English Translation of
Sunan An-Nasâ’i
Compiled by:
Imâm Hâfiz Abû Abdur Rahmân Ahmad bin Shu‘ailb bin ‘Ali An-Nasâ’i

Volume 1
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INTRODUCTION
SUNAN AN-NASÄ'I AS-ŞUGHRA[1]

By Abu Khaliyl

About the Author
He is Abû ‘Abdur-Raḥmân Aḥmad bin Shu‘aib bin ‘Alī bin Sinân bin Bahr An-Nasâ‘î. The name “An-Nasâ‘î” is an ascription to Nasa’ of Khurāsân.[2]

His Birth, Studies and Travels
Imām An-Nasâ‘î was born in the year 214 or 215 after Hijrah in Nasa’ and he traveled to Naysābūr and other cities in Khurāsān, Baghdād, and other cities in Al-‘Īrāq, Ash-Shām, Egypt, Makkah, Al-Madīnah, and areas of ‘Arabia to seek knowledge.

His Teachers and Students
He learned from many important scholars of his time, including Abū Dāwūd, Al-Bukhārī, Aḥmad, as well as his son ‘Abdullāh, Al-Bazzār, Ishāq bin Ibrahim Ar-Ruhayyah, Aḥmad bin Manī‘, Ishāq bin Shāhīn, Muḥammad bin Naṣr Al-Marwāzī, and many others. He had many

[1] References for this introduction include: Siyar Aḥlām An-Nubalā‘; Al-Qawād-Mu’tabar; Bughayt Ar-Rāghib; Al-Ansāb; Mu‘jam Al-Buldān; Dhakhārat Al-‘Uqba, and others noted in the text. As for controversial statements about Imām An-Nasâ‘î, they have not been discussed here, because it is not appropriate to mention this here, whereas famous biographers have already discussed these topics, with sufficient defense and refutation of them all.

[2] Modern spelling is Khorasan. Perhaps Nasa’ is Nisa, which is located about 18 km southwest of Ashgabat (also spelled Ashkhabad; Ashkabad; Ashgabad) in Turkmenistan. Previously, it was part of the Khorasan area. Scholars disagree over whether this name is a foreign name; (Mu‘jam Al-Buldān) or is derived from the Arabic word nisā‘ (women), as stated by As-Sam‘ānī in Al-Anṣāb — that the Arabs named it like this because when they conquered the village, the men had fled, and only the women fought. And Allāh knows best.
students, famous among them being At-Ṭabarānī, Abū ‘Awânah, At-Ṭabâwî, Ibn As-Sunnî, and many others. As is widely known, some of his teachers also heard narrations from him.

His Books

He authored many books, most important of which is Sunan Al-Kubra or the Grand Sunan which has been published during our time.[1] Among his works also published are Ad-Du‘afâ’ wal-Matrûkîk, listing the names of weak and abandoned Ḥadîth narrators; Tasmiyât Fuqaha‘il-Amshâr, Min Aš-Saḥâbah, Fa Man Ba‘dahum listing the names of famous scholars of Fiqh among the Companions from different lands, along with their students; Tasmiyât Man Lam Yâvrwi ‘Anhu Ghairu Rajulîn Whâhid, listing the names of narrators that only one narrator reported from, as well as others. Besides, his ‘Amalul-Yawmi wal-Lâlah, Tafsîr, and other books have been published separately as well as along with his Sunan Al-Kubra.

His Death

It is reported that he died in the year 303 after Hijrah at the age of 88. He first settled in Egypt for some time, then he went to Damascus. Scholars differ over place of his death and burial. Some of them say it was in Makkah, and others in Ramallah in Palestine.

As against presumed before, today, whenever the “Six Books” or the “Four Sunan” are mentioned or referred today it is the smaller Sunan, Sunan Aš-Ṣughra or Al-Mujtâba that is meant, not Sunan Al-Kubra.

What is more important to note is that Imâm An-Nasâ‘î compiled his Sunan Al-Kubra first, then sometime later, smaller Sunan, which later was referred to as Al-Mujtâba and is also called Mûtâna. Both the books have a same meaning: “the selected,” and it is not clear who first referred to the smaller Sunan with either of these names. In fact, some of them also called it the Sahîh.

Scholars differ over whether Imâm An-Nasâ‘î himself compiled Sunan Aš-Ṣughra or Al-Mujtâba - or it was a compilation of his student Ibn As-Sunnî. The fact that since the smaller Sunan or Al-Mujtâba is generally known to be reported from An-Nasâ‘î by Ibn As-Sunnî, it

[1] It was thought to be lost until the manuscripts were rediscovered during our time.
has led some to believe that it is, in reality, the work of Ibn As-Sunnî. Imâm Adh-Dhahabî (Siyar A'lam An-Nubalâ') and whoever followed him held this view, saying that we only know of his Sunan through the narration of Ibn As-Sunnî. While the fact is that Sunan Al-Kubra is known through the reporting other than Ibn As-Sunnî.

Upon careful review and comparison between Al-Mujtaba and Sunan Al-Kubra, it is clear that each of them contain narrations of Imâm An-Nasâ'î which are not included in the other. This is why most scholars say that since Ibn As-Sunnî did not narrate Al-Kubra, while others did, and others did not narrate Al-Mujtaba, while Ibn As-Sunnî did, it is clear that this is what he heard from Imâm An-Nasâ'î, and there are no means to prove other than this, because whenever Ibn As-Sunnî's name appears in a narration, he said that he heard this from Imâm An-Nasâ'î, and this is mentioned at the beginning of the text as well. This indicates that he heard the entire book from Imâm An-Nasâ'î, and since there are narrations in Al-Mujtaba – as well as chapter headings – which are not contained in his Sunan Al-Kubra, if it was correct that Ibn As-Sunnî was the compiler of the smaller Sunan, then they would not be considered Hâdîths of An-Nasâ'î, but Zawâ'îd, or additions of Ibn As-Sunnî, and none of the earlier scholars has stated this. Instead, they list Ibn As-Sunnî among those who reported the Sunan from Imâm An-Nasâ'î, and refer to these narrations as narrations recorded by An-Nasâ'î, as is well-known.[1]

As for the reason for the compilation of the smaller Sunan, a story is popularly reported that an Amir asked An-Nasâ'î if all of the narrations in his book (Al-Kubra) were Sahîh (correct), to which he replied that they were not, so he was told to compile a book in which only Sahîh narrations were included. So he compiled Al-Mujtaba. But

[1] In any case, the facts are that Ibn As-Sunnî reported Sunan As-Sughra or Al-Mujtaba, and it is not known that he reported Sunan Al-Kubra, while others reported Sunan Al-Kubra and it is not known that they reported Sunan As-Sughra or Al-Mujtaba, and each of these books contains narrations which the other does not, while Sunan Al-Kubra contains many more narrations. Some scholars consider it possible that Imâm An-Nasâ'î gave the task of summarizing to Ibn As-Sunnî, and that Imâm An-Nasâ'î added additional narrations, and chapter headings when Ibn As-Sunnî read it with him.
most of the scholars do not consider the narration of this event to be authentic for various reasons.

The scholars have written a great deal about this topic, and these points represent only a small portion of the details related.\[2\]

**Those Who Narrated the Sunan From Imam An-Nasâ’i**

It was mentioned above that Ibn As-Sunnî narrated the smaller Sunan; Sunan As-Sughra or, Al-Mujtaba from Imam An-Nasâ’î. He is Abû Bakr Ahmad bin Muḥammad bin Ishâq Ad-Dînawarî, who died in 364 after Hijrah.

The most popular narrators of Sunan Al-Kubra from Imam An-Nasâ’î are Al-Ḥasan bin Rashîq Al-ʿAskarî (d. 370), Ḥamzah bin Muḥammad Al-Kīnānî (d. 357), Abû Al-Ḥasan Ibn Ḥayyuywah (d. 366), Ibn Al-Ḥmar of Al-Andalus (d. 358), and some others.

**Important Traits of Sunan As-Sughra**

Scholars have highly commended Imam An-Nasâ’î and his work. Imam Ad-Dâraqutnî said about him: “He is given preference over all others who are mentioned with this knowledge from the people of his time.” (Suwâlāt As-Sulami ʿlid-Dâraqutnî) Imam An-Nasâ’î was well-known for his knowledge in the various fields of Hadîth and its narrators. Some scholars consider his compilation to have the least number of defective or weak narrations among the Four Sunan.

Sunan As-Sughra contains a number of repetitive narrations, more similar to the Şāhîh of Al-Bukhârî than the remainder of the Six in that regard. Imam An-Nasâ’î often cites the same narration in various chapters to show what is narrated as proof for different topics. In some cases he uses the same Hadîth under chapter headings that mention opposite points. For example, in chapter 45 of the Book of Purification, entitled: “Leaving Any Restriction on the Amount of Water,” he narrated the story of a Bedouin who urinated in the Masjid, and the Messenger of Allah ﷺ called for a bucket of water to pour over the area. By the chapter heading, it is clear that the

\[1\] This is a topic that many scholars have commented upon and differed over, As-Sakhawi in an earlier work (Al-Qawlul-Muʿtabar) supported the first view - that it is Ibn As-Sunnî’s compilation - and in a later work (Bughyat Ar-Râghib) he supported the second view, that it was compiled by An-Nasâ’î.
meaning is that the amount of water to clean the area was not restricted to a minimum quantity. Later, in the Book of Water, chapter 2, entitled: “Restricting the Amount of Water” he narrated the same Hadîth, but this time, the apparent indication is the opposite. In other words, “a bucket” is the minimum amount of water to clean the area. Cases such as this are common, wherein he repeats the same narration to prove another inference.

Al-Mujtaba contains a noticeable method of subdivision of topics when compared to the remainder of the Six Books. Meaning that Imam An-Nasâ‘î has included more chapter headings indicating more subtle points between the more commonly indicated points, in the more commonly mentioned chapter headings of the others among the Six. It is as if he considered how they named the chapters for these narrations, and found that in between this and that there should be these additional chapters, since these narrations can be used to support these additional points as well. This becomes clear to anyone who has read all of the Six Books, and compared in which chapters each of the compilers included this or that narration, as well as the grouping of related chapters.

For example, in the case of narrations dealing with not facing the Qiblah when relieving oneself (see Hadîths 20-23), we find one or perhaps two chapters in Sahîh Al-Bukhârî, one in Sahîh Muslim, two in Sunan Abû Dâwûd, two in Sunan At-Tirmidhî, two in Sunan Ibîn Mâjah, and four in Al-Mujtaba - while there are only two in Sunan Al-Kubra. One would observe from comparing all these that in Al-Mujtaba, he has the additional chapter: “The Command to Face Toward the East or the West When Relieving Oneself” and none of the others among the Six has named a chapter with a “command” related to this topic.

[1] Since the second of them contains a narration related to the topic, according to the others, but the chapter name does not indicate the topic. See Sahîh Al-Bukhârî Nos. 144 and 145.

[2] While it is not clear if the chapter heading wherein Imam Muslim narrated these Hadîths was written by him or by someone after him, as is the case with the chapters headings in his book in general.

[3] See Hadîth No. 22, and the meaning is for the people of Al-Madîlah, since the Qiblah was to the south for them.
Such cases of additional chapter headings for repeated narrations indicate his vast understanding or (Fiqh), and this is among the important observations of the scholars about him and his book.

On the other hand, missing from Al-Mujtaba are the Books of Knowledge, Tafsir, and various books on manners, and many other important topics that are mentioned in the remainder of the Six, and some of which are included in Sunan Al-Kubra.
Ash-Shaikh, Al-Imâm, Al-'Alîm, Ar-Rabbînî, Ar-Ruḥîlah, Al-Hâfîz, Al-Hujjata-Samadâni, Abu 'Abdur-Rahmân Ahmad bin Shu'aib bin ‘Alî bin Bahr An-Nasâʽî, may Allâh the Most High shower mercy on him, said:

1. The Book Of Purification

Chapter[1] 1. Interpreting The Saying Of Allâh, The Mighty And Sublime: When You Intend To Offer Ṣalâh (The Prayer), Wash Your Faces And Your Hands (Forearms) Up To The Elbows.[2]

1. It was narrated from Abu Hurairah that the Prophet ﷺ said: “When any one of you wakes from sleep, let him not dip his hand in (the water he uses for) his Ṭuḍū’ until he has washed it three times, for none of you knows where his hand spent the night.” (Saḥîh)

[1] Note that for many of the headings, the author did not say: “Chapter.” In this translation, we placed the word “chapter” prior to each of his headings in either case.

1. Imam An-Nasâ‘î introduced the Book of Purification with this Hadîth in order to make it clear that one should begin one’s ablution by washing one’s hands, a point that is explicitly mentioned in various Hadîth narrations [Sahîh Al-Bukhârî: Ablution, Hadîth: 185, 186 and Sahîh Muslim: Purification Hadîth: 225] (Sahîh)

2. This Hadîth contains the ruling of washing one’s hands after waking up from sleep; however, the ruling is general, in that it applies to any occasion upon which one performs ablution. The basis for this ruling is doubt: From one ablution to the next, one does not know what impurities one’s hands might have come into contact with inadvertently. Since hands touch various objects throughout the course of a day - such as various body parts and other objects that may or may not be pure - one should wash one’s hands before performing ablution. It is essential to wash one’s hands upon waking up from sleep; and, although not essential, at other times it is desirable to wash one’s hands prior to performing ablution. The purpose of ablution is not merely to achieve ritual purity, but bodily cleanliness as well.

3. There are two kinds of impurities. The first is the impurity that is visible or somehow palpable; this kind of impurity must be removed. The second kind of impurity is neither visible nor perceptible through any of the senses, such as urine that becomes dry, say, on dark fabric - urine that can then neither be seen nor perceived through the sense of smell. If there is doubt - or in other words, if one suspects that such impurities are present on one’s body or clothing - one should certainly take the trouble of washing the potentially sullied area on one’s skin or clothing three times.

Chapter 2. (Using) Siwâk When Arising During The Night

2. It was narrated that Hûthâifaah said: “When the Messenger of Allah (saw) got up at night, he would brush his mouth with the Siwâk.” (Sahîh)

Comments:

1. When one rises after a night’s sleep, it is recommended (Mustahhab) for one to use a Miswâk (tooth-stick) to clean the inside of one’s mouth. However, doing so is not an essential part of ablution. This is because, in narrations that describe how the Prophet (saw) regularly performed ablution, the use of a tooth-stick is not mentioned. Nevertheless, the Prophet (saw) did strongly urge Muslims to use a Miswâk at the time of every ablution.
2. The *Miswāk* is a means of purifying the mouth. It denotes any object with which it is possible to cleanse the mouth. It could either be the twig of a tree or a brush made of bristles, or any other pure substance.

Chapter 3. How To Use The *Siwāk*

3. It was narrated that Abū Mūsā said: "I came to the Messenger of Allāh [예] when he was using the *Siwāk*, and the end of the *Siwāk* was on his tongue, and he was saying, "‘A’, ‘ā’." (Sahih)

Comments:

1. The purpose of using a tooth-stick is to cleanse the mouth. *Siwāk* (or *Miswāk*), therefore, should be used in such a way that not only the teeth become clean, but the tongue and the throat also become pure from all kinds of filth and unclean particles.

2. When one uses a *Miswāk*, one’s face becomes contorted and twisted as one maneuvers a *Miswāk* throughout the inside of one’s mouth - especially when one is trying to get to hard-to-reach places. Thus, when using a *Miswāk*, one’s face becomes unpleasant to look at; nonetheless, based on the Sunnah of the Prophet [예] and on the importance of cleaning the inside of one’s mouth, one should not be shy to use a *Miswāk* in the presence of others.

Chapter 4. Can The Imam Use The *Siwāk* In The Presence Of His Followers?

4. It was narrated from Abū Burdah that Abū Mūsā said: "I came to the Prophet [예] when he was using the *Siwāk* and with me were two men of the Ash‘arīs – one on my right and the other on my left – who were seeking to be appointed as officials. I said: 'By the One Who sent you as a
Prophet with the truth, they did not tell me why they wanted to come with me and I did not realize that they were seeking to be appointed as officials. And I could see his Siwâk beneath his lip, then it slipped and he said: ‘We do not’ or; ‘We will never appoint as an official anyone who seeks that. Rather you should go.’ So he sent him (Abû Mûsâ) to Yemen, then he sent Mu‘âdh bin Jabal to go after him — may Allâh be pleased with them. (Sâhih)

Comments:

1. Beyond the theme of the present chapter, this Hadîth makes it clear that a person acts inappropriately when, without being asked to do so, one seeks out a position of authority. Instead, nominating suitable candidates for leadership positions should be left to the discretion of the ruler. But if the ruler himself asks for petitions for any post or position, it is appropriate to offer oneself for it, particularly if one has the required skills and qualifications for the job. For instance, on the occasion of the Battle of the Trench, Allâh’s Messenger asked, “Which one of you will rise and go to see what the Quraish are about.” Zubair then offered himself for the task [Sâhih Al-Bukhârî - 2846]. In other words, the modern-day practice of sending applications for employment has a precedent in Islam, and is therefore appropriate and correct.

2. Besides moving a Miswâk to the right and to the left, one should make upward and downward motions with it as well, so that the fibers of the toothstick may reach places between the teeth and remove any substance that forms on one’s teeth or remains stuck between them. This is evidenced by the word, “Qalasat,” which occurs in the Hadîth.

Chapter 5. Encouragement To Use The Siwâk

5. ‘Abdur-Rahmân bin Abû ‘Afiq said: “My father told me: ‘I heard ‘Aishah say, (narrating) from the Prophet: “Siwâk is a means of
purification for the mouth and is pleasing to the Lord.” (Sahih)

Comments:
The purpose of this chapter is to show that the tooth-stick is a worthy and commendable cleaning instrument. That being said, its use is not obligatory. Nor, for that matter, is using it an integral part of performing ablution.

Chapter 6. Using Siwâk A Great Deal

6. It was narrated that Anas bin Mâlik said: “The Messenger of Allah said: ‘I have indeed urged you with regard to the Siwâk.’” (Sahih)

Chapter 7. Permitting The Usage Of Siwâk In The Afternoon For One Who Is Fasting

7. It was narrated from Abû Hurairah that the Messenger of Allah said: “Were it not that it would be too difficult for my Ummah, I would have commanded them to use the Siwâk at (the time of) every Salâh.” (Sahih)
Comments:

1. This proves that using a Miswâk (tooth-stick) is not obligatory, and is not an actual component of ablution. It is, nonetheless, a highly recommended (Mustahab) practice.

2. “At (the time of) every prayer” means the afternoon prayers (Zuhr and 'Asr) as well. This proves that, when one is fasting, and when one offers either of the afternoon prayers, one may clean the inside of one’s mouth with a Miswâk.

3. At the time of every prayer signifies that making use of the Miswâk is recommended also at the time of every Salâh.

Chapter 8. (Using) Siwâk At All Times

8. It was narrated from Al-Miqdâm – Abû Shurâh – that his father said: “I said to 'Âishah: ‘What did the Prophet [^n] start with when he entered his house?’ She said: ‘The Siwâk.’” (Sâhih)
Mentioning The *Fitrah* (The Natural Inclination Of Man)

Chapter 9. Circumcision

9. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

"The *Fitrah* are five: Circumcision, removing the pubes, trimming the mustache, clipping the nails, and plucking the armpit hairs." *(Sahîh)*

Comments:
1. To define these matters as being *Fitrah*, or innate human nature, signifies that man's inherent nature instinctively demands these things. On a similar note, the religion of Islam is called *Fitrah* because its teachings and articles of belief are closely akin to man's natural inclinations.

2. Circumcision has been included in the acts of *Fitrah* because, in the uncircumcised condition, the foreskin (the prepuce) hinders purification. Drops of urine might remain lodged inside the foreskin, and after sexual intercourse, the existence of foreskin might prevent a person's glands from being cleansed.

Chapter 10. Clipping The Nails

10. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: "The *Fitrah* are five: Trimming the mustache, plucking the armpit hairs, clipping the nails, removing the pubes, and circumcision." *(Sahîh)*
Chapter 11. Plucking The Armpit Hairs

11. It was narrated from Abū Hurairah that the Prophet ﷺ said: “The Fīrāh are five: Circumcision, shaving the pubes, plucking the armpit hairs, clipping the nails and taking from the mustache.” (Ṣaḥīḥ)

Comments:
There are various reasons why one should remove armpit hair. First, armpit hairs are unpleasant to look at. Secondly, if one’s armpit hairs are long, dirt will get stuck in them, thus making it difficult, if not impossible, to achieve complete cleanliness in that area of the body. And finally, the armpit is a warm part of the body that is prone to abundant perspiration, the result of which is an unpleasant odor, which is certainly heightened with the presence of long armpit hair. Hence, natural human decorum demands that the underarms be kept hair-free, so that they remain clean, free of foul odors, and neat in appearance.

Chapter 12. Shaving The Pubes

12. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “The deeds connected to the Fīrāh are: Clipping the nails, removing the mustache and shaving the pubes.” (Ṣaḥīḥ)
Comments:

1. Shaving of the pubes has also been included in the acts of Fitrah because urine, excrement, and fluids related to sexual activity may defile the pubes if they are long. If one of the said impurities gets into one’s pubes, it may be difficult to remove it, especially when water is scarce. Hence, it is necessary to shave pubic hair in order to protect oneself from both impurity and foul odors.

2. The term Halq (or shaving) occurs in the Hadith. But there is a consensus among scholars that pubes may be removed by any means: be it by shaving, by using depilatory creams, by pulling them out, or by cutting them.

3. The private parts that must be shaved include both the front and the rear private areas of the body. Nonetheless, there are some scholars who believe that one has to shave only the private area that is on the front side of one’s body. And Allâh knows best!

Chapter 13. Trimming The Mustache

13. It was narrated that Zaid bin Arqam said: “The Messenger of Allâh ﷺ said: ‘Whoever does not trim his mustache, he is not from one of us.’” (Sahîh)

Comments:

A mustache is a sign of adulthood: It distinguishes between a child and an adult. But if it is allowed to grow long, it will dip into foods and drinks. Since specks of dust, saliva, nose dirt, and other unclean particles are likely to become entangled into a long mustache, it stands to reason that one should trim one’s mustache. In fact, the Shari’ah commands Muslims to trim their mustaches. The command to do so, however, is limited to that part of the mustache that is directly above one’s upper lip. As for the two sides of the mustache, the sides that meet up with one’s beard, one does not have to trim the mustache hair that is present there.
Chapter 14. The Time Limit
For That

14. It was narrated that Anas bin Mâlik said: “A time limit was set for us, by the Messenger of Allâh ﷺ, regarding trimming the mustache, clipping the nails and plucking the pubes; we were not to leave that for more than forty days,” on one occasion he said: “Forty nights.” (Sâhih)

Comments:
Forty days is the uppermost limit, in that one must do the above-mentioned acts at least once every forty days. That being said, one may perform those acts whenever the need to do so is felt - whenever foul odor, the accumulation of dirt, or a feeling of dirtiness call for the taking of action.

Chapter 15. Trimming The Mustache And Letting The Beard Grow

15. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Trim the mustache and let the beard grow.” (Sâhih)

Comments:
Here, the Prophet ﷺ made a clear distinction between the Islamic ruling of keeping a beard and the Islamic ruling of keeping a mustache. On the one hand, he commanded Muslim men to trim their mustaches; and on the other, he ordered Muslim men to allow their beards to grow. This is because a beard is a natural characteristic of a true man. To shave it off or to trim it, such that the skin underneath it can be seen, is to liken oneself to a woman, which is something that is clearly forbidden in Islam. However, to trim what
goes beyond a clenched fist held from the jaw - for a beard that is very long - is not prohibited, as is evidenced by the practice of some Companions of the Prophet 

Chapter 16. Moving Far Away (From Everyone) When Relieving Oneself

16. It was narrated that 'Abdur-Rahmān bin Abī Qurād said: "I went out with the Messenger of Allāh ﷺ to an isolated area, and when he wanted to relieve himself he moved far away." (Hasan)

Comments:

To relieve oneself, one must choose either an out-of-the-way spot - out of the eyeshot of people - or an enclosed room or shed, so that people who are nearby are not bothered by offensive noises and odors. Toilets in modern days exist inside houses, and usually meet all these objectives quite well.

17. It was narrated from Al-Mughirah bin Shu'bah that when the Prophet ﷺ would go away (to relieve himself) he would go far away. He went to relieve himself when he was on one of his journeys, and said: "Bring me (water for) Wudū'.” So I brought him (water for) Wudū’, and he performed Wudū’ and wiped over his Khuffs. (Saḥīḥ)

The Shaikh[1] said: "Ismā’il (one of the narrators) is Ibn Ja‘far bin Abī Kathīr Al-Qārī;

[1] Meaning the author, and it appears that Ibn As-Sunnī who heard the text, said this.
Chapter 17. Allowing One To Not To Do That

18. It was narrated that Hudhaifah said: "I was walking with the Messenger of Allah ﷺ and he came to some people's garbage dump and urinated while standing up. I turned to go away, but he called me back (to conceal him), and I was just behind him. Then when he had finished, he performed Wūdū' and wiped over his Khuﬀs." (Sahih)

[The Prophet’s practice was to urinate in a squatting position. But in the above-mentioned incident, he urinated while standing. Various rational and coherent explanations have been given to explain this Ḥadith. For instance, some scholars have suggested that the Prophet urinated while standing in order to protect himself from the filth of the public garbage dump. Had he urinated in a squatting position above the dump, his clothing or his body would likely have been either smeared with filth, or smudged with urine that splashed back from the refuse. The latter possibility was likely since urine would have fallen close by and returned toward his feet. Other scholars have said that the Prophet was suffering from knee pain, and thus it was difficult for him to urinate from a squatting position - this explanation is corroborated by a Ḥadith that is related in Sunan Al-Bayhaqi (Sunan Al-Bayhaqi Al-Kubra: 1/101); it should be noted, however, that that narration is weak.

2. The intent of the chapter is to show that if one is confident that one will not bother others with offensive sounds and smells, one does not need to go far in order to urinate; rather, under such circumstances, it is sufficient to simply screen oneself, so that others cannot see him.
Chapter 18. What To Say When Entering Al-Khalā’ (The Toilet)

19. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ entered Al-Khalā’ (the toilet) and said: ‘Allāhumma inni a‘āduhu bika min al-khubūth wal-khabā’ith (O Allāh, I seek refuge with You from male and female devils).’”[1] (Sahih)

Comments:
1. Entering denotes intent to enter, as is explained in a narration that is related in Sahih Al-Bukhārī, (Hadith 142). Therefore, this supplication should be uttered before one enters the toilet.
2. Khubūth and Khabā’ith may mean filth, unclean habits, or foul deeds. The two words, however, may also refer to male and female devils, respectively.

Chapter 19. The Prohibition Of Facing The Qiblah When Relieving Oneself

20. It was narrated from Rāfi’ bin Ishāq that he heard Abū Ayyūb Al-Anṣārī say – when he was in Egypt: “By Allāh, I do not know what I should do with these Karātis (toilets). The Messenger of Allāh ﷺ said: ‘When any one of you goes to defecate or urinate, let him not face toward the Qiblah, nor turn his back towards it.’” (Sahih)

[1] See Ma‘ālam As-Sunan by Al-Khaṭṭābī. And Al-Khalā’ is the area one relieves oneself in. It refers to outside or other than that, it should not be understood to mean toilet only.
Chapter 20. The Prohibition Of Turning One's Back Towards The Qiblah When Relieving Oneself

21. It was narrated from Abū Ayyūb that the Prophet said: “Do not face toward the Qiblah nor turn your backs toward it when defecating or urinating, rather face toward the east or the west.” (Sahih)

Comments:
“Rather turn to the East or to the West”: This phrase relates to people whose Qiblah [the direction of the Ka'bah in Makkah] is not in the direction of the East or the West; for instance, the Qiblah for the inhabitants of Al-Madinah is in the direction of the south. And the inhabitants of Pakistan and India turn their faces toward the East or the South.

Chapter 21. The Command To Face Toward The East Or The West When Relieving Oneself

22. It was narrated that Abū Ayyūb Al-Anṣārī said: “The Messenger of
Allāh said: “When any one of you goes to defecate, let him not face the Qiblah, rather let him face toward the east or the west.” (Sahih)

Chapter 22. Allowing That In Houses

23. It was narrated that ‘Abdullāh bin ‘Umar said: “I climbed on the roof of our house and saw the Messenger of Allāh on two bricks, facing toward Bait Al-Maqdis (Jerusalem), relieving himself.” (Sahih)

Comments:
1. Here, “our house” refers to the apartment of Hafsah, the mother of the believers (Umm Al-Mominin) and the sister of ‘Abdullāh bin ‘Umar.
2. Bait Al-Maqdis is situated north of Madīnah, while Makkah is situated south of Madīnah. Therefore, the Prophet’s back was turned toward the Qiblah.
3. Based on this narration, Imām Ash-Shaftī and other Scholars of Hadith (Muhaddithin) have argued that it is permissible to face or turn one’s back toward the direction of the Qiblah if one is inside a building. Otherwise, the Prophet would not have turned his back to the Qiblah as he did based on the wording of this Hadith. This is the strongest opinion in the matter, for it takes into account all pertinent Hadith narrations. Furthermore, according to this legal ruling, one saves oneself from speaking without proof - for there is no proof that the ruling contained in this Hadith is abrogated, nor is there proof that what is mentioned in this Hadith is specific to the Prophet. Besides, what is mentioned about the Prophet in this Hadith is also attributed to Ibn ‘Umar in a narration that is related in Sunan Abū Dāwūd (At-Tahārah, Hadith 11). Nonetheless, whenever possible, one should act cautiously in this matter (i.e., when one relieves oneself inside of a building, one should try to avoid facing the Qiblah as well as turning one’s back to it).
Chapter 23. The Prohibition Of Touching One’s Penis With The Right Hand When Relieving Oneself

24. It was narrated from 'Abdullâh bin Abî Qatâdah, from his father, that the Messenger of Allâh ﷺ said: “When any one of you urinates, let him not hold his penis in his right hand.” (Sahîh)

Comments:
1. Although this specifically mentions the situation of urination, the ruling concerning defecation is basically the same because it entails an even greater possibility of soiling oneself with impurity. In short, therefore, regardless of whether one is urinating or defecating, one should - while in the act of relieving oneself, or in the act of cleaning oneself afterward - touch one’s private areas only with one’s left hand.

2. It is very important to safeguard one’s right hand from all forms of impurities.

3. Although a dirty hand becomes pure upon washing it, it is against one’s sense of refinement to let one’s right hand, with which one eats, become soiled or sullied with impure matter.

25. It was narrated from ‘Abdullâh bin Abî Qatâdah that his father said: “The Messenger of Allâh ﷺ said: ‘When any one of you enters Al-Khalâ’ (the toilet), let him not touch his penis with his right hand.’” (Sahîh)

Chapter 24. Allowing One To Urinate While Standing In A Desolate Area

26. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ said: “When any one of you wants to relieve himself, let him relieve himself in a desolate area.” (Sahîh)
came to some people's garbage dump and urinated while standing. *(Sahih)*

Comments:
This report and its explanation have already been mentioned above: see Hadith 18.

27. It was narrated that Mansûr said: "I heard Abû Wâ’il (say) that Hudhaifah said: "The Messenger of Allâh  came to some people's garbage dump and urinated while standing." *(Sahih)*

28. It was narrated from Hudhaifah that the Prophet  went to some people's garbage dump and urinated while standing. In his narration, Sulaimân bin 'Ubidullâh said: "And he wiped over his *khuffs,*" but Mansûr did not mention the wiping. *[1](Sahih)*

Chapter 25. Squatting While Urinating In The House

29. It was narrated that 'Aishah said: "Whoever tells you that the Messenger of Allâh  urinated standing up, do not believe him, for he would not urinate except while squatting." *(Hasan)*

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[1] Meaning, in this route, since Shu‘bah narrated it from both Sulaimân and Mansûr.
Comments:

Here, 'Aishah relates the Prophet’s usual practice. Apparently, ‘Aishah heard about the report which indicated that, at least on one occasion, the Prophet urinated while standing up. Apparently, it was something the Prophet did outside of the home; thus it was only natural that ‘Aishah had no knowledge about it. This Hadīth, therefore, does not negate the previously mentioned authentic Hadīth - the Hadīth which describes how the Prophet once urinated while standing up.

Chapter 26. Urinating Toward An Object With Which One Is Screening Oneself

30. It was narrated that ‘Abdūr-Rahmān bin Ḥasanah said: “The Messenger of Allāh came out to us with a small leather shield in his hand. He put it down, then he sat behind it and urinated toward it. Some of the people said: ‘Look, he is urinating like a woman.’ He heard that and said: ‘Do you not know what happened to the companion of the Children of Israel? If they got any urine on themselves they would clip that part of their garments off. Their companion told them not to do that and he was punished in his grave.’” (Da‘if)

Comments:

1. “As a woman urinates”; this comparison alludes either to urinating while squatting or while one conceals oneself behind a screen. The person who
uttered these words might not have been a man who had been nurtured and trained by the Prophet ﷺ, or else he might have been a disbeliever, a new Muslim, or a hypocrite.

2. “Cut with scissors” denotes cloth that was sullied with urine and not the body.

Chapter 27. Being Careful To Avoid Contamination With Urine

31. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ passed by two graves and said: ‘These two are being punished, but they are not being punished for something that was difficult to avoid. As for this, he used not to take precautions to avoid (his body or clothes being soiled by) urine, and this one used to walk around spreading malicious gossip.’ Then he called for a fresh palm-leaf stalk and split it in two, and placed one piece on each of the two graves. They said: ‘O Messenger of Allâh, why did you do that?’ He said: ‘Perhaps the torment will be reduced for them so long as this does not dry out.’” (Sahîh)

Mansûr contradicted him, he reported it from Mujâhid from Ibn ‘Abbâs, but he did not mention Tâwus in it.

Comments:

The wording of this narration suggests that to protect oneself from these acts is not something difficult. In fact, both these acts - as is indicated by this narration and by others as well - are major sins.

Chapter 28. Urinating In A Vessel

32. It was narrated that Umaimah
bint Ruqaiqah said: "The Prophet had a vessel made from a date tree in which he would urinate and place it under the bed." (Hasan)

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Comments:
If there is no particular place set apart for urination in a house or if it is not possible to reach such a place, then to urinate in a chamber-pot or receptacle kept near one's bed and to empty it out at the crack of dawn, is an effective means of safeguarding one's house against filth.

Chapter 29. Urinating In A Basin

33. It was narrated that 'Āishah said: "They say that the Prophet made a will for 'Ali, but he called for a basin in which to urinate, then he went flaccid suddenly (and died), so how could he leave a will?!" (Sahih)

The Shaikh said: Azhar (one of the narrators) is Ibn Sa'd As-Sammān.

Comments:
1. Here, 'Āishah was refuting what members of the Rawafid sect were saying about the Caliphate: They claimed that, just before he died, the Prophet decreed that 'Ali should become the first Khalifah of the Muslim nation.

‘Aishah made it clear that what they said was false and ludicrous. She pointed out that what they claimed was impossible, for she had been by the Prophet’s side throughout the duration of his final illness. One makes one’s will at the time of one’s death, and when that time came for the Prophet, his head was in ‘Aishah’s lap. Thus, had the Prophet made a will in which he appointed a Khalifah, ‘Aishah would have known about it. The fact remains, therefore, that he made no such will.

2. This narration further proves that, if one is not able to reach a place that is designated as a toilet, one may urinate in a basin.

Chapter 30. That It Is Disliked To Urinate Into A Burrow In The Ground

34. It was narrated from Qatadah, from ‘Abdullâh bin Sarjis, that the Prophet of Allâh ﷺ said: “None of you should urinate into a burrow in the ground.” They said to Qatadah: “Why is it disliked to urinate into a burrow in the ground?” He said: “It is said that these are dwelling-places of the jinn.” (Da‘îf)

[بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ]

Comment:

Burrows or holes in the ground are often homes to worms, insects, snakes, scorpions, and many other harmful creatures. As a consequence of urination into a burrow, such creatures will be forced to come out; this will cause them discomfort needlessly. And provoked, they might harm the urinator or someone else. Hence the prohibition of urinating into a burrow or a hole in the ground. Qatâdah has specified such places as being the dwellings, not just of insects and small animals, but of jins as well.

Chapter 31. The Prohibition Of Urinating In Standing Water

35. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade urinating into standing water.
Comments:
Urinating in still water would result in impurities stagnating in the water, which would lead to a foul and disgusting smell. If many people urinate in still water, its color, odor, and taste may also change. This will render the water impure and unsuitable for use.

Chapter 32. That It Is Disliked To Urinate In A Place Where One Bathes

36. It was narrated from ‘Abdullāh bin Mughaffal that the Prophet ﷺ said: “None of you should urinate in the place where he bathes, for most Waswās (devilish whispers) come from that.” (Hasan)

Comments:
Urination at a place of bathing is prohibited. This is because bath water would fall into the urine and would sprinkle onto one’s body. Besides, the impurity would mix with water and spread around. Common sense, therefore, demands that one should neither purify oneself in a place of defilement nor make impure a place of purification.

Chapter 33. Greeting One Who Is Urinating

37. It was narrated that Ibn ‘Umar said: “A man passed by the Prophet ﷺ when he was urinating and greeted him with Salām, but he did not return his greeting.” (Sahih)

[1] I.e., with regard to whether the urine has soiled his body or not.
When one is in the process of urinating or defecating, it is not appropriate for one to utter remembrance of Allāh or to answer another person's greetings. Since it is not appropriate for one who is in such a state to return someone else's greeting, one should also refrain from initiating greetings himself.

Chapter 34. Returning The Greeting After Performing Wudu’

38. It was narrated from Al-Muhājir bin Qunfudh that he greeted the Prophet ﷺ with Salām while he was urinating, and he did not return the greeting until he had performed Wudu’. When he had performed Wudu’ he returned the greeting. (Daʿīf)

Comments:
Though it is not appropriate to greet a person when he is urinating, if greetings are extended to him by mistake, he may return the greetings upon completing the act of urinating.

Chapter 35. The Prohibition Of Cleaning Oneself With Bones

39. It was narrated from ‘Abdullāh bin Mas‘ūd, that the Messenger of Allāh ﷺ forbade cleaning oneself with bones or dung. (Saḥīh)
Comments:

Bones do not possess the quality of absorption; they are rather hard, and so rather than absorb impure matter, they will only succeed in spreading impure matter around a person's body. Hence, bones should not be used for purification purposes. Moreover, bones and dried dung (Rawth) constitute part of the food of both jinns and their animals. It is forbidden to spoil the food of the two said categories of created beings. And so that is another reason why bones should not be used to purify oneself from urine and feces.

This explanation has clearly been mentioned in certain Hadith narrations.

Chapter 36. The Prohibition Of Cleaning Oneself With Dung

40. It was narrated from Abû Hurairah that the Prophet ﷺ said: “I am like a father teaching you. When any one of you goes to Al-Khalâ’ (the toilet), let him not face toward the Qiblah nor turn his back toward it, and let him not clean himself with his right hand.” And he used to tell them to use three stones, and he forbade using dung or old bones. (Hasan)

Chapter 37. The Prohibition Of Using Less Than Three Stones To Clean Oneself

41. It was narrated that Salmân said, that a man said to him: “Your companion (meaning, the Prophet
even teaches you how to go to the toilet!” He said: “Yes, he forbade us from facing the Qiblah when defecating or urinating, or cleaning ourselves with our right hands, or to use less than three stones.” (Sahih)

Comments:
This man was a polytheist - an idolater. He had uttered these words contemptuously, and out of ridicule. But Salmán Al-Farisi answered with an intelligent rejoinder, in a very wise and dignified manner. May Allâh reward him with the best of rewards!

Chapter 38. Allowing The Usage Of Two Stones For Cleaning

42. ‘Abdur-Rahmân bin Al-Aswad (narrated) from his father that he heard ‘Abdullâh say: “The Prophet wanted to defecate, and he told me to bring him three stones. I found two stones and looked for a third, but I could not find any, so I picked up a piece of dung and brought them to the Prophet. He took the two stones and threw away the dung and said: "This is Riks." (Sahih)

Abû ‘Abdur-Rahmân (An-Nasâ’t) said: Riks is the food of the jinn.

Comments:
The words used in the text of Sunan An-Nasâ’t are only this much, but in
Musnad Ahmad the Hadith goes on to mention that Allâh’s Messenger ﷺ said, “One more stone,” which suggests that to contend sufficiency at two stones is not founded on authentic proofs. Let us assume one has only two stones or merely one; in such situations, one stone can be used from various sides thrice, but this, however, should be done very cautiously, in such a manner that one avoids coming into contact with the filth of a previously-used side of the stone.

Chapter 39. Allowing The Usage Of One Stone For Cleaning

43. It was narrated from Salamah bin Qais that the Messenger of Allâh ﷺ said: “When you clean yourselves (with stones, after defecating), use an odd number.” (Sahîh)

Chapter 40. Permitting The Usage Of Stones For Cleaning Without Anything Else

44. It was narrated from ‘Âishah that the Messenger of Allâh ﷺ said: “When any one of you goes to the Ghâ’ît (toilet to defecate), let him take with him three stones and clean himself with them, for that will suffice him.” (Hasan)
Chapter 41. Cleaning Oneself With Water

45. Anas bin Mālik said: "When the Messenger of Allāh ﷺ would go to the toilet, I and another boy like me would bring a small leather vessel of water and he would clean himself with water." (Ṣaḥīḥ)

Comments:

The objective of the chapter is to demonstrate that it is not compulsory to use stones. Rather one could remove traces of urine and excrement solely by means of water.

46. It was narrated that 'Aishah said: "Tell your husbands to clean themselves with water, for I am too shy to tell them myself. The Messenger of Allāh ﷺ used to do that." (Ṣaḥīḥ)

Chapter 42. Prohibition Of Istīnjāʾ (Cleaning Oneself) With The Right Hand

47. It was narrated from Abū Qatādah that the Messenger of Allāh ﷺ said: "When any one of you drinks, let him not breathe into the vessel, and when he goes to the
toilet let him not touch his penis with his right hand, nor wipe himself with his right hand.’” (Sahih)

Comments:

The prohibition of breathing into a drinking vessel may perhaps be due to the reasons that one’s breath might contain a blend of unwholesome substances from one’s lungs, and that, subsequently, those substances might get mixed into the water that is inside a drinking vessel.

48. It was narrated from Ibn Abi Qatadah, from his father, that the Prophet forbade breathing into the vessel (when drinking), touching one’s penis with one’s right hand, and cleaning oneself with one’s right hand. (Sahih)

49. It was narrated that Salmân said: “The idolators said: ‘We see that your companion teaches you how to go to the toilet.’ He said: ‘Yes, he forbade us from cleaning ourselves with our right hand, and from facing toward the Qiblah, and he said: ‘None of you should clean with less than three stones.’” (Sahih)
Chapter 43. Rubbing The Hand
On The Ground After Istinjâ'

50. It was narrated from Abû Hurairah that the Prophet ﷺ performed Wudû', and when he had performed Istinjâ' he rubbed his hand on the ground. (Hasan)

Comments:
Very often, washing with water does not remove bad smell from the hands. Rubbing them against soil gets rid of the bad odor and removes any sticky impurity that may cling on to a person's hands. In modern times, one can benefit by rubbing oneself with soap. Using earth or soil, therefore, is not compulsory.

51. Ibrâhîm bin Jarîr narrated that his father said: "I was with the Prophet ﷺ and he went to Al-Khalâ' (toilet) and relieved himself, then he said: "O Jarîr, bring Tahir (a means of purification)." So I brought him some water and he performed Istinjâ' with water, and did like this with hand, rubbing it on the ground. (Sahîh)

Abû 'Abdur-Rahmân (An-Nasâ'i) said: "This resembles more with what is correct than the (previous) narration of Sharîk, and Allâh knows best."
Chapter 44. Restricting The Amount Of Water

52. It was narrated from 'Abdullâh bin 'Abdullâh bin 'Umar that his father said: "The Messenger of Allâh ﷺ was asked about water and how some animals and carnivorous beasts might drink from it. He said: 'If the water is more than two Qullahs, it will not carry filth.'"[1] (Sahîh)

Comments:
1. The objective of the chapter is to define the limit of the abundance or plentifulness of water. It is important to know that limit, for when a container or source of water reaches it, in terms of quantity, it does not become impure even if small quantities of impure substances get mixed into it, provided its color, smell, and taste do not change.
2. The quantity of water held in two Qullahs was five hundred Ratl, which according to the modern system of measurement comes to about two hundred and twenty-seven liters.

Chapter 45. Leaving Any Restriction On The Amount Of Water

53. It was narrated from Anas that a Bedouin urinated in the Masjid, and some of the people went after him, but the Messenger of Allâh ﷺ

[1] It comes with some explanation in Sunan At-Tirmidhi: 'Abdah (one of the narrators) said:
"Muhammad bin Ishâq said: 'A Qullah refers to Tîrîr (These are two nouns describing large casks that are used to hold water), and a Qullah is the thing that drinking water is held in.'"
At-Tirmidhi said: "This is the saying of Ash-Shâfi'i, Ahmad and Ishâq. They say that when the water is two Qullahs then nothing makes it impure, as long as it does not change its smell, and its taste. And they say, it is approximately fifty Qirbahs (waterskins)."
said: "Leave him and do not restrain him." When he had finished he called for a bucket (of water) and poured it over it.[1]

Abû 'Abdur-Rahmân (An-Nasâ`i) said: "Meaning: 'Do not interrupt him.'" (Sahîh)

Comments:
1. Regarding the story in question, the urine had already been absorbed into the ground, so it was impossible to completely purify the affected area. Consequently, it was deemed sufficient to pour a bucketful of water so that, with that water, remaining traces of the urine on the upper surface of the ground might be eradicated and seep away into the ground; it was also hoped that, by pouring water over the urine, the surface of the land might become clean.

2. This Hadîth is a classic example of the Prophet's noble and forgiving character. He was not provoked by the unrefined conduct of the Bedouin; on the contrary, he excused him for his behavior, asked him to come to him, and gently explained to him as to what he did was inappropriate. Afterward, the Bedouin expressed a great deal of appreciation for how the Prophet treated him.

54. It was narrated that Anas bin Malik said: "A Bedouin urinated in the Masjid, and the Prophet ordered that a bucket (be brought) and poured over it." (Sahîh)

Comments:
Since he had begun to urinate, it was meaningless to stop him. The place had already been made filthy. Had he been stopped, his urine might not have halted and he might have polluted other places of the mosque also while moving around.

[1] The author will cite this narration again in No. 330 as a possible proof for setting the minimum, since it mentions "a bucket" as if this is the minimum amount required.
55. Anas said: “A Bedouin came to the Masjid and urinated, and the people yelled at him, but the Messenger of Allāh ﷺ said: ‘Leave him alone.’ So they left him alone. When he had finished urinating, he ordered that a bucket (be brought) and poured over it.” (Sahīh)

Comments:
Since the Bedouin had already begun to urinate, it was meaningless to stop him. The floor of the Masjid had already been made filthy. Had someone tried to stop him, he probably would not have been able to stop the flow of his urine, so other parts of the Masjid - and perhaps even the clothes of the people who were near him - would also have become sullied by his urine.

56. It was narrated that Abū Hurairah said: “A Bedouin stood up and urinated in the Masjid, and the people started shouting. The Messenger of Allāh ﷺ said to them: ‘Leave him alone, and spill a bucket of water over his urine. For you have been sent to make things easy for people, you have not been sent to make things difficult.’” (Sahīh)

Comments:
This narration apparently seems to contradict those reports in which the drying of ground is called its purification. But it could be argued that those reports refer to situations wherein it is not known when or with what impurity a piece of land becomes impure. In such situations, that piece of land is considered pure when it becomes dry. But if the timing of defilement is known - for instance, one knows that, just a few minutes earlier, someone urinated on a specific spot on the ground - then the affected area of the ground should be washed, as occurred in the above-mentioned Hadīth.
Chapter 46. Still Water

57. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “None of you should urinate into still water and then perform Ṯuḥūṭ with it.” (Ṣaḥīḥ)

58. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘None of you should urinate in still water and perform Ḡhusl with it.’” (Ṣaḥīḥ)

Abū ‘Abdūr-Rahmān (An-Nasāʾ) said: “Ya’qūb would not narrate this Ḥadīth except for a Dinār.”[1]

Chapter 47. Sea Water

59. Abū Hurairah said: “A man asked the Prophet ﷺ: ‘O Messenger of Allāh, we travel by sea and we take a little water with us, but if we use it for Ṯuḥūṭ, we will go thirsty. Can we perform Ṯuḥūṭ with sea-

[1] Ya’qūb bin Ibrāhīm Ad-Dawrqi, and the meaning is that he held the view that it is permissible to accept a payment for narrating, contrary to many others.
water?" The Messenger of Allâh ﷺ said: 'Its water is a means of purification and its dead meat is permissible.'” (Sahîh)

Comments:
1. This narration proves that sea water is both pure and suitable for purification.
2. Any water that is in its basic, intrinsic form - be it from a well, a spring, a fountain, etc., - is both pure and suitable for purification.
3. The Prophet ﷺ gave additional information which the questioner did not ask about - information that was nonetheless pertinent and important. To be more specific, the Prophet ﷺ informed the questioner that dead sea animals found floating on the surface of the sea are lawful to eat. This kind of response from the Prophet ﷺ - one in which the Prophet ﷺ replied with additional important information that was not asked for - is called Al-Jawab Al-Hakim (the Wise Response).

Chapter 48. Wudu’ With Snow

60. It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ started Salâh, he would remain silent for a while. I said: 'May my father and mother be ransomed for you, O Messenger of Allâh! What do you say when you remain silent between the Takbîr and the recitation (in the Salâh)’?
He said: 'I say: Allâhumma bâ‘id baini wa baina khaṭâyâya kamâ bâ‘adta baina al-mashriq wa-l-maghrib; Allâhumma naqqinî min khaṭâyâya kamâ yunaqqâth-thawb al-abyad min ad-danas; Allâhummaghsînî
min khatayya bith-thalji wal-mari wal-barad (O Allâh, put a great distance between me and my sins, as great as the distance You have made between the East and the West; O Allâh, cleanse me of sin as a white garment is cleansed from filth; Wash away my sins with snow, water, and hail).” (Sahîh)

Comments:
This Hadîth clearly supports the claim that is made in the above-mentioned chapter heading. In this Hadîth, the Prophet put snow and water on an equal level. Hence, ablution with snow-water is permissible.

Chapter 49. Wudû’ With Water From Snow
61. It was narrated that ‘Aishah said: “The Prophet used to say: ‘Allahummasil khatayya bith-thalji wal-barad wa naqqi qalbî min al-khatayya kamâ naqayta ath-thawb al-abyad min ad-danas (O Allâh, wash away my sins with the water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth).”’ (Sahîh)

Chapter 50. Wudû’ With Water Of Hail
62. ‘Awf bin Mâlik said: “I heard the Messenger of Allâh offering the (funeral) prayer for one who had died, and I heard him say in his supplication: ‘Allahummagfir lahu warhamhu wa ‘âfihi wa a’fu
Chapter 51. What Is Leftover
From A Dog

63. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “If a dog drinks from the vessel of one of you, let him wash it seven times.” (Ṣahīḥ)

Comments:

Based on this Ḥadīth, if a dog licks a dish (the term used in the Ḥadīth above is “Walagh”, which denotes the act of licking up), both the dish and its contents become impure. Hence, the contents must be thrown away, and the dish must be washed seven times.

64. Thābit, the freed slave of `Abdūr-Rahmān bin Zaid narrated that he heard Abū Hurairah say: “The Messenger of Allāh ﷺ said: ‘If a dog licks the vessel of any one of you, let him wash it seven times.’” (Ṣahīḥ)
65. A similar Hadīth was narrated from Abū Hurairah from the Prophet (Sūra). (Sahīh)

Chapter 52. The Command To Throw Away Anything Left In A Vessel That A Dog Has Licked

66. It was narrated that Abū Hurairah said: "The Messenger of Allāh (Sūra) said: 'If a dog licks the vessel of any one of you, let him throw (the contents) away and wash it seven times.'"

Abū 'Abdur-Raḥmān (An-Nasā'ī) said: I do not know any one who followed 'All bin Mushir in narrating it with: "Let him throw it away." (Sahīh)

Comments:

Imām An-Nasā'ī considers the phrase “its contents should be thrown away” to be Shaadh - in Hadīth terminology, this means that the wording of a Hadīth is reported by only one narrator; his other companions and contemporaries do not narrate it. This arouses suspicion that the narrator probably committed an error. That being said, syntactically the wording stands to reason.
Chapter 53. Rubbing A Vessel Licked By A Dog With Dust

67. It was narrated from ‘Abdullāh bin Al-Mughaffal that the Messenger of Allāh ﷺ commanded that dogs be killed, but he made an exception for hunting dogs and sheepdogs and said: “If a dog licks a vessel then wash it seven times, and rub it the eighth time with dust.” (Sāhih)

Comments:
1. To keep dogs for hunting or for guarding animals is a necessity. Hence, Islamic law permits the keeping of such dogs. Nonetheless, these types of dogs may not be kept inside houses. As for cattle-guarding dogs, they should be kept in a cattle pen; and as for hounds that are meant for hunting and for the protection of harvests, they should be kept on farms.
2. Plain purifying earth expels the traces of impurity and acts as a bactericide. Bacteria are not removed by water - even though, when water is used, the impurity of a dog’s saliva is ostensibly removed. Therefore, besides water, it is necessary to use purifying earth at least once.

Chapter 54. Leftovers Of A Cat

68. It was narrated from Kabshah bint Ka‘b bin Mālik that Abū Qatādah entered upon her, then she narrated the following: “I poured some water for him for Wūdū’, and a cat came and drank from it, so he tilted the vessel for it to drink.” Kabshah said: “He saw me looking at him and said: ‘Are you surprised, O daughter of my brother?’ I said:
'Yes,' He said: 'The Messenger of Allah ﷺ said: They are not impure, rather they are among the males and females (animals) who go around among you." (Sahih)

Comments:
The cat is a homely and domesticated animal. They roam freely in people's houses, and once they are allowed in a house, it is difficult to keep them in one place. Generally speaking, cats are known to dip their mouth into bowls and other dishes. Since this phenomenon is beyond one's control, their saliva is not deemed impure. Moreover, cats are known to be neat and clean animals. They are especially known to keep their mouths clean. But if the mouth of a cat carries any discernible impurity, and if that cat dips its unclean mouth into a dish, its contents would certainly become impure.

Chapter 55. Leftovers Of A Donkey

69. It was narrated that Anas said: "An announcer came to us from the Messenger of Allah ﷺ and said: ‘Allah and His Messenger forbid you from (eating) the flesh of domestic donkeys, for it is filth.’” (Sahih)

Comments:
Imam An-Nasai has perhaps based his reasoning on the phrase “it is filth,” which occurs in the wording of this narration. But those who hold the leftover of a domesticated ass to be pure argue that Allah’s Messenger ﷺ and the noble Companions used to ride asses. The saliva and perspiration of those animals likely came into contact with the riders’ clothes. Furthermore, Allah’s Messenger ﷺ never indicated that a donkey’s saliva is impure.
Chapter 56. Leftovers Of A Menstruating Woman

70. It was narrated that ‘Aishah, may Allâh be pleased with her, said: “While I was menstruating, I would nibble meat from a bone, and the Messenger of Allâh would put his mouth where mine had been. And while I was menstruating, I would drink from a vessel and he would put his mouth where mine had been.” (Sâhîh)

Comments:

Since the states of menstruation and major ritual impurity (Janâb) are not discernible impurities, the remnants of foods and drinks of a menstruating woman and of one who is in a state of major ritual impurity are pure.

Chapter 57. Men And Women Performing Wudlu’ Together

71. It was narrated that Ibn ‘Umar said: “Men and women used to perform Wudlu’ together during the time of the Messenger of Allâh.” (Sâhîh)

Comments:

It should be kept clearly in mind that men and women in this Hadîth signifies men and women of one household, that is to say a husband and his wife, or a man and a woman who is enumerated among his unmarriageable kin - one’s
unmarriageable kin (Mahram) are those family members that one is forbidden to marry forever. This narration certainly does not refer to unmarriageable kin (Ghayr Mahram) of various households. In other words, Islam does not permit unrestricted intermingling among men and women.

Chapter 58. The (Water)
Leftover From The Junub Person

72. It was narrated from `Aishah that she used to perform Ghusl with the Messenger of Allâh (S.A.W.) from a single vessel. (Sâhih)

Comments:
The objective of this chapter is to show that while in a state of major ritual impurity, a person is not perceptibly impure, unless his hand or other parts of his body carry some kind of discernible filth. Therefore, if he dips his hand into water, that water will not become impure.

Chapter 59. The Amount Of Water Sufficient For A Man's Wudu'

73. It was narrated that `Abdullâh bin Jabr said: "I heard Anas bin Zaid used to perform Wudū with a Makkâk (cup) and Ghusl with five Makkâks (cups)." (Sâhih)

Comments:
1. What this means is that if one possesses the quantity of water mentioned, one is not permitted to perform the dry ablution (the Tayammum - the dry
ablution) - an alternative form of purification that is performed in the absence of water, or in situations wherein water is not available.

2. Makkik is a volume of measure, which has been interpreted elsewhere in a Ḥadīth as the Mudd, which is also a volume of measure. If estimated in terms of weight, the quantity of every substance measures differently. But in terms of weight the Mudd measures a little more than half a liter.

74. It was narrated from Shu'bah that Ḥabīb said: “I heard ṬAbd bin Tamīm narrate from my grandmother - who was Umm 'Umārah bint Ka'b - that the Prophet performed Wudū', and he was brought a vessel in which there were two-thirds of a Mudd.” Shu‘bah said: “I remember that he washed his forearms and started rubbing them, and he wiped the inside of his ear, but I do not remember whether he wiped the outside of them.” (Ṣaḥīḥ)

Comments:
In the preceding narration, it is mentioned that the Prophet performed ablution with one Mudd measure of water. According to this narration, he once performed ablution with an amount of water that was less than a Mudd. It follows, therefore, that one may perform ablution with a small quantity of water - an amount that is even less than a Mudd - provided that no part of any limb is left dry.

Chapter 60. The Intention For Wudū’

75. It was narrated that ‘Umar bin Al-Khaṭṭāb (may Allāh be pleased with him) said: “The Messenger of Allāh said: ‘Actions are only done with intentions, and every man shall have what he intended. Thus he whose emigration was for Allāh and His Messenger, his emigration was for Allāh and His Messenger,
and he whose emigration was to achieve some worldly benefit or to take some woman in marriage, his emigration was for that which he intended." (Sahih)

Comments:
This Hadith is one of the most integrally fundamental Ahādīth of the religion of Islam; on it rests the foundation of the Straight Path. "Deeds" in this Hadith refers to good deeds. Therefore, sincerity of intention is a prerequisite for having one's good deeds accepted. Furthermore, if a good deed is performed with a bad intention, it might - in terms of how one will be evaluated and rewarded in the Hereafter - turn into a bad deed.

Chapter 61. Wudū' Using A Vessel

76. It was narrated that Anas said: "I saw the Messenger of Allāh when the time for Asr prayer had come. The people looked for (water for) Wudū' but they could not find any. Then some (water for) Wudū' was brought to the Messenger of Allāh. He put his hand in that vessel and told the people to perform Wudū', and I saw water springing from beneath his fingers, until they had all performed Wudū'." (Sahih)
Comments:
1. The intent of this chapter is to demonstrate that one may perform ablution by scooping palmfuls of water from a vessel. If this method is employed, one will have to frequently immerse one's hand into the vessel; and thus along with the hand, the water leftover from the previous immersion of the hand will fall back into the vessel. What this means is that, with this method of performing ablution, a small quantity of water will end up being reused. The point here is that there is no harm in that happening.

2. Numerous incidents of this kind have been narrated in authentic Aḥādīth. The fact is that, while the Qurʾān is the greatest miracle with which Allāh blessed the Prophet ﷺ, He blessed the Prophet ﷺ with many other miracles as well. For example, on numerous occasions, a small amount of water in the hands of the Prophet ﷺ satisfied a large number of people. The Companions witnessed such miracles with their own eyes. [Sahih Al-Bukhārī Al-Maghnī (Battles): Ḥadīth 4102]. Likewise, many times a small quantity of food sufficed a large number of people. These, and many other miracles are related in authentic narrations, and only those who have doubts about Islam in their hearts, will have doubts about such miracles.

77. It was narrated that ‘Abdullāh said: “We were with the Prophet ﷺ and they could not find any water. A vessel was brought to him and he put his hand in it, and I saw water springing from between his fingers. He said: ‘Come to a means of purification and a blessing from Allāh, may He be glorified.’” (One of the narrators) Al-A‘mash said: “Ṣālim bin Abī Al-Ja‘d told me: I said to Jābir: “How many were you that day?” He said: “One thousand five hundred.” (Sahih)
Chapter 62. Saying Bismillah When Performing Wudu’

78. It was narrated that Anas said: “Some of the Companions of the Prophet were looking for (water for) Wudu’. The Messenger of Allah said: ‘Do any of you have water?’ He put his hand in the water and said: ‘Perform Wudu’ in the Name of Allah.’ I saw the water coming out from between his fingers until they had all performed Wudu’.” Thabit said: “I said to Anas: ‘How many did you see?’ He said: ‘About seventy.” (Sahih)

Comments:
According to the majority of scholars it is Sunnah to recite the Basmalah (i.e., to say, “In the name of Allah”) before Wudu’. One who forgets to say one is excused, and, Allah willing, will not be held accountable for his forgetfulness. But the one who remembers to say one should never abandon it, because, in another narration, a stern warning is given to those who do not say it: “There is no ablution for the one who does not mention the Name of Allah for it.” (Sunan Abi Dawud - Purification: 101)

Chapter 63. A Servant Pouring Water For A Man For Wudu’

79. It was narrated from ‘Urwa bin Al-Mughirah that he heard his father say: “I poured water for the Messenger of Allah when he performed Wudu’ during the battle of Tabuk, and he wiped over his Khuff.” (Sahih)
Chapter 64. Washing Each Part Of The Body Once In Wudū’

80. It was narrated that Ibn ‘Abbās said: “Shall I not tell you of the Wudū’ of the Messenger of Allāh؟ He performed Wudū’ by washing each part of the body once.” (Sahih)

Chapter 65. Washing Each Part Of The Body Three Times In Wudū’

81. Al-Muttałib bin ‘Abdullāh bin Ḥanṭāb (narrated) that ‘Abdullāh bin ‘Umar performed Wudū’, washing each part of the body three times, and he attributed that to the Prophet ﷺ. (Sahih)

Comments:

In the process of making ablution, the Sunnah maximum to wash each required limb is three times; this signifies that it is forbidden to wash each required limb in excess of that number.
Chapter 66. Washing The Hands

82. Al-Mughīrah said: “We were with the Prophet ﷺ on a journey, and he tapped me on the back with a stick he had with him, then he turned off (route) and I turned off with him until he came to such and such an area. Then he made his camel stop and went away until he disappeared from me, then he came back and said: ‘Do you have water with you?’ I had a water skin with me, so I brought it out and poured it for him. He washed his hands and face and began to wash his arms, but he was wearing a Syrian Jubba[1] that had narrow sleeves, so he brought his arms out from beneath the Jubba and washed his hands and arms, and wiped his forelock a little and his turban a little.” – Ibn ‘Awn said: “I cannot remember it well – then he wiped over his Khuffs.” Then he said: ‘What do you need?’ I said: ‘O Messenger of Allāh, I do not need anything.’ Then we came and ‘Abdur-Rahmān bin ‘Awf was leading the people in Ṣalāh, and he had led them in one Rak‘ah of the Subh (Fajr) prayer. I wanted to tell him that the Prophet ﷺ had arrived but he did not let me, so we prayed what we had caught up with and made up what we had missed.” (Ṣaḥīh)

[1] It is a type of cloak.
Chapter 67. How Many Times Should (Parts Of The Body) Be Washed?

83. It was narrated from (Aws bin) Abi Aws that his grandfather said: “I saw the Messenger of Allâh ﷺ trickle water into his hand until it started to drip from his hand, three times.” (Sahîh)

Chapter 68. Al-Madmadah And Al-Istinsâq (Rinsing The Mouth And Nose)

84. It was narrated that Ḥumrân bin Abân said: “I saw ‘Uthmân bin ‘Affân, may Allâh be pleased with him, performing Wudū’. He poured water on his hands three times and washed them, then he rinsed his mouth and his nose, then he washed his face three times, then he washed his right arm to the elbow three times, then the left likewise. Then he wiped his head, then he washed his right foot three times, then the left likewise. Then he said: ‘I saw the Messenger of Allâh ﷺ performing Wudū like I have just done. Then he said: ‘Whoever performs Wudū as I
have done, then prays two Rak'ahs without letting his thoughts wander, his previous sins will be forgiven." (Sahih)

Comments:
1. Although “swishing the water around the mouth” and “snuffing it up” have not been explicitly mentioned in the Noble Qur'an, Hadith compilations are replete with their mention; in fact, no ablution of the Prophet of Allah ﷺ was devoid of these two acts - which proves that they are important components of ablution.

2. “Allah will pardon all his past sins” refers only to pardonable sins - or in other words, minor sins [Saghiraah pl. Sagha'ir]. As for major sins [Kabira pl. Kabira'] one must earnestly seek out forgiveness and fulfill the conditions of a sincere repentance.

Chapter 69. With Which Hand Should One Rinse The Mouth?

85. It was narrated from Humrân that he saw 'Uthmân call for (water for) Wudū', then he poured water on his hands from the vessel and washed them three times. Then he put his right hand in the water and rinsed his mouth and his nose. Then he washed his face three times, and his arms up to the elbow three times. Then he wiped his head, and washed each of his feet three times. Then he said: “I saw the Messenger of Allah ﷺ performing Wudū' like I have just done.” Then he said: “Whoever performs Wudū' as I have done, then stands and prays two Rak'ahs without letting his thoughts wander, his previous sins will be forgiven.” (Sahih)
Chapter 70. Rinsing The Nose

86. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When any one of you performs Wudū’, let him put water in his nose then blow it out.” (Sahih)

Chapter 71. Exaggerating In Snuffling Water Into The Nose

87. It was narrated from ‘Āśim bin Laqīṭ bin Sabirah that his father said: “I said: ‘O Messenger of Allāh, tell me about Wudū’.” He said: ‘Perform Wudū’ well[1] and exaggerate in snuffling water up into your nose, except when you are fasting.” (Sahih)

Comments:

The purpose of snuffling up water is to cleanse the nose, and this is not possible unless one lets the water reach the uppermost end of the nostrils. In order to achieve this, one should draw water into one’s nostrils with a certain degree of force - unless one is fasting. If one is fasting, one should sniff up water with a minimum or lightly moderate amount of force, otherwise, water

might descend down the throat, which is something a fasting person should obviously prevent from happening. Therefore, one should exercise caution when fasting by not using excessive force while sniffing water up one's nose during ablution.

Chapter 72. The Command To Blow (Water From The Nose)

88. It was narrated from Abū Hurairah that the Messenger of Allāh  said: “Whoever performs Ṭawāfū’ then let him sniff water in the nose and blow it out, and whoever uses small stones (to remove filth) then make it odd (numbered).” (Ṣaḥīḥ)

Comments:
Cleanliness of the nostrils can be achieved only after water is both drawn into one's nose and then expelled by blowing it out. When blowing out water from one's nose, one should guide the water out with one's hand, by using it to gently squeeze the nose. When one does this, it is hoped that, along with the water that was sniffed up, filth inside the nostrils will also be expelled. Filthiness invariably gathers in the upper parts of the nostrils during sleep; it is therefore commanded that the nose be given a good blow. Imām Aḥmad bin Hanbal considered nostril-snuffing (Intinshāq) compulsory (or requisite). The apparent phrasing (occurring in the Ḥadīth) supports his view in the matter.

