih)

In his narration (one of the narrators) Hafs said: “Abdur-
Rahmán said: 'I met Abu Mas’úd when he was performing Tawḥíf, and he narrated this to me.'

Comments:

‘Recitation of the last two Verses of Surat Al-Baqarah being sufficient for the night’ means that if a person has failed to perform Tahajjud on a certain night, let him at least recite these two Verses, since they would bring as much mercy from Allāh as would the prayer of Tahajjud, if it had been performed. Or else it could mean that the recitation of these two Verses is enough to ward off any trouble or calamity from him for the night.

1369. It was narrated from Abu Mas’úd that the Messenger of Allāh ﷺ said: “Whoever recites the last two Verses of Surat Al-Baqarah at night, that will be sufficient for him.” (Sahih)

Chapter 184. What Was Narrated About If The Person Praying Becomes Sleepy

1370. It was narrated that ‘Āishah said: “The Prophet ﷺ said: ‘If anyone of you becomes drowsy, let him sleep until he feels refreshed, for he does not know, if he prays when he feels drowsy, he may want to say words seeking forgiveness but (instead) he ends up cursing himself.’” (Sahih)
Comments:

It is not advisable to perform prayer while a person is feeling sleepy. If that be the condition, he should either first complete his sleep, or do something to fight the sleep and regain the freshness of his mind and heart, such as performing ablution, or walking a little, or doing a light exercise.

1371. It was narrated from Anas bin Mâlik that the Messenger of Allah entered the mosque and saw a rope tied between two pillars. He said, “What is this rope?” They said: “It belongs to Zainab. She prays here and when she gets tired she holds on to it.” He said: “Untie it, untie it; let any one of you pray when he has energy, and if he gets tired let him sit down.” (Sahih)

Comments:

a. One should set a target of prayers and remembrance of Allah which is not too burdensome for him.

b. In case one feels tired or distressed, it is proper and permissible that he should shorten the target of voluntary prayers that he had set for himself.

1372. It was narrated from Abu Hurairah that the Prophet said: “When anyone of you gets up to pray at night, and his tongue stumbles over the words of the Qur’an and he does not know what he is saying, let him lie down.” (Sahih)
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Comments:
'Stumbling over the words of the Qur'an' means when drowsiness makes it difficult for him to recite the Qur'an, or he loses good knowledge of what his tongue is repeating, let him stop his recitation and prayer, and go to bed.

Chapter 185. What Was Narrated Concerning Praying Between The Maghrib and The 'Ishā'

1373. It was narrated that 'Aīshah said: "The Messenger of Allāh ﷺ said: 'Whoever prays twenty Rak'ah between Maghrib and the 'Ishā', Allāh will build for him a house in Paradise.'" (Maudū')

1374. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever prays six Rak'ah after the Maghrib and does not speak evil between them, they will be made equivalent to twelve years' worship.'" (Da'if)
Chapter 186. What Was Narrated Concerning Voluntary Prayers Offered At Home

1375. It was narrated that 'Āsim bin 'Amr said: "A group from the people of 'Iraq came to 'Umar and when they came to him, he said to them: 'Where are you from?' They said: 'From the inhabitants of 'Iraq.' He said: 'Have you come with permission?'[1] They said: 'Yes.' Then they asked him about a man's prayer in his house. 'Umar said: I asked the Messenger of Allah ﷺ and he said: "As for a man's prayer in his house, it is light, so illuminate your houses."' (Da’if)

Another chain with similar wording.

Comments:

a. It is necessary for men to perform obligatory prayer at the mosque.

b. As for Nafl (voluntary) prayers, it is preferable to offer them at home. The

Rak'ah after the obligatory prayer generally called Sunnah, are in fact of the category of Nafl prayers.

c. It is permissible to offer Nafl prayer in the mosque.

1376. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: “When anyone of you has finished his prayer, let him give his house a share of that, for Allah will put something good in his house because of that prayer.” (Sahih)

Comments:
The Prophet ﷺ liked to perform Nafl prayer at home, not because he had difficulty coming and going to the mosque, as would be the case if the mosque were at some distance from his house. He rather did it, because it is preferable to perform Nafl prayer in one’s house.

1377. It was narrated that Ibn 'Umar said: “The Messenger of Allah ﷺ said: ‘Do not make your houses into graves.’” (Sahih)

Comments:

a. Remembrance of Allah is the life and breath of the heart. Whoever does not remember Allah is like a dead person. The best form of remembrance of Allah, however is prayer.

b. It is forbidden to pray at the graveyards.

c. The words, “Do not make your houses into graves,” mean: Do not totally avoid praying in your houses as you (rightly) abstain from praying at the graveyards.
d. Praying obligatory prayer in mosque is an enjoined duty, but do not make it a habit to perform even all your Nafl prayers in mosque. You must also offer some of your Nafl prayer at home.

1378. ’Abdullāh bin Sa’d said: “I asked the Messenger of Allāh ﷺ: ‘Which is better prayer in my house or prayer in the mosque?’ He said: ‘Do you not see how close my house is to the mosque?’ But praying in my house is dearer to me than praying in the mosque, apart from the prescribed prayers.’” (Sahih)

Chapter 187. What Was Narrated Concerning Duha Prayer

1379. It was narrated that ’Abdullāh bin Hārith said: “During the caliphate of ‘Uthmān, when the people were present in large numbers, I asked about Duha prayer, and I could not find anyone who could tell me that he, meaning the Prophet ﷺ, had prayed it, apart from Umm Hāni’. She told me that he had prayed it with eight Rak‘ah.” (Sahih)

Comments:

Most of the Companions were probably unaware of the nature of this prayer, because the Prophet ﷺ did not perform it regularly, and whenever he prayed, he did it at home.
1380. It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: ‘Whoever prays Duha with twelve Rak'ah, Allâh will build for him a palace of gold in Paradise.’" (Da'îf)

1381. Mu'âdhah Al-'Adawiyyah said: "I asked 'Aishah: 'Did the Prophet ﷺ pray Duha?' She said: 'Yes; four (Rak'ah) and he would add whatever Allâh willed.'" (Sahîh)

Comments:
This shows that not only Umm Hâni, but 'Aishah as well, had seen the Prophet ﷺ pray the Duha prayer. As for the rule of Islamic law, it can be proven even from the report of a single Companion.

1382. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: ‘Whoever regularly prays two Rak'ah of Duha, his sins will be forgiven even if they are like the foam of the sea.’" (Da'îf)

Translation: [Recollection of the Prophet's act] Another companion, the scribe, and a Companion of the Prophet. From him it is not clear if he was a Companion of the Prophet or not. This is because the Prophet's act is considered to be strong evidence.

Comments:
From the hadith of the Prophet, it is clear that there is no such rule in Islamic law, and it is not proven even from the report of a single Companion.
Chapter 188. What Was Narrated Concerning Istihkârah Prayer

1383. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ used to teach us Istihkârah, just as he used to teach us a Sûrah of the Qur‘ân. He said: ‘If anyone of you is deliberating about a decision he has to make, then let him pray two Rak‘ah of non-obligatory prayer, then say: Allâhumma inni as-tikhirûka bi ‘îlîmika wa as-taqdirûka bi qudrâtika min fadlika-‘azim, fa inna ka tâqdiru wa lâ aqdir, wa tâ’lamu wa lâ a’lam, wa Anta ‘l-lâmmul-ghuyub. Allâhumma in kunta tâ’lamu hâdhal-amra (then the matter should be mentioned by name) mâ kâna min shay’in khairan li fi dini wa ma‘âshi wa ‘âqibati amri, aw khairanli fi ‘âjili amri wa ‘âjilihi, fâqadhu lî wa yassirhu lî wa bârik lî fîhi. Wa in kunta tâ’lamu [O Allâh, I seek Your guidance (in making a choice) by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knowier of hidden things. O Allâh, if in Your knowledge, this matter (then it should be mentioned by name) is good for me in my religion, my livelihood and my affairs, or both in this world and in the Hereafter then ordain it for me, make it easy for me, and bless it for me. And if in
Your knowledge]. Then saying similar to what he said the first time, except: *Wa in kāna sharrun li fasrifhu 'annī wāṣrifni 'anhu wāqdur li al-khair haithuma kāna thumma raddini bihi* (If it is bad for me then turn it away from me and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it)." (Sahih)

Comments:

a. If, after having prayed the *Istikhārah* prayer (prayer for seeking guidance), one feels the quietude of the heart in doing the intended task, let him do it, otherwise forsake it.

b. When you reach the words 'this matter' in the supplication, mention the name of the task or project that you want to undertake, such as: 'this marriage, or journey, or business,' etc., or else, just bring the intended task or project to your mind without mentioning it in words.

c. 'Turn me away from it' means: O Allāh! Do not let me do it, and let not the thoughts like: 'How good it were if I had done it,' etc., should cross my mind.

Chapter 189. What Was Narrated Concerning Prayer At Times Of Need

1384. It was narrated that 'Abdullāh bin Abi Awfa Al-Aslami said: "The Messenger of Allāh came out to us and said: 'Whoever has some need from Allāh or from any of His creation, let him perform ablution and pray two Rak'ah, then let him say: Lā ilāha illallāhu-Halimul-Karīm. Subhān-Allāhhi ‘arshil-‘azim. Al-hamdu Lillāhi ‘abbil-‘alamin. Allāhumma inni as’aluka mujibat rahmatika, wa ‘aza’ima maghfarītaka, wal-ghanimata min kulli barrin, was-salāmata min kulli tihmin. (* transliteration *)
As'āluka alla tada'a li ḍhanban illa ghafartahu, wa lā hamman illa farrajahah, wa lā hājah hiya laka ridan illa qadaitaha li (None has the right to be worshiped but Allāh, the Forbearing, the Most Generous. Glory is to Allāh, the Lord of the Mighty Throne. Praise is to Allāh, the Lord of the worlds. O Allāh, I ask You for the means of Your mercy and forgiveness, the benefit of every good deed and safety from all sins. I ask You not to leave any sin of mine but You forgive it, or any distress but You relieve it, or any need that is pleasing to You but You meet it). Then he should ask Allāh for whatever he wants in this world and in the Hereafter, for it is decreed.” (Da‘īf)


1385. It was narrated from ‘Uthmān bin Humaif that a blind man came to the Prophet ﷺ and said: “Pray to Allāh to heal me.” He said: “If you wish to store your reward for the Hereafter, that is better, or if you wish, I will supplicate for you.” He said: “Supplicate.” So he told him to perform ablution and do it well, and to pray two Rak‘ah, and to say this supplication: “Allāhumma inni as’āluka wa atawajjahu ilaika bimuhammadin nabīyyir-rahma. Ya Muhammadu inni qad tawajjahtu bika ila rabbi fi hāfizī hadhīhi lītuqda. Allāhumma fashaffi‘hu fiya (O Allāh, I ask of You and I turn...
my face towards You by virtue of the intercession of Muhammad the Prophet of mercy. O Muhammad, I have turned to my Lord by virtue of your intercession concerning this need of mine so that it may be met. O Allâh, accept his intercession concerning me’’. (Sahih)

Abu Ishâq said: "This Hadîth is Sahih."

Comments:
a. It is perfectly in order for a man to ask a person noted for his piety to supplicate to Allâh on his behalf.
b. To patiently bear a disease or a distress ordained by Allâh is doubtless one of the means to go higher up in one’s rank with Allâh. It is also, however, not against either the spirit of trust in Allâh or unquestioning submission to His decree, if a sick person supplicates to Him for his healing or recovery from disease.
c. The Companion did not supplicate to the Prophet or invoke him for healing; he only asked the Messenger of Allâh to pray to Allâh for grant of recovery to him. The Companion also prayed to Allâh himself for the purpose. The Prophet’s supplication to Allâh was for the grant of the Companion’s prayer. That is why the act has been termed as intercession by the Prophet.

Chapter 190. What Was Narrated Concerning The Prayer Of Glorification

1386. It was narrated that Abu Râfî’ said: “The Messenger of Allâh said to ‘Abbâs: ‘O uncle,

[1] Allâh knows best who this Abu Ishâq is, this statement is not present in all of the manuscripts.
shall I not give you a gift, shall I not benefit you, shall I not uphold my ties of kinship with you?' He said 'Of course, O Messenger of Allâh.' He said: 'Pray four Rak'âh, and recite in each Rak'âh the Opening of the Book (Al-Fâtiha) and a Surah. When you have finished reciting, say: Subhân-Allâh wal-hamdu Lillâh wa lâ ilâha illallâh wa Allâhu Akbar (Glory is to Allâh, praise is to Allâh, none has the right to be worshiped but Allâh and Allâh is the Most Great) fifteen times before you bow in Ruku'. Then bow and say it ten times; then raise your head and say it ten times; then prostrate and say it ten times; then raise your head and say it ten times; then prostrate and say it ten times; then raise your head and say it ten times; then prostrate and say it ten times; then raise your head and say it ten times before you stand up. That will be seventy-five times in each Rak'âh and three hundred times in the four Rak'âh, and even if your sins are like the grains of sand, Allâh will forgive you for them.' He said: 'O Messenger of Allâh, what if someone cannot say it in one day?' He said: 'Then say it once in a week; if you cannot, then say it once in a month' until he said: 'Once in a year.'" (Sahîh)

[1] Subhân Allâh also means to declare Allâh, the Most High, to be free of any imperfections, and whatever has been falsely attributed to Him, such as having a son, a partner, etc.
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زید العكيلي به، وقال: غريب، وانظر، ح: 251 لعله، وللحديث شواهد منها الحديث الآتي.

Comments:

Allâh greatly loves the words that glorify and sanctify Him. Even outside this particular prayer the words expressing Allâh’s praise and majesty, namely Subhân-Allâh wa bi-handîhî and Subhân Allâhil-‘Azîm (Glorified is Allâh and praised is He, Glorified is Allâh, the Most Great) must be given due prominence in our normal supplications, for the Messenger of Allâh ﷺ has said that, although these words are very easy for the tongue, they are dear to Allâh and are heavy in the Balance (see Sahîh Al-Bukhârî, last Hadîth). The reason why Salât Al-Tashih merits such great reward from Allâh, may be attributed to the fact that in it, one repeats words expressing Allâh’s oneness, glorification and greatness many times over.

1387. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said to ‘Abbâs bin ‘Abdul-Muttalib: ‘O ‘Abbâs, O my uncle, shall I not give you a gift, shall I not give you something, shall I not tell you of something which, if you do it, will expiate for ten types of sins? If you do them, Allâh will forgive you your sins, the first and the last of them, the old and the new, the unintentional and the deliberate, the minor and the major, the secret and the open, ten types of sin. Pray four Rak‘ah, and recite in each Rak‘ah the Opening of the Book (Al-Fâtîhah) and a Surah. When you have finished reciting in the first Rak‘ah, while you are standing, say: Subhân-Allâh wa-hamdu Lillâh wa tâ ilâha illallâh wa Allâhu Akbar (Glory is to Allâh, praise is to Allâh, none has the right to be worshiped but Allâh and Allâh is the Most Great) fifteen times. Then bow and say it ten times while you are bowing.
Then raise your head from *Ruku'* and say it ten times. Then go into prostration and say it ten times while you are prostrating. Then raise your head from prostration and say it ten times. Then prostrate and say it ten times. Then raise your head from prostration and say it ten times. That will be seventy-five times in each *Rak'ah*. Do that in all four *Rak'ah*. If you can pray it once each day then do so. If you cannot, then once each week; if you cannot, then once each month. If you cannot, then once in your lifetime.’’ *(Hasan)*

**Chapter 191. What Was Narrated Concerning The Night Of The Middle Of Sha’bān**

1388. It was narrated that ‘Ali bin Abu Tālib said: “The Messenger of Allah ﷺ said: ‘When it is the night of the middle of Sha’bān, spend its night in prayer and observe a fast on that day. For Allah descends at sunset on that night to the lowest heaven and says: ‘Is there no one who will ask Me for forgiveness, that I may forgive him? Is there no one who will ask Me for provision, that I may provide for him? Is there no one who is afflicted by trouble, that I may relieve him?’ and so on, until dawn comes.’’ *(Maudu’)*
The Hadith is not only extremely ‘Weak’ but a clear fabrication as well. As such, there is no basis for observing fast specifically on the fifteenth of Ša‘bān. Similarly, there is no substance in AUW’s alleged descent in this particular night to the lowest heaven, as mentioned in this Hadith and the next. Sound Ahādīth, however, do confirm that Allāh (the Glorified) descends to the lowest heaven each night. The exact nature of this descent we neither know nor can comprehend. We must, however, have faith in this attribute of Allāh’s descent.

1389. It was narrated that ‘Aishah said: “I missed the Prophet one night, so I went out looking for him. I found him at Al-Baqi’, raising his head towards the sky. He said: ‘O ‘Aishah, were you afraid that Allāh and His Messenger would wrong you?’ She said: ‘No, it is not that, but I thought that you had gone to one of your other wives.’ He said: ‘Allāh descends on the night of the middle of Ša‘bān to the lowest heaven, and He forgives more than the number of hairs on the sheep of Banu Kalb.’” (Da‘īf)

Comments:

Scholars hold all the Ahādīth describing the virtues of the night of the middle of Ša‘bān, including Hadith No. 1390 as ‘Weak’. In fact no special merit of this night is proved from sound Ahādīth. Shaikh Albānī also regards most of these Ahādīth as ‘Weak.’ The only exception according to
him is Hadith no.1390, and according to him the Hadith proves the excellence of the night under reference.

1390. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allah ﷺ said: “Allah looks down on the night of the middle of Sha'ban and forgives all His creation, apart from the idolator and the Mushāhin.”[1] (Da'īf)

Another chain from Abu Musa, from the Prophet ﷺ with similar wording.

Chapter 192. What Was Narrated Concerning Prayer And Prostrating At Times Of Gratitude

1391. It was narrated from 'Abdullāh bin Abu Awfa that the

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[1] In An-Nihāyah: 'He is the opponent (or enemy).’ Awzā’i said: ‘It means the practitioner of innovation who separates from the main body of the Muslim nation.’ Tibi said: ‘Perhaps the objective was to censure the enmity which occurs among the Muslims out of bad feelings about leaders, not due to religion, so no one will be safe from the tongue or the hand of the one who spreads that, since it will lead to fighting and what is prohibited.’ And in Az-Zawā'id: 'Its chain is 'Weak' due to the weakness of 'Abdullāh bin Lāhī'ah and the obscure mention of Walīd bin Mūsīl.' And Allāh knows best.” (Explanation by Sindī).
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Messenger of Allâh ﷺ prayed two Rak'ah on the day when he was given the glad tidings of the head (death) of Abu Jahl. (Da'if)

عَلَيْهِ الْعَزَّةُ ۚ وَأَحْمَدَ بِنَ ٍ يُوسُفُ السُّلَامِيُّ. قَالَ: حَدَّثَنَا

1392. It was narrated from Anas bin Mâlik that the Prophet ﷺ was given glad tidings that a need of his had been met, and he fell down prostrate. (Hasan)

Comments:
Performing one prostration on a happy event or occasion is the Sunnah of the Prophet ﷺ. The prostration could as well be considerably long.

1393. It was narrated from 'Abdur-Rahmân bin Ka'b bin Mâlik that his father said that when Allâh accepted his repentance, he fell down prostrate. (Sahih)

Comments:
Three of the Prophet's Companions, Ka'b bin Mâlik, Murârah bin Rabî' and Hilâl bin Umayyah, lagged behind the Islamic army on the occasion of the Tabuk military campaign, for no valid reason. Therefore, on Allâh's command, the entire Muslim community observed a social boycott of these three for fifty days. During this long period, these three remained mentally distressed and kept offering their repentance before Allâh. Finally, when after fifty days, Allâh accepted their repentance, the Prophet of Allâh ﷺ declared it as the happiest day of their lives.

1394. It was narrated from Abu Bakrah that when the Prophet ﷺ heard news that made him happy, or for which one should be
happy, he would fall down prostrate in gratitude to Allāh, the Blessed and Exalted. (Hasan)

Chapter 193. What Was Narrated Saying That Prayer Is An Expiation

1395. It was narrated that `Ali bin Abu Tālib said: “If I heard a Hadith from the Messenger of Allāh ﷺ, Allāh benefited me with it as much as He willed, and if I heard it from anyone else, I would ask him to swear an oath, then if he swore an oath I would believe him. Abu Bakr told me and Abu Bakr spoke the truth that the Messenger of Allāh ﷺ said: ‘There is no man who commits a sin then he performs ablution and does it well, then he prays two Rak‘ah,’ (one of the narrators) Mis‘ar said: ‘then performs prayer and seeks the forgiveness of Allāh, but Allāh will forgive him.’ (Hasan)

Comments:

a. The process of exercising caution in accepting the Ahādīth, and of examining what is true from what is false, dates back to the time of the Companions themselves.
b. 'Ali had so much faith in the veracity of Abu Bakr that he accepted any version of Hadith—narrated by him without doubt or delay.

c. Both ablution and prayer are the means by which sins are forgiven.

1396. It was narrated from 'Asim bin Sufyān Thaqafi that they went on the campaign of Salāsīl, but no battle took place; they only took up their positions. Then they came back to Muʿāwiyah, and Abu Ayyub and 'Uqbah bin 'Āmir were with him. 'Āsim said: "O Abu Ayyub, we have missed out on Jihād this year, and we were told that whoever prays in the four mosques will be forgiven his sins."[1] He said: "O son of my brother, shall I not tell you of something easier than that? I heard the Messenger of Allah say: 'Whoever performs ablution as he has been commanded, and prays as he has been commanded, will be forgiven his previous (bad) deeds.'" He said: "(Did he not say it) like that, O 'Uqbah?" He said: "Yes." (Hasan)

Comments:

a. One military expedition of the name of the Campaign of Salāsīl took place before the conquest of Makkah in the year 8 AH. The one referred to in this Hadith, known as the campaign of Salāsīl, is a different campaign which had taken place during the caliphate of Muʿāwiyah.

b. Salāsīl in Arabic means a range of sand dunes. Both these battles having taken place in sandy areas, came to be known as campaigns of Salāsīl.

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[1] "The mosques that existed, or the three designated ones, and the fourth being Qubā′ mosque." (Explanation by Sindi).
c. The four mosques referred to in the Hadith are: Al-Masjid Al-Harâm (the Holy Mosque at Makkah), Prophet’s Mosque at Al-Madînâh, Al-Masjid Al-Aqsa (in Jerusalem), and the Qubţa’ Mosque. The Prophet ﷺ has exhorted the people regarding the prayer in these mosques.

1397. ‘Uthmân said: “I heard the Messenger of Allâh ﷺ say: ‘Do you think that if there was a river in the courtyard of anyone of you, and he bathed in it five times each day, would there be any dirt left on him?’ They said: ‘(There would be) nothing.’ He said: ‘Prayer takes away sins like water takes away dirt.’” (Sahîh)

Comments:
a. Sins are forgiven for one who performs his ablution and prayer according to the precepts of the Prophet ﷺ.

b. Teachings of Shari‘ah (Islamic law) are easily driven home and retained in the mind, if given through the method of examples and similitudes. The same is the case with other educational and scientific topics.

1398. It was narrated from ‘Abdullâh bin Mas‘ûd that a man did something with a woman that was less than adultery; I do not know how far it went, but it was less than adultery. He went to the Prophet ﷺ and told him about that. Then Allâh revealed the words: “And perform the prayer, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the
mindful.'[1] He said: "O Messenger of Allâh, is this only for me?" He said: "It is for everyone who acts upon it." (Sahih)

Comments:
The prayers at the two ends of the day are the Fajr and 'Asr. Intervening between the two is Zuhr. Nightly prayers are those of Maghrib and 'Ishâ'.
Thus, performing the five daily prayers is the means to get remittance of one's sins.

Chapter 194. What Was Narrated Concerning The Five Obligatory Prayers And Performing Them Regularly

1399. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Allâh enjoined fifty prayers upon my nation, and I came back with that until I came to Musa. Musa said: 'What has your Lord enjoined upon your nation?' I said: 'He has enjoined fifty prayers on me.' He said: 'Go back to your Lord, for your nation will not be able to do that.' So I went back to my Lord, and He reduced it by half. I went back to Musa and told him, and he said: 'Go back to your Lord, for your nation will not be able to do that.' So I went back to my Lord, and He said: 'They are five and they are fifty; My Word does not change.' So I went back to Musa and he said: 'Go back to your Lord.' I said: 'I feel shy before my Lord.'"

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Comments:

a. The Hadith relates part of the story of Mi'raj (Prophet's night journey to the seven heavens). For details see Sahih Al-Bukhari: 349.

b. When it was the last time, the Prophet ﷺ abstained from appealing for further reduction. The reason being that the promise of the reward of fifty prayers for performing five prayers had the hidden indication that further reduction would not be granted.

1400. It was narrated that Ibn 'Abbás said: "Your Prophet ﷺ was enjoined to do fifty prayers but he returned to your Lord to make (i.e. reduce) them five prayers." (Sahih)

1401. It was narrated that 'Ubādah bin Sāmit said: "I heard the Messenger of Allāh ﷺ say: 'Five prayers that Allāh has enjoined upon His slaves, so whoever does them, and does not omit anything out of negligence, on the Day of Resurrection Allāh will make a covenant with him that He will admit him to Paradise. But whoever does them but omits something from them out of negligence, will not have such a covenant with Allāh; if He wills He will punish him, and if He wills, He will forgive him.'" (Hasan)
The Chapters Of Establishing... Comments:
a. Obligatory prayers are just five—the rest are voluntary (Naf). Some of these Naf prayers are very much emphasized, others are not. However, there is no permission to be deficient with them, since they serve the purpose of making good the defects left by the people in performing their obligatory prayers.

b. ‘Omitting something’ could either be in the form of completely neglecting them or not performing them with a sense of humility and submissiveness.

1402. It was narrated from Sharik bin 'Abdullâh bin Abu Namîr that he heard Anas bin Mâlik say: “While we were sitting in the mosque, a man entered riding a camel; he made it kneel in the mosque, then he hobbled it and said to them: ‘Which of you is Muhammad?’ The Messenger of Allâh was reclining among them, so they said: ‘This fair-skinned man who is reclining.’ The man said to him: ‘O son of 'Abdul-Muttalib!’ The Prophet said: ‘I am listening to you.’ The man said: O Muhammad! I am asking you and will be stern in asking, do not bear any ill-feelings towards me.’ He said: ‘Ask whatever you think.’ The man said: ‘I abjure you by your Lord and the Lord of those who came before you, has Allâh sent you to all of mankind?’ The Messenger of Allâh said: ‘By Allâh, yes.’ He said: ‘I abjure you by Allâh, has Allâh commanded you to pray the five prayers each day and night?’ The Messenger of Allâh said: ‘By Allâh, yes.’ He
said: ‘I abjure you by Allâh, has Allâh commanded you to fast this month each year?’ The Messenger of Allâh ﷺ said: ‘By Allâh, yes.’ He said: ‘I abjure you by Allâh, has Allâh commanded you to take this charity from our rich and distribute it among our poor?’ The Messenger of Allâh ﷺ said: ‘By Allâh, yes.’ The man said: ‘I believe in what you have brought, and I am the envoy of my people who are behind me. I am Dimâm bin Tha’labah, the brother of Banu Sa’d bin Bakr.’” (Sahih)

Comments:
a. The mosque at the time of the Prophet ﷺ was a structure of unbaked earth or clay. Therefore, entry of camels etc., was not barred. It may be that a part of the mosque was set aside for the animals. This example could serve as a precedent for us to provide parking lots for bikes, scooters and cars etc., adjoining the mosques in our times.
b. The report of one narrator is acceptable in Islamic law but only if the narrator is dependable and trustworthy.
c. It is a commendable act to go and consult a true scholar about the teachings of Islamic law.

1403. Sa’eed bin Musayyab said that Abu Qatâdah bin Rib’i told him that the Messenger of Allâh ﷺ said: “Allâh said: ‘I have enjoined on your nation five prayers, and I have made a covenant with Myself that whoever maintains them, I will admit him to Paradise, and whoever does not maintain them, has no such covenant with Me.’” (Da’if)
Chapter 195. What Was Narrated Concerning The Virtue Of Praying In The Sacred Mosque And The Mosque Of The Prophet

1404. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "One prayer in this mosque of mine is better than a thousand prayers anywhere else, except The Sacred Mosque (Al-Masjid Al-Haram)." (Sahih)

(Another chain) from Abu Hurairah from the Prophet ﷺ with similar wording.

Comments:

a. There are three mosques superior to all the rest in the world, namely (i) Al-Masjid Al-Haram (The Sacred Mosque) that houses the Sacred Ka’bah, (ii) The Prophet’s Mosque, and (iii) The Aqsa Mosque (at Jerusalem). It is, therefore, an act of virtue, meriting reward from Allah, to undertake a journey to visit these mosques, and offer prayer in them. Barring these three, it is not permissible to go to visit any other mosque or grave etc., in the belief that prayer in those places would fetch greater reward.

b. Performing prayer at the Prophet’s Mosque is not equal, but better in reward than offering one thousand prayers.

c. Some of the Ahadith speak of reward of one prayer in the Prophet’s Mosque as equivalent to fifty thousands prayer (e.g. H. 1413 of Ibn Majah). However, the Hadith is Weak.

1405. It was narrated from Ibn
"Umar that the Prophet ﷺ said: "One prayer in this mosque of mine is better than one thousand prayers in any other mosque except the Sacred Mosque." (Sahih)

Comments:
The expression 'In this mosque of mine' does not mean only that part of the mosque that existed in the days of the Prophet ﷺ. It includes all other additions made to it in subsequent years as well, since they do not constitute any separate structure. Therefore, prayer in any part of the Prophet's Mosque, be it old or new, merits this enhanced reward. Nevertheless, the superiority of praying in the front rows over other rows in this mosque is also like the superiority in other mosques.

1406. It was narrated from Jābir that the Messenger of Allāh ﷺ said: "One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere." (Sahih)

Comments:
Performing prayer at the Prophet's Mosque is not equal but better in reward than offering one thousand prayers. Similarly, offering prayer at the Sacred Mosque is not equal but more in reward than offering one hundred thousand prayer. Nevertheless, depending on the degree of humility and submissiveness in prayer, it is possible that one obtain an increase or decrease in his reward.

Chapter 196. What Was Narrated Concerning Praying In The Mosque Of Baitil-Maqdis (Jerusalem)

1407. It was narrated that...
Maimunah the freed (female) slave of the Prophet said: "O Messenger of Allah, tell us about Baitil-Maqdis." He said: "It is the land of the Resurrection and the Gathering. Go and pray there, for one prayer there is like one thousand prayers elsewhere." I said: "What if I cannot travel and go there?" He said: "Then send a gift of oil to light its lamps, for whoever does that is like one who goes there." (Da'if)

1408. It was narrated from 'Abdullâh bin 'Amr that the Prophet said: "When Sulaimân bin Dâwud finished building Baitil-Maqdis, he asked Allah for three things: Judgment that was in harmony with His judgment, a dominion that no one after him would have, and that no one should come to this mosque, intending only to pray there, but he would emerge free of sin as the day his mother bore him." The Prophet said: "Two prayers were granted, and I hope that the third was also granted." (Sahih)
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Comments:

a. 'Judgment that was in harmony with Allâh’s judgment’ means being enabled to pass correct judgments that are free even from well-intentioned errors.

b. The Hadith mentions the virtue of visiting Baitil-Maqdis and offering prayer in it.

1409. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “No one should prepare a mount (travel) to visit any mosque except three: the Sacred Mosque, this mosque of mine, and Aqsa Mosque.” (Sahih)

Comments:

Undertaking a journey towards any other mosque, grave, mountain or cave for purposes of visiting it or earning reward from it is prohibited. People going for the annual pilgrimage (Hajj), while going from Makkah to Al-Madinah should only go there with the intention of visiting the mosque of the Prophet ﷺ, not his grave, since we are not commanded to undertake journeys for purposes of visiting graves.

1410. It was narrated from Abu Sa’eed and ‘Abdullâh bin ‘Amr bin ‘Às that the Messenger of Allâh ﷺ said: “Do not prepare a mount (travel) to visit any mosque except three: the Sacred Mosque, Aqsa Mosque, and this mosque of mine.” (Sahih)

Comments:

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 Comments:

 Undertaking a journey for ‘visiting’ is only allowed in respect of these three mosques. It is, however, perfectly in order to travel to any and every destination in the world for a valid purpose, such as acquisition of knowledge, business, employment, fighting in the cause of Allâh, meeting with relatives, friends or people of known scholarship or virtuosity. Similarly, it is in order for a person living in Al-Madinah to go to the Qubâ’ Mosque because this going does not fall under the definition of ‘journey’.

Chapter 197. What Was Narrated Concerning Prayer In Qubâ’ Mosque

1411. Abul-Abad, the freed slave of Banu Khatmah, said that he heard Usaid bin Zuhair Ansârî who was one of the Companions of the Prophet narrating that the Prophet said: ‘One prayer in the Qubâ’ Mosque is like ‘Umrah.” (Hasan)

Comments:

a. The Qubâ’ Mosque is the first mosque built after Emigration. Before entering Al-Madinah, the Prophet had stayed for a few days at Qubâ’ and built a mosque there. The Prophet used to go once a week and offer prayer there. (Sahih Al-Bukhârî: 1193).

b. While staying in Al-Madinah, one must go to visit the Qubâ’ Mosque in order to win the reward of one ‘Umrah as well as the reward of following the Sunnah of the Prophet.

1412. (Sahl) bin Hunaiîf said: “The Messenger of Allâh said: ‘Whoever purifies himself in his house, then comes to the Qubâ’”
Chapter 198. What Was Narrated Concerning Prayer In The Jāmi' Masjid

1413. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘A man’s prayer in his house is equal (in reward) to one prayer; his prayer in the mosque of the tribes is equal to twenty-five prayers; his prayer in the mosque in which Friday prayer is offered is equal to five-hundred prayers; his prayer in Aqṣa Mosque is equal to fifty thousand prayers; his prayer in my mosque is equal to fifty thousand prayers; and his prayer in the Sacred Mosque is equal to one hundred thousand prayers.”

(Daʻīf)

تخرج: [إسحاق ضيف] أخرجه ابن الجوزي في العمل المتاح: 86/2، ح: 496 من خميس ابن ماجه، وقال: هذا حديث لا بصح، وقال البصري: إسحاق ضيف لأن أبا المطلب سمعه لا يعرف حاله، وقال الحافظ في التقريب: مجهول، وقال الذهبي في حديثه:

هذا مذكر جداً (ميزان الاعتدال: 52/4).
Chapter 199. What Was Narrated Concerning The Beginning Of The Construction Of The Pulpit

1414. It was narrated from Tufail bin Ubayy bin Ka'b that his father said: “The Messenger of Allah used to pray facing the trunk of a date-palm tree when the mosque was still a hut, and he used to deliver the sermon leaning on that trunk. A man from among his Companions said: ‘Would you like us to make you something upon which you can stand on Fridays so that the people will be able to see you and hear your sermon?’ He said: ‘Yes.’ So he made three steps for him, as a pulpit. When they put the pulpit in place, they put it in the place where it stands now. When the Messenger of Allah wanted to stand on the pulpit, he passed by the tree trunk from which he used to deliver the sermon, and when he went beyond the trunk, it moaned and split and cracked. The Messenger of Allah came down when he heard the voice of the trunk, and rubbed it with his hand until it fell silent. Then he went back to the pulpit and when he prayed, he prayed facing it. When the mosque was knocked down (for renovation) and (the pillars, etc.) were changed, Ubayy bin Ka'b took that trunk and kept it in his house until it became very old and the termites consumed it and it became grains of dust.” (Da'if)
The Chapters Of Establishing ... أبواب إقامة الصلاوات والسنة فيها

Comments:
a. Delivering the sermon while standing is the Sunnah of the Prophet ﷺ.
b. The sermon should be delivered from atop a pulpit.
c. Initially, the pulpit had three steps. More steps were added to it to make it higher after the passing away of the Prophet ﷺ.
d. The moaning of the date-palm trunk within the hearing of the people was a miraculous phenomenon.
e. It is allowed to safe-keep the relics of the Prophet ﷺ but only if we are sure of the authenticity of those relics.

1415. It was narrated from Anas that the Prophet ﷺ used to deliver the sermon leaning on a tree trunk. When he started to use the pulpit, he went to the pulpit, and the trunk made a sorrowful sound. So he came to it and embraced it, and it calmed down. He said: “If I had not embraced it, it would have continued to grieve until the Day of Resurrection.”
(Sahih)

1416. It was narrated that Abu Hâzîm said: “The people differed concerning the pulpit of the Messenger of Allâh ﷺ and what it was made of. So they came to Sahl bin Sa’d and asked him. He said: ‘There is no one left who knows more about that than I. It is made of tamarisk (a type of...
tree) from Ghâbah.\[1\] It was made by so-and-so, the freed slave of so-and-so (a woman), (who was) a carpenter. He brought it and he (the Prophet ﷺ) stood on it when it was put in position. He faced the Qiblah and the people stood behind him. He recited Qur’ân, then bowed and raised his head, then he moved backwards until he prostrated on the ground, then he went back to the pulpit and recited Qur’ân, then bowed and raised his head, then he moved backwards until he prostrated on the ground.” (Sahih)

Comments:
a. “There is no one left who knows more about that than I,” i.e., those who knew more are dead by now.
b. There is no harm if the Imam places himself a bit higher than the worshippers in a congregational prayer.
c. Moving a little forward or backward during prayer does not invalidate it.
d. Leading the people in prayer from a raised position was meant to let the people see and learn the various actions and movements of prayer.

1417. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ used to stand by the root of a tree, or by a tree trunk, then he started to use a pulpit. The tree trunk made a grieving sound.” Jâbir said: “So that the people in the mosque could hear it. Until the Messenger of Allâh ﷺ came to it and rubbed it, and it calmed down. Some of

\[1\] A place near Al-Madinah.
them said: 'If he had not come to it, it would have grieved until the Day of Resurrection.'" (Sahih)


Chapter 200. What Was Narrated Concerning Standing For A Long Time In Prayer

1418. It was narrated from Abu Wā’il that ‘Abdullāh said: “I prayed one night with the Messenger of Allāh ﷺ and he kept standing until I thought of doing something bad.” I said: "What was that?“ He said: "I thought of sitting down and leaving him.” (Sahih)

Comments:

a. Tahanjjud may to be performed as a congregational prayer.

b. Long recitation is preferred in Tahanjjud.

c. A teacher’s leading by example gives courage to the pupils and creates in them a desire to follow his example.

d. ‘Abdullāh bin Mas’ud ﷺ felt a desire to offer prayer behind the Prophet ﷺ.

The etiquette of love and pupilage demanded that he persevered with the teacher until the last, in his noble activity. He, therefore, thought it bad to sit down in the middle of the prayer, for it negated the very spirit of love and reverence for the master.

1419. It was narrated from Ziyād bin ‘Ilāqah that he heard Mughirah say: "The Messenger of Allāh ﷺ stood (in prayer) until

" (Sahih)
his feet became swollen. It was said: ‘O Messenger of Allāh, Allāh has forgiven you your past and future sins.’ He said: ‘Should I not be a thankful slave?’”

1420. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ used to pray until his feet became swollen. It was said: ‘O Messenger of Allāh, Allāh has forgiven you your past and future sins.’ He said: ‘Should I not be a thankful slave?’” (Sahih)

1421. It was narrated that Jābir bin ‘Abdullāh said: “The Prophet ﷺ was asked: ‘Which prayer is best?’ He said: ‘That with the longer Qunut.’”[1] (Sahih)

Comments:
a. If Allāh favors one of His slaves by granting him a higher status, he should, in return, try to demonstrate more and more gratefulness towards Him.
b. The best way to pay thanks to Allāh is to do one’s very best in worshiping Him, especially in the offering of prayer and the recitation of the Qur’ān. Tahajjud is a combination of both.

[1] “They have explained that the Qunut in this Hadith means the standing. And this Hadith does not negate the Hadith: ‘The slave is nearest to his Lord when prostrating’ since it is possible that that nearness in the state of prostration be with regard to the supplication being answered, as he indicated; so that they would increase in supplication. But that does not negate the superiority of the standing, and Allāh knows best.” Explanation by Sindi.
Chapter 201. What Was Narrated Concerning Prostrating A Great Deal

1422. It was narrated from Kathir bin Murrah that Abu Fātimah told him: "I said: 'O Messenger of Allah! Tell me of a deed that I can adhere to and act upon.' He said: "You should prostrate, for you will not prostrate to Allah but He will raise you in status one degree thereby and erase from you one sin." (Sahih)

Comments:
All the actions in prayer are the means to achieve closeness to Allah. Prostration, however, occupies a special place among all these, since it is the greatest manifestation of man's submissiveness to Allah, which is the very essence of worship.

1423. Ma’dān bin Abu Talhah Al-Ya’muri said: 'I met Thawbân and said to him: 'Tell me a Hadith that Allah may benefit me thereby.' But he remained silent. Then I said the same and he remained silent. That happened three times. Then he said to me: 'You should prostrate to Allah; for I heard the Messenger of Allah
The object of ‘prostrating a great deal’ could be achieved through offering Sunnah and Nafl prayers as well through performing a good number of prostrations at times of gratitude and of recitation of the Noble Qur’án.

1424. It was narrated from ‘Ubādah bin Sāmīt that he heard the Messenger of Allāh ﷺ say: "No one prostrates to Allāh but Allāh will record one Hasanah (good reward) for him, and will erase thereby one bad deed and raise him in status one degree. So prostrate a great deal.” (Sahih)

Chapter 202. The First Thing For Which A Person Will Be Called To Account Will Be His Prayers

1425. It was narrated that Anas
bin Hakim Dabbi said: “Abu Hurairah said to me: 'When you go to your country, tell them that I heard the Messenger of Allah ﷺ say: “The first thing for which the Muslim will be brought to account on the Day of Resurrection will be the prescribed prayers. If they are complete, all well and good, otherwise it will be said: 'Look and see whether he has any voluntary prayers.' If he has any voluntary prayers, his prescribed prayers will be completed from his voluntary prayers. Then the same will be done with regard to all his obligatory deeds.”” (Da’if)

Comments:

a. Great attention should be paid to obligatory prayers, fasts, pilgrimage and obligatory charity, so that no negligence finds its way in any one of them.

b. Voluntary prayers, fasts, pilgrimage and charities are also extremely important.

c. The most important among Nafl prayers are the ones generally dubbed as the ‘Emphasized Sunnah,’ i.e., the Rak’ah performed before or after the obligatory prayers. Next in order comes the Tahajjud prayer.

It was narrated from Tamim Dârî that the Prophet ﷺ said: “The first thing for which a person will be brought to account on the Day of Resurrection will be his prayer. If it is complete, then the voluntary (prayers) will also be recorded for him (as an increase). If it is not complete then Allah will say to His angels: 'Look and see whether you find any voluntary prayers for My
slave, and take them to make up what is lacking from his obligatory prayers.' Then all his deeds will be reckoned in like manner." (Sahih)

Chapter 203. Offering A Voluntary Prayer in The Same Place As One Has Offered An Obligatory Prayer

1427. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Is anyone of you incapable, when he prays, of stepping forward or backwards, or to his right or left?" meaning in order to offer a voluntary prayer. (Da'if)

Comments:
Most of the people are unaware of this etiquette of prayer. A person should not offer Sunnah or Nafl prayer at the very place where he has offered his obligatory prayer. What he should do is to move aside a little or exchange greetings etc., with a companion, or else he should recite some of the supplications taught by the Prophet ﷺ before resuming his Sunnah or Nafl prayer.
1428. It was narrated from Al-Mughirah bin Shu‘bah that the Messenger of Allâh ﷺ said: “The Imam should not pray in the place where he offered the obligatory prayer, until he moves aside.” (Da‘if)

Another chain from Mughirah, from the Prophet ﷺ with similar wording.

1429. It was narrated that ‘Abdur-Rahmân bin Shibli said: “The Messenger of Allâh ﷺ forbade three things: Pecking like a crow, spreading (the forearms) like a beast of prey, [1] and a man having a place in the mosque in which he usually offers the prayer, like a camel has a place to which it usually goes.” (Hasan)

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[1] “That he spread his forearms in prostration and not raise them from the ground as is done by the wolf, the dog and others.” (Explanation by Sindi).

Chapter 204. What Was Narrated Concerning Having A Place In The Mosque In Which One Usually Prays

(المعجم ٢٠٤ - باب ما جاء في توظين المكان في المسجد يصلى فيه)

†(التحفة ١٤٣) - حَدَّثَنَا 부َنُّ خَالِدٍ بْنُ هَلَفِي، حَدَّثَنَا أَبُو الْمُهَيْشِيَّةَ بْنُ سَيمٍ، حَدَّثَنَا أَبُو يَسَرٍ، بْنُ عَبْدٍ العَمَّامِ، بْنُ بِلَالٍ، حَدَّثَنَا عُثْمَانُ بْنُ عَطَاءٍ، عَنْ أَبِي، عَنْ الْمُحِيَّرِ بْنُ سَمِعَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَنَا بُصِيبُ الْإِمَامَ فِي مَقَابِيْهِ الَّذِي صَلَّى فِيهَا المُكَتَّبُ، حَتَّى يَنْتَحَّ عَنْهُ.

تخريج: [إسناده ضعيف] أخرجه أبو داوود، الصلوة، باب الإمام يطوع في مكانه، ح: ٦١٦ من طريق آخر عن عطاء، وقال: عطاء الخراساني لم يدرك المغيرة بن يثرب، فالسنده مقطع، ولله شواهد، فالحدث حسن.

†(التحفة ١٤٤) - بَابَ مَا جاء فِيهِ تَوظُّنِ المَكَانِ فِي الْمَسْجِدِ يُصَلُّ فِيهِ
Comments:
a. ‘Pecking like a crow’ means hurrying through one’s prostrations etc. It is against the spirit of humility and submissiveness – essential ingredients of prayer. We must perform all the recitations and actions of prayer with complete equanimity and composure.

b. While going into prostration, we should only place our hands on the ground. Spreading the forearms (until, elbows) on the ground is prohibited.

1430. It was narrated from Yazid bin Abu ‘Ubaid that Salamah bin Al-Akwa’ used to offer the Duha prayer, and he would come to the pillar that was near the Mushaf.\(^\text{[1]}\)
I said to him: “Why do you not pray over there?” And I pointed to some corner of the mosque. He said: “I saw the Messenger of Allah seeking out this place.” (Sahih)

Comments:
It is perfectly in order to try to pray at one’s preferred place provided that it does not cause inconvenience to others, and nobody who is already in that place is made to move from there.

Chapter 205. What Was Narrated Concerning Where Shoes Should Be Placed If They Are Taken Off During Prayer

1431. It was narrated that

\(^{[1]}\) “That is the Mushaf (collected copy of the Qur’an) of ‘Uthmân.” Explanation by Sindi, Ibn Hajar (no. 502, Al-Bukhâri) said: “This proves that there was a specific location for the Mushaf, and it occurs in Muslim with the wording: ‘He prayed behind the box.’ And it is as if there was a box that the Mushaf was placed in.”
‘Abdullāh bin Sā‘īb said: “I saw the Messenger of Allāh  diversas praying on the Day of the Conquest, and he put his shoes on his left.” (Sahih)

Comments:
Offering prayer is permitted in both ways, i.e., with or without the shoes on. (Sunan Ibīn Māja‘ī 1038). Should anyone want to put the shoes aside during prayer, he should put them on his left.

1432. It was narrated that Abu Hurairah said: “The Messenger of Allāh  diversas said: ‘Keep your shoes on your feet. If you take them off then place them between your two feet; do not place them to your right, or to the right of your companions, or behind you, for they may annoy whoever is behind you.’” (Da‘īf)

Translation:
Offering prayer is permitted in both ways, i.e., with or without the shoes on. (Sunan Ibīn Māja‘ī 1038). Should anyone want to put the shoes aside during prayer, he should put them on his left.

1432. It was narrated that Abu Hurairah said: “The Messenger of Allāh  diversas said: ‘Keep your shoes on your feet. If you take them off then place them between your two feet; do not place them to your right, or to the right of your companions, or behind you, for they may annoy whoever is behind you.’” (Da‘īf)
In the Name of Allāh, the Most Beneficent, the Most Merciful

6. The Chapters On What Has Been Narrated Regarding Funerals

Chapter 1. What Was Narrated Concerning Visiting The Sick

1433. It was narrated that 'Ali said that the Messenger of Allāh ﷺ said: "The Muslim has six courtesies due from the Muslim: He should greet him with Salām when he meets him; he should accept his invitation if he invites him; he should answer [by Yarhamuk-Allah (may Allāh have mercy on you)] to him if he sneezes (and says Al-Hamdu'llillah); he should visit him if he falls sick; he should follow his funeral if he dies; and he should love for him what he loves for himself."
(Sahih)

Comments:

a. It is compulsory for maintaining, promoting and establishing peace in a Muslim society, that all the Muslims take care of and assure each other's rights. The Messenger of Allāh ﷺ instructed his followers many times to keep their mutual relationships upright. These guidelines also include the above mentioned six golden teachings. These commandments and instructions are declared 'Rights of a Muslim' due to their importance, so that every Muslim should be heedful of these matters regarding other
brothers. The result of following these rules will be the establishment of a healthy and sound society based upon peace, love, kindness and mutual compassion, thus all sorts of fighting and quarrels will come to an end, and peace will be determined.

b. A believer should 'love for his brother what he loves for himself' means that one should be sincere to others, and one should treat others as one wishes for himself to be treated by others. For example, a person who longs to be respected and not be mistreated, by the same token should honor others and must avoid insulting them. And as he would want other people to help him, he should help others too.

1434. It was narrated from Abu Mas'ud that the Prophet ﷺ said: “The Muslim has four things due from the Muslim: He should answer [by saying Yarhamuk-Allâh (may Allah have mercy on you)] to him if he sneezes (and says Al-Hamdu-lillah); he should accept his invitation if he invites him; he should attend his funeral if he dies; and he should visit him if he falls sick.” (Hasan)

1435. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Five are the rights of the Muslim over the Muslim: Returning his greeting, accepting his invitation; attending his funeral; visiting the sick; and answering (saying Yarhamuk-Allâh) to the one who sneezes, if he praises Allâh (says Al-Hamdu Lillah).” (Hasan)

1436. Jâbir bin 'Abdullâh said: “The Messenger of Allâh ﷺ came walking to visit me (when I was
sick), as did Abu Bakr, when I was with Banu Salimah. (Sahih)

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ابن المُکَفَر بِتُوفُّلٍ. سَعِيتُ جَابِرَ بْن ُعْبَدِ اللَّهِ
يُوفُّل: عَادُتُ اِلْلَّهُ يُسْأَلُ وَأَيْبُ
بِکَرَٰء وَأَنَا فِي بِنِي ضُرْعَة

تخرج: أخرجه البخاري، المروج، باب عادة النبي عليه، رضي الله عنه.

1437. It was narrated that Anas bin Mālik said: “The Prophet ﷺ did not visit any sick person until after three days.” (Da‘if)

النبي ﷺ لا يَجََوِّد مُرَيِّضًا إِلَّا بَعْد ثَلَاثِي

تخرج: [إسناده ضعيف جدًا] انظر، ح: 561 لعله، وفيه علل أخرى، وقال أبو حاتم: هذا
حديث باطل موضوع، والله شاهد موضوع. لا يشهد به. عند الطبراني في الوسط ﷺ في نصر
ابن حداد وهو كاذب كما قال ابن معين رحمه الله.

1438. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allāh ﷺ said: “When you enter upon one who is sick, cheer him up and give him hope of a long life, for that does not change anything (of the Divine Decree), but it will cheer the heart of the one who is sick.” (Da‘if)

التربُّص بِنَعْمَةٍ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

تخرج: [إسناده ضعيف جدًا] انظر، ح: 562 عن ابن عباس. لا يوجد هذا
حديث في البخاري في الوسط. قال ﷺ في نصر
ابن حداد وهو كاذب كما قال ابن معين رحمه الله.

1439. It was narrated from Ibn ‘Abbás that the Prophet ﷺ visited a man and said: “What do you long for?” He said: “I long for wheat bread.” The Prophet ﷺ said: “Whoever has any wheat bread, let him send it to his
brother.” Then the Prophet said: “If any sick person among you longs for something, then feed him.” (Da’if)

Next to the Prophet’s companions came a sick person. He said: “If any sick person among you longs for something, then feed him.” (Da’if)

**Chapter 2. What Was Narrated Concerning The Reward Of One Who Visits A Sick Person**

1442. It was narrated that ‘Ali said: “I heard the Messenger of Allah, upon him be peace and blessings, say: ‘When you enter upon one who is sick, tell him to pray for you, for his supplication is like the supplication of the angels.’” (Da’if)

1440. It was narrated that Anas bin Mālik said: “The Prophet entered upon a sick person to visit him. He said: ‘Do you long for anything? Do you long for Ka’k (a type of bread)?’ He said: ‘Yes.’ So they sent someone to bring some Ka’k for him.” (Da’if)

1441. It was narrated that ‘Umar bin Al-Khattāb said: “The Prophet said to me: ‘When you enter upon one who is sick, tell him to pray for you, for his supplication is like the supplication of the angels.’” (Da’if)
Allāh say: ‘Whoever comes to his Muslim brother and visits him (when he is sick), he is walking among the harvest of Paradise until he sits down, and when he sits down he is covered with mercy. If it is morning, seventy thousand angels will send blessing upon him until evening, and if it is evening, seventy thousand angels will send blessing upon him until morning.’” (Hasan)

Comments:

a. Visiting a Muslim brother is such a rewarding deed that walking for this purpose is as if one is walking in the Garden of Paradise and enjoying its fruits.

b. The angels invoking mercy for a person would show his high status, which also has the good news of Allāh’s mercy upon him, because the angels invoke good for someone only by the permission of Allāh.

1443. It was narrated from Abu Hurairah that the Messenger of Allāh said: ‘Whoever visits a sick person, a caller calls from heaven: ‘May you be happy, may your walking be blessed, and may you occupy a dignified position in Paradise.’” (Da‘īf)
Chapter 3. What Was Narrated Concerning Urging The Dying Person To Say Là ilāha illallāh

1444. It was narrated that Abu Hurairah that the Messenger of Allāh ﷺ said: ‘Urge your dying ones to say Là ilāha illallāh.’
(Sahih)

Comments:

a. ‘The dying person’ in this Hadith means a person at the verge of death.

b. ‘Persuading a dying person to recite Là ilāha illallāh (none has the right to be worshiped but Allāh)’; the scholars explained the phrase that the people around the dying person should recite Là ilāha illallāh; so that the person on death bed may recite by hearing it from other people.

c. It is incorrect to understand from this Hadith that the persuasion by Là ilāha illallāh is after the burial at the grave, for the Prophet ﷺ did not do so nor was it narrated on the authority of any Companion of the Prophet through an authentic chain, so it must be avoided. Of course, making supplication for the steadfastness of the person after the burial is authentically proven by the Hadith of the Prophet ﷺ. (Sunan Abu Dawud: 3221)

1445. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allāh ﷺ said: ‘Urge your dying ones to say: “Là ilāha illallāh.”’
(Sahih)

Comments:

1446. It was narrated from Ishāq bin ‘Abdullāh bin Ja’far that his father said: “The Messenger of Allāh ﷺ said: ‘Urge your dying ones to say: “Là ilāha illallāhul-Halimul-Karim, Subhān-Allāhi Rabbi-‘Arshil-‘Azim, Al-Hamdu
Lillahi Rabbi-l-‘alamin (None has the right to be worshiped but Allāh, the Forbearing, the Most Kind. Glory is to Allāh, Lord of the magnificent Throne; praise is to Allāh, the Lord of the worlds).’”

They said: ‘O Messenger of Allāh, what about those who are alive?’ He said: ‘Even better, even better.’” (Da’īf)

**Chapter 4. What Was Narrated Concerning What Is To Be Said To The Sick Person When Death Approaches**

1447. It was narrated that Umm Salamah said: “The Messenger of Allāh ﷺ said: ‘When you visit one who is sick or dying, say good things, for the angels say: Amin to whatever you say.’ When Abu Salamah died, I came to the Prophet ﷺ and said: ‘O Messenger of Allāh! Abu Salamah has died.’ He said: ‘Say: “Allāhu a’la mā yajaj fī innā yadāl,” (1447) (None has the right to be worshiped but Allāh).’” She said: ‘I said that, and Allāh compensated me with someone better than him: Muhammad the Messenger of Allāh ﷺ.’”[1] (Sahih)

**Tafsīr:** Ājīrah Muslim, al-jannat, bab ma yajal 'an al-murid wa-l-mut, b: 119 'an 'abi Bāk r

[1] [2] See also no. 1598
Comments:

a. It is also a duty to enquire after the health of a person on the death bed.

b. The people of knowledge and piety should also visit the bereaved family of the deceased, to make supplication for the forgiveness of the deceased, and for the rewarding patience by the relatives.

c. As for the custom followed in some countries that the people sit outside the house on laid rugs or mats for three days mourning, and whenever someone comes they raise their hands for reciting Al-Fîtiha (the first chapter of the Noble Qur’ân), this custom is not proven from the tradition (Sunnah) of the Prophet ﷺ.

1448. It was narrated from Ma‘qîl bin Yâsâr that the Messenger of Allâh ﷺ said: “Recite Qur’ân near your dying ones,” meaning Yâ-Sîn. (Dai’î)

1449. It was narrated from ‘Abdur-Rahmân bin Ka‘b bin Mâlik, about Ka‘b: “When Ka‘b was dying, Umm Bishr bint Barâ’ bin Ma‘rûr came to him and said: ‘O Abu ‘Abdur-Rahmân! If you meet so-and-so, convey Salâm to him from me.’ He said: ‘May Allâh forgive you, O Umm Bishr! We are too busy to think of that.’ She said: ‘O Abu ‘Abdur-Rahmân! Did you not hear the Messenger of Allâh ﷺ say: ‘The souls of the believers are in green birds, eating from the trees of Paradise’? ’ He said: ‘Yes.’ She said: ‘That is what I mean.’” (Dai’î)
Chapter 5. What WasNarrated Concerning The Believer Being Rewarded For The Agony Of Death

1450. Muhammad bin Munkadir said: "I entered upon Jābir bin 'Abdullāh when he was dying, and I said: 'Convey my Salām to the Messenger of Allāh سُلَيْمُ!'" (Sahih)

1451. It was narrated from 'Āishah that the Messenger of Allāh ﷺ entered upon her and there was a close relative of hers who was in the throes of death. When the Prophet ﷺ saw how upset she was, he said: "Do not grieve for your relative, for that is part of his Hasanāt (merits)." (Da'if)

1452. It was narrated from Abu Buraidah from his father that the Prophet ﷺ said: "The believer
dies with sweat on his brow."  

(Sahih)

Comments:

One meaning of 'the perspiration of the forehead' is that a believer gets perspiration due to the agony of death to expiate for whatever is left of his sins, and another meaning is that a believer does not suffer with a great deal of pain while dying, rather he bears a little inconvenience that makes him just perspire.