89. It was narrated from Salamah bin Qais that the Messenger of Allāh  said: “When you perform Ṭawāfū’, sniff water in your nose and blow it out, and when you use small stones (to remove filth), then make it odd (numbered).” (Ṣaḥīḥ)
Chapter 73. The Command To Sniff Water Up Into The Nose When Waking From Sleep

90. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When any one of you wakes from sleep to perform Ṭawāf, then let him sniff water in his nose and blow it out three times, for the Shayāṭīn spends the night on his nose.” (Sahih)

Comments:
“Satan’s spending the night” means that Satan dwells at the root of a person’s nose for the whole night. Muhaddīthin (scholars specialized in the field of Hadīth), have stated that Muslims must believe in the literal meaning of this Hadīth, for to do otherwise requires proof.

Chapter 74. Which Hand Should One Use To Sniff Water Into The Nose?

91. It was narrated that ‘Alī called for (water for) Ṭawāf, then he rinsed his mouth and nose, and he sniffed up water and blew it out using his left hand. He did that three times, then he said: “This is how the Prophet of Allāh ﷺ purified himself.” (Sahih)

Comments:
Rinsing the nostrils involves cleaning out dirt and filth. Therefore, like other acts which involve cleaning dirt or filth, the act of rinsing the nostrils should be done with the left hand.
Chapter 75. Washing The Face

92. It was narrated that ‘Abd Khair said: “We came to ‘Ali bin Abi Talib, may Allâh be pleased with him, and he had prayed. He called for water and we said: ‘What is he going to do with it when he has (already) prayed? He only wants to teach us.’ A vessel of water and a basin were brought to him. He poured some water onto his hand and washed it three times, then he rinsed his mouth and nose three times from the hand with which he took the water. Then he washed his face three times, and he washed his right hand three times, and his left hand three times, and wiped his head once, then he washed his right foot three times and his left foot three times. Then he said: ‘Whoever would like to learn how the Messenger of Allâh ﷺ did Wudû’, this is it.”’ (Sahîh)

Chapter 76. The Number Of Times The Face Be Washed

93. It was narrated from ‘Abd Khair, that ‘Ali (may Allâh be pleased with him) was brought a chair, and he sat down on it, then he called for a vessel of water which he tilted onto his hand three times, then he rinsed his mouth and nose with one hand, three
times, he washed his face three times, washed each forearm three times, and took some of the water and wiped his head. On one occasion (One of the narrators) Shu'bah, indicated (that he wiped) from his forelock to the back of his head, then said: "I do not know whether he brought his hands back or not. And he washed each foot three times, then he said: 'Whoever would like to see how the Messenger of Allâh purified himself, this is how he purified himself.'" (Sahîh)

Abû 'Abdur-Rahmân said: "This is a mistake. What is correct is Khalîd bin `Alqamah, not Mâlik bin `Urfutah."

Comments:

Shu'bah mentioned the name of Mâlik bin `Urfutah in the chain of transmitters. But this is his mistake. It is the consensus of Muḥaddîthin that the name of the narrator that Shu'bah was referring to was, in fact, Khalîd bin `Alqamah, and not Mâlik bin `Urfutah. Shu'bah is, however, a narrator and scholar of high standing. This mistake does not lower him from his level of high ranking as a scholar, but only goes to show his humanness - for to err is human. Zâidah and Abû Awanah have, in the preceding Ahâdîth, mentioned the right name of the said narrator. Underneath the text of the above-mentioned Hadîth, Imâm An-Nasâ’î offered this clarification.

Chapter 77. Washing The Hands

94. It was narrated that 'Abd Khâir said: "I saw 'Ali call for a chair and he sat down, then he called for water in a vessel and washed his hands three times, then he rinsed his mouth and nose with one hand, three times. Then he washed his face three times, and his hands three times. Then he dipped his hand in the vessel and wiped his head, then he washed each
foot three times. Then he said: 'Whoever would like to see how the Messenger of Allâh performed Wudâ', this is his Wudâ.'” (Sâhih)

Comments:

"Bi Kaffin Wahid" one translation or interpretation of this wording is “with one handful,” which signifies that rinsing out the mouth and nostril-snuffing were simultaneously performed with the right hand. Another rendering of the phrase is “with only one palmful,” which means scooping out water only once, and then putting some of it into the mouth and the rest into the nose. This is called Wast or coupling. Imam Ash-Shafi‘i regards it (i.e., rinsing one’s mouth and sniffing water up one’s nose) as being Masnûn (established by the Prophet’s practice), while Hanafi scholars believe that the two actions should be done separately - with a notable pause between rinsing the mouth and sniffing water up one’s nose.

Chapter 78. The Description Of Wudâ’

95. Al-Husain bin ‘Ali said: “My father ‘Ali called me to bring (water for) Wudâ’, so I brought it to him, and he started by washing his hands three times, before putting them into the water. Then he rinsed his mouth three times and sniffed water into his nose and blew it out three times. Then he washed his face three times, then his right hand up to the elbow three times, then his left likewise. Then he wiped his head once, then he washed his right foot up to the ankle three times, then the left likewise. Then he stood up and said: ‘Pass me the vessel.’ So I
passed the vessel containing the remaining water for his Wūdū to him, and he drank from it standing up. I was surprised and when he noticed that he said: 'Do not be surprised, for I saw your father the Prophet ﷺ doing what you have seen me doing,' referring to his Wūdū and drinking the leftover water while standing.” (Sahih)

Chapter 79. Washing The Hands

96. It was narrated that Abū Hayyah – Ibn Qais – said: “I saw ‘Ali ﷺ perform Wūdū’. He washed his hands until they looked clean, then he rinsed his mouth three times and his nose three times, and he washed his face three times, and he washed each forearm three times. Then he wiped his head, then he washed his feet up to the ankles. Then he stood up, took the leftover water for his Wūdū and drank from it while standing. Then he said: ‘I wanted to show you how the Prophet ﷺ performed Wūdū.’” (Sahih)

Comments:

"Drank the remaining water of the ablution standing": Some scholars consider drinking the remaining water of the ablution “Masnūn”, while some other scholars view that here drinking standing is merely to demonstrate permissibility.
Chapter 80. A Description Of The Washing

97. It was narrated from ‘Amr bin Yahya Al-Māzinī that his father said to ‘Abdullāh bin Zaid bin ‘Āṣim – who was one of the Companions of the Prophet and the grandfather of ‘Amr bin Yahya: “Can you show me how the Messenger of Allāh used to perform Wudū’?” ‘Abdullāh bin Zaid said: “Yes. He called for (water for) Wudū’ and poured some onto his hand, washing each hand twice. Then he rinsed his mouth and nose three times, then he washed his face three times, then he washed each hand twice, up to the elbow. Then he wiped his head with his hands, back and forth, starting at the front of his head and moving his hands to the nape of his neck, then bringing them back to the place he started. Then he washed his feet.” (Sahih)

Comments:

“Up to and including the elbows (Illal Mīrfaqayn)”: The majority of scholars agree that when one washes one’s forearms during ablution, one must wash one’s elbows as well. Likewise, when one washes one’s feet, one should make sure to also wash one’s ankle bones.

Chapter 81. Wiping The Head

98. It was narrated from ‘Amr bin Yahya...
Yahya that his father said to ‘Abdullāh bin Zaid bin ‘Aṣīm— who was one of the Companions of the Prophet ﷺ and the grandfather of ‘Amr bin Yahya: “Can you show me how the Messenger of Allāh ﷺ used to perform Wudū’?” ‘Abdullāh bin Zaid said: “Yes. He called for (water for) Wudū’ and poured some onto his right hand, washing his hands twice. Then he rinsed his mouth and nose three times, then washed his face three times, then he washed his hands twice, up to the elbows. Then he wiped his head with his hands, back and forth, starting at the front of his head and moving his hands to the nape of his neck, then bringing them back to the place he started. Then he washed his feet.” (Sahih)

Comments:
This Hadith contains a detailed description of wiping the head: the whole head ought to be wiped. Every Hadith of the Prophet’s ﷺ ablution mentions the wiping of the entire head. This is why Imām Mālik ruled that it is obligatory for one to wipe one’s entire head; his ruling in the matter is correct. Ḥanafī scholars, on the other hand, believe that it is sufficient to wipe only one-fourth of one’s head. The arguments they make to back up their view are, however, weak. Imām Ash-Shafī’ī went even further, saying that it is sufficient to wipe over only a few hairs on one’s head. But his opinion in the matter is weak, for various Hadith narrations make it amply clear that one should wipe over one’s entire head. And Allāh knows best!

Chapter 82. The Number Of Times The Head Is Wiped

99. It was narrated that ‘Abdullāh bin Zaid, who was shown the call to prayer (in a dream),[1] said: “I

[1] See Abū Dāwūd No. 499, and At-Tirmidhī No. 189. And this narrator is not the same, they consider this statement: “who was shown...” to be an error. See the discussion of At-Tirmidhī after his narration.
saw the Messenger of Allâh  ﷺ perform Wudû; he washed his face three times and his hands twice, he washed his feet twice and wiped his head twice.” (Sahîh)

Comments:
“Wiped the head twice” signifies wiping the head with wet hands, beginning at the front of the head, sliding the paired hands back to the nape of the neck and then returning them to where they began.

Chapter 83. Women Wiping Their Heads

100. Abû ‘Abdullâh Sâlîm Sabalân said: “‘Âishah liked my honesty and hired me, and she showed me how the Messenger of Allâh  ﷺ used to perform Wudû’. She rinsed her mouth, sniffed water into her nose and blew it out three times, and washed her face three times. Then she washed her right hand three times and her left hand three times. Then she put her hand on the front of her head and wiped her head once, front to back. Then she rubbed her ears with her hands, then she passed her hands over her cheeks.”

Sâlîm said: “I came to her as a slave with a contract of manumission, and she did not hide herself from me. She would sit before me and talk to me, until I came to her one day and said: ‘Pray for blessing for me, O Mother of the Believers.’ She said: ‘Why is that?’ I said: ‘Allâh has set
me free.' She said: 'May Allâh bless you.' Then she lowered the Hijâb before me, and I never saw her again after that day.' (Hasan)

Comments:

"Mukâtab" is a slave who makes a written contract with his master to purchase his emancipation. A Mukâtab slave would have a payment plan that he would agree to follow, and he would earn his freedom when the entire amount owed to his master was paid off. Since Sâlim was the slave of one of 'Âîshah's relatives, and since, according to her, a slave could enter upon his master and near kith and kin, 'Âîshah's conversations with Salim without the barrier of a veil was not a blameworthy act. (Similarly it is not compulsory on female slaves to cover themselves up in the presence of their masters). Furthermore, no sooner did Sâlim earn his freedom than 'Âîshah veiled herself before him.

Chapter 84. Wiping The Ears

101. It was narrated that Ibn 'Abbâs said: "I saw the Messenger of Allâh performing Wudû'. He washed his hands, then he rinsed his mouth and nose with one handful of water, washed his face, washed each hand once, and wiped his head and ears once." (One of the narrators) 'Abdul-'Azîz said: "Someone who heard from Ibn 'Ajîn told me that he said concerning that: 'And he washed his feet.'" (Hasan)
Comments:

"With one handful of water" (Min Ghaurfah Waḥidah), this issue was explained in the commentary of a hitherto mentioned Ḥadīth. This Ḥadīth seems to support the legal opinion that it is Sunnah to rinse one's mouth and to sniff water up one's nose together, with one handful of water. As was mentioned earlier.

Chapter 85. Wiping The Ears Along With The Head, And The Evidence That They Are Part Of The Head

102. It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ performed Ṭuḍā', and he scooped up one handful (of water) and rinsed his mouth and nose. Then he scooped up another handful and washed his face. Then he scooped up another handful and washed his right hand, then another handful and washed his left hand. Then he wiped his head and his ears, the inside with his forefinger and the outside with his thumb. Then he scooped up a handful of water and washed his right foot, and scooped up another handful and washed his left foot." (Hasan)

103. It was narrated from ‘Abdullāh Aṣ-Ṣunābī that the Messenger of Allāh ﷺ said: "When the believing slave performs Ṭuḍā' and rinses his mouth, his sins come out from his mouth. When he sniffs water into his nose
and blows it out, his sins come out from his nose. When he washes his face, his sins come out from his face, even from beneath his eyelashes. When he washes his hands, his sins come out from his hands, even from beneath his fingernails. When he wipes his head, his sins come out from his head, even from his ears. When he washes his feet, his sins come out from his feet, even from beneath his toenails. Then his walking to the Masjid and his Salāh will earn extra merit for him.” (Hasan)

Comments:

1. “All his sins exit” signifies the ill effects of sins because the effects of sins permeate the limbs of the body concerned. In regard to ablution, not only the body becomes pure of discernible impurities and dirt but also the limbs of ablution become pure of the effects of sins. Consequently, the body becomes clean of physical and spiritual filthiness, which means that one becomes purified of both physical impurities and sins.

2. In this Hadīth, wiping of the head and the ears are shown to be done simultaneously. Wiping the ear is done with the same water that is taken for wiping the head (i.e., it should not be done with new water).

3. The evidence to which Imam An-Nadî draws the attention of the reader in this chapter is the wording: Kharajatil khattriyd min ra'sihi hatta takhnlj min udhnihi - all his sins exit from his head to the extent that they trickle down his ears. In the same words, sins of the head have been shown leaving through the ears. This shows that the ruling for the ears is that of the head, and here I am referring to the ruling of wiping during ablution.

Chapter 86. Wiping Over The 
Imāmah (Turban)[1]

104. It was narrated that Bilāl said:
"I saw the Prophet ﷺ wiping over the Khuff and the Khimār." (Sahīh)

105. It was narrated that Bilāl said:
"I saw the Messenger of Allāh ﷺ wiping over the Khuff. (Sahīh)

106. It was narrated that Bilāl said:
"I saw the Messenger of Allāh ﷺ wiping over the Khimār and Khuff." (Sahīh)

[1] A head covering not limited to the common usage of “turban” as is clear from the first narration.
Chapter 87. Wiping Over The ʿImāmah And Forehead

107. It was narrated from Al-Mughirah that the Prophet performed Wudū’, and he wiped the forehead, the ʿImāmah, and over the Khuff. (Sahih) (Another chain)

108. It was narrated from Ḥamzah bin Al-Mughirah bin Shu’bah that his father said: “The Messenger of Allāh stayed behind, and I stayed with him. When he had relieved himself he said: ‘Do you have any water with you?’ I brought some water to him, and he washed his hands and face, then he started trying to uncover his arms, but the sleeves of his Jubbah were too tight, so he threw it over his shoulders and washed his arms and wiped over his forehead and ʿImāmah, and over his Khuff.” (Sahih)
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Comments:

He threw the Jubba over his shoulders: he already was wearing the Jubba - the sentence signifies that because the sleeves were tight, he drew out his forearms from the Jubba. The Jubba remained over his shoulders, and the sleeves stood empty.

Chapter 88. How To Wipe Over The Imámah

109. Al-Mughirah bin Shu'bah said: "There are two things which I never asked anyone about after I saw the Messenger of Allâh ﷺ. He was with us on a journey and he went away to relieve himself, then he came and performed Wudâ', and he wiped over his forehead and two sides of his Imámah, and he wiped over his Khuffs." He said: "And (the other issue) the Imâm's Salâh behind one of his followers. I saw the Messenger of Allâh ﷺ when he was on a journey and time for prayer came. The Prophet ﷺ could not join them, so they called the Iqámah and they asked Ibn 'Awf to lead them in prayer. Then the Messenger of Allâh ﷺ came and offered the remainder of the prayer behind Ibn 'Awf, then when Ibn 'Awf said the Salâh, the Prophet ﷺ stood up and completed what he had missed (of the prayer)." (Sahîh)

Comments:

Imâm An-Nasâ'î made it clear that wiping the turban does not mean that one should wipe only the turban. One should rather wipe the hairline on the front of the head first, and then proceed to wipe the turban.
Chapter 89. The Obligation Of Washing The Feet

110. It was narrated that Abū Hurairah said: “Abū Al-Qāsim the Messenger of Allāh ﷺ said: ‘Woe to the heels from the Fire.’” (Ṣaḥīḥ)

111. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ saw some people whose heels were still dry, so he said: ‘Woe to the heels from the Fire. Perform Wudū’ properly.’”[1] (Ṣaḥīḥ)

Comments:
The argumentation over the chapter is that had wiping the feet been permitted, then why is this warning of punishment over the heels remaining dry? Apparently, in the case of wiping, the heels would invariably stay dry. This posits that it is obligatory to wash the feet.

Chapter 90. With Which Foot Should One Start?

112. It was narrated that ‘Āishah

(may Allāh be pleased with her) mentioned: “The Messenger of Allāh ﷺ used to like to start with the right whenever he could, when purifying himself and when putting on shoes or combing his hair.”

(One of the narrators) Shu'bah said: “Then I heard Al-Ash'ath in Wāsit, saying that he liked to start with the right, and he preferred that in all his affairs. Then I heard him in Al-Kūfah saying that he liked to start with the right whenever he could.” (Sahih)

Comments:
It is desirable to start with the right side in the process of washing the ablution limbs. In the Noble Qur'ān, Allāh, the Most High, refers to the inhabitants of Paradise as being Ashābul Yamin [Al-Wāqiah: 27], the Companions of the right.

Chapter 91. Washing The Feet With The Hands

113. Al-Qaisi narrated that he was with the Messenger of Allāh ﷺ on a journey, and some water was brought to him. He poured some onto his hands from the vessel and washed them once, then he washed his face and each arm once, and he washed his feet with both hands. (Sahih)
Chapter 92. The Command To Wash In Between The Fingers (Al-Asābi')[1]

114. It was narrated from ʿĀṣim bin Laqīṭ that his father said: The Messenger of Allāh ﷺ said: “When you perform Wudū', do so properly, and wash in between the fingers (Al-Asābi').”[2] (Ṣaḥīḥ)

Comments:

“Khilal” signifies making the water flow into the interstices of the fingers and toes; one can achieve this aim by inserting one’s fingers or one’s little finger into those interstices, in order to make sure water reaches spaces where it would not otherwise be able to reach.

Chapter 93. How Many Times The Feet Are To Be Washed

115. It was narrated that Abū Ḥayyah Al-Wādī'ī said: I saw ‘Āli performing Wudū'. He washed his hands three times, and rinsed his mouth three times and his nose three times, and he washed his face three times and each forearm three times. Then he wiped his head and washed each foot three times. Then he said: ‘This is the Wudū' of the Prophet ﷺ.'” (Ḍa'īf)

[1] Al-Asābi' is plural meaning fingers as well as toes, and the author mentioned only one narration on the topic whereas some of them clarify “of the hands and feet.” So he mentioned the general wording amidst chapters how to wash the feet.

[2] Part of this narration preceded under No. 87.
Chapter 94. Definition Of Washing

116. It was narrated that Ḥumrān the freed slave of ‘Utbān said: “Utbān called for water for Ṣujud”. He washed his hands three times, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right hand up to the elbow three times. Then he washed his left hand likewise. Then he wiped his head, then he washed his right foot up to the ankle three times, and he washed his left foot likewise. Then he said: ‘I saw the Messenger of Allāh performing Ṣujud as I have just done.’ Then he said: "Whoever performs Ṣujud as I have just done, then prays two Rak'ahs without letting his thoughts wander, his previous sins will be forgiven.” (Ṣahih)

Chapter 95. Ṣujud In Sandals

117. It was narrated that ‘Ubayd b. Juraij said: “I said to Ibn ‘Umar: ‘I
see you are wearing Sibtiyyah sandals,[1] and you performed Wudū‘ in them.’ He said: ‘I saw the Messenger of Allāh ﷺ wearing them and performing Wudū‘ in them.’” (Ṣahīh)

Comments:
“Performing ablution while wearing them” signifies that if one is wearing sandals, it is necessary to wash the feet. It is not proper to wipe them.

Chapter 96. Wiping Over The Khuffs

118. It was narrated from Jarīr bin ‘Abdullāh that he performed Wudū‘ and wiped over his Khuffs. It was said to him: “Are you wiping (over your Khuffs)?” He said: “I saw the Messenger of Allāh ﷺ wiping (over his Khuffs).” The companions of ‘Abdullāh liked what Jarīr said, because Jarīr became Muslim shortly before the Prophet ﷺ died.[2]

Comments:
1. Wiping over footgear (Khuff) is an Islamically legislated practice according to people of the Sunnah. The Shi‘ites assert that, under all circumstances, it is compulsory to wash one’s bare feet. The Khawarij are in agreement with Shi‘ites regarding this issue. People of the Sunnah, on the other hand, hold that it is permissible to wipe over footgear under certain conditions, which is the correct view in the matter.

[2] In the narration recorded by At-Tirmidhī (Nos. 93,94) this comment is attributed to Ibrāhīm, one of the narrators.
2. Taking into consideration various verses of the Holy Qur'an and sayings of the Prophet ﷺ, one must logically arrive at two conclusions: First, if the feet are bare, they should be washed; and secondly, if they are beneath socks or other footgear, then those socks or footgear may be wiped. In this way, all proofs from the Qur'an and the Sunnah will be put into practice. To believe the notion of the Shi'ites and the Khawarij is to negate many authentic 'Ahadith, which is a clear instance of misguidance.

119. It was narrated from Ja'far bin 'Amr bin Umayyah Ad-Damri that his father saw the Messenger of Allah ﷺ performing Wudu' and wiping over his Khuffs. (Sahih)

120. It was narrated that Usâmah bin Zaid said: "The Messenger of Allah ﷺ and Bilâl entered Al-Aswâf and he went to relieve himself and then came out." Usâmah said: "I asked Bilâl: 'What did he do?' Bilâl said: 'The Prophet ﷺ went to relieve himself, then he performed Wudu', so he washed his hands and face, and wiped his head and he over his Khuffs, then prayed.'" (Sahih)

119 - أخبرنا العباس بن عبد المطلب قال: حGetInstancenhأ progressing the للرحمن قال: حInstancesن اإنه ضن إبن جعفر بن عمر بن أبي أمية السملة، على النبي ﷺ رآى رسول الله ﷺ توضأ ومسح على الصحين.

تخريج: أخرجه البخاري، التوضأ باب المسح على المخفين، ح: 200، 204: 2 من حديث يحيى بن أبي كثير، وهو في الكبرى، ح: 126.

120 - أخبرنا عبد الرحمن بن إبراهيم بْن البتكي، وشليمان بن كؤود، والفضل الله ﷺ، على أبي نافع، عن داود بن كنيسية، عن زيد بن أسلم، عن عطاء بن يسار، عن أسامة بن زيد قال: دخل رسول الله ﷺ ويليام الأشراف فذهب لحاجية ثم تخرج قال: أسانة، دخلت بلالا ما صعب؟ قال بلال: فذهب النبي ﷺ لحاجية، ثم توضأ فمسح وجهه وبدنه ومسح يدؤهي ومسح على المخفين ثم صلى.

تخريج: [إسناده صحيح] أخرجه الحاكم: 151/1 من حديث عبد الله بن نافع به، وصحبه ابن خزيمة، ح: 185، وأبو حبان (موارد) ح: 175، والحاكم على شرط الشيخين، ووافقه الذهبي، وهو في الكبرى ح: 127.

[1] It is the name of the area of Al-Madinah which Allâh's Messenger ﷺ made sacred. An-Nihâyah. In Sunan Al-Kubra, Al-Baihaqi said: "The wall around Al-Madinah."
121. It was narrated from Sa’d bin Abi Waqqâs that the Messenger of Allâh ﷺ wiped over the Ḳuﬀs. (Sahîh)

122. It was narrated from Sa’d bin Abi Waqqâs, from the Messenger of Allâh ﷺ, with regard to wiping over the Ḳuﬀs; “There is nothing wrong with it.” (Sahîh)

123. It was narrated that Al-Mughirah bin Shu’bah said: “The Prophet ﷺ went out to relieve himself, and when he came back, I met him with a vessel (of water). I poured some for him and he washed his hands, then he washed his face. Then he wanted to wash his forearms but his Jubbah was too tight, so he brought them out from beneath the Jubbah to wash them, and he wiped over his Ḳuﬀs, then he led us in prayer.” (Sahîh)
124. It was narrated from Al-Mughirah bin Shu‘bah that the Messenger of Allāh ﷺ went out to relieve himself, and Al-Mughirah followed him, (carrying) a vessel of water. He poured water for him when he had finished relieving himself, and he performed ṭūʿah and wiped over his khuffs. (Sahih)

Chapter 97. Wiping Over The Khuff When Traveling

125. Hamzah bin Al-Mughirah bin Shu‘bah (narrated) that his father said: “I was with the Prophet ﷺ on a journey, and he said: ‘Stay back O Mughirah! Go ahead, O people!’ So I went back, and I had with me a vessel of water. The people went ahead, and there the Messenger of Allāh ﷺ relieved himself. When he came back I went and poured water for him. He was wearing a Roman Jubbah with narrow sleeves, and he wanted to expose his hands (to wash them) but the sleeves were too tight, so he brought his hands out from beneath the Jubbah and washed his face and hands, and wiped over his Khuffs.” (Sahih)
Chapter 98. Time Limit For Wiping Over The Khuffs

126. It was narrated that Ṣafwān bin Assāl said: "The Prophet جعفراً granted us a dispensation when traveling, allowing us not to take off our Khuffs for three days and three nights." (Hasan)

127. It was narrated that Zīrīr said: "I asked Ṣafwān bin Assāl about wiping over the Khuffs, and he said: 'The Messenger of Allāh جعفراً used to tell us, when we were traveling, to wipe over our Khuffs and not take them off for three nights in the event of defecating, urinating or sleeping; only in the case of Janābah.'" (Hasan)

Comments:
1. Wiping over footgear is permissible both when one is traveling and when one is not traveling.
2. Since a traveler has to endure harsh circumstances while on a journey, the period allowed for wiping is longer than what the case is when one is in the comfort of one’s home.
3. Wiping over footgear is legislated for ablution but not for the purificatory bath (Ghusl). If a state of major ritual impurity occurs during the period allowed for wiping over footgear, then one must take them off for the purificatory bath (Ghusl).
Chapter 99. Time Limit For Wiping Over The Khuffs For The Resident

128. It was narrated that ‘Alî (may Allâh be pleased with him) said: “The Messenger of Allâh ﷺ set a time limit of three days and three nights for the traveler, and one day and one night for the resident – meaning, with regard to wiping (over the Khuffs).” (Sahih)

Comments:

The resident denotes a person who is at home, or a person who, during an extended journey, makes an intention to take up residence in a certain place.
Chapter 100. Description Of Wudū’ For One Who Has Not Committed Ḥadāth

130. An-Nazzal bin Sabrah said: “I saw ‘Alî (may Allâh be pleased with him) praying Zuhr, then he sat to tend to the people’s needs, and when the time for ‘Asr came, a vessel of water was brought to him. He took a handful of it and wiped his face, forearms, head and feet with it, then he took what was left and drank standing up. He said: ‘People dislike this, but I saw the Messenger of Allâh ﷺ doing it. This is the Wudū’ of one who has not committed Ḥadâth.” (Saḥîḥ)

Comments:
If one has previously performed ablution and has not exited from a state of purity, one need not perform a new ablution. This is an agreed upon issue. But if someone desires to redo his ablution to achieve twofold rewards or for the sake of cleanliness, one may do so.

Chapter 101. Wudū’ For Every Salah

131. It was narrated from ‘Amr bin ‘Âmir that Anas mentioned: “The Messenger of Allâh ﷺ was brought a small vessel (of water) and he performed Wudū’.” I said: “Did the Messenger of Allâh ﷺ perform Wudū’ for every prayer?” He said: “Yes.” He said: “What about you?” He said: “We used to pray all the prayers so long as we did not commit Ḥadâth.” He said: “And we used to
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pray all the prayers with (one) Wudū’.” (Hasan)

Comments:

Allāh’s Messenger did not always perform a new ablution for every prayer. Occasionally, he performed several prayers with the same ablution - as will be mentioned in upcoming Ahādīth. Generally, however, he would perform a fresh ablution for each prayer, and he would do so, not just to become clean, but also to gain rewards from Allāh.

132. It was narrated from Ibn ‘Abbās that the Messenger of Allāh came out from the toilet and food was brought to him. They said: “Shall we not bring water for Wudū’?” He said: “I have only been commanded to perform Wudū’ when I want to pray.”

Comments:

Ablution is commanded at the time of prayer for someone who is without ablution or this could be termed commendatory order.

133. It was narrated from Ibn Buraidah that his father said: “The Messenger of Allāh used to perform Wudū’ for every prayer. On the day of the Conquest (of Makkah), he offered all the prayers with one Wudū’. ‘Umar said to him: ‘You have done something that you never did before.’ He said: ‘I did that deliberately, O ‘Umar.’” (Sahīḥ)
Comments:

"Which you did not do before": ‘Umar made this statement in view of the Prophet’s usual custom, or in view of what ‘Umar thought to be the consistent practice of the Prophet. In reality, however, even before the Conquest of Makkah, there is evidence to show that the Prophet acted similarly on other occasions as well. (Sahih Al-Bukhari, Al-Wudhu’ [ablution] - Hadith 209)

Chapter 102. Sprinkling Water

134. It was narrated from Al-Hakam, from his father, that when the Messenger of Allah performed Wudhū, he would take a handful of water and do this with it. Shu’bah described it: “He would sprinkle his private parts with it.”[1] (Hasan)

Shaikh Ibn As-Sunnātah said: “Al-Hakam (one of the narrators) is Ibn Sufyān Ath-Thaiqāfi.

Comments:

1. Sprinkling water over one’s private parts does not form a part of ablution.
2. The wisdom behind this practice is that sometimes, due to a urinary disease, doubts occur that drops of urine have exited. A person who suffers from such a disease is excusable. In view of this excuse or in order to dispel obsessive doubts, the said practice has been legislated: Water may be sprinkled over the private parts after cleansing oneself of filth (the Ḳistinja) or after performing ablution. This will, Allah willing, dispel obsessive doubts.

135. It was narrated that Al-Hakam bin Sufyān said: “I saw the

[1] The purpose is to ward off devilish whispers lest the person think any emission has taken place, and thus think that his Wudhū’ has been invalidated.
Messenger of Allâh ﷺ performing \textit{Wudū'} and sprinkling his private area (with water)." (Hasan)

\textbf{Chapter 103. Using Water Left Over From \textit{Wudū'}}

136. It was narrated that Abû Ḥayyah said: "I saw 'Alî performing \textit{Wudū'}, washing each part twice. Then he stood up and drank the water that was left over from his \textit{Wudū'} and said: 'The Messenger of Allâh ﷺ did as I have done.'" (Hasan)

\textbf{Comments:}

The objective of the chapter is to demonstrate that the water touched in the process of performing ablution does not become impure. One may use it, and one may even drink it.

137. It was narrated from 'Awn bin Abî Juhaifah that his father said: "I saw the Prophet ﷺ in Al-Baţhā'. Bilâl brought out the water left over from his \textit{Wudū'} and the people rushed toward it and I got some of it. Then a short spear was planted in
the ground and he led the people in prayer, while donkeys, dogs and women were passing in front of him.” (Sahih)

Comments:
Passing of anything in front of a barrier is not detrimental to prayer. Passing in front of a person without a barrier is!


Comments:
The water described in this narration seems to refer to the water with which the Messenger of Allah performed ablution. That is to say that the used water of ablution is pure. Nonetheless, it is possible that the water referred to in this narration was the unused water of the container from which the Prophet was performing ablution.

Chapter 104. The Obligation Of Wudu’

139. It was narrated from Abu Al-Malih, that his father said: “The Messenger of Allah said: ‘Allah does not accept Salah without purification, nor charity from Ghulal.”[1]

[1] That which is taken from the spoils of war prior to their distribution.
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Comments:
The term *Ghulul* denotes deception. Here, it refers to everything that is prohibited since deception to some extent always comes to play in the procurement of forbidden things.

Chapter 105. Going To Extremes In *Wudūْ*

140. It was narrated from ʻAmr bin Shu‘aib, from his father, that his grandfather said: “A Bedouin came to the Prophet ﷺ to ask him about *Wudūْ*, so he showed him how to perform *Wudūْ*, washing each part three times, then he said: ‘This is *Wudūْ*. Whoever does more than that has done badly, gone to extremes and done wrong.’” (Hasan)

Comments:
But if the ablution limbs are contaminated with a filth which is stubborn and is not cleansed by washing it thrice, it is then necessary to obliterate it. This circumstance, however, is rare and is considered an exception to the rule.

Chapter 106. The Command To Do *Wudūْ* Properly[1]

141. ‘Abdullāh bin ʻUbaiddullāh bin ʻAbbās said: “We were sitting with ‘Abdullāh bin ʻAbbās and he said: ‘By Allāh, the Messenger of Allāh ﷺ did not say specifically anything

[1] Isbāgh Al-Wudūْ
for us above the people, except for three things: He commanded us to do *Wudū* properly,[1] not to consume charity, and not to mate donkeys with horses.” (Hasan)

**Comments:**

1. The three things mentioned herein are not specific to the people of the Prophet’s household except for the prohibition of *Zakāt*, which must not be taken by any member of the Prophet’s household; or in other words, the prohibition of *taking Zakāt* is specific to the people of the Prophet’s household.

2. Cross-breeding of donkeys and horses is not forbidden but is nonetheless an inappropriate practice. Such cross-breeding results in a decrease of the number of horses, which was harmful to Muslim armies - armies that gained strength through horses during times of battle. In modern times, the cavalry does not hold the same significance that it used to hold during the time of the Prophet. The said practice, therefore, may not at all be considered blameworthy, particularly so considering that the Prophet is reported to have accepted the gift of a mule, and would often ride on a mule. Therefore, it seems that the practice of cross-breeding between donkeys and horses is inappropriate only under certain circumstances, namely, when Muslim soldiers are in need of horses during times of war.

142. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh [pbuh] said: ‘Do *Wudū* properly.’”[2] (Sahih)

**Comments:**

*Ashbāgh* denotes that the ablution limbs be washed completely, thrice in their entirety. One should wash a little more than is obligatory; for instance, when washing the arms and feet, one should also wash one’s elbows and ankles, so that no part of the washable limbs remains dry.

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[2] *Ishbigh Al-Wudū*. And this narration supports the claim that some of them used this expression to mean “three times” for each limb, rather than “properly.”
Chapter 107. The Virtue Of That

143. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Shall I not tell you of that by means of which Allâh erases sins and raises (people) in status? Doing Ṭuḍū’ properly[1] even when it is inconvenient, taking a lot of steps to the Masjid, and waiting for one Salâh after another. That is the Ribâṭ[2] for you, that is the Ribâṭ for you, that is the Ribâṭ for you.” (Ṣaḥîh)

Comments:

The term Ribâṭ signifies holding in readiness mounted troops at all border points open to enemy invasion, with a view to deterring the enemy and shielding against their attacks. Hence the term means over-all military preparedness. In the above-recorded Ḥadîth, sitting in the mosque and waiting for prayer after a previous prayer is called Ribâṭ. This is because Satan is also an enemy to man. In regard to defending oneself against Satan, the mosque is like an actual garrison.

Chapter 108. The Reward For The One Who Performs Ṭuḍū’ As Commanded

144. It was narrated from ‘Âsim bin Sufyân Ath-Thaqafî that they went out for the battle of As-Salâsîl, but they missed the fighting, so they kept watch, then they went back to Muʿâwiyyah, and Abû Ayyûb and ‘Uqbah bin ‘Amr were with him. ‘Âsim said: “O Abû Ayyûb, we

[1] Isbâgh Al-Wuḍū’

[2] For the meaning of Ar-Ribâṭ, see the Tafsîr of Ibn Kathîr; Sulâh Al-İmran 3:200, published by Darussalam.
missed the general mobilization, but we have been told that whoever prays in the four Masjids will be forgiven his sins.” He said: “O son of my brother! I will tell you of something easier than that. I heard the Messenger of Allâh ﷺ say: ‘Whoever performs Ṭuḥfa’ as commanded and prays as commanded, will be forgiven for his previous actions.’ Is it not so, O ‘Uqbah?” He said: “Yes.” (Hasan)

145. It was narrated that Jâmi’ bin Shaddâd said: “I heard Ḥumrân bin Abân tell Abû Burdah in the Masjid that he heard ‘Uthmân narrating that the Messenger of Allâh ﷺ said: ‘Whoever performs Ṭuḥfa’ completely as commanded by Allâh, the five daily prayers will be an expiation for whatever comes in between them.’” (Sahîh)

146. ‘Uthmân said: “I heard the Messenger of Allâh ﷺ say: ‘There is no man who performs Ṭuḥfa’ and does it well, then prays, but he when he prays it, he will be forgiven whatever (sins he commits) between that and the next prayer.” (Sahîh)
Comments:

As has preceded, sins here refers to minor sins only. For the forgiveness of major sins (Al-Kabir) one must fulfill the conditions of a sincere repentance.

147. ‘Amr bin ‘Abasah said: “I said: ‘O Messenger of Allāh! How is Wudū’ done?’ He said: ‘As for Wudū’, when you perform Wudū’, and you wash your hands to clean them, your sins come out from between your fingers and fingertips. When you rinse your mouth and nostrils, and wash your face and hands up to the elbows, and wipe your head, and wash your feet up to the ankles, you are cleansed of all your sins. When you prostrate your face to Allāh, may He be exalted, you emerge from your sins like the day your mother bore you.” Abū Umāmah said: “I said: ‘O ‘Amr bin ‘Abasah! Look at what you are saying! Was all of that given in one sitting?’ He said: ‘By Allāh, I have grown old, my appointed time is near and I am not so poor that I should tell lies about the Messenger of Allāh. I heard it with my own ears and understood it in my heart from the Messenger of Allāh.’” (Sahih)
Chapter 109. What To Say
After Finishing *Wudu’*

148. It was narrated that ‘Umar bin Al-Khaṭṭāb said: “The Messenger of Allāh سُلَيْمَانٌ said: ‘Whoever performs *Wudu* and does it well, then says: “*Ashhadu an lā ilāha ill-Allāh wa ashhadu anna Muḥammadan ‘abdūhu wa rasūluh (I bear witness that there is none worthy of worship except Allāh, and I bear witness that Muḥammad is His slave and Messenger),’ eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes.’” (Sahih)

Comments:
Sunan At-Tirmidhi has recorded, after the word of Testification, these words:
“Allāhumma ‘alī kifīrā min Tawfīqī waj-‘alni minal mutatahhirīn.” (O Allāh! Let me be one of those who truly repent. And let me be one of those, who purify themselves). Hence, these words should also be appended to it.

Chapter 110. The Jewelry Of *Wudu’*

149. It was narrated that Abū Ḥāzim said: “I was behind Abū Hurairah when he performed *Wudu* for Ṣaḥīḥ. He washed his hand up to the armpit, and I said: ‘O Abū Hurairah! What is this *Wudu*?’ He said to me: ‘O Banu Farrūkh! You are here! If I had known that you were here I would not have performed *Wudu* like this. I heard my close friend (i.e., the Prophet) سُلَيْمَانٌ say: ‘The jewelry of the believer will reach as far as his *Wudu* reached.’” (Sahih)
Comments:

1. Here jewelry connotes light and adornment, which will be bestowed upon the people of this nation as a mark of distinction. This means their faces, hands, and feet will be radiant with light. These will be signs by which they will become known.

2. Farrukh is the name of one of the sons of Prophet Ibrāhīm, most of whose descendants are Persian. In other words, Bani Farrukh signifies the Persians.

150. It was narrated from Abū Hurairah that the Messenger of Allāh went out to the graveyard and said: "Peace be upon you, abode of believing people. If Allāh wills, we shall join you soon. Would that I had seen our brothers." They said: "O Messenger of Allāh, are we not your brothers?" He said: "You are my Companions. My brothers are those who have not come yet. And I will reach the Hawd before you." They said: "O Messenger of Allāh, how will you know those of your Ummah who come after you?" He said: "Don't you think that if a man has a horse with a white blaze and white feet among horses that are solid black, he will recognize his horse?" They said: "Of course." He said: "They will come on the Day of Resurrection with glittering white faces and glittering white hands and feet because of Wudū', and I will reach the Hawd before them." (Sahih)
nation are his brothers, while the Companions are not just his brothers, but are also men and women who have been nurtured and trained by him.

Chapter 111. The Reward For One Who Performs Wudu’ Well Then Prays Two Rak’ahs

151. It was narrated that ‘Uqbah bin ‘Amir Al-Juhani said: “The Messenger of Allâh (saw) said: ‘Whoever performs Wudu’ and does it well, then prays two Rak’ahs in which his heart and face are focused, Paradise will be his.’” (Sahîh)

Comments:
This means that entry into paradise for such a person is a sure thing, unless he has done something that is unforgivable or something which might necessitate his entry into Hell.

Chapter 112. What Invalidates Wudu’ And What Does Not Invalidate Wudu’ Of Madhî (Prostatic Fluid)

152. ‘Alî said: “I was a man who had a lot of prostatic discharge, and the daughter of the Prophet (saw) was married to me, so I felt shy to ask him (about that). I said to a man who was sitting beside me: ‘Ask him,’ so he asked him and he said: ‘Perform Wudu’ for that.’” (Sahîh)
Comments:

**Madhī** is the sticky, white, thin fluid which discharges from the female and male private parts during a moment of sexual arousal or excitement. The discharge of this sexual fluid is more pronounced for women than it is for men. The discharge of such fluid does not end sexual desire, and it does not result in one having to take a purificatory bath [*Ghusl*].

153. It was narrated that ‘Ālī said: “I said to Al-Miqdād: ‘If a man is intimate with his wife and excretes prostatic fluid but does not have intercourse – ask the Prophet about that, for I am too shy to ask him about it since his daughter is married to me.’ So he asked him, and he said: ‘Let him wash his male member and perform *Wudū’ as for *Ṣalāh.’”

**Tafsīr:** [Estaṣada ʿAṣif] أَخْرَجَهُ أِبْوَادُ، الظهارة، باب المشلة، ج: 208 من حديث هشام بن عبد الحميد رحمه الله، والسند متصل.

**Comments:**

The term *Mazâkîr* signifies the private organ, the scrotums and the region around it. Since there is a strong possibility that the sexual fluid that exits from the organ will soil the area adjacent to one’s private part, it is appropriate to wash not just one’s private part, but surrounding areas as well, so that no possibility of any doubt remains.

154. It was narrated from ‘Ā’ishah bin Anas that ‘Ālī said: “I was a man who had a lot of prostatic discharge, so I told ‘Ammâr bin Yasir to ask the Messenger of Allâh ﷺ (about it) because his daughter was married to me. He said: ‘*Wudū’ is sufficient for that.’”


155. It was narrated from Râfi’ bin Khadij that ‘Ālī told ‘Ammâr to...
ask the Messenger of Allâh about prostatic fluid, and he said: 'Let him wash his male member and perform Wudû.’” (Sahîh)

156. It was narrated from Al-Miqdâd bin Al-Aswad that ‘Ali told him to ask the Messenger of Allâh about a man who comes close to his wife and prostatic fluid comes out of him — what should he do? (‘Ali said:) For his daughter is married to me and I feel too shy to ask him. So I asked the Messenger of Allâh about that and he said: “If any one of you experiences that, let him sprinkle water on his private part and perform Wudû as for Salâh.” (Sahîh)

157. It was narrated that ‘Ali said: “I felt too shy to ask the Messenger of Allâh about prostatic fluid because of Fâtîmah, so I told Al-Miqdâd bin Al-Aswad to ask about it, and he (the Prophet) said: ‘Perform Wudû for that.’” (Sahîh)
Comments:
If a certain kind of sexual fluid (Madhi) soils the garment, the portion of clothes affected with it will have to be washed. This is because Allâh’s Messenger has commanded the washing of the private part when it is sullied by such fluid. Such fluid, therefore, is an impurity. Otherwise, there would not have been a need to wash the private part that is sullied by it. Imâm Ahmad’s view is that it will suffice if water is poured over the affected portion of the garment. It does not need washing or wringing. This is because in one narration the term Nadhah occurs. Nadhah signifies to pour water. By inference, it could be stated that if the mark of the sexual fluid is discernible on the garment, it should be washed. If the fluid has dried, after an objective assessment of the situation, water should be poured on it. It need not be washed. This way, all relevant Ahâdîth will be put into practice.

Chapter 113. Wudû' After Defecating And Urinating

158. Zîr bin Hubaish narrated: “I came to a man called Safwân bin ‘Assâl and sat at his door. He came out and said: ‘What do you want?’ I said: ‘I am seeking knowledge.’ He said: ‘The angels lower their wings for the seeker of knowledge out of pleasure at what he is seeking.’ He said: ‘What do you want to know about?’ I said: ‘About the Khuffs.’ He said: ‘When we were with the Messenger of Allâh on a journey, he told us not to take them off for three days except in the case of Janâbah, but not in the case of defecation, urinating or sleep.’” (Hasan)

Comments:
1. This Hadîth proves that urine, feces, and sleep nullify one’s ablution. Therefore, if one urinates, defecates, or enters into a state of sleep, one must
perform a fresh ablution; otherwise, the mention of removing one’s Kuffs in this Hadith is of no benefit.

2. By “the angels lowering their wings,” esteem and respect are meant.

Chapter 114. Wudū’ After Defecating

159. Safwān bin ‘Assāl said: “When we were with the Messenger of Allāh ﷺ on a journey, he told us not to take them off for three days except in the case of Janābah, but not in the case of defecation, urinating or sleep.” (Hasan)

Chapter 115. Wudū’ After Passing Wind

160. Sa‘eed – meaning Ibn Al-Musayyab – and ‘Abbād bin Tamīm narrated that his uncle – ‘Abdulla bin Zaid – said: “A man who felt something during Salāh complained to the Prophet ﷺ. He said: ‘Do not stop praying unless you notice a smell or hear a sound.’” (Sahih)
Comments:
During prayer, if one is uncertain as to whether or not one has broken wind, but if one's suspicions are corroborated through hearing the sound of wind being released or smelling the foul odor of released gas, then one should exit from the state of prayer and redo one's ablution. Based on this ruling, it becomes clear that breaking wind nullifies one's ablution.

Chapter 116. Wudū’ After Sleeping

161. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When any one of you wakes from sleep, let him not put his hand into the vessel until he has washed it three times, because he does not know where his hand spent the night.” (Sahih)

Chapter 117. Drowsiness

162 It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ said: ‘If a man feels drowsy when he is praying, let him stop, lest he supplicate against himself without realizing.’” (Sahih)
Comments:

This Hadith reveals that drowsiness does not nullify ablution, because the reason Allah’s Messenger stated for quitting the prayer is, not the loss of one’s ablution, but the possibility of supplicating against oneself while in a state of drowsiness. Besides, it is necessary to realize that the report does not signify that one should exit from the state of prayer the moment one feels drowsy. On the contrary, one should shorten the length of one’s prayer, perform it quicker than one would do otherwise, and lie down upon finishing it. And Allah knows best!

Chapter 118. Wudū’ After Touching One’s Penis

163. ‘Urwah bin Az-Zubair said: “I entered upon Marwān bin Al-Hakam and we mentioned the things for which Wudū’ is done. Marwān said: ‘Wudū’ should be done after touching the penis.’ ‘Urwah said: ‘I did not know that.’ Marwān said: ‘Busrah bint Sa‘fawn told me that she heard the Messenger of Allah say: “And if any one of you touches his penis, let him do Wudū’.”’ (Sahih)

Comments:

When one touches one’s private part with one’s hand, one should definitely not use that same hand to eat or to touch the Qur’ān - this is only common sense. Therefore, if one touches one’s private part with one’s hand, it becomes necessary for one to then perform ablution.

164. ‘Urwah bin Az-Zubair said: “When he was the governor of Al-
Madinah, Marwān mentioned that a man should perform Wudū' after touching his penis, if he touches it with his hand. I did not like that and I said: 'The one who touches it does not have to perform Wudū'. Marwān said: 'Busrah bint Ṣafwān told me that she heard the Messenger of Allāh ﷺ mention the things for which Wudū' should be performed, and the Messenger of Allāh ﷺ said: 'Wudū' should be performed after touching the penis.' Urwah said: 'I continued to argue with Marwān until he called one of his guards and sent him to Busrah to ask her about what Marwān had narrated, and Busrah sent word saying something like that which Marwān had narrated to me from her.' (Ṣahīh)

Comments:

The phrase "touches it with his hand" signifies that touching one's organ nullifies one's ablution provided that both one's hand and the organ are bare (for instance, one is not wearing gloves, or one does not scratch one's organ from the outside of one's clothing).

Chapter 119. Not Performing Wudū' For That

165. It was narrated that Ṭaqu bīn ‘Alī said: "We went out as a delegation and when we arrived with the Messenger of Allāh ﷺ he accepted our oath of allegiance and we prayed with him. When he had finished the prayer, a man who looked like a Bedouin came to him and said: 'O Messenger of Allāh, what do you think about a man who touched his penis during the
Chapter 120. Not Performing Wudū’ When A Man Touches His Wife Without Desire

166. It was narrated that ʻĀishah said: “The Messenger of Allāh ﷺ used to pray when I was lying in front of him as the bier is placed (in front of the Ḫāṣm), and when he wanted to pray Ṯitt he would nudge me with his foot.” (Sahih)

167. It was narrated that ʻĀishah said: “I remember lying in front of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ was praying. When he wanted to prostrate he would nudge my foot and I would draw it up (out of the way) until he had finished prostrating.” (Sahih)
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168. It was narrated that 'Aishah said: “I used to sleep in front of the Messenger of Allâh and my feet were in the direction of his Qiblah. When he prostrated he nudged me and I drew up my feet, then when he stood up I stretched them out again. And there were no lamps in the houses at that time.”” (Sahîh)

169. It was narrated from Abû Hurairah that 'Aishah said: “I noticed the Prophet was not there one night, so I started looking for him with my hand. My hand touched his feet and they were held upright, and he was prostrating and saying: ‘I seek refuge in Your pleasure from Your anger, in Your forgiveness from Your punishment, and I seek refuge in You from You. I cannot praise You enough, You are as You have praised Yourself.’” (Sahîh)

Comments:

1. All of the above-mentioned Ahâdîth deal with the theme of the chapter. They make it clear that, while praying, the Messenger of Allâh touched 'Aishah out of necessity and continued offering his prayer. Thus, when the Prophet touched 'Aishah or vice versa, the Prophet's ablution did not break, and his prayer did not become nullified.
2. ‘Aishah lying down in front of the Prophet while he offered prayer was merely due to a lack of space. The place for sleeping was the place for offering prayer also. Because of a lack of space, because it was dark, and because he had no lamp, the Prophet was forced to touch the person of ‘Aishah during his prayer.

Chapter 121. Not Performing Wudu’ After Kissing

170. It was narrated from ‘Aishah that the Prophet used to kiss one of his wives then pray without performing Wudu’. (Hasan)

Abū ‘Abdūr-Rahmān said: “There is nothing for this chapter which is better than this Hadīth, even though it is Mursal. And Al-Amash reported this Hadīth from Ḥabīb bin Abi Ṭhābit, from ‘Urwa, from ‘Aishah.

Yahya Al-Qattān said: “This is the Hadīth of Ḥabīb from ‘Urwa, from ‘Aishah. And the Hadīth of Ḥabīb from ‘Urwa, from ‘Aishah: “She prays even if blood drips on the mat” is nothing.

Comments:
a. Imam Abū Abdūr-Rahmān An-Nasā’ī states that there is no better report than this on this issue, though its chain has broken or missing links (because Ibrāhīm Taymi’s hearing from ‘Aishah does not exist). A’amash has narrated this Hadīth: Ḥabīb bin Thābit on the authority of ‘Aishah chain. But Yahya bin Sa‘eed Qattān says this narration and one other similar narration - reported with the same chain (Ḥabīb on the authority of ‘Aishah’s) concerning woman having bleeding outside of the menses (called
matorrhagia) or flow of blood called menorrhagia (*Istihādha*) and that she should continue with her prayer even if the blood drips on to her prayer mat - are both authentic.

b. Imam An-Nasāʿī has categorized this Hadīth as having a broken chain, but a narration of Ad-Dāraquṭnī has also been narrated with the chain traced all the way back to its source, without the names of any narrators missing from it (lit. *Muttasil*). Hence, this Hadīth is a conclusive proof.

c. This report indicates that even touching one's wife with sexual desire does not nullify one's ablution.

Chapter 122. *Wudu’* From (Eating) That Which Has Been Altered By Fire

171. It was narrated that Abū Hurairah said: “I heard the Messenger of Allāh سُلَيْمَانَ say: ‘Perform *Wudu’* from that which has been touched by fire.” (*Sahih*)

172. Abū Hurairah said: “I heard the Messenger of Allāh سُلَيْمَانَ say: ‘Perform *Wudu’* from that which has been touched by fire.” (*Sahih*)

173. It was narrated that ‘Abdullāh bin Ibrāhīm bin Qāriz said: “I saw Abū Hurairah performing *Wudu’* on the roof of the Masjid and he said: ‘I ate some tough cheese, so I performed *Wudu’* because of that. I heard the Messenger of Allāh سُلَيْمَانَ
commanding us to do *Wudū* from that which has been touched by fire.'”

(\textit{Sahih})

174. Ibn 'Abbās said: "Should I perform *Wudū* after eating food that I see in the Book of Allāh is permissible because fire has touched it?" Abū Hurairah gathered some pebbles and said: “I bear witness (as many times as) the number of these pebbles, that the Messenger of Allāh ﷺ said: ‘Perform *Wudū* from that which has been touched by fire.’”

(\textit{Sahih})

175. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: ‘Perform *Wudū* from that which has been touched by fire.’”

(\textit{Sahih})

176. It was narrated that Abū Ayyūb said: “The Messenger of Allāh ﷺ said: ‘Perform *Wudū* from that which has been altered by fire.’”

(\textit{Sahih})
It was narrated from Abū Talhah that the Messenger of Allāh ﷺ said: “Perform ṭawāf (Wudū’) from that which has been altered by fire.” (Sahih)

178. It was narrated from Abū Talhah that the Prophet ﷺ said: “Perform ṭawāf (Wudū’) from that which has been heated with fire.” (Sahih)

179. Zaid bin Thābit said: “I heard the Messenger of Allāh ﷺ say: ‘Perform ṭawāf (Wudū’) from that which has been touched by fire.’” (Sahih)
180. It was narrated from Abū Sufyān bin Ṣa’eed bin Al-Akhnas bin Ṣarīq that he entered upon Umm Ḥabībah, the wife of the Prophet ﷺ, who was his maternal aunt, and she made Sawiq for him, then she said to him: “Perform Wudū’! O son of my sister! For the Messenger of Allāh ﷺ said: ‘Perform Wudū’ from that which has been touched by fire.’” (Ṣaḥīḥ)

Comments:

These Ahādīth perhaps indicate that, after one eats food that has been touched by fire, it is recommended (Mustahabb) for one to perform ablution, or, as seems to be the case, the command to perform ablution after eating food that has been touched by fire has been abrogated. As is clear from the Ahādīth of the upcoming chapter, the Prophet ﷺ in the beginning gave this
command, but later he himself did not put it into practice, which clearly indicates that the said command was abrogated. The Companions also abandoned following the same command, and so most jurists and Hadith scholars agree that that command was in fact abrogated.

Chapter 123. Not Performing Wudū’ From That Which Has Been Altered By Fire

182. It was narrated from Umm Salamah that the Messenger of Allāh used to eat (meat from) a shoulder, then Bilāl came to him and he went out to pray, and he did not touch water. (Sahih)

183. It was narrated that Sulaimān bin Yasār said: “I entered upon Umm Salamah and she told me that the Messenger of Allāh used to wake up in a state of Janābah without having had a wet dream, then he would fast.” And she told him that she brought the Prophet some grilled ribs and he ate from that, then he got up and prayed, and did not perform Wudū’. (Sahih)

Comments:

Major ritual impurity may occur without preplanning due to sexual intercourse or wet dreams. Islamic law has mercifully kept provisions for such situations. If one enters into such a state, if one then wants to fast, and if one does not, then have enough time for the purificatory bath - such that one has...
time either for the purificatory bath or for the predawn meal, but not for both - then Islamic law permits one to fast. In such situations, one should eat the predawn meal and then later perform the purificatory bath before Fajr prayer. Also, if a fasting person experiences a wet dream during fasting hours, then that dream does not affect his fast in any way.

184. It was narrated that Ibn ‘Abbás said: “I saw the Messenger of Allâh ﷺ eating bread and meat, then he got up to pray and did not perform Wuḍū’. (Ṣaḥīḥ)

185. Jâbir bin ‘Abdullâh said: “The last of the two matters from the Messenger of Allâh ﷺ was not performing Wuḍū’ from that which has been touched by fire.” (Ṣaḥīḥ)

Comments:

The phrase “the last of two matters” signifies performing ablution or not performing it after eating something that is cooked on a fire. In other words, the command to perform such an ablution has been abrogated. The narration of Ibn ‘Abbâs also points to the ruling of abrogation since Ibn ‘Abbâs arrived in Madinah after the Conquest of Makkah.

Chapter 124. Rinsing The Mouth After Eating Sawîq

186. Suwâid bin An-Nu‘mân said that he went out with the Messenger of Allâh ﷺ in the year of Khâibar,
then when they were in Aṣ-Ṣahbā‘ – which is the closest part of Ḥaibar – he prayed ‘Asr, then he called for food, and nothing was brought but Sawiq. He ordered that it be moistened with water, then he ate and we ate. Then he got up to (pray) Maghrib, and he rinsed his mouth and we rinsed our mouths, then he prayed and did not perform Wudū‘. (Ṣaḥīḥ)

Comments:
Since the residue of broth (a mush-like dish made out of parched or desiccated wheat or barley; lit. Sawiq in Arabic) lingers in the mouth if eaten, the mouth is not cleansed without rinsing. It is, therefore, recommended that one should rinse one’s mouth so that it becomes clean and does not, due to leftover food remnants inside of it, interfere in the act of performing Prayer.

Chapter 125. Rinsing The Mouth After Drinking Milk

187. It was narrated from Ibn ‘Abbās that the Prophet ﷺ drank milk, then he called for water and rinsed his mouth, then he said: “It is greasy.” (Ṣaḥīḥ)

Comments:
The effects of drinking milk, especially its stickiness and sweet aftertaste, linger in a person’s mouth. Therefore, after one drinks milk, one ought to rinse out the inside of one’s mouth.
Mentioning When *Ghusl* (A Purifying Bath) Is Obligatory And When It Is Not

Chapter 126. The *Ghusl* Of The Disbeliever When He Accepts Islam

188. It was narrated from Qais bin 'Āсим that he accepted Islam, and the Prophet commanded him to perform *Ghusl* with water and lotus leaves. (*Sahih*)

Comments:

To take a bath upon accepting Islam is deemed desirable according to the majority of scholars. According to Imam Ahmad, however, taking that bath is compulsory, because disbelievers generally do not take a bath after engaging in sexual intercourse. Even if they do so, they do not perform it thoroughly. Hence they stay ritually impure. Therefore, the purificatory bath is compulsory in order to take them out of a state of impurity. The phrasing of the Hadith supports this conclusion.

Chapter 127. The Disbeliever Performing *Ghusl* First When He Wants To Accept Islam

189. Abū Hurairah said:

\[ \text{Thumāmah bin Úthāl Al-Ḥanāfī went to fetch some water that was near the } \text{Masjīd and performed } \text{Ghusl, then he entered the Masjīd and said: 'Ashhādu an īlāhā ha ill-} \]
The Book of Purification

Allāh wa ash-hadu anna Muḥammadan 'abdūhu wa rasūluh (I bear witness that there is none worthy of worship except Allāh and I bear witness that Muḥammad is His slave and Messenger), O Muḥammad, by Allāh! There was no face on the face of the Earth that was more hateful to me than your face, but now your face has become the most beloved of all faces to me. Your cavalry captured me and I want to perform 'Umrah. What do you think? The Prophet ﷺ gave him glad tidings and told him to perform 'Umrah.” (Sahih)

Comments:
The purifying bath should be performed after one’s embracing Islam. This is because the washing of a disbeliever himself holds no significance. But it is significant to realize that when one intends to enter Islam, he, in fact, becomes in his heart a Muslim, only its declaration remains. Hence, this purifying bath too is on entering Islam. Only its pronouncement is made that he is now Muslim. The pronouncement is for the knowledge of the people.

Chapter 128. Performing Ghusl After Burying An Idolater

190. It was narrated that Abū Ishaq said: “I heard Nājiyyah bin Ka'b narrating from 'Ali that he came to the Prophet ﷺ and said: ‘Abū 'Tālib has died.' He said: ‘Go and bury him.’ He said: ‘He died as an idolater.’ He said: ‘Go and bury him.’ (‘Ali said:) ‘When I had buried him I went back to him and he said to me: ‘Perform Ghusl.’” (Hasan)
Comments:

1. This report categorically proves that Abū Tālīb died in the state of disbelief. After all, whose testimony is stronger than that of a son and of a nephew?

2. If someone dies in a state of disbelief, in a state of still associating partners with Allāh, it is incumbent on his kin to bury his corpse. But in his shrouding and burial, Islamic practice should not be employed. Simply after being washed and covered - but not with the same rituals with which a Muslim is washed - the corpse of a disbeliever should be put deeply into the ground and covered with soil.

Chapter 129. The Obligation Of Ghusl When The Two Circumcised Parts Meet

191. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When (a man) sits between the four parts of his wife’s body and exerts himself, then Ghusl becomes obligatory.” (Ṣaḥḥā)

Comments:

“When any of you sits...”: these words symbolize the act of sexual intercourse. This applies to an act when a man begins the act of sexual intercourse and when penetration takes place. Upon the meeting of the two sexual organs, the purificatory bath becomes obligatory on both husband and wife - irrespective of whether semen comes out or not. This is because, according to Islamic law, sexual intercourse signifies penetration and not ejaculation. The prescribed legal penalty (Hadd) for fornication and adultery similarly hinge upon penetration and not ejaculation.

192. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When (a man) sits between the four parts of his wife’s body and exerts himself, then Ghusl becomes obligatory.” (Ṣaḥḥā)

تخريج: [إسناده حسن] أخرجه أبو داود, الجماعي, باب الرجل يموت له قرابة. مدرك,

ح: ٢٢١٤ من حديث أبي إسحاق به, وهو في الكبير, ح: ١٩٥.
Abū 'Abdur-Rahmān said: "This is a mistake what is correct is; 'Ash'ath from Al-Hasan, from Abū Hurairah.' An-Nadr bin Shumail, and others, reported the Hadīth from Shu'bah just as Khālid reported it."

Comments:
a. Abū 'Abdur-Rahmān An-Nasā'i states that this chain is erroneous. The correct chain is: ('Ash'ath on the authority of Al-Hasan on the authority of Abū Hurairah). Nadr bin Shumail and others have narrated this Hadīth on the authority of Shu'bah as Khālid has narrated.

b. In Khālid's narration there is the mention of Hasan Basrî, while in this Hadīth, instead of him, Ibn Sirin has been mentioned. Imam An-Nasā'i cautions that the mention of Ibn Sirin in this Hadīth is not accurate. Hasan should be mentioned instead, because Hadīth No. 191 possesses consecutive links.

Chapter 130. Ghusl From (The Emission Of) Semen

193. It was narrated that 'Ali said: "I was one who had a lot of prostatic discharge, and the Messenger of Allah س―لط said to me: 'If you see Madhī (prostatic fluid) then wash your penis and perform Wudū' like that for Salah, but if you ejaculate semen, then perform Ghusl.'"(Salah)
The discharge of sperm (*Maniy*), regardless of whether it is due to sexual intercourse or a wet dream or merely lust, results in it being obligatory to perform the purificatory bath (*Ghusl*). However, if one's sperm or semen exits without lust or due to any medical disorder, or as a result of exerting oneself while defecating, then, according to the majority of scholars, the purificatory bath does not become obligatory. This is because none of those situations results in a person becoming sexually defiled. But in the circumstance of one's having a wet dream, in whatever form the sperm exits or in whatever quantity it exits, the purificatory bath (*Ghusl*) becomes compulsory. According to Imám Ash-Shaífí, whenever sperm exits from one's body, even if it be due to illness, the purificatory bath becomes obligatory.

194. It was narrated that 'Afi said: “I was one who had a lot of prostatic discharge, so I asked the Prophet and he said: ‘If you see *Madhī* (prostatic fluid) then perform *Wudú* and wash your penis, but if you see semen ejaculated, then perform *Ghusl*.’” *(Sahih)*

Chapter 131. The *Ghusl* Of A Woman Who Sees Something In Her Dream Like A Man Sees

195. It was narrated from Anas that Umm Sulaim asked the Messenger of Alláh about a woman who sees in her dream something like a man sees. He said: “If water is released then let her perform *Ghusl*.” *(Sahih)*
Comments:
Both men and women are prone to having dreams. The dream could be of sexual intercourse. But the purificatory bath becomes obligatory only when the sexual fluid comes out, whether it happens to a man or a woman. If the fluid does not exit, one is not obligated to take a bath, even if he/she has had complete sexual intercourse in a dream. Conversely, if the fluid exits without lust while one is asleep, and without one's having had a dream, one still has to perform the purificatory bath, regardless of whether one is a man or a woman. To conclude, the cause for the obligatory bath consequent upon a dream is the emission of sexual fluid.

196. It was narrated from ‘Urwayh that ‘A‘ishah told him that Umm Sulaym spoke to the Messenger of Allâh ﷺ when ‘A‘ishah was sitting there. She said to him: “O Messenger of Allâh! Allâh is not shy to tell the truth. Inform me: if a woman sees in a dream what men see should she perform Ghusl from that?” The Messenger of Allâh ﷺ said to her: “Yes.” ‘A‘ishah said: “I expressed my displeasure and said: ‘Does a woman see that?’ The Messenger of Allâh ﷺ turned to me and said: ‘May your right hand be covered with dust! How else would (her child) resemble her?”’ (Sahîh)

تخريج: آخر ه مسلم ح 314، انظر الحديث السابق من حديث الزهري به مختصرًا، وهو
في الكبرى ح 203.

Comments:
1. ‘A‘ishah ﷺ had perhaps no knowledge of this matter and she might not have experienced such a thing at all.
2. Where does the resemblance come from? This is the rational argument provided by the Prophet ﷺ. If the woman has no orgasm and she ejaculates no fluid, then from where does her resemblance appear in her child? While the fact is, many a child bear strong resemblance to their mothers.

197. It was narrated from Umm Salamah that a woman said: “O Messenger of Allâh, Allâh is not
shy to tell the truth. Does a woman have to perform Ghusi if she has a wet dream?” He said: “Yes, if she sees water.”1 Umm Salamah laughed and said: “Do women really have wet dreams?” The Messenger of Allah ﷺ said: “How else would her child resemble her?” (Sahih)

198. It was narrated that Khawlah bint Hakim said: “I asked the Messenger of Allah ﷺ about a woman who has a wet dream and he said: ‘If she sees water, let her perform Ghusi.’” (Hasan)

199. It was narrated from Abu Ayyub that the Prophet ﷺ said: “Water is for water.”2 (Sahih)

Chapter 132. The One Who Has A Wet Dream But Does Not See Water

1. That is, if she has an emission of the fluid of an orgasm.
2. That is, water for performing Ghusi is obligatory when the ejaculation of water (semen) occurs.
Comments:
This *Hadith* alludes to wet dreams, and has nothing to do with sexual intercourse. Sexual intercourse always results in it becoming obligatory to perform a purificatory bath. Otherwise, this report will have to be designated as being abrogated. This is because many authentic *Ahadith* make it clear that, during sexual intercourse, the touching of the sexual organs together, and not the release of sexual fluids, results in it becoming obligatory for one to perform the purificatory bath. And those narrations are supported by the consensus of the people of knowledge.

Chapter 133. The Difference Between A Man's Water And A Woman's

200. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'The man's water is thick and white, and the woman's water is thin and yellow. Whichever of them comes first, the child will resemble (that parent).’" (Sahih)

Comments:
The act of sexual intercourse combines the fluid of man and woman. The sperm, in fact, consists of a body of living cells. Whichever fluid cells are vigorous will prevail over or dominate the other fluid, and will influence the child’s resemblance. Some scholars have held the term "Sabaq" to mean: whoever ejaculates first. And Allâh knows best!

Chapter 134. Mention Of Ghusl After Menstruation

201. It was narrated from Fâtimah bint Qais from Banu Asad Quraish that she came to the Prophet ﷺ and mentioned that she suffered from *Istihdâd* (non-menstrual vaginal bleeding). She said that he said to her: "That is (bleeding 

(المعجم 133 - باب الفضل بين ماء الرجلي وفَلَاء المرأة (التحفة 133)

(التحفة 134)


تخريج: أُخْرِجَهُ مَسْلَمُ، الْحِضَيْضُ، بَابُ وَجْرُبُ الفَضْلِ عَلَى النَّمَرَأَةَ بِخُروْجِ المنَيَّ مِنْهَا، حُ: ۱۳۱۱ مِن حُدِيثِ سَعِيدٍ بْنِ أَبِي عَرْوَةِ بْنِ مَالِكٍ، وَهُوَ فِي الْكِبَرِّ، حُ: ۱۰۶۰ مُعْتَدَّ مُؤْمِنٌ مَّسْلِمًا.
from) a vein, so when the time of menstruation comes, stop praying, and when it goes, then wash the blood from yourself then pray.”

(Sahih)

Comments:
1. When the menstruation ends - or in other words, when the flow of blood stops - the purificatory bath (Ghusl) becomes obligatory.
2. *Istihādha* is bleeding outside of the menses called metrorrhagia, or a flow of blood called menorrhagia, coming out from the womb. Since it is a disorder, it does not obligate the bath. *Taq* signifies a blood vessel; meaning the bleeding might be originating from a particular blood vessel.

202. It was narrated from ‘Ā’ishah that the Prophet said: “When the time of menstruation comes, stop praying, and when it goes, perform Ghusl.” (Sahih)

203. It was narrated that ‘Ā’ishah said: “Umm Habibah bint Jahsh suffered *Istihādah* (non-menstrual vaginal bleeding) for seven years. She complained about that to the Messenger of Allāh and the Messenger of Allāh said: ‘That is not menstruation; rather that is (bleeding from) a vein, so perform Ghusl then pray.’” (Sahih)
It was narrated that 'Aishah said: “Umm Habibah bint Jahsh — the wife of 'Abdur-Rahmân bin 'Awf and the sister of Zainab bint Jahsh — suffered Isthihâdah (non-menstrual vaginal bleeding).” She said: “She consulted the Messenger of Allah ﷺ and the Messenger of Allah said to her: ‘That is not menstruation, rather that is a vein. When your period goes, perform Ghusl and pray, and when it comes, stop praying (for that period).’” ‘Aishah said: “She used to perform Ghusl for every prayer and pray. Sometimes she would perform Ghusl in a wash tub in the room of her sister Zainab when she was with the Messenger of Allah ﷺ and the water would turn red with blood, then she would go out and pray with the Messenger of Allah ﷺ. That did not stop her from praying.” (Sahîh)

Comments:
1. Umm Habibah’s taking a bath for every ritual prayer was due to her own
choice. Allāh’s Messenger ﷺ had commanded her to take the purificatory bath at the end of her menstruation. It is possible she might have made a mistake in interpreting the command’s meaning, or perhaps she used to take the bath thinking that doing so was, if not obligatory, at least recommended.

2. Umm Habibah’s taking of a bath in a tub was in order to observe the blood’s tinge in the water, so that she would be able to ascertain whether or not the menses had stopped; otherwise, taking a bath sitting in a tub is against the norm of purification.

205. It was narrated from ‘A‘ishah (may Allāh be pleased with her) that Umm Habibah, an in-law of the Messenger of Allāh ﷺ, who was married to ‘Abdur-Rahmān bin ‘Awf, suffered Istihādah (non-menstrual vaginal bleeding) for seven years. She consulted the Prophet ﷺ about that and the Messenger of Allāh ﷺ said: “That is not menstruation, rather that is a vein, so perform Ghusl and pray.”’

(Saḥīḥ)

206. It was narrated that ‘A‘ishah said: “Umm Habibah bint Jahsh consulted the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, I suffer from Istihādah (non-menstrual vaginal bleeding).’ He said: ‘That is a vein, so perform Ghusl and pray.’ And she used to perform Ghusl for every prayer.”

(Saḥīḥ)

207. It was narrated from ‘A‘ishah that Umm Habibah asked the Messenger of Allāh ﷺ about bleeding. ‘A‘ishah said: “I saw her wash tub filled with blood. The Messenger...
of Allâh ﷺ said to her: ‘Stop (praying) for as long as your period prevents you, then perform Ghusl.’” (Sahih)

Comments:
“The tub filled with blood” denotes water, which looked blood red, having been tinged with blood. Otherwise, it was nothing but water. This means she bled copiously (bleeding outside of menses).

208. (Another chain) (Sahih)

209. It was narrated from Umm Salamah that a woman suffered constant bleeding at the time of the Messenger of Allâh ﷺ, so Umm Salamah consulted the Prophet ﷺ for her. He said: “Let her count the number of nights and days that she used to menstruate each month before this happened to her, and let her stop praying for that amount of time each month. Then when that is over let her perform Ghusl, then let her use a pad, and pray.” (DaTfi)
days based on her previous schedule, and she should abandon prayer for the duration of those days. And if she had irregular bleeding from the beginning, she should differentiate between the blood of menses and the abnormal blood by observing its color. If she cannot distinguish between the two by its color, she should consider six or seven days as being her menstrual period for every month. Every month, after that period ends, she should take a bath and begin to offer obligatory prayers regularly.

Chapter 135. Mentioning The Period

210. It was narrated from 'Āishah that Umm Habibah bint Ja'sh who was married to 'Abdur-Rahmān bin 'Awf suffered from Istihādah (non-menstrual vaginal bleeding) and did not become pure. Her situation was mentioned to the Messenger of Allāh ﷺ and he said: 'That is not menstruation, rather it is a kick[1] in the womb, so let her work out the length of the menses that she used to have, and stop praying (for that period of time), then after that let her perform Ghusl for every prayer.’” (Sahih)

211. It was narrated from 'Āishah that Umm Habibah bint Ja'sh used to suffer from Istihādah (non-menstrual vaginal bleeding) for seven years. She asked the Prophet ﷺ and he said: “That is not

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[1] A kick in the womb: in other narrations means “A kick from Shaitān,” meaning that the Shaitān uses it to confuse her about her religious commitment.
menstruation, rather it is a vein. Tell her not to pray for the amount of time that her period used to last, then let her perform Ghusl and pray. She used to perform Ghusl for every prayer. (Sahih)

212. It was narrated from ‘Urwah that Fātimah bint Abī Hubaysh narrated that she came to the Messenger of Allāh ﷺ and complained to him about bleeding. The Messenger of Allāh ﷺ said to her: “That is a vein, so when your period comes, do not pray, and when your period is over, purify yourself and pray in between one period and the next.” (Da’if)

This is evidence that Al-Aqrab is menstruation. Abī ‘Abdur-Rahmān said: Hishām bin ‘Urwah reported this Ḥadīth from ‘Urwah, and he did not mention what Al-Mundhir mentioned in it.

Comments:

a. This Ḥadīth is an evidence that Qurū’ signifies menses itself. Imām Abī ‘Abdur-Rahmān An-Nasā’i states that this Ḥadīth has been narrated by Hishām bin ‘Urwah from ‘Urwah. But he has not mentioned the wording that was mentioned by Mundhir.

b. Here, Imām An-Nasā’i wanted to point out that ‘Urwah did not hear this Ḥadīth directly from Fatimah bint Abī Hubaysh, as is indicated in the narration of Mundhir. In fact, this Ḥadīth has been heard from ‘A’īshah [r], as is understood from the upcoming Ḥadīth 213.
213. It was narrated that ‘Aishah said: Fāṭimah bint Abī Ḥubaysh came to the Messenger of Allâh ﷺ and said: “I am a woman who suffers from Istihādah (non-menstrual vaginal bleeding) and I never become pure. Should I stop praying?” He said: “No, that is a vein, it is not menstruation. When your period comes, stop praying, and when it goes, wash the blood from yourself and pray.” (Sahîh)

Comments:
In the preceding three narrations the term Qunr’ [lit. period] conveys the meaning of menses. And this is what Imam An-Nasâ’i intended to make clear - that Qunr’ signifies menses. Imam Ash-Shafi’i maintains that Qunr’ means purity. Lexically, the term Qunr’ is used to convey both of these meanings. Depending on context, either of the two senses can be intended.

Chapter 136. Mention Of How A Woman Suffering From Istihādah Should Perform Ghusl

214. It was narrated from ‘Aishah that a woman who suffered from Istihādah during the time of the Messenger of Allâh ﷺ was told that it was a stubborn vein (i.e., one that would not stop bleeding). She was told to delay Zuhr and bring Asr forward, and to perform one Ghusl for both, and to delay Maghrib and bring Ishâ’ forward, and to perform one Ghusl for both, and to perform one Ghusl for Subh. (Sahîh)
Comments:
1. Since the vein here has been called “Aanid,” some scholars understood it to mean a ceaseless flow. This meaning is also appropriate.
2. In this Hadīth the woman continuing to have a flow of blood after her days (of menstruation), or having an exuberance of blood (in Arabic: Mustahāda), has been advised to take a bath thrice daily. However, this is desirable and voluntary, and is not compulsory. This is because in some narrations the following phrasing also occurs: “If you are capable of doing so.” (Sunan Abū Dāwūd: 287) That being said, ablution for her is, to be sure, compulsory.

Chapter 137. Performing Ghusl
From Nifās (Postnatal Bleeding)

215. It was narrated from Jābir bin ‘Abdullāh, in the Hadīth of Asmā’ bint ‘Umais, when she gave birth in Dhul-Hulaifah, that the Messenger of Allāh ﷺ said to Abū Bakr: “Tell her to perform Ghusl and enter Ihram.” (Sahīh)

Chapter 138. The Difference
Between Menstrual Blood And
Non-Menstrual Bleeding
(Istihādah)

216. It was narrated from Fātimah bint Abī Hūbaish that she suffered from Istihādah and the Messenger of Allāh ﷺ said to her: “If it is menstrual blood then it is blood that is black and recognizable, so stop praying, and if it is other than that then perform Wudū’, for it is just a vein.” (Sahīh)
Comments:
1. Initially, the menstrual blood happens to be dark in color. Gradually its color fades, and ultimately it turns reddish.
2. A woman continuing to have a flow of blood after her days (of menstruation) will have to perform a fresh ablution for every ritual prayer. She may not perform more than one prayer with the same ablution since, due to her copious bleeding, her ablution will not remain. The same ruling applies to every person whose ablution does not last for long - for instance, a person who suffers from the disorder of chronic exit of urine drops, or a person who continually breaks wind. Such people may perform prayer with one ablution and repeat it for the next prayer.

217. It was narrated from `Āishah that Fāṭimah bint Abī Ḥubaisb suffered from Istihādāh (non-menstrual vaginal bleeding). The Messenger of Allāh ﷺ said to her: “Menstrual blood is blood that is black and recognizable, so if it is like that, then stop praying, and if it is otherwise, then perform Wudū’ and pray.” (Ṣaḥīḥ)

Abū `Abdur-Raḥmān said: Others reported this Ḥadīth, and none of them mentioned what Ibn Abī `Adī mentioned. And Allāh Most High, knows best.

 تخريج: [صحح] أخرجه أبوداود، الطهارة، باب إذا أقبلت الحيض تدع الصلاة، ح: 286
عُن محمد بن أبي بكر، وهو في الكبير، ح: 221، وله شواهد، نظر الحديث السابق وغيره.
218. It was narrated that ‘A‘ishah said: “Fātimah bint Abī Ḥubāish suffered from Istīḥādah and she asked the Prophet ﷺ: ‘O Messenger of Allāh, I suffer from Istīḥādah and I do not become pure; should I stop praying?’ The Messenger of Allāh ﷺ said: ‘That is a vein and is not menstruation. When your period comes, stop praying, and when it goes wash the traces of blood from yourself and perform Wudu’. That is a vein and is not menstruation.’” It was said to him: “What about Ghusl?” He said: “No one doubts that.”

Abū ‘Abdur-Rahmān said: “I do not know anyone who mentioned ‘and perform Wudu’ in this Hadīth except Hāmīd bin Zaid, for some others have reported it from Hishām, and they did not mention ‘and perform Wudu’ in it.” (Sahīḥ)

219. It was narrated that ‘A‘ishah said: “Fātimah bint Abī Ḥubāish said to the Messenger of Allāh ﷺ: ‘O Messenger of Allāh ﷺ, I do not become pure. Should I stop praying?’ The Messenger of Allāh ﷺ said: ‘That is a vein and is not menstruation. When your period comes, stop praying, and when the same amount of time as your regular period has passed, then wash the blood from yourself and pray.’” (Sahīḥ)
220. It was narrated from ʻĀishah that the daughter of Abū Ḥoubaisah said: “O Messenger of Allâh, I do not become pure, so should I stop praying?” He said: “No, that is a vein.” Khâlid said, in what I read from him,[1] “And it is not menstruation, so when your period comes, stop praying, and when it goes, wash the blood from yourself and pray.” (Ṣaḥîh)

Chapter 139. Prohibition Of One Who Is Junub From Performing Ghusl In Standing Water

221. Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘None of you should perform Ghusl in standing water when he is Junub.’” (Ṣaḥîh)

Comments:
By entering into still water, a ritually impure person who wants to take the purificatory bath effectively renders the water unfit for use.

[1] Meaning, before Hishâm, from whom he narrates it.
Chapter 140. Prohibition Of Urinating Into Still Water And Performing Ghusl From It

222. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “None of you should urinate into still water and then perform Ghusl from it.” (Sahih)

Comments:
If it is forbidden for an impure person to take a bath in still water, it is even more obviously forbidden for one to urinate in still water.

Chapter 141. Mention Of Ghusl At The Beginning Of The Night

223. It was narrated from Ghudaif bin Al-Hārith that he asked `Aishah in which part of the night would the Messenger of Allāh ﷺ perform Ghusl? She said: “Sometimes he performed Ghusl at the beginning of the night and sometimes he performed Ghusl at the end.” I said: “Praise be to Allāh Who has made the matter flexible.” (Sahih)

Comments:
[Explanations and discussions related to the practice of Ghusl and its application at different times of the night are elaborated upon.]


تخريج: [ج. ه. ب.] أن يخرج، يُتَّبَعُ بن بني عامر قال: "حديث صحيح عن سفيان بن عبيدة، عن أبي الوليد، عن موسى بن أبي عمران، عن أبي، عن أبي هريرة، أن رسول الله ﷺ قال: لا يبول أحدكم في الماء الزائد ثم يغسل ملته."
Chapter 142. Ghusl At The Beginning And End Of The Night.

224. It was narrated that Ghuḍaif bin Al-Hāríaħ said: “I entered upon ‘Aishah and asked her: ‘Did the Messenger of Allah ﷺ perform Ghusl at the beginning of the night or at the end?’ She said: ‘Both. Sometimes he performed Ghusl at the beginning and sometimes at the end.’ I said: ‘Praise be to Allah Who has made the matter flexible.’” (Hasan)

Chapter 143. Mention Of Concealing Oneself When Performing Ghusl

225. Abū As-Saṃh said: “I used to serve the Messenger of Allah ﷺ and when he wanted to perform Ghusl he said: ‘Turn your back.’ So I turned my back to him and concealed him.” (Sahih)

Comments:

If the Prophet ﷺ had no screen to prevent others from seeing him while he took a bath, he would command his manservant to stand in such a way that neither he nor anyone else could see him taking a bath. Thus the manservant served in a way the purpose of a screen.
226. It was narrated from Umm Hāni’ that she went to the Prophet ﷺ on the day of the Conquest (of Makkah) and found him performing Ghusl while Fāṭimah was concealing him with a garment. She gave him Salāms and he said: “Who is this?” She said: “Umm Hāni’.” When he had finished his Ghusl he stood up and prayed eight Rak‘ahs wrapped in a garment. (Sahih)

Comments:
1. Umm Hani was ‘Ali’s sister and the Prophet’s cousin.
2. These eight units of prayer were to offer gratefulness for the Conquest of Makkah, or perhaps they were simply the midmorning prayer (Salatul-Duha).

Chapter 144. Mention Of How Much Water Is Sufficient For A Man To Perform Ghusl

227. It was narrated that Mūsā Al-Juhani said: “A vessel was brought to Mujāhid, which I estimated to be eight Ratls, and he said: ‘Aishah told me that the Messenger of Allāh ﷺ used to perform Ghusl using such a vessel.’” (Sahih)

Comments:
Eight Ratls are equal to one Iraqi Sā‘. In plain terms, the volume of water was nearly four liters.

228. It was narrated from Abū
Bakr bin Ḥafṣ: "I heard Abū Salamah say: 'I entered upon ‘Aishah and her foster-brother was with her. He asked her about the Ghusl of the Prophet ﷺ. She called for a vessel in which was a Sā’ of water, then she concealed herself and performed Ghusl and poured water over her head three times.'" (Ṣaḥīḥ)

Comments:
‘Aishah ﷺ performed this bath behind a curtain. This was in order to demonstrate that a purificatory bath is possible with a small amount of water. She neither unveiled herself nor was she seen by anyone. Hence, there is nothing blameworthy in what she did.

229. It was narrated that ‘Aishah said: "The Messenger of Allāh ﷺ used to perform Ghusl from a vessel which was the size of a Farāq[1] and he and I used to perform Ghusl using a single vessel." (Ṣaḥīḥ)

Comments:
The term used in the Ḥadīth is Farāq. This equals three Sā’, according to the Sa’ of Arabia (one Sā’ equals approximately 2.03 liters).

230. It was narrated that ‘Abdullāh bin Jabr said: "I heard Anas bin Mālik say: 'The Messenger of Allāh ﷺ used to perform Wudu’ with a Makkuk and Ghusl with five Makkūks.'" (Ṣaḥīḥ)

Chapter 145. Mentioning The Evidence That There Is No Set Limit For That

231. It was narrated that ‘Abd Ja’far said: “We argued about Ghusl in the presence of Jābir in ‘Abdullāh, and Jābir said: ‘One Sā’ of water is sufficient for Ghusl from Janābah.’ We said: ‘One Sā’ is not enough and neither is two.’ Jābir said: ‘It was sufficient for one who was better than you and had more hair.” (Sahih)

232. It was narrated that ‘Āishah said: “I used to perform Ghusl with the Messenger of Allāh ﷺ from one vessel, which was the size of a Faraq.” (Sahih)

Comments:

As has preceded, Faraq equals three Sā’. Some Ahādīth narrate the amount of
Chapter 146. Mention Of A Man And One Of His Wives Performing Ghusl From A Single Vessel

233. It was narrated from 'Aishah that the Messenger of Allâh used to perform Ghusl; he and I from a single vessel, both of us scooping water from it. (Saîhîh)

234. 'Abdur-Rahmân bin Al-Qâsim said: “I heard Al-Qâsim narrating that 'Aishah said: 'I used to perform Ghusl, the Messenger of Allâh and I from a single vessel, from Janâbah.”' (Saîhîh)

235. It was narrated that 'Aishah said: “I remember competing over the vessel with the Messenger of Allâh when he and I were using it to perform Ghusl.” (Saîhîh)
Comments:

"Were competing over the vessel" so that water could be scooped easily and from a close range, or may be it was done mirthfully.

236. It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ and I used to perform Ghusl together using one vessel.” (Sahîh)

237. It was narrated that Ibn ‘Abbâs said: “My maternal aunt Maimûnah told me that she and the Messenger of Allâh ﷺ used to perform Ghusl from one vessel.” (Sahîh)

238. ‘Abdur-Rahmân bin Hurmuz Al-’A’raj said: “Nâ’îm the freed slave of Umm Salamah narrated to me that Umm Salamah was asked: ‘Can a woman perform Ghusl with a man?’ She said: ‘Yes, if she is well-mannered.’ I remember the Messenger of Allâh ﷺ and I performing Ghusl from a single wash tub. We would pour water on our hands until they were clean then pour water over them.” Al-’A’raj said: “Not mentioning the private area nor paying attention to it.” (Sahîh)

[1] Nihâyah: “Well-mannered when using the water with the man.” (An-Nihâyah) And the comments by Al-’A’raj after the narration refer to its meaning.
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Chapter 147. Mentioning The Prohibition Of Performing Ghul With Leftover Water From One Who Was Junub

239. It was narrated that Humaid bin 'Abdur-Rahmân said: “I met a man who accompanied the Prophet as Abû Hurairah (may Allâh be pleased with him), accompanied him for four years. He said: ‘The Messenger of Allâh forbade any one of us to comb his hair each day, or to urinate in the place where he performs Ghul, or for a man to perform Ghul using the leftover water of a woman, or a woman to perform Ghul using the leftover water of a man – they should scoop it out together.’” *(Saâîh)*

Comments:

Regarding the issue of urinating in a place of bathing, see *Hadîth* 36.

Chapter 148. A Concession With Regard To That

240. It was narrated that 'Aishah said: “I used to perform Ghul –

(1) It is said this is to prevent him from making his physical appearance his main aim.
the Messenger of Allâh ﷺ and I – from one vessel. He would compete with me and I would with him until he would say: ‘Leave me some’ and I would say: ‘Leave me some.” (Ṣaḥīḥ)

Comments:
This narration illustrates the Prophet’s easy-going and playful demeanor, in that it shows how he would playfully joke around with his wives and take pleasure in the small things in life.

Chapter 149. Mention Of Ghusl
Using A Bowl In Which Dough Is Mixed

241. It was narrated from Umm Hâni’ that the Messenger of Allâh ﷺ performed Ghusl, he and Maimûnâ from a single vessel, a bowl in which there were traces of dough. (Ṣaḥīḥ)

Comments:
Even after it is cleaned, a vessel in which dough is kneaded will retain traces of dough. But since flour is a pure substance, performing ablution in such a vessel is permissible.
Chapter 150. Mention Of A Woman Not Undoing Her Braids When Performing Ghusl From Janâbah

242. It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: “I said: ‘O Messenger of Allah, I am a woman with tightly braided hair; should I undo it when performing Ghusl from Janâbah?’ He said: ‘No, it is sufficient for you to pour three handfuls of water on your head, then pour water over your body.’” (Sahih)

Comments:
Regarding the issue in question, the head should be given a good rub with both hands so that the cranium and the hair roots become wet with water. Plaits are, nevertheless, excessive hanging hair. If they do not become wet, then that is okay - although they ought to be washed from above. Besides, the purificatory bath for menses - as opposed to the purificatory bath that is taken after sex - is required only once in a month’s time; hence undoing the plaits is not burdensome. Therefore, the tightly plaited hair should be undone and thoroughly washed while taking the bath at the end of menses, as is reported in the upcoming Hadîth.

Chapter 151. Mention Of The Order To Do That For A Menstruating Woman When She Performs Ghusl For Ihram

243. It was narrated that ‘Aishah said: “We went out with the Messenger of Allah ﷺ in the year of the Farewell Pilgrimage. I (said the Talbiyah) for Umrah and I arrived in Makkah while I was
menstruating, so I did not perform Tawâf around the House nor between As-Safâ and Al-Marwâh. I complained about that to the Messenger of Allâh ﷺ, and he said: 'Undo your braids and comb your hair, and enter (begin the Tâlîbîyah) for Hajj, and leave the ‘Umrah.' So I did that, and then when we had completed Hajj, he sent me with ‘Abdûr-Rahmân bin Abî Bakr to At-Tânîm, and I performed ‘Umrah. He said: ‘This is in place of your ‘Umrah.'”

(Sahîh)

Abû ‘Abdûr-Rahmân said: This Hadîth is Gharîb as a narration of Mâlik from Hishâm, from ‘Urwah. No one except Ashhab reported it.

Chapter 152. Mention That The Junub Person Washes (His Hands) Before (Putting Them Into) The Vessel

244. ‘Aishah narrated that when the Messenger of Allâh ﷺ performed Ghusl from Janâbah, the vessel (of water) would be placed before him, and he would pour water over his hands before
putting them into the vessel. When he had washed his hands, he would put his right hand in the vessel then pour water with his right hand and wash his private parts with his left hand. When he had finished, he would pour water with his right hand over his left hand and wash them both. Then he would rinse his mouth and nose three times, then he would pour water filling both of his hands over his head three times, then he would pour water over his body. *(Hasan)*

**Comments:**

The hand of a person in the state of major ritual impurity generally happens to be impure, whether it is due to sex or a wet dream. Hence, it ought to be washed before immersing it into water.

**Chapter 153. Mention Of How Many Times The Hands Are To Be Washed Before Putting Them In The Vessel**

245. It was narrated that Abû Salamah said: “I asked ‘Aishah about how the Messenger of Allâh performed Ghusl from Janâbah. She said: ‘The Messenger of Allâh used to pour water onto his hands three times, then he would wash his private part, then he would wash his hands, then rinse his mouth and nose, then pour water onto his head three times, then pour water over the rest of his body.’” *(Hasan)*
Comments:
This Hadith is somewhat brief. In some other Ahadith there is mention of complete ablution besides washing the feet, before the purificatory bath (Ghusl)

Chapter 154. The Junub Person Removing The Filth From His Body After Washing His Hands

246. Abû Salamah (narrated) that he entered upon 'Aishah and asked her about the Ghusl of the Messenger of Allah ﷺ from Janâbah. She said: “A vessel would be brought to the Prophet ﷺ then he would pour water on his hand three times and wash them, then he would pour water with his right hand onto his left and wash off whatever was on his thighs. Then he would wash his hands, rinse his mouth and nose, pour water on his head three times, then pour water over the rest of his body.” (Sahih)

Chapter 155. The Junub Person Washing His Hands Again After Removing The Filth From His Body

247. It was narrated that Abû Salamah bin 'Abdur-Rahmân said: “'Aishah described how the Prophet ﷺ performed Ghusl for Janâbah. She said: ‘He used to wash his hands three times, then pour water with his right hand onto his left and wash his private part and whatever was on it.’” – (One of the narrators) 'Umar said: “I think he said: ‘He would pour water with his
The first washing of hands was with a view to achieving cleanliness so that the vessel may not become defiled. To wash the hands again after cleansing the private parts and thighs is an actual component of ablution. Hence, the hands should be washed again. One should wash the feet in the last, a component of ablution that is not mentioned in these narrations. Some other reports, however, do in fact mention it (Sahih Al-Bukhari, Ghusl: 249).

Chapter 156. Mention Of The Junub Person Performing Wuḍā’ Before The Ghusl

248. It was narrated from ‘A’ishah that when the Prophet performed Ghusl from Janābah he would start by washing his hands, then he would perform Wuḍā’ as for prayer, then he would dip his fingers in the water, then run them through his hair, then he would pour water over his head three times, then he would pour water over his entire body. (Sahih)

Comments:

Other authentic reports contain explicit references that Allāh’s Messenger used to perform ablution before the actual Ghusl but would leave the feet. After having completed the Ghusl, he would step away from the place where he had washed himself, and then he would wash his feet. (Sahih Al-Bukhari 257, Sahih Muslim 317)
Chapter 157. The Junub Person Running His Fingers Through His (Hair On His) Head

249. ‘Aishah narrated concerning the Ghusl of the Prophet ﷺ from Janâbah, that he used to wash his hands and perform Wudū’, then he would run (his fingers) through his (hair on his) head so that it reaches all of his hair, then he would pour water over his entire body. (Sahih)

Comments:

It is essential to realize that one should make a concerted effort to make water get to difficult-to-reach parts of one’s body. One should not effectively render a bath futile by allowing parts of one’s body to remain dry.

250. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ used to soak his head, then he would pour water over it three times. (Sahih)

Chapter 158. Mention Of How Much Water Is Sufficient For The Junub Person To Pour Over His Head

251. It was narrated that Jubair bin Muṭ‘im said: “They argued about Ghusl in the presence of the Messenger of Allâh ﷺ. One of the people said: ‘I perform Ghusl in such-and-such a manner.' The Messenger of Allâh ﷺ said: ‘As for me, I pour three handfuls of water over my head.’” (Sahih)
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Comments:

If the ablution is performed in the beginning according to the practice of the Prophet ﷺ and water is made to reach the roots of hair by running wet fingers through them, then it would suffice to pour three handfuls of water on the head. No part of one’s hair would remain dry. Thus, this would save water too.

Chapter 159. Mentioning How The Ghusl From Menstruation Is Done

252. It was narrated from ‘Aishah that a woman asked the Prophet ﷺ about performing Ghusl following menstruation and he told her how to perform Ghusl. Then he said: “Take a piece of cloth perfumed with musk and purify yourself with it.” She said: “How should I purify myself with it?” He covered his face then said: “Subhān Allāh! Purify yourself with it.” ‘Aishah said: “I took the woman aside and said: ‘Wipe away the traces of blood with it.’” (Sahih)

Comments:

Since menstrual blood smells bad, a woman should, beyond taking a bath, take additional steps to clean her private area. For instance, she might think of using fragrance, so that the odor of the blood is eradicated.

Chapter 160. Not Performing Wudu’ After Ghusl

253. It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ
used not to perform *Wudu* after *Ghusl.*” (Hasan)

**Chapter 161. Washing The Feet**

**In A Place Other Than That Where One Performed Ghusl**

254. It was narrated that Ibn ‘Abbâs said: “My maternal aunt Maimûnâh told me: ‘I brought the Messenger of Allah ﷺ water for his *Ghusl* from *Janâbâh,* and he washed his hands two or three times, then he put his right hand in the vessel and poured water over his private part, then he washed it with his left hand. Then he put his left hand on the ground and rubbed it hard. Then he performed *Wudu* as for prayer, then he poured three scoops with his two hands full of water over his head, then he
washed his entire body, then he moved away from where he had been standing and washed his feet.'
She said: "Then I brought him a towel but he refused it." (Sahih)

Comments:
1. During the lifetime of the Prophet ﷺ, floors were not made of concrete or tiles; bath-water would gather around one's feet. There was no use washing the feet at such a place. The Prophet ﷺ, therefore, washed his feet after first stepping away a little.
2. A towel may be used after bathing oneself or after ablution. There is nothing wrong in doing so. Maymuna's offering the towel indicates the existence of a towel in the Prophet's ﷺ apartment, and proves its permissibility, nay its desirability. So far as his refusal is concerned, there could be some other unrelated reason. For instance, he perhaps wanted the wetness to last a little longer on his body so that he could feel its coolness.

Chapter 162. Not Using A Cloth (Towel) After Ghusl

255. It was narrated from Ibn 'Abbás that the Prophet ﷺ performed Ghusl and a cloth was brought to him, but he did not touch it, and he started doing like this with the water.[1] (Sahih)

Comments:
Shaking off water with hands proves that it is not necessary for water to remain on bodily parts in the wake of bathing or performing ablution. Bathing water may be wiped off either by means of one's hands, handkerchief, or a towel, etc. Some people have forbidden the use of a towel based on this narration, but they are wrong, for their opinion is not founded on clear, logical arguments.

[1] This is a demonstration of his wiping off the water on his body with his hands (طية).
Chapter 163. The Junub Person Performing Wudu' When He Wants To Eat

256. It was narrated that ‘Aishah said: “If the Prophet ﷺ said: “If the Messenger of Allâh ﷺ wanted to eat or sleep while he was Junub, he would perform Wudu’.” In his narration, ‘Amr (one of the narrators) added: “Wudu’ was for prayer.” (Saîîh)

Chapter 164. The Junub Person Washing Only His Hands When He Wants To Eat

257. It was narrated from ‘Aishah that if the Messenger of Allâh ﷺ wanted to sleep while he was Junub, he would perform Wudu’, and if he wanted to eat he would wash his hands. (Saîîh)
Comments:
Washing the hands before eating is the least thing one who is ritually impure ought to do.

Chapter 165. The Junub Person
Washing Only His Hands
When He Wants To Drink

258. It was narrated from Abū Salamah that ‘Āishah said: “If the Messenger of Allāh ﷺ wanted to sleep while he was Junub, he would perform Wudū’, and if he wanted to eat or drink,” she said: “he would wash his hands and then eat or drink.” (Sahih)

Chapter 166. The Junub Person
Performing Wudū’ When He Wants To Sleep

259. It was narrated that ‘Āishah said: “If the Messenger of Allāh ﷺ wanted to sleep while he was Junub, he would perform Wudū’ as for prayer before sleeping.” (Sahih)

260. It was narrated from ‘Abdullāh bin ‘Umar that ‘Umar said: “O Messenger of Allāh! May any one of us sleep while he is Junub?” He said: “When he performs Wudū’.” (Sahih)
Chapter 167. The Junub Person Performing \( \text{Wudu} \) And Washing His Penis When He Wants To Sleep

261. It was narrated that Ibn 'Umar said: "Umar mentioned to the Messenger of Allâh \( 
\) that he became Junub at night, and the Messenger of Allâh \( 
\) said: 'Perform \( \text{Wudu} \) and wash your penis, then sleep.'" \( \text{(Sahîh) \( 
\) (167)} \)

Chapter 168. If A Junub Person Does Not Perform \( \text{Wudu} \)

262. It was narrated from 'Ali that the Prophet \( 
\) said: "The angels do not enter a house where there is an image, a dog or a Junub person." \( \text{(Hasan) \( 
\) (168)} \)
Comments:
1. Mere performance of ablution does not eradicate major ritual impurity. One, however, does at least achieve a sort of purity.
2. What is meant by angels in this Hadith are the angels of mercy and not the guarding angels. This is because the guarding angels of death stay with a man even if he is in a state of major impurity.

Chapter 169. When The Junub Person Wants To Have Intercourse Again

263. It was narrated from Abū Sa'eed that the Prophet said: “When any one of you wants to return (to have intercourse again), let him perform Wudū’.” (Sahih)

Comments:
The wisdom behind this ablution is mentioned in another narration: Fa innahu Anshat til ood (Mustadrak Hâkim 152/1), which means, this ablution is more invigorating and fortifying (for another round of sexual intercourse).

Chapter 170. Having Intercourse With Women Before Performing Ghusl

264. It was narrated from Anas bin Mâlik that the Messenger of Allah went around all his wives and only performed Ghusl once. (Sahih)

Comments: [صحيح] آخرجه أبوداود، الطهارة، باب في الجنب بعود، ح: 218 من حديث إسماعيل بن أبي مالك، وهو في الكبير، ح: 259، وللحديث طرق كثيرة عند البخاري، ومسلم وغيرهما.
Comments:

Nonetheless, performing ablution between one act of sexual intercourse and the next is desirable.

265. It was narrated from Anas that the Messenger of Allâh used to (go around) all his wives and perform Ghusl once. (Sahîh)

Chapter 171. The Junub Person Being Prevented From Reciting The Qur'ân

266. It was narrated that 'Abdullâh bin Salimah said: “I came to ‘Ali with two other men and he said: ‘The Messenger of Allâh used to come out of the toilet and recite Qur'ân, and he would eat meat with us and nothing would prevent him from (reciting) Qur'ân except Janâbah.” (Hasan)

Comments:

1. For reciting the Qur'ân, ablution is not necessary. That being said, the majority of scholars hold that ablution is essential for touching a copy of the Qur'ân. Their opinion, however, is not strong.
2. According to the majority of scholars, reciting the Qur'an while in a state of major ritual impurity is forbidden. Some others say that the narration is weak and that, even supposing it to be authentic, the Prophet's action - the action of refraining from reciting the Qur'an while in a state of major impurity - does not establish a prohibition.

267. It was narrated that ‘Ali said: “The Messenger of Allâh ﷺ used to recite Qur'an in all circumstances except when he was Junub.” (Hasan)

268. It was narrated that Huthaifah said: “When the Messenger of Allâh ﷺ met a man from among his Companions, he would shake hands with him and supplicate for him. I saw him one day in the early morning, and I tried to avoid him, then I came to him later in the day. He said: ‘I saw you but you were avoiding me.’ I said: ‘I was Junub and I was afraid that you would touch me.’ The Messenger of Allâh ﷺ said: “The Muslim is not made impure (Najis).”” (Sahîh)

Comments:
A Muslim is always pure. Nonetheless, there are things - such as the major ritual impurity, urine, feces, etc. - which render him ill-equipped for prayer, etc.
269. It was narrated from Huthaifah that the Prophet ﷺ met him when he was Junub: “And he came close to me and reached out his hand. I said: ‘I am Junub.’ He said: “The Muslim is not made impure (Najis).’” (Sahih)

270. It was narrated from Abū Hurairah that the Prophet ﷺ met him in one of the streets of Al-Madinah while he was Junub, so he slipped away from him and performed Ghusl. The Prophet noticed he was not there, and when he came he said: ‘Where were you, O Abū Hurairah?’ He said: ‘O Messenger of Allâh, you met us but I was Junub, and I did not want to sit in your presence until I had performed Ghusl.’ He said: ‘Subhâh Allâh! The believer is not made impure (Najis).’” (Sahih)

Comments:

Subhanallâh - How far is Allâh from every imperfection - is an expression of exclamation. Thus, the Prophet ﷺ expressed astonishment at the way Abū Hurairah ﷺ behaved. This demonstrates that for a person who is in a major state of impurity, it is not necessary to take a bath immediately after sexual intercourse. Otherwise, the Prophet ﷺ would not have expressed astonishment at his having slipped away in order to take a bath; on the contrary, he would have commended him.
Chapter 173. Asking A Menstruating Woman To Do Something

271. Abu Hurairah said: "While the Messenger of Allah was in the Masjid, he said: 'O 'Aishah, hand me the garment.' She said: 'I am not praying.' He said: 'It is not in your hand.' So she gave it to him." (Sahih)

Chapter 174. A Menstruating Woman Spreading Out A Mat In The Masjid

274. Maimunah said: "The Messenger

Chapter 173. Asking A Menstruating Woman To Do Something

271. Abu Hurairah said: "While the Messenger of Allah was in the Masjid, he said: 'O 'Aishah, hand me the garment.' She said: 'I am not praying.' He said: 'It is not in your hand.' So she gave it to him." (Sahih)
of Allâh ﷺ used to lay his head in the lap of one of us while she was menstruating and recite Qur'ân, and one of us would take the mat to the Masjid and spread it out while she was menstruating.” (Dâf)

Chapter 175. About One Who Recites Qur'ân With His Head On His Wife’s Lap While She Is Menstruating

275. It was narrated that 'Aîshah said: “The head of the Messenger of Allâh ﷺ would rest in the lap of one of us when she was menstruating, and he would recite Qur'ân.” (Sahih)

Chapter 176. A Menstruating Woman Washing Her Husband’s Head

276. It was narrated that 'Aîshah said: “The Prophet ﷺ would put his head out while he was in Itikâf and I would wash it, while I was menstruating.” (Sahih)
The Book of Purification

Comments:

Because the hands of a menstruating woman are not impure, there is no harm in her washing the head of her husband.

277. It was narrated that ‘Aishah said: “The Prophet would put his head out for me while he was performing I‘tikaf[1] and I would wash it, when I was menstruating.” (Sahih)

278. It was narrated that ‘Aishah said: “I used to comb the hair of the Messenger of Allah when I was menstruating.” (Sahih)

279. Something similar was narrated by Mâlik, from Az-Zuhrî, from ‘Urwah, from ‘Aishah. (Sahih)

Chapter 177. Eating With A Menstruating Woman And Drinking What Is Leftover By Her

280. It was narrated from Shuraiḥ that he asked 'Āishah: "Can a woman eat with her husband while she is menstruating? She said: 'Yes. The Messenger of Allāh ﷺ would call me to eat with him while I was menstruating. He would take a piece of bone on which some bits of meat were left and insist that I take it first, so I would nibble a little from it, then put it down. Then he would take it and nibble from it, and he would put his mouth where mine had been on the bone. Then he would ask for a drink and insist that I take it first before he drank from it. So I would take it and drink from it, then put it down, then he would take it and drink from it, putting his mouth where mine had been on the cup.'" (Sahīḥ)

Comments:

During the days of pre-Islamic ignorance, women were deemed inferior beings - this was true among Arabs in general, and among Jews in particular. Especially during her menstrual cycles she was branded untouchable, and was distanced from society. Consequently, many women became susceptible to developing an inferiority complex. Allāh’s Messenger ﷺ put an end to the ill-treatment of women; consider, for instance, the tender consideration he showed to his menstruating wife.

281. It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to put his mouth on the place where I had drunk from, and he
would drink from what was leftover by me, while I was menstruating.”

(Sahih)

Chapter 178. Using The Leftovers Of A Menstruating Woman

282. It was narrated from Al-Miqdâm bin Shurah that his father said: “I heard 'Aishah say: ‘The Messenger of Allah would hand me the vessel and I would drink from it, while I was menstruating, then I would give it to him and he would look for the place where I had put my mouth and put that to his mouth.”’ (Sahih)

283. It was narrated that 'Aishah said: “I would drink while I was menstruating, then I would hand it to the Prophet, and he would put his mouth where mine had been. And I would nibble at a bone on which some bits of meat were left while I was menstruating, then I would give it to the Prophet and he would put his mouth where my mouth had been.” (Sahih)

Chapter 179. Lying Down With A Menstruating Woman

284. Umm Salamah narrated:
"While I was lying down with the Messenger of Allâh ﷺ under a blanket, my period came, so I slipped away and put on the clothes I used to wear when I was menstruating. The Messenger of Allâh ﷺ said: 'Are you menstruating?' I said: 'Yes.' Then he called me and I lied down with him under the blanket." (Sahîh)

Comments:
One may lie down with one's menstruating wife. One is also allowed to kiss and fondle her. One may derive pleasure and comfort from any part of her body save her private part. To bring her private part into play is forbidden.

285. It was narrated that ‘Âishah said: "The Messenger of Allâh ﷺ and I would sleep under a single blanket when I was menstruating. If anything got on him from me, he would wash that spot and no more, and pray in it, then come back. If anything got on it again from me, he would do likewise and no more, and he would pray in it." (Sahîh)

Comments:
It is sufficient to wash only that spot that has been defiled by impurity. There
is no need to wash the entire garment. And, having washed the affected spot, one may offer prayer wearing that garment without the slightest hesitation.

Chapter 180. Fondling A Menstruating Woman

286. It was narrated that ‘Aishah said: “The Messenger of Allâh would tell one of us, if she was menstruating, to tie her Izâr (waist wrap) tightly then he would fondle her.” (Sahîh)

Comments:

Apparently, the body of a menstruating woman is not impure. Hence, if a man makes contact with the unclothed body of his wife, he is not doing anything wrong. Nonetheless, it is essential that the area from her navel to her knees, or minimally her private part, remains covered with cloth, so that one could shield oneself against menstrual blood as well as against the temptation of engaging in sexual intercourse with her.

287. It was narrated that ‘Aishah said: “If one of us was menstruating, the Messenger of Allâh would tell her to put on an Izâr (waist wrap) then he would fondle her.” (Sahîh)

288. It was narrated that Maimûnah said: “The Messenger of Allâh would fondle one of his wives while she was menstruating, if she wore an Izâr (waist wrap) that reached halfway down to the middle of her thighs or to her knees.” (Hasan) In the narration of Al-Laith: “Being covered with it.”
289. It was narrated that Anas said: “When one of their womenfolk menstruated, the Jews would not eat or drink with them, nor mix with them in their houses. They asked the Prophet of Allâh about that, and Allâh the Mighty and Sublime revealed: They ask you concerning menstruation. Say: ‘That is an Adha (a harmful thing).’ So the Messenger of Allâh commanded them to eat and drink with them (menstruating women) and to mix with them in their houses, and to do everything with them except intercourse. The Jews said: ‘The Messenger of Allâh does not leave anything of our affairs except he goes against it.’ Usaid bin Ḥudair and ‘Abbâd bin
Bishr went and told the Messenger of Allâh ﷺ and they said: 'Should we have intercourse with them when they are menstruating?' The expression of the Messenger of Allâh ﷺ changed greatly until we thought that he was angry with them, and they left. Then the Messenger of Allâh ﷺ received a gift of milk, so he sent someone to bring them back and he gave them some to drink, so they knew that he was not angry with them.'

(Sahîh)

Comments:
1. The Jews' treatment of their menstruating women was extremely humiliating, as has preceded. They virtually considered women to be untouchables for as long as they remained in a state of menstruation - so much so that they segregated their places of residence. On the other hand, the Christians did not differentiate between a menstruating and a non-menstruating woman. They would even have sex with women in their state of menstruation. Islam, which is the religion of moderation, adopted a middle course. It neither debased them to the lowly state of inferiority, nor allowed men to have sex with them. And that, without a doubt, is the right and the best way.

2. Since the Prophet's ﷺ anger was against one bad course of action, and not against these Companions, he called them back and gave them milk to drink.

Chapter 182. What Is Required Of A Person Who Had Intercourse With A Woman Of His During Her Period, After He Came To Know That Allâh Has Prohibited That

290. It was narrated from Ibn 'Abbâs from the Prophet ﷺ, concerning a man who has had intercourse with his wife while she...
was menstruating: "Let him give a Dinár or half a Dinár in charity." (Sahih)

Comments:

"A dinar or half a dinar": ‘Abdullâh bin Abbâs  has clarified that if intercourse occurred in the beginning of the menses, the penalty was one dinar; and if it occurred toward the end of the menses, the penalty was half a dinar. (Sunan Abî Dâwûd: 265) (The metric equivalent of the Islamic weight Dinar is equal to 4.25 grams of gold - Dictionary of Islamic Legal Terminology, by Dr. Muhammad Rawwas Qal’aji and Dr. Hâmid Sâdiq Qunaibi P. 212.)

Chapter 183. What A Woman In Ihram Should Do If Her Period Comes

291. It was narrated that ‘Aishah said: “We went out with the Messenger of Allâh ﷺ with no intention other than Hajj. When he was in Sarîf[1] I began menstruating. The Messenger of Allâh ﷺ entered upon me and I was weeping. He said: ‘What is the matter with you? Has your Nifâs begun?’[2] I said: ‘Yes.’ He said: ‘This is something that Allâh the Mighty and Sublime has decreed for the daughters of Adam. Do what the pilgrims do, but do not perform Tawâf around the House.’ And the Messenger of Allâh ﷺ sacrificed a cow on behalf of his wives.” (Sahih)

[1] Sarîf is a place between Al-Madînah and Makkah, near Makkah.

[2] Here, it means menstruation. See the chapter clarifying that where it appears again, No. 349.
Chapter 184. What A Woman Who Is Bleeding Following Childbirth Should Do When In Ihram

292. Ja'far bin Muhammad said: “My father told me: ‘We came to Jâbir bin ‘Abdullâh and asked him about the Hajj of the Prophet ﷺ. He narrated: ‘The Messenger of Allâh ﷺ set out when there were five (days) remaining in Dhul-Qa’dah, and we set out with him. When he came to Dhu’l-Hulaifah, Asmâ’ bint ‘Umais gave birth to Mubârrad bin Abî Bakr. She sent word to the Messenger of Allâh ﷺ asking what she should do. He said: Perform Ghusl, bind yourself with a cloth then begin (the Talbiyah for Ihram).’” (Sahih)

Comments:

Nifâs, or postnatal bleeding, signifies the blood that comes forth from a woman immediately after childbirth. While a woman is affected by postnatal bleeding, it is prohibited for her to offer prayer, to observe fasting, to touch the Qur’an, or to have intercourse. When the bleeding ends, these things become permitted, but only after she takes a purifying bath.

Chapter 185. When Menstrual Blood Gets On One’s Clothes

293. It was narrated that ‘Adî bin Dînâr said: “I heard Umm Qais...
bint Miḥṣan say that she asked the Messenger of Allāh ﷺ about menstrual blood that gets on one’s clothes. He said: ‘Scratch it with a stick and wash it with water and lotus leaves.’” (Sahīh)

Comments:
The use of lotus-tree leaves along with water is meant for greater cleanliness; otherwise, water by itself is enough. In modern times, soap could be used so that the traces of blood may also be removed.

294. It was narrated from Asmā’ bint Abī Bakr that a woman asked the Messenger of Allāh ﷺ about menstrual blood that gets on clothes. He said: “Scratch it, then rub it with water, then sprinkle water over it, and pray in it.” (Sahīh)

Comments:
Scraping with fingernails and washing with water cleans well. Later it should be wrung after water is poured over it.

Chapter 186. When Semen Gets On Clothes

295. It was narrated from Muʿāwiyah bin Abī Sufyān that he
asked Umm Ḥabībah, the wife of the Prophet: “Did the Messenger of Allāh pray in a garment in which he had had intercourse?” She said: “Yes, so long as he saw no filth on it.” (Sahih)

Chapter 187. Washing Semen From A Garment

296. It was narrated that ‘Āishah said: “I used to wash the Janābah from the garment of the Messenger of Allāh, and he would go out to pray, with traces of water on his garment.” (Sahih)

Comments:
1. Some scholars, who consider Ibn ‘Abbās to be their predecessor in this regard, consider semen to be pure. That semen should be washed does not prove that it is an impure substance. When dirt from the nose or sputum sullies a garment, the garment should be washed, even though those substances are not impure. Furthermore, ‘Āishah has often mentioned that scraping away and rubbing off a semen stain is sufficient.

2. It is not necessary to wash the entire garment; only the affected portion should be washed.
Chapter 188. Rubbing Semen From A Garment

297. It was narrated that 'Aishah said: "I used to scrape the Janābah." On another occasion she said: "The semen from the garment of the Messenger of Allāh ﷺ." (Sahih)

Comments:
In terms of its legal ruling, semen is not identical to urine or feces; its every speck or flake does not have to be removed from a garment. On the contrary, it is sufficient to rub off or scrape off semen from a garment. Whatever falls off is well and good. If something of it remains stuck in the fabric, then that is fine - the garment remains pure.

298. It was narrated from Hammām bin Al-Ḥarīth that 'Aishah said: "I remember when I could do no more than rub it from the garment of the Messenger of Allāh ﷺ." (Sahīh)

299. It was narrated that 'Aishah said: "I used to rub it off from the garment of the Messenger of Allāh ﷺ." (Sahīh)
300. It was narrated that ‘Aishah said: “I used to see it on the garment of the Messenger of Allâh ﷺ and scratch it off.” (Sahih)

301. It was narrated that ‘Aishah said: “I remember rubbing the Janâbah from the garment of the Messenger of Allâh ﷺ.” (Sahih)

302. It was narrated that ‘Aishah said: “I remember finding it on the garment of the Messenger of Allâh ﷺ and scratching it off.” (Sahih)

Chapter 189. Urine Of A Boy Who Does Not Yet Eat Food

303. It was narrated from Umm Qais bint Mihsan that she brought a small son of hers who has not started eating food to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ took him in his lap and he urinated on his garment, so he called for some water and sprinkled it on it, but he did not wash it. (Sahih)
Comments:
Regarding an infant who has not yet started to eat, allowance has been made in the matter of the cleansing of its urine: Water should be sprinkled over it, and there is no need to wring wash it. However, this allowance is made in the case of a male infant only, and not the female.

304. It was narrated that ‘Aishah said: “A small boy was brought to the Messenger of Allah ﷺ and he urinated on him, so he called for water and poured it on the place where the urine was.” (Sahih)

Chapter 190. Urine Of A Girl

305. Abū As-Samḥ said: “The Prophet ﷺ said: ‘A girl’s urine should be washed away and a boy’s urine should be sprinkled with water.’” (Sahih)

Comments:
Here too the condition in the preceding Hadith - “Who was not yet eating food” - is applicable. This means that the infant boy might not have begun to eat food. The narration also establishes the difference in the manner of handling the urine of boys and girls.
Chapter 191. Urine Of An Animal Whose Meat May Be Eaten

306. It was narrated that Anas bin Mâlik narrated that "some people from 'Ukl came to the Messenger of Allâh and spoke about Islam. They said: 'O Messenger of Allâh, we are nomads who follow the herds, not farmers and growers, and the climate of Al-Madhâbah does not suit us.' So the Messenger of Allâh told them to go out to a flock of female camels and drink their milk and urine. When they recovered and were in the vicinity of Al-Harrah, they apostatized after having become Muslim, killed the camel-herder of the Messenger of Allâh and drove the camels away. News of that reached the Messenger of Allâh and he sent people after them. They were brought back, their eyes were smoldered with heated nails, their hands and feet cut off, then they were left in Al-Harrah in that state until they died." (Sâhih)

Comments:

1. Since those people were accustomed to the life of the desert, the city environment did not suit them, and they were afflicted with indigestion. "Drink the camels’ urine": from this an inference has been drawn that the urine of the animal whose meat is eaten is pure. Otherwise, the Messenger of Allâh would not have commanded them to drink it.

2. Branding their eyes blind with heated iron instruments, chopping off their hands and feet, abandoning them upon burning rocks, not giving them any water despite their being extremely thirsty, and their dying while writhing around in agony - all of this was by way of just retribution (Al-Qisâs). For they had treated the Prophet’s herdsman in the same cruel manner. Hence, they were justifiably punished.
307. It was narrated from Anas bin Malik that some Bedouins from ‘Urainah came to the Prophet and became Muslim, but the climate of Al-Madinah did not suit them; their skin turned yellow and their stomachs became swollen. The Messenger of Allah sent them to some pregnant camels of his and told them to drink their milk and urine until they recovered. Then they killed the camel-herder and drove the camels away. The Messenger of Allah sent people after them, and they were brought back. Their hands and feet were cut off and their eyes were smoldered with burning nails. The Commander of the Believers, ‘Abdul-Malik, said to Anas—when he was narrating this Hadith to him—“(Were they being punished) for Kufr or for a sin?” He said: “For Kufr.” (Sahih)

Comments:
“On account of disbelief”; in fact, their crimes were several: disbelief, murder, robbery, savagery, etc. There was punishment for their every crime. Since disbelief is an enormous crime, only that is mentioned. Otherwise, none is killed in the said fashion on account of disbelief alone. They were, on the contrary, summarily treated in this way due to their many crimes, which included their disbelief.
Chapter 192. If The Stomach Contents Of Animals Whose Meat May Be Eaten Get On One's Clothes

308. It was narrated that ‘Amr bin Māmūn said: “Abdullāh told us: ‘The Messenger of Allāh نَبِيُّ الْعَالَمِينَ was praying at the House (the Ka'bah) and a group of the nobles of Quraysh were sitting there. They had just slaughtered a camel and one of them said: “Which of you will take these stomach contents with the blood and wait until he prostrates, then put them on his back?”

‘Abdullāh said: ‘The one who was most doomed got up and took the stomach contents, then went and waited until he prostrated himself, and put it on his back. Fāṭimah, the daughter of the Messenger of Allāh نَبِيُّ الْعَالَمِينَ, who was a young girl, was told about that, and she came running and took it off his back. When he had finished praying he said: “O Allāh! Punish the Quraysh,” three times, “O Allāh, punish Abū Jahl bin Hishām, Shaibah bin Rabī‘ah, ‘Utbah bin Rabī‘ah, ‘Uqbah bin Abī Mu‘āṭ” until he had listed seven men from the Quraysh.’ ‘Abdullāh said: ‘By the One Who revealed the Book to him, I saw them dead on the day of Badr (their corpses) in a single drywell.’” (Sahih)
Comments:
Imâm An-Nasâ’î has argued on the basis of this report, about the purity of the dung of animal whose meat is eaten. And this is correct, because in spite of it Allâh’s Messenger continued with his prayer and did not repeat the prayer afterward, despite his sure realization later that it was such a thing. From among those people who consider it impure, Imam Mâlik’s viewpoint is that if such a thing touches the body on the garment during the prayer, the prayer may be completed. Although, if it touches before the prayer, it is necessary to wash it. But the inference of the Imam An-Nasâ’î is stronger.

Chapter 193. Spittle That Gets On Clothes

309. It was narrated from Anas that the Prophet took the hem of his garment and spat on it, rubbed it together briefly and let it drop. (Sahih)

Comments:
1. The objective of the chapter is to demonstrate that the saliva is pure. There is a weak report that the saliva becomes impure after exiting from the mouth, but this is unproven.
2. Spitting into a piece of cloth and squeezing it up and rubbing it is a refined way of spitting in a gathering. Filth does not spread and one does not appear uncivilized.

310. It was narrated from Abî Hurairah that the Prophet said: “When any one of you prays, let him not spit in front of him or to his right, rather let him spit to his left or beneath his feet.” Then the Prophet spat like this on his garment and rubbed it. (Sahih)
The Prophet’s practice has been indicated to suggest that one should do like this, because Allah’s Messenger is reported to have done so. Nowadays, the use of tissue papers instead of cloth is a nice thing to adopt.

Chapter 194. The Beginning Of Tayammum

311. It was narrated that ‘Aishah said: “We went out with the Messenger of Allah on one of his journeys, and when we were in Al-Baidá’ or Dhât Al-Jaish, a necklace of mine broke and fell. The Messenger of Allah stayed there looking for it and the people stayed with him. There was no water near them, and they did not have water with them. The people came to Abû Bakr, may Allah be pleased with him, and said: ‘Do you see what ‘Aishah has done? She has made the Messenger of Allah and the people stop and they are not near any water and they do not have water with them.’ Abû Bakr, may Allah be pleased with him, came while the Messenger of Allah was resting his head on my thigh and had gone to sleep. He said: ‘You have detained the Messenger of Allah and the people, and they are not near any water and they do not have any water with them.’” ‘Aishah said: “Abû Bakr rebuked me and said whatever Allah willed he would say. He started poking
me on my hip, and the only thing that prevented me from moving was the fact that the Messenger of Allâh ﷺ was resting on my thigh. The Messenger of Allâh ﷺ slept until morning when he woke up without any water. Then Allâh, the Mighty and Sublime revealed the verse of Tayammum. Usaid bin Hudair said: 'This is not the first time we have been blessed because of you, O family of Abû Bakr!'” She said: “Then we made the camel that I had been riding stand up, and we found the necklace beneath it.” (Saḥîh)

Comments:
1. 'A'ishah  had borrowed this necklace from her elder sister Asma, in order to wear it.
2. This incident provides evidence that no one has knowledge of the unseen unless Allâh, Most High, bestows upon one that knowledge; otherwise, there was no need to look for it here and there.

Chapter 195. Tayammum When One Is Not Traveling

312. It was narrated from 'Umair the freed slave of Ibn 'Abbâs that he heard him say: “Abdullâh bin Yasâr the freed slave of Maimûnah, and I came and entered upon Abû Juhaîm bin Al-Hârîth bin Al-Sammâh Al-Ansârî. Abû Juhaîm said: ‘The Messenger of Allâh ﷺ came back from the direction of Bi'r Al-Jamal and was met by a man who greeted him with Salâm, but the Messenger of Allâh ﷺ did not return the
greeting until he turned to the wall and wiped his face and hands, then he returned the greeting.” (Sahîh)

Comments:
1. Bi'r Al-Jamal is the name of a place in Madinah.
2. The state of purity is not a requisite for returning one's greeting. But the Prophet ﷺ did not think it appropriate to mention Allâh without purification.

(...) Tayammum When One Is Not Traveling

313. It was narrated from Ibn 'Abdur-Rahmân bin Abza from his father that a man came to 'Umar and said: “I have become Junub and I do not have any water.” 'Umar said: “Do not pray.” But 'Ammâr bin Yâsir said: “O Commander of the Believers! Don’t you remember when you and I were on a campaign and we became Junub and could not find water? You did not pray, but I rolled in the dust and prayed. Then we came to the Prophet ﷺ and told him about that, and he said: ‘It would have been sufficient for you (to do this),’ then the Prophet ﷺ struck his hands on the ground and blew on them, then wiped his face and hands with them” - (one of the narrators) Salamah was uncertain and did not know whether that was up to the elbows.
or just the hands. And ‘Umar said:
“We will let you bear the burden of what you took upon yourself.”
(Sahih)

Comments:
1. ‘Ammar bin Yâsir’s rolling himself in earth was an action based on personal legal reasoning. It was perhaps due to the notion that the dry ablution (or the symbolic ablution) would also suffice in place of bath, providing it is similar or comes closer to taking a bath. That is to say, if earth touches the whole body.
2. The dry ablution of the Messenger of Allah ﷺ is restricted to the face and hands with one stroke to the earth.
3. ‘Umar and Ibn Mas’úd did not consider the dry ablution sufficient in place of the purificatory bath (Ghusl). But this was due to their extreme caution. Otherwise, in the Glorious Qur’ân, the Verse concerning dry ablution permits the dry ablution to lift one’s major impurity.

314. It was narrated that ‘Ammâr bin Yâsir said: “I became Junub while I was on a camel and I could not find any water, so I rolled in the dust like an animal. I came to the Messenger of Allah ﷺ and told him about that, and he said: ‘Tayammum would have been sufficient for you.’” (Sahih)

Chapter 196. Tayammum During A Journey

315. It was narrated that ‘Ammâr said: “The Messenger of Allah ﷺ stopped to rest at the end of the night in Uwlât Al-Jaish. His wife
'Aishah was with him and her necklace of Zifār beads[1] broke and fell. The army was detained looking for that necklace of hers until the break of the light of dawn and the people had no water with them. Abū Bakr got angry with her and said: ‘You have detained the people and they do not have any water.’ Then Allāh the Mighty and Sublime revealed the concession allowing Tayammum with clean earth. So the Muslims got up with the Messenger of Allāh ﷺ and struck the earth with their hands, then they raised their hands and did not strike them together to knock off any of the dust, then they wiped their faces and arms up to the shoulders, and from the inner side of their arms up to the armpits.” (Ṣaḥīḥ)

Comments:

Making dry ablution up to the shoulders and the armpits is in contradiction to other reports. Some people might have done so on their own. This is not reported from Allāh’s Messenger ﷺ. And this was done for the first time in the process of doing the dry ablution after the revelation of the command. Later its procedure was established by the practice of the Prophet ﷺ.

Chapter 197. Differences Concerning How Tayammum Is Performed

316. It was narrated that ‘Ammār bin Yāsir said: “We did Tayammum with the Messenger of Allāh ﷺ using dust, and we wiped our faces and our arms up to the shoulders.” (Ṣaḥīḥ)

Chapter 198. Another Way Of Performing Tayammum, And Blowing On The Hands

317. It was narrated that 'Abdur-Rahmān bin Abza said: "We were with 'Umar when a man came to him and said: 'O Commander of the Believers! sometimes we stay for a month or two without finding any water. 'Umar said: As if I did not find water, I would not pray until I found water.' 'Ammir bin Yāsir said: 'Do you remember, O Commander of the Believers, when you were in such and such a place and we were rearing the camels, and you know that we became Junub?' 'Umar said: 'Yes.' 'As for me I rolled in the dust, then we came to the Prophet and he laughed and said: "Clean earth would have been sufficient for you." And he struck his hands on the earth then blew on them, then he wiped his face and part of his forearms. 'Umar said: "Fear Allāh, O 'Ammār!" He said: 'O Commander of the Believers! If you wish I will not mention it.' He said: 'No, we will let you bear the burden of what you took upon yourself.'" (Sahih)
Chapter 199. Another Way Of Performing Tayammum

318. It was narrated from Ibn 'Abdur-Rahmân bin Abza, from his father, a man asked 'Umar bin Al-Khaṭṭāb about Tayammum and he did not know what to say. 'Ammâr said: “Do you remember when we were on a campaign, and I became Junub and rolled in the dust, then I came to the Prophet and he said: ‘This would have been sufficient.’” (One of the narrators) Shu’bah struck his hands on his knees and blew into his hands, then he wiped his face and palms with them once. (Sahih)

(...)

319. It was narrated that Ibn 'Abdur-Rahmân said: “A man became Junub and came to 'Umar, may Allâh be pleased with him, and said: ‘I have become Junub and I cannot find any water.’ He said: ‘Do not pray.’ ‘Ammâr said to him: ‘Do you not remember when we were on a campaign and became Junub. You did not pray but I rolled in the dust and prayed, then I came to the Prophet and told him about that, and he said: ‘This would have been sufficient for
Chapter 200. Another Way

320. It was narrated from Ibn ‘Abdur-Rahmān bin Abza, from his father, that a man came to ‘Umar, may Allāh be pleased with him, and said: “I have become Junūb and I cannot find any water.” ‘Umar said: “Do not pray.” ‘Ammār said: “Do you not remember, O Commander of the Believers, when you and I were on a campaign and became Junūb, and we could not find any water. You did not pray, but I rolled in the dust then prayed. When we came to the Messenger of Allāh ﷺ I told him about that and he said: ‘This would have been sufficient for you,’ and the Prophet ﷺ struck the earth with his hands then blew on them and wiped his face and hands – (one of the narrators) Salamāh was uncertain and said: ‘I do not know if he said it should be up to the elbows or just
the hands.” - ‘Umar said: “We will let you bear the burden of what you took upon yourself.” (One of the narrators) Shurbah said: “He used to say the hands, face and forearms.” (Another) Manṣūr said to him: “What are you saying? No one mentions the forearms except you.” Salamah was not certain and said: “I do not know whether he mentioned the forearms or not.” (Sahih)

Chapter 201. Tayammum Of One Who Is Junub

321. It was narrated that Shaqīq said: “I was sitting with ‘Abdullāh and Abū Mūsā, and Abū Mūsā said: ‘Have you not heard what ‘Ammār said to ‘Umar: ‘The Messenger of Allāh sent me on an errand and I became Junub, and I could not find water, so I rolled in the earth then I came to the Prophet and told him about that.’ He said: ‘It would have been sufficient for you to do this,’ and he struck the earth with his hands, then wiped his hands, then knocked them together to remove the dust, then he wiped his right hand with his left and his left hand with his right, palm to palm, and wiped his face.’” Then ‘Abdullāh said: “Did you not see that ‘Umar was not convinced by what ‘Ammār said?” (Sahih)


Comments:

‘Umar and Ibn and Ibn Mas‘ud did not consider the dry ablution sufficient for a person in the state of major ritual impurity, while ‘Ammar and some other Companions held it sufficient in place of purificatory bath. The above dialogue took place in this perspective. This difference of opinions ended after the time of ‘Umar. Now it is the agreed upon consensual viewpoint of the Muslim nation (Ummah) that in the case of unavailability of water, the dry ablution is sufficient for a person having major ritual impurity.

Chapter 202. Tayammum With Clean Earth

322. It was narrated that Abû Rajâ said: “I heard ‘Imrân bin Ḥusain (say) that the Prophet saw a man who was by himself and did not pray with the people. He said: ‘O So and so, what kept you from praying with the people?’ He said: ‘O Messenger of Allâh, I have become Junub and there is no water.’ He said: ‘You should use earth for that will suffice you.”’ (Sahîh)
"Wūdū’ of the Muslim, even if he does not find water for ten years.”

(Iṣān)

The term *Tayyib*, which denotes good and pure earth indicates that the soil with which the dry ablution is to be performed should be pure.

**Chapter 204. One Who Cannot Find Water Or Clean Earth**

324. It was narrated that ‘Aisha bint Abī Bakr said: “The Messenger of Allāh sent Usaid bin Hudair and some other people to look for a necklace that ‘Aisha had left behind in a place where she had stopped (while traveling). The time for prayer came and they did not have *Wūdū’*, and they could not find any water, so they prayed without *Wūdū’*. They mentioned that to the Messenger of Allāh, and Allāh, the Mighty and Sublime revealed the verse of *Tayyammum*. Usaid bin Hudair said: ‘May Allāh reward you with good, for by Allāh, nothing ever happened to you that you dislike, but Allāh makes it good for you and the Muslims.’”

(Sahih)

Comments:

The term *Tayyib*, which denotes good and pure earth indicates that the soil with which the dry ablution is to be performed should be pure.
The Book of Purification

Comments:

Imâm An-Nasâî’s argumentation is that the Companions performed the prayer without ablution both wet and dry, when they found no water, and the Prophet ﷺ did not disapprove of it. Now, after the coming of the command of dry ablution, if one finds not even soil, the ritual prayer would be offered without ablution in the light of the action of the Prophet's ﷺ Companions. And this is the path of Imâm Ash-Shafî’î and Imâm Ahmad - except that Imâm Ash-Shafî’î’s viewpoint is that the ritual prayer will have to be offered again upon finding water or good soil.

325. It was narrated from Ṭâriq that a man became Junub and did not pray, then he came to the Prophet ﷺ and mentioned that to him. He said: “You did the right thing.”