1453. It was narrated that Abu Musa said: "I asked the Messenger of Allah ﷺ: 'When does a person stop recognizing people?' He said 'When he sees.'"[1] (Da‘if)

Chapter 6. What Was Narrated Concerning Closing The Eyes Of The Deceased

1454. It was narrated that Umm Salamah said: "The Messenger of Allah ﷺ entered upon Abu Salamah (after he had died), and his eyes were wide open. He closed his eyes, then he said. 'When the soul is taken, the sight follows it.'" (Sahih)

The logic of closing the eyes of a deceased is that if the eyes remain open the scene becomes horrifying and some people may feel terrified, but if the eyes are closed it resembles the sleeping position which is a familiar position.

Chapter 7. What WasNarrated Concerning Kissing The Deceased

It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ kissed ʿUthmān bin Mazʿun when he had died, and it is as if I can see him with his tears flowing down his cheeks.” (Daʿīf)
Comments:
a. Weeping and shedding tears for grief is not contrary to the endurance of patience, instead it is a sign of mercy and being soft hearted.
b. Kissing a dead body is allowed. It is an expression of love for the deceased.

Chapter 8. What Was Narrated Concerning Washing The Deceased

1457. It was narrated from Ibn 'Abbás and 'Àishah that Abu Bakr kissed the Prophet when he died. (Sahîh)

1458. Muhammad bin Sirin narrated that Umm 'Atiyyah said: "The Messenger of Allah entered upon us when we were washing his daughter Umm Kullthum. He said: 'Wash her three or five times, or more than that if you think you need to, with water and lotus leaves, and put camphor or a little camphor in (the water) for the last washing. When you have finished, call for me.' When we finished, we called him, and he gave his waist-wrapper to us and
said: 'Shroud her with it.'"[1]
(Sahih)

Comments:
a. Only women should wash the dead body of a female, and the men should wash the dead body of the male; although a husband is allowed to wash the body of his wife, and the wife, is allowed to wash the body of her husband, it is even preferred.
b. The leaves of the lotus tree should be boiled with water and the body should be washed with it, thus the body will be cleansed better, or this goal can in these days be achieved by using soap.
c. Water should be poured more than one time over the body, but in an odd number of times.
d. The smell of camphor keeps the insects away from the body, and the water poured over the body for the last time should have camphor in it.

1459. It was narrated from Ayyub who said: "Hafsah narrated to me, from Umm 'Atiyah' and it is similar to the Hadith of Muhammad. And in the narration of Hafsah it says: "Wash her an odd number of times." And: "Wash her three or five times." And "Start on her right, with the places washed in ablution." And it says that Umm 'Atiyah said: "And we combed her hair into three braids.'" (Sahih)

Comments:
a. When washing the body, the right side should be washed first and then the left side; the limbs of the body washed for ablution should be washed before commencing to wash the rest of the body. The right hand, right forearm and right foot have priority over the left ones.
b. The hair of a female may be combed and should be divided into three plaits, and arranged behind her head.

1460. It was narrated that 'Ali

[1] Use it as the first layer of the shroud, directly touching her body.
The Prophet ﷺ said to me: 'Do not show your thigh, and do not look at the thigh of anyone, living or dead.'" (Da'if)

**Comments:**

Shaikh Albâni gave preference to the view that the thigh is a part of the body which must be kept covered. Imâm Tirmidhi declared the Hadith 'The thigh is from the part of the body which must be covered' as a Hasan (Good) Hadith. (Jâmi' At-Tirmidhi: 2795)

1461. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: 'Let the honest wash your dead.' (Maudu')

1462. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "Whoever washes a deceased person, shrouds him, embalms him, carries him and offers the funeral prayer for him, and does not disclose what he has seen, he will emerge from his sins as on the day his mother bore him." (Maudu')
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Comments:
Keeping the faults of a deceased secret is rewarding. The Prophet ﷺ stated: ‘One who washes the dead body of a Muslim and keeps the deceased’s faults secret; Allah ﷺ forgives that person forty times. (Mustadrak Al-Hâkim, 1/362. Its chain is authentic.)

1463. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Whoever washes a dead person, let him take a bath.” (Sahih)

Comments:
This commandment is only a recommendation and is not compulsory. So it is preferred to take a bath after washing the dead body but is not obligatory. ’Abdullah bin ‘Umar ﷺ said: “We used to wash the body, and some from us would take a bath, and some would not do so.” (Sunan Ad-Darimi, Hadith: 1802, 2/72]

Chapter 9. What Was Narrated Concerning A Man Washing His Wife And A Woman Washing Her Husband

1464. It was narrated that ‘Aishah said: “If I had known then what I know now, no one would have washed the Prophet ﷺ but his wives.” (Hasan)
Comments:
The relationship between a husband and wife is such a great relationship that they are not required to cover their body from each other. Therefore they have more right to wash each other's body. This Hadith also refutes those who say that the spouses are not allowed to look at each other's face after death and nor they can wash each other.

1465. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ came back from Al-Baqi’ and I had a headache and was saying: ‘O my head!’ He said: ‘Rather, I should say, O my head, O ‘Aishah!’ Then he said: ‘It will not matter if you were to die before me, for I will take care of you, wash you, shroud you, offer the funeral prayer for you and bury you.’” (Da’îf)

Chapter 10. What Was Narrated Concerning The Washing Of The Prophet ﷺ

1466. It was narrated from Abu Buraidah that his father said: “When they started to wash the
The Prophet, a voice called out from inside (the house) saying: ‘Do not remove the shirt of the Messenger of Allah.’” (Hasan)

Comments:
The stomach of the deceased should be pressed gently after washing the body, if any excrement or fluid appears, it should be washed away, although there is no need to wash the body again. This Hadith indicates that sometimes such a thing appears from the dead body when pressing the stomach, but nothing came out from the stomach of Allah’s Messenger.

It was narrated from ‘Ali that the Messenger of Allah said: “When I die, then wash me with seven buckets from my well,
Chapter 11. What Was Narrated Concerning The Shrouding Of The Prophet

1469. It was narrated from 'Aishah that the Prophet ﷺ was shrouded in three white Yemeni cloths, among which there was no shirt and no turban. It was said to 'Aishah: “They used to claim that he was shrouded in Hibarah.” ‘Aishah said: “They brought a Hibarah Burd,[1] but they did not shroud him in it.” (Sahih)

Comments:

a. It is better to use white shrouds, as it will be mentioned in Hadith: 1473.
b. Colored and striped clothes are also allowed for shrouds. If this was not permissible, then the Prophet ﷺ would never have been shrouded with such garments by his Companions.

[1] See no. 859. The Hibarah Burd is a Yemeni garment or cloth with a woven border on it. See An-Nihayah.
1470. It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ was shrouded in three thin white Suhuli cloths.”[1] (Hasan)

Comments:
Suhul is a city of Yemen. The clothes made in Suhul were called Suhuli.

1471. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ was shrouded in three garments: The shirt in which he died, and a Najrâni Hullah.”[2] (Da’t if)

Chapter 12. What Was Narrated Concerning What Is Recommended in Shrouding

1472. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “The best of your garments are those which are white, so shroud your dead in them, and wear them.” (Hasan)

[1] Suhoul is a town in Yemen.
[2] Normally referring to an outfit with two pieces from the same cloth.
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Comments:

It is best to use a white shroud; however any light colored cloth can be used. As the Prophet said: “When one of you dies. Let him be shrouded in a striped cloth, if it is possible for him to afford.” (Sunan Abu Dawud: 3150)

1473. It was narrated from ‘Ubādah bin Sāmit that the Messenger of Allāh said: “The best of shrouds is the Hullah (two-piece).” (Hasan)

Comments:

Hullah is a type of dress consisting of two same garments, upper and lower.

1474. It was narrated from Abu Qatādah that the Messenger of Allāh said: “If anyone of you is charged with taking care of his brother (after death), let him shroud him well.” (Sahih)

Comments:

A good shroud means clean cloth. It should be thick enough so that the body cannot be seen through it, and large enough to cover the whole body. It should be of a reasonable price, it should not be extremely extravagant and expensive.
Chapter 13. What Was Narrated Concerning Looking At The Deceased When He Has Been Wrapped In His Shroud

1475. It was narrated that Anas bin Málîk said: “When Ibrāhīm the son of the Prophet ﷺ died, the Prophet ﷺ said to them: ‘Do not wrap him in his shroud until I look at him.’ He came to him, bent over him and wept.” (Da‘if)

Comment:
It is allowed to shed tears without wailing whilst looking at the face of the deceased. The Prophet’s weeping at the occasion of his son Ibrāhīm’s death is also mentioned in another narration.

Chapter 14. What Was Narrated Concerning The Prohibition Of Making Public Death Announcements

1476. It was narrated that Bilāl bin Yahya said: “If one of the members of his family died, Hudhaifah would say: ‘Do not inform anyone of it, for I am afraid that that would be a public death announcement. I heard the Messenger of Allāh ﷺ with these two ears of mine forbidding making public death announcements.’” (Da‘if)

Comment:
[Exegesis: Simplified] Another account states that Bilāl bin Yahya said: “If one of the members of his family died, Hudhaifah would say: ‘Do not inform anyone of it, for I am afraid that that would be a public death announcement. I heard the Messenger of Allāh ﷺ with these two ears of mine forbidding making public death announcements.’”
Comments:

a. It was a custom in the days of Ignorance (before Islam) that some individuals would be appointed after someone’s death to announce the death of the person in the streets, and on the highways whilst crying and wailing. The announcement of the death and the following arrangements were made extraordinary according to the degree of status of the deceased. It is called Na’ee.

b. Simply informing each other about one’s death is correct so that the people can make burial arrangements and attend the funeral prayer.

Chapter 15. What Was Narrated Concerning Attending Funerals

1477. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Hasten with the funeral (procession), for if the person was righteous then you are advancing him towards good, and if he was otherwise then it is evil which you are taking off of your necks.” (Sahih)

Comments:

a. It is incorrect to delay the burial without any valid reason, once the body has been washed and shrouded.

b. Some people delay the burial so that close relatives of the deceased from other cities or countries are able to attend, which is an improper tradition.

c. One of the logics of burying a dead body as soon as possible is that a righteous believer would go to its final destination without delay, because for him is all good in the next life, and it is the best to take a bad person away from home as quickly as possible so that those responsible for the burial can carry out their duty straight away.

1478. It was narrated that Abu ‘Ubaidah said: “Abdullāh bin Mas’ud said: ‘Whoever follows a funeral (procession), let him carry all (four) corners of it (in turn), for that is Sunnah. Then if he wishes let him voluntarily carry it, and if
he wishes let him not do so.’’
(Da’if)

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1479. It was narrated from Abu Musa that the Prophet saw a funeral (procession) with which the people were rushing. He said: “You should move with tranquility.” (Da’if)

1480. It was narrated that Thawbân, the freed slave of the Messenger of Allâh, said: “The Messenger of Allâh saw some people riding on their animals in a funeral (procession). He said: ‘Do you not feel ashamed that the angels of Allâh are walking on foot and you are riding?’” (Da’if)

Comments:

The above mentioned three narrations are Weak; so, therefore, these narrations do not prove anything. It is not necessary to carry all four corners of the bier turn by turn, and there is nothing wrong in mounting a ride when coming to attend a funeral. It is preferable that a rider always follows the funeral; however this restriction is lifted on the way back.

1481. Al-Mughirah bin Shu’bah said: “I heard the Messenger of Allâh say: ‘The rider should travel behind the funeral...”
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Chapter 16. What Was Narrated Concerning Walking Ahead Of The Funeral (Procession)

1482. It was narrated from Sālim that his father said: "I saw the Prophet, Abu Bakr and 'Umar walking ahead of the funeral (procession)." (Sahih)

Comments:

Following the funeral, the apparent meaning of this wording is that all people attending the funeral should walk behind the bier. But this Hadith (1482) informs that 'following the funeral' means to go along with it. Therefore those walking are allowed to walk behind the bier, they are also allowed to walk ahead of it; and walking on the right or left side of the bier is definitely permissible.

1483. It was narrated that Anas bin Mālik said: "The Messenger of Allāh, Abu Bakr, 'Umar and..."
"Uthman used to walk ahead of the funeral (procession)." (Hasan)

Chapter 17. What Was Narrated Concerning The Prohibition Of Wearing Mourning Dress During The Funeral Procession

1484. It was narrated from 'Abdullâh bin Mas'ûd that the Messenger of Allâh ﷺ said: 'The funeral should be followed and should not follow. There should be no one with it who walks ahead of it.' (Da'îf)

Chapter 17. What Was Narrated Concerning The Prohibition Of Wearing Mourning Dress During The Funeral Procession

1485. It was narrated that 'Imrân bin Husain and Abu Barzah said: 'We went out with the Messenger of Allâh ﷺ to attend a funeral, and he saw some people who had cast aside their upper sheets and were walking in their shirts only. The Messenger of Allâh ﷺ said: 'Are you adopting the practice of the days of Ignorance?' or; 'Are you imitating the behavior of the days of Ignorance? I was about to
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Supplicate against you that you would return in a different form.'

So they put their sheets back on and never did that again.'

(Maudur)

Comments:
The Muslims must avoid the customary traditions followed by the non-Muslims. The proofs of the forbiddance of imitating the disbelievers are mentioned in the Noble Qur'ān and Hadith. So at the occasion of pleasure or grief, the customs and traditions followed by the Jews, Christian and Hindus must be avoided.

Chapter 18. The Funeral Should Not Be Delayed Once

The Bier Is Ready, And The Funeral Procession Should Not Be Followed With Fire

1486. It was narrated from 'Ali bin Abu Tālib that the Messenger of Allāh ﷺ said: "Do not delay the funeral once it is ready."

(Sahih)

Comments:
It also prevents lighting candles and burning incense on the graves. Because if carrying fire brands along with the funeral is forbidden, then keeping a fire over the grave in any form is of course forbidden.
1487. It was narrated from Abu Hariz that Abu Burdah said: "Abu Musa Ash’ari left instructions, when he was dying, saying: ‘Do not follow me with a censer.’\(^{[1]}\) They said to him: 'Did you hear something concerning that?' He said: 'Yes, from the Messenger of Allāh ﷺ.'" (Da’īf)

\(^{[1]}\) That which is used for burning incense, and they interpret it to refer to what flames in general.

Chapter 19. What WasNarrated Concerning One ForWhom The Funeral Prayer IsOffered By A Group Of Muslims

1488. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever has the funeral prayer offered for him by one hundred Muslims, he will be forgiven." (Sahih)

1489. It was narrated that Kuraib the freed slave of ‘Abdullāh bin ‘Abbās said: "A son of ‘Abdullāh


تَحْرِيض: [إِسْتِنَادُ ضِعْفِي] أَخْرِجَهُ أَحْمَدٌ: ۲۹۷/۳۶۷ عَنْ مَعْتِرِ بْنِهِ وَجَهَنَّمَتِ الْبُصِرَيِّيِّ

١٤٨٨ - حَنَّاَتَا أَبُو يَكْرَرٍ بْنِ أَبِي نَبِيّ، حَنَّاَتَا فِي عَبْدِ اللَّهِ: أَبْنَٰيُ مُتَّبِعٍ، عَنْ الأَعْلَى، عَنْ أَبِي حَرِئِينَ، حَنَّاَتَا فِي سَيْعَةٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيّ، حَنَّاَتَا، فِي فِي عَبْدِ اللَّهِ: أَبْنَٰيُ مُتَّبِعٍ، عَنْ النَّبِيّ، حَنَّاَتَا.

المحجم (١٩) - بَابُ مَا جَاءَ فِي مُنَّٰبَةُ جَمَاعَةِ مِنَ الْمُسْلِمِينَ (النَّحْفَة١٩)

وَجَرَّهُ.
bin 'Abbás died, and he said to me: ‘O Kuraib! Get up and see if anyone has assembled (to pray) for my son.’ I said: ‘Yes.’ He said: ‘Woe to you, how many do you see? Forty?’ I said: ‘No, rather there are more.’ He said: ‘Take my son out, for I bear witness that I heard the Messenger of Allāh ﷺ say: “No (group of) forty believers intercede for a believer, but Allāh will accept their intercession.”’ (Sahih)

Comments:

a. Whether it is a congregational funeral prayer or any other prayer, the larger the number of people praying, the more virtuous the prayer. Therefore the Muslims should join the funeral prayer with maximum numbers, so that every attendee of the prayer can achieve maximum reward for the prayer.

b. This promise is for attending the funeral of individuals who do not commit polytheism.

1490. Mālik bin Hubayrah Ash-Shāmi, who was a Companion of the Prophet ﷺ, said: “If a funeral procession was brought and the number of people who followed it was considered to be small, they would be organized into three rows, then the funeral prayer would be offered.” He said: “The Messenger of Allāh ﷺ said: ‘No three rows of Muslims offer the funeral prayer for one who has died, but he will be guaranteed (Paradise).’” (Da’if)
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Comments:
This narration is Weak, but other narrations support this view that if the attendees of a funeral prayer are few in number, then they should stand in three lines.

Chapter 20. What Was Narrated Concerning Praising The Deceased

1491. It was narrated that Anas bin Malik said: "A funeral (procession) passed by the Prophet and they praised (the deceased) and spoke well of him. He said: 'Paradise is) guaranteed for him.' Then another funeral passed by and they spoke badly of him, and he (the Prophet) said: '(Hell is) guaranteed for him.' It was said: 'O Messenger of Allâh, you said that (Paradise was) guaranteed for this one and that (Hell was) guaranteed for the other one.' He said: 'It is the testimony of the people, and the believers are the witnesses of Allâh on earth.'" (Sahîh)

Comments:
a. Every human has good and bad deeds, traits, qualities and faults; therefore it depends on one's frequent and numerous deeds and the majority opinion will be considered.
b. One should adopt good manners in life, and should try best to help others so that people express a good opinion after his death and invoke pleadingly for him from their heart.

1492. It was narrated that Abu Hurairah said: "A funeral passed by the Prophet and they
praised (the deceased) and spoke well of him and mentioned his good characteristics. He said: 'Paradise is guaranteed for him.' Then another funeral passed by and they spoke badly of him and mentioned his bad characteristics, and he (the Prophet ﷺ) said: 'Hell is guaranteed for him. You are the witnesses of Allâh on earth.'” (Hasan)

Chapter 21. Where Should The Imam Stand When He Prays Over The Body?

1493. It was narrated from Samurah bin Jundab Al-Fazârî that the Messenger of Allâh ﷺ offered the funeral prayer for a woman who had died in Nifûs, and he stood level with her middle. (i.e. her waist).” (Sahih)

1494. It was narrated that Abu Ghâlib said: “I saw Anas bin Malik offering the funeral prayer for a man, and he stood level with his head. Then another funeral was brought, that of a woman, and they said: ‘O Abu Hamzah! Offer the funeral prayer for her.'
So he stood level with the middle of the bed (the body was upon). 'Ala' bin Ziyad said to him: 'O Abu Hamzah! Is this how you saw the Messenger of Allah standing in relation to the body of a man and a woman as you have stood?' He said: 'Yes.' Then he turned to us and said: 'Remember this.'" (Hasan)

Comments:
The Imam should stand near the head of a male and near the midsection of a female for leading the funeral prayer.

Chapter 22. What Was Narrated Concerning Recitation Of Qur’ān In The Funeral Prayer

1495. It was narrated from Ibn ‘Abbās that the Prophet recited the Opening of the Book (Al-Fātiḥah) in the funeral prayer. (Da‘if)

Comments:

a. Funeral prayer is a prayer and Suratul-Fātiḥah (the Opening Chapter of the Qur’ān) must be recited in every prayer; as it has been mentioned in Al-Ahâdîth 837 to 843.

b. Suratul-Fātiḥah is recited after the opening Takbir (Saying ‘Allahu Akbar’ to commence the prayer). (Sunan An-Nasâ’î: 1991) This is also the opinion of Abdullah bin Mas’ud as Nawâb Wahi-duz-zamân Khân mentioned in the footnotes of Hadîth 1496 in Sunan Ibn Mâjah.
1496. Umm Sharik Al-Ansârî said: "The Messenger of Allâh ﷺ commanded us to recite the Opening of the Book (Al-Fâlitâhâh) in the funeral prayer." (Hasan)

Chapter 23. What Was Narrated Concerning Supplication During The Funeral Prayer

1497. It was narrated that Abu Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'When you offer the prayer for the deceased, supplicate sincerely for him.'" (Hasan)

Comments:

The real purpose of the funeral prayer is to seek forgiveness for the deceased. Sincerity of the heart is a condition for the acceptance of invocation. So every Muslim should learn funeral supplications, three of these supplications will be mentioned ahead.
funeral prayer he would say: 'Allâhumma maghfir lihayyinâ wa maysîtinâ, wa shâhidinâ wa ghâlibinâ, wa saigharinâ wa kabirinâ, wa dhakarinâ wa unthânâ. Allâhumma man ahaytahu minnâ faahyihî 'alal-Insâm, wa man tawaffaytahu minnâ fa tawaffahu 'alal-imân. Allâhumma lâ tahrimnâ jîrahu wa lâ tuddillânâ ba'îdah. [O Allâh, forgive our living and our dead, those who are present and those who are absent, our young and our old, our males and our females. O Allâh, whomever of us You cause to live, let him live in Islam, and whomever of us You cause to die, let him die in (a state of) faith. O Allâh, do not deprive us of his reward, and do not let us go astray after him].’” (Hasan)

**Comments:**

a. As the real purpose of funeral prayer is invoking for the dead, but at this occasion other Muslims should also be included in the supplication. The supplication mentioned in the Hadith is such a supplication that is for all the Muslims.

b. ‘Deprive us not of his reward’ means showing patience for the death of relatives and friends, and also the reward for other related good deeds.

c. ‘Let us not go astray after him’ means that in bereavement of death, let not acts that are forbidden be committed, which are instigated by one’s inciting soul, and by the whispering of Satan; which is misguidance.

**1499.** It was narrated that Wâthilah bin Asqa’ said: “The Messenger of Allâh ﷺ offered the funeral prayer for a man among the Muslims and I heard him say: ‘O Allâh, so-and-so the son of so-and-so is in Your care and under
Your protection. Protect him from the trial of the grave and the torment of the Fire, for You are the One Who keeps the promise and You are the Truth. Forgive him and have mercy on him, for You are the Oft-Forgiving, Most Merciful."

(Hasan)

Comments:

a. The punishment of grave is true. That is why the Noble Prophet sought refuge for the deceased from the punishment of the grave, but this is a matter of the Unseen world.

b. The punishment in the grave is also inflicted for sins other than disbelief and polytheism, for example, not protecting the body and clothes from urine and backbiting.

1500. It was narrated that 'Awf bin Mālik said: "I saw the Messenger of Allāh salī alayhi wa sallī wa ahad an 'inhu, wa righilu bi ma'in wa thaljin wa baradin, wa naqqihi min adh-dhunubbi wal-khatayā kama yunaqqath-thawbul-abyadu min danas, wa abdihi bi dārī hi dārān khayran min dārīhi, wa ahlān khayran min ahlīhi, wa qībi fīt natal-qabri wa 'adhāban-nār. (O Allāh, send blessing upon him, forgive him, have mercy on him, keep him safe and sound, and pardon him; wash him with water and snow and hail, and cleanse him of sins just as a white garment is cleansed of dirt. Give him in exchange for his house a house that is better

qaumsa yuqul 'Allāhumma 'adhaban-nār, fa qissīn min 'adhaban-nār. (O Allāh, let the day of judgment be removed from him, and he be removed from the day of judgment.)"
than his house, and a family that is better than his family. Protect him from the trial of the grave and the torment of the Fire).”’ (Sahih)

‘Awf said: “I remember standing there, wishing that I was in the place of that man.”

Comments:
a. This supplication is also important from a point of view that the supplication within is solely for the deceased, which is the real objective of the funeral prayer.
b. It has proof of the punishment in the grave.
c. It proves leading the funeral prayer with a loud voice.

1501. It was narrated that Jābir said: “The Messenger of Allāh ﷺ, Abu Bakr and ‘Umar did not give us so much leeway in anything as they did with regard to the prayer for the deceased,” meaning that there was nothing affixed.\[^{[1]}\] (Da‘īf)

Chapter 24. What Was Narrated Concerning Saying Four Takbir In The Funeral Prayer

1502. It was narrated from ‘Uthmān bin ‘Affān that the Prophet ﷺ offered the funeral prayer.

\[^{[1]}\] Meaning there was no specific supplication designated, according to the chapter heading. However, the apparent meaning may also imply no restrictions on the times it may be performed.
prayer for 'Uthmān bin Maz‘un, and he said four Takbir over him. (Da‘if)

Comments:
Despite this narration being Weak, it proves an authentic issue because other authentic Ahādīth support it.

1503. Al-Hajari said: “I prayed with ‘Abdullāh bin Abī Awfā Al-Aslāmi, the Companion of the Messenger of Allāh ﷺ, offering the funeral prayer for a daughter of his. He said Takbir over her four times, and he paused for a while after the fourth. I heard the people saying Subhān-Allāh to him throughout the rows. Then he said the Salām and said: ‘Did you think that I was going to say a fifth Takbir?’ They said: ‘We were afraid of that.’ He said: ‘I was not going to do that, but the Messenger of Allāh ﷺ used to say four Takbir, then pause for a while, and he would say whatever Allāh willed he should say, then he would say the Salām.’” (Da‘if)

Comments:
It is known from this, that Allāh’s Messenger ﷺ would sometimes make a final salutation immediately after the fourth Takbir to end the funeral prayer, and sometimes he would invoke a supplication after the fourth
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Takbir and then make the final salutation. Therefore both Alhādīth are correct.

1504. It was narrated from Ibn ’Abbās that the Prophet said Takbir four times. (Sahih)

1505. It was narrated that ’Abdur-Rahmān bin Abi Laila said: “Zaid bin Arqam used to say the Takbir four times in the funeral prayer, and he said the Takbir five times for one funeral. I asked him (about that) and he said: ‘The Messenger of Allāh used to do that.’” (Sahih)

Chapter 25. What Was Narrated Concerning One Who Says The Takbir Five Times

1505. It was narrated that 'Abdur-Rahmān bin Abi Laila said: “Zaid bin Arqam used to say the Takbir four times in the funeral prayer, and he said the Takbir five times for one funeral. I asked him (about that) and he said: ‘The Messenger of Allāh used to do that.’” (Sahih)

Comments:

The narration informs that proclaiming five Takbir is also permissible. In this form, some supplications are made after the third Takbir and some after the fourth Takbir, and the salutation for ending the prayer would be made after the fifth Takbir.

1506. It was narrated from Kathir bin ‘Abdullāh, from his father,
from his grandfather, that the Messenger of Allāh ﷺ said the Takbir five times. (Sahih)

Chapter 26 What Was Narrated Concerning Offering The Funeral Prayer For A Child

1507. Abu Jubair bin Hayyah narrated that he heard Mughirah bin Shu’bah say: “I heard the Messenger of Allāh ﷺ say: ‘The (funeral) prayer should be offered for a child.’” (Sahih)

Comments:

Funeral prayer for a fetus may be performed only if it is miscarried or born four months after the pregnancy, for this is the time when the spirit of life is inspired into the fetus. Therefore a fetus will only be considered a deceased person if it dies after being inspired with a soul.

1508. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “If a child utters a sound (after being born), the funeral prayer should be offered for him and (his relatives) may inherit from him.” (Da’īf)


ابواب ما جاء في الجنائز

عَبْدُ اللَّهِ، عَنْ أَبِيهِ، عَنْ جَلَّـوَّ أَنَّ رَسُولَ اللَّهِ ﷺ كَثَرَ حَسْتَاً.

تخريج: [صحيح] بإبراهيم بن علي ضعيف (تقريب)، وكثير تقدم حاله، ح: 165.

والحديث السابق شاهد له.

المعجم: 22 – باب ما جاء في الصلاة على الطفال (الفصلة 22)
Comments:

A child crying after birth is a sign of it being alive, therefore if it dies shortly after the birth, it will be considered just like a person who lived for a long time and died.

1509. It was narrated that Abu Hurairah said: “The Prophet ﷺ said: ‘Offer the (funeral) prayer for your children, for they have gone ahead of you (i.e. to prepare your place in Paradise for you).’” (Da‘if)

Chapter 27. What Was Narrated Concerning The Funeral Prayer Offered For The Son Of The Messenger of Allāh ﷺ, And The Report Of His Death

1510. Ismā‘il bin Abu Khālid said: “I said to ‘Abdullāh bin Abi Awfa: ‘Did you see Ibrāhīm, the son of the Messenger of Allāh ﷺ?’ He said: ‘He died when he was small, and if it had been decreed that there should be any Prophet after Muhammad ﷺ, his son would have lived. But there is no Prophet after him.’” (Sahih)

Comments:

It indicates that none was granted prophethood after Muhammad, the Messenger of Allāh ﷺ, and none will ever be granted it. Were there a continuation of prophethood in the people of Muhammad ﷺ, then it would be given to his son Ibrāhīm. When his son had no chance of it, then how was it possible for anyone else!
1511. It was narrated that Ibn Abbâs said: "When Ibrâhîm the son of the Messenger of Allâh died, the Messenger of Allâh prayed and said: 'He has a wet-nurse in Paradise, and if he had lived he would have been a Siddîq and a Prophet. If he had lived his maternal uncles, the Egyptians, would have been set free and no Egyptian would ever have been enslaved.'" (Da‘if)

Comments:

Shaikh Albâni said that this sentence ‘had Ibrâhîm survived, he would have been a prophet’ is not proven as part of the prophetic saying, but is true in it being the statement of the Companions.