Another man became Junub and performed Tayammum and prayed, and he came to him and he said something similar to what he had told the other man – meaning, you did the right thing. (Sahîh)
2. The Book Of Water
From Al-Mujtaba[1]

Allâh, the Mighty and Sublime, says:
And We sent down pure water from the sky.[2]
And He, the Mighty and Sublime, says:
And He caused water to descend on you from the sky, to clean you thereby.[3]
And He, the Most High, says:
And you find no water, then perform Tayammum with clean earth.[4]

326. It was narrated from Ibn ʿAbbâs that one of the wives of the Prophet ʿAbdullâh bin ʿUmar performed Ghusl from Janâbah, and the Prophet ʿAbdullâh bin ʿUmar performed Wudâ' with her leftover water. She mentioned that to him and he said: “Water is not made impure by anything.” (Daʿwā)[5]


[1] Many of these narrations appeared at the beginning of the Book of Purification.
[5] See the following versions.
Chapter 1. The Well Of Buḍā'ah

327. It was narrated that Abū Sa'eed Al-Khudrī said: "It was said: 'O Messenger of Allāh, you perform Wudū' from the well of Buḍā'ah when it is a well into which the bodies of dogs, menstrual rags and garbage are thrown?' He said: 'Water is pure and it is not made impure by anything.'" (Ḥasan)

Comments:
See Ḥadīth 53.

328. It was narrated from Ibn Abī Sa'eed Al-Khudrī that his father said: "I passed by the Prophet when he was performing Wudū' from the well of Buḍā'ah. I said: 'Are you performing Wudū' from it when garbage is thrown into it?' He said: 'Water is not made impure by anything.'" (Ṣaḥīḥ)
Chapter 2. Restricting The Amount Of Water

329. It was narrated from ‘Uba‘idullāh bin ‘Abdullāh bin ‘Umar that his father said: "The Messenger of Allāh ﷺ was asked about water and how some animals and carnivorous beasts might drink from it. He said: 'If the water is more than two Qūllahs, it will not become filthy.'"[1] (Sahih)

Comments:
See Hadīth 52.

330. It was narrated from Anas that a Bedouin urinated in the Masjid, and some of the people went after him, but the Messenger of Allāh ﷺ said: "Do not restrain him." When he had finished he called for a bucket (of water) and poured over it.[2] (Sahih)

Comments:
See Hadīth 54, 56, 57.

331. It was narrated that ‘Abū Hurairah said: "A Bedouin stood up and urinated in the Masjid, so the people grabbed him. The Messenger of Allāh ﷺ said to

[1] See the comment on No. 52 where this preceded.
[2] This preceded under No. 53.
them: ‘Leave him alone, and pour a bucket of water over his urine. For you have been sent to make things easy for people, you have not been sent to make things difficult.’” (Sahih)

Comments:
See Hadith 57.

Chapter 3. The Prohibition Of One Who Is Junub Performing Ghusl In Standing Water

332. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘None of you should perform Ghusl in standing water while he is Junub.’” (Sahih)

Comments:
See Hadith 35, 221.

Chapter 4. Wudu’ With Sea Water

333. Abū Hurairah said: “A man asked the Prophet ﷺ: ‘O Messenger of Allāh, we travel by sea and we take a little water with us, but if we use it for Wudu’, we will go thirsty. Can we perform Wudu’ with seawater?’ The Messenger of Allāh ﷺ said: ‘Its water is a means of
purification and its dead meat is permissible.” (Sahih)

Comments:
See Hadith 59.

Chapter 5. Wudu With Water
From Snow And Hail

334. It was narrated that 'Aishah said: "The Prophet used to say: ‘Allahummaghsil khaṭayyāya bi-mā‘ith-thalj wala-barad wa naqqi qalbi min al-khaṭayyā kamā naqayta ath-thawb al-abyaḏ min ad-danas (O Allah, wash away my sins with the water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth).’” (Sahih)

335. It was narrated that Abû Hurairah said: “The Messenger of Allah would say: [1] ‘Allahummaghsil khaṭayyāya bi-mā‘ith-thalj wala-barad (O Allah, wash away my sins with the water of snow and hail).’” (Sahih)

Comments:
See Hadith 60.

[1] That is at the beginning of Salah as is clear from the remainder of the narration which preceded under No. 60.
Chapter 6. The Leftovers Of A Dog

336. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If a dog licks the vessel of any one of you, let him throw (the contents) away and wash it seven times.’” (Ṣaḥīḥ)

Comments:
See Hadīth 63, 64.

Chapter 7. Rubbing A Vessel Licked By A Dog With Dust

337. It was narrated from ‘Abdullāh bin Mughaffal that the Messenger of Allāh ﷺ commanded that dogs be killed, but he made an exception for hunting dogs and sheepdogs and said: “If a dog licks a vessel then wash it seven times and rub it the eighth time with dust.” (Ṣaḥīḥ)

338. It was narrated that ‘Abdullāh bin Mughaffal said: “The Messenger of Allāh ﷺ commanded that dogs be killed. He said: ‘What do they have to do with dogs?’ And he granted a concession regarding hunting dogs and sheepdogs. And he said: ‘If a dog licks a vessel, wash it seven times, and rub it the eighth
time with dust.’ Abū Hurairah differed from him and said: ‘Rub it one time with dust.’” (Sahih)

339. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “If a dog licks the vessel of any one of you, let him wash it seven times, the first time with dust.” (Sahih)

340. It was narrated from Abū Hurairah that the Prophet ﷺ said: “If a dog licks the vessel of any one of you, let him wash it seven times, the first time with dust.”

Chapter 8. The Leftovers Of A Cat

341. It was narrated from Kabshah bint Ka‘b bin Mālik that Abū Qatādah entered upon her, then she narrated the following: “I poured some water for him for Wudū’, and a cat came and drank from it, so he titled the vessel for it
to drink." Kabshah said: "He saw me looking at him and said: 'Are you surprised, O daughter of my brother?' I said: 'Yes.' He said: 'The Messenger of Allah ﷺ said: 'They are not impure, rather they are among the males and females (animals) who go around among you.'" (Sahih)

Chapter 9. The Leftovers Of A Menstruating Woman

342. It was narrated that Aishah, may Allah be pleased with her, said: "While I was menstruating, I would nibble meat from a bone and the Messenger of Allah ﷺ would put his mouth where mine had been. And while I was menstruating, I would drink from a vessel and he would put his mouth where mine had been." (Sahih)

Comments:
See Hadith 70.

Chapter 10. Concession With Regard To The Leftovers Of A Woman (After Purification)

343. It was narrated that Ibn 'Umar said: "Men and women used to perform Wudū' together during the time of the Messenger of Allah ﷺ." (Sahih)

Comments:
See Hadith 72.
Chapter 11. The Prohibition Of The Leftovers Of A Woman’s Wudu’

344. It was narrated from Al-
Hakam bin ‘Amr that the Messenger of Allah forbade a man from performing Wudu’ with the leftovers of a woman’s (water for) Wudu’. (Hasan)

Chapter 12. The Concession Regarding The Leftovers Of One Who Is Junub

345. It was narrated from ‘Aishah that she used to perform Ghusl with the Messenger of Allah from a single vessel. (Sahih)

Chapter 13. How Much Water Is Sufficient For A Person To Use for Wudu’ And Ghusl

346. It was narrated that ‘Abdullāh bin Jabr said: “I heard Anas bin Mālik say: ‘The Messenger of Allah...”
used to perform *Wudu* with a *Makkuk* (cup) and *Ghusl* with five *Makkaks* (cups).” *(Sahih)*

Comments:
See Hadith 73.

347. It was narrated from ʿAishah that the Messenger of Allāh used to perform *Ghusl* with a *Mudd* and *Ghusl* with approximately a *Sā‘*. *(Sahih)*

348. It was narrated that ʿAishah said: “The Messenger of Allāh used to perform *Ghusl* with a *Mudd* and *Ghusl* with a *Sā‘*. ” *(Sahih)*

Comments:
The *Sa‘* equals four *Mudds*, (1 *Sa‘* equals 2.03 liters). For performing the purificatory bath (*Ghusl*), the amount of water has been variously mentioned: sometimes a *Sa‘*, or almost a *Sa‘*, in some places. Five *Rails* or sometimes eight *Rails*, etc. The import of these statements is not much variant. The phrase ‘approximately a *Sa‘*’ also provides evidence to this viewpoint.
Chapter 1. The Beginning Of Menstruation, And Can Menstruation Be Called Nifūs?

349. It was narrated that ‘Aishah said: “We went out with the Messenger of Allâh ﷺ with no intention other than Hajj. When he was in Sarif I began menstruating. The Messenger of Allâh ﷺ entered upon me and I was weeping. He said: ‘What is the matter with you? Has your Nifūs begun?’ I said: ‘Yes.’ He said: ‘This is something that Allâh the Mighty and Sublime has decreed for the daughters of Adam. Do what the pilgrims do but do not perform Tawâf around the House.”’ (Ṣaḥīḥ)

Comments:
1. The expression “the daughters” of Ādām ﷺ is an evidence that menstruation has been decreed for women from the beginning.
2. ‘A’nafīsī: Nifūs in this expression signifies menstruation.

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[1] Irregular blood flow.

[2] Here, it means menstruation. See the chapter clarifying that where it appears again, no. 349.
Chapter 2. Mention Of Al-Istihdād And The Coming And Going Of The Regular Period

350. It was narrated from Fāṭimah bint Qais from Banu Asad Quraish that she came to the Prophet ﷺ and mentioned that she suffered from Istihdād. She said that he said to her: “That is a vein, so when the time of menstruation comes, stop praying, and when it goes, take your bath and wash the blood from yourself then pray.” (Ṣaḥīḥ)

351. It was narrated from ‘Āishah that the Prophet ﷺ said: “When the time of menstruation comes, stop praying, and when it goes, perform Ghusl.” (Ṣaḥīḥ)

352. It was narrated that ‘Āishah said: “Umm Ḥabibah bint Jahsh asked the Messenger of Allāh ﷺ: ‘O Messenger of Allāh, I suffer from Istihdād.’ He said: ‘That is a vein, so perform Ghusl, then pray.’ And she used to perform Ghusl for each prayer.” (Ṣaḥīḥ)
Chapter 3. A Woman Who Has Regular Days During Which She Menstruates Each Month

353. It was narrated from 'Aishah that Umm Habibah asked the Messenger of Allâh ﷺ about bleeding. 'Aishah said: "I saw her wash tub filled with blood." The Messenger of Allâh ﷺ said to her: "Stop (praying) for as long as your period used to last, then perform Ghusl." (Sahîh)

354. It was narrated that Umm Salamah said: "A woman asked the Prophet ﷺ: 'I suffer from Istihâdah and I never become pure; should I stop praying?' He said: 'No. Stop praying for the number of days and nights that you used to menstruate, then perform Ghusl, wrap a cloth around yourself, and pray.'" (Sahîh)

Comments:
See Hadîth 209.

355. It was narrated from Umm Salamah that a woman suffered from constant bleeding during the time of the Messenger of Allâh ﷺ, so Umm Salamah consulted the Prophet ﷺ for her. He said: "Let her count the number of nights and
days that she used to menstruate each month before this happened to her, and let her stop praying for that period of time each month. Then when that is over let her perform Ghusl, then wrap a cloth around herself, and pray.” (Ṣaḥīḥ)

Chapter 4. Mentioning The Period

356. It was narrated from ‘Ā’ishah that Umm Ḥabībah bint Jahsh who was married to ‘Abdur-Rahmān bin ‘Awf suffered from Istihbādah and did not become pure. Her situation was mentioned to the Messenger of Allāh ﷺ and he said: “That is not menstruation, rather it is a kick in the womb, so let her work out the length of the menses that she used to have, and stop praying (for that period of time), then after that let her perform Ghusl for every prayer.” (Ṣaḥīḥ)

Comments:
See Ḥadīth 210.

357. It was narrated from ‘Ā’ishah that Umm Ḥabībah bint Jahsh used to suffer from Istihbādah for seven years. She asked the Prophet ﷺ and
he said: “That is not menstruation, rather it is a vein. Tell her not to pray for the period of time that her period used to last, then let her perform Ghusl and pray.” She used to perform Ghusl for every prayer. (Sahih)

358. It was narrated from ‘Urwh that Fātimah bint Abī Ḥubaisah narrated that she came to the Messenger of Allāh ﷺ and complained to him about bleeding. The Messenger of Allāh ﷺ said to her: “That is a vein, so when your period comes, do not pray, and when your period is over, purify yourself and pray in between one period and the next.” (Hasan)

Abū ‘Abdur-Rahmān said: Hishām bin ‘Urwh reported this Hadīth from ‘Urwh, and he did not mention what Al-Mundhir mentioned in it.

359. It was narrated that ‘Aishah said: Fātimah bint Abī Ḥubaisah came to the Messenger of Allāh ﷺ and said: “I am a woman who suffers from Istihādah and I never become pure. Should I stop praying?” He said: “No, that is a vein, it is not menstruation. When your period comes, stop praying, and when it goes, wash the blood from yourself and pray.” (Sahih)
Chapter 5. Woman Suffering From Istihādah Combining Prayers And Performing Ghusl For The Combined Prayers

360. It was narrated from ‘Āishah that a woman who suffered from Istihādah at the time of the Messenger of Allāh was told that it was a stubborn vein (i.e., one that would not stop bleeding). She was told to delay Zuhr and bring ‘Aṣr forward, and to perform one Ghusl for both, and to delay Maghrib and bring ‘Ishr forward, and to perform one Ghusl for both, and she would perform one Ghusl for Subh. (Sahih)

Comments:
See Ḥadīth 214.

361. It was narrated that Zainab bint Jahsh said: “I said to the Prophet that I was suffering from Istihādah. He said: ‘Do not pray during the days of your period, then perform Ghusl and delay Zuhr and bring ‘Aṣr forward and pray; then delay Maghrib and bring ‘Ishr forward and pray them together, and perform Ghusl for Fajr.’” (Sahih)

Comments:
See Ḥadīth 213.
Chapter 6. The Difference Between Menstrual Blood And Istihādah

362. It was narrated from Fāṭimah bint Abī Ḥubaisḥ that she suffered from Istihādah and the Messenger of Allāh ṣallallaṭū ‘alá ‘l-khayr sallallaṭū ‘alá ‘l-khayr said to her: “If it is menstrual blood then it is blood that is black and recognizable, so stop praying, and if it is otherwise, then perform Wudū’, for it is just a vein.” (Ṣaḥīḥ)

Comments:

See Hadīth 216.

363. It was narrated from ‘Āishah that Fāṭimah bint Abī Ḥubaisḥ suffered from Istihādah. The Messenger of Allāh ṣallallaṭū ‘alá ‘l-khayr sallallaṭū ‘alá ‘l-khayr said to her: “Menstrual blood is blood that is black and recognizable, so if it is like that, then stop praying, and if it is otherwise, then perform Wudū’ and pray.” (Ṣaḥīḥ)

Abū ‘Abdur-Rahmān said: Others reported this Hadīth, and none of them mentioned what Ibn ‘Adī mentioned, and Allāh knows best.
Comments:

It is necessary for a woman having Istihðda - a woman continuing to have a flow of blood after her days of menstruation - to perform a fresh ablution for each ritual prayer. For further elucidation vide Hadith 216.

364. It was narrated that 'Āishah said: “Fātimah bint Abî Ḥubaish suffered from Istihðda and she asked the Prophet ﷺ: ‘O Messenger of Allâh, I suffer from Istihðda and I do not become pure; should I stop praying?’ The Messenger of Allâh ﷺ said: ‘That is a vein and is not menstruation. When your period comes, stop praying, and when it goes wash the traces of blood from yourself and do Wudû’. That is a vein and is not menstruation.’”

It was said to him (one of the narrators): “What about Ghusl?” He said: “No one is in doubt about that.” (Sahîh)

365. It was narrated that ‘Āishah said: “Fātimah bint Abî Ḥubaish said to the Messenger of Allâh ﷺ: ‘O Messenger of Allâh ﷺ, I do not become pure. Should I stop praying?’ The Messenger of Allâh ﷺ said: ‘That is a vein and is not menstruation. When your period comes, stop praying, and when it has passed, then wash the blood from yourself and pray.’” (Sahîh)
366. It was narrated that ‘A‘ishah said: Fātimah bint Abī Ḥubaysha said to the Messenger of Allāh ﷺ: “O Messenger of Allāh ﷺ, I do not become pure. Should I stop praying?” The Messenger of Allāh ﷺ said: “That is a vein and is not menstruation. When your period comes, stop praying, and when the same amount of time as your regular period has passed, then wash the blood from yourself and pray.” (Sahih)

367. It was narrated from ‘A‘ishah that the daughter of Abī Ḥubaysha said: “O Messenger of Allāh, I do not become pure, so should I stop praying?” He said: “No, that is a vein.” – (One of the narrators) Khālid said, in what I read from him – “and it is not menstruation, so when your period comes, stop praying, and when it goes, wash the blood from yourself and pray.” (Sahih)

Chapter 7. Yellowish And Brownish Discharge

368. It was narrated that Muḥammad
said: “Umm ‘Atiyah said: ‘We used not to regard yellowish and brownish discharge as anything important.’”

(Sahih)

Comments:
If a woman becomes purified after menses, takes the purificatory bath, and a few days of purity pass over it, then if she perceives dusky, dingy, or yellowish emission, this will not be considered the menstrual blood. This is because the menstruation starts with thick black blood. Though at the end, it could be yellowish, dusky or dingy. This is the viewpoint of the majority of scholars.

Chapter 8. How To Interact With A Menstruating Woman And The Interpretation Of The Saying Of Allah: They Ask You Concerning Menstruation. Say: “That Is An Adha (A Harmful Thing), Therefore, Keep Away From Women During Menses And Go Not Unto Them Till They Are Purified.”[1]

369. It was narrated that Anas said: “When one of their womenfolk menstruated, the Jews would not eat or drink with them, or mix with them in their houses. They (the Companions) asked the Prophet of Allah about that, and Allah, the Mighty and Sublime, revealed the Ayah: They ask you concerning menstruation. Say: “That is an Adha (a harmful thing).”[2] So the Messenger of Allah commanded them to eat and drink with them (menstruating women) and to mix with them in

their houses, and to do everything with them except intercourse. The Jews said: ‘The Messenger of Allâh ﷺ does not leave anything of our affairs except he goes against it.’ Usaid bin Ḥuḍair and ‘Abbâd bin Bishr went and told the Messenger of Allâh ﷺ and they said: ‘Should we have intercourse with them when they are menstruating?’ The expression of the Messenger of Allâh ﷺ changed greatly until we thought that he was angry with them, and they left. Then the Messenger of Allâh ﷺ received a gift of milk, so he sent someone to bring them back and he gave them some to drink, so we knew that he was not angry with them.” (Ṣaḥîḥ)

Comments:
See Hadîth 289.

Chapter 9. Mentioning What Is Required Of A Person Who Had Intercourse With His Wife During Her Period, While Knowing That Allâh Has Forbidden That

370. It was narrated from Ibn ‘Abbâs from the Prophet ﷺ, concerning a man who has had intercourse with his wife while she was menstruating: “Let him give a Dînâr or half a Dînâr in charity.” (Ṣaḥîḥ)

Comments:
See Hadîth 290.
Chapter 10. Lying Down With A Menstruating Woman In The Clothes She Wears When Menstruating

371. Umm Salamah narrated: "While I was lying down with the Messenger of Allah under a blanket, my period came, so I slipped away and put on the clothes I used to wear when I was menstruating. The Messenger of Allah said: 'Are you menstruating?' I said: 'Yes.' Then he called me to lie down with him under the blanket." This is the wording of 'Ubaidullah bin Sa'eed.\(^1\) (Sahih)

Chapter 11. A Man Sleeping With His Woman Under One Blanket When She Is Menstruating

372. It was narrated that 'Aishah said: "The Messenger of Allah and I would sleep under a single blanket when I was menstruating. If anything got on him from me, he would wash that spot and no more,\(^1\)

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\(^1\) That is, one of the narrators in one of the chains, as the author reported it through different chains, as he did when it preceded, see No. 284.
and pray in it, then come back. If anything got on it again from me, he would do likewise and no more, and he would pray in it.” (Hasan)

Comments:
See Hadith 285, 286.

Chapter 12. Fonding The Menstruating Woman

373. It was narrated that 'Aishah said: “The Messenger of Allâh would tell one of us, if she was menstruating, to tie her 'Isâr (waist wrap) tightly then he would fondle her.” (Sahih)

Comments:
See Hadith 286.

374. It was narrated that 'Aishah said: “If one of us was menstruating, the Messenger of Allâh would tell her to put on an 'Isâr (waist wrap) then he would fondle her.” (Sahih)

Chapter 13. What The Messenger Of Allâh Would Do When One Of His Wives Menstruated

375. Jumâ'â bin 'Umair said: “I entered upon 'Aishah with my mother and maternal aunt, and we

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كتاب الحيض والاستحضاء

الواجد وآنا طائف حاضر فإنا أصابتنا يئتي شيرة عسل مكثنة لِم يبعد وصلت فيه.


(المعجم 12) - تَبَّأَمُرُ تَحَافِيظِ (التحفة 231)

373 - أغْلَبُوُّنَا إِلَيْهِ قَالَ: كَلِّهَا أَبُو الأَخْوَسَ عَنْ أَبِي إِسْحَاقٍ، عَنْ عَمْرُو بْنِ شَرْخِيل، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّه ﴿يَا مَتْحَا إِذَا كَانَتْ حَافِيظَةً أَنْ تُنْدَى إِزارُهَا مَمْ تَبَأَأَمُرهَا.

تخريج: [إسنادة صحيح] تقدم، ح: 286، وهو في الكبرى، ح: 278.

(المعجم 13) - ذَكَّرُوْنَا مَا كَانَ رَسُولُ اللَّه ﴿يُصْنَعَ إِذَا حَافِيظَتْ إِلَيْهِ (التحفة 232)

375 - أَغْلَبُوُّنَا هَاتَانَ بْنَ الْثَّقِيِّ عَنْ أَبِي عِيَاشِي - رَفَعَ أُولَى بَكْرِي - عَنْ: ضَدَقةَ بْنِ سُعْيَد
asked her what the Prophet ﷺ used to do when one of (his wives) was menstruating. She said: He would tell us, when one of us menstruated, to wrap a wide Izār around herself then he would embrace her chest and breasts. (Dāʿf)

376. It was narrated that Maimūnah said: “The Messenger of Allāh ﷺ would fondle one of his wives when she was menstruating, if she wore an Izār (waist wrap) that reached halfway down her thighs or to her knees.” (Hasan)

Chapter 14. Eating With A Menstruating Woman And What Is Leftover After Her

377. It was narrated from Shurayh that he asked ‘Aishah: “Can a woman eat with her husband while she is menstruating?” She said: ‘Yes. The Messenger of Allāh ﷺ would call me to eat with him while I was menstruating. He would take a piece of bone on which some bits of meat were left and insist that I take it first, so I would nibble a little from it,
then put it down. Then he would take it and nibble from it, and he would put his mouth where mine had been on the bone. Then he would call for a drink and insist that I take it first before he drank from it. So I would take it and drink from it, then put it down, then he would take it and drink from it, putting his mouth where mine had been on the cup.” (Sahih)

Comments:
See Hadith 280

378. It was narrated from Al-Miqdâm bin Shuraîh, from his father, that 'A'ishah said: “The Messenger of Allâh would put his mouth on the place from which I had drunk, and he would drink from my leftovers when I was menstruating.” (Sahih)

Chapter 15. Using The Leftovers Of A Menstruating Woman

379. It was narrated from Al-Miqdâm bin Shuraîh that his father said: “I heard 'A'ishah say: ‘The Messenger of Allâh would give me the vessel and I would drink from it, when I was menstruating, then I would give it to him and he would look for the place where I had put my mouth and put that to his mouth.’” (Sahih)
380. It was narrated that ‘Aishah said: “I would drink when I was menstruating, then I would hand it to the Prophet ﷺ, and he would put his mouth where mine had been and drink. And I would nibble at a bone on which some bits of meat were left when I was menstruating, then I would give it to the Prophet ﷺ and he would put his mouth where my mouth had been.” (Ṣahīh)

381. It was narrated that ‘Aishah said: “The head of the Messenger of Allah ﷺ would rest in the lap of one of us when she was menstruating, and he would recite Qur’ān.” (Ṣahīh)

Chapter 16. A Man Reciting Qur’ān With His Head In The Lap Of His Wife While She Is Menstruating

Chapter 17. Ṣalāh Is Not Obligatory For Menstruating Women

382. It was narrated that Mu‘ādhah Al-‘Adawiyah said: “A woman asked ‘Aishah: ‘Should a menstruating woman make up the Ṣalāh she misses?’ She said: ‘Are you a...”
We used to menstruate during the time of Allâh’s Messenger but we did not make up the missed Salâh nor were we commanded to do so.” (Sahîh)

Comments:
‘Âishah called this woman a Khârijite because the Khârijites regard it essential to restitute (lit. Qada: to make up) the obligatory prayers that are missed during menstrual cycles.

Chapter 18. Asking A Menstruating Woman To Do Something

383. Abû Hurairah said: “While the Messenger of Allâh was in the Masjid, he said: ‘O ‘Âishah, hand me the garment.” She said: ‘I am not praying.’ He said: ‘It is not in your hand.’ So she gave it to him.” (Sahîh)

384. It was narrated that ‘Âishah said: “The Messenger of Allâh said: ‘Give me the mat from the Masjid.’ She said: ‘I am menstruating.’ The Messenger of Allâh said: ‘Your menstruation is not in your hand.”’ (Sahîh)

(Another chain) with similarity.

[1] Meaning are you one of the Khawârij. Harûrâ’ is a place associated with a group of the Khawârij.

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Chapter 19. Menstruating Woman Spreading Out A Mat In The Masjid

385. Ma'mūnah said: “The Messenger of Allāh ﷺ used to lay his head in the lap of one of us and recite Qur'ān while she was menstruating, and one of us would take the mat to the Masjid and spread it out when she was menstruating.” (Sahih)

Chapter 20. A Menstruating Woman Combing Her Husband's Hair While He Is Performing I'tikāf In The Masjid

386. It was narrated from 'A'ishah that she used to comb the hair of the Messenger of Allāh ﷺ when she was menstruating and he was performing I'tikāf. He would put his head out to her while she was in her room. (Sahih)
Chapter 21. A Menstruating Woman Washing Her Husband’s Head

387. It was narrated that 'Aishah said: “The Prophet would put his head out while he was performing I'tikâf and I would wash it, while I was menstruating.” (Sahih)

388. It was narrated from 'Aishah: “The Messenger of Allâh used to put his head out of the Masjid while he was performing I'tikâf, and I would wash it, while I was menstruating.” (Sahih)

389. It was narrated that 'Aishah said: “I used to comb the hair of the Messenger of Allâh while I was menstruating.” (Sahih)

Comments:
The objective of the chapter is to demonstrate that the hands, nay the whole body of a menstruating woman (except the place of defilement), is pure, whether it is wet or dry. It is only prohibited to have conjugal relations with her during her period.

Chapter 22. A Menstruating Woman Attending The Two ‘Eids And The Supplications Of The Muslims

390. It was narrated that Hafṣah...
said: “Umm ‘Atiyah would never mention the Messenger of Allah光照 without saying: ‘May my father be ransomed for him.’ I said: ‘Did you hear the Messenger of Allah光照 say such and such?’ And she said: ‘Yes, may my father be ransomed for him.’ He said: ‘Let the mature girls, virgins staying in seclusion, and menstruating women go out and witness the good occasions and the supplications of the Muslims, but let the menstruating women keep away from the prayer place.’” (Ṣaḥīḥ)

**Comments:**

*Eid* is the followers of Islam's holiday of joy, of thanksgiving, and of a great worship.

**Chapter 23. A Woman Menstruating After Tawāf Al-Ifādah**

391. It was narrated from ‘Aishah that she said to the Messenger of Allah光照: “Safiyah bint Huyai光照 began menstruating.” The Messenger of Allah光照 said: “Perhaps she has detained us. Did she not circumambulate the House with you?” She said: “Yes.” He said: “Then you can leave.” (Ṣaḥīḥ)

**Translation:**

A woman began menstruating after circumambulating the House. She said: “Perhaps she has detained us. Did she not circumambulate the House with you?” She said: “Yes.” He said: “Then you can leave.”

**Note:**

The menstruating woman must avoid the prayer place and witness the good occasions and the supplications of the Muslims. However, menstruating women should keep away from the prayer place. (Ṣaḥīḥ)

**Comment:**

Eid is the followers of Islam's holiday of joy, of thanksgiving, and of a great worship.
Comments:
1. Al-Ifadah denotes returning. Since it is performed upon returning from Arafat, it is called Tawaf Al-Ifadah. Besides, it is called the Tawaf Az-Ziyarah (the visitation circling) and Tawaf Fard (the Obligatory Tawaf) also.
2. A woman who has already performed the Tawaf Al-Ifadah, if she menstruates thereupon, and if the date for returning home draws near, she is excusable. She can go home without performing the Tawaf Al-Wada’ - the Farewell Circumambulation.

Chapter 24. What A Woman In Nifas Should Do When Entering Ihram

392. It was narrated from Jābir bin ‘Abdullāh concerning Asmā’ bint Umāis that when she gave birth at Dhul-Hulaijah, the Messenger of Allāh ﷺ said to Abū Bakr: “Tell her to perform Ghusl and (begin the Talbiyah).” (Sahih)

Comments:
A woman’s taking of a bath in the state of postnatal bleeding (An-Nifas) or menstruation is not for purification - because this would be possible only after the postnatal bleeding or menses ends. Therefore such a bath is rather for bodily cleanliness.

Chapter 25. The Funeral Prayer For A Woman Who Dies During Childbirth

393. It was narrated that Samurah said: “I offered the funeral prayer with the Messenger of Allāh ﷺ for Umm Ka’b who had died during childbirth, and during the prayer, the Messenger of Allāh ﷺ stood at her middle.” (Sahih)
Comments:
1. The objective of the chapter is to demonstrate that although a woman in the state of postnatal bleeding may not herself perform the ritual prayer, in the event of her death, the funeral prayer will be performed over her.
2. In the funeral of a female, the Imam (the one who leads the funeral prayer) should stand facing the middle of her bier.

Chapter 26. When Menstrual Blood Gets On Clothes

394. It was narrated from Asma bint Abi Bakr that a woman asked the Messenger of Allah about menstrual blood that gets on clothes. He said: “Scratch it, then rub it with water, then sprinkle water over it, and pray in it.” (Sahih)

Comments:
See Hadith 294

395. It was narrated that 'Adi bin Dinâr said: “I heard Umm Qais bint Mihsan say that she asked the Messenger of Allah about menstrual blood that gets on one’s clothes. He said: ‘Scratch it with a stick and wash it with water and lotus leaves.’” (Sahih)

Comments:
See Hadith 293.
Chapter 1. Mentioning The Prohibition Of One Who Is Junub Performing Ghusl In Standing Water

396. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘None of you should perform Ghusl in standing water while he is Junub.’” (Sahih)

Comments:
See Hadīth 221, 222.

397. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “None of you should urinate into standing water and then perform Ghusl or Wudu’ with it.” (Sahih)

398. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ forbade urinating into standing water and then performing Ghusl from Janabah in it. (Sahih)
Comments:

Still water could be used for ablution or taking a bath. And this is what its purpose and utility is. Hence, it ought not to be made unusable by urinating into it, because in the circumstances of general permission, it will inevitably become polluted. (For further elucidation, see the commentary below Hadîth 35, 221, 222).

399. It was narrated from Abû Hurairah that the Messenger of Allah forbid urinating into standing water then performing Ghusl with it. (Sahîh)

400. It was narrated that Abû Hurairah said: “None of you should urinate into standing water which does not flow and then perform Ghusl with it.” (One of the narrators) Sufyân said: “They said to Hishâm – meaning Ibn ʿAbbâs – ‘Ayyûb only attributed this Hadîth to Abû Hurairah?’ So he said: ‘If Ayyûb is not able to raise up a narration then he does not raise it.”[1] (Sahîh)

Comments:

In actuality this is the Prophet’s Command, which Abû Hurayrah has reported. Some transmitters have ascribed it to him. From other transmitters, this command has undoubtedly been ascribed to the Messenger of Allah.

[1] That is, he narrated it from Abû Hurairah, rather than from him from the Prophet, while others narrated it in Marfu’ form or “raised” to the Prophet. And perhaps by: “If he is able to not raise it” he means: “If he is not able to raise it.” And Allah knows best.
Chapter 2. Concession On Entering Bathhouses

401. It was narrated from Jâbir that the Prophet ﷺ said: “Whoever believes in Allâh and the Last Day, let him not enter a bathhouse except wearing an Izâr (waist wrap).” (Sahih)

Comments:
Particularly so in that period of time when there used to be only one outer room for undressing and for putting on the clothes, people would, from the outer room, enter the bathhouse naked. And in the queue of bathers there used to be standing several naked people. This is the reason why bathhouses have been denounced in some Ahâdîth.

Chapter 3. Performing Ghusl With Snow And Hail

402. ‘Abdullâh bin Abî Awfa narrated that the Prophet ﷺ would supplicate: “Allâhumma tâhirî min adh-dhunûb waq-khâtâyâ. Allâhumma naqînî minâ dâdana, Allâhumma tâhirî bith-thaljî waq-barad waq-mâ’ al-bârid (O Allâh, purify me of sin and error, O Allâh cleanse me of it as a white garment is cleansed of dirt, O Allâh purify me with snow and hail and cold water).” (Sahih)

Comments:
See Hadîth 60.
Chapter 4. Performing Ghusl With Cold Water

403. It was narrated that Ibn Abī Awfa said: "The Prophet ﷺ used to say: 'Allāhumma tahhirī bith-thalīj al-barad al-bārid, Allāhumma tahhirī min adh-dhumūb kamā yuṭahhar ath-thawb al-abyād min ad-danas (O Allāh, purify me with snow and hail and cold water, O Allāh, purify me of sin as a white garment is cleansed of dirt)." (Ṣaḥīḥ)

Chapter 5. Performing Ghusl Before Going To Sleep

404. It was narrated that 'Abdullāh bin Abī Qais said: "I asked 'Āishah: 'How did the Messenger of Allāh ﷺ sleep while he was Junub? Did he perform Ghusl before sleeping or sleep before performing Ghusl?' She said: 'He did both. Sometimes he would perform Ghusl then sleep, and sometimes he would perform Wudū' then sleep.'" (Ṣaḥīḥ)

Chapter 6. Performing Ghusl At The Beginning Of The Night

405. It was narrated that Ghuḍāif
bin Al-Ḥārith said: “I entered upon 'Āishah and asked her: ‘Did the Messenger of Allāh ﷺ perform Ghusl at the beginning of the night or at the end?’ She said: ‘Both. Sometimes he performed Ghusl at the beginning and sometimes at the end.’ I said: ‘Praise be to Allāh Who has made the matter flexible.’” (Hasan)

Comments:

See Hadīth 222.

Chapter 7. Concealing Oneself When Performing Ghusl

406. It was narrated from Ya’la that the Messenger of Allāh ﷺ saw a man performing Ghusl in an open place, so he ascended the Minbar and praised and glorified Allāh, then he said: ‘Allāh, the Mighty and Sublime, is forbearing, modest and concealing, and He loves modesty and concealment. When any one of you performs Ghusl, let him conceal himself.”” (Ṣaḥīḥ)

Comments:

The bath should be taken concealed from view; no part of the body ought to be seen.

407. It was narrated from Ṣafwān bin Ya’lā that his father said: “The
Messenger of Allah ﷺ said: ‘Allahu loves concealment, so when any one of you performs Ghusl let him conceal himself with something.’” (Sahih)

408. It was narrated that Maimunah said: “I put some water out for the Messenger of Allah ﷺ, then I concealed him” – and she mentioned how he performed Ghusl, then she said: “Then I brought him a cloth (a towel) but he did not want it.” (Sahih)

Comments:
See Hadith 254, 255.

409. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘While Ayyub, peace be upon him, was bathing naked, locusts of gold landed on him and he started to collect them in his garment. Then his Lord called him (saying): “O Ayyub, did I not make you rich?” he said: “Yes, O Lord, but I cannot do without Your blessing.”’ (Sahih)
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Comment:

1. The author cited this narration in this chapter because while it mentions he was naked, it also mentions him collecting the locusts and placing them in his garment; implying that he may have used that to partially cover himself.

2. Allah alone is free from want! One should always ask for forgiveness, whether one has done something wrong or not. And Allah Most High always loves those who invoke Him.

3. Allah's addressing the Prophet Ayyub was a form of Revelation - Al-Wahy.

Chapter 8. The Evidence That There Is No Set Limit For The Amount Of Water To Be Used For Ghusl

410. It was narrated that 'Aishah said: "The Messenger of Allah used to perform Ghusl from a vessel which was the size of a Farag" and he and I used to perform Ghusl from a single vessel." (Sahih)

Comments:
The chapter's argumentation revolves around the last phrase. If two persons are taking a bath from the same vessel, it is not necessary that both actually utilize the same amount of water. Invariably it would be more or less. And this is the title of the chapter.

Chapter 9. A Man And One Of His Wives Performing Ghusl From A Single Vessel

411. It was narrated from 'Aishah

that the Messenger of Allâh used to perform Ghusl, he and I from a single vessel, both of us scooping water from it. (Sahîh)

412. ‘Abdur-Rahmân bin Al-Qâsim said: “I heard Al-Qâsim narrating that ‘Âishah said: ‘I used to perform Ghusl – the Messenger of Allâh and I – from a single vessel for Janâbah.’” (Sahîh)

413. It was narrated that ‘Âishah said: “I remember competing over the vessel[1] with the Messenger of Allâh, when he and I were performing Ghusl from it.” (Sahîh)

Comments:
See Hadîth 233.

Chapter 10. Concession With Regard To That

414. It was narrated that ‘Âishah said: “I used to perform Ghusl –

[1] See the following narration and no. 240.
the Messenger of Allâh ﷺ and I – from one vessel. He would compete with me and I would with him (to take the water) until he would say: ‘Leave me some,’ and I would say, ‘Leave me some.’” (Saḥîḥ)

Comments:
In this narration too Imâm An-Nasâ’î has two mentors: Muhammad bin Bashâr and Suwayd bin Nasr. Their wording is slightly different but the meaning is the same.
See Hadîth 240.

Chapter 11. Performing Ghusl
From A Bowl In Which There Are Traces Of Dough

415. Umm Hâni’ narrated that she entered upon the Prophet ﷺ on the day of the Conquest of Makkah, when he was performing Ghusl – while a garment was screening him – from a vessel in which were traces of dough. She said: He prayed Ad-Duha – but I do not know how many Rak‘ahs he prayed – after he finished Ghusl.”’ (Hasan)

Comments:
See Hadîth 241.
Chapter 12. A Woman Not Undoing Her (Hair) When Performing Ghusl

416. ‘Aishah said: “I remember performing Ghusl – myself and the Messenger of Allâh ﷺ, from this” – a vessel like a Sâ‘ or smaller. “We both started taking water from it and I poured water over my head with my hand, three times, without undoing any of my hair.” (Sâhîh)

Comments:
See Hadîth 242.

Chapter 13. If A Person Applies Perfume And Performs Ghusl, And The Trace Of The Perfume Remains

417. It was narrated from Ibrâhîm bin Muḥâammad bin Al-Muntaṣîb that his father said: “I heard Ibn ‘Umar say: ‘I would rather wake up in the morning covered in tar than wake up and enter Iḥrâm with the smell of perfume coming from me.’ I entered upon ‘Aishah and told her what he had said, and she said: ‘I put perfume on the Messenger of Allâh ﷺ and he went round to all his wives, then in the morning he entered Iḥrâm.’” (Sâhîh)

Comments:
The issue is contentious: If one applies perfume before entering into *Ihram* - the state of pilgrim sanctity - its fragrance thereupon lingers even after having one's taking the bath, so the question arises: does this situation negate the state of consecration of the pilgrim (the *Ihram*)? Ibn Umar used to consider it its negation. But 'A'ishah made it clear that while using perfume in the state of is not permitted, the lingering scent of the perfume applied before donning the *Ihram* is not forbidden.

Chapter 14. Junub Person
Removing The Harm From Himself Before Pouring Water On Himself

418. It was narrated that Maimūnāh said: “The Messenger of Allāh ἡ performed *Wudū*” as for prayer, but did not wash his feet, and he washed his private part and whatever had got onto it, then he poured water over himself, then he moved his feet and washed them.” She said: “This is Ghusl from Janābah.” (Ṣaḥīḥ)

Chapter 15. Wiping The Hand On The Ground After Washing The Private Parts

419. It was narrated that Maimūnāh bint Al-Ḥārith, the wife of the Prophet ἡ, said: “When the Messenger of Allāh ἡ performed Ghusl from Janābah, he would start by washing his hands, then he would pour water with his right hand onto his left and wash his private part, then he would strike his hand on the ground then wipe it then wash it. Then he would
perform \textit{Wudu’} as for prayer, then he would pour water on his head and all of his body. Then he would move and wash his feet.” (\textit{Sahih})

Comments:
Earth obliterates the bad smell of impurity and its stickiness, etc. Therefore, hands ought to be rubbed with earth prior to \textit{Ghusl} for sexual impurity. Nowadays, soap may serve the same purpose. See No. 254

Chapter 16. Starting With \textit{Wudu’} When Performing \textit{Ghusl} From Janâbah

420. It was narrated that ‘Aishah said: “When the Messenger of Allâh ﷺ performed \textit{Ghusl} from Janâbah, he would wash his hands, then perform \textit{Wudu’} as for prayer, then he would perform \textit{Ghusl}, then run his fingers through his hair to be sure that the water had reached his scalp, then he would pour water over his head three times, then wash the rest of his body.” (\textit{Sahih})

Comments:
The purificatory bath (\textit{Ghusl}) established by the practice of the Prophet ﷺ (\textit{Sunnah}), to lift the major ritual impurity, is this! The ablution should be performed first because the ablution is a component element of the bath. Although if one resorts to only rinsing the mouth along with snuffing up, pouring water on the whole body, the bath would still be considered valid according to the majority of scholars. So to say, sequence is not a condition in one’s taking the bath. Likewise, running wet fingers through hair is also the Prophet’s ﷺ practice (particularly so when the hair is long). If the scalp and the hair become wet without running wet fingers through them, the bath would be considered valid. In the same way, washing the feet last of all, is a \textit{Sunnah} of the Prophet ﷺ.
Chapter 17. Starting With The Right When Purifying Oneself

421. It was narrated that ‘Aishah said: "The Prophet  used to like to start with the right as much as he could when purifying himself, putting on sandals and combing his hair" – and he (the narrator) said in Wāsiṭ (a place in Iraq): "And in all his affairs." (Sahih)

Comments:
Since ablution is an act of worship, beginning with the right would be the Sunnah of the Prophet  and to abandon it is deemed blameworthy. And to take it lightly would be subject to punishment.

Chapter 18. Not Wiping The Head When Performing Wudū’ From Janābah

422. It was narrated from Abū Salamah from ‘Aishah, and, from ‘Amr bin Sa’d, from Nāfi’, from Ibn ‘Umar: That ‘Umar asked the Messenger of Allah  about Ghusl from Janābah – and the narrations agree on this – that one should start by pouring water on the right hand two or three times, then put the right hand into the vessel and pour water with it onto the private parts, with the left hand on the private parts to wash off whatever is there, until it is clean; then put the left hand on the dust if one wants to, then pour water over the left hand until it is clean; then wash
the hands three times, (sniff water into the nose) and rinse the mouth, and wash the face and forearms, three times each until when reaching the head, he does not wipe the head, rather he pours water over it. This is how the Messenger of Allah ﷺ performed Ghusl according to what was mentioned. (Sahih)

Comments:
1. Washing the right hand first of all is in the position when impurity is found, or one has doubts concerning the presence of an impurity.
2. “If one wants to”, means that rubbing the hand with earth is governed by necessity. If the defilement is sticky one may rub it on earth to eradicate the stickiness; otherwise, there is no need to do that.
3. May not wipe the head: This is because the head is to be washed; hence, wiping it would be of no avail.

Chapter 19. Making Sure The Water Reaches The Scalp

423. It was narrated that ‘Aishah said: “When the Messenger of Allah ﷺ performed Ghusl from Janābah, he would wash his hands, then performe Wudū’ as for prayer, then run his fingers through his hair until he was sure the water had reached the scalp, then he would pour water over his head three times, then wash the rest of his body.” (Sahih)
424. It was narrated that ‘Aishah said: “When the Messenger of Allah ﷺ performed Ghusl from Janâbah, he would call for something like a vessel used for milking a she-camel, then he would take (some water) in his hand and start with the right side of his head, then the left, then take (some water) in his hands and start pouring it on his head.” (Sahîh)

425. It was narrated from Jubair bin Mu‘tîm that mention of Ghusl was made in the presence of the Prophet ﷺ and he said: “As for me, I pour water on my head three times.” (Sahîh)

Chapter 20. How Much Water Is Sufficient For The Jumub Person To Pour On His Head

Comments:
The Chapter is meant to show that in the process of taking the bath, rubbing the body with hands is not essential, provided that water reaches all the parts of the body.

426. It was narrated that Jâbir said: “When the Messenger of Allah ﷺ performed Ghusl, he
would pour water on his head three times." (Sahih)

Chapter 21. How To Perform Ghusl Following Menstruation

427. It was narrated from 'Aishah: "A woman asked the Prophet ﷺ: ‘O Messenger of Allah, how should I perform Ghusl when I become pure?’ He said: ‘Take a piece of cotton wool scented with musk and clean yourself with it.’ She said: ‘How should I clean myself with it?’ He said: ‘Clean yourself with it.’ She said: ‘How should I clean myself with it?’ The Messenger of Allah ﷺ said: ‘Subhan Allahu!’ and turned away from her.” 'Aishah understood what the Messenger of Allah ﷺ meant, and said: ‘So I pulled her toward me and told her what the Messenger of Allah ﷺ meant.” (Sahih)

Comments:
Allah’s Messenger ﷺ had shown her how to perform the bath, as it is elucidated in some other narrations [Sahih Al-Bukhari - Al-Hayd (the Menstruation), Sahih Al-Bukhari - Al-Hayd (the Menstruation), Hadith 314; Sahih Muslim - Al-Hayd, Hadith 332]. Here the narration described one characteristic of taking the bath at the end of one’s menstruation. It is that a woman should use fragrance to eliminate the odor of blood.

Chapter 22. Performing Ghusl Once

428. It was narrated that Maimunah,
the wife of the Prophet ﷺ, said: “The Prophet ﷺ performed Ghusl from Jannaibah; he washed his private part then rubbed his hand on the ground or the wall, then he performed Wuḍū’ as for prayer, then he poured water over his head and the rest of his body.” (Sahih)

Comments:

It is one of the conditions of the purificatory bath that no part of the body should remain dry, whether water is poured on the body once or more than once.

Chapter 23. Women In Nifās
Performing Ghusl When Entering Ḥajj

429. Ja’far bin Muhammad said: “My father told me: ‘We came to Jābir bin ‘Abdullāh and asked him about the Hajj of the Prophet ﷺ. He narrated; “The Messenger of Allāh ﷺ set out when there were five (days) remaining in Dhul-Qa’dah, and we set out with him. When he came to Dhul-Hulaifah, Asmā’ bint ‘Umais gave birth to Muḥammad bin Abī Bakr. She sent word to the Messenger of Allāh ﷺ asking what she should do. He said: ‘Perform Ghusl, bind yourself with a cloth then begin (the Talbiyah for Ḥajj).’” (Sahih)

Comments:

A woman’s bathing herself in the state of postnatal bleeding is merely for the bodily cleanliness or for the weightiness of the sanctity of the pilgrim (the
Ihram) and not for purification, because the purificatory bath would be performed only when the postnatal bleeding ends. Tying the waist-wrapper is to ensure that the blood does not smear the body and the garment.

Chapter 24: Not Performing Ṣuud 'After Ghusl

430. It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ would not perform Ṣuud‘ after Ghusl.” (Hasan)

Comments:
Since the beginning of the bath, according to the practice of the Prophet ﷺ, is made with the ablution, there is no need to redo the ablution, provided one has not touched one’s private parts at the end of the bath.

Chapter 25. Going Around To All One’s Wives With One Ghusl

431. ‘Āishah said: “I used to put perfume on the Messenger of Allâh ﷺ and he would go round to all his wives, then enter Ihram in the morning with the smell of perfume coming from him.” (Sahîh)

Comments:
Some other narrations have the clarification that Allâh’s Messenger ﷺ performed the bath only once at the end. Had he taken a bath after each act of sexual intercourse, the after-effect of the fragrance would have been completely eradicated. Its fragrance most likely would not have lingered on.
Chapter 26. Tayammum With Clean Earth

432. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: I have been given five things that were not given to anyone before me: I have been supported with fear being struck into the hearts of my enemy for a distance of one month’s travel; the earth has been made a place of prostration and a means of purification for me, so wherever a man of my Ummah is when the time for prayer comes, let him pray; I have been given the intercession which was not given to any Prophet before me; and I have been sent to all of mankind whereas the Prophets before me were sent only to their own people.” (Sahih)

Comments:
1. Dry ablution with earth: for its full discussion, see Hadith 322.
2. The whole earth has been made a place of worship except those places which have been excluded, based on clear narrations from the Messenger ﷺ.
3. Shafa’ah (Intercession) signifies the Grand Intercession of the Prophet ﷺ, which has been described as the Glorious Station. Otherwise, others will also plead intercession.

Chapter 27. Tayammum For One Who Finds Water After Praying

433. It was narrated from Abū Sa’eed that two men performed Tayammum and prayed, then they found water when there was still...
time left for that prayer. One of them performed *Wudū* and repeated the prayer, and the other did not. They asked the Prophet about that and he said to the one who did not repeat the prayer: "You followed the Sunnah and your prayer is acceptable." And he said to the other: "And you will have something like the reward of two prayers." *(Hasan)*

**Comments:**

In actuality, the criterion is that the dry ablation takes the place of ablation in the state of unavailability of water. Hence, there is no need at all to redo the Prayer. Therefore, this man’s legal reasoning was thereupon adequate.

434. It was narrated from ‘Atâ’ bin Yasâr that two men – and he quoted the Hadith. *(Hasan)*

435. It was narrated from Târiq bin Shihâb that a man became *Junub* and did not pray. He came to the Prophet and told him about that, and he said: “You did the right thing.” Then another man became *Junub* so he performed *Tayammum* and prayed. He came (to the Prophet) who said to him what he had said to the other man – meaning, “You did the right thing.” *(Sahih)*
Chapter 28. Wuḍū’ From Madḥi

436. It was narrated that Ibn ‘Abbās said: “‘Alī, Al-Miqdād and ‘Ammār were talking. ‘Alī said: ‘I am a man who emits a lot of Madḥi but I am too shy to ask the Messenger of Allāh ﷺ about that because if his daughter’s position with me, so let one of you ask him.’ He told me that one of them – but I forgot who – asked him, and the Prophet ﷺ said: ‘That is Madḥi. If any one of you notices that, let him wash it off himself and perform Wuḍū’ as for prayer or similar to the Wuḍū’ of prayer.” (Sahih)

Comments:
See Ahādīth 152, 153, 157.

Variance Over (The Narration From) Sulaimān

437. It was narrated that ‘Alī, may Allāh be pleased with him, said: “I was a man who emitted a great deal of Madḥi. I told a man to ask the Prophet ﷺ (about that) and he said: ‘Wuḍū’ (is required) for that.” (Sahih)

Comments:
In the upcoming two Ahādīth, the disciple of Sulayman Al-A’amash narrates the chain that precedes Sulayman differently. But this does not mean that this narration is Mutarab or one of the chains is wrong. On the contrary, both are sound.
438. It was narrated that ‘Alī said: “I felt too shy to ask the Messenger of Allāh about Madhī because of Fāṭimah, so I told Al-Miqdād to ask him, and he said: ‘Wudū’ (is required) for that.”’ (Ṣahīḥ)

Variance Over (The Narration From) Bukair

439. ‘Alī said: “I sent Al-Miqdād to the Messenger of Allāh to ask him about Madhī, and he said: ‘Perform Wudū’ and sprinkle water over your private part.’” (Ṣahīḥ)

Abū ʿAbdur-Rahmān said: Makhramah (one of the narrators) did not hear anything from his father.

440. It was narrated that Sulaimān bin Yasār said: “Alī bin Abī Ṭālīb sent Al-Miqdād to the Messenger of Allāh to ask him about a man who notices Madhī. The Messenger of Allāh said: ‘Let him wash his penis then perform Wudū’.”’ (Ṣahīḥ)
Comments:

These three Aḥādīth are different chains of merely one Hadīth.

441. It was narrated from Al-Miqdād bin Al-Aswad that ‘Alī bin Abī Tālib, peace be upon him, told him to ask the Messenger of Allāh ﷺ about a man who gets close to a woman and Madhī comes out of him. (He said:) “For his daughter is (married) to me and I feel too shy to ask him.” So he asked the Messenger of Allāh ﷺ about that and he said: “If any one of you notices that let him sprinkle water on his private parts and perform Wudū’ as for prayer.” (Ṣaḥīḥ)

Comments:

For an understanding of the above-mentioned Aḥādīth, see the commentary to Aḥādīth 152, 153, 157.

Chapter 29. The Command To Perform Wudū’ After Sleeping

442. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘When any one of you gets up after (sleeping) at night, let him not put his hand into the vessel until he has poured water on it two or three times, for none of you knows where his hand spent the night.’” (Ṣaḥīḥ)
Comments:

443. It was narrated that Ibn 'Abbâs said: "I prayed with the Prophet ﷺ one night, and I stood on his left, but he made me stand on his right, and he prayed. Then he reclined on his side and took a nap, then the Mu‘adhhdhin came to him and he prayed, and did not perform Wudâ‘." (Sahîh)

Comments:

1. If there were a single male follower with the Imâm (the prayer-leader), both would stand side by side, instead of one standing ahead and one behind. The Imâm would stand on the left and the single follower would stand on the Imâm's right.

2. The Prophet's sleeping while lying down, and then not performing the ablution is specific to him.

444. It was narrated from Anas that the Messenger of Allâh ﷺ said: "If any one of you feels drowsy during his Salâh, let him go and take a nap." (Sahîh)
Comments:
If one is not overwhelmed by sleep and is conscious, and is under a slight state of drowsiness, he should shorten (the duration of) his prayer and must not abandon it. This is because the Praying person's state of ability to use his senses and mental power to understand what is happening is strong enough for him to complete his prayer. In this situation, the duration of the prayer may be shortened.

Chapter 30. Wudu' After Touching One's Penis

445. It was narrated that Busrah said: “The Messenger of Allah said: ‘Whoever touches his private part, let him perform Wudu’.” (Sahih)

446. It was narrated from Busrah bint Ṣafwân that the Prophet said: “If any one of you touches his private part with his hand, let him perform Wudu’.” (Sahih)

447. It was narrated that Marwân bin Al-Ḥakam said that one should perform Wudu’ after touching one’s penis. Marwân said: “Busrah bint Ṣafwân told me that.” ‘Urwah sent someone to check that, and she said: “The Messenger of Allah mentioned what Wudu’ is done for, and said: ‘Touching the penis.’” (Sahih)
448. It was narrated from Busrah bint Šafwān that the Prophet ﷺ said: “Whoever touches his penis, he should not perform Ṣalāh until he performs ʿUdū’.” (Ṣaḥīḥ)

Abū ‘Abdūr-Rahmān (An-Nāṣīr) said: Hishām bin ʿUrwah did not hear this Ḥadīth from his father.
Chapter 1. Enjoining Ḡṣ-Ṣalāḥ
And Mentioning The
Differences Reported By The
Narrators In The Chain Of
The Ḥadīth Of Anas Bin Mālik
(May Allāh Be Pleased With
Him), And The Different
Wordings In It

449. It was narrated from Anas bin Mālik, from Mālik bin Ṣa‘ṣa‘ah, that the Prophet ﷺ said: “While I was at
the Ka’bah, in a state between sleep and wakefulness, three men came, and one of them who was in the
middle came toward me. I was brought a basin of gold, filled with wisdom and faith, and he slit open
from the throat to the lower abdomen, and washed the heart with Zamzam water, then – “it was filled
with wisdom and faith. Then I was brought a riding-beast, smaller than a mule and bigger than a donkey. I
set off with Jibril, peace be upon him, and we came to the lowest heaven. It was said: ‘Who is this?’
He said: ‘Jibril.’ It was said: ‘Who is with you?’ He said: ‘Muḥammad.’ It
was said: ‘Has (revelation) been sent
to him? Welcome to him, what an
excellent visit his is.’ I came to
Adam, peace be upon him, and
greeted him, and he said: ‘Welcome
to you! What an excellent son and
Prophet.’ Then we came to the
second heaven and it was said: ‘Who
is this?' He said: 'Jibra'il.' It was said: 'Who is with you?' he said: 'Muḥammad.' And the same exchange took place. I came to Yaḥya and 'Eisā, peace be upon them both, and greeted them, and they said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the third heaven and it was said: 'Who is this?' He said: 'Jibra'il.' It was said: 'Who is with you?' He said: 'Muḥammad.' And the same exchange took place. I came to Yūsuf, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the fourth heaven and the same exchange took place. I came to Idris, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the fifth heaven and the same exchange took place. I came to Hārūn, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the sixth heaven and the same exchange took place. I came to Mūsā, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' When I passed him, he wept, and it was said: 'Why are you weeping?' He said: 'O Lord, this young man whom You have sent after me, more of his Ummah will enter Paradise than from my nation, and they will be

[1] It is like this here, while it is Jibra'il the first time it appears in this narration, and Jibra'il is often used in the Hadith literature.
more virtuous than them.' Then we came to the seventh heaven and a similar exchange took place. I came to Ibrāhīm, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent son and Prophet.' Then I was taken up to the Oft-Frequented House (Al-Bait al-Ma‘mūr) and I asked Jibra‘il about it, and he said: 'This is Al-Bait al-Ma‘mūr in which seventy thousand angels pray every day, and when they leave it they never come back.' Then I was taken up to Sidrah Al-Muntaha (the Lote-Tree of the Utmost Boundary). Its fruits were like the Qilā‘ of Hajar and its leaves were like the ears of elephants. At its base were four rivers: Two hidden rivers and two manifest rivers. I asked Jibril (about them) and he said: 'The two hidden ones are in Paradise, and the two manifest ones are the Euphrates and the Nile.' Then fifty prayers were enjoined upon me. I came to Mūsā and he said: 'What happened?' I said: 'Fifty prayers have been enjoined upon me.' He said: 'I know more about the people than you. I tried hard with the Children of Israel. Your Ummah will never be able to bear that. Go back to your Lord and ask Him to reduce it for you.' So I went back to my Lord and asked Him to reduce it, and He made it forty. Then I went back to Mūsā, peace be upon him, and he said: 'What happened?' I said: 'He made it forty.' He said to me something similar to what he said

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[1] Plural of Qullah, see No. 52.
the first time, so I went back to my Lord and He made it thirty. I came to Mūsā, peace be upon him, and told him, and he said to me something similar to what he said the first time, so I went back to my Lord and he made it twenty, then ten, then five. I came to Mūsā, peace be upon him, and he said to me something like he had said the first time, but I said: 'I feel too shy before my Lord to go back to Him.' Then it was called out: 'I have decreed (the reward for) My obligation, and I have reduced the burden for My slaves, and I will give a ten-fold reward for each good deed.'

Comments:

1. Three men came: In view of the apparent situation they are called men, but in fact they were angels. The names of two of them are reported in some narrations: Jibreen and Mīkhāil.

2. The splitting opening of the Prophet's breast and washing it with Zamzam, and filling it with Faith and wisdom - is Allāh's mystery between Him and His most beloved Messenger, whose final meaning or inner meaning or real meaning cannot be explained by us humans. It might probably be in initial preparation of his meeting with the Lord Most Exalted and Honored.

3. The name of the beast in some narrations is mentioned as being Burāq.

4. “We reached the heaven of this world” - the narration is brief. In some other narrations passing through Madina, the Mount Toor, Bethlehem and Bait Al-Maqdis is also mentioned (see Hadith 451). Sidrah is the Arabic term for the lote-tree. Al-Muntahā denotes the utmost or the farthest limit. Here the world of creation ends, which means it is the limit of created beings.

5. Amdaytu Faridhati (I have decreed My obligation): the expression signifies that the actual obligation was only five ritual prayers. Establishment of fifty prayers was, so to say, in order to demonstrate their merits. His coming back and going forth solved this enigma.
450. Anas bin Mâlik and Ibn Hazm said: "The Messenger of Allâh ﷺ said: ‘Allâh, the Mighty and Sublime, enjoined fifty prayers upon my Ummah, and I came back with that until I passed by Mûsâ, peace be upon him, who said: ‘What has your Lord enjoined upon your Ummah?’ I said: ‘He has enjoined fifty prayers on them.’ Mûsâ said to me: ‘Go back to your Lord, the Mighty and Sublime, for your Ummah will not be able to do that.’ So I went back to my Lord, the Mighty and Sublime, and He reduced a portion of it. Then I came back to Mûsâ and told him, and he said: ‘Go back to your Lord for your Ummah will not be able to do that.’ So I went back to my Lord, the Mighty and Sublime, and He said: ‘They are five (prayers) but they are fifty (in reward), and the Word that comes from Me cannot be changed.’ I came back to Mûsâ and he said: ‘Go back to your Lord.’ I said: ‘I feel too shy before my Lord, the Mighty and Sublime.’’ (Sâhih)

Comments:

1. “He reduced a portion of it” - the Arabic expression employed is Shatr, which denotes either half of a thing or a portion of a thing. That is why the latter meaning has been adopted. There is brevity in this narration also; otherwise the prayers were lightened fives by fives each time.

2. “The Word that comes from Me cannot be changed” - the expression “word” in this phrase denotes the thing uttered. So despite the reduction in the number of fifty prayers, their merits or rewards remained the same.

451. Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “I was brought an animal that was larger than a donkey and smaller than a mule, whose stride could reach as far as it could see. I mounted it, and Jibrîl was with me, and I set off. Then he said: ‘Dismount and pray,’ so I did that. He said: ‘Do you know where you have prayed? You have prayed in Taibah, which will be the place of the emigration.’ Then he said: ‘Dismount and pray,’ so I prayed. He said: ‘Do you know where you have prayed? You have prayed in Mount Sinai, where Allâh, the Mighty and Sublime, spoke to Mûsâ, peace be upon him.’ Then he said: ‘Dismount and pray.’ So I dismounted and prayed, and he said: ‘Do you know where you have prayed? You have prayed in Bethlehem, where ‘Eisâ, peace be upon him, was born.’ Then I entered Bait Al-Maqdis (Jerusalem) where the Prophets, peace be upon them, were assembled for me, and Jiba’il brought me forward to lead them in prayer. Then I was taken up to the first heaven, where I saw Âdam, peace be upon him. Then I was taken up to the second heaven where I saw the maternal cousins ‘Eisâ and Yahya, peace be upon them. Then I was taken up to the third heaven where I saw Yûsuf, peace be upon him. Then I was taken up to the fourth heaven where I saw
Hârûn, peace be upon him. Then I was taken up to the fifth heaven where I saw Idrîs, peace be upon him. Then I was taken up to the sixth heaven where I saw Mûsâ, peace be upon him. Then I was taken up to the seventh heaven where I saw Ibrâhîm, peace be upon him. Then I was taken up above seven heavens and we came to Sidrâh Al-Muntaha and I was covered with fog. I fell down prostrate and it was said to me: ‘(Indeed) The day I created the heavens and the Earth, I enjoined upon you and your Ummah fifty prayers, so establish them, you and your Ummah.’ I came back to Ibrâhîm and he did not ask me about anything, then I came to Mûsâ and he said: ‘How much did your Lord enjoin upon you and your Ummah?’ I said: ‘Fifty prayers.’ He said: ‘You will not be able to establish them, neither you nor your Ummah. Go back to your Lord and ask Him to reduce it.’ So I went back to my Lord and He reduced it by ten. Then I came to Mûsâ and he told me to go back, so I went back and He reduced it by ten. Then I came to Mûsâ and he told me to go back, so I went back and He reduced it by ten. Then it was reduced to five prayers. He (Mûsâ) said: ‘Go back to your Lord and ask Him to reduce it, for two prayers were enjoined upon the Children of Israel but they did not establish them.’ So I went back to my Lord and asked Him to reduce it, but He said: ‘The day I created the heavens and
the Earth, I enjoined fifty prayers upon you and your *Ummah*. Five is for fifty, so establish them, you and your *Ummah*.’ I knew that this was what Allâh, the Mighty and Sublime, had determined so I went back to Mûsâ, peace be upon him, and he said: ‘Go back.’ But I knew that it was what Allâh had determined, so I did not go back.” *(Hasan)*

452. It was narrated that ‘Abdullâh said: “When the Messenger of Allâh ﷺ was taken on the Night Journey, he came to Sidrah Al-Muntaha, which is in the sixth heaven. That is where everything that comes up from below ends, and where everything that comes down from above, until it is taken from it. Allâh says: When what covered the lote-tree did cover it.”[1] He said: “It was moths of gold. And I was given three things: The five daily prayers, the last verses of *Suratul Baqarah*, and whoever of my *Ummah* dies without associating anything with Allâh will be forgiven for *Al-Muqîmât*. ”*[2] *(Saâîh)*

**Comments:**

The Revelation of the concluding Verses of *Suratul Baqarah* is Madinan, and

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[2] “The sins of the worst magnitude that drag one into the Fire.” *(An-Nîhâyâh)*
the event of the Ascension is Makkan. The conferment of the concluding Verses of Suratul Baqarah (to the Prophet ﷺ) during the Ascension would mean that a promise to bestow these Verses was made, while their Revelation took place in Madinah. And Allâh knows best!

Chapter 2. Where Was The Salâh Made Obligatory?

453. It was narrated from Anas bin Mâlik that the prayers were enjoined in Makkah, and that two angels came to the Messenger of Allâh ﷺ and took him to Zamzam, where they split open his stomach and took out his innards in a basin of gold, and washed them with Zamzam water, then they filled his heart with wisdom and knowledge. (Sâhîh)

Comments:
1. In the lengthy Hadâth of the Ascension, only the washing of the heart is mentioned. In this narration, mention is made of things besides the heart. So the aim had been to cleanse the heart, but along with the heart, by way of natural order, veins etc. were also washed.
2. The Ascension, by consensus, took place in Makkah (although there is a difference of opinion concerning its date). The five daily prayers were made obligatory during the Ascension; therefore, the compulsoriness of the prayer is, by consensus, of the Makkan period.

Chapter 3. How The Salâh Was Made Obligatory

454. It was narrated that ‘Aishah said: “The first time the Salâh was enjoined it was two Rak’âhs, and it remained as such when traveling, but the Salâh while resident was made complete.” (Sâhîh)
The ritual prayer in this Hadith connotes obligatory prayers other than the Maghrib and the Fajr prayers, because these prayers do not alter while traveling or non-traveling. Maghrib (the sunset prayer) in every condition consists of three Rak‘ahs, while Fajr (the dawn prayer) always consists of two Rak‘ahs.

455. Abū ‘Amr – meaning, Al-Awzā‘ī – said that he asked Az-Zuhri about the prayer of the Messenger of Allāh in Makkah before the Hijrah to Al-Madinah. He said: “Urwah told me that ‘Āishah said: ‘Allāh enjoined the Salah upon the Messenger of Allāh, and the first thing that He enjoined was two Rak‘ahs at a time, then it was made complete four Rak‘ahs while in the state of residence resident but the prayer when traveling remained two Rak‘ahs, as it was first enjoined.’”
(Sahih)

Comments:

In this Hadith, some detail of the same preceding Hadith has occurred. That means the question was concerning the prayer of the Makkah life (before the Ascension). Because according to the authenticated statement, the Ascension took place only six months before the emigration or the Hijrah. Due to their proximity in terms of time, the Ascension and the emigration to Madinah were thought one. Now the meaning is clear as has been shown in the commentary to Hadith No. 454 above.