1512. Husain bin ‘Ali said: "When Qâsim the son of the Messenger of Allâh died, Khadijah said: 'O Messenger of Allâh, the milk of Qâsim’s mother is overflowing. Would that Allâh had let him live until he had finished breastfeeding.' The Messenger of Allâh said: 'He will complete his breastfeeding in Paradise.' She said: 'If I know that, O Messenger of Allâh, it makes it easier for me to bear.' The Messenger of Allâh said: 'If you wish, I will pray to Allâh to let you hear his voice.' She said: 'O Messenger of Allâh, rather I believe Allâh and His Messenger.'" (Da‘if)
Chapter 28. What Was Narrated Concerning The Funeral Prayer For The Martyrs And Their Burial

1513. It was narrated that Ibn 'Abbás said: "They (the martyrs) were brought to the Messenger of Allah on the Day of Uhud, and he started to offer the funeral prayer for them, ten by ten. Hamzah lay where he lay, and they were taken away but he was left where he was."[1] (Hasan)

Comments:

a. A martyr who is killed in the battlefield fighting against the disbelievers will not be washed, even though the washing of sexual impurity was compulsory upon him; rather he will be buried with his fighting clothes.

b. Imám Ibn Qayyim says: "The correct opinion about performing the funeral prayer for a martyr on the battlefield is that both the views of performing a funeral prayer and not performing are authentic. Both views have valid proof."

1514. It was narrated from Jābir bin 'Abdullāh that the Messenger of Allah used to put two or three of the slain of Uhud in one shroud. He would ask: "Which of them had memorized more Qur'ān?" And if one of them was pointed out to him, he would put him in the niche-grave first. And he said: "I am a witness over them." He commanded that they should be buried with their blood, and that the funeral prayer should not be offered for them and they should not be washed. (Sahih)

[1] Each time the Prophet offered the funeral prayer for a group of martyrs, Hamzah was among them, so he offered the prayer for him repeatedly.
Comments:

a. More than one person may be buried in one grave in critical circumstances.

b. Memorizing the Noble Qur'an is an honour which should be given respect even at the burial.

1515. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ commanded that the weapons and armor should be removed from the slain of Uhud, and they should be buried in their clothes stained with blood. (Da’îf)

1516. It was narrated from Aswad bin Qais that he heard Nubaib Al-’Anazi say: “I heard Jâbir bin 'Abdullâh say: ‘The Messenger of Allâh ﷺ commanded that the slain of the battle of Uhud should be returned to the battlefield; they had been moved to Al-Madinah.’” (Sahîh)

Comments:

a. The martyrs may be buried near, or even in the battlefield, instead of a general cemetery.

b. Taking a dead body to another city for burial is not a good practice.
Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever offers the funeral prayer in the mosque will have nothing (i.e., no reward).’”

(Hasan)

Comments:
This Hadith is also quoted in Sunan Abu Dâwûd with the same wording: “He who prays over a funeral in the mosque does not get anything extra.”

1518. It was narrated that ‘Aîshah said: “By Allâh! The Messenger of Allâh ﷺ did not offer the funeral prayer for Suhail bin Baidâ’ anywhere but in the mosque.” (Sahih)

Ibn Mâjah said: The Hadith of ‘Aîshah is stronger.

Comments:
Imâm Ibn Mâjah means that the legality of offering the funeral prayer inside the mosque is more authentic, because the Hadith (1518) legalising the performance of the funeral prayer inside the mosque is relatively more authentic that the Hadith (1517) of prohibition.
Chapter 30. What Was Narrated Concerning The Times When The Funeral Prayer Should Not Be Offered And The Deceased Should Not Be Buried

1519. ‘Uqbah bin ’Amir Al-Juhani said: “There are three times during the day when the Messenger of Allâh prohibited us to offer the funeral prayer or bury our dead: When the sun has fully risen (until it is higher up in the sky); when it is overhead at noon, until it has passed the meridian; and when it is starting to set until it has set.” (Sahih)

Comments:

a. As the regular prayers are not permissible to pray at the prohibited times, similarly observing funeral prayer is also prohibited at these times.

b. The burial also must be avoided at these times, except in special critical circumstances.

1520. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh placed a man in his grave at night, and he lit a lamp in his grave. (Da‘îf)
Comments:
a. It is permissible to bury a dead at night under exceptional critical circumstances.

b. Carrying a torch or lamp is allowed for burial at night even if it has to be taken inside the grave. The prohibition of burning a torch or lamp over the grave is after the burial.

1521. It was narrated from Jābir bin ʿAbdullāh that the Messenger of Allāh ﷺ said: “Do not bury your dead at night unless you are forced to.” *(Daʿīf)*

1522. It was narrated from Jābir bin ʿAbdullāh that the Prophet ﷺ said: “Offer the funeral prayer for your dead by night or by day.” *(Daʿīf)*

Comments:
The prohibited times for prayer are mentioned in Hadith 1519; the funeral prayer may be offered at any time other than the prohibited times. Offering the funeral prayer at night will have less attendance, as perhaps many Muslims cannot be informed about the funeral, or despite being informed, attending it during the night will be difficult for them. Therefore it is best to pray the funeral prayer at a time that the maximum number of people can participate.
Chapter 31. Prayer For The People Of The Qiblah

1523. It was narrated that Ibn 'Umar said: “When 'Abdullâh bin Ubayy died, his son came to the Prophet ﷺ and said: 'O Messenger of Allâh, give me your shirt so that I may shroud him in it.' The Messenger of Allâh ﷺ said: 'Notify me when he is ready (i.e., when he has been washed and shrouded).’ When the Prophet ﷺ wanted to offer the funeral prayer for him, 'Umar bin Khattâb said to him: 'You should not do that.' The Prophet ﷺ offered the funeral prayer for him, and the Prophet ﷺ said to him: 'I have been given two choices: "...ask forgiveness for them (hypocrites) or ask not forgiveness for them...."'”[1] Then Allâh revealed: 'And never pray (the funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.'”[2] (Sahîh)

Abu 'Abdullâh said: From this Hadîth we understand that standing at the grave is an act of kindness to the living.

تخريج: أخرجه البخاري، الجائز، باب الكفن في القصاص الذي يكف أو لا يكف، ح: 1779 من حديث يحيى بن سعيد بن كثير، ومسلم، ص ف م ص، صف المتنافين، باب صفات المتنافين وأحكامهم، ح: 2760 من حديث عبيد الله بن عمر بن عبيدة.

Comments:

a. Allâh’s Messenger ﷺ granted his shirt to the son of 'Abdullâh bin Ubayy just to console him, it was to be put on his hypocrite father.

b. The shroud consists of simple sheets that are not sewn together, but out of necessity, sewn clothes can also be used for shroud.

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c. Forgiveness must not be sought for him who is known with real *Kufr* (disbelief), for example: if a Christian, a Jew, a Hindu or Qādiyānī neighbour or relative dies, seeking forgiveness for him is also impermissible as his funeral prayer is not observed. See *At-Taubah* 9:113.

1524. It was narrated that Jābir said: "The leader of the hypocrites in Al-Madinah died, and left instructions that the Prophet should offer the funeral prayer for him and shroud him in his shirt. He offered the funeral prayer for him and shrouded him in his shirt, and stood by his grave. Then Allāh revealed the words: "And never pray (the funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave."[1] (*Da'if*)

تخريج: [إسناده ضعيف] انظر، ج: 11 لعلته، والحديث صحيح، انظر الحديث السابق.

1525. It was narrated from Wāthilah bin Asqa’ that the Messenger of Allāh said: ‘Offer prayer for everyone who dies, and strive in *Jihād* under every chief.’ (*Maudu’*)


1526. It was narrated from Jābir bin Samurah that a man from among the Companions of the Prophet was wounded, and the wound caused him a great deal of pain. He went and took a

spearhead, and slaughtered himself with it. The Prophet did not offer the funeral prayer for him, and that was as an admonition for others. (Sahih)

Comments:
a. Committing suicide is a major sin.
b. A respectable Imam and a scholar should avoid leading funeral prayer over a person who commits major sins, which will be a lesson for others, and they should try to avoid this sin. However, the people should pray over such a person, and a Muslim should not be buried without funeral prayer.

Chapter 32. Offering The Funeral Prayer At The Grave

1527. It was narrated from Abu Hurairah that a black woman used to sweep the mosque. The Messenger of Allah noticed she was missing and he asked about her after a few days. He was told that she had died. He said, “Why did you not tell me?” Then he went to her grave and offered the funeral prayer for her. (Sahih)

Comments:
a. Offering any prayer in the cemetery is prohibited, other than the above-mentioned situation of funeral prayer. The Prophet said: “All the earth is suitable for prayer, except a cemetery and bathroom.”
b. The name of this lady mentioned is Umm Mahjân in Sunan Al-Bayhaqi (4/48).

1528. Khârijah bin Zaid bin Thâbit narrated that Yazid bin Thâbit, who was older than Zaid, said: “We went out with the
Prophet ﷺ and when we reached Al-Baqi’, we saw a new grave. He asked about it and they said: ‘(It is) so-and-so (a woman).’ He recognized the name and said: ‘Why did you not tell me about her?’ They said: ‘You were taking a nap and you were fasting, and we did not like to disturb you.’ He said: ‘Do not do that; I do not want to see it happen again that one of you dies, while I am still among you, and you do not tell me, for my prayer for him is a mercy.’ Then he went to the grave and we lined up in rows behind him, and he said four Takbir (i.e. for the funeral prayer).” (Sahih)

Comments:

The method of the funeral prayer at the grave is the same as that performed over the deceased before burial.

1529. It was narrated from ‘Abdullah bin ‘Amir bin Rabiah, from his father, that a black woman died and the Prophet ﷺ was not told about that. Then he was informed of it, and he said: "Why did you not tell me?" Then he said to his Companions: “Line up in rows to pray for her,” and he offered the funeral prayer for her. (Sahih)

1530. It was narrated that Ibn ‘Abbás said: “A man died whom
the Messenger of Allâh ﷺ used to visit, and they buried him at night. When morning came, they told him. He said: ‘What kept you from telling me?’ They said: ‘It was night and it was dark, and we did not like to cause you any inconvenience.’ Then he went to the grave and offered the funeral prayer for him.” (Sahih)

1531. It was narrated from Anas that the Prophet ﷺ offered the funeral prayer at a grave after the burial. (Sahih)

1532. It was narrated from Ibn Buraidah from his father that the Prophet ﷺ offered the funeral prayer for a deceased person after he had been buried. (Sahih)

1533. It was narrated that Abu Sa’eed said: “There was a black woman who used to sweep the mosque, and she passed away at night. The following morning the Messenger of Allâh ﷺ was told of
her death. He said: ‘Why did you not call me?’ Then he went out with his Companions and stood at her grave, and said Takbir over her, with the people behind him, and he supplicated for her, then he went away.’ (Da’if)

Chapter 33. What Was Narrated Concerning The Prayers For Najâshi

1534. It was narrated from Abu Hurairah: “The Messenger of Allah ﷺ said: ‘Najâshi has died.’ The Messenger of Allah ﷺ and his Companions went out to Al-Baqi’, and we lined up in rows behind him, and the Messenger of Allah went forward, then he said four Takbir.” (Sahih)

Comments:

a. Najâshi, may Allah have mercy on him, was a king of Abyssinia, his name was As-hamah. (Sahih Al-Bukhâri: 3879) Hâfiz Ibn Hajar quoted 8th H or 9th H. as the year of Najâshi’s death and he said, According to the majority of the scholars he died in the 9th H’. [Fathul-Bari: 7/240, Hadith: 3877]

b. It is known from this Hadith that offering funeral prayer for a person who dies afar (the dead body is not present at the time of funeral) is legal.

c. The method of funeral prayer for an absent body is the same as when the body is present.

1535. It was narrated from ʽImrân bin Husain: “The Messenger of Allah ﷺ said: ‘Your brother Najâshi has died, so offer the funeral prayer for him.’” Then
he stood and we prayed behind him. I was in the second row and two rows prayed for him." (Sahih)

1536. It was narrated from Mujammil bin Jaryah Al-Ansari that the Messenger of Allah ﷺ said: “Your brother Najashi has died, so stand and pray for him.” So we formed two rows behind him. (Sahih)

1537. It was narrated from Hudhaifah bin Asid that the Prophet ﷺ led them out and said: “Pray for a brother of yours who has died in a land other than yours.” They said: “Who is he?” He said: “Najashi.” (Sahih)
Chapter 34. What Was Narrated Concerning The Reward For The One Who Offers The Funeral Prayer And The One Who Waits Until The Burial

1539. It was narrated from Abu Hurairah that the Prophet said:

"Whoever offers the funeral prayer will have one Qirāt and whoever awaits until (the burial) is finished will have two Qirāt." They said: ‘What are these two Qirāt?’ He said: ‘Like two mountains.’" (Sahih)

Comments:

As offering funeral prayer of a Muslim is necessary, similarly burying a Muslim is also necessary. The assistance of the Muslims is required for both responsibilities, so as a struggle is made to attend the funeral prayer hoping for reward, likewise people should try their best to help in digging the grave, burying the dead, and leveling the grave, according to the Sunnah.

1540. It was narrated from Thawbān that the Messenger of Allah said: "Whoever offers the funeral prayer will have one Qirāt and whoever attends the burial will have two Qirāt." The Prophet was asked about the Qirāt and he said: "(It is) like Uhud." (Sahih)
1541. It was narrated from Ubayy bin Ka‘b that the Messenger of Allāh ﷺ said: ‘Whoever offers the funeral prayer will have one Qirāt; and whoever attends until the burial is over, will have two Qirāt. By the One in Whose Hand is the soul of Muhammad! The Qirāt is greater than this (mountain of) Uhud.’ (Sahih)

Chapter 35. What Was Narrated Concerning Standing Up For The Funeral (Procession)

1542. It was narrated from ‘Āmir bin Rabī‘ah that the Prophet ﷺ said: “When you see a funeral (procession) stand up for it until it has passed by or it is placed on the ground.” (Sahih)

Comments:

a. If a person is sitting by the road and a funeral is passing by, the sitting person should stand up, he may sit after the funeral has passed.

b. The people following the funeral should not sit until the bier is placed on the ground. Abu Sa‘eed Al-Khudri reported that Allāh’s Messenger ﷺ said: “When you see a funeral passing by, you should stand up, and he who follows the funeral should not sit down until the bier is placed.” (Sahih Al-Bukhārī: 1310)
1543. It was narrated that Abu Hurairah said: “A funeral passed by the Prophet and he stood up and said: ‘Stand up out of recognition of the enormity of death.’” (Hasan)

1544. It was narrated that ‘Ali bin Abu Tālib said: “The Messenger of Allah stood up for a funeral, and we stood up, until he sat down, then we sat down.” (Sahih)

1545. It was narrated that ‘Ubādah bin Sāmit said: “When the Messenger of Allah followed a funeral, he would not sit down until it had been placed in the niche-grave. A rabbi came to him and said: ‘This is what we do, O Muhammad!’ So the Messenger of Allah sat down and said: ‘Be different from them.’” (Da’if)
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Comments:
a. It shows clearly that to keep standing until the body is buried is abrogated, in fact when the bier is placed on the ground, then the people are allowed to sit down.

b. Being distinguished from disbelievers is a great principle of Islam, the Shari'ah even emphasizes it in matters of worship, and also in other daily affairs and activities. Therefore celebrating Christmas, New Year (first of January), Basant of Hindus, Holi and Dewali, the customs of wedding and grief, for example: wearing black clothes at a sad occasion; disapproval of a widow's second marriage; bridegrooms meeting frankly with the bride's female relatives at the wedding ceremony, and sharing jokes with each other, and many other similar matters are contradictory to the teachings of Islam. These are customs of disbelievers, and are forbidden, so it is extremely necessary to avoid them.

Chapter 36. What Was Narrated Concerning What Is To Be Said When Entering The Graveyard

1546. It was narrated that 'Aishah said: "I could not find him, meaning the Prophet ﷺ, and he was in Al-Baqi'. He said: "As-salâhu 'alaykum dâra qawmin mu'minin. Antum lañâ faratun wa innâ bikum lâhiqun. Allâhumma lâ tahrimna ajrahum wa lâ tasfinnâ ba'dahum (Peace be upon you, O abode of believing people. You have gone ahead of us and verily we will join you soon. O Allah, do not deprive us of their reward and do not put us to trial after them)." (Da'if)
begging some thing from the deceased is prohibited, because they neither hear our words nor can they accept our request.

1547. It was narrated from Sulaimân bin Buraidah that his father said: “The Messenger of Allâh ﷺ used to teach them, when they went out to the graveyard, to say: As-salâmu 'alaykum ahlad-dîyâr minal-mu'minâin wal-'inlûmin, wa innâ inshâ Allâh bikum lâhiqun, nas'alul-lâh la nikmul-'âfiyâh (Peace be upon you, O inhabitants of the abodes, believers and Muslims, and we will join you soon if Allâh wills. We ask Allâh for well-being for us and for you).’” (Sahih)

Comments:
If we visit the grave of relatives, or that of a righteous person, or even a Muslim cemetery, we should pray for them with these authentically proven words. Reciting Surat Al-Fâtiha for the benefit of reward for the deceased is not proven by the Sunnah, so we should avoid these actions.

Chapter 37. What Was Narrated Concerning Sitting In The Graveyards

1548. It was narrated that Barâ' bin 'Azib said: “We went out with the Messenger of Allâh ﷺ for a funeral, and he sat facing the Qiblah (prayer direction).’” (Hasan)

Comments:

Trampling over the graves is forbidden, and sitting as a constant attendee of a grave is prohibited too, but sitting for a necessity is allowed, like if the grave is not ready yet, then one may sit in its wait.

1549. It was narrated that Barâ' bin 'Âzib said: “We went out with the Messenger of Allâh ﷺ for a funeral, and we came to a grave. He sat down and we sat down, as if there were birds on our heads.” (Hasan)

Chapter 38. What Was Narrated Concerning placing the deceased in the grave

1550. It was narrated that Ibn 'Umar said: “When the deceased was placed in the grave, the Prophet ﷺ would say: ‘Bismillâh, wa 'alâ millati rasul-illâh (In the Name of Allâh and according to the religion of the Messenger of Allâh).’”’ Abu Khâlid said on one occasion, when the deceased was placed in the grave: “Bismillâh wa 'alâ sunnati rasul-illâh (In the Name of Allâh and according to the Surnah of the Messenger of Allâh).” Hishâm said in his narration: “Bismillâh, wa fî sabil-illâh, wa 'alâ millati rasul-illâh (In the Name of Allâh, for the sake of Allâh and according to the religion of the Messenger of Allâh).” (Sahîh)

تخريج: [صحيح] أخرجه الترمذي، الجنائي، باب ماجاء ما يقول إذا أدخل الميت القبر: ح: 1546 عن عبد الله بن سعد الأشعيب، السند الثاني، وقال: حسن غريب، وفيه حجاج بن
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1551. It was narrated that Abu Râfî’ said: “The Messenger of Allâh ﷺ placed Sa’d gently in his grave and sprinkled water on it.” (Da’îf)

Comments:

Those who are involved in lowering the deceased into the grave should read the abovementioned supplications.

1552. It was narrated from Abu Sa’eed that the Messenger of Allâh ﷺ was brought into his grave from the direction of the Qiblah, and he was placed in his grave gently. (Da’îf)

Comments:

’Sâli’d in Arabic means the bier should be placed at the foot side of the grave (where the deceased’s feet will be in the grave) and when the body will be lifted from the bier the head of the deceased will go first into the grave and then rest of the body.

1553. It was narrated that Sa’eed bin Musayyab said: “I was present with Ibn ‘Umar at a
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funeral. When the body was placed in the niche-grave) he said, ‘Bismillah wa fi sabi-il-lah wa ‘alai millati rasul-il-lah’ (In the Name of Allah, for the sake of Allah and according to the religion of the Messenger of Allah). When he started to place the bricks in the niche-grave he said: ‘Allahumma ajiru min ash-shaitani wa min ‘adhabil-qabr. Allahumma jafil-urda ‘an janabah, wa sa’id ruhabah, wa laqqah mina rakwana (O Allah, protect him from Satan and from the torment of the grave; O Allah, keep the earth away from his two sides and take his soul up and grant him pleasure from Yourself).’ I said: ‘O Ibn ‘Umar, is this something that you heard from the Messenger of Allah ﷺ or is it your own words?’ He said: ‘I could have said something like that, but this is something that I heard from the Messenger of Allah ﷺ.’” (Da’if)

Chapter 39. What Was Narrated Concerning The Niche-Grave Being Recommended

1554. It was narrated that Ibn Abbás said: “The Messenger of Allah ﷺ said: ‘The niche-grave is for us and the ditch-grave is for others.’” (Da’if).


(المجمع 39) - باب ما جاء في استحباب اللحيد (التحفة 29)
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Comments:

a. *Lahd* (niche-grave) means that first a plain rectangular vertical hole is dug, and then another hole large enough to accommodate the body is made near the bottom of the grave in the wall facing the direction of *Qiblah*. *Shaqq* (ditch-grave) means that first a plain rectangular vertical hole is dug and then inside it another relatively small rectangular hole is dug.

b. Both forms of graves are allowed and both had been used in the time of Allâh’s Messenger, as it is apparent in the following *Ahâdîth*.

1555. It was narrated that Jarîr bin ‘Abdullâh Al-Bajali said: “The Messenger of Allâh ﷺ said: ‘The niche-grave is for us and the ditch-grave is for others.’” (*Da’îf*)

1556. It was narrated that Sa’d said: “Make a niche-grave for me, and block it up with bricks as was done for the Messenger of Allâh ﷺ.” (*Sahîh*)

Chapter 40. What WasNarrated Concerning The Ditch-Grave

1557. It was narrated that Anas bin Mâlik said: “When the Prophet ﷺ died, there was a man in Al-Madinah who used to make a niche in the grave and another who used to dig graves without a
niches. They said: 'Let us pray Istikhârah to our Lord and call for them both, and whichever of them comes first, we will let him do it.' So they were both sent for, and the one who used to make the niche-grave came first, so they made a niche-grave for the Prophet ﷺ.’”[1] (Hasan)

**Comments:**

The niche-grave is preferable because Allâh chose this type of grave for His Prophet ﷺ.

1558. It was narrated that 'Âîshah said: "When the Messenger of Allâh ﷺ died, they differed as to whether his grave should have a niche or a ditch in the ground, until they spoke and raised their voices concerning that. Then 'Umar said: 'Do not shout in the presence of the Messenger of Allâh ﷺ, living or dead,' or words to that effect. So they sent for both the one who made a niche and the one who dug graves without a niche, and the one who used to make a niche came and dug a grave with a niche for the Messenger of Allâh ﷺ, then he ﷺ was buried.’” (Hasan)

**Comments:** [Hasan] وصحّحه البوصيري ﷺ عبيد بن طفيل مجهول وشيخه ضعيف (تقريب)، وأخرج الترمذي، ح: 1018 من طريق آخر عن عبد الرحمن بن أبي يكر عن ابن أبي مليكة بحديثٍ

Comments:

a. It is known from the discussion of the Companions that both types of graves were correct in their view. The important issue for them was only about which type of grave should be chosen for Allâh’s Messenger ﷺ.

b. When there are two aspects of a matter which are almost similar to each other in legality, in that case they should adopt such a method to solve the difference with mutual consent and both parties are satisfied.

c. It is from among the due respect to Allâh’s Messenger ﷺ that one was not allowed to speak loud in his presence, and this rule is still in force even after his death. Therefore talking with a loud voice near the Prophet’s grave and quarrelsome arguments must be avoided.

Chapter 41. What Was Narrated Concerning Digging The Grave

1559. It was narrated that Adra’ b. As-Sulami said: “I came one night to guard the Prophet ﷺ, and there was a man reciting loudly. The Prophet ﷺ came out and I said: ‘O Messenger of Allâh, this man is showing off.’ Then he died in Al-Madinah, and they finished preparing him, then they carried his dead body. The Prophet ﷺ said: ‘Be gentle with him, may Allâh be gentle with him, for he loved Allâh and His Messenger.’ Then his grave was dug and he (the Prophet ﷺ) said: ‘Make it spacious for him, and may Allâh make it spacious for him.’ Some of his Companions said: ‘O Messenger of Allâh, you are grieving for him.’ He said: ‘Yes
indeed, for he loved Allāh and His Messenger.” (Da'īf)

Comments:
The Messenger of Allāh said these words when burying the martyrs from the battle of Uhud. He said: “Dig the graves wide, deep and good. Bury two or three in one grave, putting towards the Qiblah, first the one with the most memorisation and knowledge of Qur'ān.” (Sunan An-Nasā‘ī: 2013)

Chapter 42. What Was Narrated Concerning Markers On Graves

1561. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ marked the grave of 'Uthmān bin Maz'ūn with a rock. (Hasan)

Comments:
Placing a stone near the head is enough of a sign to give an indication of a grave, so that one does not walk on the grave and that it not be dug when digging a grave for another deceased. Writing something on the stone placed for recognition, placing a headstone with writing, stone monuments and memorial marks are forbidden. It will be mentioned in Hadith 1563.
Chapter 43. What Was Narrated Concerning The Prohibition Of Building Over Graves, Plastering Over Them And Writing On Them

1562. It was narrated that Jâbir said: “The Messenger of Allah forbade plastering over graves.” (Sahih)

Comments:

Only the grave’s soil should be placed in the grave; putting extra soil, plastering, using baked bricks and building it up is prohibited.

It is known from this Hadith that writing or inscribing the name and date of death of the deceased is also prohibited. Placing a stone or something else is a sufficient sign to recognise a grave.

1563. It was narrated that Jâbir said: “The Messenger of Allah forbade writing anything on graves.” (Sahih)

Comments:


1564. It was narrated from Abu Sa’eed that the Prophet forbade building structures over graves. (Sahih)
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Chapter 44. What Was Narrated Concerning Scattering Earth In The Grave

1565. It was narrated from Abu Hurairah that the Messenger of Allah Î¼r to77ع said: the funeral prayer, then he came to the grave of the deceased and scattered three handfuls of earth from the side of (the deceased’s) head. (Hasan)

Comments:

‘Handful’ in this Hadith means a handful of both hands together. One should not understand that it means a handful of a single hand, it is not what is meant in this Hadith.

Chapter 45. What Was Narrated Concerning The Prohibition Of Walking Or Sitting On Graves

1566. It was narrated from Abu Hurairah said: The Messenger of Allah Î¼r to77ع said: "If one of you were to sit on a live coal that burns him, that would be better for him than if he were to sit on a grave." (Sahih)
1567. It was narrated from 'Uqbah bin 'Amir that the Messenger of Alläh ﷺ said: ‘If I were to walk on a live coal or a sword, or if I were to sew my shoes to my feet, that would be better for me than walking on the grave of a Muslim. And I see no difference between relieving myself in the midst of the graves or in the middle of the marketplace.’ (Da’if)

**Comments:**

a. Relieving oneself in the cemetery is a very bad deed.

b. Some of the scholars understood the meaning as mentioned in the Hadith, and some said it means sitting over a grave as we sit at a high place, because it is insulting to the deceased.

c. Another meaning of sitting at graves is dedicating oneself for attending the graves. Being a dedicated attendee of the graves is also forbidden according to other authentic proofs.

**Chapter 46. What Was Narrated Concerning Taking Off One’s Shoes In The Graveyard**

1568. It was narrated that Bashir bin Khasasiiyah said: ‘While I was walking with the Messenger of Alläh ﷺ he said: ‘O son of Khasasiiyah, why are you angry with Alläh when you are walking with the Messenger of Alläh?' I
said: ‘O Messenger of Allâh! I am not angry with Allâh at all. Allâh has bestowed all good on me.’ Then he passed by the graves of the Muslims and said: ‘They have caught up with a great deal of good.’ Then he passed by the graves of the idolaters and said: ‘They died before a great deal of good came to them.’ Then he turned and saw a man walking between the graves in his shoes and he said: ‘O you with the shoes, take them off.’” (Sahih)

Muhammad bin Bashshâr narrated from Abdur-Rahmân bin Mahdi that he said: ‘Abdullâh bin ‘Uthmân used to say (about this Hadith): ‘A good Hadith, and a reliable narrator.

Comments:
a. Death is a good thing for a believer, because after death he gets the fruits for his labor and rejoices the enjoyments of Paradise, whereas death is a beginning of the retribution for the bad deeds of a disbeliever.
b. One should acknowledge the favors of Allâh and should be grateful for it.

Chapter 47. What Was Narrated Concerning Visiting The Graves

1569. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Visit the graves, for they will remind you of the Hereafter.” (Sahih)
Comments:

a. Visiting the graves means to go to any cemetery.

b. The graves with buildings over them do not fulfill the real objective of reminding us of the Hereafter.

1570. It was narrated from 'Aishah that the Messenger of Allah ﷺ gave permission for visiting the graves. (Sahih)

Comments:

Here the word ‘permission’ is used for a reason, because in the early era of Islam the Prophet ﷺ prohibited visiting the graves, and later on it was allowed as mentioned in the following Hadith.

1571. It was narrated from Ibn Mas'ud that the Messenger of Allah ﷺ said, "I used to forbid you to visit the graves, but now visit them, for they will draw your attention away from this world and remind you of the Hereafter." (Da’if)

Comments:

a. As the commandments mentioned in some earlier revealed Verses of the Qur'an are abrogated by the later revealed Verses, similarly a later Hadith abrogates the earlier one as known clearly from this Hadith.

b. Earning one’s livelihood by legal means, and spending without arrogance and extravagance for oneself, and for one’s dependents is well and good. But being covetous for wealth and an excessive luxurious lifestyle make a person heedless of the Hereafter. For the treatment of this type of disease of
the heart, one should visit the graveyard, so that he will remember his death and it will create a spirit and interest for the preparation of Hereafter.