456. It was narrated that ‘Āishah said: “The Salah was enjoined two Rak‘ahs at a time, then the Salah when traveling remained like that,
but the Șalăh while resident was increased.” (Sahih)

457. It was narrated that Ibn ‘Abbās said: “The Șalăh was enjoined on the lips of the Prophet ﷺ, four Rak‘ahs while resident, and two while traveling, and one Rak‘ah during times of fear.” (Sahih)

Comments:

1. Every prayer does not consist of four Rak‘ahs. Since the Maghrib or the sunset Prayer is the daytime odd-numbered prayer, it has three Rak‘ahs and shall always remain three only. In the dawn prayer or the Fajr, the recitation of the Qur‘ān happens to be lengthy to the extent that its two Rak‘ahs tend to exceed the four Rak‘ahs of other prayers. Therefore, the Fajr prayer consists of two Rak‘ahs regardless of whether one is traveling or residing at home.

2. “The prayer of Fear is one Rak‘ah” - that means one Rak‘ah with the Imām. The second Rak‘ah will have to be offered individually.

458. It was narrated that Umayyah bin ‘Abdullāh bin Khālid bin Asīd said to Ibn ‘Umar: “How can the Șalāh be shortened as Allāh says: There is no sin on you if you shorten ʾAs-Șalāh (the prayer) if you are in
Ibn 'Umar said: "O son of my brother! The Messenger of Allâh ﷺ came to us when we had gone astray and he taught us. One of the things that he taught us was that Allâh, the Mighty and Sublime, has commanded us to pray two Rak'âhs when traveling." (Hasan)

Comments:
The objection was that, in the Qur'ân, shortening of the prayer has been stated to be contingent upon one’s being in the state of fear, while the people had been shortening the prayer even without having been in the state of fear. ‘Abdullâh bin ‘Umar ﷺ gave a doctrinal answer that our Prophet’s teaching for us is ultimate and fundamental. The true interpretation of the Glorious Qur'ân is the one the Prophet ﷺ made, because the Qur'ân was brought by him. He knew its true meaning. And the fact is that the Prophet ﷺ shortened his prayers on several occasions while traveling.

Chapter 4. How Many (Prayers) Are Enjoined Each Day And Night?
459. It was narrated from Abû Suhail, from his father, that he heard Ta’lîhah bin ‘Ubaidullâh say: “A man from the people of Najd came to the Messenger of Allâh ﷺ with unkempt hair. We could hear him talking loudly but we could not understand what he was saying.
until he came closer. He was asking about Islam. The Messenger of Allâh ﷺ said to him: ‘Five prayers each day and night.’ He said: ‘Do I have to do anything else?’ He said: ‘No, unless you do it voluntarily.’ He said: ‘And fasting the month of Ramadân.’ He said: ‘Do I have to do anything else?’ He said: ‘No, unless you do it voluntarily.’ And the Messenger of Allâh ﷺ mentioned Zakâh to him, and he said: ‘Do I have to do anything else?’ He said: ‘No, unless you do it voluntarily.’ The man left saying: ‘By Allâh, I will not do any more than this or any less.’ The Messenger of Allâh ﷺ said: ‘He will achieve salvation, if he is speaking the truth.’” (Sahîh)

Comments:

1. “We heard the humming or rumbling sound”: It appears he had been murmuring his questions, walking from a distance, which could make it easy for him to ask!

2. Since the asker had already been a Muslim, and had pronounced the testimony, the Prophet ﷺ stated to him other pillars of Islam. He did not mention the Pilgrimage because it had not been made obligatory yet.
prayers.’ The man swore that he would not do anything more or less than that. The Messenger of Allâh said: ‘If he is speaking the truth he will most certainly enter Paradise.’” (Sâhîh)

Comments:
The understanding of this Hadîth has been elucidated in the commentary of the previous Hadîth.

Chapter 5. Making A Pledge To Offer The Five Daily Prayers

461. ‘Awf bin Mâlik Al-Ashja’î said: “We were with the Messenger of Allâh, and he said: ‘Will you not pledge to the Messenger of Allâh?’ And he repeated it three times. So we stretched forth our hands to give our pledge. We said: ‘0 Messenger of Allâh, we are willing to give you our pledge, but on what?’ He said: ‘That you will worship Allâh and not associate anything with him, and (offer) the five daily prayers.’ And he said, very quietly: ‘And you will not ask the people for anything.’” (Sâhîh)

Comments:
During the sacred lifetime of the Messenger of Allâh, four kinds of pledges were prevalent:
1. The Pledge of Islam - which was made at the time of accepting Islam.
2. The Pledge for emigration or Hijrah.
4. The Pledge of obedience, for obeying the commands and prohibitions of Allâh Most High, as has been narrated in the above-mentioned Hadîth.
5. He uttered the last thing quietly because it was additional.

Chapter 6. Observing The Five Daily Prayers

462. It was narrated from Ibn Muḥairīz that a man from Banū Kinānāh who was called Al-Muhdaji heard a man in Ash-Shâm, who was known as Abû Muhammad, saying that Wîṣr was obligatory. Al-Muhdaji said: “In the morning I went to ‘Ubadah bin As-Ṣâmît, and I met him while he was on his way to the Masjid. I told him what Abû Muhammad said, and ‘Ubadah said: ‘Abû Muḥammad is wrong. I heard the Messenger of Allâh ﷺ say: ‘Five prayers are those that Allâh has decreed for (His) slaves, whoever does them, and does not neglect any of them out of disregard toward them, will have a promise from Allâh that He will admit him to Paradise. And whoever does not do them will have no such promise from Allâh; if He wills he will punish him and if He wills He will admit him to Paradise.’” (Hasan)

Comments:
1. The Hanafites call the Wîṣr - the odd-numbered prayer - compulsory. But
their argumentation is based on narrations that are either weak or bear the possibility of having more than one meaning. Compared to those narrations, the authentic and unequivocal reports, which have reached the level of being called Tawātūr (something narrated in such a way, such as by so many people in each generation, that there is no question about its correctness and authenticity), declare the obligatory nature of the five daily prayers, and negate the compulsory nature of additional prayers. Hence, their statement is not right. On the contrary, Witr ought to be deemed the insisted Sunnah of the Prophet, which may not be abandoned without a reason.

Chapter 7. The Virtue Of The Five Daily Prayers

463. It was narrated from Abū Hurairah that the Messenger of Allāh said: “Do you think that if there was a river by the door of any one of you, and he bathed in it five times each day, would there be any trace of dirt left on him?” They said: “No trace of dirt would be left on him.” He said: “That is the likeness of the five daily prayers. By means of them Allāh erases sins.” (Sahih)

Comments:
The scholars have held the expression Khatāyā occurring here to mean As-Sagha'ir - minor sins. The righteous deeds - for example, prayer, ablution, charity, etc. - wash their apparent effects as bathing does, unlike the major sins (Al-Kabīr), which necessitate the precise action of repentance and remorse! And Allāh knows best!

Chapter 8. The Ruling On One Who Does Not Perform Salāh

464. It was narrated from ‘Abdullāh bin Buraidah that his father said: “The Messenger of Allāh said: ‘The covenant that stands between
The Book of  Sims

us and them is the Sims; whoever
abandons it, he was committed
disbelief.” (Sahih)

Comments:
1. The distinction between a Muslim and a disbeliever is the prayer. Prayer is an
integral pillar of Islam: through it, a Muslim’s identity is established.
2. The person who abandons prayer indulges in disbelief - because the one who
never performs the prayer, has abandoned Sims altogether. Apparently there
appears to be no distinction between him and a disbeliever.
3. Between a slave (Abd) of Allâh and between disbelief there is nothing but the
abandonment of prayer, because through the abandonment of prayer the
distinction of being a Muslim ends. Hence, his association with disbelief
becomes pronounced.

Chapter 9. Being Brought To
Account For The Sims

466. It was narrated that Huraith
bin Qabîsah said: “I arrived in Al-
Madînah and said: ‘O Allâh, make
it easy for me to find a righteous
companion.’ Then I sat with Abû
Hurairah, may Allâh be pleased
with him, and said: ‘I prayed to
Allâh to help me find a righteous
companion.' So tell me a Hadīth that you heard from the Messenger of Allāh ﷺ, so that Allāh might benefit me from it. He said: 'I heard the Messenger of Allāh ﷺ say: “The first thing for which a person will be brought to account will be his Salah. If it is sound then he will have succeeded, be salvaged, but if it is not then he will have lost and be doomed.”’ (One of the narrators) Hammām said: “I do not know whether this was the words of Qatādah or part of the report.” — “If anything is lacking from his obligatory prayers, He will say: ‘Look and see whether My slave has any voluntary prayers to make up for what is deficient from his obligatory prayers.’ Then all of his deeds will be dealt with in like manner.” (Ṣahīh)

Comments:

We get to know from this Hadīth that one should not laze about at all in the performance of the Nawāfīl (voluntary acts of worship) and the Sunan; such deeds aid in the complementation of the obligatory deeds of worship and may become beneficial in one’s elevation of ranks. In this regard, each one of us should ask himself this question: Who could ever claim that his obligatory deeds of worship are so flawless that he does not need to perform voluntary acts of worship?

467. It was narrated from Abū Hurairah 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 Salah. If it is found to be complete then it will be recorded as...
complete, and if anything is lacking
He will say: ‘Look and see if you
can find any voluntary prayers with
which to complete what he
neglected of his obligatory prayers.’
Then the rest of his deeds will be
reckoned in like manner.” (Sahih)

Comments:
Some narrations mention that first of all (unlawful) killing shall be accounted
for (Sahih Al-Bukhari: 1678). In this narration, the obligatory prayer is
mentioned. There is no contradiction between such narratives, for among
the rights of Allâh, the first thing to be accounted for on the Day of Resurrection
shall be the prayer; while among the rights of human beings, the first thing to
be accounted for will be unlawful killings.

468. It was narrated from Abû
Hurairah that the Messenger of
Allâh ﷺ said: “The first thing for
which a person will be brought to
account will be his Salâh. If it is
complete (all well and good),
otherwise Allâh will say: ‘Look and
see if My slave did any voluntary
prayer.’ If he is found to have done
voluntary prayers, his obligatory
prayers will be completed
therewith.” (Sahih)
Chapter 10. The Reward For One Who Establishes The Salah

469. It was narrated from Abū Ayyūb that a man said: “O Messenger of Allāh, tell me of a deed that will gain me admittance to Paradise.” The Messenger of Allāh ﷺ said: ‘Worship Allāh and do not associate anything with Him, establish the Salah, pay the Zakah and uphold the ties of kinship. Let go!’” – as if he was riding his camel.[1] (Ṣaḥīḥ)

Comments:
1. Before asking the question, he had held the she-camel’s nose-rein.
2. In this Ḥadīth, the Pillars of Islam are mentioned.

Chapter 11. The Number Of Rak'ahs In The Zuhr Prayer While A Resident (Ṣaḥīḥ)

470. It was narrated from Ibn Al-Munkadīr and Ibrāhīm bin Maisarah, that they heard Anas say: “I prayed Zuhr with the Prophet ﷺ in Al-Madīnah, four Rak'ahs, and Ṭārīq in Dhul-Hulaifah, two Rak'ahs.”

[1] As if he was riding his camel and the man had grabbed hold of its reins to ask this question.
Comments:
In Madinah, the prayer was performed in full. Thereupon the journey was begun. Since Dhul-Hulayfah is outside of Madinah and the journey was long, upon arrival of the time for the ‘Asr prayer in Dhul-Hulayfah, prayer was shortened - that is to say, two Rak‘ahs were performed. It should be borne in mind that this was the journey for Hajj.

Chapter 12. The Zuhr Prayer
While Traveling

471. It was narrated that Al-Hakam bin ‘Utaibah said: “I heard Abī Juhaifah say: ‘The Messenger of Allāh set off at midday, during the time of intense heat’” – (One of the narrators) Ibn Al-Muthanna said, to Al-Baṭhā – and he performed Wudū‘, and prayed Zuhr, two Rak‘ahs, and ‘Asr, two Rak‘ahs, with a short spear (Anzah) in front of him. (Ṣahīh)

Comments:
In front of him, a spear (a small spear: said to be of the measure of half a lance) was placed in the ground for a barrier (Sutrah). The one performing prayer should use such a barrier (Sutrah) at all times except when he prays behind an Imam, in which case the Imam’s Sutrah is his Sutrah.

Chapter 13. The Virtue Of The ‘Asr Prayer

472. It was narrated from Abū Bakr bin ‘Umarah bin Ruwaibah Ath-Thaqafi that his father said: “I heard the Messenger of Allāh say: ‘He will never enter the Fire, the one who prays before the sun rises and before it sets.’” (Ṣahīh)
The Book of ʿṢalāḥ

Comments:

The ʿFajr (dawn) and the ʿMaghrib (the sunset) prayers occur during demanding timings. The mid-afternoon time happens to be usually of dealings and pre-occupation, sleep and negligence. The one who regularly performs these two prayers in congregation would, first and foremost, perform other prayers also similarly. And the prayer - the rightful prayer is the foundation of the Religion (Dīn). Hence, he would be a staunch believer and therefore would never enter the Fire. And Allāh knows best!

Chapter 14. Maintaining The ʿAsr Prayer

473. It was narrated that Abū Yūnus, the freed slave of ʿAishah the wife of the Prophet ﷺ, said: "ʿAishah told me to copy a Mushaf for her, and she said: 'When you reach this verse, call my attention: Guard strictly the ʿSalawāt especially the middle (Al-Wusta) ʿṢalāh.'[1]

When I reached it, I called her attention and she dictated to me: 'Guard strictly the ʿSalawāt especially the middle (Al-Wusta) ʿṢalāh and the ʿAsr prayer, and stand before Allāh with obedience.' Then she said: 'I heard it from the Messenger of Allāh ﷺ.'" (Sahih)

Comments:
The addition made by ‘Āishah of Salātul-‘Asr is in fact the explanation of the term Salātul-Wustā - the mid-most prayer, which occurs in some Ahādīth as mentioned by the Messenger of Allāh; otherwise these are not the words of the Noble Qurʾān. Salātul-Wustā denotes the excellent prayer. And according to authentic Ahādīth, it is the ‘Asr prayer.

474. It was narrated from ‘Alī that the Prophet said: “They distracted us from Salātul-Wustā (the middle prayer) until the sun went down.” (Ṣahīḥ)

Comments:
Obviously the prayer before the sunset is none but the ‘Asr prayer. Allāh’s Messenger has designated this very same prayer as being the Salātul-Wustā. In a narration of the two Šaḥīḥs (Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim), this explanation occurs.

Chapter 15. One Who Abandons Šalāt Āl-‘Asr

475. It was narrated that Abū Qilābah said: “Abū Al-Malīḥ narrated to me: ‘We were with Buraidah on a cloudy day and he said: ‘Pray early, for the Messenger of Allāh said: ‘Whoever abandons Šalāt Al-‘Asr, his good deeds will perish.’” (Ṣaḥīḥ)

Comments:
1. On a cloudy day, the sun is not discernible. Hence, there remains uncertainty about the timing of the sun’s setting. Therefore, the ‘Asr (the mid-afternoon) prayer should unfailingly be offered in its early time, so that delay may not result in missing the prayer and having to make it up (Al-Qada).
2. “His good deeds will perish” - What is referred to here is the phenomenon of some deeds becoming null and void, deeds whose knowledge is with Allâh alone. Some have stated that by these words is meant severity and magnitude of the sin and not the literal wording. This connotation is not farfetched, but the above-mentioned meaning is closer to the wording (of the Hadîth).

Chapter 16. The Number Of Rak'ahs In Şalât Al-‘Aṣr While A Resident

476. It was narrated that Abû Sa‘eed Al-Khudrî said: “We used to estimate how long the Messenger of Allâh used to stand when praying in Zuhr and ‘Asr. We estimated that he stood in Zuhr for as long as it takes to recite thirty verses, as long as Sûrat Al-As-Sajdah in the first two Rak’ahs, and half that in the last two. And we estimated that he stood for as long in the first two Rak’ahs of ‘Asr as he stood in the last two Rak’ahs of Zuhr, and we estimated that he stood half as long as that in the last two Rak’ahs of ‘Asr.” (Sahîh)

Comments:

Besides knowing the number of Rak’ahs for the ‘Asr prayer, we also got to know that the Prophet used to only recite Sûrah Al-Fâtihah in the last two Rak’ahs of ‘Asr. He appended no other Sûrah to it. Although, in the last two Rak’ahs of the Zuhr prayer, it is implied that he recited some other Sûrah also along with Sûrah Al-Fâtihah.

477. It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh used to stand in Zuhr and recite the equivalent of thirty verses in each Rak’ah, then in the first two...”
Rak’ahs of ‘Asr he would stand for the equivalent of fifteen verses.”

(Sahih)

Chapter 17. Salāt Al-‘Asr While Traveling

478. It was narrated from Anas bin Mālik that the Prophet ﷺ prayed Zuhr in Al-Madīnah, four Rak’ahs, and he prayed ‘Asr in Dhul-Hulaifah, two Rak’ahs. (Sahih)

479. ‘Irāk bin Mālik narrated that Nawfāl bin Mu‘āwiyah told him that he heard the Messenger of Allāh ﷺ say: “Whoever misses ‘Asr prayer, it is as if he has been robbed of his family and his wealth.”

‘Irāk said: ‘And ‘Abdullāh bin ‘Umar informed me that he heard the Messenger of Allāh ﷺ saying: ‘Whosoever misses ‘Asr prayer, it is as if he has been robbed of his family and his wealth.’” (Sahih)

Yazīd bin Abī Ḥablīb contradicted him.[1]

[1] That is, contradicted Ja‘far bin Rabī‘ah who narrated it from ‘Irāk here – and Yazīd’s narration is next.
480. It was narrated from 'Irāk bin Mālik that he heard that Nawfal bin Mu‘āwiyyah said: “I heard the Messenger of Allāh ﷺ say: ‘Among the prayers is a prayer which, if a person misses it, it is as if he has been robbed of his family and his wealth.’” Ibn ‘Umar said: “I heard the Messenger of Allāh ﷺ say: ‘It is ‘Aṣr prayer.’” (Saḥīh)

Muḥammad bin ʾIshāq contradicted him.[1]

Comments:

Both, the one who resides at home and the one who travels, ought to guard against losing the ‘Aṣr prayer in its prescribed time. Otherwise, it would be a tremendous loss. It ought to be offered within its time.

Chapter 18. 仇ativity Mulah Al-Maghrib

482. It was narrated that Salamah

[1] That is, Muḥammad bin ʾIshāq narrated it from Yazīd bin Abī Ḥabīb with the following chain and wording, which differs with this narration, reported by Al-Laīth from Yazīd.
bin Kuhail said: "I saw Sa'eed bin Jubair in Jum'."[1] He stood and prayed Maghrib, three Rak'ahs, then he stood and prayed 'Ishâ', two Rak'ahs. Then he mentioned that Ibn 'Umar had done the same thing in that place, and he mentioned that the Messenger of Allâh had done the same thing in that place. (Sahîh)

Comments:
The Maghrib prayer shall always consist of three Rak'ahs, regardless of whether one is traveling or is at home. This is because it is the daytime odd-numbered prayer (Witr). It is not possible to halve it. If two Rak'ahs are prayed, it would not remain odd-numbered, while the 'Ishâ' prayer should consist of two Rak'ahs while one is traveling.

Chapter 19. The Virtue Of Ṣalât Al-İshâ'

483. It was narrated that 'Aishah said: "The Messenger of Allâh delayed 'Ishâ' until 'Umar called him and said: 'The women and children have gone to sleep.' Then the Messenger of Allâh came out and said: 'There is no one who is offering this prayer but you.' And at that time no one used to pray except the people of Al-Madinah." (Sahîh)

Comments:
1. This incident belongs to the early period of Islam, before the Revelation of [1] Meaning Al-Muzdalifah.
surah al-hujurat: whereas forbiddance of raising one's voice and the threat of deeds coming to naught in its wake arrived in surah al-hujurat.

2. “there is no one who is offering this prayer but you” - because the christians and the jews never offer the 'ishâ' prayer. only the muslims perform it. and during that period, islam had not spread outside of the city of madinah, or at the most, there were a few helpless overwhelmed muslims in makkah, who had no room to offer the prayer publicly, in congregation. they offered their prayer in concealment.

chapter 20. salât al-îshâ'
while traveling

484. al-îhakam said: “sa‘eed bin jubair led us in prayer in jam‘. (he prayed) maghrib, three rak‘ahs with an iqâmah, then he said the taslîm, then he prayed ‘ishâ’, two rak‘ahs. then he mentioned that ‘abdullâh bin ‘umar had done that, and he mentioned that the messenger of allah ﷺ had done that.” (sahîh)


485. salamah bin kuhail narrated: “i heard sa‘eed bin jubair say: ‘i saw ‘abdullâh bin ‘umar pray in jam‘; he made the iqâmah and prayed maghrib, three rak‘ahs, then he prayed ‘ishâ’, two rak‘ahs, then he said: ‘this is what i saw the messenger of allah ﷺ do in this place.’” (sahîh)


chapter 21. the virtue of prayer in congregation

486. it was narrated from abû hurairah that the messenger of
Allāh ﷺ said: “Angels come to you in succession by night and day, and they meet at Fajr prayer and ‘Asr prayer. Then those who spent the night among you ascend, and He (Allāh) will ask them, although He knows best: ‘In what condition did you leave My slaves.’ They will say: ‘We left them when they were praying and we came to them when they were praying.’” (Sahih)

تخريج: أخرج البخاري، التوحيدي، باب كلام الرب تعالى مع جبريل... النّخل، ح: 487 من حديث مالك بن ادهم، وهو في الموطأ (بيهيل) 1:176.

487. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Prayer in congregation is twenty-five times more virtuous than the prayer of any one of you offered on his own. The angels of the night and the day meet at Fajr prayer. Recite if you wish: Verily, the recitation of the Qur’ān in the early dawn is ever witnessed.”[1] (Sahih)

تخريج: أخرج البخاري، المساجد، باب فضل صلوات الجماعة... النّخل، ح: 499 من حديث الزهراء بن أبي جعفر، وأصله متفق عليه، البخاري، ح: 488/4717، ومسلم، ح: 449/246/449، باختلاف.

Comments:

“Twenty-five fold” - because in order to offer prayer in congregation, one has to perform several righteous deeds - such as setting out from the home with the intention of offering the prayer, taking steps toward the mosque, supplicating while walking toward the mosque, exchanging greetings with people on the way, asking after the health of the ill, keeping the path clean, showing the way to strangers, aiding the helpless, inquiring after the health and wellbeing of fellow praying persons, and assisting them during difficult times.

488. Abû Bakr bin 'Umârah bin Ruwaibah narrated that his father said: “I heard the Messenger of Allâh ﷺ say: ‘No one will enter the Fire who prays before the sun rises and before it sets.’” (Ṣâḥîh)

Comments:
There is no mention of congregational prayer in this Hadîth, although mention is made of the Fajr and the ‘Asr prayers. Nonetheless what is meant by offering prayers is offering them in congregation. Prayer individually or at a delayed time is not praiseworthy.

Chapter 22. Prescribing The Qiblah

489. It was narrated that Al-Barâ’ said: “We prayed toward Bait Al-Maqdis (Jerusalem) with the Messenger of Allâh ﷺ for sixteen or seventeen months – Safwân was not sure – then it was changed to the Qiblah.” (Ṣâḥîh)

Comments:
Barâ’ bin Âzib is a Helper Companion. It is apparent that he used to perform prayer with the Prophet ﷺ after the emigration only. Hence, this Hadîth signifies that for sixteen to seventeen months after the emigration, Bait Al-Maqdis remained the Qiblah of Muslims. Then, in the month of Sha‘ban of the year 2 H, the Ka‘bah was made the Qiblah.

490. It was narrated that Al-Barâ’ bin Âzib said: “The Messenger of Allâh ﷺ came to Al-Madînah and
prayed toward Bait Al-Maqdis for sixteen months, then he was commanded to face toward the Ka'bah. A man who had prayed with the Prophet ﷺ passed by some of the Ansār and said: 'I bear witness that the Messenger of Allāh ﷺ has been commanded to face toward the Ka'bah' so they turned to face the Ka'bah.” (Saḥīh)

Comments:
1. The name of this tribe of the Helpers (Al-Ansār) was Banu Salamah. On account of this very incident their mosque came to be known as the mosque of Qiblatayn (of two Qiblas), which is until today frequented by multitudes of worshippers.

2. The Helpers’ turning toward the Ka'bah - while praying must have surely caused some stir among all the worshippers, because the Ka'bah happens to be in quite the opposite direction of the Bait Al-Maqdis. Obviously, the Imām must have been compelled to wade through the rows of the praying persons to get to the other side. The followers in the congregational prayer must have also changed the rows. Thus we get to understand that a movement done in order to rectify the prayer does not spoil to prayer, regardless of whether that movement is slight or sizeable.

Chapter 23. Situations In Which It Is Permitted Not To Face The Qiblah

491. It was narrated from Sālim that his father said: “The Messenger of Allāh ﷺ used to pray voluntary prayers (Usabbih) while riding his mount, facing whatever direction it was facing, and he would pray Witr likewise, but he would not offer the prescribed prayers on it.” (Saḥīh)
Comments:

1. Voluntary prayer could be performed any time, whether one is traveling or residing at home. If one had to conform to the Qiblah or dismount, such restrictions would have deprived the traveler of voluntary prayers, or else one would not have been able to travel. This is why, in the voluntary prayer, provision has been kept that a traveler may offer his prayer on his mount, regardless of whether he remains facing the Qiblah, and whether he can completely perform the bowing and prostrating positions!

2. Offering Witr - the odd-numbered prayer - while riding on a mount demonstrates that Witr is not obligatory or compulsory. It is but voluntary.

492. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ used to pray while on his animal when he was coming back from Makkah to Madînah. Concerning this, the verse was revealed: So wherever you turn (yourselves or your faces) there is the Face of Allâh.”[1] (Sahîh)

Comments:

This also relates to the voluntary prayer. Apparently, while going from Makkah to Madînah, the Qiblah-direction occurs against one’s back.

493. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ used to pray on his mount while on a journey, no matter what direction it was facing.”

Mâlik said: “Abdullah bin Dînâr said: ‘And Ibn ‘Umar used to do likewise.’” (Sahîh)

Chapter 24. Finding Out That One Was Wrong After Doing His Utmost (To Determine The Direction)

494. It was narrated that Ibn 'Umar said: "While the people were in Qubā', praying the Subh prayer, someone came to them and said that revelation had come to the Messenger of Allāh the night before, and he had been commanded to face the Ka'bah. So they turned around, and they had been facing toward Ash-Shâm, but now they turned to face toward the Ka'bah."

(Sahih)

Comments:
The honorable Imām draws the following inference: the people of Quba prayed three prayers in a direction other than Qiblah after the command to change the Qiblah. They realized this only after they had already performed those three prayers; and yet there was no need to repeat them. Now also, if one realizes after having offered the prayer, that he offered the prayer in the wrong direction, it is not necessary for him to repeat that prayer, provided effort was made to locate the Qiblah before the commencement of that prayer.
Chapter 1. How Jibril Led The Prayer And The Definition Of The Times Of The Five Daily Prayers

495. It was narrated from Ibn Shihab that ‘Umar bin ‘Abdul-‘Aziz delayed the ‘Asr prayer a little. Urwah said to him: “Jibril came down and led the Messenger of Allah ﷺ in prayer.” ‘Umar said: “Watch what you are saying, O ‘Urwah!” He said: “I heard Bashir bin Abi Mas’ud say: ‘I heard Abu Mas’ud say: ‘I heard the Messenger of Allah ﷺ say: ‘Jibril came down and led me in prayer, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him – and he counted off five prayers on his fingers.’” (Sahih)

Comments:
1. ‘Umar bin Abd Al-Aziz ♂ had delayed or deferred the mid-afternoon prayer (Asr) from its desirable time and not from its absolute time. Urwah’s objective was to emphasize that the time of a prayer is very significant - so much so that the Angel Jibril ♂ had descended to show the various times of the prayer. Hence, one should not be negligent or lazy in the performance of prayer on time.
2. It has been narrated that after hearing this report, he never delayed in the performance of prayers.
Chapter 2. The Beginning Of The Time For Zuhr

496. Shu'bah said: “Sayyār bin Salāmah, narrated to us, he said: ‘I heard my father ask Abū Barzah about the prayer of the Messenger of Allāh ﷺ.’ I said: ‘Did you really hear him?’ He said: ‘As I can hear you now’ He said: ‘I heard my father ask about the prayer of the Messenger of Allāh ﷺ.’ He said: ‘He would not mind if he delayed it — meaning ‘Ishā’ until midnight, and he did not like to sleep before it or speak after it.”’ Shu’bah said: “Then I met him later on and asked him. He said: ‘He used to pray Zuhr when the sun had passed its zenith, and (he would pray) ‘Asr and a man could walk to the farthest point in Al-Madhah and the sun would still be clear and hot. And Maghrib, I do not know the time he mentioned.’ After that I met him and asked him, and he said: ‘He used to pray Fajr then after the prayer a man could regarding it, sitting next to him, look at the face of someone he knew and he could recognize it.’ He said: ‘And he used to recite in it between sixty and one hundred (verses).’” (Mishk)”

Comments:
1. As for the midday prayer (Zuhr), the first moment of the time prescribed for its performance is agreed upon: it is when the sun has begun to decline from the meridian.
2. Allāh’s Messenger ﷺ generally offered the late evening prayer (Ishā) when one-third of the night had elapsed. Sometimes, however, he would delay it until the middle of the night.
497. It was narrated from Az-Zuhri he said: “Anas told me that the Messenger of Allâh ﷺ went out when the sun had passed its zenith, and led them in Zuhr prayer.” (Sahîh)

498. It was narrated that Khabbâb said: “We complained to the Messenger of Allâh ﷺ about how hot the sand was, but he did not respond to our complaint.” It was said to Abû Ishâq (one of the narrators): “Did they complain regarding his praying it early?” He said: “Yes.” (Sahîh)

Chapter 3. Praying Zuhr Earlier When Traveling

499. Hamzah Al-‘A’îdhî said: “I heard Anas bin Mâlik say: ‘When the Prophet ﷺ halted, he would not move on until he had prayed Zuhr.’ A man said: ‘Even if it was the middle of the day?’ He said: ‘Even if it was the middle of the day.’” (Sahîh)
Comments:
This signifies that he prayed the midday prayer (Zuhr) as soon as the sun declined from the meridian.

Chapter 4. Praying Zuhr

Chapter 4. Praying Zuhr

Earlier When It Is Cold

500. Khalid bin Dinár Abú Khaldah said: “I heard Anas bin Målîk say: ‘When it was hot, the Messenger of Allah would wait until it cooled down to pray, and when it was cold he would hasten to pray.’” (Sahîh)

Comments:
The term Ibrad connotes offering the prayer when it gets a bit cooler or when the atmosphere gets cooler. But it does not signify a time when it is cool outside, because during the extremely intense heat of the summer, it would get reasonably cool only toward the sunset prayer (the Maghrib). So what is meant here is the time when it becomes a bit cooler than the temperature during midday. That means when the shadow of walls becomes worthy of placing one’s feet underneath them. During wintertime, days are shorter. Therefore, there is no reason to delay praying until after the beginning time of Zuhr. Hence, the Prophet would offer the Zuhr prayer early (during winter).

Chapter 5. Waiting To Pray

Zuhr Until It Cools Down
When It Is Hot

501. It was narrated that Abû Hurairah said: “The Messenger of Allah said: ‘If it is very hot, wait until it cools down before you pray, for intense heat is a breeze from Hell.’” (Sahîh)
502. It was narrated from Abû Mûsâ in a *Marfû* [1] report: "Wait until it cools down to pray *Zuhr*, for the heat you experience is a breeze from Hell." *(Sahîh)*

Comments:
For further elucidation, see *Hadîth* 500, 501.

**Chapter 6. The End Of The Time For *Zuhr***

503. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: This is *Jibrîl*, peace be upon you, he came to teach you your religion. He prayed *Subh* when the dawn appeared, and he prayed *Zuhr* when the sun had passed its zenith, and he prayed *'Asr* when he saw that the shadow of a thing was equal to its height, then he prayed *Maghrib* when the

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sun had set and it is permissible for the fasting person to eat. Then he prayed 'Ishâ' when the twilight had disappeared. Then he came to him the following day and prayed Subh when it had got a little lighter, then he prayed Zuhr when the shadow of a thing was equal to its height, then he prayed 'Asr when the shadow of a thing was equal to twice its height, then he prayedMaghrib at the same time as before, then he prayed 'Ishâ' when a short period of the night had passed. Then he said: 'The prayer is between the times when you prayed yesterday and the times when you prayed today.'" (Hasan)

Comments:

1. The terminal time of the Zuhr prayer and the first moment of the time of the 'Asr prayer, according to this Hadîth and all other authentic Ahâdîth is Mithl Awwal, which means when the length of every shadow becomes equal to the height of the corresponding object, but this correspondence ought to be after taking away the shadow of the meridian. The shadow of the meridian signifies that shadow which is formed as soon as the sun begins to decline from the meridian [just enough to lengthen a shadow by the width of the strap of a sandal (Shirîk)]. The time of Zuhr prayer ends when besides this shadow, the length of every shadow becomes equal to the height of the corresponding object, and the time of 'Asr begins. This is the (view) of the majority of scholars, the Prophet's Companions, the successors, the traditionists, and the jurists.

2. The most meritorious and preferred time of 'Asr prayer ends when the shadow has come to be twice as long as the corresponding object. The overall time for 'Asr prayer, however, continues to remain valid until sunset for one who has an excuse or is driven by dire compulsion.

3. He performed the sunset prayer (Maghrib) nearly at the same time on both days (as he prayed on the previous occasion). This is because the time of the sunset prayer is very brief.
The beginning time of the first day’s prayer and the ending time of the second day’s prayer: the length of time between these two timings is the overall time for this prayer.

504. It was narrated that ‘Abdullâh bin Mas‘ûd said: “The Prophet prayed Zuhr when the length of (a person’s shadow) was between three and five feet in summer, and between five and seven feet in winter.” (Saḥîh)

Comments:
1. Measuring the length of the shadow caused by the sun is different in each locality. However, during the summertime, the shadow remains short, while in wintertime it is longer.
2. This shadow refers to man’s own shadow. Each man’s height equals seven of his footsteps (measured in his shadow, standing in an upright position).

Chapter 7. The Beginning Of The Time For ‘Asr

505. It was narrated that Jâbir said: “A man asked the Messenger of Allah about the times of prayer. He said: ‘Pray with me.’ So he prayed Zuhr when the sun had passed its zenith, ‘Asr when the shadow of a thing was equal to its height, Maghrib when the sun had set and ‘Ishâ’ when the twilight had disappeared.” He said: “Then he prayed Zuhr when the shadow of a man was equal in length to his height,
‘Asr when the length of a man’s shadow was twice his height, and Maghrib just before the twilight disappeared.” (One of the narrators) ‘Abdullāh bin Al-Ḥārith said: “Then he said: ‘With regard to Ḥusnā I think it is up to one-third of the night.’”[1] (Hasan)

Comments:
1. In this Ḥadīth, the starting and the finishing times of all the prayers except that of the Fajr have been described. However, the finishing time for Ḥusnā Prayer (late evening prayer), according to other narrations, lasts until halfway through the night (Nisf Al-Layl). And this is authentic.
2. For a detailed discussion concerning the time for ‘Asr, see Ḥadīth 503.

Chapter 8. Hastening To Pray
‘Asr

506. It was narrated from ‘Ā’ishah that the Messenger of Allāh ﷺ prayed ‘Asr when the sun was in her room and the shadow had not appeared on her wall. (Sahīḥ)

Comments:
This Ḥadīth points to the early performances of the ‘Asr prayer, which means the Prophet ﷺ used to offer it as soon as the shadow was equal in length to the height of the object by which it is measured. The apartment of ‘Al’ishah ﷺ refers to the compound of her dwelling-place, which was surrounded by a wall. In the afternoons, the entire compound used to remain lit by the

[1] The speaker there is Thawr, who narrated it from ‘Atā’ from Jābir.
sunlight. As the sun declined, the shadow of the western wall used to spread in the enclosure. And because the wall was not high, the sunlight stayed in the compound. The shadow would not ascend the eastern wall. As soon as the shadow would grow equal to the western wall, the prayer was established.

507. It was narrated from Anas: “The Messenger of Allâh ﷺ used to pray ‘Asr, then a person could go to Quba.” One of them[1] said: “And he would come to them when they were praying.” The other said: “And the sun was still high.” (Sahih)

Comments:
We learn from this Hadith that the Prophet ﷺ used to offer the prayer as soon as the shadow was equal to the length of the person or object by which it was measured. The inhabitants of Quba, due to work and other preoccupations, performed the prayer later. That is to say it is allowed to offer it when the shadow comes to be twice as long as the corresponding object. The best approach in this matter is to perform the mid-afternoon prayer (Salât Al-‘Asr) with the least possible delay, as soon as the shadow grows equal in length to the height of any object by which it is measured, because this is the practice of the Prophet ﷺ.

508. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ used to pray ‘Asr when the sun was still high and bright, and a person could go to Al-‘Awâlî[2] when the sun was still high.” (Sahih)

[1] Both Az-Zuhri and Ishâq bin ‘Abdullâh narrated it from Anas, so the reference is about them.

[2] Al-‘Awâlî is the southern most district of Al-Madinah, and it is very big. Its nearest limit is at a distance of about two miles from the center of Al-Madinah. While its furthest limit is about eight miles.
509. It was narrated that Anas bin Malik said: "The Messenger of Allâh ﷺ used to lead us in 'Asr prayer when the sun was still bright and high."

510. It was narrated that Abû Bakr bin 'Uthmân bin Sahl bin Ɂunaif said: "I heard Abû Umâmah bin Sahl say: 'We prayed Zuhr with 'Umar bin 'Abdul-'Azîz, then we went out and entered upon Anas bin Mâlik, and we found him praying 'Asr.'" I said: "O uncle, what is this prayer that you prayed?" He said: 'Asr; this is the prayer of the Messenger of Allâh ﷺ that we used to pray with him." (Sahîh)

511. It was narrated that Abû Salamah said: "We prayed at the time of 'Umar bin 'Abdul-'Azîz, then we went to Anas bin Mâlik and found him praying. When he finished he said to us: 'Have you prayed?' We said: 'We prayed Zuhr.' He said: 'I prayed 'Asr.' They said: 'You have prayed early.'
He said: ‘Rather I prayed as I saw my companions pray.’" (Hasan)

Comments:
All these narrations demonstrate that the Messenger of Allâh Ṣ sent used to perform the 'Asr prayer as soon as its time began. And this is the Prophet’s Ṣ Sunnah. That being said, it may be performed, without any harm, when the shadow comes to be twice as long as the corresponding object. But it is not the best thing to do. Thus the mid-afternoon prayer ('Asr) ought to be offered in its early time. There is no harm in delaying it occasionally due to pressing preoccupations. And Allâh knows best!

Chapter 9. Stern Warning
About Delaying 'Asr

512. Al-'Alâ narrated to us that he entered upon Anas bin Mâlik in his house in Al-Basrah, when he had finished Zuhr, and his house was beside the Masjid. “When we entered upon him, he said: ‘Have you prayed 'Asr?’ We said: ‘No, we have just finished Zuhr.’ He said: ‘Pray 'Asr.’ So we got up and prayed, and when we finished he said: ‘I heard the Messenger of Allâh Ṣ say: “That is the prayer of the hypocrite: he sits and delays 'Asr prayer until (the sun) is between the horns of the Shaitân, then he gets up and pecks four (Rak‘ahs) in which he only remembers Allâh a little.”’ (Sahîh)
Comments:

"Gives four quick pecks" because the sun almost begins to set. He, therefore, starts praying quickly. By the look of it, it appears as if a crow is pecking at something. He does not fully carry out the utterances in various parts of the prayer. Since he lacks enthusiasm, he sparingly recites the things prescribed in them. He recites a part of what he should recite. Because the prayer consists of four units, the expression four pecks is brought into use. Though these four units comprise eight prostrations, due to his rapidly performing them, two prostrations seem to be like one peck of a crow.

513. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "The one who misses ‘Asr prayer, it is as if he has been robbed of his family and his wealth." (Sahîh)

Comments:

See Hadîth 479 for the commentary.

Chapter 10. The End Of The Time For ‘Asr

514. It was narrated from Jâbir bin ‘Abdullâh that Jibrîl came to the Prophet ﷺ to teach him the times of prayer. Jibrîl went forward, with the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed Zuhr when the sun had passed its zenith. Then he came to him when the shadow of a person was equal to his height, and did as he had done before; Jibrîl went forward, with the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed ‘Asr. Then Jibrîl came to him when the sun had set; Jibrîl went forward, with
the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed Maghrib. Then he came to him when the twilight had disappeared; Jibrîl went forward, with the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed 'Ishâ'. Then he came to him when dawn broke; Jibrîl went forward, with the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed Al-Ghadâh.\[1]\n
Then he came to him on the second day when a man's shadow was equal to his height, and did as he had done the day before, he prayed Zuhr. Then he came to him when the shadow of a man was twice his height, and did what he had done the day before, and prayed 'Asr. Then he came to him when the sun had set and did what he had done the day before, and prayed Maghrib. Then we slept and got up, and slept and got up again. Then he came to him and did what he had done the day before and prayed 'Ishâ'. Then he came to him when the (the light of) dawn was spread (on the horizon)\[2]\n
and the stars were still clear in the sky, and he did the same as he had done the day before, and prayed Al-Ghadâh. Then he said: ‘The time

\[1\] Meaning Fajr, the morning prayer.

\[2\] The Fajr prayer was elongated because the Prophet ﷺ recited at length during the prayer, so that it ended just before sunrise. That defined the end of the time for Fajr, as the beginning of the time was defined by the moment when he started the first Rak'ah.
between these two is the time for prayer.” (Ṣahih)

Chapter 11. Whoever Catches Two Rak'ahs Of 'Asr Prayer

515. It was narrated from Abū Hurairah, may Allāh be pleased with him, that the Prophet ﷺ said:

"Whoever catches up with two Rak'ahs of 'Asr prayer before the sun sets, or one Rak'ah of the Subh prayer before the sun rises, has caught it.” (Ṣahih)

Comments:

1. The significance of the Ḥadīth is that the beginning of the prayer is what counts and not its conclusion. This means that if one inaugurates his prayer within its valid time and completes one of its units, his prayer is valid. It will not be considered as having been a missed or late.

2. If such a situation arises, setting of the sun or its rising, while still he is praying, would not invalidate his prayer. He ought to continue with his prayer and complete it. This is the opinion of the majority of scholars.

516. It was narrated from Abū Hurairah that the Prophet ﷺ said:

"Whoever catches up with one Rak'ah of 'Asr prayer before the sun sets, or catches up with one Rak'ah of Fajr before the sun rises, has caught it.” (Ṣahih)
517. It was narrated from Abû Hurairah that the Prophet ﷺ said: “If any one of you catches the first prostration of 'Asr prayer before the sun sets, let him complete his prayer, and if he catches up with the first prostration of Fajr prayer before the sun rises, let him complete his prayer.” (Sahîh)

518. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever catches up with a Rak'ah of the Subh prayer before the sun rises, then he has caught up with Subh, and whoever catches up with a Rak'ah of 'Asr prayer before the sun sets, then he has caught up with 'Asr.” (Sahîh)

519. It was narrated from Naṣr bin ‘Abdur-Rahmân, from his grandfather Mu‘âdh, that he performed Tawâf with Mu‘âdh bin ‘Afra’ but he did not
pray. 'I said: 'Are you not going to pray?' He said: 'The Messenger of Allâh ﷺ said: 'There is no prayer after 'Asr until the sun has set, nor after Subh until the sun has risen.'”

(Do'âf)

Chapter 12. The Beginning Of The Time For Maghrib

520. It was narrated from Sulaimân bin Buraidah that his father said: “A man came to the Messenger of Allâh ﷺ and asked him about the times of prayer. He said: ‘Stay with us for these two days.’ Then he told Bilâl to say the Iqâmah at dawn and he prayed Fajr. Then he told him to do that when the sun had passed its zenith and he prayed Zuhr. Then he told him to do that when the sun was still bright, and he said the Iqâmah for 'Asr. Then he told him to do that when the last part of the sun had disappeared, and he said the Iqâmah for Maghrib. Then he told him to do that when the twilight had disappeared and he said the Iqâmah for 'Ishâ'. The following day, he prayed Fajr when there was light, then he delayed Zuhr until it was cooler, and waited until it was much cooler before praying 'Asr but the sun was still clear, so he prayed 'Asr later than on the first day. Then he prayed Maghrib
before the twilight disappeared. Then he told him to say the Iqâmah for 'Ishâ' when one-third of the night had passed, and he prayed, then he said: 'Where is the one who was asking about the times of prayer? The times of your prayer are between the times you have seen.' (Sahîh)

Comments:
1. Several similar narrations have preceded.
2. There is no difference of opinion concerning the timing of the Maghrib prayer: It is the sunset.

Chapter 13. Hastening To Pray Maghrib

521. It was narrated from a man of Aslam, who was one of the Companions of the Prophet ﷺ, that they used to pray Maghrib with the Prophet ﷺ, then they would go back to their families in the furthest part of Al-Madinah, shooting arrows and seeing where they landed.[1]

(Hasan)

Comments:
1. As we get to know from this Hadîth the Maghrib prayer should be offered immediately after the sunset, and small Surahs should be recited in it. Otherwise, while praying it would grow dark.
2. Here, in actuality, is meant the city of Madinah and not the habitations around its outskirts. Because, they were situated at a distance of several miles.

Chapter 14. Delaying Maghrib

522. It was narrated that Abû

[1] Because it was still bright enough.
Baṣrah Al-Ghifârî said: "The Messenger of Allâh ﷺ led us in praying 'Asr in Al-Mukhammas. He said: 'This prayer was enjoined upon those who came before you, but they neglected it. Whoever prays it regularly will have a twofold reward, and there is no prayer after it until the Shâhid appears." And the Shâhid is "the star."[1] (Sahîh)

Comments:

"Until the stars come out", in this Hadîth, is meant the time of the setting of the sun, because the sunset is the cause of the visibility of the stars. The stars here do not denote stars in their literal sense. It signifies the brilliant star that appears immediately after the sunset. And Allâh knows best! (Shâhid literally means one who tells, or gives information of what he has witnessed, or seen or beheld with his eye: because it is the Prayer when the star becomes visible).

Chapter 15. The End Of The Time For Maghrib

523. It was narrated from ‘Abdullâh bin ‘Amr - and (one of the narrators) Shu‘bâh said: "Sometimes he (Qatâdah, his teacher) narrated it as a Marfâ’ report and sometimes he did not" – "The time for Zuhr prayer is until 'Asr comes, and the time for 'Asr prayer is until the sun turns yellow. The time for Maghrib is until the twilight disappears, and the time for 'Ishâ' is until the night is halfway through, and the time for Subh is until the sun rises." (Sahîh)

[1] This is a statement of one of the narrators, and Allâh knows best.
Abū Bakr bin Abī Mūsā narrated that his father said: “A man came to the Prophet asking him about the times of prayer, and he did not answer him. He told Bilāl to say the ʼIqāmah at dawn broke, then he told him to say the ʼIqāmah for Zuhr when the sun had passed its zenith and a person would say: ‘It is the middle of the day,’ but he (the Prophet) knew better. Then he told him to say the ʼIqāmah for ʼAsr when the sun was still high. Then he told him to say the ʼIqāmah for Maghrib when the sun had set. Then he told him to say the ʼIqāmah for ʼIshā’ when the twilight had disappeared. Then the next day he told him to say the ʼIqāmah for Fajr, at a time such that when after he had finished one would say: ‘The sun has risen.’ Then he delayed Zuhr until it was nearly the time of ʼAsr compared to the day before. Then he delayed ʼAsr, to a time such that when he finished, one would say: ‘The sun has turned red.’ Then he delayed Maghrib until the twilight was about to disappear. Then he delayed ʼIshā’ until one-third of the night had passed. Then he said: “The time (for prayer) is between these times.”” (Sahih)
525. Al-Ḥusain bin Bashīr bin Sallām narrated that his father said: “Muḥammad bin ‘Alī and I entered upon Jābir bin ‘Abdullāh Al-Anṣārī. We said to him: ‘Tell us about the prayer of the Messenger of Allāh ﷺ’. That was at the time of Al-Hājjāj bin Yūsuf. He said: ‘The Messenger of Allāh ﷺ came out and prayed Zuḥr when the sun had passed its zenith and the shadow (of a thing) was the length of a sandal-strap. Then he prayed ‘Aṣr when the shadow of a man was the length of a sandal-strap plus his height. Then he prayed Maghrib when the sun had set. Then he prayed ‘Ishā’ when the twilight disappeared. Then he prayed Fajr when dawn broke. The next day he prayed Zuḥr when a man’s shadow was equal to his height. Then he prayed ‘Aṣr when a man’s shadow was twice his height, and (the time between the prayer and sunset) lasted as long as it takes a swift rider to reach Dhul-Hulaifah. Then he prayed Maghrib when the sun set, then he prayed ‘Ishā’ when one-third or one-half of the night had passed’”

– (One of the narrators) Zaid, was not sure – “then he prayed Fajr when it had become bright.” (Sahih)

Comments:
1. When the shadow was equal to the strap or thong of a sandal (Shīrāk); which means the shadow at the base of the walls, on the eastern side thereof was very small or narrow, as if the strap of a sandal was spread out - which could be likened to a thin line - or in other words, soon after the sun had declined from the meridian.
2. The end time of the sunset Prayer (Al-Maghrib) is the final disappearance of the sun’s afterglow (Shafaq), as has been clearly mentioned in the preceding Ahadith. And since the time for the Maghrib prayer is brief, it is generally offered immediately after the sun has set.

Chapter 16. That It Is Disliked To Sleep After The Maghrib Prayer

526. Sayyār bin Salāmah said: “I entered upon Abū Barzah, and my father asked him: ‘How did the Messenger of Allāh  pray the prescribed prayers?’ He said: ‘He used to pray Zuhr, which you call Al-Ulū (the first) when the sun passed its zenith; he used to pray ‘Asr when one of us could go back to his home in the farthest part of Al-Madinah while the sun was still bright.’ I forgot what he said about Maghrib. ‘And he used to like to delay ‘Ishā’, which you call Al-‘Atamah, and he did not like to sleep before it nor talk after it. And he used to finish the Al-Ghadāh (Fajr) prayer when a man could recognize his neighbor, and he used to recite (in it) between sixty and one hundred verses.”’

(Sahih)

Comments:

For the since ‘Ishā’ (late evening prayer) is performed in darkness, some people called it ‘Atamah (the prayer of darkness: ‘Atamah - the disappearance of the sun’s reddish afterglow).
Chapter 17. The Beginning Of The Time For *Ishâ’*

527. Jâbir bin ‘Abdullâh said: “Jibrîl, peace be upon him, came to the Prophet when the sun had passed its zenith and said: ‘Get up, O Muḥammad, and pray Zuhr when the sun has passed its zenith.’ Then he waited until a man’s shadow was equal to his height. Then he came to him for ‘Asr and said: ‘Get up, O Muḥammad, and pray ‘Asr.’ Then he waited until the sunset, then he came to him and said: ‘Get up, O Muḥammad, and pray Maghrib.’ So he got up and prayed it when the sun had set. Then he waited until the twilight disappeared, then he came to him and said: ‘Get up, O Muḥammad, and pray ‘Ishâ’.’ So he got up and pray it. Then he came to him when dawn broke and said: ‘Get up, O Muḥammad, and pray.’ So he got up and prayed Subh. Then he came to him the next day when a man’s shadow was equal to his height, and said: ‘Get up, O Muḥammad, and pray.’ So he prayed Zuhr. Then Jibrîl came to him when a man’s shadow was equal to twice his length and said: ‘Get up, O Muḥammad, and pray.’ So he prayed ‘Asr. Then he came to him for Maghrib when the sun set, at exactly the same time as the day before, and said: ‘Get up, O Muḥammad, and pray.’ So he prayed Maghrib. Then he came to him for ‘Ishâ’ when the first third
of the night had passed, and said: ‘Get up and pray.’ So he prayed ‘Ishâ’. Then he came to him for Subh when it had become very bright, and said: ‘Get up and pray.’ So he prayed Subh. Then he said: ‘The times of prayer one between those two (limits).”’ (Hasan)
Chapter 19. Twilight

529. It was narrated that An-Nu'mān bin Bāshīr said: "I am the most knowledgeable of people about the time of the 'Ishā' prayer. The Prophet used to pray it when the moon set on the third night of the month." (Sahīh)

530. It was narrated that An-Nu'mān bin Bāshīr said: "By Allāh, I am the most knowledgeable of people about the time of the 'Ishā' prayers. The Prophet used to pray it when the moon set on the third night of the month." (Sahīh)

Comments:
The crescent moon of the third night sets after a period of two and a half hours. A slight difference, more or less, sometimes occurs.

Chapter 20. What Is Recommended Regarding Delaying 'Ishā'

531. Sayyār bin Salāmah said: "My father and I entered upon Abū Barzah, and my father said to him: 'How did the Messenger of Allāh pray the prescribed prayers?' He said: He used to pray Zuhr,
which you call Al-Uula (the first) when the sun passed its zenith; he used to pray 'Asr then one of us could go back to his home in the farthest part of Al-Madinah when the sun was still bright.” – He said: “I forgot what he said to me about Magrib.” – “And he used to like to delay 'Ishâ', which you call Al-'Atamah, and he did not like to sleep before it nor speak after it. And he used to finish the Al-Ghadâh (Fajr) prayer when a man could recognize his neighbor, and he used to recite between sixty and one hundred verses.”” (Sahîh)

Comments:
See Hadîth 526.

532. It was narrated that Ibn Juraij said: “I said to ‘Atâ': ‘What is the best time you think I should pray Al-’Atamah, either in congregation or on my own?’ He said: ‘I heard Ibn ‘Abbâs say: “The Messenger of Allâh ﷺ delayed Al-’Atamah one night until the people had slept and woken up, then slept and woken up again. Then ‘Umar got up and said: ‘The prayer, the prayer!’” ‘Atâ' said: ‘Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ came out, and it is as if I can see him now, with water dripping from his head, putting his hand on the side of his head. [He said: “And he indicated (how)”.]’ I checked with ‘Atâ' how the Prophet ﷺ put his hand on his head, and he showed me the same
way as Ibn ‘Abbâs had done. ‘Atâ spread his fingers a little, then placed them with the tips of his fingers on his forehead, then he drew his fingers together on his head until his thumb touched the edge of the ear that is next to the face, then moved it to his temple and forehead, then he said: ‘Were it not that I would impose too much difficulty for my Ummah, I would have commanded them to offer this prayer only at this time.’” (Sahîh)

Comments:

"Were it not that I would impose too much difficulty": this demonstrates that if postponement imposes hardship on worshippers, it is desirable to perform the prayer early. Otherwise, it would be better to delay it. In fact, the advancement and delay in the time of prayers - albeit within the overall allowed timings of prayers - hinge on the excuses and dire needs of people.

533. It was narrated that Ibn ‘Abbâs said: “The Prophet (ﷺ) delayed Ishâ’ one night until part of the night had passed. Then Umar, may Allâh be pleased with him, got up and called out: ‘The prayer, O Messenger of Allâh! The women and children have gone to sleep.’ Then the Messenger of Allâh (ﷺ) came out with water dripping from his head, saying: ‘This is (the best) time (for Ishâ’), were it not that this would be too difficult for my Ummah.” (Sahîh)

تخريج: أخرجه البخاري، مواقيت الصلاة، باب النوم قبل العشاء لمن غلب، ح 571، ومسلم، المسجد، باب وقت العشاء وتأخريها، ح 225/642 من حديث ابن جريج.

تخريج: [صحيح] أنظر الحديث السابق، وأخرجه البخاري، الترمي، باب ما يجوز من اللهو، ح 7239 من حديث عمرو بن دينار به.
534. It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ used to delay the later ‘Ishâ’.”[1] (Sahîh)

535. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Were it not that I would impose too much difficulty on my Ummah, I would have commanded them to delay ‘Ishâ’ and to use the Siwâk for every prayer.” (Sahîh)

Chapter 21. The End Of The Time For ‘Ishâ’

536. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ delayed Al-‘Atamah one night, and ‘Umar, may Allâh be pleased with him, called out to him: ‘The women and children have gone to sleep.’ The Messenger of Allâh ﷺ came out and said: ‘No one is waiting for it except you.’ At that time no prayer was offered except in Al-Madînah. Then he said: ‘Pray it between the time when the twilight disappears and when one-third of the night has passed.’” (Sahîh)

[1] It is described as the later ‘Ishâ’ prayer because the Maghrib prayer is sometimes called ‘Ishâ’ prayer, but it is the first ‘Ishâ’. Some scholars are of the opinion that it is disliked to call Maghrib ‘Ishâ’ without qualifying it as the first ‘Ishâ’. See Fath Al-Bâri.
Comments:

The period of full merit of the *Ishâ* prayer is until one-third of the night, its permissible time is halfway through the night, and the time of excuse and dire necessity remains until the coming of the dawn.

537. It was narrated that 'Ā'ishah the Mother of the Believers said: "The Prophet ﷺ delayed the prayer one night until most of the night had passed and the people in the Masjid had gone home to sleep, then he went out and prayed, and said: ‘This is indeed its (prayer) time, were it not that I would impose too much difficulty on my Ummah.’" (Sahih)

Comments:

“This is indeed its time” means that if sleep is not taken into consideration, the prayer ought to be performed at midnight as the Zuhr prayer is offered at midday. But considering sleep, its period of true merit is until one-third of the night.

538. It was narrated that Ibn ‘Umar said: “We stayed in the Masjid one night waiting for the Messenger of Allah ﷺ to pray *Ishâ*. He came out to us when one-third of the night or more had passed, and he said when he came out: ‘You are waiting for a prayer for which the followers of no other religion are waiting. Were it not that I would impose too much difficulty on my Ummah, I would have led them in the prayer at this
time.' Then he commanded the Mu'adhhdin to say the Iqânah and he prayed.”

Comments:
See Hadith 483, 537.

539. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh سّ لرٍُ صلّى الله عليه وسلم led us in Maghrib prayer, then he did not come out to us until half the night had passed. Then he came out and led them in prayer, then he said: 'The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the prayer. Were it not for the weakness of the weak and, the sickness of the sick, I would have commanded that this prayer be delayed until halfway through the night.'” (Sahîh)

540. Humaid said: “Anas was asked: ‘Did the Prophet صلى الله عليه وسلم use a ring?’ He said: ‘Yes. One night he delayed the later Ishâ’ prayer, until almost halfway through the night. When he prayed the Prophet صلى الله عليه وسلم turned his face toward us and said: ‘You are still in a state of prayer so long as you are waiting for it.’” Anas said: ‘It is as if I can see the luster of his ring.’ According to the narration of ‘Alî - that is, Ibn Hujr - ‘until halfway through the night.’” (Sahîh)
The Prophet's ring was made of silver. Its jewel was also of silver. The Prophet had it made in order to use it as a seal. With this purpose a man may wear a ring made of silver, and it may weigh as much as 4.33 grams. And Allāh knows best!

Chapter 22. Concession
Allowing 'Ishā’ To Be Called
“Al-‘Atamah”

541. It was narrated from Abū Hurairah that the Messenger of Allāh said: “If the people knew what (virtue) there was in the call to prayer and the first row, and they could not find any way to get to do that[1] other than by drawing lots, they would do that. If they knew what (virtue) there was in coming early to prayer, they would compete to be first in the Masjid. If they knew what (virtue) there was in Al-‘Atamah and Subh, they would come to them even if they had to crawl.” (Sahih)
Chapter 23. It Is Disapproval

To Call 'Ishâ' “Al-'Atamah”

542. It was narrated that Ibn 'Umar said: “The Messenger of Allâh said: ‘Do not let the Bedouin make you change the name of this prayer of yours, for they delay the prayer until it is very dark because of their preoccupation with camels and milking them. Verily, it is ‘Ishâ’.‘” (Sahîh)

543. It was narrated that Ibn 'Umar said: “I heard the Messenger of Allâh say on the Minbar: ‘Do not let the Bedouin make you change the name of your prayer; verily, it is ‘Ishâ’.‘” (Sahîh)

Comments:

The Bedouins continued calling the ‘Ishâ’ prayer ‘Atamah (the first third of the night, after the disappearance of the sun’s reddish afterglow) but they further called the Maghrib prayer ‘Ishâ’. That is not at all proper, because in that case, the commands of ‘Ishâ’ would begin to be applied to the Maghrib prayer and this would cause serious confusion. Calling the ‘Ishâ’ ‘Atamah is due to its trait and therefore it is treated leniently. But calling the Maghrib by the name of ‘Ishâ’ is not at all appropriate.
Chapter 24. The Beginning Of The Time For ِSubh

544. Ja‘far bin ِMuhammad bin ‘Ali bin Al-Husain narrated from his father, that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ُpray ِSubh as soon as he was certain the dawn had appeared.” (Sahih)

Comments:
The first moment of the time of the dawn prayer (Salāt Al-Fajr), by consensus of all, is the true dawn (ِSubh Sādiq). The true dawn denotes the white streak of light which stretches across the horizon. Before spreading, when a few gleams appear rising from below, it is the false dawn. The false dawn is not valid as an indicator for either prayer or fasting. However, the true dawn is the actual dawn. This is what is meant by the expression, its light spreads itself.

545. ِHumaid narrated from Anas that a man came to the Prophet ُand asked him about the time of the ِSubh prayer. The following morning he commanded that the ِIqāmah for prayer be said when dawn broke, and he led us in prayer. The next day when there was light he commanded that the ِIqāmah for prayer be said and he led us in prayer. Then he said: “Where is the one who was asking about the time for prayer? (It is) between these two times.” (Sahih)
Chapter 25. *At-Taghlîs* (Praying *Fajr* While It Is Still Dark)
While a Resident

546. It was narrated that ‘Aishah said: “When the Messenger of Allâh ﷺ had prayed *Subh*, the women would depart, wrapped in their wrappers, unrecognizable because of the darkness.” (*Sâhih*)

Comments:

Allâh’s Messenger ﷺ generally performed the prayer (*Salât Al-Fajr*) in the early phase of semidarkness (known in Arabic as *Ghlas*) and completed it also in the semidarkness. Therefore, when the womenfolk used to go out (of the mosque) to return to their homes, with their wrappers draped over themselves, nobody would recognize them, on account of the lingering darkness (*Ghlas*).

547. It was narrated that ‘Aishah said: “The women used to pray *Subh* with the Messenger of Allâh ﷺ, wrapped in their wrappers, then they would return, and no one would recognize them because of the darkness.” (*Sâhih*)

Chapter 26. *At-Taghlîs* (Praying *Fajr* While It Is Still Dark)
While Travelling

548. It was narrated that Anas said: “The Messenger of Allâh ﷺ prayed *Fajr* on the day of Khaibar...
during the time that it was still dark, when he was near the enemy. Then he attacked them and said: ‘Allāhu Akbar! Khaibar is destroyed!’ Twice. ‘Then, when it descends in their courtyard, evil will be the morning for those who had been warned!’"\[1\] (Ṣaḥīḥ)

Comments:
Allāh’s Messenger ﷺ attacked after dawn, because he had been waiting for the Adhān of the dawn prayer. Had he heard the Adhān from the people he was about to attack, he would not have carried out the attack, so that Muslims there might not be killed. And if he would not hear the Adhān from them, he would carry out the attack, because, in that case, he would clearly be attacking disbelievers.

Chapter 27. Al-Iṣfār (Praying Fajr When It Has Become Lighter)

549. It was narrated from Rāfī’ bin Khadīj that the Prophet ﷺ said: “Pray Fajr when the dawn shines.” (Ṣaḥīḥ)

550. It was narrated from Māḥmūd bin Labīd, from some men among his people who were of the Ansār, that the Messenger of Allāh ﷺ said: “The more you delay Fajr, the greater the reward.” (Ṣaḥīḥ)

Comments:

1. “The more you delay Fajr, the greater the reward” means offer it delayed. Though it is permitted, it is not excellent. Because the practice of the Prophet 
was to offer the prayer in darkness, as has been reported above. Therefore the meaning of this report has been variously interpreted. For instance, making the beginning of the prayer in the darkness, recitation (of the Qur’an) should be prolonged until you enter upon the time when the dawn becomes white. In the translation of the other narration, this meaning has been adopted, and this is in accordance with the Prophet’s act. Or shining of the dawn denotes whiteness (on the rim of the sky) and not on the Earth. This means the prayer should be offered when the eastern sky becomes lit or manifest. However, the darkness will still linger on the Earth. This implication is also according to the Prophet’s custom. Or this command relates especially to those mosques where the size of the gathering is huge. The worshippers are of various types and they cannot assemble early. Or this command relates especially to nights in (the end of) which the moon shines, so that certainty of the daybreak is established. Or this injunction specifically relates to the nights, which are short, so that worshippers could easily join the congregation. The greater the number of the worshippers, the greater the reward. And Allâh knows best!

2. The second report signifies the prayer should be started in darkness and in the process of recitation if the light becomes bright, there is no harm in that.

Chapter 28. Whoever Catches Up With A Rak’ah Of The Šuh Prayer

551. It was narrated from Abû Hurairah that the Prophet said: “Whoever catches up with a prostration of Šuh before the sun rises, then he has caught up with it; and whoever catches up with a prostration of ’Asr before the sun sets, then he has caught up with it.” (Sahîh)
552. It was narrated from 'Aishah that the Prophet ﷺ said: “Whoever catches up with a Rak'ah of Fajr before the sun rises, then he has caught up with it; and whoever catches up with a Rak'ah of 'Asr before the sun sets, then he has caught up with it.” (Sahih)

Comments:
See Hadith 515.

Chapter 29. The End Of The Time For Subh

553. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ used to pray Zuhr when the sun passed its zenith, and he would pray 'Asr between these two prayers; and he would pray Maghrib when the sun had set, and he used to pray 'Isha' when the twilight had disappeared,” then he said straight after that: “And he would pray Fajr when a man could see clearly.” (Sahih)
In that period of time, people used to perform the ‘Asr prayer delayed. It was, therefore, remarked that the Prophet’s `Asr prayer used to be between your present-day Zuhr and ‘Asr prayers. That means he used to perform it quite earlier than your present-day ‘Asr.

“Could see clearly”, means nothing hindered its seeing far: This is not the final time of the Fajr prayer, but it was the time when the Prophet concluded his prayer. That is, it denotes the end of the excellent time for the Fajr prayer.

Chapter 30. Whoever Catches Up With A Rak’ah Of The Prayer

554. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever catches up with a Rak’ah of prayer, then he has caught up with the prayer.” (Sahîh)

555. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever catches up with a Rak’ah of the prayer, then he has caught up with it.” (Sahîh)

556. It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever catches up with a Rak’ah...
of the prayer, then he has caught up with the prayer.” (Sahih)

557. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever catches up with a Rak‘ah of the prayer has caught up with it.’” (Sahih)

558. It was narrated from Sālim, from his father, that the Prophet ﷺ said: “Whoever catches up with a Rak‘ah of Jumu‘ah or any other (prayer), his prayer is complete.”
Rak'ah of one of the prayers has caught up with it, except that he has to make up the portion that he missed." (Sahih)

Comments:
1. The Ahadith preceding this Hadith, were concerning the Fajr and ‘Asr prayers. The Ahadith occurring under this chapter are regarding common prayer. It means that whichever prayer’s one Rak'ah is offered within its time and the remaining Rak'ahs are also completed along with it, despite the remaining Rak’ahs being performed after its time had elapsed, the prayer would be considered valid and not considered delayed after its time, in view of the fact that the prayer was inaugurated within its prescribed time.

2. In the Friday prayer, if a person catches only one Rak'ah, the person need only make up the prayer. But if a person catches less than one Rak'ah, he has to pray the noon prayer’s (Zuhr) four Rak’ahs, according to this Hadith.

Chapter 31. Times During Which Salah Is Prohibited

560. It was narrated from ‘Abdullâh Aṣ-Ṣunâbîhi that the Messenger of Allâh ﷺ said: “The sun rises and with it the horn of the Shaitân, then when it is fully risen, he goes away. Then when it approaches the meridian he comes near to it, and when it has passed the zenith he goes away. Then when it is close to setting, he comes near to it, then when it has set, he goes away.” And the Messenger of Allâh ﷺ forbade praying at those times. (Sahih)
Comments:
In these three times, one is forbidden to perform optional prayer (Nafî), but one may perform the obligatory prayer if one recalls that one has to still perform it.

561. It was narrated that Mûsâ bin ‘Àli bin Rabîh said: “I heard my father say: ‘I heard ‘Uqbah bin ‘Amir Al-Juhaani say: There are three times during which the Messenger of Allâh forbade us to pray in or bury our dead: When the sun has clearly started to rise, until it is fully risen; when it is directly overhead at noon, until it has passed its zenith; and when it is close to setting, until it has fully set.” (Sâhih)

Comments:
Imâm Ahmad (may Allâh bestow His Mercy upon him), on account of the apparent phrasing (of this report), has stated that it is forbidden to give the corpse a burial in these three times, while other scholars have interpreted this Hadîth differently.

Chapter 32. The Prohibition Of Praying After Subh

562. It was narrated from Abî Hurairah that the Prophet forbade praying after ‘Asr until the sun had set, and after Subh until the sun had risen. (Sâhih)
Comments:
In this narration, prayer signifies optional prayer. It is permissible at the above times to offer obligatory prayers, and it is also permissible to make up missed obligatory prayers.

563. It was narrated that Ibn ‘Abbâs said: “I heard more than one of the Companions of the Prophet — including ‘Umar who was one of the dearest of them to me — that the Messenger of Allâh forbade praying after Fajr until the sun had risen, and praying after ‘Asr until the sun had set.” (Sahîh)

Chapter 33. The Prohibition Of Praying While The Sun Is Rising

564. It was narrated from Ibn ‘Umar that the Messenger of Allâh said: “No one of you should deliberately try to pray when the sun is rising, or when it is setting.” (Sahîh)

Comments:
To deliberately begin to perform prayer in the above-mentioned three times is not proper. However, if one had already been praying, and during the process the sun rises, or sets, or rises to its zenith, one’s prayer will not be invalidated. In fact, one should continue with and finish his prayer.

565. It was narrated from Ibn...
Chapter 34. The Prohibition Of Praying At Midday

(Umar that the Messenger of Allāh ﷺ forbade praying when the sun is rising or setting. (Saḥīḥ)

Extracted Text:

566. It was narrated from Mūsā bin ‘Ālī that his father said: “I heard ‘Uqbah bin ‘Amir say: ‘There are three times during which the Messenger of Allāh ﷺ forbade us from praying or burying our dead: When the sun had clearly started to rise until it was fully risen, when it was directly overhead at noon until it has passed the zenith, and when it was close to setting until it had fully set.’” (Saḥīḥ)

Comments:
Collectively, there are five times in which the prayer is undesirable: (1) The sunrise (2) When the sun is at its zenith in the sky (3) The sunset (4) After praying the dawn prayer [Subh] (5) and after praying the mid-afternoon prayer [Asr].

Chapter 35. The Prohibition Of Praying After ‘Asr

567. It was narrated from Damrah bin Sa‘eed that he heard Abū Sa‘eed Al-Khudrī say: “The Messenger of Allāh ﷺ forbade praying after Subh until the sun had risen, and praying after ‘Asr until the sun had set.” (Saḥīḥ)
Comments:

One is forbidden to offer optional prayer after praying the dawn prayer (Subh) and the mid-afternoon prayer (Asr). This is because had the optional Prayer been permitted, people might have surely performed prayer at the time of the sunset and the sunrise, since the precise sighting of the sunrise and the sunset is almost impossible from inside mosques (or homes). It is probable that prayer during the said times has been made forbidden in order to eradicate the possibility of people praying during prohibited times.

568. It was narrated from ‘Atâ’ bin Yazid that he heard Abû Sa‘eed Al-Khudri say: “I heard the Messenger of Allâh say: ‘There is no prayer after Fajr until the sun has clearly risen, and no prayer after Asr until the sun has fully set.’” (Sahih)

569. (Another chain) from Abû Sa‘eed Al-Khudri, from the Messenger of Allâh with a similar report. (Sahih)

570. It was narrated from Ibn ‘Abbâs that the Prophet forbade praying after ‘Asr. (Sahih)
571. It was narrated from Ibn Tawûs that his father said: “‘Aishah, may Allâh be pleased with her, said: ‘Umar, may Allâh be pleased with him, is not correct, rather the Messenger of Allâh ﷺ only prohibited, as he said: ‘Do not deliberately seek to pray when the sun is rising or when it is setting, for it rises between the horns of a Shaitân.’” (Sahîh)

Comments:
Umar’s ﷺ forbidding people to pray after the ‘Asr prayer was based on the explicit prohibition of the Messenger of Allâh ﷺ. But ‘Aishah ﷺ had probably no knowledge of its prohibition, or she might have drawn a different conclusion on account of the Prophet’s ﷺ praying after ‘Asr.

572. Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘When the edge of the sun rises, then delay prayer until it has fully risen, and when the edge of the sun starts to set, delay prayer until it has fully set.’” (Sahîh)

Comments:
It is not right to begin prayer when the sun is about to rise or to set. However,
if one had been performing it already, he should continue with it, as has been mentioned in *Ahâdîth* 551 to 559.

573. Abû Yahya Sulaim bin ‘Âmir, Damrah bin Habîb and Abû ‘Âthâr Nu‘aim bin Ziyâd said: ‘We heard Abû Umâmah Al-Bâhîli say: ‘I heard ‘Amrah bin ‘Abasah say: I said: ‘O Messenger of Allâh, is there any moment which brings one closer to Allâh than another, or any moment that should be sought out for remembering Allâh?’ He said: ‘Yes, the closest that the Lord is to His slave is in the last part of the night, so if you can be among those who remember Allâh at that time, then do so. For prayer is attended and witnessed (by the angels) until the sun rises, then it rises between the two horns of the *Shaitân*, that is the time when the disbelievers pray, so do not pray until the sun has risen to the height of a spear and its rays have disappeared. Then prayer is attended and witnessed (by the angels) until the sun rises directly overhead at midday, and that is the time when the gates of Hell are opened and it is stoked up. So do not pray until the shadows appear. Then prayer is attended and witnessed (by the angels) until the sun sets, and it sets between the horns of a *Shaitân*, and that is the time when the disbelievers pray.”’ (*Saḥîh*)
Comments:

1. In one sense, all times are equal. But relating to Allâh’s closeness and His distancing, a distinction materializes between different times. For instance, after midnight, Allâh’s Mercy draws near to the extent that He descends to the lowest sky when there remains the final third of the night. Therefore, it is the time of unique nearness (to Allâh). Alaykum bi qiyyât al-layl fa innahu dâbussâlihin qablakum (Jâmi’ at-Târîmî, Hadîth 3549): Observe night vigil (Qiyâm Al-Layl) because it has remained the practice of the righteous before you.

2. From this narration, undesirability of praying in three times is mentioned: (1) the sunrise (2) the sun’s reaching its zenith (3) the sunset. While in some other Ahâdîth, forbiddance to pray after praying the ‘Asr prayer and after praying the dawn Prayer has been mentioned. It is essential to abide by all the various narrations.

Chapter 36. Concession
Allowing Prayer After ‘Asr

574. It was narrated that ‘Alî said: “The Messenger of Allâh forbid praying after ‘Asr unless the sun was still white, clear and high.” (Sahîh)

575. It was narrated that Hishâm said: “My father told me: ‘Aishah said: ‘The Messenger of Allâh never neglected to pray two Rak’ahs after ‘Asr in my house.’” (Sahîh)

Comments:

This is said to be specifically related to the Messenger of Allâh. This is because he has explicitly forbidden performing prayer after ‘Asr.
576. It was narrated that Al-Aswad said: ‘A‘ishah said: “The Messenger of Allâh said never entered upon me after ‘Asr but he prayed them (the two Rak‘ahs).” (Sâhîh)

577. It was narrated that Abû Ishâq said: “I heard Masrûq and Al-Aswad say: We bear witness that ‘A‘ishah said: ‘When the Messenger of Allâh was with me after ‘Asr, he would pray them (these two Rak‘ahs).’” (Sâhîh)

578. It was narrated that ‘A‘ishah said: “There are two prayers that the Messenger of Allâh used never neglected to pray them in my house secretly nor publicly: Two Rak‘ahs before Fajr and two Rak‘ahs after ‘Asr.” (Sâhîh)

579. It was narrated from Abû Salamah that he asked ‘A‘ishah about the two prostrations (Rak‘ahs) that the Messenger of Allâh used to pray after ‘Asr. She said: “He used to pray them before ‘Asr, but if he got distracted or forgot them, he would pray them after ‘Asr, and if he
did a prayer he would be constant in it.” (Sahih)

580. It was narrated from Umm Salamah that the Prophet ﷺ once prayed two Rak'ahs after 'Asr in her house. She asked him about that and he said: "They are two Rak'ahs that I used to pray after Zuhr, but I got distracted and forgot them until I prayed 'Asr." (Sahih)

581. It was narrated that Umm Salamah said: “The Messenger of Allah ﷺ got distracted and did not pray the two Rak'ahs before 'Asr so he prayed them after 'Asr.” (Sahih)

Chapter 37. Concession
Regarding Prayer Before The Sun Sets

582. 'Imrân bin Hudair said: “I asked Lâhiq about the two Rak'ahs before sunset. He said: “Abdullâh bin Az-Zubair used to pray them, and Mu'âwiya sent word to him asking: ‘What are these two Rak'ahs at sunset?’ He had to refer to Umm
Salamah, and Umm Salamah said: ‘The Messenger of Allâh ﷺ used to pray two Rak‘ahs before ‘Asr, then he was distracted and did not pray them, so he prayed them when the sun set, and I never saw him pray them before or after that.’” (Sahîh)

Comments:
These are the very same two Rak‘ahs which have been in the preceding chapter called “after the ‘Asr”.

Chapter 38. Concession
Allowing Prayer Before Maghrib

583. It was narrated from Yazîd bin Abî Ḥabîb that Abû Al-Khair told him: “Abû Tamîm Al-Jaishânî stood up to pray two Rak‘ahs before Maghrib, and I said to ‘Uqbah bin ‘Amîr: ‘Look at this man, what prayer is he praying?’ He turned and looked at him, and said: ‘This is a prayer that we used to pray at the time of the Messenger of Allâh ﷺ.’” (Sahîh)

Comments:
These two Rak‘ahs of prayer are known as the pre-sunset prayer’s (Maghrib) Sunnah. Allâh’s Messenger ﷺ used to exhort others to perform it, and the Companions used to perform it frequently.
Chapter 39. Prayer After The Appearance of Dawn

584. It was narrated from Ibn 'Umar that Hafsah said: “When the dawn appears, the Messenger of Allâh ﷺ would only pray two short Rak’ahs.” (Saḥīḥ)

Comments:
This prayer is the two-Rak’ahs Sunnah before the dawn prayer (Fajr). They are strongly emphasized (Mu’aḳkadaḥ); the Prophet ﷺ would always perform them, whether he was at home or was travelling. Once when he had missed the dawn prayer, he prayed when the sun rose, and he did not omit the two-Rak’ah Sunnah. He performed it first, and then he offered the obligatory dawn prayer. (Saḥīḥ Muslim 681).

Chapter 40. Permission To (Continue) Praying Until One Prays Subh

585. It was narrated that 'Amr bin 'Abasah said: “I came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, who became Muslim with you?’ He said: ‘Free men and slaves.’ I said: ‘Is there any moment which brings one closer to Allâh than another?’ He said: ‘Yes, the last part of the night, so pray as much as you want until you pray Subh, then stop until the sun has risen until and it looks like a shield and (its shining)
spreads. Then pray as much as you want until an object’s shadow is at its shortest, then stop until the sun passes its zenith, for Hell is stoked at midday. Then pray as much as you want until you pray ‘Asr, then stop until the sun has set, for it sets between the horns of a Shaitân and rises between the horns of a Shaitân.”1 (Da’îf)

Comments:

“Until it stays looking like a shield” signifies until the disc of the sun is clearly visible (with the naked eye), and it does not dazzle the vision. (In the text of the Hadîth, the term used is Hajafah, which denotes a shield made of skins or of the skins of camels, cut out in a round form - here the sun is being likened to a shield).

Chapter 41. Permission To Pray At All Times In Makkah

586. It was narrated from Jubair bin Mut’îm that the Prophet said: “O Banu ‘Abd Manîf, do not prevent anyone from circumambulating this House and praying at any time he wants of night or day.”

1 Similar has been recorded by Muslim.
comments:
The jurists (fuqaha) and hadith scholars (muhaddithin), on the basis of this report, have argued that there is no time prohibiting optional prayer in makkah the blessed, because makkah is a place of honor and grandeur. People all the time can benefit from it. Therefore, it is not offensive or wrong to pray within the makkah sacred precinct (haram) at any time.

chapter 42. the time when a traveler may combine zuhr and 'asr prayers

587. it was narrated that anas bin malik said: "if the messenger of allah was setting out on a journey before the sun passed its zenith, he would delay zuhr until the time of 'asr, then he would stop and combine the prayers. if the sun passed its zenith before he set out, he would delay zuhr and then set off. (sahih)

588. it was narrated from abu at-tufail 'amir bin wathilah that mu'adh bin jabal told him that they went out with the messenger of allah in the year of tabuk, and the messenger of allah was joining zuhr and 'asr, and maghrib and 'ishâ'. he delayed the prayer one day then he went out and prayed zuhr and 'asr together, then he went in and came out again and prayed maghrib and 'ishâ'. (sahih)
Chapter 43. Explanation Of That

589. Kathîr bin Qârawanda said: “I asked Sâlim bin ‘Abdullâh about how his father prayed when traveling. We asked him: ‘Did he combine any of his prayers when traveling?’ He said that Şâfiyyah bint Abî ‘Ubaid was married to him, and she wrote to him, when he was at some farmland of his, saying: ‘This is the last of my days in this world, and the first day of the Hereafter.’”¹ He rode quickly to go to her, and when the time for Zuhr came, the Mu’âdhîn said to him: “The prayer, 0 Abû ‘Abdur-Rahmân!” But he paid no attention to him until it was between the time for the two prayers, then he stopped and said: “Say the Iqâmah and when I say the Taslîm, say the Iqâmah.” Then he rode on again, and when the sun set the Mu’âdhîn said to him: “The prayer!” He said: “Do as you did for Zuhr and ‘Asr.” When the stars had appeared, he stopped and said to the Mu’âdhîn: “Say the Iqâmah and when I say the Taslîm, say the Iqâmah.” He prayed, then

¹ Meaning that she was dying.
when he had finished he turned to us and said: “The Messenger of Allâh ﷺ said: ‘If any one of you has an urgent need that he fears he may miss, let him pray like this.’” (Saîîh)

Chapter 44. Times During Which A Resident May Combine Prayers

590. It was narrated that Ibn ‘Abbâs said: “I prayed with the Prophet ﷺ in Al-Madînâh, eight together and seven together. He delayed Zuhr and brought ‘Asr forward, and he delayed Maghrib and brought ‘Ishâ’ forward.” (Saîîh)

Comments:

It is of course not allowed to form a habit of joining prayers in simulation (Jam’ Suri). (Jam’ Suri signifies the midday or the sunset prayer be postponed till its last moment, and to perform it in the last moment of its time and the next prayer i.e., the mid-afternoon or the late-evening prayer is offered in the early moments of its time.) In this way, both the prayers would be offered within their right times. This is known as Jam’ Suri or simulative or apparent joining of two prayers. It could be resorted to in times of pressing need, as has occurred in some other transmissions of this Hadîth that the Prophet ﷺ combined his prayers because he did not want to put his nation to hardship. Otherwise, the five daily prayers ought to be performed seperately. But combination should be simulative or apparent form of combination (Jam’ Suri) so that no verse (of the Qur’ân) or Hadîth remains un-acted upon, and one remains protected from becoming apart from his companions, or solitary, and from becoming odd and different from others.
591. It was narrated from Ibn ‘Abbâs that he prayed Al-Uula (Zuhr) and ‘Asr together in Al-Baṣrah with nothing in between them, and he prayed Maghrib and ‘Ishâ’ together with nothing in between them. He did that because he was busy and Ibn ‘Abbâs said that he has prayed Zuhr and ‘Ishâ’ together with the Messenger of Allâh ﷺ in Al-Madinah, eight Rak’âhs with nothing in between. (Sâhih)

Comments:
The interpretation of this narration is also like the preceding one; that is to say it was the simulative combination (Jam’ Sun). This way may be adopted once in a while, since this is also proven from the Prophet ﷺ.

Chapter 45. The Time When A Traveler May Combine Maghrib and ‘Ishâ’

592. It was narrated that Ismâ’il bin ‘Abdur-Rahmân, a Shaikh of the Quraysh, said: “I accompanied Ibn ‘Umar to Al-Ḥima.”[1] When the sun set I felt too nervous to remind him of the prayer, so he went on until the light on the horizon had disappeared and it was getting dark, then he stopped and prayed Maghrib, three Rak’âhs, then he prayed two Rak’âhs immediately afterwards, then he said: “This is what I saw the Messenger of Allâh ﷺ do.”” (Sâhih)

From the apparent wording, we get to know that he adopted the form of combination of two prayers by delaying the preceding one (Jam’ Ta’khir). It means that after the expiration of the time for the sunset prayer and after the arrival of the time for the late-evening prayer (‘Ishâ’), he offered both these prayers together. So to say, the delayed combination (Jam’ Ta’khir) is permissible while one is travelling because it makes matters easy for people. And Allah Knows best!!

593. It was narrated that Az-Zuhri said: “Sâlim told me that his father said: ‘I saw the Messenger of Allah, when he was in a hurry to travel, delaying Maghrib so that he could combine it with ‘Ishâ’.’” (Sahîh)

594. It was narrated that Jâbir said: “The sun set when the Messenger of Allah was in Makkah, and he joined the two prayers in Sarif.’”[1] (Pâ’îf)

[1] A valley about 12 km northeast of Makkah on the way to Al-Madinah.
It was narrated from Anas that the Messenger of Allāh ﷺ said: "If the Messenger of Allāh ﷺ wanted to travel quickly, he would delay Zuhr until the time of ‘Asr and combine them, and he would delay Maghrib until he combined it with ‘Isha’ when the twilight had disappeared.” (Da‘īf)

Nāfī’ said: “I went out with ‘Abdullāh bin ‘Umar on a journey to some of his land. Then someone came to him and said: ‘Ṣafīyyah bint Abī ‘Ubaid is sick, try to get there before it is too late.’ He set out quickly, accompanied by a man of the Quraysh. The sun set but he did not pray, although I knew him to be very careful about praying on time. When he slowed down I said: ‘The prayer, may Allāh have mercy on you.’ He turned to me but carried on until the twilight was almost gone, then he stopped and prayed Maghrib, then he said the Iqāmah for ‘Isha’, at that time the twilight had totally disappeared and led us in prayer. Then he turned to us and said: ‘If the Messenger of Allāh ﷺ was in a hurry to travel he would do this.’” (Ṣaḥīḥ)
597. It was narrated that Nâfi' said: "We came back with Ibn 'Umar from Makkah. One night he kept on travelling until evening came, and we thought that he had forgotten the prayer. We said to him: 'The prayer!' But he kept quiet and kept going until the twilight had almost disappeared, then he stopped and prayed, and when the twilight disappeared he prayed 'Ishâ'. Then he turned to us and said: This is what we used to do with the Messenger of Allâh if he was in a hurry to travel." (Sahîh)

598. Kathîr bin Qârawanda said: "We asked Sâlim bin 'Abdullâh about prayer while traveling. We said: 'Did 'Abdullâh combine any of his prayers while traveling?' He said: 'No, except at Jam'. [1] Then he paused, and said: 'Safiyyah was married to him, and she sent word to him that she was in her last day in this world and the first day in the Hereafter. So he rode off in a hurry, and I was with him. The time for prayer came and the Mu'adhdhin said to him: 'The prayer, O Abû 'Abdur-Rahmân!' But he kept going until it was between the time for the two prayers. Then he stopped and

said to the Mu'adhdhin: “Say the Iqâmah, and when I say the Taslîm at the end of Zuhr, say the Iqâmah (again) straight away.” So he said the Iqâmah and he prayed Zuhr, two Rak'ahs, then he said the Iqâmah (again) straight away, and he prayed 'Asr, two Rak’ahs. Then he rode off quickly until the sun set and the Mu’adhdhin said to him: “The prayer, O Abû ‘Abdur-Rahmân!” He said: “Do what you did before.” He rode on until the stars appeared, then he stopped and said: “Say the Iqâmah, then when I say the Taslîm, say the Iqâmah. So he said the Iqâmah and he prayed Maghrib, three Rak’ahs, then he said the Iqâmah (again) straight away and he prayed ‘Ishâ’, then he said one Taslîm, turning his face. Then he said: “The Messenger of Allah ﷺ said: ‘If any one of you has an urgent need that he fears he may miss, let him pray like this.’” (Saḥîḥ)

Comments:
See Hadîth 589.
Chapter 46. Situations During Which It Is Permissible To Combine Two Prayers
599. It was narrated from Ibn ‘Umar that if the Messenger of Allah ﷺ was in a hurry to travel, he would combine Maghrib and ‘Ishâ’. (Saḥîḥ)
600. It was narrated that Ibn 'Umar said: "If the Messenger of Allâh ﷺ was in a hurry to travel, or some emergency arose, he would combine Maghrib and 'Ishâ.'" (Sâhîh)

601. Sufyân said: "I heard Az-Zuhrî say: 'Sâlim told me that he father said: 'I saw the Prophet ﷺ, if he was in a hurry to travel, joining Maghrib and 'Ishâ.'" (Sâhîh)

Comments:
That is to say one may perform two prayers combined together. And this is an agreed upon matter.

Chapter 47. Combining Two Prayers While A Resident

602. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed Zuhr and 'Asr together, and Maghrib and 'Ishâ' together, when there was no fear and he was not traveling." (Sâhîh)

Comments:
See commentary to Hadîth 590.

603. It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to
pray in Al-Madmah combining two prayers. Joining Zuhr and ‘Asr, and Maghrib and ‘Ishâ’, when there was no fear nor rain. It was said to him: “Why?” He said: “So that there would not be any hardship on his Ummah.” (Sahîh)

604. It was narrated that Ibn ‘Abbâs said: “I prayed behind the Messenger of Allah eight (Rak‘ahs) together and seven (Rak‘ahs) together.” (Sahîh)

Comments:
A narration of this import has preceded. see Hadîth 590.

Chapter 48. Combining Zuhr and ‘Asr At ‘Arafah

605. Ja‘far bin Muhammâd narrated from his father that Jâbir bin ‘Abdullâh said: “The Messenger of Allah traveled until he came to ‘Arafah, where he found that the tent had been pitched for him. He stayed there until the sun had passed its zenith, then he called for Al-Qâswâ’ which was saddled for him. When he reached the bottom of the valley he addressed the people.
Then Bilal called the Adhan, then the Iqamah, then he prayed Zuhr, then he called the Iqamah, then he prayed Asr, and he did not offer any other prayer in between.” (Sahih)

Comments:
Performing the midday prayer (Zuhr) and the mid-afternoon prayer (Asr) at the time of Zuhr, combined together in the plains of Arafat, and joining together the sunset and the late night prayers at Muzdalifah at the time of Ishâ’. On this has remained the agreement of the entire Muslim nation throughout the generations. There is no disagreement concerning this matter at all.

Chapter 49. Combining Maghrib and Ishâ’ At Al-Muzdalifah

606. It was narrated from ‘Abdullâh bin Yazîd that Abû Ayyûb Al-Ansârî told him, that during the Farewell Pilgrimage. He prayed with the Messenger of Allâh ﷺ Maghrib and Ishâ’ prayers together at Al-Muzdalifah. (Sahih)

Comments:
The time for the sunset prayer (Maghrib) occurs in Arafat. But, according to revealed texts, the sunset prayer should be performed in Muzdalifah and not in Arafat. Hence, by the time one reaches the precincts of Muzdalifah, the time for the nightfall prayer (Ishâ’) invariably arrives. Therefore, both these Prayers are performed combined together at the time of Ishâ’. This matter has also been agreed upon.

607. It was narrated that Sa’eed bin Jubair said: “I was with Ibn Umar when he departed from Arafah. When he came to Jam’
(Al-Muzdalifah), he combined *Maghrib* and *Ishâ*, and when he finished he said: "The Messenger of Allâh ﷺ did similar to this in this place." *(Sahîh)*

608. It was narrated from Ibn ‘Umar that the Prophet ﷺ prayed *Maghrib* and *Ishâ* at Al-Muzdalifah.

609. It was narrated that ‘Abdullâh said: "I never saw the Messenger of Allâh ﷺ combine any two prayers except in Al-Muzdalifah, and on that day he prayed *Subh* before its time." *(Sahîh)*

Comments:
The Prophet ﷺ had already offered the midday (*Zuhur*) and the mid-afternoon (*Asr*) prayers combined together, in Arafât. One’s not getting to know is a matter of bewilderment. Moreover, it had been the custom of the Prophet ﷺ to join two prayers, while travelling. Narrations handed down by numerous Companions mention it. Based on other narrations of Ibn Umar, this report is considered to be a negation of delayed combination and not apparent combination. But what he has negated has been confirmed by other narrators, and Allâh knows best.

Chapter 50. How To Combine Prayers

610. It was narrated from Usâmah...
bin Zaid, whom the Prophet had seated behind him on his camel on the way from 'Arafah, that when he reached the mountain pass, he dismounted and urinated — and he did not say that he passed water. He (Usâmah) said: "I poured water for him from a small vessel and he performed a light Wudû'. I said to him: 'The prayer.' He said: 'The prayer is still ahead of you.' When he came to Al-Muzdalifah he prayed Maghrib, then they untied the saddles of their mounts and then he prayed 'Ishâ.'" (Sahîh)

Comments:

The objective of the chapter is to show that if an interval occurs between the sunset (Maghrib) and the late evening ('Ishâ') prayers - for instance, for dismounting, taking hold of belongings, partaking food, etc. - then that would not affect the joining of the two prayers in any way, as is mentioned in the Hadîth.

Chapter 51. The Virtue Of Prayer During Its Time

611. Al-Walîd bin Al-'Ayzâr said: "I heard Abû 'Amr Ash-Shaibânî say: 'The owner of this house — and he pointed to the house of 'Abdullâh — said: I asked the Messenger of Allâh ﷺ: 'Which deed is most beloved to Allâh, may He be exalted?' He said: 'Prayer offered on time, honoring one's parents, and Jihâd in the cause of Allâh.'" (Sahîh)

Ref: [The Book of The Times] (358)
Comments:

The import of the chapter is to demonstrate that the essence of the matter is that each prayer ought to be performed at its prescribed time, except in 'Arafat and the Muzdalifah - wherein combination of prayers is the command of the Islamic law - and also while one is travelling.

612. It was narrated that 'Abdullāh bin Mas'ūd said: "I asked the Messenger of Allāh which action is most beloved to Allāh? He said: 'Establishing prayer on time, honoring one's parents and Jihād in the cause of Allāh.'" (Sahih)

613. It was narrated from Ibrāhīm bin Muhammad bin Al-Muntashir that his father was in the Masjid of 'Amr bin Shurahbīl and the Iqāmah for prayer was said, so they were waiting for him. He said: "I was praying Witr, and 'Abdullāh was asked: 'Is there any Witr after the Adhān?' He said: "Yes, and after the Iqāmah, and he narrated that the Prophet slept and missed the prayer until the sun rose then prayed." And the wording is that of Yahya. (Sahih)

[الإيام، باب بيان كون الإيام بالله تعالى أفضل الأعمال: حو: 139/85 من حديث شعبة به، وهو في الكبيرة، ح: 1580.]

[أ desnada صحح] آخره البيهقي: 480/481 من حديث يحيى بن حكيم به مختصرًا، وهو في الكبيرة، ح: 1581. محمد بن المنتشر رواه عن أبي ميسرة الكوفي عمرو بن شرجيل الهنداني عن عبد الله بن مسعود كما تدل عليه رواية البيهقي، وإليه أشار المزري في تهذيب الكمال.
Comments:
This proves that a missed Witr - the odd-numbered prayer - may be made up until the performance of the Fajr prayer. But this cannot be used as an argument to prove Witr's compulsoriness, because it is permitted to delay the performance of any recommended or emphasized act of worship; for instance, the Prophet made up the stressed Sunnah prayer of Zuhr after the 'Asr prayer, and offered the Fajr Sunnah prayer after the sunrise. It is reported by Hakim that one who is not able to perform the Fajr Sunnah prayer until after sunrise may perform it afterward. It is apparent that the Sunnah prayers of the Fajr and the Zuhr are not compulsory; they are recommended or stressed, for sure. Likewise, Witr may be offered until the Fajr prayer.

Chapter 52. Concerning One Who Forgets A Prayer

614. It was narrated that Anas said: The Messenger of Allah said: “Whoever forgets a prayer, let him pray it when he remembers it.” (Sahih)

Comments:
This informs us that there is no time undesirable or offensive for making up a missed obligatory prayer. Whenever one remembers it or awakens from sleep, it may be performed. This is the viewpoint of the majority of scholars.

Chapter 53. Concerning One Who Sleeps And Misses A Prayer

615. It was narrated that Anas said: “The Messenger of Allah was asked about a man who slept and missed the prayer, or forgot it. He said: ‘The expiation for that is to pray it when he remembers it.’” (Sahih)
616. It was narrated that Abū Qatādah said: “They told the Prophet ﷺ that they had slept and missed the prayer. He said: ‘There is no negligence when one sleeps, rather negligence is when one is awake. If any one of you forgets a prayer or sleeps and misses it, let him pray it when he remembers it.’” (Saḥīḥ)

617. It was narrated that Abū Qatādah said: “The Messenger of Allāh ﷺ said: ‘There is no negligence when one sleeps, rather negligence is when one does not offer one prayer until the time of the next prayer comes and he realizes that he has missed a prayer.”’ (Saḥīḥ)

Chapter 54. Repeating A Prayer That One Missed Because Of Sleep During Its Time The Next Day

618. It was narrated from Abū Qatādah that when they missed the
prayer because they slept until the sun rose, the Messenger of Allâh ﷺ said: “Let any one of you pray it during its time tomorrow.” (Sahîh)

Comments:
Thus the correct meaning of this narration is as follows: perform the prayer the next day in its proper time. Do not delay it like today, which means one should not form a habit of performing the prayer later.

619. It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: If you forget a prayer, pray it when you remember it, for Allâh says: “and perform the Salâh for My remembrance.”[1] (Sahîh)

620. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever forgets a prayer, let him pray it when he remembers it, for Allâh says: and perform the Salâh for My remembrance.”[2] (Sahîh)

621. It was narrated from Ma'mar, from Az-Zuhri, from Sa'eed bin Al-Musayyab, that Abū Hurairah said: "The Messenger of Allāh Ṣallallāhu ʿAlayhi wa Sallam said: 'Whoever forgets a prayer, let him pray it when he remembers it, for Allāh says: "and perform prayer when you remember (li dhikra)."' I said to Az-Zuhri: 'Is that how the Messenger of Allāh Ṣallallāhu ʿAlayhi wa Sallam recited it?' He said: 'Yes.' (Ṣaḥīḥ)

Comments:
The purpose of the chapter is to demonstrate the following: If a prayer is missed collectively, which means neither Adhan nor the congregation take place, then the prayer shall be performed in congregation, following the Adhan - just as it is performed in usual circumstances. The Fajr Sunnah is a stressed Sunnah. Hence, if it is missed, it should be made up before the sunrise or after the sunrise, whenever one finds time. Particularly if the Fard prayer is also not performed, the Fard and the Sunnah should both be offered.

Chapter 55. How Should One Who Has Missed A Prayer Make It Up?

622. It was narrated from Buraid bin Abī Mariam that his father said: "We were with the Messenger of Allāh Ṣallallāhu ʿAlayhi wa Sallam on a journey, and we kept going one night, then when it was nearly morning the Messenger of Allāh Ṣallallāhu ʿAlayhi wa Sallam dismounted and slept, and the people slept too. We did not wake up until the sun had risen. The Messenger of Allāh Ṣallallāhu ʿAlayhi wa Sallam
asked the Mu'adhdhin to call the Adhān, then he prayed the two Rak'ahs before Fajr, then he asked him to say the Iqāmah, then he led the people in prayer. Then he told us about everything that will happen until the Hour begins.”

(Hasan)

Comments:
This incident took place during the Battle of the Trench. Prayers could not be performed in the face of impending danger at the hands of the enemies. On one occasion, only the 'Iṣr prayer could not be prayed - that is a different incident. This battle continued for many days.

623. It was narrated that 'Abdullāh bin Mas'ūd said: “We were with the Messenger of Allāh ﷺ and we were prevented from praying Zuhr, 'Asr, Mağrib and 'Ishā'. I felt very upset about that and I said to myself: ‘We are with the Messenger of Allāh ﷺ and (fighting) for the sake of Allāh.' Then the Messenger of Allāh ﷺ commanded Bilāl to say the Iqāmah and he led us in praying Zuhr. Then he said the Iqāmah and he led us in praying 'Asr. Then he said the Iqāmah and he led us in praying Mağrib. Then he said the Iqāmah and he led us in praying 'Ishā'. Then he went around among us and told us: “There is no group on Earth who is remembering Allāh, the Mighty and Sublime, except you.”” (Hasan)
624. It was narrated that Abû Hurairah said: "We stopped to camp at the end of the night with the Messenger of Allâh ﷺ, and we did not wake up until the sun had risen. The Messenger of Allâh ﷺ said: 'Let each man take hold of his camel's head (and leave), for the Shaitân was here in this place with us.' We did that, then he called for water and performed Wudû', then he prayed two Rak'ahs, then the Igâmah was said and he prayed Al-Ghadâh (Fajr)." (Sahîh)

625. It was narrated from Nâfî' bin Jubair, from his father, that the Messenger of Allâh ﷺ said during a journey: "Who will watch out for dawn for us, so that we do not sleep and miss the dawn prayer?" Bilâl said: 'I will.' He turned to face the direction where the sun would rise, but they fell fast asleep until the heat of the sun woke them up, then they got up. He said: 'Perform Wudû!' Then Bilâl called the Adhân and he prayed two Rak'ahs, and they prayed the two (Sunnah) Rak'ahs of Fajr, then they prayed Fajr." (Sahîh)

626. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ set out at nightfall, then stopped to camp at the end of the
night, and he did not wake up until the sun had risen or had partly risen. He did not pray until the sun had risen (fully), then he prayed, and that was the ‘middle prayer’ (Salāt Al-Wuṣṭā).” (Dā'ī)
Chapter 1. How The Adhân Began

627.  Nâîf narrated that ‘Abdullâh bin ‘Umar used to say: “When the Muslims arrived in Al-Madînah they used to gather and try to figure out the time for prayer, and no one gave the call to prayer. One day they spoke about that; some of them said: ‘Let us use a bell like the Christians do;’ others said, ‘No, a horn like the Jews have.’ ‘Umar, may Allâh be pleased with him, said: ‘Why don’t you send a man to announce the time of prayer?’ The Messenger of Allâh ﷺ said: ‘O Bilâl, get up and give the call to prayer.’” (Sahîh)

Comments:

1. Nâqûs used to be a piece of wood, long and large, suspended to two cords, with another, which used to be short, with which the former was struck or beaten (It produced sound, the thing which the Christians struck to notify the time for prayer). Later, they began to strike on iron or bronze. Hence, at present, it is applied to a bell, particularly the bell of a church. Qam is a horn-shaped instrument. If blown into it from one end, sound is produced from the other end. The present-day siren can be likened to it, because it also produces a long and loud sound like that of a horn, like the present-day bell

[1] An-Nâqûs: “It is an instrument made of copper or other than that, which is struck to ring.” Hâdi As-Sârî by Ibn Hajar. That is, a “bell.” Some of them – like An-Nawawî in his commentary on Muslim – followed the definition given by Ibn Al-Adhir in An-Nihâyah; that it is a long piece of wood which was struck by a smaller piece of wood.
which represents Ṣāqiṣ. Muslims, therefore, should avoid bells or sirens on the occasion of their worshipping.

2. Commanding Bilāl to make an announcement took place before the Adhān was stipulated by Islamic law. He used to call out in the streets: As-Salātū Jāmīa (The obligatory prayer is being congregated or the prayer is gathering: This brief announcement was resorted to before the legislation of the call to prayer - the Adhān).

Chapter 2. Saying The Phrases Of The Adhān Twice

628. It was narrated that Anas said: “The Messenger of Allāh commanded Bilāl to say the phrases of the Adhān twice and the phrases of the Iqāmah once.” (Sahih)

629. It was narrated that Ibn ‘Umar said: “At the time of the Messenger of Allāh the phrases of the Adhān were said twice and the phrases of the Iqāmah were said once, except that you should say: ‘Qad Qāmatis-Salāh, Qad Qāmatis-Salāh (prayer is about to begin, prayer is about to begin).’” (Sahih)

Comments:

It follows from these narrations that most of the phrases of the Iqāmah are recited once. But the Hanafis treat the Adhān and the Iqāmah equal. (The Iqāmah is the announcement that the actual performance of the obligatory prayer is about to begin or the call to commence the prayer).
Chapter 3. Lowering The Voice When Saying Some Phrases Of The Adhān The Second Time

630. It was narrated from Abū Maḥdārāh that the Prophet sat him down and taught him the Adhān letter by letter. (One of the narrators) Ibrāhīm said: “It is like this Adhān of ours.” I said:\(^1\) “Recite it to me.” He said: “Allāhu Akbar, Allāhu Akbar (Allāh is the Greatest, Allāh is the Greatest), Ashhadu an lā ilāha illāllāh (I bear witness that there is none worthy of worship except Allāh) – twice, Ashhadu anna Muḥammadan Rasūllallāh (I bear witness that Muḥammad is the Messenger of Allāh) – twice. Then he said in a lower voice which those around him could hear: Ashhadu an lā ilāha ill-Allāh (I bear witness that there is none worthy of worship except Allāh) – twice, Ashhadu anna Muḥammadan Rasūllallāh (I bear witness that Muḥammad is the Messenger of Allāh) – twice, Ḥayya ‘ala aṣ-ṣalāh (come to prayer) – twice, Ḥayya ‘alal-falāh (come to prosperity) – twice, Allāhu Akbar, Allāhu Akbar, lā ilāha illāllāh (Allāh is the Greatest, Allāh is the Greatest, there is none worthy of worship except Allāh). \((Hasan)\)

\(^1\) Bishir bin Muʿādh who heard it from Ibrāhīm, and from whom An-Nasāʾī is reporting it, is the one who is asking for the Adhān to be recited to him.
Comments:
In the preceding chapter the phrases of the *Adhân* are stated to be recited twice, while in this narration, the two declarations of faith (*Shahâdatayn*) are recited four times. In actuality, there are two methods of pronouncing the *Adhân*. One is the previous one and the other is the one having repetitions. Both are permitted. The first method or style is the one which is narrated by Ibn 'Umar, and the other one is narrated by Abî Mahdîhûrah. The *Iqâmah* is also permitted both ways.

Chapter 4. How Many Phrases Are There In The *Adhân*?

631. It was narrated from Abû Mahdîhûrah that the Messenger of Allâh ﷺ taught him the *Adhân* with nineteen phrases and the *Iqâmah* with seventeen phrases, then Abû Mahdîhûrah counted them as nineteen and seventeen. *(Saûdî)*

Chapter 5. How Is The (Wording Of The) *Adhân*?

632. It was narrated that Abû Mahdîhûrah said: "The Messenger of Allâh ﷺ taught me the *Adhân* and said: 'Allâhu Akbar, Allâhu
akbar; Allâhu Akbar; Allâhu Akbar; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muḥammadan Rasûlallâh, Ashhadu anna Muḥammadan Rasûlallâh (Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest; I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muḥammad is the Messenger of Allâh, I bear witness that Muḥammad is the Messenger of Allâh).’ Then he repeated it and said: ‘Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muḥammadan Rasûlallâh, Ashhadu anna Muḥammadan Rasûlallâh; Ḥayya ‘alâs-salâh, Ḥayya ‘alâs-salâh; Ḥayya ‘alâs-salâh, Ḥayya ‘alâs-salâh; Allâhu Akbar, Allâhu Akbar; Lâ ilâha ill-Allâh (I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muḥammad is the Messenger of Allâh, I bear witness that Muḥammad is the Messenger of Allâh; Come to prayer, come to prayer; come to prosperity, come to prosperity; Allâh is the Greatest, Allâh is the Greatest; there is none worthy of worship except Allâh).’”

(Saḥîh)

Comments:

This one is the Adhân, which Allâh’s Messenger had taught Abû Mahdhûrah at the time of the Conquest of Makkah.
633. ‘Abdul-'Azîz bin ‘Abdul-Malîk bin Abî Maḥḍûrah narrated that ‘Abdullâh bin Muḥairîz – who was an orphan under the care of Abû Maḥḍûrah until he prepared him to go to Ash-Shâm – informed him: he said: ‘I said to Abû Maḥḍûrah: ‘I am going to Ash-Shâm and I am afraid that I will be asked about how you say the Adhânan.’’ He told me that Abû Maḥḍûrah said to him: ‘I went out with a group of people and we were somewhere on the road to Hunain when the Messenger of Allâh was coming back from Hunain. The Messenger of Allâh met us somewhere on the road, and the Mu’adhâdhîn of the Messenger of Allâh called the Adhânan for the prayer in the presence of the Messenger of Allâh. We heard the voice of the Mu’adhâdhîn, and we were careless about it (the Adhânan), so we started yelling, imitating it and mocking it. The Messenger of Allâh heard us, so he sent some people who brought us to stand in front of him. He said: ‘Who is the one whose voice I heard so loud?’ The people all pointed to me, and they were telling the truth. He sent them away, but kept me there and said to me: ‘Stand up and call the Adhânan for the prayer.’ I stood up and the Messenger of Allâh taught me the Adhânan himself. He said: ‘Say: Allâhu Akbar, Allâhu Akbar, Allâhu Akbar, Allâhu Akbar; Ashhâdu an lâ ilâha illallâh,
Ashhadu an-lā 'ilāha illallāh; Ashhadu anna Muḥammadan Rasūlallāh, Ashhadu anna Muḥammadan Rasūlallāh (Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest; I bear witness that there is none worthy of worship except Allāh, I bear witness that there is none worthy of worship except Allāh; I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh).’ Then he said: ‘Then repeat and say in a loud voice: Ashhadu an-lā 'ilāha illallāh, Ashhadu an-lā 'ilāha illallāh; Ashhadu anna Muḥammadan Rasūlallāh, Ashhadu anna Muḥammadan Rasūlallāh; Ḥayya ‘alaṣ-salāh, Ḥayya ‘alaṣ-salāh; Ḥayya ‘alāl-falāh, Ḥayya ‘alāl-falāh; ‘Allāhu Akbar ‘Allāhu Akbar; Lā ilāha illallāh (I bear witness that there is none worthy of worship except Allāh, I bear witness that there is none worthy of worship except Allāh; I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; Come to prayer, come to prayer; come to prosperity, come to prosperity; Allāh is the Greatest, Allāh is the Greatest; there is none worthy of worship except Allāh).’ Then he called me when I had finished saying the Adhān, and he gave me a bundle in which there was some silver. I said: ‘O Messenger of Allāh, let me be the one doing the
Adhân in Makkah.’ He said: ‘I command you to do so.’ Then I came to ‘Attâb bin Asîd who was the governor of the Messenger of Allâh ﷺ in Makkah, and I called the Adhân for prayer with him upon the orders of the Messenger of Allâh ﷺ.” (Hasan)

Comments:
This is a detailed narration, which contradicts the interpretation put forward by the Hanafîs. Could one visualize the Messenger of Allâh ﷺ having appointed to the post of Muadhâhin a person who had not comprehended the Adhân rightly?

Chapter 6. The Adhân When Traveling

634. It was narrated that Abû Maḥâdhûrah said: “When the Messenger of Allâh ﷺ left Ḥunain, I was the tenth of a group of ten of the people of Makkah who were trying to catch up with them. We heard them calling the Adhân for the prayer and we started to repeat the Adhân, mocking them. The Messenger of Allâh ﷺ said: ‘I heard among these people the Adhân of one who has a beautiful voice.’ He sent for us, and we recited the Adhân one by one, and I was the last of them. When I said the Adhân he said: ‘Come here.’ He sat me down in front of him and rubbed my forelock and blessed me three times, then he said: ‘Go and give the Adhân at the Sacred House.’ I said: ‘How, O Messenger of Allâh?’ He taught
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me as you say the Adhàn now: `Allâhu Akbar, Allâhu Akbar, Allâhu akbar, Allâhu akbar; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu an lâ ilâha illallâh; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu an Muhammedan Rasûlallâh, Ashhadu an Muhammedan Rasûlallâh, Ashhadu an Muhammedan Rasûlallâh, Ashhadu an Muhammedan Rasûlallâh; Hayya ‘alaṣ-salâh, Hayya ‘alaṣ-salâh; Hayya ‘alaṣ-salâh, Hayya ‘alaṣ-salâh; as-salâtu khairun min an-nawm; as-salâtu khairun min an-nawm (Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest; I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to prayer, come to prayer; come to prosperity, come to prosperity; prayer is better than sleep, prayer is better than sleep) – in the first (Adhàn) for As-Ṣubh (Fajr). And he taught me the Iqâmah, saying each phrase twice: `Allâhu Akbar, Allâhu Akbar, Allâhu Akbar, Allâhu Akbar, (Allâhu Akbar, Allâhu Akbar), Ashhadu an lâ ilâha illallâh, Ashhadu
an lâ ilâha illallâh; Ashhadu anna Muḥammadan Rasūlallâh, Ashhadu anna Muḥammadan Rasūlallâh; Hayya ‘alâ-ṣ-ṣalâh, Ḥayya ‘alâ-ṣ-ṣalâh; Ḥayya ‘alâ-l-falâh, Ḥayya ‘alâ-l-falâh; qad qâmatiṣ-ṣalâh, qad qâmatiṣ-ṣalâh, Allâhu Akbar; Allâhu Akbar; Lâ ilâha illallâh (Allâh is the Greatest, Allâh is the Greatest, (Allâh is the Greatest, Allâh is the Greatest); I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muḥammad is the Messenger of Allâh, I bear witness that Muḥammad is the Messenger of Allâh; Come to prayer, come to prayer; come to prosperity, come to prosperity; the prayer is about to begin, the prayer is about to begin, Allâh is the Greatest, Allâh is the Greatest; there is none worthy of worship except Allâh).”

(One of the narrators) Ibn Juraij said: “Uthmân narrated this whole report to me from his father and from Umm ‘Abdul-Malik bin Abî Maḥdîrah, and (said that) they heard that from Abû Maḥdîrah. (Hasan)

Comments:

Here, there is a difference of opinion among the scholars concerning the phrase, “as-salûtu khairun min’an nawn.” While some of them clearly say that the phrase should come in the “first Adhân,” others say that the words “first Adhân” here refers to the Adhân that directly precedes the Igâmah. The first interpretation, however, appears more correct since the text clearly states that. This Hadîth explicitly corroborates the fact that the expression as-salûtu khairun min’an nawn occurs in the Adhân of the dawn prayer; therefore, it is not an addition made by Umar , as has been alleged by the Shi’îtes.
Chapter 7. The Adhān Of Two Who Are Alone On A Journey

635. It was narrated that Mālik bin Al-Huwairith said: “I came to the Prophet ﷺ with a cousin of mine” – on another occasion he said: “with a Companion of mine” – and he said: ‘When the two of you travel, call the Adhān and Iqâmah, and let the older of you lead the prayer.” (Sahih)

Comments:
If a traveller happens to be in a place where the Adhān is not being given or is not audible, he should pronounce the Adhān, and then perform the prayer. If there is more than one person, prayer should be held in congregation. However, if the Adhān is pronounced or is audible, then it is not necessary to call the Adhān.

Chapter 8. The Adhān Of Someone Else Is Sufficient While A Resident

636. It was narrated that Mālik bin Al-Huwairith said: “We came to the Messenger of Allāh ﷺ and we were young men close in age. He let us stay with him for twenty days. The Messenger of Allāh ﷺ was merciful and compassionate, and he thought that we were missing our families; he asked us about those whom we had left behind of our families, so we told him, and he said: ‘Go back to your families, stay with them and teach them.
Tell them when the time for prayer comes; let one of you call the Adhān and let the eldest of you lead the prayer.” (Sahih)

Chapter 9. Two Mu’adhhdhins In One Masjid

638. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “Bilāl calls the Adhān...
during the night, so eat and drink until Ibn Umm Maktûm calls (the Adhân)." (Sahîh)

Comments:
1. If there are two Adhâns pronounced for a prayer (like the Fajr and the blessed Friday), two Mu'adhîns ought to be present, so that the distinction between their voices remains conspicuous and people are able to distinguish between the first and the second Adhâns.
2. During the lifetime of the Prophet ﷺ, there used to be two Adhâns for the Fajr prayer; one was called out by Bilal ﷺ, and the second by Ibn Umm Maktûm ﷺ.

Chapter 10. Should They Call The Adhân Together or Separately?

It was narrated from Sâlim, from his father, that the Prophet ﷺ said: “Bilâl calls the Adhân during the night, so eat and drink until you hear Ibn Umm Maktoom calling the Adhân.” (Sahîh)

Chapter 10. Should They Call The Adhân Together or Separately?
Comments:

One climbed down and the other would climb up: this is indicating time span between the two Adhān.

641. It was narrated from Khubah bin 'Abd-Rahmān that his paternal aunt Ummain said: "The Messenger of Allāh ﷺ said: 'When Ibn Umm Maktūm calls the Adhān, eat and drink, and when Bilāl calls the Adhān, do not eat nor drink.'" (Sahih)

Comments:

It is probable that, early on, Bilāl ﷺ used to pronounce the first Adhān and Amr bin Umm Maktōm the second. Later, Bilāl might have been made responsible for announcing the second Adhān, and Amr bin Umm Maktūm the first. Ḥāfiz Ibn Hajar has, in his Fath Al-Bāri made an allusion to this matter. And Allāh knows best!

Chapter 11. The Adhān At Times Other Than The Time For Prayer

642. It was narrated from Ibn Mas‘ūd that the Prophet ﷺ said: "Bilāl calls the Adhān during the night to wake those who are sleeping and so that those who are praying Qiyyām can return."[1] Not to say it is like this." The break of dawn is not like this. (Sahih)

Comments:

It is the return to sleeping, the return to sitting from praying. (Nail Al-Awjār)

Meaning, to finish. As-Sa‘wānī said: "To return to sleeping or to sitting from praying" Nail Al-Awjār.

[1] Indicating with an up and down motion. The true dawn is from light to left.
Chapter 12. The Time For The Adhân For As-Subh

643. It was narrated from Anas that someone asked the Messenger of Allâh about the time of Subh. The Messenger of Allâh commanded Bilâl to call the Adhân when dawn broke, then the next day he delayed Fajr until it was very light, then he told him to call the Adhân and he prayed. Then he said: "This is the time for the prayer."

Comments:
Here we learn that the time for Adhân is the breaking of dawn.

Chapter 13. What Should The Mu'adh-dhin Do While Calling The Adhân?

644. It was narrated from 'Awn bin Abi Juhaifah that his father said: "I came to the Prophet and Bilâl came out and called the Adhân, and he started doing like this in his Adhân, turning to his right and left."

Comments:
Although the call to prayer (Adhân) is given facing the Qiblah (direction of the Ka'bah in Makkah) while pronouncing the actual summons to prayer (Hajya alas salâh; hayya alâl fatâhâ) the face is turned to the right and to the left, respectively, so that the voice reaches in the directions of the right and the left. And this is the Sunnah of the Prophet ﷺ, as is established in other narrations.
Chapter 14. Raising The Voice With The Adhân

645. ʿAbdūr-Rahmān bin ʿAbdullāh bin ʿAbdūr-Rahmān bin Abī Šaʿṣaʿah Al-Anṣārī Al-Māzinī narrated that his father told him that Abū Saʿeed Al-Khudrī said to him: “I see that you love sheep and the desert. When you are with your sheep or in the desert and you call the Adhân for prayer, then raise your voice, for no human, Jinn or anything else hears the voice of the Muʿādhdhīn as far as it reaches, but it will bear witness for him on the Day of Resurrection.” Abū Saʿeed said: “I heard it from the Messenger of Allāh Ṣallallāhu ʿAlaihi wa Sallam.” (Ṣaḥīḥ)

646. It was narrated from Abū Hurairah, who heard it from the mouth of the Messenger of Allāh Ṣallallāhu ʿAlaihi wa Sallam: “The Muʿādhdhīn will be forgiven as far as his voice reaches, and every wet and dry thing will bear witness for him.” (Ṣaḥīḥ)
647. It was narrated from Al-Barâ bin ‘Âzib that the Prophet of Allâh ﷺ said: “Allâh and His angels say salah upon the front rows, and the Mu'âdhdhîn will be forgiven as far as his voice reaches, and whatever hears him, wet or dry, will confirm what he says, and he will have a reward like that of those who pray with him.” (Sâhih)

Comments:
1. The Muadhdhin guides people toward righteousness. Therefore, he will receive additional rewards that are equal to the reward of their (the worshippers’) prayers, without diminishing their rewards in the slightest.
2. Testimony of faith: on the Day of Resurrection before Allâh or at the moment of pronouncing the.

Chapter 15. Adding The Phrase “Prayer Is Better Than Sleep” In The Adhân Of Fajr

648. It was narrated that Abû Mahdhûrah said: “I used to call the Adhân for the Messenger of Allâh ﷺ and in the first Adhân of Fajr I used to say: ‘ÂHayya ‘ala al-falâh, aṣ-ṣalâtû khairun minan-nawm, Allâhu Akbar Allâhu Akbar, là ilâha illallâh (Come to prosperity, prayer is better than sleep, prayer is better than sleep, Allâh is the Greatest, Allâh is the Greatest, there is none worthy of worship except Allâh).” (Sâhih)
649. Sufyān narrated a similar report with the same chain. (One of the narrators) (Abū) ‘Abdur-Rahmān[1] (An-Nasā‘ī) said: “It is not Abū Ja‘far Al-Farrā.” (Hasan)

Comments:
This Ḥadīth clearly proves that the command to pronounce the phrase as-salātū khaīrun minan-nawm (prayer is better than sleep) - in the Adhān of the dawn prayer - was given by the Messenger of Allāh himself.

Chapter 16. The Final Words Of The Adhān

650. It was narrated from Al-Aswād that Bilāl said: “The final words of the Adhān are: ‘Allāhu Akbar, Allāhu Akbar; Lā ilāha illallāh (Allāh is the Greatest, Allāh is the Greatest, there is none worthy of worship except Allāh).’” (Hasan)

651. It was narrated that Al-Aswād said: “The final words of the Adhān of Bilāl were: ‘Allāhu Akbar, allahu akbar, or ‘Allāhu Akbar, Allah ūn S̱učāli, ūn Māṣūrū, ūn Ḥaṣrām’.”

[1] Some of the editions say: “Abū ‘Abdur-Rahmān said” as if it were An-Nasā‘ī, but that is a mistake as seen in the version of this Ḥadīth recorded by Ahmad (3:408), Sunan Al-Kubra by An-Nasā‘ī, Tuhfāt Al-Aṣḥāf (9:286-287) and the biography of Abū Ja‘far in Tādhkīb Al-Kāmil. And this ‘Abdur-Rahmān is Ibn Mahdī, from whom Ahmad narrated it, and Al-Mizzā showed that this Abū Ja‘far is Abū Ja‘far Al-Farrā‘.
652. (Another chain) from Ibrāhīm, from Al-Aswad, with similar narration. (Sahih)

653. It was narrated that Muḥārib bin Dīthār said: "Al-Aswad bin Yazīd narrated to me from Abū Mādhūrah that the final words of the Adhān arc: ‘Lā ilāha illallāh (there is none worthy of worship except Allāh).’” (Sahih)

Chapter 17. The Adhān Telling People Not To Come To Prayer In Congregation On A Rainy Night

654. It was narrated that ‘Amr bin Aws said: “A man of Thaqīf told us that he heard the caller of the Messenger of Allāh on a rainy night during a journey saying: ‘Hayya ‘ala as-salāh, Hayya ‘ala al-falāh, sallā fi riḥālikum (Come to prayer, come to prosperity, pray in your dwellings).’” (Sahih)
Comments:
The apparent wording demonstrates that Ḥayya ‘al-as-salāh, Ḥayya ‘al-al-falāḥ would be pronounced singly. But this is an abbreviation. Like the common Adhān, in the Adhān pronounced while it is raining, these phrases would also be pronounced paired twice. Not only that, but the wording: sallī fī buyyūtikum or sallī fī riḥālikum: (“pray in your homes” or “behold! pray in your dwellings or places of abode”) would also be called out twice.

655. It was narrated from Nāfī’ that Ibn ‘Umar gave the call to prayer on a cold and windy night, and he said: “Pray where you are, for the Prophet used to order the Mu’adhhdhin, if it was a cold and rainy night, to say: ‘Pray in your dwellings.” (Ṣāḥīḥ)

656. Ja’far bin Muhammad narrated from his father, that Jāibir bin ‘Abdullāh said: “The Messenger of Allāh traveled until he came to ‘Arafah, where he found that the tent had been pitched for him in Namirah, so he stopped there. Then when the sun had passed its zenith he called for Qaswā’[1] and she was saddled for him. Then when he reached the bottom of the valley he addressed the people. Then Bilāl called the Adhān, then he said the Igāmah and he prayed Zuhr, then he

[1] The name of the Prophet’s mount which was a she-camel.
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Chapter 19. The Adhâın For One Who Is Combining Two Prayers After The Time Of The First Prayer Has Gone

657. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ moved on until he came to Al-Muzdalifah, where he prayed Maghrib and ‘Ishâ’ with one Adhâın and two Iqâmahs, and he did not offer any prayer in between them.” (Sahîh)

658. It was narrated that Sa’eed bin Jubair said concerning Ibn ‘Umar: “We were with him (Ibn ‘Umar) in Jam’ (Muzdalifah), and he called the Adhâın, then the Iqâmah, then he led us in praying Maghrib. Then he said: ‘The prayer,’ and he led us in praying ‘Ishâ’, two Rak’ahs. I said: ‘What is this prayer?’ He said: ‘This is how I prayed with the Messenger of Allâh ﷺ in this place.’” (Sahîh)
Chapter 20. The Iqâmah For One Who Is Joining Two Prayers

659. It was narrated from Sa‘eed bin Jubair that he prayed Maghrib and ‘Ishâ’ in Jam’ (Muzdalifah) with one Iqâmah, then he narrated that Ibn ‘Umar had done that, and Ibn ‘Umar narrated that the Prophet ﷺ had done that. (Sahih)

660. It was narrated from Ibn ‘Umar that he prayed in Jam’a with the Messenger of Allâh ﷺ with one Iqâmah. (Sahih)

661. It was narrated from Sâlim, from his father, that the Prophet ﷺ joined them (Maghrib and ‘Ishâ’) in Al-Muzdalifah, and he prayed each of them with an Iqâmah, and he did not offer any voluntary prayer before or after either of them.
Chapter 21. Adhān For A Missed Prayer

662. It was narrated from 'Abdur-Rahmān bin Abī Sa'eed that his father said: "On the day of Al-Khandaq the idolators kept us from praying Zuhr until the sun had gone down; that was before the revelation concerning fighting was revealed. Then Allāh, the Mighty and Sublime, revealed: Allāh sufficed for the believers in the fighting. [1] The Messenger of Allāh ﷺ commanded Bilāl to say the Igāmāh for Zuhr prayer, and he offered it just as he used to offer it on time. Then he said the Igāmāh for 'Asr and he offered it just as he used to offer it on time. Then he called the Adhān for Maghrib and offered it on time." (Sahih)

Comments:

For the prayer whose time has passed without performing it, the Adhān is neither essential nor it is forbidden. For further elucidation, see Hadīth 622.

Chapter 22. The Acceptability For All Of That With One Adhān And An Igāmāh for Each One Of Them

663. It was narrated that Abū
‘Ubaidah said: “Abdullâh said: ‘The idolators kept the Prophet from (offering) four prayers on the day of Al-Khandaq, so he commanded Bilâl to call the Adhân, then he said the Iqâmah and prayed Zuhr, then he said the Iqâmah and prayed ‘Asr, then he said the Iqâmah and prayed Maghrib, then he said the Iqâmah and prayed ‘Ishâ.’” (Da’îf)

Chapter 23. Sufficing With The Iqâmah For Every Prayer

664. ‘Abdullâh bin Mas‘ûd said: “We were fighting a battle and the idolators kept us from praying Zuhr, ‘Asr, Maghrib and ‘Ishâ’. When the idolators went away, the Messenger of Allâh commanded a caller to say Iqâmah for Zuhr prayer, and we prayed. Then he said the Iqâmah for ‘Asr, and we prayed, and he said the Iqâmah for Maghrib and we prayed, and he said the Iqâmah for ‘Ishâ’ and we prayed. Then he went around among us and said: ‘There is no group on Earth who is remembering Allâh, the Mighty and Sublime, except you.’” (Da’îf)

Comments:

It has preceded that since an untimely call of the Adhân is likely to create
confusion, it is necessary to take into consideration the situation one is in! For instance, if the time of a particular prayer has begun, the Adhān should be called out and the missed prayer be made up and the current prayer be performed, as has come in Hadith 663. If the time for a particular prayer has elapsed, or its time is about to end, the missed prayer should be offered. The Adhān should be pronounced for the current prayer only, as has occurred in Hadith 662. And if all the prayers are elapsed prayers and it is not the time of any prayer, then only the Iqāmah should be said for all these prayers, as has been stated in Hadith 664.

Chapter 24. The Iqāmah For One Who Forgot A Rak’ah Of The Prayer

665. It was narrated that Mu‘āwiya bin Hudajj that the Messenger of Allāh ﷺ prayed one day and said the Tasilim when there was still a Rak’ah left of the prayer. A man caught up with him and said: ‘You forgot a Rak’ah of the prayer!’ So he came back into the Masjid and told Bilāl to call the Iqāmah for prayer, then he led the people in praying one Rak’ah. I told the people about that and they said to me: ‘Do you know who that man was?’ I said: ‘No, not unless I see him.’ Then he passed by me and I said: ‘This is he.’ They said: ‘This is Ṭalḥa bin ‘Ubaidullāh.’” (Sahih)

Comments:
The situation of the event so appears that Allāh’s Messenger ﷺ had exited from the mosque after pronouncing the closing greetings of peace. Talha went forth and informed him about it. Since an interval had interposed, the Prophet ﷺ commanded the Iqāmah to be called again.

Chapter 25. The Adhān Of A Shepherd

666. [It was narrated from ‘Abdullāh
bin Rubayyi‘ah that he was with the Messenger of Allāh ﷺ on a journey, and he heard the voice of a man calling the Adhān, and he said what he said. When he reached the words: Ashhadu anna Muhammadan Rasūl Allāh (I bear witness that Muḥammad is the Messenger of Allāh), – Al-Hakam said, “I did not hear this from Ibn Abī Lailah” – the Messenger of Allāh ﷺ said: “This is a shepherd or a man who is away from his family.”

He went down into the valley and found a shepherd, standing by a dead sheep. He said: “Do you think that this is worthless to its owners?”

They said: “Yes.” He said: “This world is more worthless to Allāh than this (dead sheep) is to its owners.”] (Hasan)

Comments:

In the desert or the wilderness where the sound of Adhān is not audible, if a herdsman or traveller intends to perform prayer, he should pronounce the Adhān. Although, if the Adhān of a nearby habitation is audible, then that is sufficient, and there is no need for a separate Adhān. (Also see Hadīth 645).

Chapter 26. The Adhān For One Who Is Praying Alone

667. It was narrated that ‘Uqbah bin Amīr said: “I heard the Messenger of Allāh ﷺ say: ‘Your Lord is pleased with a shepherd high in the mountains who calls the Adhān for the prayer and prays. Allāh says: ‘Look at this slave of Mine; he calls the Adhān and Iqāmah for prayer and fears Me. I have forgiven My slave and admitted him to Paradise.’” (Sahih)
Chapter 27. The *Iqāmah* For One Who Is Praying Alone

668. It was narrated from Rifa‘ah bin Râfî‘ that while the Messenger of Allâh, ﷺ, was sitting in the row for prayer. The *Ḥadîth*.[1] *(Sahîh)*

Chapter 28. How The *Iqāmah* Is To Be Recited

669. It was narrated that Abû Al-Muthanna, the *Mu‘adhhdhihn* of the

[1] With this chain, At-Tirmidhî recorded it (No. 302) and An-Nasâ‘î in *Al-Kubra* (No. 1631). It is the narration about the man who prayed incorrectly, and in it, the Prophet ﷺ instructed him: "Then Tashhad, then say the *Iqāmah.*" And they say that the meaning of *Tashhad* here is call the *Adhān.* An-Nasâ‘î recorded the *Ḥadîth* with different chains (1054, 1137, 1314,1315). Whereas the wording narrated by At-Tirmidhî, and the author in *Al-Kubra*, mentions what the author mentioned in the chapter, the other cited versions that An-Nasâ‘î in this book quoted do not. So it is as if he narrated the chain here for *Ḥadîth*, indicating the same version that At-Tirmidhî narrated, and he himself in *Al-Kubra*, but he did not want to narrate the actual text here. Abû Dâwûd also narrated it with the order for the *Adhān* and *Iqāmah*, through a different route of transmission (No. 861). And it is among the proofs used for the view that the *Adhān* and *Iqāmah* are obligatory – since it has been ordered in the *Ḥadîth* of the one who prayed incorrectly.
Jāmi' Masjid, said: "I asked Ibn 'Umar about the Adhān and he said: 'At the time of the Messenger of Allāh ﷺ, the phrases of the Adhān were recited twice and the phrases of the Iqāmah once, except that you should say (the phrase) Qad qāmat ʾis-salāh (prayer is about to begin) twice. When we heard 'prayer is about to begin' we would perform Wudū’ and go out to pray.'" (Sahih)

Chapter 29. Each Person Saying The Iqāmah For Himself

670. It was narrated that Mālik bin Al-Ḥuwayrith said: "The Messenger of Allāh ﷺ said to me and to a companion of mine: 'When the time for prayer comes, let the two of you call the Adhān then the two of you say the Iqāmah, then let the older of you lead the prayer.'" (Sahih)

Chapter 30. The Virtue Of Giving The Call To Prayer

671. It was narrated from Abū Hurairah that the Prophet ﷺ said: "When the call for the prayer is given, the Shaitān takes to his heels, passing wind loudly so that he will not hear the call to prayer. When the
The call to prayer is finished, he comes back. And when the *Iqámah* is said, he again takes to his heels, and after it is completed, he returns again to interfere between the (praying) person and his heart, saying to him: ‘Remember such and such, remember such and such,’—things that he had not remembered—until he does not know how many (*Rak‘ahs*) he has prayed.” (*Sahih*)

**Comments:**

Breaking wind evidently signifies the literal breaking of wind. If Satan (*Shaitân*) can eat and drink, then why deny other bodily functions? Some have understood the said phrase to mean abhorrence, but this interpretation is without evidence.