Chapter 48. What Was Narrated Concerning Visiting The Graves Of The Idolaters

1572. It was narrated that Abu Hurairah said: “The Prophet visited the grave of his mother and wept, causing the people around him to weep. Then he said: ‘I asked my Lord for permission to seek forgiveness for her, but He did not give me permission. Then I asked my Lord for permission to visit her grave and He gave me permission. So visit the graves, for they will remind you of death.’” (Sahih)

Comments:

a. Visiting a graveyard for non-Muslims is allowed, but the supplication for visiting the graveyard should not be done, as it is allowed only for a Muslims cemetery. This is because seeking forgiveness for a disbeliever is impermissible.

b. Only that intercession is granted which is made with the permission of Allah, and an intercession cannot be made for a polytheist, because Allah did not allow it.

1573. It was narrated from Sálim that his father said: “A Bedouin came to the Prophet and said: ‘O Messenger of Allah, my father used to uphold the ties of kinship, and so and so forth, where is he?’ He said: ‘In the Fire.’ It was as if he found that difficult to bear. Then he said: ‘O Messenger of Allah. Where is your father?’ The Messenger of Allah said: ‘Whenever you pass by the grave of an idolater, give him the tidings of Hell-fire.’ The Bedouin later became Muslim, and he said:
The Messenger of Allâh ﷺ gave me a difficult task. I never passed the grave of an idolater but I gave him the tidings of Hell-fire.''

(Da'îf)

تخريج: [إسناده ضعيف] وصححه البصيري، وأوردت القضاء في المختارة، وأخرج البزار (البحر الزخار) ح:۹۸۱، والطبراني وغيرهما من طريقين (يزيد بن هارون وغيره) عن الزهري عن عمار بن سعد عن أبيه به ... إلخ، وانظر، ح:۷۰۷ لعله، طريق البزار أرجع من رواية ابن ماجه، رواه زيد بن أحمد ومحمد بن عثمان بن مخلد، كلاهما عن يزيد به من حديث عمار بن سعد عن أبيه.

Comments:

a. The biggest good deeds, without the acceptance of Islam, cannot be a source of delivering one from Hell.

b. The certainty of the noble Prophet's prophethood will not be deliverance in this world nor in the Hereafter, until one accepts Islam truly and promises to obey the Noble Prophet ﷺ and practice the principles of Islamic law.

c. If such a question is made that answering it clearly and openly can be problematic, then the questioner’s attention can be drawn wisely to another good thing.

Chapter 49. What Was Narrated Concerning The Prohibition Of Women Visiting The Graves

1574. It was narrated from 'Abdur-Rahmân bin Hassân bin Thâbit that his father said: "The Messenger of Allâh ﷺ cursed women who visit graves."

(Hasan)
1575. It was narrated that Ibn 'Abbás said: “The Messenger of Allāh ﷺ cursed women who visit graves.” (Hasan)


Comments:
It means those women who frequently visit the graveyard, but irregular visit is permissible.

Chapter 50. What Was Narrated Concerning Women Following The Funeral (Procession)

1576. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ cursed women who visit graves.” (Hasan)

تخريج: [حسن] أخرج أبو داود، الجنائز، باب ماجاء في كراهية زيارة القبور للنساء، ح: 1056 من حديث أبي عوانة به، وقال: حسن صحيح، وصححه ابن حبان (الإحسان)، ح: 3178.

Comments:
It means those women who frequently visit the graveyard, but irregular visit is permissible.

1577. It was narrated that Umm 'Atiyyah said: “We were prevented from following the funeral, but that was not made binding on us.” (Sahih)

تخريج: أخرج البخاري، الحيض، باب الجائز، باب نهي النساء عن أتباع الجائز، ح: 313 من حديث حفصه به، أخرجه مسلم عن أبي بكر بن أبي شيبة وغيره به.

Comments:
It means those women who frequently visit the graveyard, but irregular visit is permissible.
1578. It was narrated that 'Ali said: "The Messenger of Allâh went out and saw some women sitting, and he said: 'What are you sitting here for?' They said: 'We are waiting for the funeral.' He said: 'Are you going to wash the deceased?' They said: 'No.' He said: 'Are you going to lower him into the grave?' They said: 'No.' He said: 'Then go back with a burden of sin and not rewarded.'" (Da’îf)

1579. It was narrated from Umm Salamah from the Prophet regarding: "And that they will not disobey you in Ma’ruf (all that is good in Islam),"[1] he said: "(It is about) wailing." (Hasan)

Comments:

a. The meaning of the Hadith is, that to avoid wailing is among those good deeds that the Muslim women gave their pledge to the Prophet to obey.

b. 'Wailing' means loudly making mention of the deceased’s qualities and expressing one’s grief, by saying various phrases in praise of the dead.

1580. Jarir, the freed slave of Mu‘awiyah, said: “Mu‘awiyah delivered a sermon in Hims, and in his sermon he mentioned that the Messenger of Allâh forbid wailing.” (Sahîh)

It was narrated from Abu Ash‘îr and Mâlik Ash‘ârî that the Messenger of Allâh said: ‘Wailing is one of the affairs of the Days of Ignorance and if the woman who wails dies without having repented, Allâh will cut a garment of pitch (tar) for her and a shirt of flaming fire.’” (Hasan)

Comments:

a. ‘Ignorance’ means the era before the advent of the Noble Prophet. When something is related with ignorance, it means it has nothing to do with Islam and it does not suit the Muslims. Only the disbelievers do this, and it suits them only.

b. Even the major sins are forgiven after sincere repentance.

1582. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh said: “Wailing over the dead is one of the affairs of the Days of Ignorance and if the woman who wails does not repent before she dies, she will be..."
resurrected on the Day of Resurrection wearing a shirt of pitch (tar), over which she will wear a shirt of flaming fire.” (Hasan)

Comments:
This warning is not only to women, but also if a man commits this sin, he will get exactly the same punishment in the Hereafter.

1583. It was narrated that Ibn 'Umar said: “The Messenger of Allâh صلی الله علیه وآله وسلم forbade following a funeral that was accompanied by a wailing woman.” (Da'îf)

Comments:
Attending a funeral is an important right of a Muslim upon another Muslim, but this right is abolished if anything against the religion is being committed in the funeral.

Chapter 52. What Was Narrated Concerning The Prohibition Of Striking One’s Cheeks And Tearing One’s Garment

1584. It was narrated from ‘Abdullâh that the Messenger of Allâh صلی الله علیه وآله وسلم said: “He is not one of us who tears his garments, strikes his cheeks, and cries with the cry of the Days of Ignorance.”” (Sahîh)
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Comments:

1585. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ cursed the woman who scratches her face and rends her garment and cries that she is doomed (i.e. because of the death of this person). (Hasan)

Comments:

1586. ‘Abdur-Rahmân bin Yazid and Abu Burdah said: “When Abu Musa fell sick, his wife Umm ‘Abdullâh started to wail loudly. He woke up and said to her: ‘Do you not know that I am innocent of those whom the Messenger of Allâh ﷺ declared innocence of?’ And he told her that the Messenger of Allâh ﷺ said: ‘I am innocent of those who shave their
heads, raise their voices and tear their garments (at times of calamity).”’” (Sahih)..

Chapter 53. What Was Narrated Concerning Weeping For The Deceased

1587. It was narrated from Abu Hurairah that the Prophet ﷺ was attending a funeral. ‘Umar saw a woman and shouted at her, but the Prophet ﷺ said, “Leave her alone, O ‘Umar, for the eye weeps and the heart is afflicted, and the bereavement is recent.” (Da’if)

Another chain with similar wording.

1588. Usâmah bin Zaid said: “The son of one of the daughters of the Messenger of Allâh ﷺ was dying. She sent for him, asking him to come to her, and he sent word to her, saying: ‘To Allâh
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belongs what He has taken and to Him belongs what He has given. Everything has an appointed time with Him, so be patient and seek reward.’ But she sent for him again, adjuring him to come. So the Messenger of Allâh ﷺ got up, and I got up with him, as did Mu‘âdh bin Jabal, Ubayy bin Ka‘b and ‘Ubâdah bin Sâmît. When we entered they handed the child to the Messenger of Allâh ﷺ, and his soul was rattling in his chest.” I think he said that it was like a water skin. “The Messenger of Allâh ﷺ wept, and ‘Ubâdah bin Sâmît said to him: ‘What is this, O Messenger of Allâh?’ He said: It is the compassion which Allâh has created in the son of Âdam. Allâh only shows mercy to those of His slaves who are compassionate.’” (Sahih)

Comments:

a. Grief of the heart and shedding tears do not negate patience.

b. Requesting something by adjuring an oath upon someone is allowed.

c. The thing adjured by an oath, if it is not prohibited by the Shari‘âh, then a Muslim should fulfill it for another Muslim.

d. Whether it is an occasion of sorrow or happiness, if a question is asked, it should be explained.

e. The presence of all relatives is not necessary at the time of death, however, the family may desire those righteous to be present at this moment, so that the moments of death and the agony of death pass easily with their supplications.

1589. It was narrated that Asmâ’ bint Yazid said: “When Ibrâhim, the son of the Messenger of Allâh ﷺ, died, the Messenger of Allâh ﷺ wept. The one who was
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consoling him, either Abu Bakr or 'Umar, said to him: 'You are indeed the best of those who glorify Allâh with what is due to him.' The Messenger of Allâh ﷺ said: 'The eye weeps and the heart grieves, but we do not say anything that angers the Lord. Were it not that death is something that inevitably comes to all, and that the latter will surely join the former, then we would have been more sad for you, O Ibrâhim than we are, verily we grieve for you.'''

(Hasan)

Comments:
a. Weeping over the death of a relative or a friend is allowed provided the tradition of Ignorance is not practised.
b. Other people should console the bereaved family members of the deceased in an appropriate manner to offer comfort from grief.
c. The real patience is that at the time of sorrow, one should control the tongue and hands against committing any impermissible acts, and such words must not be uttered that express displeasure about Allâh.

1590. It was narrated from Hamnah bint Jahsh that it was said to her: "Your brother has been killed." She said: "May Allâh have mercy on him. Innâ lillâhi wa innâ ilâyhi râjiʿun (Truly, to Allâh we belong and truly, to Him we shall return)." They said: "Your husband has been killed." She said: "O grief!" The Messenger of Allâh ﷺ said: "The woman has a strong love for her husband, which she does not have for anything else." (Daʿif)
1591. It was narrated from Ibn 'Umar that the Messenger of Allah passed by some women of 'Abdul-Ashhal who were weeping for their slain on the Day of Uhud. The Messenger of Allah said: "But there is no one to weep for Hamzah." So the women of Ansar started to weep for Hamzah. The Messenger of Allah woke up and said, 'Woe to them, have they not gone home yet? Tell them to go home and not to weep for anyone who dies after this day.' (Hasan)

Comments:

a. Its objective was not to admire the act of their weeping with a loud voice; rather it was to express their vulnerability since their close family was also not present who are naturally more grieved.

b. Allah's Messenger made clear that he did not mean to admire weeping with a loud voice, that is why he commanded the women to go back.

c. Gathering in the deceased's house for weeping, beating the cheeks or chest and wailing is prohibited; the gathering in the deceased's house even without wailing is prohibited.

1592. It was narrated that Ibn Abi Awfa said: "The Messenger of Allah forbade eulogies." (Da'if)
Chapter 54. What WasNarrated Concerning The
Deceased Being Punished For
The Wailing Over Him

1593. It was narrated from 'Umar bin Khattāb that the Prophet said: "The deceased is punished for the wailing over him." (Sahih)

Comments:

a. If the deceased advised that people should wail over him after his death, then he is also responsible for the sin committed by the women.

b. Another possible meaning of the Hadith is that 'the deceased feels uncomfortable because of wailing' as he is annoyed by the impermissible acts done at his death. Allāh knows best!

1594. It was narrated from Asid bin Abu Asid, from Musa bin Abu Musa Ash'ari, from his father that the Prophet said: "The deceased is punished for the weeping of the living. If they say: 'O my strength, O he who clothed us, O my help, O my rock,' and so on, he is rebuked and it is said: 'Were you really like that? Were you really like that?'"
Asid said: "I said: 'Subhān-Allāh! Allah says: "And no bearer of burdens shall bear another's burden."[1] He said: "Woe to you, I tell you that Abu Musa narrated to me from the Messenger of Allāh ﷺ, and you think that Abu Musa was telling lies about the Prophet ﷺ? Or do you think that I am telling lies about Abu Musa?" (Hasan)

Comments:
The mentioned punishment explained by this Hadith is that it is because of the crying of wailing people, and also it should be known that in this Hadith 'cry' does not mean shedding tears, rather it is uttering inappropriate words with tongue that are a reason for the deceased's punishment in the grave.

1595. It was narrated that 'Āishah said: "A Jewish woman had died, and the Prophet ﷺ heard them weeping for her. He said: 'Her family is weeping for her, and she is being punished in her grave.'" (Sahih)

Comments:
The saying of 'Āishah ﷺ, means that the deceased does not get punishment for the bereaved family's crying, because one should not bear the punishment for other's sins. Allāh's Messenger ﷺ did not say it as a definite principle that the deceased gets punishment for one's crying, but he said it upon observing Jews crying for their female dead, what would it
avail her? She is suffering from punishment for her sins, whether they cry for her or not, it will remain the same.

Chapter 55. What Was Narrated Concerning Bearing Calamity With Patience

1596. It was narrated from Anas bin Ma‘īk that the Messenger of Allāh ﷺ said: ‘Patience should come with the first shock.’’

(Hasan)

Comments:
The patience required by the Shari‘ah is that when a calamity strikes or grief is caused, then one should keep away from any verbal and physical deeds at this time. Because controlling oneself during the time of extreme grief and to differentiate between right and wrong becomes very difficult.

1597. It was narrated from Abu Umāmah that the Prophet ﷺ said: “Allāh says: ‘O son of Ādam! If you are patient and seek reward at the moment of first shock, I will not approve of any reward for you less than Paradise.’”

(Hasan)

Comments:
The virtues of patience and its importance to Allāh appears from this Hadith, and that showing patience according to religious commandments will prove as a mean of deliverance.
It was narrated from Umm Salamah that Abu Salamah told her that he heard the Messenger of Allâh ﷺ say: “There is no Muslim who is stricken with a calamity and reacts by saying as Allâh has commanded: ‘Innâ lillâhi, wa innâ ilayhi râji’un. Allâhumma ‘indakah-tasnît tu musibatiku, fâjurni fihi, wa ‘awwidni minhâ’ (Truly, to Allâh we belong and truly, to Him we shall return. O Allâh, with You I seek reward for my calamity, so reward me for it and compensate me),’ but Allâh will reward him for that and compensate him with something better than it.” She said: “When Abu Salamah died, I remembered what he had told me from the Messenger of Allâh ﷺ and I said: ‘Innâ lillâhi, wa innâ ilayhi râji’un. Allâhumma ‘indakah-tasnît tu musibatiku hâdhih, fâjurni ‘alaihî’ (Truly, to Allâh we belong and truly, to Him we shall return. O Allâh, with You I seek reward for my calamity, so reward me for it).’ But when I wanted to say wa ‘awwidni minhâ (and compensate me with better), I said to myself: ‘How can I be compensated with something better than Abu Salamah?’ Then I said it, and Allâh compensated me with Muhammad ﷺ and rewarded me for my calamity.”[1] (Hasan)

Comments:

a. Observing patience over a calamity is definitely rewarding in the Hereafter, and in this life one also gets the favors of Allâh for observing patience.

b. It shows the greatness of the faith of the Companions, that apparently there was no possibility of this supplication to be granted, yet Umm Salamah made the supplication following the Prophet’s instruction and believed the prophetic saying as true.

1599. It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ opened a door that was between him and the people or drew back a curtain and he saw the people praying behind Abu Bakr. He praised Allâh for what he saw of their good situation and hoped that Allâh succeed him by what he saw in them.”[1] He said: ‘O people, whoever among the people or among the believers is stricken with a calamity, then let him console himself with the loss of me, for no one among my nation will be stricken with any calamity worse than my loss.’” (Da’îf)

Comments:

a. Allâh’s Messenger ﷺ cared for his people even in the last days of his blessed life, so he was pleased when he observed them being firm on righteousness.

b. When observing patience over a calamity seems hard, one should reflect that the death of a relative or an elderly person is not a new thing, whoever came to this world, have to depart for the Next. When the great personality like Muhammad ﷺ, the Messenger of Allâh, had died, then who else would live forever!

[1] ‘With what he saw in them’ or ‘the one he saw them with’ meaning the state they were in, with Abu Bakr leading them.
1600. It was narrated from Fātimah bint Husain that her father said: The Prophet ﷺ said: “Whoever was stricken with a calamity and when he remembers it he says ‘Innā illāhi, wa innā ilayhi rājūn. (Truly, to Allāh we belong and truly, to Him we shall return),’ even though it happened a long time ago, Allāh will record for him a reward like that of the day it befell him.” (Da‘if)

Chapter 56. What Was Narrated Concerning The Reward For One Who consoles A Person Afflicted By Calamity

1601. Qais, Abu ‘Umarah, the freed slave of the Ansār, said: “I heard ‘Abdullāh bin Abu Bakr bin Muhammad bin ‘Amr bin Hazm narrating from his father, from his grandfather, that the Prophet ﷺ said: ‘There is no believer who consoles his brother for a calamity, but Allāh will clothe him with garments of honor on the Day of Resurrection.’” (Da‘if)

Comments:
Consoling means to show sympathy to a calamity stricken person, or to the relatives of deceased; relieve them, exhort patience and to talk in such a way that lightens the grief. For example saying: May Allāh forgive the deceased; may He elevate the deceased’s status in Paradise; and reward
you well for observing patience! It was Allâh's trust that He had taken back etc.

1602. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever consoles a person stricken by calamity will have a reward equal to his.'" (Da'îf)

١٦٠٢ - حَنَّانُ عَمَّكُ بَنَّ رَافِعَ. قَالَ: حَنَّانُ عَلَيْكُمْ عَاصِمٌ، عَلَيْ بَنِ عَاصِمِ، عَلَيْ مَحَلِّدٍ بِنِ شَوْقَةٍ، عَلَيْ يَزِرِيعَهُ، عَلَيْ الإِسْمَعِيَّةٍ، عَلَيْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللّه ﷺ: "مَنْ خَرَّ مُضَابًا فَلَّهُ مِثْلُ أَجْرِهِ."


Chapter 57. What Was Narrated Concerning The Reward Of One Who (Loses) His Child

1603. It was narrated from Abu Hurairah that the Prophet ﷺ said: "No man who loses three of his children will ever enter the Fire, except in fulfillment of the oath (of Allâh)."[1] (Sahîh)

١٦٠٣ - حَنَّانُ أَبُو بُكْرِ بَنُ أَبِي سَبْتَةٍ: حَنَّانُ سُفَيْانَ بَنِ عَاصِمٍ، عَلَى الزَّهْرِيّ، عَلَى سُبِيدْ، عَلَى النَّسِبِ، عَلَى أَبِي هُرَيْرَةَ، عَلَى النَّسِبِ. قَالَ: «أَلَا يَمْتَعُ لِرَجُلٍ ثَلَاثَةً مِنَ الْوَلِيدِ فَيَلَّوْحُ النَّارُ إِلَّا نَجْلَةُ الْقَسْمِ.»

تخريج: أخرجه البخاري، الجرير، باب فضل من مات له ولد فحسب، ح: ١٢٥١، وسلم، الباهلي، باب فضل من يموت له ولد فحسبه، ح: ٢٣٣ من حديث سفيان به.

Comments:

a. Naturally one loves one's own offspring more; therefore observing patience for the death of children has special reward.

b. The word 'children' includes both the sons and daughters. The reward is equal whether sons die or daughters.

c. This reward is for both the father and mother.

d. Fulfilling the oath means one will just pass over the bridge over Hell but will not enter it.

[1] This is a reference to "There is not one of you but will pass over it (Hell)." (Maryam 19:71), i.e., the Sirât or bridge over Hell which everyone will have to cross over on the Day of Resurrection.
1604. ‘Utbah bin ‘Abd Sulami said: "I heard the Messenger of Allâh ﷺ say: 'There is no Muslim, three of whose children die before reaching the age of puberty, but they will meet him at the eight gates of Paradise and whichever one he wants he will enter through it.'" (Sahih)

1605. It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "There are no two Muslims (mother and father), three of whose children die before reaching the age of puberty, but Allâh will admit them to Paradise by virtue of His mercy towards them." (Sahih)

Comments:

a. No sin is counted against a child before reaching puberty; when a child reaches the age of puberty then his/her sins are counted.

b. The reward for showing patience over the death of children is entry to Paradise.

c. This reward is for both parents, i.e., father and mother.

d. Muslims' dead children will go to Paradise.

1606. It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ said: "Whoever sends forth three of his children who had not reached the age of puberty, they will be a strong fortification for him against the
Chapter 58. What Was Narrated Concerning One Who Suffers From A Miscarriage

1607. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: ‘A miscarried fetus sent before me is dearer to me than a horseman whom I leave behind.’” (Da‘if)

1608. It was narrated that ‘Ali said: “The Messenger of Allâh ﷺ said: ‘The miscarried fetus will plead with his Lord if his parents are admitted to Hell. It will be said: “O fetus who pleads with your Lord! Admit your parents to Paradise.” So he will drag them out with his umbilical cord until he admits them to Paradise.’” (Da‘if)
1609. It was narrated from Mu‘ādh bin Jabal that the Prophet ﷺ said: “By the One in Whose Hand is my soul! The miscarried fetus will drag his mother by his umbilical cord to Paradise, if she (was patient and) sought reward (for her loss).” (Da‘if)

Comments:
A child who will pull his/her mother and take her to Paradise; it will be with the mercy and permission of Allāh. It means a mother observing patience for the death of her child will go to Paradise.

Chapter 59. What Was Narrated Concerning The Food That Is Sent To The Family Of The Deceased

1610. It was narrated that ‘Abdullāh bin Ja‘far said: “When news of the death of Ja‘far was brought, the Messenger of Allāh ﷺ said: ‘Prepare food for the family of Ja‘far, for there has come to them that which is keeping them busy or something which is keeping them busy.’” (Hasan)
The Chapters Regarding Funerals

Comments:
a. The Battle of Mu'tah took place against the Roman Christian Kingdom in Jamâdi-ul-Awwal 8 H (August 629 C E).
b. It is a responsibility upon the close relatives and neighbors that they should make food arrangements for the deceased’s family. The people should not get together pretending to be guests of the family of the deceased. The prohibition of gathering at the house of a bereaved family is coming in Hadith 1612.

1611. Asmâ’ bint ‘Umais said:
“When Ja’far was killed, the Messenger of Allah ﷺ went to his family and said: ‘The family of Ja’far are busy with the matter of their deceased, so prepare food for them.’” (Da’if)

(One of the narrators) ‘Abdullâh Al-Bajali said: “That continued to be the Sunnah, until innovations were introduced, then it was abandoned.”

Comments:
a. Food should be prepared for the bereaved family and should be served to them.
b. Its real purpose is missed when top class food is prepared, and the people compete with each other in preparing food.

Chapter 60. What Was Narrated Concerning The Prohibition Of Gathering With The Family Of The Deceased And Preparing Food

1612. It was narrated that Jarir bin ‘Abdullâh Al-Bajali said: “We used to think that gathering with
the family of the deceased and preparing food was a form of wailing." (Da‘if)

Comments:
An authentic way for condolence according to Sunnah is that whenever a person meets any relative of the deceased, he should express condolences or if one visits the family of the deceased, after consoling them, he should come back and should not sit there for a longer time without any necessity; it is against the Sunnah that the relatives and neighbors stay congregated for a long time.

Chapter 61. What Was Narrated Concerning One Who Dies In A Strange Land

1613. It was narrated from Ibn ‘Abbās that the Messenger of Allah ﷺ said: Dying in a strange land is martyrdom.” (Da‘if)
the funeral prayer for him and said: "Would that he had died somewhere other than his birthplace." A man among the people said: "Why, O Messenger of Allâh?" He said: "If a man dies somewhere other than his birthplace, a space will be measured for him in Paradise (as big as the distance) from the place where he was born to the place where he died." (Hasan)

Comments:
This bounty of Allâh is for a believer who dies away from the homeland. It is just a favor of Allâh about which a person's effort and planning has nothing to do.

Chapter 62. What Was Narrated Concerning One Who Dies From A Sickness

1615. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever dies from a sickness dies as a martyr. He is protected from the torment of the grave and he is granted provision from Paradise morning and evening." (Da‘îf)
Chapter 63. The Prohibition Of Breaking The Bones Of The Deceased

1616. It was narrated from ʻAishah that the Messenger of Allah ﷺ said: “Breaking the bones of the deceased is like breaking his bones when he is alive.” (Hasan)

Chapter 64. What Was Narrated Concerning The Sickness Of The Messenger Of Allah ﷺ

1618. It was narrated that ʻUbaidullāh bin ʻAbdullāh said: “I asked ʻAishah: ‘O mother! Tell me about the sickness of the Messenger of Allah ﷺ.’ She said: ‘He felt pain and started to spit...”
(over his body), and we began to compare his spittle to the spittle of a person eating raisins. Like a person eating raisins and spitting out the seeds. He used to go around among his wives, but when he became ill, he asked them permission to let him stay in the house of 'Aishah and that they should come to him in turns.' She said: 'The Messenger of Allâh ﷺ entered upon me, (supported) between two men, with his feet making lines along the ground. One of them was 'Abbâs.' I told Ibn 'Abbâs this Hadîth and he said: 'Do you know who the other man was whom 'Aishah did not name? He was 'Ali bin Abu Talîb.'" (Sahîh)

Comments:

a. He was breathing fast as one blows over something, it was due to his suffering from his temperature. The Mother of the Believers 'Aishah meant by this, an explanation of the Prophet's suffering from severe illness.

b. When the Prophet's moving from one home to another became difficult due to the severe illness, he stayed at one home with the permission of all his wives, and during this period, his wives were given equal opportunity to serve him.

c. This Hadîth shows the virtue of 'Aishah that her room was chosen for the Prophet's rest and after the death he was buried there.

d. At the mentioned incident, Fadl bin Abbâs supported the Prophet from one side, and on the other side, was 'Ali for a little distance, and then Usâmah supported him for a little distance.

1619. It was narrated that 'Aishah said: "The Prophet used to seek refuge using the
following words: 'Adhhibil-ba's, Rabbin-nás, washí Antash-sháfi, lá shifá'a illá shifá'u, shifá'an la yaghádiru saqaran (Take away the affliction, O Lord of mankind, and grant healing, for You are the Healer and there is no healing but Your healing, a healing that leaves no sickness).’ When the Prophet fell sick with the sickness that would be his last, I took his hand and wiped it over his body and recited these words. He withdrew his hand from mine and said: ‘O Allāh, forgive me and let me meet the exalted companions (i.e., those who occupy high positions in Paradise).’ Those were the last words of his that I heard.’

(Sahih)

Comments:
a. Seeking Allāh’s refuge with this supplication means the Prophet would seek protection against illness and deliverance from Allāh with these words.

b. ‘The exalted companions’ means the Prophets and the righteous people, who died before the Prophet and have entered Paradise, as the following Ḥadith made it clear.

1620. It was narrated that 'Āishah said: “I heard the Messenger of Allāh say: ‘There is no Prophet who fell sick but he was given the choice between this world and the Hereafter.’ She said: ‘When he became sick with the illness that would be his last, (his voice) became hoarse and I heard him say, “In the company
of those on whom Allâh has bestowed His grace, of the Prophets, the true believers, the martyrs, and the righteous.” [1]

Then I knew that he had been given the choice.” (Sahih)

Comments:

a. This illness is the one that happened before the death of the Prophet. It did not mean the choice given at every time of sickness.

b. The Verse that the Prophet recited at this occasion is about the saying ‘let me meet the exalted companions’ which had been explained.

1621. It was narrated that ‘Aïshah said: “The wives of the Prophet ﷺ gathered together and not one of them lagged behind. Fâtîmah came, and her gait was like that of the Messenger of Allâh ﷺ. He said, ‘Welcome to my daughter.’ Then he made her sit to his left, and he whispered something to her, and Fâtîmah wept. Then he whispered something to her, and she smiled. I said to her: ‘What made you weep?’ She said: ‘I will not disclose the secret of the Messenger of Allâh ﷺ.’ I said: ‘I never saw joy so close to grief as I saw today.’ When she wept I said: ‘Did the Messenger of Allâh ﷺ tell you some special words that were not for us, then you wept?’ And I asked her about what he

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had said. She said: 'I will not disclose the secret of the Messenger of Allâh ﷺ.' After he had died I asked her what he had said, and she said: 'He told me that Jibra’îl used to review the Qur’ân with him once each year, but he had reviewed it with him twice that year, (and he said:) “I do not think but that my time is near. You will be the first of my family to join me, and what a good predecessor I am for you.” So I wept. Then he whispered to me and said: “Will you not be pleased to be the leader of the believing women, or the women of this Ummah?” So I smiled.’’ (Sahih)

Comments:
a. This incident took place during the sickness of Allâh’s Messenger ﷺ before death, when all the other Mothers of the Believers (the wives of the Prophet ﷺ) were present in his service. Shaikh Sâfir-Rahmân Mubârakpuri said in Ar-Rahiq Al-Makhtum, that it happened on the last day of the Prophet’s life, and he also said that, according to some other narrations, this incident was not of the last day, on the contrary it took place on a day during the last week of his life. Allâh knows best!

b. This Hadith shows the virtue and nobility of Fâtimah ﷺ whom the Prophet ﷺ told a particular secret.

c. It is according to the Sunnah that those who memorized the Qur’ân by heart recite to each other, and make arrangement for it, particularly in the month of Ramadân.

d. One should care more for good deeds in one’s aged days of life.