**Chapter 31. Drawing Lots To Decide Who Will Call The *Adhân***

672. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “If the people knew what (virtue) there is in the call to prayer and the first row, and they had no other way but to draw lots concerning them, they would draw lots. If they knew what (virtue) there is in coming early for the prayer, they would compete in doing so. And if they knew what (virtue) there is in *‘Atamah* and *Subh* prayer, they would come even if they had to crawl.” (*Sahih*)
Chapter 32. Choosing A Muʿadhhdhin Who Does Not Accept Any Payment For His Adhān

673. It was narrated that ʿUthmān bin Abī Al-ʿĀṣ said: “I said: ‘O Messenger of Allāh, make me the Imām of my people.’ He said: ‘You are their Imām, so consider the weakest among them and choose a Muʿadhhdhin who does not accept any payment for his Adhān.’” (Ṣaḥīḥ)

Comments:
Taking wages for the Adhān, for leading prayers, or for teaching is permissible according to many scholars. But it is better not to take it.

Chapter 33. Saying What The Muʿadhhdhin Says

674. It was narrated from Abū Saʿeed Al-Khudrī that the Messenger of Allāh ﷺ said: “When you hear the call, say what the Muʿadhhdhin says.” (Ṣaḥīḥ)

Comments:
Taking wages for the Adhān, for leading prayers, or for teaching is permissible according to many scholars. But it is better not to take it.
Chapter 34. The Reward For Doing That

675. An-Naṣr bin Sufyān narrated that he heard Abū Hurairah say: “We were with the Messenger of Allāh ﷺ, and Bilāl stood up and gave the call. When he fell silent, the Messenger of Allāh ﷺ said: ‘Whoever says the same as this (what the Mu’ādh dhīn) with certainty, he will enter Paradise.’” (Hasan)

Comments: The meaning of this Hadith is as follows: the one who responds to the Adhān shall enter Paradise.

Chapter 35. Repeating The Testimony Of The Mu’ādh dhīn

676. It was narrated that Mujammī bin Yahya Al-Anṣārī said: “I was sitting with Abū Umāmah bin Sahl bin Hunaif when the Mu’ādh dhīn called the Adhān. He said: ‘Allāhu akbar, Allāhu Akbar (Allāh is the Greatest, Allāh is the Greatest),’ and he (also) pronounced the Takbir twice. Then he said: ‘Ashhadu an lā
ilâha ill-Allâh (I bear witness that there is none worthy of worship except Allâh),’ and he also sent the testimony twice. Then he said: ‘Ashhadu anna Muḥammadan Rasūl-Allâh (I bear witness that Muḥammad is the Messenger of Allâh),’ and he (also) sent the testimony twice. Then he said: ‘This is what Mu‘āwiyyah bin Abî Sufyân told me, narrating from statement of the Messenger of Allâh ﷺ.’” (Ṣahîh)

Chapter 36. What Is To Be Said When The Mu‘adhdhin Says Ḥayya ‘Alaṣ-Salâh, Ḥayya ‘Alal-Falâh (Come To Prayer; Come To Prosperity)

678. It was narrated that ‘Alqamah bin Waqqâs said: “I was with Mu‘āwiyyah when the Mu‘adhdhin called the Adhân. Mu‘āwiyyah said what the Mu‘adhdhin said, but when he said: ‘Ḥayya ‘alaṣ-salâh (come to prayer),’ he said: ‘Lâ hawla wa là quwwata illa Billâh (There is no power and no strength except with Allâh);’ and when he
said: 'Hayya 'alal-falāh (come to prosperity),' he said: 'Lā hawla wa lā quwwata illa Billāh (There is no power and no strength except with Allāh).’ After that he said what the Mu‘adhhdhin said, then he said: ‘I heard the Messenger of Allāh ﷺ saying exactly like that.” (Ṣaḥīḥ)

Chapter 37. Saying Ṣalāh Upon The Prophet ﷺ After The Adhān

679. ‘Abdullāh bin ‘Amr said: “I heard the Messenger of Allāh ﷺ say: ‘When you hear the Mu‘adhhdhin then say what he says, and do Ṣalāh upon me, for whoever does Ṣalāh upon me once, Allāh will do Ṣalāh upon him ten (times). Then ask Allāh to grant me Al-Wasīlah, which is a position in Paradise which only one of the slaves of Allāh will attain, and I hope that I will be the one. Whoever asks for Al-Wasīlah for me, will be entitled to my intercession.’” (Ṣaḥīḥ)

Comments:
After responding to the Adhān, one should recite the Salātul Ibrāhimiyyāh, and then offer special supplication for the Messenger of Allāh ﷺ - the details for which are mentioned in the Ḥādīth that follow.

Chapter 38. The Supplication Following The Adhân

680. It was narrated from Sa‘d bin Abî Waqqâs that the Messenger of Allâh ﷺ said: “Whoever says, when he hears the Mi‘âdadhîn: ‘Ashhadu an lâ ilâha illâllâh wahdahu lâ sharika lahu wa anna Muḥammadan ‘abduhu wa Rasûluhu, raḍi’llâhu ‘alîhi wa sallîhu ‘alayh wa a‘îsî bi Fîl-Islâm wa bi Muḥammadin Rasûla (I bear witness that there is none worthy of worship except Allâh alone, with no partner or associate, and that Muḥammad is His slave and Messenger; I am content with Allâh as my Lord, Islam as my religion and Muḥammad as my Messenger),’ his sins will be forgiven.” (Sâhîh)

Comments:
Sins here denote minor (As-Saghîr) sins, since, for the forgiveness of major sins (Al-Kabîr), repentance is essential.

681. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Whoever says, when he hears the call to prayer: “Allâhumma rabba ḥâḍhihid-da’wat it-tâmmah waṣ-salât il-qâ’îmah, âti Muḥammadan al-wasîlah wal-fadîlah, wa’athu maqâman maḥmûdan alladhi wa’adatu (O Allâh, Lord of this perfect call and the prayer to be offered, grant Muḥammad the privilege (of interceding) and also the eminence, and resurrect him to
the praised position that you have promised), will be granted my intercession on the Day of Resurrection." (Ṣaḥīḥ)

Comments:
1. The perfect call refers to the Adhān, because in it are contained all the principles of the Deen toward which Islam calls.
2. The prayer to be offered signifies the current prayer, which is going to be performed in congregation presently.
3. The explanation of the term Waseela has preceded in the Hadith 679. It is a praiseworthy station in Paradise, which will be bestowed on only one person, and that will surely be the Messenger of Allāh ﷺ.

Chapter 39. Prayer Between The Adhān And The Iqāmah

682. It was narrated that ‘Abdullāh bin Mughaffal said: “The Messenger of Allāh ﷺ said: ‘Between each two Adhāns[1] there is a prayer, between each two Adhāns there is a prayer, between each two Adhāns there is a prayer, for whoever wants to do it.’” (Ṣaḥīḥ)

Comments:
1. This indicates that between each Adhān and Iqāmah, there should be a brief interval for the performance of optional prayer.
2. Two Adhāns do not signify Adhāns in actuality; two Adhāns refers to the Adhān and the Iqāmah.

683. It was narrated that Anas bin Mālik said: “When the Mu’ādhdhin

called the Adhân, some of the Companions of the Prophet would get up and rush to the pillars (in the Masjid) and pray until the Prophet came out and they were like that. They would pray before Maghrib and there was nothing between the Adhân and Iqâmah.” (Sahîh)

Comments:
They used to turn toward the pillars so that they could use them as barriers, because if someone prays individually, a barrier is required before him. If congregation is in progress, a barrier is sufficient before the Imâm - the one who leads the prayer.

Chapter 40. The Stern Warning Against Leaving The Masjid After The Adhân

684. It was narrated from Ash'ath bin Abî Ash-Sha'thâ that his father said: “I saw Abû Hurairah, when a man passed by in the Masjid until he parted from it - after the call. Abû Hurairah said: ‘This man has indeed disobeyed Abû Al-Qâsim.”’ (Sahîh)

Comments:
One should not leave the mosque after the Adhân has been called out unless one has an acceptable reason to do so. It is forbidden to leave without a valid excuse. After the Adhân is called out, one may exit the mosque if there is a dire need, for instance for making ablution or for leading the prayer in a group somewhere else, because in this case he is not fleeing from the prayer.
685. Abū Sakhrah narrated that Abū Ash-Sha‘thā‘ said: “A man left the Masjid after the call to prayer had been given, and Abū Hurairah said: ‘This man has indeed disobeyed Abū Al-Qāsim’.” (Sahih)

Chapter 41. The Mu‘adhdhins
Notifying The Imāms Of The Prayer

686. It was narrated that ‘Aishah said: “Between the time when he finished ‘Ishā’ prayer and Fajr, the Prophet used to pray eleven Rak‘ahs, saying the Taslim after each two Rak‘ahs, then praying Witr as one Rak‘ah. He would prostrate for as long as it takes one of you to recite fifty verses, then he would raise his head. When the Mu‘adhdhin finished the call to Fajr prayer and he could see the dawn, he would pray two brief Rak‘ahs, then he would lie down on his right side until the Mu‘adhdhin came to ask permission to say the Iqāmah, then he would go out with him.”

Some of these narrators (Ibn Abī Dhi‘b, Yūnus and ‘Amr bin Al-Hārith) added some phrases not mentioned by the others in the Hadith. (Sahih)

تخريج: [إسحاق صحيح] انظر الحديث السابق، وهو في الكبـرى، ح: 148 * أبوصورة

هو جامع بن شداد، وأبو العمس هو عتبة بن عبده الله المسعودي.

المعجم (41) ابتدأ المؤذنين الأئمة

بِالأَصْلَةِ (التحفة 120)

686 - أَخْبَرَنَا أَحْمَدٌ بْنُ عُمْانٍ بْنُ حَكِيْمَ
قَالَ: حَدَّثَنَا جُعْفَرٌ بْنُ عُوْمِيْنَ عَنْ أَبِي عُمَيْسٍ
قَالَ: حَدَّثَنَا أَبُو صَحْرَةٍ عَنْ أَبِي السَّمَعَاءَ
قَالَ: أَخْرَجَ رَجُلٌ مِّنَ الْأَصْلَةِ بعَدَّةٍ مَا نُودِّي
بِالأَصْلَةُ، فَقَالَ أَبُو حُرْرَةُ: أَمَّا هَذَا فَقَدَ
غَضَبَ أَبَا الْقَامِسِ .

تخريج: [إسحاق صحيح] انظر الحديث السابق، وهو في الكبـرى، ح: 148 * أبوصورة

هو جامع بن شداد، وأبو العمس هو عتبة بن عبده الله المسعودي.

المعجم (41) ابتدأ المؤذنين الأئمة

بِالأَصْلَةِ (التحفة 120)

686 - أَخْبَرَنَا أَحْمَدٌ بْنُ عُمْانٍ بْنُ حَكِيْمَ
قَالَ: حَدَّثَنَا جُعْفَرٌ بْنُ عُوْمِيْنَ عَنْ أَبِي عُمَيْسٍ
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بِالأَصْلَةُ، فَقَالَ أَبُو حُرْرَةُ: أَمَّا هَذَا فَقَدَ
غَضَبَ أَبَا الْقَامِسِ .

تخريج: [إسحاق صحيح] انظر الحديث السابق، وهو في الكبـرى، ح: 148 * أبوصورة

هو جامع بن شداد، وأبو العمس هو عتبة بن عبده الله المسعودي.
Comments:
To perform eleven units of the Night Vigil Prayer was the general practice of the Prophet ﷺ. Once in a while, he would offer thirteen units. In the blessed month of Ramadan, these very eleven units of prayer used to become the standing in prayer in each night of Ramadan (Qiyam) or the Tarawih.

687. It was narrated from Makhramah bin Sulaimân that Kuraib – the freed slave of Ibn ‘Abbâs – told him: “I asked Ibn ‘Abbâs: ‘How did the Messenger of Allâh ﷺ pray at night?’ He said: ‘He prayed eleven Rak‘ahs including Witr, then he slept deeply until I could hear him snoring, then Bilal came to him and said: “The prayer, O Messenger of Allâh!” Then he got up and prayed two brief Rak‘ahs then led the people in prayer, and he did not perform Wudû.’” (Sahîh)

Comments:
Allâh’s Messenger’s sleeping did not annul his ablution because his heart was always awake (Sahîh Al-Bukhârî, Hadîth 7281). That means he used to be aware of the occurrence of the minor ritual impurity (Hadath). Snoring is an evidence of deep sleep.

Chapter 42. The Mu‘adhdhin
Saying The Iqâmah When The Imâm Comes Out

688. It was narrated from ‘Abdullâh bin Abî Qatâdah that his father said: “The Messenger of Allâh ﷺ said: ‘When the Iqâmah for prayer is said, do not stand up until you see that I have come out.’” (Sahîh)
When one's rising depends on sighting the *Imâm*, then what good is there in calling out the *Iqâmah* in advance? Therefore, the *Iqâmah* should be pronounced on seeing the *Imâm* coming forth, and this is the right thing to do. Saying the *Iqâmah* in advance of the arrival of the *Imâm* may cause embarrassment.
Chapter 1. The Virtue Of Building Masjids

689. It was narrated from ʿAmr bin Abasah that the Messenger of Allah ﷺ said: “Whoever builds a Masjid in which Allah is remembered, Allah, (the Mighty and Sublime) will build for him a house in Paradise.” (Saḥīḥ)

Comments:
The objective of building a mosque should be the remembrance of Allah. It is not a work of any merit to build a mosque prompted by dispute, obstinacy, rivalry or hostility, hypocrisy and vanity, or for fame. Engraving one’s name upon the mosque or mounting on it nameplates might fall under hypocrisy and vanity. In the same way, building a mosque for a particular sect with a view to prohibiting the admission of other sects into it, contradicts the purpose of a mosque and is not beneficial.

Chapter 2. Bragging In Building Masjids

690. It was narrated from Anas that the Prophet ﷺ said: “One of the portents of the Hour will be that people will show off in building Masjids.” (Saḥīḥ)
Chapter 3. Which Masjid Was Built First?

691. It was narrated that Ibrâhîm said: 'I used to recite Qur'ân to my father on the road, and if I recited a verse in which a prostration was required, he would prostrate. I said: 'O my father, do you prostrate on the street?' He said: 'I heard Abu Dharr say: 'I asked the Messenger of Allah: Which Masjid was built first?' He said: 'Al-Masjid Al-Harâm.' I said: 'Then which?' He said: 'Al-Masjid Al-Aqsa.' I said: 'How long was there between them?' He said: 'Forty years. And the earth is a Masjid (or a place of prostration) for you, so wherever you are when the time for prayer comes, pray.'" (Sahih)

Comments:

If the ground is pure, prayer could be performed anywhere. One may perform prostration regardless of whether one is in a lane or a marketplace, a home or a mosque. Defiled places are not appropriate for prayer.

[1] In Makkah.

Chapter 4. The Virtue Of Praying In Al-Masjid Al-Harâm

692. It was narrated from Ibn ‘Abbâs that Mâimûnâh the wife of the Prophet  said: “Whoever prays in the Masjid of the Messenger of Allâh  (that is good), for I heard the Messenger of Allâh  say: ‘One prayer offered there is better than a thousand prayers offered elsewhere, except the Masjid of the Ka’bah.’” (Saḥîh)

Comments:
The prayer performed in Al-Masjid Al-Harâm - the Inviolable Mosque - is one hundred times more superior than the prayer performed in any other mosque and it is one hundred times more meritorious than the prayer performed in Masjid An-Nabawi. Sunan ibn Mājah: 1406

Chapter 5. The Prayer In The Ka’bah

693. It was narrated from Sâlim that his father said: “The Messenger of Allâh  entered the House (the Ka’bah), with Usâmah bin Zaid, Bilâl and ‘Uthmân bin Talhah, and they locked the door behind them. When the Messenger of Allâh  opened it, I was the first one to enter. I met Bilâl and asked him: ‘Did the Messenger of Allâh  pray inside?’ He said: ‘Yes, he prayed between the two Yemeni columns.’” (Saḥîh)
Comments:

Imām Ash-Shafi‘ī considers it permissible to perform optional prayer inside the Ka'bah, but not the obligatory one. This is because Allāh’s Messenger Ṣallallāhu ‘alayhi wa sallam offered an optional Prayer and not the obligatory prayer while inside the Ka'bah. The Hanafis, drawing an analogy with optional (Nafl) prayer, consider the obligatory prayer also to be permissible (inside the Ka'bah).

Chapter 6. The Virtue Of Al-Masjid Al-Aqṣa And Praying Therein

694. It was narrated from ‘Abdullāh bin ‘Amr that the Messenger of Allāh Ṣallallāhu ‘alayhi wa sallam said: “When Sulaimān bin Dawūd finished building Bait Al-Maqdis, he asked Allāh for three things: Judgment that was in harmony with His judgment, and he was given that. And he asked Allāh for a dominion that no one after him would have, and he was given that. And when he finished building the Masjid he asked Allāh, the Mighty and Sublime, that no one should come to it, intending only to pray there, but he would emerge free of sin as the day his mother bore him.” (Ṣaḥīḥ)

(المعجم ٢ - فضل المسجد الأقصى)

والصلاة فيه (التحفة ١٢٧)

- ٢٩٤ - أخبرنا عثمان بن منصور قال: حدّثنا أبو مسلم قال: حدّثنا سحيب بن عبد العزيز عن زيد بن تزيد عن أبي إدريس 알کولاني على ابن الدلماي، عن عبد الله بن عمر رضي الله عنه: "أن سليمان بن داوود لما بنيت المقصس، سأل الله عز وجل عين لا قناعة: سأل الله عز وجل حكمنا يصافح حكمة فأوريغة، وسأل الله عز وجل وجل ملكا لا يبتغى لأحد يصدع فأوريغة، وسأل الله عز وجل حين فرع من بناء المسجد أن لا يبتغى أحد إلا ينهى إلا الصلاة فيه أن ينجحه من حظيرون كأسمع ولدنه أمه.


Comments:

The first two requests were sanctioned and their description has occurred in the Ḥadīth. But the sanction of the third request is not mentioned in the Ḥadīth. And yet, in another narration, Allāh’s Messenger Ṣallallāhu ‘alayhi wa sallam did speak about it saying: Fa nahmna narjū an yakūn Allāh azzu ja’ll qad a’atahu ییyah - We hope that Allāh Exalted and Honored has bestowed him [Ṣulayman (as)] with it - therefore its sanction also appears most likely. And Allāh knows best!
Chapter 7. The Virtue Of The Prophet’s Masjid And Praying Therein

695. It was narrated from Abū Salamah bin ‘Abdur-Rahmān and Abū ‘Abdullāh Al-Agharr, the freed slave of the Juhanīs – better of whom were companions of Abū Hurairah – that they heard Abū Hurairah say: “One prayer in the Masjid of the Messenger of Allāh ﷺ is better than one thousand prayers offered in other mosques, except Al-Masjid Al-Harām, for the Messenger of Allāh ﷺ was the last of the prophets and his Masjid was the last of the Masjids.” Abū Salamah and Abū ‘Abdullāh said: “We do not doubt that Abū Hurairah was speaking on the basis of the Hadīth of the Messenger of Allāh ﷺ, but we could not verify that Hadīth with Abū Hurairah before he died. Then we remembered that and we blamed one another for not having spoken to Abū Hurairah about that, so that he could attribute it to the Messenger of Allāh ﷺ if he had indeed heard it from him. While we were arguing, we went and sat down with ‘Abdullāh bin Ibrāhīm bin Qāriz, and we told him about the Hadīth and how we had been negligent in not checking it with Abū Hurairah. ‘Abdullāh bin Ibrāhīm said to us: ‘I bear witness that I heard Abū Hurairah say: The Messenger of Allāh ﷺ said: I am the last of the prophets and it is the last of the Masjids.’” (Ṣaḥīḥ)
Tafsir: After the prayer, the prayer, in the same place as the mosque of Medina, 1394/5.

From a hadith reported by Abul-Majd bin Ahran and the bakhari, the prayer is preferred in the mosque of Medina, in the place of the prayer in Medina, and vice versa. The prayer is preferred in the mosque of Medina. 773.

Comments:
Since Allah’s Messenger ﷺ is the last Messenger, his mosque became the last mosque to have been built by a prophet himself.

696. It was narrated that `Abdullah bin Zaid said: “The Messenger of Allah ﷺ said: ‘The area between my house and my Minbar is one of the gardens of Paradise.’” (Sahih)

Tafsir: After the prayer, the prayer, in the same place as the mosque of Medina, 1394/5.

Comments:
This Hadith has been variously interpreted. (1) This portion has been brought forth from Paradise and will be restored back to Paradise. (2) To worship herein is the surest means of entering into Paradise. (3) This portion in relation to the descent of Allah’s Mercy resembles Paradise. The last two interpretations appear to be more appropriate. And Allah knows best.

697. It was narrated from Umm Salamah that the Prophet ﷺ said: “The columns of this Minbar of mine will be in Paradise.” (Sahih)

Tafsir: [Eisada Sahih] After the prayer, the same place as the mosque of Medina, 1394/5.

Comments:
In explanation of the meaning of this Hadith, all the three statements concerning the Riyad Al-Jannah (Garden of the Paradise) have been put forward. The last interpretation is more appropriate.
Chapter 8. The Masjid Which Was Founded On Piety

698. It was narrated from Ibn Abi Sa’eed Al-Khadrî that his father said: “Two men argued about the Masjid which was founded on piety from the first day.”[1] One man said that it was the Masjid of Qubâ’, and the other said that it was the Masjid of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said: ‘It is this Masjid of mine.’” (Sahîh)

Chapter 9. The Virtue Of The Masjid Of Qubâ’ And Praying Therein

699. It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ used to come to Qubâ’ riding and walking.” (Sahîh)

700. Abî Umâmah bin Sahl bin Ḥunaif said: “My father said: ‘The Messenger of Allah ﷺ said:

[2] Qubâ’ is about three miles to the south of the Prophet’s Masjid. This area is named after in that district.
‘Whoever goes out to this Masjid – the Masjid of Qubâ’ – and prays therein, that will be equivalent to 'Umrah.’” (Hasan)

Comments:

To embark upon a journey with the intention of getting close to the Qubâ Mosque from faraway places is not appropriate, because such dedicate journeys can be made to only three mosques (The House of Allâh, Masjid An-Nabawi, and Masjid Al-Aqsa). That being said, coming forth to the Qubâ Mosque from its surrounding or nearby region is a praiseworthy deed.

Chapter 10. To Which Masjids Should One Travel?

701. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Mounts are not saddled for except to (travel to) three Masjids: Al-Masjid Al-Harâm, this Masjid of mine, and Al-Masjid Al-Aqsa.” (Saḥîh)

Comments:

To consider a place to be particularly sacred, to hold paying a visit to it superior, and to travel distances and to bear the hardships of a journey to it with the intention of getting nearness to Allâh is not permitted. Such matters are permitted for only three mosques: The Inviolable Mosque (Masjid Al-Harâm), The Prophet’s Mosque (Masjid An-Nabawi), and Masjid Al-Aqsa.
Chapter 11. Taking Churches As Masjids

702. It was narrated that Tâlq bin 'Âlî said: "We went out as a delegation to the Prophet ﷺ; we gave him our oath of allegiance and prayed with him. We told him that in our land there was a church that belonged to us. We asked him to give us the leftovers of his purification (Wudū' water). So he called for water, performed Wudū' and rinsed out his mouth, then he poured it into a vessel and said to us: 'Leave, and when you return to your land, demolish your church, and sprinkle this water on that place, and take it as a Masjid.' We said: 'Our land is far away and it is very hot; the water will dry up.' He said: 'Add more water to it, for that will only make it better.' So we left and when we came to our land we demolished our church, then we sprinkled the water on that place and took it as a Masjid, and we called the Adhān in it. The monk was a man from Tayy', and when he heard the Adhān, he said: 'It is a true call.' Then he headed toward one of the hills and we never saw him again." (Sahih)

Comments:

This delegation had arrived in the very first year of the Hijrah - the emigration. A church could be made into a mosque. Its outward semblance and appearance ought to be made to look like a mosque. Hence, if there are any idols or statues, it is essential to remove them. If there are portraits or
pictures, they should also be eradicated. However, if Christians or Jews do not embrace Islam, their place of worship cannot be forcibly converted into a mosque.

Chapter 12. Digging Up Graves And Using The Land As A Masjid

703. It was narrated that Anas bin Mâlik said: “When the Messenger of Allâh ﷺ came to Al-Madinah, he alighted in the upper part of Al-Madinah among the tribe called Banu ‘Amr bin ‘Awf and he stayed with them for fourteen nights. Then he sent for the chiefs of Banu An-Najjâr, and they came with their swords by their sides. It is as if I can see the Messenger of Allâh ﷺ on his she-camel with Abû Bakr riding behind him (on the same camel) and the chiefs of Banu An-Najjâr around him, until he dismounted in the courtyard of Abû Ayyûb. The Prophet ﷺ used to offer the prayer wherever he was when the time for prayer came, and he would pray even in sheepfolds. Then he ordered that the Masjid be built. He sent for the chiefs of Banu An-Najjâr, and when they came, he said: ‘O Banu An-Najjâr, name me a price for this grove of yours.’ They said: ‘By Allâh, we will not ask for its price except from Allâh.’ Anas said: “In (that grove) there were graves of idolators, ruins and date-palm trees. The Messenger of Allâh ﷺ ordered that the graves of the idolators be dug up, the ruins be leveled and the date-palm trees be
cut down. The trunks of the trees were arranged so as to form the wall facing the Qiblah. The stone pillars were built at the sides of its gate. They started to move the stones, reciting some lines of verse, and the Messenger of Allâh was with them when they were saying: ‘O Allâh! There is no good except the good of the Hereafter. So bestow victory on the Ansâr and the Muhâjirûn.’ (Sahîh)

Comments:

1. The Prophet had halted in the quarters of Qubâ, which was situated on the outskirts of the city of Madinah. He stayed there for a number of days - or more specifically, for four or fourteen days.

2. Banu An-Najjâr were the Prophet’s kin through his mother’s side of the family. Hâshim’s wife and Abdul Muttalib’s mother belonged to this tribe. Allâh’s Messenger wished to show respect to them. He therefore sent them a message.

3. “Sheepfolds” denotes that place where once sheep and goats were kept tied, and might have been tied at that time also.

4. This enclosure was located right in front of his temporary abode. The Prophet considered it appropriate for his mosque and residence.

Chapter 13. The Prohibition Of Taking Graves As Masjids

704. ‘Ubaidullâh bin ‘Abdullâh reported that ‘Âishah and Ibn ‘Abbâs said: “When the Messenger of Allâh was on his deathbed, he had a Khamiyah over his face. When his temperature rose, he would uncover his face. While he was like that he said: ‘May Allâh curse the Jews and Christians, for they took the graves
of their Prophets as places of worship.” (Sahih)

"وَجِهَهُمْ قَالَ رَبُّكَ خَذْلِكَ اِلَّهُ الَّذِي خَذَلَ الْيَهُودَ وَالْمَسْلمِينَ فَبُعِدُوا فِي الْأَرْضِ مَسْاجِدًا.

تخريج: أخرج البخاري، أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، ح: 455، 456، 324.

Comments:

If the graves of polytheists are removed and their skeletons are taken out and disposed off, a mosque may be built there. But the graves of the Muslims, the righteous, the Prophets, etc. deserve respect. Such graves should not be removed, and mosques should not be built in their place.

705. It was narrated from ’Āishah that Umm Habibah and Umm Salamah mentioned a church that they had seen in Ethiopia, in which there were images. The Messenger of Allâh ﷺ said: “Those people, if there was a righteous man among them, when he died they built a place of worship over his grave and made those images. They will be the most evil of creation before Allâh on the Day of Resurrection.” (Sahih)

تخريج: أخرج البخاري، الصلوة، باب: هل تبنى قبور مشركي الجاهلية ... الخ، ح: 427، وسلم، المساجد، باب النبي عن بناء المسجد على القبور ... الخ، ح: 528 من حديث القطان به، وهو في الكبير، ح: 782.

Comments:

1. Umm Salamah and Umm Habibah along with their husbands were among the emigrants who had emigrated to Ethiopia (Habasha or Abyssinia). It was the land of the Christians.

2. The Christians' prophets: It denotes the disciples (of Isa) and the righteous men, because the Christians considered them like prophets and obeyed them unconditionally.
Chapter 14. The Virtue Of Going To The Masjid

706. It was narrated from Abū Hurairah that the Prophet said: "When a man goes out of his house to his Masjid, one foot records a good deed and the other erases a bad deed." (Sahih)

Chapter 15. The Prohibition Of Preventing Women From Going To The Masjid

707. It was narrated from Sālim that his father said: "The Messenger of Allah said: 'When the wife of any one of you asks for permission to go to the Masjid, do not stop her.'" (Sahih)

Comments:

Women may come to the mosque veiled for prayer, regardless of whether they are old or young - although it is better for women to pray at home than at the mosque. The congregational prayer has its own merits. In view of this, women may come to the mosque, but they should be veiled, and they should not be wearing perfume. They should arrive at the mosque close to the commencement of the congregational prayer and should return as soon as the prayer is over.
Chapter 16. Who Should Be Prevented In The Masjid

708. It was narrated that Jābir said: “The Messenger of Allāh said: ‘Whoever eats of this plant’ – the first time he said ‘garlic’ then he said, ‘garlic, onions and leeks’ – let him not approach us in our Masjids, for the angels are offended by that which offends mankind.” (Sahīh)

Comments:

Since the mosques are the abodes of the angels of mercy, coming to the mosque having eaten something with a bad odor, whose disgusting smell is likely to spread on one’s opening one’s mouth or while belching, is prohibited. Such things harm both angels and worshippers. Apart from the three things mentioned above, any substance that causes bad smell is forbidden - for example daikon (mooli), hookah, cigarettes, tobacco-chewing, etc. Some scholars also forbid a person from coming to the mosque if his mouth or any other part of his body emanates bad smell due to disease, and therefore causes people offence.

Chapter 17. The One To Be Taken Out Of The Masjid

709. It was narrated from Ma‘dān bin Abī Ṭalḥah that ‘Umar bin Al-Khaṭṭāb said: “O people, you eat of two plants which I do not think are

\[1\] In Fath Al-Bārī, Ibn Ḥajar is of the opinion that it was Ibn Juraij who was talking, explaining that ‘Aṭā’ – who reported it from Jābir – narrated it both ways.
anything but bad, this onion and garlic. I have seen the Prophet of Allah, if he noticed their smell coming from a man, ordering that he be taken out to Al-Baqi'. Whoever eats them, let him cook them to death.” (Sahih)

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Chapter 18. Pitching A Khibâ’ (Tent Made Of Wool) In The Masjid

710. It was narrated that ‘Aishah said: “When the Messenger of Allah wanted to observe I’tikâf, he would pray Fajr then enter the place where he wanted to observe I’tikâf. He wanted to observe I’tikâf during the last ten days of Ramadân, so he commanded that a Khibâ’ (tent) be pitched for him. Then Hafsa ordered that a Khibâ’ be pitched for her, and when Zainab saw her tent she ordered that a Khibâ’ be pitched for her too. When the Messenger of Allah saw that he said: ‘Is it

Comments:

If someone comes to the mosque having eaten something with a bad odor, he may be forced to leave the mosque by way of punishment or to shield people and the angels against his bad smell. This hadith relates to mosques only.

[1] Al-Khibâ’: “One of the house of the Bedouins made of Wabir (camel or goat fur) or wool, not of hair (from other pelts). And it would have two or three posts.” (An-Nihâyah)

righteousness that you seek?’ And he did not observe I’tikāf in Ramaḍān, and observed I’tikāf for ten days in Shawwāl (instead).”

(Saḥih)

Comments:

If someone intends to make a spiritual retreat or seclusion (I’tikāf) in the mosque and it could not be fulfilled due to any impediment, it could be made up (Qadā), even if it be after the month of the blessed Ramadan. This indicates that apart from the month of Ramadan, fasting is not a condition for making a spiritual retreat (I’tikāf) in the mosque.

711. It was narrated that ʿĀishah said: “Sa’d was wounded on the day of Al-Khandaq[1] when a man of Quraish shot him in the medial arm vein. The Messenger of Allāh pitched a tent (Khaimah) for him in the Masjid so that he could visit him close at hand.” (Saḥih)

Comments:

Blood had ceased to flow from the body of Sa’d but a goat trampled him and he began to bleed again, and this resulted in his death.

Chapter 19. Bringing Children Into The Masjid

712. It was narrated from ʿAmr bin Sulaim Az-Zuraqī that he heard Abū Qatādah say: “While we were sitting in the Masjid. The Messenger

[1] Al-Khandaq means the trench. This indicates the battle of the trench which took place during the fifth year after Hijrah.
of Allâh  μ came out to us carrying Umâmah bint Abî Al-‘Âş bin Ar-Rabî‘, whose mother was Zainab, the daughter of the Messenger of Allâh  μ. She was a little girl and he was carrying her. The Messenger of Allâh  μ prayed with her on his shoulder, putting her down when he bowed and picking her up again when he stood up, until he completed his prayer.” (Sâhîh)

Comments:
1. This Hadîth supports the position of Imâm Ash-Shafi‘î on a specific matter: That, both for obligatory and recommended prayers, and both for the Imâm and those who pray behind him, and even for one who prays alone, it is permissible to carry children - whether they are boys or girls - during prayer.
2. This Hadîth further proves - as do other narrations - the permissibility of bringing children to the Masjid.

Chapter 20. Tying Prisoners Of War To A Pillar In The Masjid

713. It was narrated from Sa‘eed bin Abî Sa‘eed that he heard Abû Hurairah say: “The Messenger of Allâh  μ sent some horsemen toward Najd, and they brought back a man from Banu Hanîfah who was called Thumâmah bin Uthâl, the chief of the people of Al-Yamâmah. The he was tied to one of the pillars of the Masjid.” (Sâhîh)

Comments:
During this time, there were no jails. In fact, jails were unnecessary. A captive would arrive once in a while. He would be tied to the pillar (of the mosque).
There was an important objective behind this practice: It gave a captive an opportunity to observe Muslims worshipping, moving around, and interacting with each other. This might make an impression on him and inspire him to embrace Islam. And this did in fact happen. A captive would embrace Islam, having been impressed by the blessedness of the mosque, by the Muslims, and by the noble character of the Prophet ﷺ.

Chapter 21. Bringing A Camel Into The Masjid

714. It was narrated from 'Abdullâh bin 'Abbas that the Messenger of Allâh ﷺ performed tawâf during the Farewell Pilgrimage atop a camel, touching the Ruknî[1] with a stick that was bent at the top. (Sahih)

715. It was narrated from 'Amr bin Shu'ayb, from his father, from his grandfather, that the Prophet ﷺ forbade sitting in circles on Friday before Jumu'ah prayer, and buying and selling in the Masjid. (Hasan)

Comments:

In actuality, the Prophet ﷺ performed the entire Pilgrimage riding a camel.

[1] The corner of the Ka'bah in which the Black Stone is situated.
Chapter 23. The Prohibition Of Reciting Poetry In The Masjid

716. It was narrated from 'Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet forbade reciting poetry in the Masjid. (Hasan)

Comments:
To form and sit in study circles before the Friday Prayer is prohibited. This may explain why Friday is observed as a holiday in educational institutions.

Chapter 24. The Concession Allowing The Recitation Of Good Poetry In The Masjid

717. It was narrated that Sa‘eed bin Al-Musayyab said: “Umar passed by Hassân bin Thâbit while he was reciting poetry in the Masjid, and glared at him. He said: ‘I recited poetry when there was someone better than you in the Masjid.’ Then he turned to Abû Hurairah and said: ‘Did you not hear the Messenger of Allah when he said: “Answer back on my behalf. O Allâh, help him with the Holy Spirit!”’ He said: ‘Yes, by Allâh.’” (Saâhîh)
Chapter 25. The Prohibition Of Making Announcements Of Lost Property In The Masjid

718. It was narrated that Jâbîr said: "A man came making announcement of a lost camel in the Masjid, and the Messenger of Allâh ﷺ said: 'May you never find it!'" (Sâhih)

Comments:
There is mention of nothing save a camel in this Hadîth. But the ruling for other things whose loss one fears is the same. There is no distinction between them. However, the announcement of a lost child does not fall under the same ruling, because a child is not called Dâllah - a thing that has strayed.

Chapter 26. Brandishing Weapons In The Masjid

719. Sufyân said: "I said to 'Amr: 'Did you hear Jâbîr say: "A man passed through the Masjid carrying arrows, and the Messenger of Allâh ﷺ said to him: 'Hold then by the blades.'? He said: 'Yes.'" (Sâhih)

Comments:
The Hadîth is based on the same evidence. The ruling of the Prophet ﷺ is clear. The prohibition exists because it is not permissible to brandish weapons in the Masjid, even if it is with the intention of searching for a lost child.
Comments:
Weapons may be brought inside the mosque, but in a closed, sheathed, or covered state, so that no one is accidentally hurt by them. However, it is better to abstain from bringing weapons inside the Masjid because in the event of the ready availability of weapons, they are likely to be made forcibly used under provocation.

Chapter 27. Interlacing One's Fingers In The Masjid

720. It was narrated that Al-Aswad said: "Alqamah and I entered upon 'Abdullāh bin Mas'ūd and he said to us: 'Have these people prayed?' We said: 'No.' He said: 'Get up and pray.' So we went to stand behind him, and he put one of us on his right and the other on his left, and he prayed with no Adhān and no Iqāmah. When he bowed he interlaced his fingers and placed his hands between his knees, and he said: 'I saw the Messenger of Allāh ﷺ doing that.'”[1] (Sahīh)

Regarding this chapter, this event was not in the Masjid, but in the home of Ibn Mas'ūd, as mentioned in another narration of the author, no. 130, as well as Muslim. But proof for the meaning of the chapter is recorded by Al-Bukhārī Nos. 480-482. While a narration of Abū Dāwūd (562), and others, contains: “And let him not intertwine his hands together.” – when headed to the Masjid for prayer. Scholars have metioned various forms of harmonization between these. Perhaps the Messenger of Allāh ﷺ did not realize he had done it in the narrations that mention him doing so, or that occurred before he forbade it. It is also possible that it refers to when intertwining the fingers as a sign of boredom.
As for during the bowing position, the majority consider it abrogated, and it appears later. See No. 1300 and what follows it.
721. It was narrated that Sulaimân said: “I heard Ibrâhîm (narrate) from ‘Alqamah and Al-Aswad from ‘Abdullâh,” and he narrated something similar. (Sahîh)

Chapter 28. Lying On One’s Back In The Masjid

722. It was narrated from ‘Abbâd bin Tamîm, from his paternal uncle, that he saw the Messenger of Allâh ﷺ lying on his back in the Masjid, placing one leg on top of the other. (Sahîh)

Comments:

This shows that it is permissible to do that; and the narration in which it is forbidden to do that is specific to the condition where by there is the fear of exposing one’s nakedness. (See Hâshiyat Al-Sîdî)

Chapter 29. Sleeping In The Masjid

723. It was narrated from Ibn ‘Umar, that when he was young and single, with no family, at the time of the Messenger of Allâh ﷺ, he used to sleep in the Masjid of the Prophet ﷺ. (Sahîh)

تخريج: أخرج البخاري، الصوتة، باب الاستئلاء في المسجد ومد الرجل، ح: 475، وemsp; recherche; الإسلام، في إباحة الاستئلاء... الخ، ح: 210 من حديث مالك به، وهو في الموطأ (البيجيه) 1/173، والكبري، ح: 800.

Comments:

This shows that it is permissible to do that; and the narration in which it is forbidden to do that is specific to the condition where by there is the fear of exposing one’s nakedness. (See Hâshiyat Al-Sîdî)
Comments:
Mosques are not built for people to sleep in them. Hence, it is not appropriate to use mosques for sleeping without a good reason. But for one sitting waiting for an upcoming prayer, for the duration of a spiritual retreat (I’tikāf), for a homeless person, or for one who is travelling, sleeping in the mosque is allowed.

Chapter 30. Spitting In The Masjid

724. It was narrated that Anas said: "The Messenger of Allāh ﷺ said: ‘Spitting in the Masjid is a sin, and its expiation is to bury it’." (Sahīh)

Comments:
Spittle causes filthiness; it is therefore prohibited to spit inside the mosque. If the floor is made of concrete, it is superior to spit into cloth. It should then be rubbed so that the garment does not appear offensive.

Chapter 31. The Prohibition Of A Man Spitting Toward The Qiblah In The Masjid

725. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ saw some sputum on the Qiblah wall. He scraped it off then he turned to the people and said: “When any one of you is praying, let him not spit in front of him, for Allāh is in front of him when he prays.” (Sahīh)

Comments: أخرج: أخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد ... الخ، ح: 552. عن تقيبة، والبخاري، الصولة، باب كفارة البصاق في المسجد، ح: 415 من حديث قتادة له، وهو في الكبير، ح: 802.

(المعجم 30) - البصاق في المسجد
(التحفة 151)

(المعجم 31) - النهي عن أن يَنَمَقَ الْرَجُلُ في قِبْلَةِ المسجد
(التحفة 152)
Chapter 32. The Prophet’s Prohibition Of A Man Spitting To The Front Or To His Right When Praying

726. It was narrated from Abû Sa‘eed Al-Khidrī that the Prophet saw some spittle in the Qiblah of the Masjid. He scratched it off with a pebble and forbade a man to spit to his front or to his right. He said: “Let him spit to his left or beneath his left foot.” (Sahih)

Comments:
See No. 724.

Chapter 33. The Concession Allowing A Worshipper To Spit Behind Him Or To His Left

727. It was narrated that Ṭāriq bin ‘Abdullâh Al-Muhâribi said: “The Messenger of Allâh said: ‘When you are praying, do not spit to the front or to your right. Spit behind you or to your left if there is no one there, otherwise do this.’ And he spat beneath his foot and rubbed it.” (Sahih)
Chapter 34. With Which Foot Should He Rub (His Spittle)?

728. It was narrated from Abū Al-‘Ala’ bin Ash-Shikhr that his father said: “I saw the Messenger of Allah ﷺ spit and then rub it with his left foot.” (Sahih)

729. It was narrated that Anas bin Mālik said: “The Messenger of Allah ﷺ saw some sputum in the Qiblah of the Masjid, and he became so angry that his face turned red. Then a woman from the Anṣār went and scratched off, and put some perfume in its place. The Messenger of Allah ﷺ said: ‘How good this is.’” (Sahih)

Chapter 35. Perfuming The Masjid

(المعجم 34) - تُغَيُّقُ المساجد (Sahih)

(المعجم 35) - تَغْيِّقُ المساجد (التحفة 156)

Comments:

*Khalûq* is a kind of colored perfume, which is generally used by women because colored substance is forbidden to men. However, its application to the mosque is permitted. (*Khalûq* signifies a certain type of perfume of thick substance, and in which there is yellowness. It is composed of saffron and other things, and redness and yellowness are predominant in it). It is forbidden (for men) because it is of the perfumes for women, who use it more than do men. (Lane Vol. 1, P. 802)

Chapter 36. What To Say When Entering And Exiting The Masjid

730. It was narrated that ‘Abdul-Malik bin Sa’eed said: “I heard Abû Ḥumaid and Abû Usaid say: ‘The Messenger of Allah ﷺ said: “When any one of you enters the Masjid, let him say: ‘Allâhu-‘’amîn, open to me the gates of Your mercy. And when he leaves let him say: ‘Allâhumma inni as’aluka min fadlik (O Allah, I ask You of Your bounty).’”’ (Sahîh)

Comments:

While entering, the objective happens to be obtaining Divine mercy, and on coming out, obtaining sustenance is desired. Therefore, both these supplications relate well to the place and circumstance.

Chapter 37. The Command To Pray Before Sitting Down In It

731. It was narrated from Abû Qatâdah that the Messenger of Allah ﷺ said: “When any one of you enters the Masjid, let him pray two Rak’ahs before he sits down.” (Sahîh)
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Comments:

This prayer is called Tahjyurat Masjid (greeting the mosque). Since mosques are built in order that people offer prayer in it, whoever enters a mosque should first of all perform prayer. Even regarding a situation wherein one enters a mosque during undesirable (Ma‘mah) times, Imam Ash-Shafi‘i considers praying two units permissible.

Chapter 38. Concession
Allowing One To Sit Down In
The Masjid And To Exit
Without Praying

732. ‘Abdullāh bin Ka‘b said: “I heard Ka‘b bin Mālik telling the story of when he stayed behind from going out on the campaign of Tabūk with the Messenger of Allāh ﷺ. He said: ‘The Messenger of Allāh ﷺ came back in the morning, and when he came back from a journey he would go to the Masjid first and pray two Rak‘ahs there, then he would sit to (meet with) the people. When he did that, those who had stayed behind came to him and started giving their excuses, swearing by Allāh. There were eighty-odd men, and the Messenger of Allāh ﷺ accepted what they declared and accepted their oaths of allegiance; he prayed for forgiveness for them and left whatever was in their hearts to Allāh. Then when I came and greeted him, he smiled as one who is angry, then he said: ‘Come here.’ So I came and sat in front of him.”

[1] It is this which the author cited the narration for. While the absence of the mention of a thing – in this case prayer – is not a proof that it does not exist.
and he said: ‘What kept you behind? Did you not buy a mount?’ I said: ‘O Messenger of Allâh, if I were to sit before anyone other than you of those who hold high positions in this world, I would find a way to avoid his anger. I am an eloquent man but, by Allâh, I know that if I were to tell you a lie today to make you pleased with me, Allâh would soon make you angry with me, but if I tell you the truth, it will make you angry with me, but I will still have the hope that Allâh may forgive me. I have never been in a better position, physically or financially, than the time when I stayed behind and did not join you.’

The Messenger of Allâh ﷺ said: ‘This man has spoken the truth. Go away until Allâh decides concerning you.’ So I got up and went away.”

This is an abridged version of narration. (Sahîh)

Comments:

Details for this events are described in the Sahihayn (Sahîh A-Bukhârî: 4418; Sahîh Muslim: 2769).

Chapter 39. The Prayer Of One Who Is Passing Through The Masjid

733. It was narrated that Abû Sa‘eed bin Al-Mu‘alla said: “We used to go to the marketplace in the morning at the time of the Messenger of Allâh ﷺ, and we would pass through the Masjid and pray there.” (Da‘f)
Comments:

If one does not intend to halt and merely moves past a mosque, even then the right of the mosque should be fulfilled. That means a prayer of two units should be offered; there is excellence in doing that!

Chapter 40. Encouragement To Sit In The Masjid And Wait For The Prayer

734. It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “The angels send Salâh upon any one of you so long as he is in the place where he prays, and so long as he does not invalidate his ablution, (saying): ‘O Allâh, forgive him, O Allâh, have mercy on him.’” (Sahîh)

Comments:

Sitting in a mosque would obviously be for the remembrance of Allâh or waiting for the next prayer. For both situations, one should have ablution. A person without ablution is not worthy of performing the ritual prayer. That is why the angels’ supplication stops; it is meritorious (to have ablution).

735. Sahl As-Sâ‘îdî, may Allâh be pleased with him, said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever is in the Masjid waiting for the prayer, he is in a state of prayer.’” (Hasan)

Comments:

Chapter 41. The Prophet (ﷺ) Prohibiting Prayer In Camel Pens

736. It was narrated from ‘Abdullāh bin Mughaffal that the Messenger of Allāh (ﷺ) forbade praying in the camel pens. (Hasan)

Chapter 42. Concession Regarding That

737. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh (ﷺ) said: ‘The earth has been made for me a place of prostration and a means of purification, so wherever a man of my Ummah is when the time for prayer comes, let him pray.’” (Sahih)

Comments:

This narration is general while the preceding narration is specific. Hence, its generality shall be made specific. As prayer is forbidden on a filthy ground, in a graveyard, and in a slaughtering place, likewise prayer is forbidden in the enclosure of camels.

Chapter 43. Praying On A Reed Mat

738. It was narrated from Anas bin Mālik that Umm Sulaim asked the Messenger of Allāh (ﷺ) to come to her and pray in her house so that she could take (the place where he

[1] A‘tān: Kneeling places, or, where they kneel to drink water.
prayed) as a Musalla (prayer place). So he came to her and she went and got a reed mat and sprinkled it with water, and he prayed on it, and they prayed with him. (Sahih)

Comments:
Hasir signifies a mat woven out of palm-leaves. Soaking it with water was done with the objective of softening it or cleansing it.

Chapter 44. Praying On A Mat

739. It was narrated from Maimūnah that the Messenger of Allāh ﷺ used to pray on a mat. (Sahih)

Comments:
Hasir denotes a big mat woven out of palm-leaves, while Khamra signifies a small mat. Some scholars hold that Khamra denotes a small mat (oblong shaped) large enough for a man to prostrate himself upon, while it is placed below his face and his palms. But in actuality, the use of this term is general. It denotes a wide range (of mats); and prayer is permissible upon it.

Chapter 45. Praying On The Minbar

740. Abū Ḥāzim bin Dīnār narrated that some men came to Sahl bin Sa'd As-Sā'īdī. They were wondering what kind of wood the Minbar was made of, so they asked him about that. He said: "By Allāh,
I know what it is made of. I saw it the first day it was set up and the first day the Messenger of Allâh ﷺ sat on it. The Messenger of Allâh ﷺ sent word to so-and-so" – a woman whose name Sahl mentioned – “telling her: ‘Tell your carpenter slave to make me something of wood that I can sit on when I speak to the people.’ So she told him, and he made it from tamarisk wood from Al-Ghâbah (a place near Al-Madinah). Then he brought it and it was sent to the Messenger of Allâh ﷺ, who commanded that it be set up here. Then I saw the Messenger of Allâh ﷺ ascend it and praying on it, and saying the Takbûr while he was on top of it, then he bowed when he was on top of it, then he came down backward and prostrated at the base of the Minbar, then he went back. When he had finished he turned to face the people and said: 'O people, I only did this so that you can follow me in prayer and learn how I pray.” (Sahih)

Comments:

1. This was an optional prayer and there is in it ample scope for action, although the Minbar had not been made for offering prayers. But the Prophet ﷺ considered it appropriate to inaugurate it by performing prayer on it to educate people on how to pray.

2. It is said that the name of the bondsman was Maymûn (Fath Al-Bârî: 2/512, commentary Hadîth 917). It is clearly stated in an authentic narration that the making of the Minbar was initiated by this woman herself. The Prophet ﷺ might have conveyed to her his approval or he might have reminded her about it.
Chapter 46. Praying On A Donkey

741. It was narrated that Ibn ‘Umar said: “I saw the Messenger of Allâh (S.A.W.) praying on a donkey, when he was heading toward Khābār.” (Sahîh)

742. It was narrated from Anas bin Mâlik that he saw the Messenger of Allâh (S.A.W.) praying on a donkey while he was riding, praying toward Khâbār with the Qiblah behind him.

Abû ‘Abdûr-Râhîmân (An-Nasâ‘î) said: We do not know of anyone who reported anything to support what ‘Amr bin Yaḥyâ said about praying on a donkey. As for the Hadîth of Yaḥyâ bin Sa‘eëd from Anas, what is correct is that it is mawqûf.[1] And Allâh knows best. (Sahîh)

Comments:
1. The Prophet (S.A.W.) had been proceeding toward Khâbâr and Khâbâr is situated in the north, while, from the city of Madinah, the Qiblah is in the direction of the south.
2. We learn here that the saliva and perspiration of a donkey are pure, because while one is riding it, these things invariably touch one’s garments.

[1] That is a saying or action of a Companion of the Prophet (S.A.W.).
9. The Book Of The Qiblah

Chapter 1. Facing The Qiblah

743. Al-Barâ’ bin ‘Azib said: “The Messenger of Allâh ﷺ came to Al-Madînah and prayed toward Bait Al-Maqdis for sixteen months, then he was commanded to face toward the Ka’bah. A man who had prayed with the Prophet ﷺ passed by some of the Ansâr and said: ‘I bear witness that the Messenger of Allâh ﷺ has been commanded to face toward the Ka’bah.’ So they turned to face the Ka’bah.”’ (Saḥîh)

Chapter 2. Situations In Which It Is Permissible To Face A Direction Other Than The Qiblah

744. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ used to pray atop his mount while traveling, facing whatever direction it was facing.”

(One of the narrators) Mâlik said: “Abdullâh bin Dînâr said: ‘And Ibn ‘Umar used to do likewise.’” (Saḥîh)
745. It was narrated that ‘Abdullāh said: “The Messenger of Allāh used to pray atop his mount when traveling, facing whatever direction it was facing, and he would pray Witr atop it, but he did not pray the prescribed prayers atop it.” (Ṣaḥīḥ)

Comments:
See Ḥadīth 491.

Chapter 3. Finding Out That One’s Judgment Was Wrong

746. It was narrated that Ibn ‘Umar said: “While the people were in Qubā’, praying Subh prayer, someone came to them and said that Revelation had come to the Messenger of Allāh the night before, and he had been commanded to face the Ka’bah. So face toward it. They had been facing toward Ash-Shām, so they turned to face toward the Ka’bah.” (Ṣaḥīḥ)

Comments:
See Ḥadīth 494.

Chapter 4. The Sūrah (Screen) Of One Who Is Praying

747. It was narrated that ‘Āishah, may Allāh be pleased with her, said: “The Messenger of Allāh was asked during the campaign of Tabūk about the Sūrah of one who is praying. He said: ‘Something as high as the back of a camel saddle.’” (Ṣaḥīḥ)
748. It was narrated from Ibn ‘Umar concerning the Messenger of Allâh ﷺ he said: “He used to set up a short spear then pray facing toward it.” (Saîhîh)

Comments:

1. If one performs prayer individually in an open place, he should place a barrier (Sutra) in front of himself. If the prayer is offered behind an Imâm, placing a barrier before the Imâm is sufficient. Something already present, for instance a pillar, etc., could serve the purpose of a barrier.

2. It is recommended to put a barrier at least 1½ feet or 45 cm high and thick enough to be clearly visible from a distance. The tall and broad piece of wood of the camel’s saddle, against which the rider leans his back, also measures nearly one and a half feet. And Allâh knows best!

Chapter 5. The Command To Get Close To The Sutrah

749. It was narrated that Sahl bin Abî Hathmah said: “The Messenger of Allâh ﷺ said: ‘When any one of you prays toward a Sutrah, let him get close to it and not allow the Shaitân to sever his prayer for him.’” (Saîhîh)
Comments:
It has preceded that the barrier also shields against Satan, because Satan distracts the worshippers' thoughts and the barrier guards one's mind from wandering in one's devotional time. The barrier, therefore, should be near the place of prostration, so that one's gaze may not wander beyond one's place of prostration.

Chapter 6. The Distance For That

750. It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah ﷺ entered the Ka'bah with Usamah bin Zaid, Bilal and 'Uthman bin Talhah Al-Hajabi, and locked the door behind him. Abdullah bin 'Umar said: "I asked Bilal when he came out: 'What did the Messenger of Allah ﷺ do?' He said: 'He stood with one pillar to his left, two pillars to his right and three pillars behind him - at that time the House stood on six pillars - and he prayed with approximately three forearm's lengths between him and the wall." (Sahih)

Comments:
1. 'Uthman bin Talhah was the custodian of the Ka'bah and the keeper of its door. The keys of the Ka'bah were in his possession. He was related to Bani Abdud Dar. This household had held the position of door-keeping and the guardianship of the Ka'bah during the pre-Islamic times of ignorance. Allah's Messenger ﷺ allowed them to continue to have this honor and status even after the Conquest of Makkah. And until today, the same household carries out this responsibility. This is why 'Uthman bin Talha was called Hajabi - the custodian.

2. Nowadays there are three pillars inside the Ka'bah.
Chapter 7. Mention Of What Interrupts The Prayer And What Does Not If A Praying Person Does Not Have A Sutrah In Front Of Him

751. It was narrated that Abû Dharr said: “The Messenger of Allah  said: ‘When any one of you stands to pray, then he is screened if he has in front of him something as high as the back of a camel saddle. If he does not have something as high as the back of a camel saddle in front of him, then his prayer is nullified by a woman, a donkey or a black dog.’ I (one of the narrators) said: “What is the difference between a black dog, a yellow one and a red one?” He said: I asked the Messenger of Allah  just like you asked the and He said: ‘The black dog is a Shaitân.”’ (Sahih)

Comments:

According to the vast majority of scholars, the passing of something in front of the person offering prayer, does not nullify his prayer. This is because there is a narration in Abû Dâwûd to the tune that “nothing nullifies prayer (Sunan Abû Dâwûd: Hadîth 719).” Therefore, invalidation of the prayer denotes that the attentiveness and humility of the worshipper comes to an end.

752. It was narrated that Qatâdah said: “I said to Jâbir bin Zaid: ‘What invalidates prayer?’ He said: ‘Ibn ‘Abbâs used to say: A menstruating woman[1] and a dog.’ (One of the narrators) Yalîya said: “Shu‘bah said it was a Marîfû‘ report.” (Sahih)

[1] Meaning, the period of menstruation.
753. It was narrated that Ibn 'Abbás said: “Al-Faḍl and I came riding a female donkey of ours, and the Messenger of Allāh ﷺ was leading the people in prayer at ‘Arafah.” Then he said something to that effect. “We passed by part of the row, then we dismounted and left the donkey grazing, and the Messenger of Allāh ﷺ did not say anything to us.” (Sahih)

754. It was narrated that Al-Faḍl bin ‘Abbás said: “The Messenger of Allāh ﷺ visited Al-'Abbás in some land of ours outside the city, and we had a small dog and a donkey which was grazing. The Messenger of Allāh ﷺ prayed ‘Adh and they were in front of him, and they were not shoed away or pushed away.” (Da’if)

755. It was narrated that Suhail said: “I heard Ibn ‘Abbás narrate that he passed in front of the
Messenger of Allâh ﷺ, he and a young boy of Banu Hâshim, riding a donkey in front of the Messenger of Allâh ﷺ when he was praying. Then they dismounted and joined the prayer, and he did not stop praying. Then two young girls of Banu ‘Abdul-Mu’talib started running around and grabbing him by the knees. He separated them but he did not stop praying.”

(Hasan)

Comments:

The fact is the Prophet ﷺ was in the habit of offering prayer placing a barrier in front of him. Moreover, these girls were not adult. As such the narration may not be conclusive evidence that a donkey and a woman passing in front of a praying person do not invalidate the prayer.

756. It was narrated that ‘A’ishah, may Allâh be pleased with her, said: “I was in front of the Messenger of Allâh ﷺ when he was praying, and when I wanted to leave I did not want to get up and pass in front of him, so I just slipped away slowly and quietly.”[1]

(Sahih)

[1] See 508 and 511 of Al-Bukhârî where he uses these narrations to prove what one may use for a Sunnah. As for passing in front of the praying person, it is said that her slipping away after staying in front of him is not the same as one who passes – from one side to the other – in front of the praying person.
Chapter 8. Stern Warning Against Passing Between A Praying Person And His Sutrah

757. It was narrated from Busr bin Sa‘eed that Zaid bin Khālid sent him to Abī Juhaim to ask him what he had heard the Messenger of Allāh ﷺ say about one who passes in front of a person who is praying? Abī Juhaim said: “The Messenger of Allāh ﷺ said: ‘If the one who passes in front of a person who is praying knew what (burden of sin) there is on him, standing for forty would be better for him than passing in front of him.” (Sahih)

758. It was narrated from Abū Sa‘eed that the Messenger of Allāh ﷺ said: “If any one of you is praying, he should not let anyone pass in front of him, and if he insists (on passing) then let him fight him.” (Sahih)

Comments:
If someone tries to pass between a worshipper and the barrier, it is the duty of the worshipper to stop him from doing so. If he does not desist, the worshipper may push him back as hard as necessary.

Chapter 9. The Concession Regarding That

759. It was narrated from Kathâr
bin Kašār, from his father, that his grandfather said: “I saw the Messenger of Allâh ﷺ circumambulate the House seven times, then he prayed two Rak'ahs at the edge of the Maqâm, and there was nothing between him and the people who were performing Tawâf.” (Da‘îf)

Comments:
According to many scholars, in the Inviolable Mosque (Masjid Al-Harâm) one may pass in front of a person offering prayer, because the circling (the Ka'bah) and offering prayer take place simultaneously there. Some circle the Ka'bah while some offer a prayer of two units at the end of the circling (Tawâf). It is not possible for one to go round the Ka'bah without passing in front of the persons offering prayer. Dire necessities produce permissibility. Allâh Most High removed hardships and harm from the nation. On the other hand, Al-Bukhârî, Ash-Shafî‘î and others hold that since such narration is not authentic, and there is proof to the contrary, then the Sûrah is required outside Makkah and inside Makkah. See Fath Al-Bârî (No. 501) “chapter: The Sûrah in Makkah and other than it.”

Chapter 10. The Concession Allowing Praying Behind One Who Is Sleeping

760. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ used to pray at night while I was lying down sleeping between him and the Qiblah on his bed. When he wanted to pray Witr he would wake me up and I would pray Witr.” (Sahih)
Comments:
Due to lack of space, this might have been occurring during winter time, etc. Otherwise, it is best that nothing should remain in front of the worshipper up to the spot of prostration, because this would distract one's concentration and alertness. But since this used to be the nighttime and there was hardly anything visible, there was no harm in it.

Chapter 11. The Prohibition Of Praying Toward Graves

761. It was narrated that Abû Marthâd Al-Ghanawi said: "The Messenger of Allâh ﷺ said: 'Do not pray toward graves and do not sit on them.'" (Sahih)

Chapter 12. The Prayer Toward A Cloth Containing Images

762. It was narrated that 'Aishah said: 'In my house there was a cloth on which there were images, which I covered a closet which is in the house, and the Messenger of Allâh ﷺ used to pray toward it. Then he said: 'O 'Aishah, take it away from me.' So I removed it and made pillows out of it.'" (Sahih)

The Book of The Qiblah

Comments:

1. Praying toward graves is forbidden because it creates confusion and gives an impression that one is worshipping them (the graves), and the curse has been mentioned upon those who took graves as Masjids. Besides the tombs or the graves, every object of worship (of unbelievers, polytheists) - for example, idol, fire, etc. - is forbidden to remain in front (of the one who offers prayer).

2. Do not sit on graves means that to rest or to recline against them is forbidden. It is desecration of the grave. Just as it is forbidden to show an exaggerated reverence to a grave, it is also not permissible to desecrate it.

Chapter 13. If There Is A Sutrah Between A Praying Person And The Imam

763. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ had a mat which he would spread in the day and make into a small booth at night to pray in it. The people found out about that and they prayed when he prayed, with the mat in between him and them. He said: ‘Do as much of good deeds as you can, for Allâh does not get tired (of giving reward) until you get tired. And the most beloved of deeds to Allâh are those that are continuous, even if they are few.’ Then he stopped that prayer and did not return to it until Allâh took him (in death), and if he started to do something he would persist in it.” (Sahîh)

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Chapter 14. Prayer In A Single Garment

764. It was narrated from Abû Hurairah that someone asked the Messenger of Allâh ﷺ about praying in a single garment, and he said: ‘Does every one of you have two garments?’ (Sahîh)

765. It was narrated from 'Umar bin Abî Salamah that he saw the Messenger of Allâh ﷺ praying in a single garment in the house of Umm Salamah, putting the ends of it on his shoulders. (Sahîh)

Comments:
A man may offer prayer in one garment when one is in a state of dire need. If it is small, it should be tied from the navel up to the knees. If the garment is long enough, it should be passed across under the armpits and its right end draped on the left shoulder and its left end on the right shoulder. If it is feared that it might get undone, the garment may be tied in a knot upon the neck or it may be left open.

Chapter 15. Praying In A Single Qamîs

766. It was narrated that Salamah bin Al-Akwa‘ said: “I said: ‘O Messenger of Allâh, I go hunting
wearing nothing but a single shirt. Can I pray in it?' He said: 'Fasten it to yourself even with a thorn.'” (Hasan)

Comments:
If the man’s shirt is long, reaching below the knees, and if the knees are not exposed from the front or the back side, one may offer prayer in it with the precaution that the front of the neck be buttoned so that body is not exposed from the front.

Chapter 16. Praying In An Iṣār (Waist Wrap)

767. It was narrated that Sahl bin Sa’d said: “Some men used to pray with the Messenger of Allāh ﷺ tying their lower garments tight like children, and it was said to the women: ‘Do not raise your heads until the men have sat up completely.’” (Ṣaḥīḥ)

Comments:
If the garment is too small, it should be tied around the loin instead of the nape. This is because it is obligatory to conceal the private parts. It should be borne in mind that during the time of the Prophet ﷺ, women used to offer prayer in congregation behind men, in the mosque.
768. It was narrated that ‘Amr bin Salamah said: “When my people came back from the Prophet ﷺ they said that he had said: ‘Let the one who recites the Qur’ān most lead you in prayer.’ So they called me and taught me how to bow and prostrate, and I used to lead them in prayer, wearing a torn cloak, and they used to say to my father: ‘Will you not conceal your son’s backside from us?’” (Sahih)

Comments:
1. Here too the meaning is the same. Once in a while the cloth must have been moving on sides. Not that it always happened so. Each interpretation or meaning needs clues, whether it is related to a particular situation or statement.
2. Other narrations have it that the people of the tribe then bought cloth with the help of shared amount of money and got a long shirt stitched for him, which made him very glad. (Sahih Al-Bukhārī 4302)

Chapter 17. A Man Praying In A Garment, Part Of Which Is Over His Wife

769. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ used to pray at night when I was beside him and I was menstruating, and there was a garment over me, part of which was over the Messenger of Allāh ﷺ.” (Sahih)
Comments:

This might have been occurring due to paucity of clothes during winter time. If the body of a menstruating woman touches a worshipper during prayer, the prayer will not be invalidated, particularly so when the situation is beyond one’s control. The body of a menstruating woman is not impure.

Chapter 18. A Man Praying In A Single Garment With No Part Of It On His Shoulders

770. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘No one of you should pray in a single garment with no part of it on his shoulder.’” (Sahih)

Comments:

This is when the cloth is large. If the cloth is small, it should be fastened like a wraparound (Izār - a loincloth). If a man does not have clothes, it will be enough to clothe one’s body from the navel to the knees.

Chapter 19. Praying In Silk

771. It was narrated that ‘Uqbah bin ‘Amir said: “A silken Farrūj[,] was presented to the Messenger of Allāh ﷺ and he put it on and offered the prayer in it, then when he had finished the prayer he tore it off as if he disliked it and said: ‘This is not befitting for those who have Taqwa.’” (Sahih)

[1] Farrūj: A kind of garment with narrow sleeves and waist, and a slit at the back.
Prayer offered in silk does not require to be repeated, because no defect occurs in prayer; furthermore, none of its conditions, pillars, or compulsory elements is omitted. Silk's being forbidden is a different issue apart from prayer. In other words, the sin of using silk is one thing, while the correctness of prayer is another.

Chapter 20. The Concession
For Praying In A Khāmisah (A Kind Of Garment) That Has Markings (Sahih)

772. It was narrated from ‘Āishah that the Messenger of Allāh ﷺ prayed in a Khāmisah that had markings, then he said: “These markings distracted me. Take it to Abū Jahm and bring me his Anbajānī (A woolen garment with no markings).”

Comments:
1. This ornamental or figured sheet had been sent by Abū Jahm as a gift. The return of the sheet might have hurt the feelings of Abū Jahm, therefore the gift was exchanged.
2. Anbajān used to be a plain, ordinary sheet having no border. (Anbajān: of wool, having a nap, or pile without a border, one of the most ordinary kind of garments - Lane Vol. 2 P. 2755). Anbajan was a locality where these sheets were manufactured.
3. Allāh’s Messenger’s heart was so pure that he felt even a slightest wave. A passing thought even must have affected him greatly, otherwise praying in a bordered ornamented cloth is permissible.
Chapter 21. Praying In Red Garments

773. It was narrated from ‘Awn bin Abī Juhaifah, from his father, that the Messenger of Allāh went out in a red Ḥīlah, and he set up a short spear (‘Anazah) and prayed facing toward it, while dogs, women and donkeys were passing beyond it. (Sahih)

Comments:

We get to know from some other narrations that that mantle was not purely red, it had red designs.