1622. ‘Âishah said: “I never saw anyone suffer more pain than the Messenger of Allâh ﷺ.” (Sahih)
The Chapters Regarding Funerals

It was narrated that 'Aishah said: "I saw the Messenger of Allâh when he was dying, and there was a bowl of water next to him. He put his hand in the vessel and wiped his face with the water, and said: 'O Allâh, help me to bear the agonies of death.'" (Hasan)

Comments:
The Messenger of Allâh wiped his wet hand over his face at the last moments of life. The most probable reason for it was that he had an enormously high temperature during the last days. Also for this reason the Prophet took a bath four days (at night between Thursday and Friday) prior to passing away so that the heat of temperature would lessen and he would join the congregational prayer, but he was unable to go to the mosque due to the severe weakness.

It was narrated that Zuhri heard Anas bin Mâlik say: "The last glance that I had of the Messenger of Allâh was when he drew back the curtain on Monday, and I saw his face as if it was a page of the Mushaf (Qur'an), and the people were praying behind Abu Bakr. He..."
(Abu Bakr) wanted to move, but he (the Prophet ﷺ) gestured to him to stand firm. Then he let the curtain fall, and he died at the end of that day.” (Sahih)

Comments:
Anas ﷺ told the likeness of the blessed face of Allāh’s Messenger ﷺ was that of a paper. Yellowness and whiteness has prevailed on the face because of sickness and weakness rather than the redness. The Prophet’s face was described similar to the paper of the Noble Qur’ān because the paper of the Noble Qur’ān has great love, respect and reverence in the hearts of the believers, and the blessed face of Allāh’s Messenger ﷺ was attributed with these qualities.

1625. It was narrated from Umm Salamah that the Messenger of Allāh ﷺ used to say, during the illness that would be his last: “The prayer; and those whom your right hands possess.”[1] And he kept on saying it until his tongue could no longer utter any words. (Da’if)

Comments:
The advice the Messenger of Allāh ﷺ gave during the last moments of his life was about the rights of Allāh and the rights of the people, and both of these aspects are very important in Islam.

1626. It was narrated that Aswad said: “They said in ‘Āishah’s presence that ‘Ali was appointed (by the Prophet ﷺ) before he

[1] i.e., urging people to adhere to regular prayer, and to treat their slaves (‘those whom your right hands possess’) in a kind manner.
died),[1] and she said: ‘When was he appointed? He (the Prophet ﷺ) was resting against my bosom, or in my lap, and he called for a basin, then he became limp in my lap and died, and I did not realize it. So when did he appoint him?’” (Sahih)

Comments:

a. It is also one of the forged issues by the Shi'ah sect that the Prophet ﷺ appointed 'Ali ﷺ as his successor when he ﷺ was alive, but this claim has no strong proof. If this was the case then the Companions would not have to discuss the matter of appointing a successor.

b. One difficulty of death is the physical effect on the body which appears on good people too, and the other difficulty is spiritually related to the angels' taking the spirit from the body, which does not trouble a good believer. The Messenger of Allâh ﷺ felt little discomfort prior to the separation of his spirit from the body but the separation of his spirit from the body was unperceivable to such an extent that 'Aishah ﷺ realised it when the spirit had already flown to the next world.

Chapter 65. What Was Narrated Concerning The Death And Burial Of The Prophet ﷺ

1627. It was narrated that 'Aishah said: “When the Messenger of Allâh ﷺ passed away, Abu Bakr was with his wife, the daughter of Khârijah, in villages surrounding Al-Madinah. They started to say: ‘The Prophet ﷺ has not died, rather he has been overcome with what used to overcome him at the time of

[1] This Hadith is a proof against the Shi'ah claim that 'Ali ﷺ was the rightful caliph before Abu Bakr, 'Umar and 'Uthmân.
Revelation.' Then Abu Bakr came and uncovered his (the Prophet's) face, kissed him between the eyes and said: 'You are too noble before Allāh for Him to cause you to die twice. By Allāh, the Messenger of Allāh has indeed died.' ‘Umar was in a corner of the mosque saying: 'By Allāh, the Messenger of Allāh has not died and he will never die until the hands and feet of most of the hypocrites are cut off.' Then Abu Bakr stood up, ascended the pulpit and said: 'Whoever used to worship Allāh, Allāh is alive and will never die. Whoever used to worship Muhammad, Muhammad is dead. "Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful."' [1]

‘Umar said: 'It was as if I had never read (that Verse) before that day.'” (Da‘if)
congregational prayer during the days of illness of Allâh’s Messenger ﷺ until the Fajr prayer on Monday, which was also led by Abu Bakr ﷺ. After the Fajr prayer on Monday, Abu Bakr went to his home to do something. His home was in the outskirts of Al-Madinah at a place called Sunh, where he received the sad news of the Prophet’s departure to the next life.

b. The Companions never believed that the Messenger of Allâh ﷺ would not die, but in fact they were shocked because of this sudden and shocking grief.

c. This incident states the courage and high status of Abu Bakr ﷺ.

d. It was also the wisdom of Abu Bakr ﷺ that he began talking to the people rather than arguing with Umar ﷺ, which turned people’s attention away from Umar, and this matter was tackled easily.

1628. It was narrated that Ibn ‘Abbâs said: “When they wanted to dig a grave for the Messenger of Allâh ﷺ, they sent for Abu ‘Ubaidah bin Jarrah, who used to dig graves in the manner of the people of Makkah, and they sent for Abu Talhah, who used to dig graves for the people of Al-Madinah, and he used to make a niche in the grave. They sent two messengers to both of them, and they said: ‘O Allâh, choose what is best for Your Messenger.’ They found Abu Talhah and brought him, but they did not find Abu ‘Ubaidah. So he dug a grave with a niche for the Messenger of Allâh ﷺ. ﴾1﴿ When they had finished preparing him, on Tuesday, he was placed on his bed in his house. Then the people entered upon the Messenger of Allâh ﷺ in groups and offered the funeral prayer for him, and when they finished the women entered, and when they finished the children entered, and no one led the

[1] Similar preceded under no. 1557.
people in offering the funeral prayer for the Messenger of Allâh ﷺ. The Muslims differed concerning the place where he should be buried. Some said that he should be buried in his mosque. Others said that he should be buried with his Companions. Then Abu Bakr said: ‘I heard the Messenger of Allâh ﷺ say: “No Prophet ever passed away but he was buried where he died.”’ So they lifted up the bed of the Messenger of Allâh ﷺ on which he had died, and dug the grave for him, then he ﷺ was buried in the middle of Tuesday night.[1] ‘Ali bin Abu Tâlib, Fadl bin ‘Abbâs and his brother Qutham, and Shuqrân the freed slave of the Messenger of Allâh ﷺ went down in his grave. Aws bin Khawli, who was Abu Laila, said to ‘Ali bin Abi Tâlib: ‘I adjure you by Allâh! Give us our share of the Messenger of Allâh ﷺ.’ So ‘Ali said to him: ‘Come down.’ Shuqrân, his freed slave, had taken a Qatîfah[2] which the Messenger of Allâh ﷺ used to wear. He buried it in his grave and said, ‘By Allâh, no one will ever wear it after you.’ So it was buried with the Messenger of Allâh ﷺ.”

(Da’îf)

[* Tâhir ibn ‘Abd Allâh al-Badî‘i (1:192) states that the event occurred on the night following Tuesday. This is what is referred to in the translation as ‘Tuesday night’.]

[1] A garment made of a velvet or plush material.
The sad incident of death of the Allāh’s Messenger ﷺ has been narrated with further details in this Hadith, and the Ahādīth 1557 & 1558 have already passed.

1629. It was narrated that Anas bin Mālik said: “When the Messenger of Allāh ﷺ suffered the agonies of death that he suffered, Fātimah said: ‘O my father, what a severe agony!’ The Messenger of Allāh ﷺ said: ‘Your father will suffer no more agony after this day. There has come to your father that which no one can avoid, the death that everyone will encounter until the Day of Resurrection.’” (Sahih)

Comments:
a. It is a satisfactory factor for a believer, that after the difficulty of death there is comfort forever.
b. If the relatives feel worried upon observing the condition of one who is sick, the sick person should console them, and likewise if the sick is worried the visitors should console him.

1630. It was narrated that Anas bin Mālik said: “Fātimah said to me: ‘O Anas, how did you manage to scatter dust on the Messenger of Allāh ﷺ?’” And Thābit narrated to us from Anas that Fātimah said: “When the Messenger of Allāh ﷺ passed away: ‘O my father! To Jibra’il we announce his death; O my father, how much closer he is now to his Lord; O my father, the Paradise of Firdaws is his abode; O my
father, he has answered the call of his Lord." (Sahih)

(One of the narrators) Hammâd said: "I saw Thâbit, when he narrated this Hadith, weeping until I could see his ribs moving up and down."

Comments:

a. The death of Allâh’s Messenger ﷺ was a great tragedy for the Companions, about which their grief and sorrow is impossible to judge. The wording of Fatimah ﷺ is also an expression of her grief.

b. This wording of Fatimah ﷺ cannot be understood as wailing, and poetic notes said at death, because she did not beat her chest like the people of Ignorance, neither did she tear her clothes; she in fact expressed her grief privately on her own with a low voice, or in the presence of immediate relatives.

c. The demise of the Prophet ﷺ is an incident that caused a great deal of sadness and grief. Therefore it is most inappropriate to celebrate the 12th Rabi‘ul-Awwal as a day of rejoice.

1631. It was narrated that Anas said: "On the day when the Messenger of Allâh ﷺ entered Al-Madinah, everything was lit up, and on the day when he died, everything went dark, and no sooner had we dusted off our hands (after burying him) but we felt that our hearts had changed."[1] (Hasan)

Comments:

The arrival of Allâh’s Messenger ﷺ in Al-Madinah enlightening the city has two meanings; firstly, it is because of the pleasure that the faithful believers had a chance to see the Prophet ﷺ, and also because he came to live among them; secondly, this enlightenment and pleasure is because of the blessings

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[1] i.e., they felt that their spiritual condition was no longer the same.
and bounties sent down upon the people of Al-Madinah, because of the reverence of Allâh's Messenger ﷺ. Similarly, the demise of Allâh's Messenger ﷺ darkens the city of Madinah from both aspects.

b. ‘Our hearts had changed’ also means that due to the end of an important source, the company of the Prophet ﷺ, for increasing faith, it was impossible for the heart to achieve the same satisfactory status as before; despite that, the faith of the Companions was the most perfect and the strongest amongst the people of Muhammad ﷺ.

1632. It was narrated that Ibn 'Umar said: “We used to be guarded in our speech even with our wives at the time of the Messenger of Allâh ﷺ, fearing that Qur'ân may be revealed amongst us, but when the Messenger of Allâh ﷺ died, we began to speak freely.” (Sahih)

Comments:

a. It manifests the respect and love of the Companions for the Noble Prophet ﷺ, that they were very mindful, as they would talk to each other.

b. Faith of the Companions was strong, to such an extent that not only in the presence of the Prophet ﷺ, but also being at home and alone they were very mindful of their sayings and actions.

1633. It was narrated that Ubayy bin Ka'b said: “We were with the Messenger of Allâh ﷺ and we all had a single focus, but when he passed away we started to look here and there (i.e., have different interests).” (Da'îf)

Comments:

Being attentive to one side in the life of Allâh’s Messenger ﷺ means the presence of consensus, unity and straightness, and another meaning of it is to focus on the matters of Hereafter. Looking here and there means disunity in thoughts and in practice, or comparison between the worldly benefits and that of the Hereafter.
The Chapters Regarding Funerals

1634. It was narrated that Umm Salamah bint Abi Umayyah, the wife of the Prophet ﷺ, said: "At the time of the Messenger of Allah ﷺ, if a person stood to pray, his gaze would not go beyond his feet. When the Messenger of Allah ﷺ died, if a person stood to pray, his gaze would not go beyond the place where he put his forehead when prostrating. Then Abu Bakr died and it was 'Umar (the caliph). So, when any person stood to pray his gaze would not go beyond the Qiblah. Then came the time of 'Uthmān bin 'Affān, and there was Fitnah (tribulation, turmoil), and the people started to look right and left." (Da'if)

Comments:
Some Ahādīth of Sahih Bukhārī point out that if something is in front of a person offering prayer and the gaze accidentally goes to it, this is not contrary to being humble in prayer.

1635. It was narrated that Anas said: "After the Messenger of Allah ﷺ had died, Abu Bakr said to 'Umar: 'Let us go and visit Umm Ayman as the Messenger of Allah ﷺ used to visit her.' He said: 'When we reached her she wept.' They said: 'Why are you weeping? What is with Allah is better for His Messenger.' She said: 'I know that what is with Allah is better for His Messenger,.."
The Chapters Regarding Funerals

but I am weeping because the Revelation from heaven has ceased.' She moved them to tears and they started to weep with her.’” (Sahih)

Comments:

a. Umm Ayman came from Habashah (Ethiopia). She was a female servant of the Prophet’s father. She played a great role in the childhood of Allâh’s Messenger, in bringing him up and looking after him. Later the Messenger of Allâh set her free and married her to Zaid.

b. Paying a visit to the righteous people is recommended.

c. Weeping as one comes to memory, even long after death, is not contrary to patience.

d. It is from the Sunnah to console a sad person.

e. Revelation is the greatest favor of Allâh, by which mankind got guidance to the right path, and they achieved deliverance from the chastisement of Hell, and were bestowed endless, limitless and enormous favors and high ranks of Paradise.

1636. It was narrated from Aws bin Aws that the Messenger of Allâh said: ‘The best of your days is Friday. On it Adam was created; on it shall be the Nafâkah;[1] on it all creation will swoon. So send a great deal of blessing upon me on this day,[2] for your blessing will be presented to me.’ A man said: “O Messenger of Allâh! How will our blessing be presented to you when you have disintegrated?”

He said: “Allâh has forbidden the earth to consume the bodies of the Prophets.” (Da‘if)

[1] The Sur (Trumpet) will be sounded.

1637. It was narrated from Abu-Darda’ that the Messenger of Allah ﷺ said: “Send a great deal of blessing upon me on Fridays, for it is witnessed by the angels. No one sends blessing upon me but his blessing will be presented to me, until he finishes them.” A man said: “Even after death?” He said: “Even after death, for Allah has forbidden the earth to consume the bodies of the Prophets, so the Prophet of Allah is alive and receives provision.”(Da’if)

تخريج: [إسناد ضعيف] أخرجه أبوداود، الصدوق، باب فيض يوم الجمعة وليلة الجمعة، ح: 1085 لعله النادرة، ومع ذلك صحة غير واحد من العلماء كابن حبان وغيره.

تخريج: [إسناد ضعيف لإقطاعه] أخرجه البخاري: زيد بن أيمن عن عبادة بن نسي مرسلاً (تهذيب)، وفيه علة أخرى.
In the Name of Allāh, the Most Beneficent, the Most Merciful

Rules Governing The Fast

The Chapters On What Has Been Narrated Concerning Fasting

Literally Saum means 'to abstain from something'.

According to the Shari‘ah it is for an adult to abstain from eating, drinking and conducting sexual intercourse from dawn until sunset, with the explicit intention of worship.

Fasting is of four types:

a. The Obligatory Fasts: Such as fasting in the holy month of Ramadān; fasting for fulfilling a vow, and the fasting required for expiation.

b. The Desirable (Mustahab) Fasts: Such as the fasting of Prophet Dāwūd (venience, fasting every other day; fasting on the 13th, 14th and 15th of every Islamic month; fasting on Monday and Thursday; fasting for the six days of Shawwāl; fasting on the Day of ‘Arafa; fasting during the first eight days of Dhu’l-Hijjah; fasting on ʿAshūra; fasting during the inviolable months; and fasting during the month of Sha’bān etc.

c. The Prohibited (Harām) Fasts: Such as a women observing a voluntary fast without her husband’s permission as he stays at home; fasting for a day prior to Ramadān whilst the commencement of Ramadān is still in doubt; fasting on the day of ‘Eidul-Fitr, ‘Eidul-Adha and the days of Tashriq (the three days after the 10th of Dhu’l-Hijjah); the fasting of a menstruating woman and the one with post-natal bleeding.

d. The Undesirable (Makruh) Fasts: Fasting perpetually; fasting just on Friday, or only on Saturday, etc.

Chapter 1. What Was Narrated Concerning The Virtues Of Fasting

1638. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "Every good deed of the son of Ādam will be multiplied manifold. A good deed
will be multiplied ten times up to as many as seven hundred times, or as much as Allâh wills. Allâh says: 'Except for fasting, which is for Me and I shall reward for it. He gives up his desire and his food for My sake.' The fasting person has two joys, one when he breaks his fast and another when he meets his Lord. The smell that comes from the mouth of a fasting person is better before Allâh than the fragrance of musk.' (Sahih)

Comments:

a. The abundance of rewards depends upon good intention, sincerity and on the obedience of the Sunnah.

b. Only that action is accepted which is performed in seeking the pleasure of Allâh.

c. The real benefit of fasting is achieved only when a person abstains from fulfilling false desires of the heart, just as one abstains from eating, likewise one should abstain from telling lies and backbiting, etc.

d. A person is pleased at the time of breaking the fast, that with the grace of Allâh, he/she had the power to fulfill ones righteous duty.

e. A fasting person will be pleased on the Last Day because the reward for fasting will be more than one shall expect, and also one will gain the pleasure of Allâh.

f. Some people hold the view that the fasting person should avoid brushing their teeth in the evening so that the pleasant smell for the sake of Allâh does not finish, but this view is incorrect, because brushing the teeth will remove the smell that is created due to the mouth not being cleaned; not the smell created on account of having an empty stomach, which is something different, and has nothing to do with brushing the teeth.

1639. Mutarrif, from the tribe of Banu 'Amir bin Sa’sa’ah narrated that ‘Uthmân bin Abul-’As Ath-Thaqafi invited him to drink some milk that he poured for him.
Mutarrif said: “I am fasting.”
‘Uthmân said: “I heard the Messenger of Allâh ﷺ say:
‘Fasting is a shield against the Fire just like the shield of anyone of you against fighting.’” (Sahîh)

Comment:

a. If one is invited for eating and drinking, it is not necessary to break the voluntary fast to accept the invitation.

b. Telling someone about one’s own good deed for justifying something is not showing off.

1640. It was narrated from Sahl bin Sa’d that the Prophet ﷺ said:
“In Paradise there is a gate called Râyyân. On the Day of Resurrection the call will go out saying: ‘Where are those who used to fast?’ Whoever is among those who used to fast will enter, and whoever enters it will never thirst again.” (Hasan)

Comment:

a. Rayyân is a door of Paradise which means ‘Full with water’. A fasting person bears the pang of hunger and thirst, and bearing thirst is harder than hunger, therefore, the door appointed for the fasting people is called ‘the door full with water,’ or the ‘Well-Watered Door’.

b. Along with the performance of obligatory worship, one should also perform voluntary worship proven in the Sunnah, according to one’s best capability. Taking care of voluntary actions is a source of entering Paradise.
Chapter 2. What Was Narrated Concerning The Virtues Of Ramadân

1641. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: ‘Whoever fasts Ramadân out of faith and the hope of reward will be forgiven his previous sins.’” (Sahih)

Comments:
It means the minor sins concerning the rights of Allâh. The major sins are forgiven after repentance. Sins concerning the rights of people are not forgiven until they are either fulfilled or the victim forgives.

1642. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “When the first night of Ramadân comes, the satans and mischievous jinns are chained up, and the gates of the Fire are closed, and none of its gates are opened. The gates of Paradise are opened and none of its gates are closed. And a caller cries out: ‘O seeker of good, proceed, O seeker of evil, stop.’ And Allâh has necks (people) whom He frees (from the Fire), and that happens every day.” (Hasan)

Comments:

a. Ramadán is a month of good deeds; Allâh removes many big obstacles in the way to good deeds in this month.

b. The doors of Paradise are opened and those of Hell are closed, means their literal opening and closing. Another possible meaning is that the month of Ramadán is given special importance in Muslim society, and the good deeds become more attractive so that the Muslims are inspired to perform a variety of good deeds. They make a determined struggle to avoid sins; therefore these good deeds are doors to Paradise and the sins are doors to Hell.

c. People being released from Hell on every night during this month is also a special honor of Ramadán. After repentance for sins, every person is able to secure this honor.

1643. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “At every breaking of the fast Allâh has people whom He frees (from the Fire), and that happens every night.” (Hasan)

Comments:

The honor of being free from Hell can be achieved by fasting sincerely according to the Sunnah and repenting for sins. Allâh knows best!

1644. It was narrated that Anas bin Malik said: “Ramadán began, and the Messenger of Allâh ﷺ said: ‘This month has come to you, and in it there is a night that is better than a thousand months. Whoever is deprived of it is deprived of all goodness, and no one is deprived of its goodness except one who is truly deprived.’” (Da’if)
Comments:

a. The most virtuous night of this month is *Lailatul-Qadr* (the Night of Power) mentioned in the Glorious Qur'an, in Chapter Al-Qadr.

b. A source of achieving the reward of *Lailatul-Qadr* is making *I'tikaf* (seclusion in the mosque for worship) in the last ten days of Ramadân, as proven from the Sunnah. However if a person is unable to make *I'tikaf* he/she can still secure this degree of reward by performing worship during the nights, and particularly during the odd numbered nights.

c. Spending this one night in worship has the equivalent reward of worshiping for more than thirty years, so if a person does not achieve this reward simply by being lazy, then it is in fact a great deprivation!

Chapter 3. What Was Narrated Concerning Fasting On The Day Of Doubt

1645. It was narrated that Silah bin Zufar said: "We were with 'Ammâr on the day concerning which there was some doubt. A (roasted) sheep was brought and some of the people moved away. 'Ammâr said: 'Whoever is fasting on this day has disobeyed Abu Qâsim.'" *(Da'if)*

Comments:

a. The day of doubt means the day after the 29th of Shabân, when the sighting of new crescent is not confirmed. This day in fact is the thirtieth day of Shabân.

b. Allâh has prescribed a set amount and time scales for obligatory worship. It is incorrect to ignore this line between voluntary and obligatory worship.

1646. It was narrated that Abu Hurairah said: "The Messenger of Allâh forbade anticipating the fast by fasting one day before the sighting (of the crescent)." *(Da'if)*
1647. It was narrated from Qasim Abu 'Abdur-Rahman that he heard Mu'awiyah bin Abu Sufyan on the pulpit saying: "The Messenger of Allah used to say from the pulpit, before the month of Ramadan: 'Fasting will begin on such and such a day, but we are going to start fasting earlier,1 so whoever wants to start fasting earlier (i.e., in Sha'bân), let him do so, and whoever wants to wait until Ramadan begins, let him do so.'"

(Da'îf)

Comments:
This Hadith is Weak and it is also contradictory to the Authentic Hadith of Abu Hurairah coming ahead, i.e., Hadith 1650.

Chapter 4. What Was Narrated Concerning Joining Sha'bân To Ramadan
1648. It was narrated that Umm Salamah said: "The Messenger of Allah used to join Sha'bân to Ramadan." (Sahih)

[1] i.e., before Ramadan begins because the Prophet used to fast a great deal during Sha'bân.
It was narrated that Rabi'ah bin Ghâz asked 'Aishah about the fasting of the Messenger of Allâh. She said: “He used to fast all of Sha'bân, until he joined it to Ramadhân.” (Sahih)

Comments:

a. Fasting for the whole of Sha'bân means observing voluntary fast for most days of Sha'bân.

b. It is best not to observe voluntary fast after the first half of Sha'bân. (See Hadith: 1651)

Chapter 5. What Was Narrated Concerning The Prohibition Of Anticipating Ramadân By Fasting Before It, Except For One Who Has A Habitual Pattern Of Fasting And It Coincides With That

It was narrated from Abu Hurairah that the Messenger of Allâh said: ‘Do not anticipate Ramadân by fasting one or two days before, except for a man who has a habitual pattern of fasting, in which case let him fast.’” (Sahih)
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Comments:

a. One form of prohibited fasting is one day before the beginning of Ramadân, and it is on a day of doubt, whether it is the thirtieth of Sha'bân or the first of Ramadân; because, Islamically, the appearance of the new crescent has not been confirmed by a witness. It is forbidden to observe fast on this day with the intention that if it is proven later to be the first of Ramadân, then it will count towards the fasting of Ramadân, otherwise it will be considered a voluntary fast.

b. Another form of fasting a day before Ramadân is that one observes fast despite the certainty that Ramadân has yet not begun; thus obligatory and non-obligatory combined together which is impermissible. Moreover this action apparently is like an addition into the obligatory worship.

1651. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: ‘When it is the middle of Sha'bân, do not fast until Ramadân comes.’ (Sahih)

Comments:

A previously mentioned Hadith indicates the permission of observing some fasts before Ramadân. This Hadith explains the situation that when Ramadân is near, avoiding the voluntary fasts is better, so that the voluntary and obligatory fasts remain distinguished; lest one should get so weak that fasts of Ramadân are disrupted.

Chapter 6. What Was Narrated Concerning Testimony That One Has Seen The Crescent

1652. It was narrated that Ibn ‘Abbâs said: “A Bedouin came to the Prophet ﷺ and said: ‘I have seen the new crescent tonight.’ He
said: ‘Do you bear witness that none has the right to be worshiped but Allâh and that Muhammad is the Messenger of Allâh?’ He said: ‘Yes.’ He said: ‘Get up, O Bilâl, and announce to the people that they should fast tomorrow.’” (Da‘if)

Abu ‘Ali said:[1] "This is how it was narrated from Walid bin Abu Thawr and Hasan bin ‘Ali. It was also narrated from Hammâd bin Salamah, but he did not mention Ibn ‘Abbâs. He said: ‘And he announced that they should perform the prayer and that they should fast.’"

Comments:

There is a narration in Sunan Abu Dâwûd from ‘Abdullâh bin ‘Umar in which he said: “People were struggling to see the new crescent. I told the Messenger of Allâh that I had sighted the crescent whereupon the Messenger of Allâh himself observed fast, and he also commanded the people to fast.” (Sunan Abu Dâwûd:2342). Shaikh Abdul-Qâdir Arnaut declared this Hadîth as Authentic. It indicates that the testimony of a trusted Muslim is sufficient to assure the beginning of Ramadân.

1653. It was narrated that ‘Umair bin Anas bin Mâlik said: “My paternal uncles among the Ansâr who were among the Companions of the Messenger of Allâh told me: ‘The new crescent of Shawwâl was covered with clouds, so we fasted the next day. Then some riders came at the end of the day and testified to the Prophet that they had seen the

[1] This is an addition from some of the manuscripts, and it is not clear who this Abu ‘Ali is.
new crescent the night before. The Messenger of Allah commanded them to break their fast and to go out to offer the ‘Eid prayer the following morning.’” (Sahih)

Comments:
a. If the news of the appearance of a new crescent is received on the afternoon, then the ‘Eid prayer will be offered the next day, but the fast of the day will come to end immediately after receiving the news.
b. Sighting the new crescent by the nearest city is accepted. The caravan reached Al-Madinah after covering a whole day's journey; the people of Al-Madinah finished their fast on the basis of the moon being sighted from such a distance.


1654. It was narrated from Ibn ‘Umar that the Messenger of Allah said: ‘When you see the new crescent, fast, and when you see it, stop fasting. If it is cloudy then calculate it (as thirty days).’” Ibn ‘Umar used to fast one day before the new crescent was seen. (Sahih)
Comments:

a. A lunar month begins with the appearance of the new crescent. The night on which the moon appears is counted with the following day.

b. Estimating when it is cloudy, means completing thirty days of fast. As another narration’s version is ‘if it is cloudy then complete the number as thirty days of Ramadān.’

c. Ibn ‘Umar ﷺ fasted a day before Ramadān; possibly it was coincided with his routine fasting that accidentally happened on this day.

1655. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “When you see the new crescent then fast, and when you see it then stop fasting. If it is cloudy then fast thirty days.” (Sahih)

Chapter 8. What Was Narrated Concerning: “The Month Is Twenty-Nine (Days).”

1656. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “How much of the month has passed?” We said: “Twenty-two (days), and there are eight left.” The Messenger of Allāh ﷺ said: “The month is like that, and the month is like that, (and the month is like that), three times, and he withheld one finger the last time.” (Sahih)

Comments:

He demonstrated the counting with ten fingers twice, and a third time with
nine fingers, and made it clear that a month is also of twenty-nine days; it is not necessarily thirty days. There is no decrease in reward for the fast of a month in case of it being twenty-nine days.

1657. It was narrated from Muhammad bin Sa‘d bin Abu Waqqas that his father said: “The Messenger of Allah ﷺ said: ‘The month is like that and like that and like that,’ and he showed nine fingers on the third time to indicate twenty-nine.” (Sahih)

1658. It was narrated that Abu Hurairah said: (The months in which) We fasted twenty-nine days at the time of the Messenger of Allah ﷺ, were more than (the months in which) we fasted thirty days. (Sahih)

Comments:
The month of Ramadān came nine times in the life of Allah’s Messenger ﷺ after the fasting was made obligatory; because fasting was made an obligatory duty in the second year after emigration (2 H) and the Prophet had passed away in the third month of the Islamic calendar, Rabi’ul-Awwal before Ramadān, of the eleventh year, after migration (11 H). During this period at least five times Ramadān was observed with twenty-nine days.

Chapter 9. What Was Narrated Concerning The Two Months Of ‘Eid

1659. It was narrated that from ‘Abdur-Rahmān bin Abu Bakrah, from his father, that the Prophet ﷺ said: “Two months of ‘Eid whose reward cannot be reduced...
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(even if they are twenty-nine days): ‘Ramadān and Dhul-Hijjah.” (Sahih)

Comments:
This Prophetic statement has been explained with various opinions. According to one opinion, this Hadith means even though these months are of twenty-nine days, yet in reward and virtues they are great and do not consider them inferior. Another meaning of the Hadith is that both months of the two ‘Eid in the same year will not be twenty-nine days.

1660. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “Al-Fitr is the day when you break your fast and Al-Adha is the day when you offer sacrifices.” (Sahih)

Comments:
‘Eid prayer is a collective worship; therefore even if one is doubtful about the appearance of new crescent, he should celebrate ‘Eid along with the general Muslim community. That is why the sighting of a new crescent is not conditioned with being seen by a great number of people, rather the testimony of two trusted Muslims is sufficient.

Chapter 10. What Was Narrated Concerning Fasting While Traveling

1661. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ fasted while he was traveling, and he broke his fast.” (Sahih)
Comments:
If there is a concern that completing a fast on journey will be hard, fast should still be observed; but there is a ruling that if fast is to be expected too hard, then it is better to leave the obligatory fast, in this condition the fasting is said to be Ḥarām (prohibited), such fasts should be made up afterwards. If the journey is easy and observing fast is not hard, then one may even observe voluntary fast on a journey as it is apparent from the following Ḥadīth, so the fasting of Ramadān on a journey is definitely permissible.

1662. It was narrated that 'Aīshah said: “Hamzah Al-Aslami asked the Messenger of Allāh ﷺ: ‘I am fasting, should I fast while traveling?’ The Messenger of Allāh ﷺ said: ‘If you wish, then fast, and if you wish, then break your fast.’” (Sahih)

1663. It was narrated that Abu Dardā’ said: “We were with the Messenger of Allāh ﷺ on one of his journeys on a hot day, and it was extremely hot. A man would put his hand over his head because of the intense heat. No one among the people was fasting except for the Messenger of Allāh ﷺ and ‘Abdullāh bin Rawāhah.” (Sahih)
Chapter 11. What Was Narrated Concerning Not Fasting When Traveling

1664. It was narrated from Ka'b bin 'Asim that the Messenger of Allâh ﷺ said: 'It is not an act of righteousness to fast while traveling.’ (Sahih)

Comments: Because religion is easy, there is no hardship in it. Therefore accepting just hardships and extremities instead of accepting the flexibilities of Shari'ah is not a good deed.

1665. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: 'It is not an act of righteousness to fast while traveling.’ (Sahih)

Comments: 

1666. It was narrated from 'Abdur-Rahmân bin 'Awf that the Messenger of Allâh ﷺ said: 'The one who fasts Ramadân while traveling is like one who breaks his fast when not traveling.’ (Da'îf)
Abu Ishâq said: “This Hadith is of no significance.”

Chapter 12. What Was Narrated Concerning Pregnant And Nursing Women Breaking Their Fast

1667. It was narrated from Anas bin Mâlik that a man from the tribe of Banu ‘Abdul-Ashhal, while (one narrator) ‘Ali bin Muhammad said (he was) a man from the tribe of Banu ‘Abdullâh bin Ka’b, said: “The cavalry of the Messenger of Allah攻打 us, so I came to the Messenger of Allah and he was eating a meal. He said: ‘Come and eat.’ I said: ‘I am fasting.’ He said: ‘Sit and I will tell you about fasting. Allah has relieved the traveler of half of the prayer, and He has relieved the traveler, the pregnant, and the nursing mothers of the duty to fast.’ By Allah, the Prophet ﷺ said them, both, or one of them, and now I feel so disappointed that I had not eaten of the food of the Messenger of Allah ﷺ.” (Hasan)
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Comments:
a. When this event took place, Anas bin Mālik Ka‘bī had already embraced Islam, but his tribe had yet not embraced Islam.
b. Half of the prayer being forgiven to a traveler means the prayers consisting of four obligatory Rak‘ah are offered with just two Rak‘ah, whereas morning and sunset prayers are, even during a journey, offered with the total obligatory Rak‘ah.
c. A traveler, or a pregnant or breastfeeding woman are exempt from observing fasts, meaning they are not required to fast due to their excuse and shall later make these up.

1668. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ granted a concession to pregnant women who fear for themselves, allowing them not to fast, and to nursing mothers who fear for their infants.” (Da‘īf)

Comments: The Mother of the Believers, ‘Āishah , deferred making up the missed fasting because of her menses. She was mindful of the Prophet ﷺ, lest the Messenger of Allāh ﷺ had desire of her, and because of her fasting she would not be able to avail herself to the Prophet ﷺ.

Chapter 13. What Was Narrated Concerning Making Up For (Fasts Missed) During Ramadān

1669. It was narrated that Abu Salamah said: “I heard ‘Āishah say: ‘I used to owe fasts from the month of Ramadān, and I would not make them up for until Sha‘bān came.’” (Sahih)
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Chapter 14. What Was Narrated Concerning The Expiation For One Who Breaks The Fast In Ramadân

1671. It was narrated that Abu Hurairah said: "A man came to the Prophet ﷺ and said: 'I am doomed.' He said: 'Why are you doomed?' He said: 'I had intercourse with my wife in Ramadân.' The Prophet ﷺ said: 'Free a slave.' He said: 'I cannot.' He said: 'Fast for two consecutive months.' He said: 'I cannot.' He said: 'Feed sixty poor persons.' He said: 'I cannot.' He said: 'Sit down.' So he sat down, and while doing so a basketful of dates was brought. The Prophet ﷺ said: 'Go and give this in charity.' He said: 'O Messenger of Allâh, by the One Who sent you with the truth, there is no household between its two lava fields (i.e., in Al-

Comments:

a. Menses break the fast, so fasting in these days is prohibited.

b. If a woman is fasting and menses begin the fast will immediately come to an end and this fast will not be counted.
Madinah) that is more in need of it than us.' He said: 'Then go and feed your family.'" (Sahih)

Another chain from Abu Hurairah with the additional words: "Then he (the Prophet ﷺ) said: And fast a day in its place."

Comments:
a. The intentional sexual intercourse in state of fasting breaks the fast, and the required expiation becomes compulsory.
b. If the expiation becomes compulsory in the light of Shari'ah for a poor person, because of his mistake, then other Muslims should give him financial help so that he/she can pay the expiation.
c. ‘And fast a day in its place;’ Muhammad Fuwâd Abdul-Bâqi said regarding this sentence that Abdul-Jabbar bin ‘Umar, a narrator of this chain, is Weak. However, only by observing a fast for the replacement of the broken fast can one complete the number of fasting of the month.

1672. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Whoever does not fast one day in Ramadân without having a concession allowing that, fasting for a lifetime will not make up for that.” (Da’îf)

Chapter 15. What Was Narrated Concerning One Who Breaks His Fast Out Of Forgetfulness

1673. It was narrated from Abu
Hurairah that the Messenger of Allah ﷺ said: ‘Whoever eats out of forgetfulness, when he is fasting, let him complete his fast, for it is Allah Who has fed him and given him to drink.’ (Sahih)

Comments:

Islamic principles always care for the weaknesses of human nature. Being forgetful is human nature; therefore Allah did not count the deeds done forgetfully as sins. He shows extra mercy for validating a fast despite forgetful eating and drinking. This is the meaning of Allah’s feeding and giving drink.

1674. It was narrated that Asma’ bint Abu Bakr said: “We broke our fast on a cloudy day at the time of the Messenger of Allah ﷺ, then the sun appeared.” (Sahih)

I (one of the narrators) said to Hisham: “Were they commanded to make up for that day?” He said: “It had to be made up.” (According to Hisham’s opinion).

Chapter 16. What Was Narrated Concerning A Fasting Person Who Vomits

1675. It was narrated that Abu Masruq said: “I heard Fadlallah bin ‘Ubaid Al-Ansari narrating that the Prophet ﷺ came out to them on a day when he was fasting. He
called for a vessel and drank. We said: ‘O Messenger of Allāh, you were fasting today.’ He said: ‘Yes, but I vomited.’” (Sahih)

**Comment:**
One should not vomit intentionally when fasting, but if one has to do so for a valid reason, then the broken fast is to be replaced regardless of whether the vomit was little or much.

Chapter 17. What Was Narrated Concerning The Tooth Stick And Kohl For One Who Is Fasting

1677. It was narrated from Abu Hurairah that the Prophet ﷺ said:

> “Whoever unintentionally vomits, he does not have to make up for the fast, but whoever makes himself vomit, has to make up for the fast.” (Da’if)
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‘Aishah that the Messenger of Allah ﷺ said: “One of the best actions of the fasting person is using the tooth stick.” (Da’if)

Comments:
Using a tooth stick or toothbrush is allowed, it does not affect the fast.

1678. It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ applied kohl to his eyes while he was fasting.” (Da’if)

Comments:
It shows that applying kohl does not break the fast; similarly the use of eye drops or any other medication put in the eyes will not invalidate the fast.

Chapter 18. What Was Narrated Concerning Cupping For One Who Is Fasting

1679. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “The cupper and the one for whom cupping is done both break their fast.” (Sahih)

Comments: [صحيح] في علة، وانظر الحديث الآتي.
1680. It was narrated that Thawbân said: “I heard the Prophet say: ‘The cupper and the one for whom cupping is done both break their fast.’” (Sahih)

1681. It was narrated from Abu Qilâbah that when Shaddâd bin Aws was walking with the Messenger of Allâh in Al-Baqi', he passed by a man who was being cupped, after eighteen days of the month (of Ramâdan) had passed. The Messenger of Allâh said: “The cupper and the one for whom cupping is done both break their fast.” (Sahih)

1682. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh had cupping done when he was fasting and in Ihram.” (Sahih)

Comments:
According to Shaikh Albâni, may Allâh have mercy on him, the mentioned Hadîth is Authentic with the following wording: “He was cupped while he was fasting, and he was also cupped in a state of Ihram”; cupping while fasting and whilst in the state of Ihram are two separate occasions. It is not the case that the cupping took place and the Prophet was in state of
Ihrâm, at the same time he was fasting too.

b. Imâm Mâlik stated that cupping for a fasting person is disliked only if it weakens him. *(Muwatta Imâm Mâlik: 18/32)*

Shaikh Abdul-Qâdir Arna’ut said in the footnotes of Ḥāmi-ul-Uṣūl (6/4416, 4417): “The rule that cupping to drain the blood breaks the fast has been abrogated.” Imâm Shawkâni ʿ asked discussed this issue with detail, and he conclusively said: “These Āhâdîh can be reconciled that cupping is disliked for a person who feels weak after being cupped.” I would like to say that one should be careful regarding this sort of issue as was the practice of ‘Abdullâh bin ‘Umar . Imâm Bukhârî says: “Ibn Umar ʿ used to have cupping while fasting but later he abandoned this practice, and then he would have cupping at night, and also Abu Musa ʿ was cupped at night.”

Chapter 19. What Was Narrated Concerning A Fasting Person Kissing

1683. It was narrated that ‘Aishah said: “The Prophet ʿ used to kiss during the month of fasting.” *(Sahîh)*

1684. It was narrated that ‘Aishah said: “The Messenger of Allâh ʿ used to kiss when he was fasting, and who among you can control his desire as the Messenger of Allâh ʿ used to control his desire?” *(Sahîh)*

1685. It was narrated from Hafsah that the Messenger of Allâh ʿ used to kiss when he was fasting. *(Sahîh)*
Sexual intercourse while fasting is strictly prohibited (Harām); it breaks the fast, and expiation becomes compulsory; but any other relation with one’s wife, other than intercourse does not break fast.

1686. It was narrated that Maimunah, the freed (female) slave of the Messenger of Allāh ﷺ, said: “The Prophet ﷺ was asked about a man who kissed his wife when they were both fasting. He said: ‘They have broken their fast.’” (Da‘īf)

Comments: This permission is for a person who has full control of his desire and will not violate the principle.

1687. It was narrated that Ibrāhīm said: “Al-Aswad and Masruq entered upon A‘ishah and said: ‘Did the Messenger of Allāh ﷺ touch (his wife) when he was fasting?’ She said: ‘He used to do that, and he was the strongest of all of you in controlling his desire.’” (Sahih)

Comments: This permission is for a person who has full control of his desire and will not violate the principle.

1688. It was narrated that Ibn ‘Abbās said: “A concession was
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Chapter 21. What Was Narrated Concerning Backbiting And Obscene Speech While Fasting

1689. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: ‘Whoever does not give up evil and ignorant speech, and acting in accordance with that, Allâh has no need of his giving up his food and drink.’

\[\text{Comments:}\
\text{a. This difference between an aged and a young person is narrated on the authority of Allâh’s Messenger ﷺ in Sunan Al-Bayhaqi (4/232).}\
\text{b. An aged person generally has more control of his desire than a young man.}\
\]

1690. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “There are people who fast and get nothing from their fast except hunger, and there 

\[\text{Comments:}\
\text{Abstaining from only eating and drinking is not sufficient to achieve piety, but also a mindful and realistic effort is demanded to avoid every kind of sin. As we observe fasting, we even abstain from Allâh’s lawful things; so avoiding the things which are already prohibited as Harâm in a state of fasting becomes even more necessary; so that a believer adopts a habit to abandon them permanently.}\
\]
are those who pray and get nothing from their prayer but a sleepless night.” *(Hasan)*

**Comments:**

a. The good deeds are not accepted without sincerity.

b. As the visible essentials of worship are necessary, likewise the invisible (inner side) conditions like sincerity, love of Allâh, fear of Allâh, hope from Allâh etc., are required too, and the apparent deed is of no use without the existence of these invisibles.

1691. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “When anyone of you is fasting, let him not utter evil or ignorant speech. If anyone speaks to him in an ignorant manner, let him say: ‘I am fasting.’” *(Sahih)*

**Comment:** *Sahih [ صحيح ] نARRATED CONCERNING SUHUR* *(Predawn Meal Before Starting Fast)*

1692. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Eat Suhur, for in Suhur there is a blessing.” *(Sahih)*
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Comments:
The reward does not depend merely upon bearing hardship; it is in fact confirmed with the obedience to the principles of the Sharī‘ah. A small and easy deed performed according to the Sunnah, is better than the one bigger in size and demanding more hardship but contrary to the Sunnah.

1693. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “Seek help by eating Suhur for fasting that day, and by taking a brief rest (at midday) for praying at night.” (Da‘īf)

1694. It was narrated from Anas bin Mālik that Zaid bin Thābit said: “We ate Suhur with the Messenger of Allāh ﷺ then we got up to perform prayer.” I said: “How long was there between the two?” He said: “As long as it takes to recite fifty Verses.”

Chapter 23. What Was Narrated Concerning Delaying Suhur

Comments:
Although the predawn meal can be taken long before the appearance of dawn, but it is better to take it in the last part of the night, a little before the dawn.
b. Offering morning prayer at its first time is more virtuous. The Messenger of Allâh ﷺ performed morning prayer a short while after taking the predawn meal.

1695. It was narrated that Hudhaifah said: "I ate Suhur with the Messenger of Allâh ﷺ when it was daybreak but the sun had not yet risen." [(One of the narrators) Abu Ishâq said: "The Hadîth of Hudhaifah is abrogated and does not mean anything." ] (Hasan)

Comments:
'The sun had not yet risen' means the daybreak was very near which explains delaying the predawn meal to the last time, otherwise eating and drinking after daybreak is prohibited according to the consensus. Its proof is in the following Verse of the Noble Qur'ân: "Eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)." (Al-Baqarah: 187)

1696. It was narrated from 'Abdullâh bin Mas'ûd that the Messenger of Allâh ﷺ said: "The Adhân of Bilâl should not prevent anyone of you from eating Suhur, for he gives the Adhân to alert those among you who are asleep, and so that anyone who is praying can prepare himself for fasting, the Fajr does not come in this manner, rather it comes in this manner and it appears along the horizon." (Sahîh)

Comments:
a. The two Adhân for Fajr are Sunnah; one Adhân is called before dawn, which
is normally called the predawn Adhān; and the second one is called exactly at the appearance of dawn.

b. It is better to appoint different callers for both Adhān so that the people would know which Adhān is being called by recognising the voice. ‘Abdullāh bin Umm Maktum was appointed in the mosque of the Prophet to call the Adhān for the Morning Prayer.

c. The Prophet explained the difference between the false morning and the true morning with an indication. The indication he made about the spread of light was ‘vertical’ which means false morning, and the second indication was horizontal which indicates the appearance of the true morning (dawn).

Chapter 24. What Was Narrated Concerning Hastening To Break The Fast

1697. It was narrated from Sahl bin Sa’d that the Prophet said: “The people will remain upon goodness so long as they hasten to break the fast.” (Sahih)

Comments:
Hastening in breaking the fast means the fast should be broken immediately after the disappearance of the disk of sun, and it should not be delayed in the name of extra caution.

1698. It was narrated from Abu Hurairah that the Messenger of Allāh said: The people will remain upon goodness so long as they hasten to break the fast. Hasten to break the fast, for the Jews delay it.” (Hasan)

Comments:
This Hadith should be a lesson for those who delay breaking the fast in the name of extra caution. Who are they following??
Chapter 25. What Has Been Narrated Concerning What Is Recommended For One To Break One’s Fast With

1699. Salmān bin ʿĀmir narrated that the Messenger of Allāh said: ‘When any one of you breaks his fast, let him break it with dates. If he cannot find dates, then let him break it with water, for it is a means of purification.’ (Sahih)

Comments:

Tamr is a dry date fruit. Breaking fast with a fresh date, other than the dry one, is also mentioned in Jāmiʿ At-Tirmidhī, Hadith: 696.

Chapter 26. What Was Narrated Concerning Making Fasting Incumbent Upon Oneself From The Night Before, And Having The Choice (Of Breaking A Voluntary Fast) During The Day

1700. It was narrated from Hafsah that the Messenger of Allāh said: ‘There is no fast for the one who did not make it incumbent upon himself from the night before.’ (Daʿīf)
Comments:

a. This commandment is for an obligatory fast. The intention for a voluntary fast may be declared any time in the day; likewise a voluntary fast may be broken at any time in the day, and there is no sin for it, as follows in the next Hadith.

b. Some of the scholars consider this to apply to fasting, when making up for obligatory fasts, fasting of vows and fasting for making expiation etc.

1701. It was narrated that 'Aishah said: “The Messenger of Allāh would enter upon me and say: ‘Do you have anything (any food)?’ If we said: ‘No,’ he would say: ‘Then I am fasting.’ So he would continue fasting, then if we were given some food, he would break his fast.” She said: “Sometimes he would fast and (then) break fast (i.e., combine fasting and breaking fast in one day).” I said: “How was that?” She said: “Like the one who goes out with charity (i.e., something to give in charity), and he gives some away and keeps some.”

(Hasan)
Chapter 27. What Was Narrated Concerning A Man Who Wakes Up In A State Of Sexual Impurity And Wants To Fast

1702. It was narrated that 'Abdullāh bin 'Amr Al-Qārī said: "I heard Abu Hurairah say: 'No, by the Lord of the Ka'bah! I did not say: "Whoever wakes up in a state of sexual impurity (and wants to fast) then he must not fast.'" Muhammad ﷺ said it.'" (Sahih)

Comments:

a. This rule has been abrogated. Abu Hurairah ﷺ used to give this verdict until he knew its abrogation.

b. Eating and drinking is allowed in state of sexual impurity; a woman is allowed to prepare food in this state; however making ablution before eating, drinking and preparing food is better. (See Hadith: 592, 593)

1703. It was narrated that 'Āishah said: "The Prophet ﷺ used to spend the night in a state of sexual impurity, then Bilāl would come to him and inform him that it is time for prayer. So he would get up and have a bath, and I would see the water dripping from his head, then he would go out and I would hear his voice during Fajr prayer." (Sahih)

(One of the narrators) Mutarrif said: "I said to 'Amir: 'Was that..."
during Ramadān? He said: ‘In Ramadān and at other times.’”

Comments:

a. It is clear that the Messenger of Allāh ﷺ would take a bath after the call to the morning prayer; it means there is no harm in being sexually impure for a short time while one is fasting.

b. Mutarrif asked his teacher the above question so that one should not be in doubt thinking that the religious law regarding voluntary fasting is lighter than that of obligatory fasting. Imām Sha’bī made clear that there is no difference in this issue, regardless whether it is obligatory or voluntary fasting.

1704. It was narrated that Naḥḥās said: “I asked Umm Salamah about a man who gets up in the morning when he is in a state of sexual impurity and wants to fast. She said: ‘The Messenger of Allāh ﷺ used to get up in the morning in a state of sexual impurity after having intercourse, not from a wet dream, then he would take a bath and complete his fast.’” (Sahih)

Chapter 28. What Was Narrated Concerning Perpetual Fasting

1705. It was narrated from ‘Abdullāh bin Shikhkhir that his father said: “The Prophet ﷺ said: ‘Whoeverfasts continually, he neither fasts nor breaks his fast.’” (Sahih)
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Comments:
a. Violating religious limits in matters of worship is forbidden.
b. Perpetual fasting is prohibited.
c. 'Neither fasts nor breaks his fast' means the person neither gains any reward for fasting, nor could he relax without fasting.

1706. It was narrated from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said:
"There is no fasting for one who fasts continually." (Sahih)

Comments:
It confirms that the one who observes fasting permanently, without a break, will have no reward for the fast.

Chapter 29. What Was Narrated Concerning Fasting
Three Days Of Each Month

1707. It was narrated from ‘Abdul-Mālik bin Minhāl, from his father, that the Messenger of Allāh ﷺ used to enjoin fasting the bright days—the thirteenth, fourteenth and fifteenth (when the moon is full). He said: “It is like fasting for a lifetime.” (Da’īf)

Another chain from ‘Abdul-Mālik bin Qatādah bin Malhān
Al-Qaisi, from his father, from the Prophet with similar wording.
Ibn Mājah said: Shu‘bah erred (in the name of one of the narrators) and Hammām was correct.

**Comments:**
In the same meaning, other Ahādīth are narrated on the authority of Abu Dharr and Ibn Abbās. Shaikh Abdul-Qādir Arna‘ut declared them Ḥasan in the footnotes of Jāmi‘ul-Usool, Hadith: 4474.

1708. It was narrated from Abu Dharr that the Messenger of Allāh said: “Whoever fasts three days in every month, that is fasting for a lifetime.” Then, in testimony of that, Allāh revealed: “Whoever brings a good deed shall have ten times the like thereof to his credit.”[1] So one day is equivalent to ten (in reward). (Da‘īf)

**Tafsīr:** [In the same meaning, other Ahādīth] أخرجه أبوبكر، الصوم، باب ما جاء في الصيام، 762 من حديث أبي معاوية به، وقال: حسن صحيح *أبومعاوية تابعه عبدالرحيم بن سليمان وغيره، وأخرج النسائي: 4/218. ح: 2412 بن إسحاق صحيح عن عاصم عن أبي عثمان عن رجل عن أبي ذر به، وله شاهد صحيح عند النسائي وغيره من حديث أبي هريرة به، ح: 2509, 9268.

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1709. It was narrated from Mu‘ādhah Al-‘Adawiyyah that ‘Āishah said: "The Messenger of Allāh used to fast three days of each month." I said: "Which were they?" She said: "He did not care which days they were." (Sahih)

Comments:
It is known from this that fasting for any three days of a month is allowed, alongside the fasts of three days in the middle of a month. However, it is better to observe three fasts for the days of the full moon (13th, 14th and 15th of lunar month) as the Prophet commanded.

Chapter 30. What Was Narrated Concerning The Fasting Of The Prophet

1710. It was narrated that Abu Salamah said: "I asked ‘Āishah about the fasting of the Prophet. She said: 'He used to fast until we thought he would always fast. And he used to not fast until we thought he would always not fast. I never saw him fast more in any month than in Sha‘bān. He used to fast all of Sha‘bān; he used to fast all of Sha‘bān except a little.'" (Sahih)

Comments:
a. Voluntary fasts may be observed in any month of the year.
b. Observing voluntary fasts perpetually is contrary to the Sunnah.
c. The performance of voluntary fasts during Sha‘bān should be considered to be recommended.
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1711. It was narrated that Ibn 'Abbâs said: “The Messenger of Allâh ﷺ used to fast until we thought he would never stop fasting. And he used to not fast until we thought he would never fast. And he never fasted any complete month apart from Ramadân, from the time he came to Al-Madinah.” (Sahih)

Chapter 31. What Was Narrated Concerning The Fast Of Dâwûd, Peace Be Upon Him

1712. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: “The most beloved fast to Allâh is the fast of Dâwûd, for he used to fast one day and not the next. And the most beloved of prayer to Allâh is the prayer of Dâwûd; he used to sleep half of the night, pray one-third of the night and sleep one-sixth of the night.” (Sahih)

Comments:

a. The method of fasts observed by Prophet Dâwûd ﷺ is better, because a person fasting according to this method gets an opportunity to fulfill the rights of his body, his dependents, and the rights of the people too; fulfilling these rights while fasting perpetually becomes almost impossible; Observing fast according to the method of Dâwûd ﷺ yields reward for Allâh’s worship as well as being a regular act of worship which Allâh likes very much.
b. *Tahajjud* prayer (voluntary night prayer) is allowed in any part of the night, however, the abovementioned form is preferred; because it has a good balance between the right of Allāh and that of the body.

1713. It was narrated that Abu Qatādah said: “Umar bin Khattāb said: ‘O Messenger of Allāh! What about a person who fasts two days and does not fast one day?’ He said: ‘Is anyone able to do that?’ He said: ‘O Messenger of Allāh! What about a person who fasts one day and not the next?’ He said: ‘That is the fast of Dāwūd.’ He said: ‘What about a man who fasts one day and does not fast the next two days?’ He said: ‘I wish that I were given the ability to do that.’” *(Sahih)*

**Comments:**

a. The Messenger of Allāh ﷺ disliked routine voluntary fasting for two days with the break of a day (i.e., third day); for the Prophet ﷺ knew that this routine is hard for general people; the mentioned routine is prohibited for a person who adopts the exaggerated way which is unacceptable.

b. The Prophet ﷺ liked the other two methods mentioned in the Ḥadīth, so they are allowed.

c. The Prophet ﷺ expressed his desire to practice the third way for voluntary fasting (fasting for a day with the break of two days); but it was quite hard for the Messenger of Allāh ﷺ to practice this routine due to his many activities. Therefore a person should adopt such a reasonable routine for voluntary worship that does not jeopardise the fulfillment of his other obligations.

Chapter 32. What Was Narrated Concerning The Fast Of Nuh, Peace Be Upon Him

1714. It was narrated from Abu Firās that he heard ‘Abdullāh bin ‘Amr say: “I heard the Messenger of Allāh ﷺ say: ‘(Prophet) Nuh
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fasted for a lifetime, except for the Day of Fitr and the Day of Adha.’' (Da‘if)

Chapter 33. Fasting Six Days Of Shawwāl

1715. It was narrated from Thawbān, the freed slave of the Messenger of Allāh ﷺ, that the Messenger of Allāh ﷺ said: “Whoever fasts six days after the Fitr will have completed the year, for whoever does a good deed will have the reward of ten like it.” (Sahih)

Comments:
According to many of the scholars it is not necessary to begin these fasts immediately after ‘Eid, and also observing them successively is not compulsory, however, it is easier to fast soon after ‘Eid.

1716. It was narrated from Abu Ayyūb that the Messenger of Allāh ﷺ said: “Whoever fasts Ramadān then follows it with six days of Shawwāl, it is as if he fasted for a lifetime.” (Sahih)
Chapter 34. Fasting One Day In The Cause Of Allâh

1717. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allâh ﷺ said: “Whoever fasts one day in the cause of Allâh, Allâh will keep the Fire away from his face the distance of seventy autumns (years) for that day.” (Sahîh)

Comments:

a. Whatever deed is performed with sincerity, then it is in the ‘cause of Allâh.’

b. The likeness of a 70 year journey is given to explain the distance for this journey.

1718. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Whoever fasts one day for the sake of Allâh, Allâh will move his face away from the Fire a distance of seventy autumns (years).” (Da‘îf)

Chapter 35. What Was Narrated Concerning The Prohibition Of Fasting On The Days Of Tashriq

1719. It was narrated from Abu Hurairah that the Messenger of
Allāh said: “The days of Mina (11th, 12th and 13th of Dhul-Hijjah) are days of eating and drinking.”” (Hasan)

1720. It was narrated from Bishr bin Suhaim that the Messenger of Allāh delivered a sermon on the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and said: “No one will enter Paradise but a Muslim soul, and these days are the days of eating and drinking.”

(Sahih)

Comments:

a. The days of Tashriq are three days after the main day of ’Eidul-Adha i.e., the 11th, 12th and 13th of Dhul-Hijjah.

b. Fasting during the days of Tashriq is prohibited because it is contrary to the joy of ’Eid.

c. A person who performs Hajj Tamattu’ and cannot afford a sacrificial animal, is allowed to fast during the days of Tashriq.

Chapter 36. The Prohibition Of Fasting The Day Of Fitr And The Day Of Adha

1721. It was narrated from Abu Sa’eed that the Messenger of Allāh forbade fasting on the Day of Fitr and the Day of Adha.

(Sahih)
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1722. It was narrated that Abu 'Ubaid said: "I was present for 'Eid with 'Umar bin Khattab. He started with the prayer before the sermon, and said: 'The Messenger of Allah forbade fasting on these two days, the Day of Fitr and the Day of Adha. As for the Day of Fitr, it is the day when you break your fast, and on the Day of Adha you eat the meat of your sacrifices.'" (Sahih)

Comments:

a. The sermon of 'Eid is delivered after the 'Eid prayer.
b. The contents of the 'Eid sermon should be about the Issues of 'Eid.
c. Fasting on the days of both the 'Eid is prohibited.
d. As sacrificing an animal is an execution of Allah's command, likewise eating at least some meat of the sacrificial animal is also a demonstration of one's gratefulness for Allah's favor.