Chapter 22. Praying In A Blanket

774. Khilās bin ‘Amr said: “I heard ‘Aishah say: ‘The Messenger of Allāh, Abū Al-Qāsim, and I were beneath a single blanket, and I was menstruating. If something got on him from me, he would wash whatever had got on him and he did not wash anywhere else, and he prayed in it then came back to me. And if anything got on him from me, he would do exactly the same and he did not wash anywhere else.’”’ (Hasan)

Comments:

[1] Usually referring to two pieces made of the same material.
Comments:
If the cloth which has come into contact with a woman’s body is pure, there is no harm in offering prayer in it, irrespective of the fact that she had worn it in the state of menstruation. If it is smeared with blood, the affected portion should be washed. There is no need to wash the rest of it.

Chapter 23. Praying In Khuffs

775. It was narrated that Hammâm said: “I saw Jarîr urinate, then he called for water and performed Wudhû, and wiped over his Khuffs, then he stood up and prayed. He was asked about that and he said: ‘I saw the Prophet do exactly like this.’” (Sahîh)

Chapter 24. Praying In Sandals

776. Abû Maslamah – whose name was Sa’eed bin Yazid, a trustworthy Baṣrî – told us: “I asked Anas bin Mâlik: ‘Did the Prophet pray in sandals?’ He said: ‘Yes.’” (Sahîh)

Comments:
Offering prayer while wearing footwear is virtually an agreed-upon issue.
Comments:
Nowadays mosques are made of solid substances. They are wall-to-wall carpeted, having rugs in them. One should not, therefore, offer prayer in them wearing shoes, so that the mosques remain free from filth and dirt. This is also the Fatwa of Shaikh Ibn Baz, may Allah have mercy upon him. See Fatwa Islamiya (Darussalam). During the time of the Prophet .metadata. mosques were not concreted.

Chapter 25. Where Should The Imam Put His Sandals When He Leads The People In Prayer?

777. It was narrated from 'Abdullah bin As-Sa'di that the Messenger of Allah  prayed on the day of the Conquest (of Makkah), and he put his sandals to his left. (Sahih)

Comments:
Allah's Messenger  was himself the Imam (the prayer-leader) and since there was no one on his left, he placed his shoes on his left. If someone happens to be on one's left, shoes should not be placed on the left side. It is explicit in Hadith. We also learn from this narration that, sometimes, one may pray while not wearing shoes.
The Book of Leading The Prayer

(Al-Imâmah)

Chapter 1. Mention Of Al-Imâmah And The Congregation

The Imâmah Of People of Knowledge And Virtue

778. It was narrated that 'Abdullâh said: “When the Messenger of Allâh passed away, the Ansâr said: ‘Let there be an Amir from among us and an Amir from among you.’ Then ‘Umar came to them and said: ‘Do you not know that the Messenger of Allâh commanded Abû Bakr to lead the people in prayer? Who among you could accept to put himself ahead of Abû Bakr?’ They said: ‘We seek refuge with Allâh from putting ourselves ahead of Abû Bakr.’” (Hasan)

Comments:

The Helpers (Ansâr) thought since Madînah is their habitation, the commander, therefore, should be from among them. But this was not the issue of the commander of the city of Madînah alone; it was the issue of the commander of the whole Islamic Nation. Apparently, the commander of the Islamic Nation should be such a person who commands political support on a vast scale, he should be from the Quraish, and he should be blessed with the qualities of leadership at least among the Arabs, because Islam had been confined to the Arabs only in that period of time. Based on these reasons, the Prophet had appointed Abû Bakr As-Siddîq to lead prayers during the days of his illness (Sahîh Al-Bukhârî: 678; Sahîh Muslim: 418). This was a clear indication that only Abû Bakr As-Siddîq would be the forthcoming
commander of the believers and the caliph. This is because it is not possible at all that the commander be someone, while the leader of prayers is someone else altogether. Upon the reminder of 'Umar bin Al-Khattāb ﷺ, the Helpers understood the above-mentioned points, and the problem was solved.

Chapter 2. Praying With Tyrannical Leaders

779. It was narrated that Abū Al-‘Alīyah Al-Barrā’ said: “Ziyād[1] delayed the prayer, then Ibn Šāmit came to me and I gave him a chair and he sat on it. I told him what Ziyād had done and he bit his lip (in disapproval), and he struck me on the thigh and said: ‘I asked Abū Dharr the same question you asked me, and he struck me on the thigh as I struck you on the thigh and said: I asked the Messenger of Allāh ﷺ the same question as you have asked me and he struck me on the thigh as I have struck you on the thigh and said: Offer the prayer on time, and if you catch up with them, then pray with them, and do not say: ‘I have already prayed so I will not pray (now).”’ (Ṣāliḥ)

تخریج: آخره مسلم، المساجد، باب كرامة تأخر الصلاة عن رؤية الحثار ... الخ

Comments:
1. The narrator of this Ḥadīth, Abū Al-‘Alīyah Al-Barrā is not Bara’ bin ‘Āzīb - the Companion of the Prophet ﷺ.
2. Biting the lips was in order to express sorrow that chiefs often delayed prayer from its time, and striking the hand was to admonish that it would be proper not to follow the chiefs on account of this deed.

780. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘You may live to meet people

[1] Ibn Ziyād in the narration of Muslim.
who will be offering the prayer outside its (prayer) time. If you meet them, then offer the prayer on time, then pray with them and make that a voluntary prayer.”
(Sahih)

Comments:
1. It is proven that if there is any hint of weakness in the prayer-leader, the prayer of the followers would be valid.

Chapter 3. Who Has More Right To Imāmah

781. It was narrated that Abū Mas'ūd said: “The Messenger of Allāh ﷺ said: ‘Let the one who has most knowledge of the Book of Allāh lead the people in prayer. If they are equal in terms of knowledge of the Qur’ān, let the one who emigrated first (lead them). If they are equal in terms of emigration, let the one who has more knowledge of the Sunnah (lead them). If they are equal in terms of knowledge of the Sunnah, let the one who is oldest (lead them). Do not lead a man in prayer in his place of authority, and do not sit in his place of honor, unless he gives you permission.”” (Sahih)
Comments:

1. The *Imām* (prayer-leader) must be superior to the followers in merits, in some way or the other - whether it be knowledge or position or age! Emigration (*Hijrah*) would also be considered a factor of enhancement of position and merit.

2. The one who has learned the Noble Qur'ān more will be set to lead the prayer, providing he understands the Qur'ān quite well. That means, he must be a proficient scholar of the Qur'ān. If he excels merely in the memorization and recitation of the Qur'ān but does not possess its knowledge, he will not be given priority. This is because the merit of knowledge is far greater than mere recitation.

Chapter 4. Those Who Are Older Going Forward (To Lead The Prayer)

782. It was narrated that Mālik bin Al-Ḥuwairith said: “I came to the Messenger of Allāh ﷺ with a cousin of mine” – once he said, “with a friend of mine” – and he said: ‘When you travel, call the *Adhān* and *Iqāmah*, and let the older of you lead the prayer.’” *(Sahih)*

Comments:

A person advanced in age may be set in front of people in their obligatory prayer, as a leader (*Imām*), when all others are equal in knowledge. These two accepted Islam simultaneously, came together and stayed together with the Prophet ﷺ. Therefore, they both were equal in knowledge.

Chapter 5. When People Are Together And Are All Of The Same Status

783. It was narrated from Abū Sa'eed that the Prophet ﷺ said: “When there are three people let one of them lead the prayer, and the one who is most entitled to
lead the prayer is the one who has most knowledge of the Qur'an.” 
(Sahih)

Chapter 6. When People Are Together And One Of Them Is The Ruler

784. It was narrated that Abû Mas'ûd said: "The Messenger of Allah ﷺ said: 'A man should not be led in prayer in his place of authority, and no one should sit in his place of honor except with his permission.'” (Sahih)

Chapter 7. When A Man From The People Comes Forward (To Lead The Prayer) And Then The Ruler Comes – Should He Step Back?

785. It was narrated from Sahl bin Sa'd that the Messenger of Allah ﷺ heard that there was a dispute among Banû 'Amr bin 'Awf, so he went to them with some other people to reconcile between them. The Messenger of Allah ﷺ was delayed there, and the time for Zuhr came. Bilâl came to Abû Bakr and said to him: “The Messenger of Allah ﷺ has been delayed (there) and the time for prayer has come, will you lead the people in prayer?” Abû Bakr said:
‘Yes, if you wish.’ Bilâl said the Iqâmah and Abû Bakr went forward and said the Takbîr for the people. Then the Messenger of Allâh came, passing through the rows (of praying people) and stood in the (first) row and the people started clapping. Abû Bakr would never glance sideways in his prayer but when the people clapped so much he looked back and (saw) the Messenger of Allâh. The Messenger of Allâh gestured to him to carry on praying. Abû Bakr raised his hands praising Allâh the Mighty and Sublime, and retreated till he reached the (first) row. Then the Messenger of Allâh went forward and led the people in the prayer. When he completed the prayer he turned to face the people and said: ‘O people, why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever among you comes across something in the prayer should say: ‘Subhân Allâh’ for there is none who will not turn round when they hear him saying Subhân Allâh. O Abû Bakr! What prevented you from leading the people in the prayer when I gestured to you to do so?’ Abû Bakr replied: ‘It is not fitting for the son of Abû Quhâfah to lead the prayer in the presence of the Messenger of Allâh.’” (Sahîh)
Comments:

1. Alläh's Messenger beckoning Abū Bakr As-Siddiq to continue with the prayer was due to ennoblement and honor. It was not a command, because in that case, his withdrawing himself would not have been permissible. Abū Bakr As-Siddiq's raising his hands and praising and extolling Alläh and withdrawing himself corroborates this interpretation.

2. What happens when, in the absence of a prayer-leader (an established Imam), another person leads the prayer, after which the regular prayer-leader arrives? Should he withdraw himself? Some scholars have given a choice, but the Malikites consider it specific with the Prophet, and this appears to be authentic. Without any dire necessity, advancement or postponement in the matter of prayer is not adequate. Alläh's Messenger's action is something entirely different.

Chapter 8. The Prayer Of An Imam Behind A Man Of His People

786. It was narrated that Anas said: "In the last prayer that the Messenger of Alläh prayed with the people, he prayed wrapped up in a single garment, behind Abū Bakr." (Sahih)

787. It was narrated from 'Aishah that Abū Bakr led the people in prayer and the Messenger of Alläh was in the row. (Sahih)
Chapter 9. A Visitor Leading The Prayer

788. It was narrated that Mālik bin Al-Ḥuwairith said: "I heard the Messenger of Allāh ﷺ say: 'When any one of you visits some people, he should not lead them in prayer.'"[1] (Hasan)

 alguns 768 - أَخْبَرَنَا شِيْبَانُ بْنُ نَضْرُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عِنْ أَبِي عُمَامَةَ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا بْنُ عَبَّاسُ أَبِي عُثْمَانَ بْنُ عَمَيْرَ بْنُ مُلُكَ الْمُخْلِثِيِّ ثُمَرَةَ قَالَ: صَمِّمْ رُسُولَ اللَّهِ ﻫُوَاتِيْرَهُ قَالَ: "إِذَا زَارَ أَحَدُكُمْ فَوَمَا أَتَى يُصَلِّيَنَّ بِهِمْ".


Chapter 10. A Blind Man Leading The Prayer

789. It was narrated from Mahmūd bin Ar-Rabi' that 'Ibān bin Mālik used to lead his people in prayer, and he was blind. He said to the Messenger of Allāh ﷺ: "Sometimes it is dark or rainy or there is a flood, and I am a blind man; O Messenger of Allāh, come and pray in a place in my house that I may take as a prayer-place." He said: "Where would you like me to pray for you?" He showed him a place in his house, and the Messenger of Allāh ﷺ prayed there. (Sahih)

 alguns 789 - أَخْبَرَنَا مْحَاوْرُونُ بْنَ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَالِكُ حُرَبَ قَالَ: وَحَدَّثَنَا أَبْنُ الْقَاسِمِ قَالَ: اسْتَعْمَرَ اللَّهُ لَهُ عَنِ ابْنِ الْعَرْبِيِّ قَالَ: حَدَّثَنَا مَالِكُ عَنِ ابْنِ شُهَابَ بْنِ مُحَمَّدٍ ابْنِ الرَّيْبِ ابْنِ مُحَمَّدٍ بْنِ مَالِكَ: كَانَ يَدْعُ مَوْعِدَهُ وَهُوَ أَعْمَىَ، وَأَتَى قَالُ لِرُسُولِ اللَّهِ ﷺ: إِنَا تَكُونُ الْأَلْمَاءَ وَالْمَيْنَةَ، وَأَنَّا رَجُلٌ صَبِيرٌ الْمَضِيَّ، فَضُلُّ يَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: "أَيْنَ تَجِبُ أنَّ

[1] See No. 356 of At-Tirmidhi
There is a difference of opinion in the prayer-leadership of a blind person. Some scholars say it is undesirable because he cannot protect himself from impurities. Some have stated contrary to this; the blind man’s prayer-leadership is superior because, due to his being unsighted, his attentiveness and humility would be greater. But both these statements are based entirely on opinion. The right thing is that a blind man’s prayer-leadership is permissible. It is neither superior nor forbidden. Ibn Umm Maktum was a blind man and Allâh’s Messenger ﷺ made him in charge of Madinah in his absence a total of thirteen times. There is no doubt that, as leader, he led the people in prayer.

Chapter 11. A Boy Leading The Prayer Before Reaching Puberty

790. `Amr bin Salamah Al-Jarmî said: “Riders used to pass by us and we would learn the Qur’ân from them. My father came to the Prophet ﷺ and he said: ‘Let the one of you who knows most Qur’ân lead you in prayer.’ My father came and said that the Messenger of Allâh ﷺ had said: ‘Let the one of you who knows most Qur’ân lead you in prayer.’ They looked and found that I was the one who knew most Qur’ân, so I used to lead them in prayer when I was eight years old.” (Sahîh)
Chapter 12. The People
Standing When They See The
Imām

791. It was narrated from 'Abdullāh bin Abī Qatādah that his
father said: “The Messenger of Allāh  said: ‘When the call to
prayer is given, do not stand up until you see me.’” (Ṣaḥīḥ)

Comments:
See No. 688.

Chapter 13. If Something
Comes Upon The Imām After
The Iqâmah Has Been Said

792. It was narrated that Anas said: “The Iqâmah for prayer was
said, and the Messenger of Allāh  was conversing privately with a
man, and did not commence the prayer until the people slept.”
(Ṣaḥīḥ)

Comments:
Conversation with this man was about some significant matter. Hence, if a
need arises an interval could occur between the call of the
commencement of the prayer and Takbiratul Ihram - the Takbir which
begins the prayer (proclaiming the Supreme Greatness of Allāh by saying
“Allāhu Akbar!”).
Chapter 14. After Standing In The Place Where He Prays, The Imam Remembers That He Is Not In A State Of Purity

793. It was narrated that Abū Hurairah said: “The Ḥuḍūd for prayer was said and the people stood in rows, and the Messenger of Allāh ﷺ came out. Then when he stood in the place where he prayed, he remembered that he had not performed Ghusl. He said to the people: ‘Stay where you are.’ Then he went back to his house, then he came out with his head dripping with water. He performed Ghusl while we were standing in our rows.” (Sahih)

Comments:

This sort of an incident might occur once in a while. It is not necessary that the prayer-leaders in the present day proceed to take a bath, keeping people standing and waiting in rows. But suppose a prayer-leader’s followers are willing to wait for him or if they find no one else worthy to lead them in prayer, one may adopt the above-mentioned option.

Chapter 15. The Imam
Appointing Someone Else To Lead The Prayers In His Absence

794. Sahl bin Sa’d said: “There was some fighting among Banu ‘Amr bin ‘Awf, and news of that reached the Prophet ﷺ. He prayed Zuhr, then he went to them to
reconcile between them. Then he said to Bilāl: 'O Bilāl, if the time for ‘Asr comes and I have not come back, then tell Abu Bakr to lead the people in prayer.' When the time (for ‘Asr) came, Bilāl called the Adhān, then the İqāmah, then he said to Abū Bakr: ‘Go forward. So Abū Bakr went forward and started to pray. Then the Messenger of Allāh ﷺ came and started passing through the rows of people until he stood behind Abū Bakr, and the people clapped. Abû Bakr was such that whenever he started praying, he would never glance sideways, but when he noticed that the clapping persisted he turned around. The Messenger of Allāh ﷺ gestured to him to carry on praying. Abû Bakr praised Allāh the Mighty and Sublime for the Messenger of Allāh ﷺ having told him to continue. Then Abû Bakr moved backward on his heels, and when the Messenger of Allāh ﷺ saw that, he came forward and led the people in prayer. When he completed the prayer he said: ‘O Abû Bakr, when I gestured to you, what kept you from continuing (to lead the people)?’ He said: ‘It does not befit the son of Abû Quḥāfah to lead the Messenger of Allāh ﷺ in prayer.’ And he (the Prophet ﷺ) said to the people: ‘If you notice something (during the prayer), men should say Subhān Allāh and women should clap.” (Ṣaḥīḥ)
Comments:
A solitary person should not glance around during the prayer. But the prayer-leader should also remain attentive toward his followers. Likewise, the followers should also remain attentive toward the prayer-leader, so that the congregational prayer might be performed in its true sense. For further details, see Hadîth 785.

Chapter 16. Following The Imam In Prayer

795. It was narrated from Anas that the Messenger of Allâh ﷺ fell from a horse onto his right side. They came to visit him and the time for prayer came. When the prayer was over he said: “The Imam is appointed to be followed. When he bows, then bow, when he stands up, then stand up, when he prostrates, then prostrate, and when he says Sami‘ Allâhu liman hamidah (Allâh hears the one who praises Him), then say, Rabbanâ laka-hamad (Our Lord, to You be the praise).” (Sahîh)

Chapter 17. Following Those Who Are Following The Imam

796. It was narrated from Abû Sa‘eed that the Messenger of Allâh ﷺ saw that 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, the Mighty and Sublime, will put them back.” (Saâhîh)

Comments:
The front-most group of worshippers should follow the prayer-leader by observing and listening to him; and the second group should follow him by observing the first group; in this way, till the last row or group of worshippers, the Inâm should be followed. If the prayer-leader is followed by listening to his voice only, it often leads to premature movements ahead of the prayer-leader, which is certainly not acceptable, never mind disorderly.

797. (Another chain) from Abû Na’drah (from Abû Sa’eed) with similar narration. (Saâhîh)

798. It was narrated from ‘Âishah, may Allâh be pleased with her, that the Messenger of Allâh ﷺ told Abû Bakr to lead the people in prayer. She said: “The Prophet ﷺ was in front of Abû Bakr and he prayed sitting down, and Abû Bakr was leading the people in prayer, and the people were behind Abû Bakr.” (Saâhîh)

تخريج: [استناد صحح] وهو في الكبير، ح:۸۷۲ و الحديث متفق عليه، البخاري;

ح:۱۸۷ و مسلم; ح:۴۱۸ من حديث موسى به، انظر الحديث الآتي: (۵۳۶).
799. It was narrated that Jâbir said: “The Messenger of Allâhﷺ led us in Zuhr prayer and Abû Bakr was behind him. When the Messenger of Allâhﷺ said the Takbîr, Abû Bakr said the Takbîr so that the people could hear.” (Sahîh)

Chapter 18. Where The Imam Should Stand When There Are Three, And The Discrepancy Regarding That

800. It was narrated that Al-Aswad and ‘Alqamah said: “We entered upon ‘Abdullâh at midday and he said: ‘There will be rulers who would be distracted from praying on time, so pray on time.’ Then he stood up and prayed between him and I, and said: ‘This is what I saw the Messenger of Allâhﷺ do.’” (Hasan)

Comments:

This narration is contrary to a large number of authentic narrations in which there is mention of two prayer-followers standing behind the prayer-leader. Some scholars hold that this narration indicates permissibility; others say it is abrogated. Some others say it is authentic as an action of Ibn Mas‘ûd, but should not be attributed to the Prophetﷺ. The first opinion appears to be more plausible than the others. And Allâh knows best.
801. Buraidah bin Sufyān bin Farwah Al-Aslāmī narrated that a slave of his grandfather who was called Masʿūd said: “The Messenger of Allāh ﷺ and Abū Bakr passed by me and Abū Bakr said to me: ‘O Masʿūd, go to Abū Tamīm’ – meaning the man from whom he had been freed – ‘and tell him to give us a camel so that we could ride, and let him send us some food and a guide to show us the way.’ So I went to my former master and told him the same, and he sent with me a camel and vessels of milk, and I brought them via a secret route. Then the time for prayer came and the Messenger of Allāh ﷺ stood up and prayed, and Abū Bakr stood to his right. I had come to know about Islam and I was with them, so I came and stood behind them. So the Messenger of Allāh ﷺ pushed Abū Bakr on the chest (to make him move backward) and we stood behind him.”

Abū ‘Abdur-Rahmān (An-Nasāʾī) said: (This) Buraidah is not a reliable narrator of Hadīth. (Daʿīf)

Comments:
We learn here that if there are two followers, they should stand behind the prayer-leader and not on his right and left.
Chapter 19. When Three Men And One Woman Pray Together

802. It was narrated from Anas bin Mâlik, that his grandmother Mulaikah invited the Messenger of Allâh ﷺ to come and eat some food that she had prepared for him. Then he said: “Get up and I will lead you in prayer.” Anas said: “So I got up and brought a reed mat of ours that had turned black from long use, and sprinkled some water on it. The Messenger of Allâh ﷺ stood and the orphan and I stood in a row behind him, and the old woman stood behind us, and he led us in praying two Rak'ahs, then he left.” (Sahîh)

Comments:
This is because a woman may not pray in congregation standing beside men, even if they are her unmarriageable kin (close male relatives, such as her brother or father). This is why the honorable grandmother Mulaikah stood apart.

Chapter 20. When There Are Two Men And Two Women

803. It was narrated that Anas said: “The Messenger of Allâh ﷺ entered upon us and the only people present were myself, my mother, the orphan and Umm Harâm, my maternal aunt. He said: ‘Stand up and I will lead you in prayer.’ It was not the time for a...
(prescribed) prayer. And he led us in prayer.” (Sahih)

804. It was narrated from Anas that he and the Messenger of Allah and his mother, and his maternal aunt (were together). The Messenger of Allah prayed, and he told Anas to stand on his right and his mother and maternal aunt behind them. (Sahih)

Comments:
Since besides the prayer-leader there was only one male follower, he was made to stand alongside him, while the two women were made to stand behind in a row. That is because, under any circumstances, women may not stand alongside men in congregational prayer.

Chapter 21. Where The Imam Should Stand When There Is A Boy And A Woman With Him

805. It was narrated that Ibn ‘Abbâs said: “I prayed beside the Prophet and ‘Aishah was behind us praying with us, and I was beside the Prophet praying with him.” (Sahih)
Comments:

‘Aishah ﷺ, despite her being the Prophet’s wife, did not stand alongside him because women and men cannot stand together side by side in congregational prayer, regardless of what their relationship is to one another.

806. It was narrated that Anas ﷺ said: “…The Messenger of Allāh ﷺ led me and a woman from my family in prayer. He made me to stand on his right and the woman to stand behind us.” (Ṣaḥīḥ)

Chapter 22. Where The Imām Should Stand When The Person Praying With Him Is A Boy

807. It was narrated that Ibn ‘Abbās said: “…I stayed overnight with my maternal aunt Maimūnah, and the Messenger of Allāh got up to pray at night. I stood on his left, so he did this to me: He took me by the head and made me stand on his right.” (Ṣaḥīḥ)

Comments:

In the case of congregational prayer, a sane youth equals an adult. Therefore
(if he is solitary), he would station himself alongside the prayer-leader. We also learn that if the follower is one only, he should station himself to the right, because the right side is meritorious.

Chapter 23. Who Should Stand Immediately Behind The Imâm, And Who Should Stand Behind Them

808. It was narrated that Abû 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, and he would say: ‘Keep (the rows) straight; do not differ from one another lest your hearts would be afflicted with discord. Let those who are mature and wise stand closest to me, then those who are next to them, then those who are next to them.’” Abû Mas'ûd said: Today, there is much disharmony among you.  

Abû 'Abdur-Rahmân (An-Nasâ'î) said: “(One of the narrators) Abû Ma'mar’s name is ‘Abdullâh bin Sakhbarah. (Sahîh)

Comments:

1. It is the duty of the prayer-leader to straighten out the ranks of the worshippers. He may either do it himself or he may deputize someone to do it for him. Either way, there is no harm even if an interval occurs between the call to commence the prayer (Iqâmah) and the pronouncement of Allâh’s Supreme Greatness (Takbiratul Ihram).

2. Nowadays there is a lot of disharmony among Muslims, a phenomenon that manifests itself during congregational prayer. During prayer, many worshippers stand very unequally in the row, and they break up rows; such negligence during prayer leads to disharmony among Muslims outside of prayer as well. And we seek help and guidance from Allâh.
809. It was narrated that Qais bin ‘Ubād said: “While I was in the Masjid in the first row, a man pulled me from behind and moved me aside, and took my place. By Allāh, I could not focus on my prayer, then when he left I saw that it was Ubayy bin Ka‘b. He said: ‘O boy, may Allāh protect you from harm. This is what the Prophet instructed us to do, to stand directly behind him.’ Then he (Ubayy) turned to face the Qiblah and said: ‘Doomed are Ahl Al-‘Uqd, by the Lord of the Ka‘bah! – three times.’ Then he said: ‘By Allāh, I am not sad for them, but I am sad for the people whom they have misled.’ I said: ‘O Abū Ya‘qūb, what do you mean by Ahl Al-‘Uqd?’ He said: ‘The rulers.’” (Sahih)

Comments:
This demonstrates that if a young or an immature person stations himself in the first row, he should be moved to the back rows, in a proper affectionate manner, so that his place could be occupied by an older and a more mature person.

Chapter 24. Setting Up Rows Before The Imām Comes Out

810. Abū Salamah bin ‘Abdur-Rahmān narrated that he heard Abū Hurairah say: “The Iqāmah for prayer was said, and we stood up and the rows were straightened,
before the Messenger of Allâh ﷺ came out to us. Then the Messenger of Allâh ﷺ came to us and stood in the place where he prayed, before he said the Tâkbîr he paused and said to us: ‘Stay where you are.’ So we stayed there, waiting for him, until he came out to us; he had performed Ghusl and his head was dripping with water. Then he said the Tâkbîr and prayed.” (Sa`îdî)

Comments:
See No. 793.

Chapter 25. How The Imam Should Straighten The Rows

811. It was narrated that An-Nu`mân bin Bashîr said: “The Messenger of Allâh ﷺ used to straighten the rows like the shaft of an arrow is straightened before the head is attached to it. He saw a man whose chest was sticking out from the row. I saw the Messenger of Allâh ﷺ say: ‘Make your rows straight or Allâh will cause your faces to be deformed.’” [1] (Sa`îdî)

Comments:
If the arrow is not aligned, it will not hit the target. That is why arrows are

[1] Meaning: “Or He will create hatred and enmity in your hearts which will show on your faces.” See Shaikh Muslim by An-Nawawî.
specifically straightened out. Likewise, the Prophet \( 
\) used to straighten out the rows, because the straightness of rows is, in actuality, the straightness, and uprightness, of the entire nation.

812. It was narrated that Al-Barâ’ bin ‘Azib said: “The Messenger of Allah \( 
\) used to go between the rows from one side to another, patting our shoulders and chests and saying: ‘Do not make your rows ragged or your hearts will be filled with enmity toward one another.’ And he used to say: ‘Allāh and His angels send Salāh upon the front rows.”’ (Sahih)

Comments:

It is the prayer-leader’s duty to straighten out the ranks.

Chapter 26. What The Imām Should Say Regarding Straightening The Rows When He Comes Forward

813. It was narrated that Abū Mas‘ūd Al-Anṣārī said: “The Messenger of Allah \( 
\) used to gently pat our shoulders (to make sure the row was straight) at the time of prayer, and he would say: ‘Keep (the rows) straight; do not differ from one another lest your hearts should suffer from discord. Let those who are mature and wise stand closest to me, then those who are next to them, then those who are next to them.’” (Sahih)
Chapter 27. How Many Times Should He Say: “Make Your Rows Straight”?

814. It was narrated from Anas that the Prophet used to say: “Make your rows straight, make your rows straight, make your rows straight. By the One in Whose Hand is my soul! I can see you behind me as I can see you in front of me.” (Sahih)

Comments:
It is desirable to pronounce it thrice. Otherwise, one may recite it according to necessity. If the worshippers are lined up in perfectly straight rows, there is no need to announce it even once. On the other hand, if unevenness remains in ranks even after three pronouncements, it is obvious that further pronouncements ought to be made.

Chapter 28. The Imam
Encouraging (Worshippers) To Make The Rows Solid And Stand Close To One Another

815. It was narrated that Anas said: “The Messenger of Allâh turned to face us when he stood up to pray, before he said the Takbîr, and said: ‘Make your rows straight and come close to one another, for I can see you behind my back.’” (Sahîh)
816. Anas narrated that the Prophet ﷺ said: "Make your rows solid and close together, and keep your necks in line. By the One in Whose Hand is the soul of Muhammad! I can see the Shaitân entering through the gaps in the rows as if they are small sheep." (Sahîh)

Comments:
1. Worshippers should move close to one another to the extent possible.
2. No gap should be allowed to remain between the worshippers, otherwise it will provide an opportunity for the Satan (Shaitân) to come and stand alongside the people in the rows. This means that he will create disharmony and distance among them. The manifest affects the hidden too. And Allâh knows best!

817. It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ came out to us and said: 'Will you not form rows as the angels form rows before their Lord? They said: 'How do the angels form rows before their Lord?' He said: 'They complete the first row and fill the gaps in the rows.'" (Sahîh)

...الله، ح: 430 من حديث الأعمش به، وهو في الكبرى، ح: 889.
Chapter 29. The Superiority Of The First Row Over The Second

818. It was narrated from Al-‘Irbaḍ bin Sāriyah that the Messenger of Allāh ﷺ used to send Salāh on the first row three times and on the second row once. (£aḥīth)

819. It was narrated from Anas that the Messenger of Allāh ﷺ said: “Complete the first row, then the one behind it, and if any row is to be left incomplete let it be the last row.” (£aḥīth)

Chapter 30. The Last Row

820. It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ said: “Whoever completes a row, may Allāh be generous to him, and whoever cuts a row, may Allāh cut him off.” (£asan)
Comments:

"Joining and cutting": denotes joining with and cutting from His (Allâh’s) Mercy. Joining the row signifies filling the gaps in it. It sometimes occurs that a worshipper needs to withdraw himself during the prayer (e.g., he discharges wind); in that circumstance, the gap should be filled after his departure.

Chapter 32. The Best Row For Women And The Worst Row For Men

821. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The best rows for men are the front rows and the worst are the last, and the best rows for women are the back rows and the worst are those in the front.’” (Sahîh)

Comments:

For men, the first row is superior in every respect, because the first row is excellent as well as it happens to be distant from (the rows of) women.

Chapter 33. A Row Between Two Piliars

822. It was narrated that ‘Abdul-Hamîd bin Mahmûd said: “We were with Anas and we prayed with
one of the *Amîrûn*. They pushed us until we stood and prayed between two rows, and Anas started moving backward and said: ‘We used to avoid this at the time of the Messenger of Allâh (Sallallahu’alaihi wasallam).’” *(Sahîh)*

Comments:
A pillared row would apparently be cut off at various places, and to cut off the rows is a sin. Hence, instead of stationing oneself in a pillared row, one should station oneself in the former or the latter row (former and latter row in relation to the pillared one). In one narration it is explicitly forbidden to form rows between pillars. *(Sunan Ibn Mâjah 1002).*

Chapter 34. The Place In The Row That Is Recommended

823. It was narrated that Al-Barâ’ said: “When we prayed behind the Messenger of Allâh (Sallallahu’alaihi wasallam), I liked to be to his right.” *(Sahîh)*

Chapter 35. The Imam Should Make The Prayer Short

824. It was narrated from Abî Hurairah that the Prophet (Sallallahu’alaihi wasallam) said: “When any one of you leads the people in prayer, let him make it short, for among them are the sick,
the weak and the elderly. And when any one of you prays by himself, let him make it as long as he wishes.” (Sahîh)

825. It was narrated from Anas that the Prophet ﷺ used to make his prayer very brief but still complete when leading people. (Sahîh)

Comments:
It becomes evidently clear from this Hadîth that the prayer of the Messenger of Allâh ﷺ used to be light from the point of view of the recitation of the Qur’ân, while during the positions of bowing and prostrating, as well as during the rest of the prayer, his prayer used to be extremely tranquil, perfect, deliberate, and superior.

826. It was narrated from ‘Abdullâh bin Abî Qatâdah, from his father, that the Prophet ﷺ said: “I stand in prayer, then I hear a child crying, so I make my prayer brief, because I do not want to cause hardship for his mother.” (Sahîh)

Comments:
1. People in the congregation are of different sorts. Among them, there might be the excused, temperamentally weak, diseased, old, young, women having children, working people, busy people, etc. Hence, the prayer-leader ought to lead a light prayer.
2. A solitary worshipper may prolong his prayer according to his vitality and stamina.

Chapter 36. The Concession
Allowing The Imam To Offer A Lengthy Prayer

827. It was narrated that 'Abdullâh bin 'Umar said: “The Messenger of Allâh ﷺ used to enjoin upon us to make the prayer short, but he would lead us in prayer and recite As-Sâffât.” (Sahih)


Comments:
The prayer-leader ought to conduct the ritual prayer in a way that accommodates every member of the congregation. He should, however, see to it that all the components of the prayer are performed in their completeness. There should be tranquillity and restfulness in the prayer. There could be short recitation (of the Qur'an), glorification (of Allâh), and supplication.

Chapter 37. What Is Permissible For The Imam To Do During The Prayer

828. It was narrated that Abû Qatâdah said: “I saw the Messenger of Allâh ﷺ leading the people in prayer, carrying Umâmah bint Abî Al-'Âs on his shoulder. When he bowed he put her down and when he stood up from prostration he picked her up again.” (Sahih)
Chapter 38. Preceding The Imam

829. It was narrated that Abū Hurairah said: “Muḥammad said: ‘Does the one who raises his head before the Imam not fear that Allāh may turn his head into the head of a donkey?’” (Sahih)

Comments:

This means by way of punishment, because his action is like that of a donkey in absurdity. Since no one can finish one’s prayer ahead of the prayer-leader, if raising the head in advance is not stupidity, then what else is it?

830. It was narrated that Abū Ishāq said: “I heard ‘Abdullāh bin Yazīd delivering a Khutbah. He said: ‘Al-Barā’, who was no liar, told us that when they prayed with the Messenger of Allāh, he would raise his head from bowing and would remain standing until they saw him prostrate, then they would prostrate.’” (Sahih)

Comments:

It is essential that the worshippers bend their backs to sink down to perform the act of prostration when the prayer-leader places his forehead on the ground. Likewise, while rising to perform the upcoming unit of prayer
(Rak'ah), one should wait until the prayer-leader stands upright. Thereupon, the followers should begin rising so that no possibility of going ahead of the Imâm remains.

831. It was narrated that Ḥiṭṭān bin 'Abdullāh said: "Abū Mūsā led us in prayer and when he was sitting, a man from among the people entered and said: 'Prayer is based on righteousness and is always mentioned alongside Zakâh (in the Qur'ān).’ When Abū Mūsā had said the Salâm, he turned to the people and said: 'Which of you spoke these words?’ The people kept quiet. Then he said: 'O Ḥiṭṭān, perhaps you said it?’ He said: 'No, but I was afraid that you would rebuke me for it.’ He said: 'The Messenger of Allāh ﷺ taught us our prayer and Sunnah prayers, and he said: The Imâm is appointed to be followed, so when he says the Takbîr, say the Takbîr; when he says "Not (the way) of those who earned Your Anger, nor of those who went astray,"[1] say Âmîn, and Allâh will respond to you; when he from bowing and rises up says, 'Sami' Allâhu liman āhamidah (Allâh hears those who praise Him), say 'Rabbanâ lakal-hamd (Our Lord, to You be praise),' and Allâh will hear you; when he prostrates, prostrate, and when he sits up, sit up. The Imâm should prostrate before you do and sit up before you do.’ The Messenger of Allâh ﷺ said: 'This makes up for that.’"[2] (Sâhîh)


[2] Because the Imâm bowed or prostrated before you, so you missed a moment of bowing or prostrating, but if you rise after him, it will make up for that.
Chapter 39. A Man Exiting The Prayer Behind The Imam And Going To Pray By Himself In A Corner Of The Masjid

832. It was narrated that Jâbir said: “A man from the Ansâr came when the Iqâmah for prayer had been said. He entered the Masjid and prayed behind Mu‘âdh, and he (Mu‘âdh) made the prayer lengthy. The man went away and prayed in a corner of the Masjid, then he left. When Mu‘âdh finished praying, it was said to him that so-and-so had done such and such. Mu‘âdh said: ‘Tomorrow I will mention that to the Messenger of Allâh ﷺ.’ So Mu‘âdh came to the Messenger of Allâh ﷺ and told him about that. The Messenger of Allâh ﷺ sent for him and asked him: ‘What made you do what you did?’ He said: ‘O Messenger of Allâh, I had been working with my camel to bring water all day, and when I came the Iqâmah for prayer had already been said, so I entered the Masjid and joined him in the prayer, then he recited such and such a Sûrah and made it lengthy, so I went away and prayed in a corner of the Masjid.’ The Messenger of Allâh ﷺ said: ‘Do you want to cause hardship to the people, O Mu‘âdh; do you want to cause hardship to the people, O Mu‘âdh; do you want to cause hardship to the people, O Mu‘âdh?” (Sahîh)
Comments:

1. Imam An-Nasâî’s viewpoint is that if one has a valid excuse, one may withdraw himself from the congregation and perform his prayer solitarily. For instance, the congregational prayer is being conducted and one has to catch the train and it has arrived, and the prayer-leader lengthens his recitation; in such a situation, the one who is travelling by train then should offer his prayer solitarily. Imam Al-Bukhârî also holds this view. And Allah knows best!

2. It was the occasion of the ‘Ishâ’ prayer. Let us recognize the uprightness and commitment of this Helper (Ansârî) Companion of the Prophet ﷺ: Despite having toiled the whole day, and despite the fact that a portion of the night had elapsed, he, instead of dining and resting, gave priority to prayer.

Chapter 40. Following An Imam Who Prays Sitting Down

833. It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ rode a horse and fell from it, and sustained an injury on his right side. He led one of the prayers sitting, and we prayed behind him sitting. When he had finished he said: “The Imam is appointed to be followed. If he prays standing then pray standing; when he bows, bow; when he says, Samî’ Allahu liman hamidah (Allah hears those who praise Him), say ‘Rabbanî lakhtand’ (Our Lord, to You be praise); and if he prays sitting then pray sitting, all of you.” (Sahîh)
had stood up behind him. The Prophet ﷺ directed them by his gesture, while in prayer, to sit down, and they sat down (in prayer). (Sahih Muslim: The Prayer, Hadith 412).

2. “You too perform the prayer sitting”: Drawing an inference from this wording, some scholars hold offering prayer in a sitting posture behind a sitting prayer-leader compulsory, whereas the vast majority of scholars have declared this narration abrogated by that narration in which the Prophet ﷺ is reported to be sitting, while Abū Bakr ﷺ stood to the Prophet’s ﷺ right leading people in prayer, who followed him in prayer, and they too were standing.

834. It was narrated that ‘Āishah said: “When the Messenger of Allāh ﷺ became seriously ill, Bilāl came to tell him it was time to pray and he said: ‘Tell Abū Bakr to lead the people in prayer.’” She said: “I said: ‘O Messenger of Allāh, Abū Bakr is a tender-hearted man, and when he stands in your place he will not be able to make the people hear his voice; why don’t you tell ‘Umar (to do it)?’ He said: ‘Tell Abū Bakr to lead the people in prayer.’ I said to Ḥafṣah: ‘Tell him.’ So she told him. He said: ‘You are (like) the female companions of Yūsuf. Tell Abū Bakr to lead the people in prayer.” She said: “So they told Abū Bakr. When he started to pray, the Messenger of Allāh ﷺ began to feel better, so he got up and came with the help of two men, with his feet dragging along the ground. (When) he entered the Masjid, Abū Bakr heard him coming and he wanted to step back, but the Messenger of Allāh ﷺ gestured to him: ‘Stay where you are.’ Then the Messenger of Allāh ﷺ came and sat on Abū Bakr’s left, so the Messenger of Allāh ﷺ was leading
the people in prayer sitting, and Abū Bakr was standing and following the Messenger of Allāh ﷺ, and the people were following the prayer of Abū Bakr, may Allāh be pleased with him.” (Ṣaḥīḥ)

Comments:
“Ṣawāhibatu Yūṣuf” (the females who had gathered around Yūṣuf) refers to those women who had treacherously cut their hands, but apparently they were giving a sermon of piety to the wife of Al-Aziz (see Sūrah Yūsuf).

835. It was narrated that ‘Ubaidullāh bin ‘Abdullāh said: “I entered upon ‘Aisyah and said: ‘Will you not tell me about the sickness of the Messenger of Allāh ﷺ?’ She said: ‘When the Messenger of Allāh ﷺ became seriously ill, he said: ‘Have the people prayed?’ We said: ‘No, they are waiting for you, O Messenger of Allāh.’ He said: ‘Put some water in a tub for me.’ We did that and he performed Ghusl, then he tried to get up but he fainted. Then he came to us and said: ‘Have the people prayed?’ We said: ‘No, they are waiting for you, O Messenger of Allāh.’ He said: ‘Put some water in a tub for me.’ We did that and he performed Ghusl, then he tried to get up but he fainted. Then for the third time he said the same thing. She said: The people were in the Masjid, waiting for the Messenger of Allāh ﷺ to lead the ‘Ishā’ prayer. The Messenger of Allāh ﷺ sent word to Abū Bakr, telling him to lead the people in prayer, so the messenger
came to him and said: “The Messenger of Allâh is telling you to lead the people in prayer.” Abû Bakr was a tenderhearted man, so he said: “O ‘Umar, lead the people in prayer.” But (‘Umar) said: “You have more right to that.” So Abû Bakr led them in prayer during those days. When the Messenger of Allâh felt a little better, he came with the help of two men, one of whom was Al-‘Abbâs, to pray Zuhr. When Abû Bakr saw him, he wanted to step back, but the Messenger of Allâh gestured to him not to step back. He told them (the two men) to seat him beside him, and Abû Bakr started to pray standing, and the people were following the prayer of Abû Bakr, and the Messenger of Allâh was praying sitting.”

“I (‘Ubaidullâh) entered upon Ibn ‘Abbâs and said: ‘Shall I not tell you what ‘Âishah narrated to me about the sickness of the Messenger of Allâh?’ He said: ‘Yes.’ So I told him and he did not deny any of it, but he said: ‘Did she tell you the name of the man who was with Al-‘Abbâs?’ I said: ‘No.’ He said: ‘That was ‘Alî, may Allâh honor his face.’”

(Sahîh)

Comments:
1. The Prophet ran a very high temperature. That is why despite having taken a bath thrice, the fever did not abate, and he could not rise up. On the contrary, he fainted again and again.

2. Abû Bakr asked Umar to lead the prayer because he thought that the Prophet’s aim was merely to set up the prayer in congregation and not to appoint him specifically.
Chapter 41. Difference In Intention Between The Imam And The One Following Him

836. It was narrated that ‘Amr said: “I heard Jābīr b. ‘Abdullāh say: ‘Mu‘ādh used to pray with the Prophet ﷺ, then he would go back to his people to lead them in prayer. He stayed late one night and prayed with the Prophet ﷺ, then he went back to his people to lead them in prayer, and he recited Sūrat Al-Baqarah. When a man from his people heard that, he stepped aside and prayed (on his own), then he left. They said: ‘You have become a hypocrite, O so-and-so!’ He said: ‘By Allāh, I have not become a hypocrite, and I will go to the Prophet ﷺ and tell him (about that).’ So he went to the Prophet ﷺ and said: ‘O Messenger of Allāh, Mu‘ādh prays with you, then he comes to lead us in prayer. You delayed the prayer, and he prayed with you then he came back to lead us in prayer, and he started to recite Sūrat Al-Baqarah. When I heard that, I stepped aside and prayed by myself, because we are people who bring water with the camels and we work hard.’ The Prophet ﷺ said to him: ‘O Mu‘ādh, do you want to cause hardship to the people? Recite such and such a Sūrah, and such and such a Sūrah.”’ (Ṣaḥīḥ)

 تخريج: أخرج مسلم، الصولة، باب القراءة في العشاء، ح: 465 من حديث سفيان بن عبية به، وهو في الكبرى، ح: 909.
837. It was narrated from Abû Bakrah that the Prophet ﷺ offered the fear prayer (Salât Al-Khawf). He led those who were behind him in two Rak'âhs and those who came (after them) in two Rak'âhs, so the Prophet ﷺ prayed four Rak'âhs and each group prayed two. (Da'î)

Chapter 42. The Virtue Of (Prayer In) Congregation

838. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Praying in congregation is twenty-seven times better than praying alone.” (Sâhîh)

839. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Praying in congregation is twenty-five portions better than one of you praying alone.” (Sâhîh)

840. It was narrated from ‘Aishah
that the Prophet ﷺ said: “Prayer in congregation is twenty-five levels better than a prayer offered on one’s own.” (Sahih)

Comments:
Some scholars are of the opinion that by the two figures enormousness is meant and not a particular figure. Some have pointed out the difference of the audibility (Jahri - the aloud) and the inaudibility (Sirri - to oneself). That means the inaudible Prayer is twenty-five degrees more meritorious, while the audible is twenty-seven degrees. This is because the worshipper has to perform two more tasks in the audible prayer: pronouncing the Āmn al aloud and listening to the recitation, while all prayers individually performed are inaudible. (For further elucidation, see Hadīth 487).

Chapter 43. Congregation
When There Are Three People

841. It was narrated that Abū Sa‘eed said: “The Messenger of Allāh ﷺ said: ‘If there are three people, let one of them lead the others in prayer, and the one who has the most right to lead the prayer is the one who recites (knows) the most (Qur’ān.)’” (Sahih)

Comments:
When the worshippers are three in number - a man, a young boy, and a woman - how would the congregational prayer be conducted? (See narration 871, 800).

Chapter 44. Congregation
When There Are Three People: A Man, A Boy And A Woman

842 Ibn ‘Abbās said: “I prayed beside the Prophet ﷺ and ‘Aishah
was behind us praying with us, and I was beside the Prophet praying with him.” (Sahih)

Comments:
‘Abdullāh bin ‘Abbās has narrated an incident of his childhood. For further commentary, see Hadīth 804, 805.

Chapter 45. Congregation If There Are Two People

843. It was narrated that Ibn ‘Abbās said: “I prayed with the Messenger of Allāh and I stood on his left. He took hold of me with his left hand and made me stand on his right.” (Sahih)

Comments:
See Hadīth 807.

844. Ubayy bin Ka‘b said: “One day the Messenger of Allāh prayed Fajr, then he said: ‘Did so-and-so attend the prayer?’ They said: ‘No.’ He said: (What about) so-and-so?” They said: ‘No.’ He said: ‘These two prayers are the most burdensome for the hypocrites. If they knew what (virtue) there is in them, they would come, even if they had to crawl. And
the virtue of the first row is like that of the row of the angels. If you knew its virtue, you would compete for it. A man’s prayer with another man is greater in reward than his prayer alone. And a man’s prayer with two other men is greater in reward than his prayer with one other man; the more people there are, the more beloved that is to Allâh, the Mighty and Sublime.” (Hasan)

Comments:
Since the obligatory prayer is an essential and abiding component of the Islamic way of life, togetherness in it is necessary. Performance of prayer in congregation is its requisite. A solitary person easily falls prey to the snares of Satan, while the person in company remains safe.

Chapter 46. Offering A Voluntary Prayer In Congregation

845. It was narrated from ‘Itbân bin Mâlik that he said: “O Messenger of Allâh, the floods keep me from coming to the Masjid of my people. I would like you to come and pray in a place in my house so that I can take it as a Masjid.” The Messenger of Allâh
said: “We shall do that.” “When the Messenger of Allah entered he said: ‘Where do you want (me to pray).’ I showed him a corner of the house, and the Messenger of Allah stood there, and we formed rows behind him, and he led us in praying two Rak’ahs.” (Saḥīḥ)

Comments:
If an optional prayer is incidentally held in congregation, there is no harm in it. People should not be invited for it. Although, for certain prayers that is not the case - for example, the Eclipse Prayer, the Drought Prayer, the two Eid Prayers, and the Tarawīh Prayer, etc., people may be invited for them.

Chapter 47. Making Up A Missed Prayer In Congregation

846. It was narrated that Anas said: “The Messenger of Allah turned to face us when he stood up to pray, before he said Takbīr, and said: ‘Make your rows straight and fill the gaps, for I can see you from behind my back.’” (Saḥīḥ)

Comments:
The relevance of this narration to the chapter is not clear. It should be pondered over. This narration has preceded earlier. (For commentary see Ḥadīth 815, 816)

847. It was narrated from ‘Abdullāh bin Abī Qatādah that his father said: “We were with the Messenger of Allah when some of the people
said: 'Why do you not stop with us to rest awhile, O Messenger of Allâh?'
He said: 'I am afraid that you will sleep and miss the prayer.' Bilâl said: 'I will wake you up.' So they lay down and slept, and Bilâl leaned back on his mount. Then the Messenger of Allâh ﷺ woke up when the sun had already started to rise, and he said: 'O Bilâl, what about what you told us?' He said: 'I have never slept like that before.' The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, takes your souls when He wills and sends them back when He wills.' Stand up O Bilâl and call the people to prayer.' Then Bilâl stood up and called the Adhâন, and they performed Wudhû' – that is, when the sun had risen (fully) – "then he stood and lead them in prayer."

(Sahîh)

Comments:
See Hadîth 622.

Chapter 48. A Stern Warning Against Failing To Pray In Congregation

848. It was narrated that Ma’dân bin Abî Ṭâlîh Al-Ya’mûrî said: "Abû Ad-Dardâ’ said to me: ‘Where do you live?’ I said: ‘In a town near Himâs.’ Abû Ad-Dardâ’ said: ‘I heard the Messenger of Allâh ﷺ say: “There are no three people in a town or encampment among whom prayer is not established, but the Shâitân takes..." (Sahîh)
control of them. Therefore, stick to the congregation, for the wolf eats the sheep that strays off on its own.” (One of the narrators (Aṣ-Ṣâ‘îb) said: “The congregation means the congregational prayer.” (Ṣâḥîh)

Chapter 49. A Stern Warning Against Staying Behind From Prayer In Congregation

849. It was narrated from ʿAbdullāh b. Hurairah that the Messenger of Allâh ﷺ said: “By the One in Whose Hand is my soul! I nearly ordered that firewood be gathered to be lit, then I would have ordered that the Ḥādîth be called for prayer, and ordered a man to lead the people in prayer, then I would have gone from behind to those men and burned their houses down over them. By the One in Whose Hand is my soul! If any one of them knew that he would get a meaty bone or some meat in between two ribs, he would attend ‘Ishâ’.” (Ṣâḥîh)

Chapter 50. Regularly Attending The Prayers When The Call Is Given

850. It was narrated that ‘Abdullāh b. Hurairah said: “Whoever would like to meet
Allāh tomorrow as a Muslim, let him regularly attend these five (daily) prayers whenever the call for them is given (that in the mosques), for Allāh prescribed for His Prophet the ways of guidance, and they (the prayers) are part of those ways of guidance. I do not think that there is anyone among you who does not have a place where he prays in his house. But if you were to pray in your houses and forsake the Masjids, you would be forsaking the Sunnah of your Prophet, and if you were to forsake the Sunnah of your Prophet you would go astray. There is no Muslim slave who performs Wudū’ and does it well, then walks to the prayer, but Allāh will record one Hasanah (good deed) for each step he takes, or raise him one level by it or erase one sin from him. I remember how we used to take short steps, and I remember (a time) when no one stayed behind from the prayer except a hypocrite whose hypocrisy was well known. And I have seen a man coming supported by two others until he would be made to stand in the row.” (Sahih)

851. It was narrated that Abū Hurairah said: “A blind man came to the Messenger of Allāh and said: ‘I do not have a guide to bring me to the prayer.’ And he asked him to grant him a dispensation allowing him to pray in his house, and he gave
him permission. Then when he turned away he said to him: ‘Can you hear the call to prayer?’ He said: ‘Yes.’ He said: ‘Then respond to it.’”

(Sahih)

Comments:

This narration also forms an argument for those who consider prayer in congregation obligatory; otherwise Allâh’s Messenger ﷺ would have given the helpless and blind Companion a general pardon from having to come to congregational prayer. Initially, the Prophet ﷺ had granted him pardon, but on inquiry, it was realized that he did not stay far from the mosque. The sound of the Adhâن was audible from his home, and it was possible for him to come to the mosque from such a close distance all by himself.

852. It was narrated from Ibn Umm Maktûm that he said: “O Messenger of Allâh, there are many (dangerous) pests and wild animals in Al-Madînah.” He said: “Can you hear (the words) ‘Come to prayer, come to prosperity’?” He said: “Yes.” He said: “Then be quick to respond,” and he did not grant him a dispensation. (Sahîh)

853. It was narrated from Hîshâm bin ‘Urwah from his father that
'Abdullāh bin Arqam used to lead his companions in prayer. The time for prayer came one day and he went to relieve himself then he came back and said: "I heard the Messenger of Allāh ﷺ say: 'If any one of you feels the need to defecate, let him do that first, before he prays.'" (Sahih)

Comments:
1. He himself had not come that day. Instead, he had sent someone else who led people in prayer. When he reached there after the prayer, he excused himself.
2. If someone feels the need to relieve himself, he should free himself from it before praying, even though he misses the congregation. This is because without easing himself, he will not be able to properly concentrate on his prayer.

854. It was narrated that Anas said: "The Messenger of Allāh ﷺ said: ‘If dinner is ready and the Ḳāmāḥ for prayer is said, then start with dinner first.’" (Sahih)

Comments:
This is when one is in dire need of taking food, or one feels that if he offers prayer without eating food, he will not be able to concentrate and he will remain disturbed. Or this is when there is fear of food getting spoilt. This is because Allāh's Messenger ﷺ has forbidden ruining wealth.

855. It was narrated from Abū Al-Malīḥ that his father said: "We were with the Messenger of Allāh ﷺ in Hunain and it rained. The caller of the Messenger of Allāh ﷺ
called out, telling us: ‘Pray where you are.’” *(Ṣaḥīḥ)*

Comments:

See no. 654.

Chapter 52. Regulating
“Catching the Congregation”
(When Is One Regarded As Having Caught Up With The Congregation)

856. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever performs *Wuḍūʿ* and does it well, then sets out for the *Masjid* and finds that the people have already prayed, Allāh will decree for him a reward like that of those who attended (the prayer), without reducing the slightest from their reward.” *(Hasan)*

Comments:

The intention of this person was obviously to catch the congregation. Moreover, he did not do anything wrong. Instead, he strove hard but was still not able to catch the congregation, and so afterward he felt regret. Hence, he will be rewarded the merit of praying in congregation in proportion to his intention, provided he is accustomed to praying in congregation. And that is from the bounty of Allāh.

857. It was narrated that ‘Uthmān bin ‘Affān said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever

Comments:

From the narrations of Allāh’s Messenger[,] whose narration has been confirmed by the hadith of Abū Hurairah, it is clear that there is no degree of reward for having caught up with the congregation in private prayer. Instead, the one who is found to be lagging behind in the congregation will be rewarded proportionately to his desire. And that is a mercy from Allāh.

Comments:

The intention of this person was clearly to catch the congregation. Moreover, he did not do anything wrong. Instead, he strove hard but was still not able to catch the congregation, and so afterward he felt regret. Hence, he will be rewarded the merit of praying in congregation in proportion to his intention, provided he is accustomed to praying in congregation. And that is from the bounty of Allāh.
performs Wudū’ for prayer and does Wudū’ properly,[1] then walks to (attend) the prescribed prayer, and prays with the people or with the congregation or in the Masjid, Allâh will forgive him his sins.” (Sahih)

Chapter 53. Repeating A Prayer With The Congregation When A Man Has Already Prayed By Himself

858. It was narrated from Mihjan that he was in a gathering with the Messenger of Allâh ﷺ when the Adhân was called for prayer. The Messenger of Allâh ﷺ got up, then he came back and Mihjan was still sitting there. The Messenger of Allâh ﷺ said to him: “What kept you from praying? Are you not a Muslim man?” He said: “Yes, but I had already prayed with my family.” The Messenger of Allâh ﷺ said to him: “When you come you should pray with the people even if you have already prayed.” (Hasan)


[1] Asbaghal-Wudû; see No. 111, and no. 141 and what follows it.
Comments:
If someone performs prayer solitarily thinking that he would perhaps not be able to catch the congregation, or that perhaps the congregation is over, or that he will not be able to go the mosque, etc., but if he thereafter comes to the mosque and finds the congregational prayer to still be in progress, he should repeat his prayer in congregation, so that he could gain the reward of praying in congregation.

Chapter 54. Repeating Fajr
With The Congregation For
One Who Has Already Prayed
On His Own

859. Jābir bin Yazīd bin Al-Aswād Al-ʿĀmirī told us that his father said: “I attended Fajr prayer with the Messenger of Allāh ﷺ in Masjid Al-Khaif.[1] When he finished praying, he saw two men at the back of the people who had not prayed with him. He said: ‘Bring them here.’ So they were brought to him, trembling. He said: ‘What kept you from praying with us?’ They said: ‘O Messenger of Allāh, we had already prayed in our lodgings.’ He said: ‘Do not do that. If you have already prayed in your lodgings, then you come to a Masjid in which there is a congregation, then pray with them, and it will be a voluntary prayer for you.’” (Sahih)

Comments:
The Al-Khaif Mosque is in Mina, and this incident is related to the Farewell Pilgrimage. There is no possibility of its being abrogated.

[1] The main Masjid in Mina, one of stations of pilgrimage in Makkah.
Chapter 55. Repeating A Prayer With A Congregation After The Time For It Is Over

860. It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said to me, and struck my thigh: ‘What will you do if you stay among people who delay the prayer until its time is over?’ He said: ‘What do you command me to do?’ He said: ‘Offer the prayer on time, then go about your business, Then if the Iqâmah for that prayer is said and you are in the Masjid, then pray.’” (Sâhîh)

Chapter 56. The Obligation Of Prayer Is Removed From One Who Offered It In The Masjid With The Imâm In Congregation

861. It was narrated that Sulaimân – the freed slave of Maimûnah – said: “I saw Ibn ‘Umar sitting in Al-Balât[1] when the people were praying. I said: ‘O Abû ‘Abdûr-Rahmân, why are you not praying?’ He said: ‘I have already prayed, and I heard the Messenger of Allâh – ﷺ say: “Do not repeat a prayer twice in one day.”’ (Sâhîh)

Performing the same prayer again is forbidden only when it was earlier performed in congregation, in the Masjid.

Chapter 57. Rushing To Pray

862. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When you come to pray, do not come rushing; come walking in a dignified manner, and whatever you catch up with, pray, and whatever you miss, make it up.’” (Sahîh)

Comments:
To come to the prayer running is against one’s dignity. It is disrespectful. It violates the sanctity of the mosque. To present oneself before the Lord of the worlds is not a trivial matter. It requires perfect tranquillity and calmness. Even in ordinary matters, hastiness is not appropriate.

Chapter 58. Hastening To Pray Without Rushing Unduly

863. It was narrated that Abû Râfî’ said: “After the Messenger of Allâh ﷺ had prayed ‘Asr, he would go to Banu ‘Abdul-‘Ashhal to speak to them, until the time for Maghrib came.” Abû Râfî’ said: “While the
Prophet ’ was hastening to pray *Maghrib,* we passed by Al-Baqī’[1] and he said: ‘Fie on you, fie on you!’ That upset me so I slowed down, because I thought that he meant me. He said: ‘What is the matter with you? Keep up!’ I said: ‘Is there something wrong?’ He said: ‘Why are you asking that?’ I said: ‘Because you said: “Fie on you” to me.’ He said: ‘No, that was so-and-so whom I had sent to collect *Zakāh* from the tribe of so-and-so, and he stole a *Namirah* and now he is clothed with something similar made of Fire.” (Hasan)

Comments:

If the time is short and the congregation has already been set up, one may walk in a manner and with a pace that is not disrespectful to the mosque or the prayer and that does not lessen one’s sense of dignity.

864. (Another chain) with similar from from Abū Rāfi’. (Hasan)


[2] “Every garment including stripes which the ‘Arabs wrap around the waist is called a *Namirah,* its plural is *Namār.* It is as if it refers to the colors of a *Namīr* (leopard or tiger); because it contains white and black.” (An-Nihāyah)
Chapter 59. Coming To Prayer

Early (before others)

865. Abū Hurairah narrated that the Messenger of Allâh سوّي said:

"The likeness of one who comes early to prayer is that of one who sacrificed a camel, then the one who comes after him is like one who sacrificed a cow, then the one who comes after him is like one who sacrificed a ram, then the one who comes after him is like one who sacrificed a chicken, then the one who comes after him is like one who sacrificed an egg." (Saḥīh)

Comments:

Here, sacrifice means offering. Some people maintaining it to mean sacrificial offerings have tried to prove the permissibility of sacrificing a hen. But how could an egg be slaughtered? Resorting to these types of ridiculous issues is to rebel against the majority of scholars and to present oneself in had taste and turn oneself into a laughing stock! Basing one's argument merely on words often degenerates into misguidance. One should follow the action adopted by the dominant majority of the Prophet's Ḥan Companions and their successors.

Chapter 60. The Disapproval Of Praying When The Iqâmah Is Said

866. It was narrated that Abū Hurairah said: "The Messenger of Allâh ﷺ said: 'When the Iqâmah for prayer is said, there is no prayer except the prescribed prayer.'" (Saḥīh)
Comments:

When the commencement of an obligatory prayer is announced, no other optional or obligatory prayer may be begun. This is because doing so is against the principles of congregational prayer and ruins the significance of being a part of the congregation.

867. It was narrated from Abū Hurairah that the Prophet ﷺ said:

“When the *Iqāmah* for prayer is said, there is no prayer except the prescribed prayer.” *(Sahih)*

868. It was narrated that Ibn Buhainah said: “The *Iqāmah* for *Subh* prayer was said, and the Messenger of Allāh ﷺ saw a man praying while the *Muʿadhhdhin* was saying the *Iqāmah*. He said: ‘Are you praying *Subh* with four *Rakʿahs?’” *(Sahih)*

Comments:

This narration is explicit that once the commencement of the prayer is being announced, one may not begin praying the two-unit *Sunnah* prayer of the *Fajr*. The preceding narrations also demand the same. The making up of the missed *Fajr Sunnah* may be done after the obligatory prayer, as is recorded by Abū Dāwūd and At-Tirmidhī concerning a Companion of the Prophet ﷺ who performed the *Sunnah* prayer after having prayed the dawn prayer, and the
Chapter 61. Concerning One Who Prays The Two (Sunnah) Rak'ahs Of Fajr While The Imam Is Leading The Prayer

869. It was narrated that 'Abdullah bin Sarjis said: “A man came while the Messenger of Allah ﷺ was praying Subh, and he prayed two Rak'ahs then joined the prayer. When the Messenger of Allah ﷺ had finished praying he said: ‘O so-and-so, which of them is your prayer – the one you prayed with us or the one you prayed on your own?’” (Sahih)

Comments:
The gist of the Hadith is also the same that the Sunnah prayer should not be performed during the dawn prayer. Although according to the Hanafis it may be offered outside of the mosque. This was the way of action of the predecessors. Those who came afterward permitted its performance even inside of the mosque in the rear rows where the congregation is held; but there is clarification in a narration of Sahih Muslim to the effect that the person alluded to in Hadith 868 had performed the prayer on one side of the mosque. (Sahih Muslim: 712), and Allah’s Messenger ﷺ stopped him thereupon. In the presence of such an explicit narration, to permit performance of the Sunnah prayer when the congregation is being conducted is surely a bold step.

Chapter 62. A Person Praying Alone Behind The Row

870. Anas said: “The Messenger of Allah ﷺ came to our house and I prayed with an orphan of ours behind him, and Umm Sulaim prayed behind us.” (Sahih)
Comments:

Imâm Nasâ’î’s placing of this narration under the chapter heading is to cite proof for the view of those who claim that the orphan did not count as a man so it was as if Anas was alone.

871. It was narrated that Ibn ‘Abbâs said: “There was a woman who used to pray behind the Messenger of Allâh, who was beautiful, one of the most beautiful of people. Some of the people used to go to the front row to avoid seeing her, and some used to go to the back row so that when they bowed they could see her from beneath their armpits. Then Allâh revealed the words: ‘To Us are known those of you who hasten forward and those who lag behind.’”\footnote{\textit{Dâ'îf}}

Comments:

Worshippers consist of various kinds of people - pious as well as evil, true believers as well as hypocrites. In this Hadîth, therefore, there is nothing far from probable.

Chapter 63. Bowing Outside

The Row

872. Abû Bakrah narrated that he entered the \textit{Masjid} when the
Prophet was bowing, so he bowed outside the row. The Prophet said: “May Allāh increase you in keenness, but do not do this again.” (Sahih)

Comments:
On the basis of this Ḥadīth it has been argued that a latecomer is considered to have performed a Rak'ah (a unit of prayer) if he manages to catch the bowing posture of the prayer-leader. Abū Bakrah feared that if he missed the bowing he would not be able to catch the Rak'ah, which is why he adopted such a course of action. And Allāh knows best.

873. It was narrated that Abū Hurairah said: “The Messenger of Allāh prayed one day then left and said: ‘O so-and-so, why don’t you improve your prayer? Shouldn’t the one who is praying reflection how he prays it for himself? I can see behind me just as I can see in front of me.’” (Sahih)

Comments:
Bowing down ahead of the prayer-leader is contrary to the wholesomeness of prayer. And the Prophet commanded in this narration to strive to perfect one’s prayer. (For further elucidation, see Hadith 814).

Chapter 64. Praying After Zuhr

874. It was narrated from Ibn ‘Umar that the Messenger of Allāh used to pray two Rak'ahs before Zuhr and two afterward, and he used
to pray two Rak‘ahs after Maghrib in his house, and two Rak‘ahs after ‘Ishâ’, and he did not pray after Junu‘ah until he departed (from the Masjid), then he would pray two Rak‘ahs at home.”

Chapter 65. Prayer Before ‘Asr, And Different Narrations From Abû Ishâq Concerning That

875. It was narrated from Abû Ishâq, that ‘Aṣim bin Damrah said: “We asked ‘Alî about the prayer of the Messenger of Allâh ﷺ. He said: ‘Who among you could manage to do that?’ We said: ‘Even if we cannot do it, we still want to hear about it.’ He said: ‘When the sun reached the same height (in the east) as it reaches (in the west) at the time of ‘Asr, he would pray two Rak‘ahs,[1] and when the sun reached the same height (in the east) as it reaches (in the west) at the time for Zuhr he would pray four Rak‘ahs. He would pray four Rak‘ahs before Zuhr and two after, and he would pray four Rak‘ahs before ‘Asr, separating each two Rak‘ahs with Taslîm upon the angels who are close to Allâh, and the prophets, and those who follow them of the believers and Muslims.”’

(Ṣaḥîh)

[1] That is, the Dhu‘a prayer.
Comments:

The earlier prayer is the midmorning prayer - *Salâtul Dhuha* - and by the latter one is the *Sunnah* of the meridian, which is also called *Salâtul Awwâbîn* by some. Here, there is no mention of the *Salâtul Ishrâq*, which is generally performed fifteen or twenty minutes after sunrise: It consists at the very least of two units or *Rak'âhs*.

876. It was narrated from 'Abdul-Ishâq, that 'Askî bin Damrah said: "I asked 'Alî bin Abî 'Tâlib about the prayer of the Messenger of Allâh during the day before the prescribed prayers. He said: 'Who is able to do that?' Then he told us: 'The Messenger of Allâh used to pray two *Rak'âhs* when the sun had passed its zenith, and four *Rak'âhs* before the middle of the day, with the *Taslîm* at the end.'" (Hasan)