Chapter 37. Fasting On A Friday

1723. It was narrated that Abu Hurairah said: "The Messenger of Allah forbade fasting on a Friday unless it (is joined to) the day before or the day after." (Sahih)

Comments:

The sermon of 'Eid is delivered after the 'Eid prayer.
The contents of the 'Eid sermon should be about the Issues of 'Eid.
Fasting on the days of both the 'Eid is prohibited.
As sacrificing an animal is an execution of Allah's command, likewise eating at least some meat of the sacrificial animal is also a demonstration of one's gratefulness for Allah's favor.
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Comments:
a. Friday is a weekly 'Eid of Muslims. Therefore fasting on Friday only, from the aspect of its being 'Eid, resembles fasting the day of 'Eid.
b. Fasting on Thursday is recommended by the Sunnah as follows in Hadith 1739 and 1740. Friday's fast combining with that of Thursday or Saturday becomes permissible too.

1724. It was narrated that Muhammad bin 'Abbâd bin Jâfar said: "While I was circumambulating the House, I asked Jâbir bin 'Abdullâh: 'Did the Prophet forbid fasting on a Friday?' He said: 'Yes, by the Lord of this House.'" (Sahîh)

Comments:
a. Taking an oath by the Name of Allâh's creatures is prohibited. But there is no harm if the mention of Allâh's Name is attributed to that thing, for example: instead of swearing by the Ka'bah, one should swear by the Lord of Ka'bah.
b. Taking an oath for emphasising something is allowed, but frequently taking an oath without a need is not a good habit, and taking a false oath is a major sin.

1725. It was narrated that 'Abdullâh bin Mas'ûd said: "I rarely saw the Messenger of Allâh not fasting on a Friday." (Hasan)

Comments:
This Hadith is not contradictory to the previous Ahâdîth, because if the Messenger of Allâh, fasted on Friday, he would have definitely observed fast on Thursday or Saturday.
Chapter 38. What WasNarrated Concerning FastingOn A Saturday

1726. It was narrated from ‘Abdullāh bin Busr that the Messenger of Allāh ﷺ said: “Do not fast on Saturdays apart from days when you are obliged to fast. If anyone of you cannot find anything other than grape stalks or the bark of a tree, let him suck on it.” (Hasan)

Another chain from ‘Abdullāh bin Busr, from his sister who said: “The Messenger of Allāh ﷺ said,” and he mentioned similarly.

Comments:
This also proves the prohibition of fasting on Saturday alone; when observing obligatory fasts, this day comes too, but it is not the same as fasting of Saturday only.

Chapter 39. Fasting The(First) Ten Days (Of Dhul-Hijjah)

1727. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “There are no days during which righteous deeds are more beloved to Allāh than these days,” meaning the (first) ten days of Dhul-Hijjah. They said: “O Messenger of Allāh! Not even jihād in the cause of Allāh?” He said: “Not even jihād in the cause of Allāh, unless a man goes out
with himself and his wealth and does not bring anything back.”

(Sahih)

Comments:

a. The best days after the sacred month of Ramadān are the first ten days of Dhul-Hijjah.

b. Fasting for the first nine days of Dhul-Hijjah is from the best among the voluntary fasting; and fasting on the ninth of Dhul-Hijjah is the best among these nine days.

c. Jihād is a better form of worship than other good deeds.

1728. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “There are no days in this world during which worship is more beloved to Allāh, Glorious is He, than the (first) ten days (of Dhul-Hijjah). Fasting one of these days is equivalent to fasting for a year, and one night of them is equal to Lailatul-Qadr.”

(Da’īf)

1729. It was narrated from Aswād that Ṭālha bint Abī Thalib said: “I never saw the Messenger of Allāh ﷺ fasting the (first) ten days (of Dhul-Hijjah).”

(Sahih)

Comments:

Perhaps the Mother of the Believers, may Allāh be pleased with her, did not have information that the Prophet ﷺ observed fast on these days; however the Mother of the Believers herself observed fast on the Day of ʿArafah. Her fasting on the Day of ʿArafah showed that later, she learned the significance of this fast from other male or female Companions.
Chapter 40. Fasting The Day Of 'Arafah

1730. It was narrated from Abu Qatâdah that the Messenger of Allâh  said: "Fasting on the Day of 'Arafah, I hope from Allâh, expiates for the sins of the year before and the year after." (Sahih)

Comments:
The forgiveness of sins in these Ahâdîth generally means the forgiveness of minor sins; and due to the sincere intention, perhaps the major sins are forgiven too. Also the date of 'Arafah (the 9th of Dhul-Hijjah) depends upon the sighting of new crescent.

1731. It was narrated that Qatâdah bin Nu’mân said: “I heard the Messenger of Allâh  say: ‘Whoever fasts the Day of 'Arafah, his sins of the previous and following year will be forgiven.’” (Da’if)

1732. It was narrated that 'Ikrimah said: “I entered upon Abu Hurairah in his house and asked him about fasting the Day of 'Arafah at 'Arafât. Abu Hurairah said: ‘The Messenger of Allâh  forbade fasting the Day of 'Arafah at 'Arafât.’” (Hasan)
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The Messenger of Allâh  did not fast on the Day of 'Arafah at the Farewell Hajj. (Sahih Bukhâri: 1988)

Chapter 41. Fasting The Day Of 'Ashurâ'

1733. It was narrated that 'Aishah said: "The Messenger of Allâh  used to fast 'Ashurâ', and he ordered (others) to fast it too." (Sahih)

Comments:
'Thursday' means the 10th of Muharram.

1734. It was narrated that Ibn 'Abbâs said: "The Prophet  came to Al-Madinah, and he found the Jews observing a fast. He said: 'What is this?' They said: 'This is the day when Allâh saved Musa and drowned Pharaoh, so Musa fasted this day in gratitude.' The Messenger of Allâh  said: 'We have more right to Musa than you do.' So he fasted (that day) and enjoined (others) to fast it also.'" (Sahih)
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ابواب ما جاء في الصيام

باب صوم يوم عاشوراء، ح: 1136 وعدها من حديث أبوب عن عبدالله بن سعيد بن جبير عن أبيه به، وأخرجه مسلم من طريق آخر عن سعيد به.

Comments:
a. ‘We have more right to Musa than you’ means the pleasure that Musa had because of the destruction of Pharaoh, we also share this pleasure.
b. Performing worship to express gratitude to Allah was also legal in the previous nations; prostration of gratefulness, offering prayer for gratefulness, fasting for gratefulness and giving in charity, are legal in our Shari'ah too.

1735. It was narrated from Muhammad bin Saifi that the Messenger of Allah said to us on the Day of ‘Ashura’: “Has anyone among you eaten today?” We said: “Some of us have eaten and some of us have not.” He said: “Complete the rest of your day (i.e., do not eat for the rest of the day), whoever has eaten and whoever has not eaten. And send word to the people of the suburbs to complete the rest of their day.” He was referring to the people of the suburbs around Al-Madinah. (Sahih)


Comments:
Fasting for ‘Ashura’ (the 10th of Muharram) is desirable. However according to other Ahadith fasting on the 10th of Muharram alone is not allowed; one should fast the 9th or 11th of Muharram along with the 10th.

1736. It was narrated from Ibn ‘Abbâs that the Messenger of Allah said: “If I live until next year, I will fast the ninth day (of Muharram) too.” (Sahih)

Abu ‘Ali said: “It was reported by Ahmad bin Yunus from Ibn Abu Dhi’b. He added in it:
Fasting on the 9th of Muharram means the Prophet intended to fast on the 10th of Muharram along with the 9th, to make distinction from the fast of people of the Book, and to have the reward for fasting on the best day too.

1737. It was narrated from Abdullah bin 'Umar that the Day of 'Ashura' was mentioned in the presence of the Messenger of Allah. The Messenger of Allah said: "That was a day when the people of the Ignorance used to fast. So whoever among you wants to fast may do so, and whoever does not want to may leave it." (Sahih)

Comments:
Fasting on the 9th of Muharram means the Prophet intended to fast on the 10th of Muharram along with the 9th, to make distinction from the fast of people of the Book, and to have the reward for fasting on the best day too.

1738. It was narrated from Abu Qatadah that the Messenger of Allah said: "Fasting the day of 'Ashura', I hope, will expiate for the sins of the previous year." (Sahih)
Chapter 42. Fasting On Mondays And Thursdays

1739. It was narrated from Rabi'ah bint Khaz that he asked 'Aishah about the fasting of the Messenger of Allâh ﷺ. She said: "He used to make sure he fasted on Mondays and Thursdays." (Sahih)

Comments:
Being mindful of the fasting in these particular days, means he would fast enthusiastically, and he was determined not to leave the fast of these days. What was the reason of having been so mindful? It is explained in the following Hadith.

1740. It was narrated from Abu Hurairah that the Prophet ﷺ used to fast on Mondays and Thursdays. It was said: "O Messenger of Allâh, why do you fast on Mondays and Thursdays?" He said: "On Mondays and Thursdays Allâhforgives every Muslim except two who have forsaken one another. He says: 'Leave these two until they reconcile.'" (Hasan)

Comments:

a. Voluntary fasting on Monday and Thursday should be observed.
b. Fasting is a great good deed whose blessing gives more hope for forgiveness.
c. Muslims being angry with each other without a reason is a big sin.
d. Showing anger due to a religious reason, and for the admonishment of one's family does not come under the warning mentioned in the Hadith.

Chapter 43. Fasting During The Sacred Months

1741. It was narrated from Abu Mujibah Al-Bahil that his father or, his paternal uncle, said: “I came to the Prophet ﷺ and said: ‘O Prophet of Allah, I am the man who came to you last year.’ He said: ‘Why do I see your body so thin (and weak)?’ He said: ‘O Messenger of Allah! I do not eat during the day; I only eat at night.’ He said: ‘Who commanded you to punish yourself?’ I said: ‘O Messenger of Allah! I am strong enough.’ He said: ‘Fast the month of patience’[1] and one day after it.’ I said: ‘I am strong enough (to do more).’ He said: ‘Fast the month of patience and two days after it.’ I said: ‘I am strong enough (to do more).’ He said: ‘Fast the month of patience and three days after it, and fast the sacred months.’” (Da‘if)

Comments:

The following are the inviolable sacred months: Dhul-Qa‘dah, Dhul-Hijjah, Muharram and Rajab.

[1] It is the month of Ramadán (Sindi).
1742. It was narrated that Abu Hurairah said: "A man came to the Prophet and said: 'Which fasting is best after the month of Ramadân?' He said: 'The month of Allâh which is called Muharram.'" (Sahîh)

Comments:
Calling Muharram a month of Allâh, is to express its virtues and significance, like: the House of Allâh, Female Camel of Allâh, and the Word of Allâh; the purpose of attribution of these to Allâh is to express their virtues and significance.

1743. It was narrated from Ibn 'Abbâs that the Prophet forbade fasting Rajab. (Da'îf)

1744. It was narrated from Muhammad bin Ibrâhîm that Usâmah bin Zaid used to fast the sacred months. The Messenger of Allâh said to him: "Fast Shawwâl." So he forsook the sacred months and he continued to fast Shawwâl until he died. (Da'îf)
Chapter 44. Fasting Is The Zakāt Of The Body

1745. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “For everything there is Zakāt and the Zakāt of the body is fasting.” (Da‘if)

(A narrator in one of the chains) Muhriz added in his narration: “And the Messenger of Allāh ﷺ said: ‘Fasting is half of patience.’”

Chapter 45. Concerning The Reward Of The One Who Gives Food For A Fasting Person To Break His Fast

1746. It was narrated from Zaid bin Khālid Al-Juhani that the Messenger of Allāh ﷺ said: “Whoever gives food for a fasting person to break his fast, he will have a reward like theirs, without that detracting from their reward in the slightest.” (Sahih)

Comments:

a. Making arrangement for a fasting person to break fast is a great virtue.

b. The provision made for a fasting person to break fast can be anything; feeding to the full is not necessary; if one does so it will have extra reward.
1747. It was narrated that 'Abdullâh bin Zubâr said: "The Messenger of Allâh سُلَيْمُهُمْ نَبِيَّ نَعَمَّرَ: حَدَّثَنَا مُهَمَّدُ بْنُ عُمَرُ، عَنْ مَعْصِبٍ بْنِ ثَابِتٍ، عَنْ أَبِي الْلُّهْيَانِ، قَالَ: أَفْطَرَ رَسُولُ الله ﷺ عَلَى هَذِهِ سَاعَةٍ، بَنِي مَعَائِجٍ قَالُوا: أَفْطَرْ عَنْكَمُ الصَّافِئُونَ، وَأَكَلَّ طَمَّامَكُمُ الأَبْرَارَ، وَسَلَّمَ عَلَيْكُمْ المَلَائِكَةُ."

Comment:
The guest should supplicate for the host after eating. The best way to make the supplication is to utter the above mentioned words from the Sunnah.

Chapter 46. Concerning The Fasting Person When Others Are Eating In His Presence

1748. It was narrated that Umm 'Umârah said: "The Messenger of Allâh سُلَيْمُهُمْ نَبِيَّ نَعَمَّرَ: حَدَّثَنَا مُهَمَّدُ بْنُ عُمَرُ، عَنْ مَعْصِبٍ بْنِ ثَابِتٍ، عَنْ أَبِي الْلُّهْيَانِ، قَالَ: أَفْطَرَ رَسُولُ الله ﷺ عَلَى هَذِهِ سَاعَةٍ، بَنِي مَعَائِجٍ قَالُوا: أَفْطَرْ عَنْكَمُ الصَّافِئُونَ، وَأَكَلَّ طَمَّامَكُمُ الأَبْرَارَ، وَسَلَّمَ عَلَيْكُمْ المَلَائِكَةُ."

Comment:
This is a Hadith that describes a similar situation, where a fasting person should supplicate the host after eating. The supplication is to be made in accordance with the Sunnah.
1749. It was narrated from Sulayman bin Buraidah that his father said: "The Messenger of Allah ﷺ said to Bilal: 'Come and eat, O Bilal.' He said: 'I am fasting.' The Messenger of Allah ﷺ said: 'We are eating our provision, but most of Bilal's provision is in Paradise. Do you realize, O Bilal, that the bones of the fasting person glorify Allah and the angels pray for forgiveness for him so long as food is eaten in front of him?'" (Maudud)

1750. It was narrated from Abu Hurairah that the Prophet ﷺ said: "If anyone of you is invited to eat when he is fasting, let him say: 'I am fasting.'" (Sahih)

Comments:

If a person observing voluntary fasting is invited for food, he is allowed to break the fast to accept the invitation, and may join the food, and also, he may forward an excuse for not attending the food.
1751. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Whoever is invited to eat when he is fasting, let him accept the invitation; and if he wants let him eat, and if he wants let him not eat." (Sahih)

Comments:
A person while fasting may accept the invitation and visit the host’s home; because his/her just being there will be a pleasure for the host family, and it will assure that not joining in the food is not because of any anger.

Chapter 48. ‘The Supplication Of The Fasting Person Is Not Turned Back’

1752. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “There are three whose supplications are not turned back: A just ruler, and a fasting person until he breaks his fast. And, the supplication of one who has been wronged is raised by Allâh up to the clouds on the Day of Resurrection, and the gates of heaven are opened for it, and Allâh says, ‘By My might I will help you (against the wrongdoer) even if it is after a while.’” (Hasan)

Comments:
a. The moment of breaking the fast is a time for the acceptance of supplication, so it is appropriate to supplicate for oneself, for the family and friends, and to ask for goodness, blessings and the fulfillment of needs.
b. Refraining from oppression is extremely necessary, the Prophet ﷺ said, “The oppression will become dark on the Day of Judgement.”

1753. It was narrated from ‘Abdullāh bin ‘Amr bin ‘Ās that the Messenger of Allāh ﷺ said: “When the fasting person breaks his fast, his supplication is not turned back.” (Hasan)

(One of the narrators) Ibn Abī Mulaikah said: “When he broke his fast, I heard ‘Abdullāh bin ‘Amr say: ‘O Allāh! I ask You by Your mercy, which encompasses all things, to forgive me.’”

Chapter 49. Eating Before Going Out On The Day Of Fitr

1754. It was narrated that Anas bin Mālik said: “The Prophet ﷺ would not go out on the Day of Fitr until he had eaten some dates.” (Sahih)

1755. It was narrated that Ibn ‘Umar said: “The Prophet ﷺ would not go out on the Day of Fitr until he had given his Companions some of the charity of Fitr to eat.” (Da‘īf)
Chapter 51. One Who Dies
Owing A Fast That He Vowed To Observe

It was narrated that Ibn Buraidah from his father, that the Messenger of Allah سَلَّم would not go out on the Day of Fitr until he had eaten, and he would not eat on the Day of Nahr (the day of sacrifice) until he came back.

Comments:
A. It is Sunnah not to eat before the 'Eid prayer on the day of 'Eidul-Adha.
B. The people name this avoidance as fasting, which is wrong.

Chapter 50. One Who Dies
Owing A Fast From Ramadán Which He Neglected

It was narrated from Ibn 'Umar that the Messenger of Allah سَلَّم said: 'Whoever dies owing the fasts of a month, one poor person should be fed on his behalf for each day.’” (Da’if)
‘Abbâs said: “A woman came to the Prophet and said: ‘O Messenger of Allâh, my sister has died and she owed a fast of two consecutive months.’ He said: ‘Do you not think that if your sister owed a debt, you would pay it off for her?’ She said: ‘Of course.’ He said: ‘The right of Allâh is greater.’” (Sahih)

Comments:
a. If there are fasts due from the deceased, the relatives are allowed to make up for the fasts on their behalf.

b. Other types of worship, like prayer, for cannot by exemplified with the issue of making up for missed fasting for the deceased, because exact wording or example for worship is necessarily required from the Shari'ah. Only those matters of worship can be performed by a substitute in which appointing a substitute is supported by the Hadith, otherwise one should keep quiet, and should only do what the Shari'ah says.

Chapter 52. One Who Becomes Muslim During The Month Of Ramadân

1760. It was narrated that 'Atiyyah bin Sufyân bin 'Abdullâh bin Rabî'ah said: “Our delegation who went to the

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Chapter 53. A Woman Who Fasts Without The Permission Of Her Husband

1761. It was narrated from Abu Hurairah that the Prophet ﷺ said: "When her husband is present, no woman should fast any day apart from the month of Ramadân without his permission." (Sahih)

Comments:

a. There is no need for asking anyone's permission to perform an obligation.

b. Voluntary fast by a woman in the presence of her husband may jeopardise his right, particularly when a woman observes voluntary fasts frequently. Therefore a woman should seek her husband's permission for observing a voluntary fast.

1762. It was narrated that Abu Sa’eed said: "The Messenger of Allâh ﷺ forbade women from fasting without the permission of their husbands." (Da’if)
Chapter 54. One Who Stays Among A People Should Not Fast Without Their Permission

1763. It was narrated from 'Aishah that the Prophet ﷺ said: 
"If a man stays among a people, he should not fast without their permission." (Da’if)

Chapter 55. Concerning One Who Says That A Grateful Eater Is Like A Patient Fasting Person

1764. It was narrated from Abu Hurairah that the Prophet ﷺ said: 
"A grateful eater is equal to a patient fasting person." (Hasan)
1765. It was narrated from Šinān bin Sannāḥ Al-Aslāmi, the Companion of the Prophet ﷺ, that the Messenger of Allāh ﷺ said: “A grateful eater will have a reward like that of a patient fasting person.” (Hasan)

Comments:

a. Fasting is virtuous because it comprises patience. Avoiding Allāh’s prohibitions is also patience, and being steadfast on the path to good deeds is also a form of patience.

b. Gratefulness and fasting have their own distinct spiritual and heartfelt benefits. Therefore, a believer should take heed of performing both types of deeds.

Chapter 56. Concerning Lailatul-Qadr (The Night of Decree)

1766. It was narrated that Abu Sa‘eed Al-Khudri said: “We observed I‘tikāf with the Messenger of Allāh ﷺ during the middle ten days of Ramadān. He said: ‘I have been shown Lailatul-Qadr, then I was caused to forget it, so seek it in the last ten nights, on the odd-numbered nights.’” (Sahīh)
Comments:
Although the scholars state some signs of the Night of Decree, the reward does not depend on whether a worshiper realizes that night or not. Therefore one should not be worried if he could not realize such and such sign.

Chapter 57. The Virtue Of The Last Ten Days Of The Month Of Ramâtân

1767. It was narrated that 'Âishah said: “The Prophet used to strive hard (in worship) in the last ten nights of Ramâtân as he never did at any other time.” (Sahih)

Comments:
a. Good deeds should be performed even more during the virtuous days.
b. All the last ten days of Ramâtân are virtuous.

1768. It was narrated that 'Âishah said: “When the last ten days of Ramâtân began, the Prophet used to stay up at night, tighten his waist wrap, and wake up his family (to pray).” (Sahih)

Comments:
a. ‘Tightening his waist wrap’ or ‘striving hard’ means extraordinary toil and struggle for worship and virtue.
b. It is better to spend all of the last ten nights of Ramâtân in worship, otherwise at least the odd-numbered nights should be concentrated upon.
Chapter 58. What Was Narrated Concerning I'tikâf

1769. It was narrated that Abu Hurairah said: “The Prophet ﷺ used to observe I’tikâf for ten days every year. In the year in which he passed away, he observed I’tikâf for twenty days. And the Qur’ân would be reviewed with him once every year, but in the year in which he passed away, it was reviewed with him twice.” (Sahih)

Comments:
a. ‘The Qur’ân would be reviewed with him’ means it was read to him. Gabriel ﷺ would read the so far revealed amount of the Noble Qur’ân with the Messenger of Allâh ﷺ. (Sahih Bukhâri: 1902).
b. The reason for making I’tikâf for twenty days in the last year of his life was that the Messenger of Allâh ﷺ strove hard for worship during the last part of his life.

1770. It was narrated from Ubayy bin Ka‘b that the Prophet ﷺ used to spend the last ten days of Ramadân in I’tikâf. One year he was traveling, so the following year he spent twenty days in I’tikâf. (Sahih)

Chapter 59. What Was Narrated Concerning One Who Starts I’tikâf, And Making Up For I’tikâf

1771. It was narrated that ‘Âishah ﷺ said: “I was traveling, so the following year the Prophet ﷺ spent twenty days in I’tikâf.” (Sahih)
said: "When the Prophet wanted to start Ḳīmāf, he would pray the Subh, then he would enter the place where he wanted to observe Ḳīmāf. He wanted to spend the last ten days of Ramadān in Ḳīmāf, so he ordered that a tent be set up for him." Then ʿĀishah ordered that a tent be set up for her, and Hafsah ordered that a tent be set up for her. When Zainab saw their two tents, she also ordered that a tent be set up for her. When the Messenger of Allāh saw that, he said: "Is it righteousness that you seek?" Then he did not observe Ḳīmāf during Ramadān, and he observed Ḳīmāf during ten days of Shawwāl. (Sahih)

Comments:

a. Hanging a curtain in the mosque for privacy in the area of Ḳīmāf is Sunnah.
b. Ḳīmāf is observed in a mosque.
c. The women are allowed to observe Ḳīmāf.
d. One is allowed to leave Ḳīmāf if a problem occurs after having determined the intention for it.

Chapter 60. Observing Ḳīmāf For One Day Or One Night

1772. It was narrated from ʿUmar that he had vowed during the Ignorance days to spend one night in Ḳīmāf. He asked the Prophet about it, so he commanded him to spend it in Ḳīmāf. (Sahih)
comments: a. I’tikāf for only a day or night is allowed too.
b. if a person intends to do something good before embracing Islam, one should do that good deed after embracing Islam. However if non-Islamic work is intended (before embracing Islam) it should not be fulfilled (after embracing Islam).

chapter 61. the person

observing I’tikāf staying in one particular place in the mosque

1773. it was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ used to spend the last ten days of Ramadān in I’tikāf. (Sahih)

Nāfi’ said: “Abdullāh bin ‘Umar showed me the place where the Messenger of Allāh ﷺ used to observe I’tikāf.”

تخريج: أخرج البخاري، الاعتكاف، باب الاعتكاف في العشر الأواخر، ح: 2025 من حديث ابن وهب، وسلم، الاعتكاف، باب اعتكاف العشر الأواخر من رمضان، ح: 1171 عن أبي الطاهر أحمد بن عمرو بـ.

comments:

of course I’tikāf means to stay in the mosque, it is also known from the Sunnah, that a place should be designated in the mosque for spending the period of I’tikāf.

1774. it was narrated from Ibn ‘Umar that when the Prophet ﷺ observed I’tikāf, his bedding would be spread for him, or his bed would be placed there for him, behind the Pillar of Repentance. (Hasan)

تخريج: [إسناد حسن] أخرج إمام الأئمة ابن خزيمة في صحيحه، ح: 2226 عن محمد بن يحيى

به، وصححه البصيري عيسى بن عمر وثقة ابن خزيمة، وابن حبان، فتحديه لا ينزل عن درجة الحسن، وابن الحافظ نعم بن حماد فحص الحديث كما حققته في الأسانيد الصحيحة في أخبار أبي حنيفة، ولم يتهمه أحد فيه خبر، وأجاب الإمام المحقق المعملي اليماني رحمه الله عن الطعون في الإمام نعم رحمه الله فأجاد
The Pillar of Repentance' is a particular pillar in the Prophet's Mosque. Abu Lubābabah, a Companion of the Prophet, made a mistake and when he realised the mistake, he tied himself to that pillar on a condition that he would remain tied until Allāh forgave him. Three days later, the Messenger of Allāh received, through revelation, good news of Abu Lubābabah's repentance being accepted, and thereupon Allāh's Messenger himself came and untied him.

Chapter 62. I'tikāf In A Tent
In The Mosque

1775. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allāh observed I'tikāf in a Turkish tent, over the door of which was a piece of reed matting. He pushed the mat aside, then he put his head out and spoke to the people. (Ṣahih)

Comments:
a. The place for I'tikāf can be prepared like a tent; particularly when I'tikāf is made in the courtyard of a mosque and shade is necessary for protection against the sun.
b. Necessary conversation with the people may be made during I'tikāf.

Chapter 63. The Person
Observing I'tikāf May Visit
The Sick And Attend Funerals

1776. It was narrated that 'Aishah said: 'I used to enter the house to relieve myself, and there was a sick person there, and I only inquired after him as I was passing through.' She said: 'And
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the Messenger of Allâh  would not enter the house except to relieve himself, when they were observing *I'tikâf.*” (Sahih)

**Comments:**

a. The person making *I'tikâf* should not come out of the mosque except for a necessity.

b. A person is allowed to leave in order to relieve himself.

c. A person engaged in *I'tikâf* is allowed to go home to use the toilet if the mosque has no toilet arrangement; likewise is the need of taking an obligatory bath.

d. Similarly if Friday prayer is not performed in the mosque where a person is observing *I'tikâf,* then he should go to the main mosque.

1777. It was narrated that Anas bin Mâlîk said: “The Messenger of Allâh  said: ‘The person observing *I'tikâf* may attend funerals and visit the sick.’” (Maudû')

**Chapter 64. What Was Narrated Concerning The person observing *I'tikâf* Washing His Head And Combing His Hair**

1778. It was narrated that 'Aishah said: “The Messenger of Allâh  used to bring his head towards me when he was next door (observing *I'tikâf*), and I would wash it and comb his hair, when I was in my apartment and I was menstruating, and he was in the mosque.” (Sahih)
Comments:

a. Taking a shower and washing one's head during I'tikāf is permissible.
b. I'tikāf is not affected if a part of the body, for example the head, is taken out of the mosque during I'tikāf.
c. A menstruating woman is not allowed to enter the mosque, but she may pick up something from the mosque by extending her hand.

Chapter 65. The person Observing I'tikāf May Be Visited By His Family In The Mosque

1779. It was narrated from Safiyyah bint Huyai, the wife of the Prophet, that she came to visit the Messenger of Allāh when he was in I'tikāf during the last ten days of the month of Ramadān. She spoke with him for a while during the evening, then she stood up to go back. The Messenger of Allāh got up to take her home. When she reached the door of the mosque that was by the home of Umm Salamah, the wife of the Prophet, two men from among the Ānas passed by them. They greeted the Messenger of Allāh with peace, then went away. The Messenger of Allāh said: “Take it easy, she is Safiyyah bint Huyai.” They said: “Glorious is Allāh, O Messenger of Allāh!” And they were very upset by that (i.e., that he thought they may have some doubts). The Messenger of Allāh said: “The Satan flows through the son of Ādam like blood, and I was afraid that he might cast some doubt into your hearts.”

(Sahih)
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Chapter 66: The Woman Who Is Suffering From Non-Menstrual Bleeding May Observe I’tikāf

1780. 'Aishah said: “One of the wives of the Messenger of Allah observed I’tikāf with him, and she used to see red and yellow discharge, and sometimes she would put a basin beneath her.” (Sahih)

Comments:

a. A woman suffering from Istihādah (vaginal bleeding of a woman in between her ordinary periods) is allowed to perform any type of worship that a pure woman is allowed, so she may perform I’tikāf too.

b. Whatever blood appears from the vagina, including red, is considered Istihādah except the ordinary period and post-natal bleeding. The yellow blood has the same status.

c. The purpose of sitting in wide big tub was to keep the mosque mats etc, clean and pure.
Chapter 67. The Reward For I’tikāf

1781. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said concerning the person observing I’tikāf: “He is refraining from sin and he will be given a reward like that one who does all kinds of good deeds.” (Da‘īf)

Chapter 68. One Who Spends The Nights Of The Two ‘Eid Performing Voluntary Night Prayers

1782. It was narrated from Abu Umāmah that the Prophet ﷺ said: “Whoever spends the nights of the two ‘Eid in praying voluntary night prayers, seeking reward from Allāh, his heart will not die on the Day when hearts will die.” (Da‘īf)