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In the Name of Allâh, the Most Gracious, the Most Merciful
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5. Masâjid And Places Of Prayer

Chapter Masâjid And Places Of Prayer

[1161] 1 - (520) It was narrated that Abû Dharr said: ‘I said: ‘O Messenger of Allah, which Masjid on earth was built first?’ He said: ‘Al-Masjid Al-Harâm (in Makkah).’ I said: ‘Then which?’ He said: ‘Al-Masjid Al-Aqṣa (in Jerusalem).’ I said: ‘How long was there between the two?’ He said: ‘Forty years. And wherever you are when the time for prayer comes, then pray, for it is a Masjid.’”

According to the Hadîth of Abû Kâmil: The Prophet ﷺ said, “Then wherever you are when the time for prayer is due, then pray, for it is a Masjid.”

[1162] 2 - (...) Ibrahim bin Yazîd At-Taimî said: I used to recite the Qur’ân to my father at
As-Suddah\(^{[1]}\) of the Masjid, and when I recited a verse where prostration is required, he would prostrate. I said to him: ‘O my father, are you prostrating in the street?’ He said: ‘I heard Abū Dharr say: “I asked the Messenger of Allāh about the first Masjid to be built on earth. He said: ‘Al-Masjid Al-Harām.’ I said: ‘Then which?’ He said: ‘Al-Masjid Al-Aqsa.’ I said: ‘How long was there between the two?’ He said: ‘Forty years. But the earth is a Masjid for you, so wherever you are when the time for prayer is due, then pray.”’

[1163] 3 - (521) It was narrated that Jābir bin ‘Abdullāh Al-Anṣārī said: “The Messenger of Allāh said: ‘I have been given five things that were not given to anyone before me: Every Prophet was sent only to his own people, but I have been sent to red and black;\(^{[2]}\) the spoils of war have been permitted to me and they were not permitted to anyone before me; the earth has been made pure, a means of purification and a place of prostration, so wherever a man is when the time for prayer is due, let him pray wherever he is; and I have been supported with fear for the distance of one month’s

\(^{[1]}\) As-Suddah: Threshold; referring to the shaded area outside of the Masjid. In no. 691 of An-Nasā‘ī it is As-Sikkah; the road or path or lane, and the meaning is the same here.

\(^{[2]}\) Meaning all of people.
journey ahead of me; and I have been granted intercession.”

[1164] (...) Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ said... and he narrated something similar (no. 1163).

[1165] 4 - (522) It was narrated that Ħudhaifah said: “The Messenger of Allâh ﷺ said: ‘We have been favored over the people in three things: Our rows (in prayer) have been made like the rows of the Angels; the whole earth has been made a place of prostration for us, and its dust has been made a means of purification if water cannot be found,’ and he mentioned another thing.”

[1166] (...) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ said...” a similar report (as no. 1165).

[1167] 5 - (523) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “I have been favored over the other Prophets in six ways: I have been given the gift of encompassing speech;[1] I have been supported

with fear (over the enemy); the spoils of war have been made permissible for me; the earth has been made a means of purification and a place of prostration for me; I have been sent to all creatures; and the Prophets were sealed with me (i.e. I am the last of the Prophets)."

[1168] 6 - (…) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘I have been sent with encompassing speech and I have been supported with fear (over the enemy). While I was sleeping, I was given the keys to the treasures of the earth and they were placed in my hand.’”

Abū Hurairah said: “The Messenger of Allāh ﷺ has gone and now you are busy acquiring them.”

[1169] (...) Sa‘eed bin Al-Mūsāyyab and Abū Salamah bin ‘Abdur-rahmān narrated that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say…” a Hadīth similar to that of Yūnus (no. 1168).

[1170] (...) A similar report (as no. 1168) was narrated from Ibn
Chapter 1. The Construction Of The Masjid Of The Prophet ﷺ

[1171] 7 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “I have been supported against the enemy with fear and I have been given the power of encompassing speech. While I was sleeping I was given the keys of the treasures of the earth, and they were placed in my hand.”

[1172] 8 - (...) It was narrated from Hammâm bin Munnabbih, who said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” - and he mentioned a number of Ahadîth including: “The Messenger of Allâh ﷺ said: ‘I have been supported with fear (over the enemy) and I have been given the gift of encompassing speech.’”

[1173] 9 - (524) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ came to Al-Madinah and stayed in the upper part of Al-Madinah, among a tribe called...
Banū ‘Amr bin ‘Awf. He stayed among them for fourteen nights, then he sent for the chiefs of Banû An-Najjâr, and they came with their swords hanging from their necks. He said: “It is as if I can see the Messenger of Allâh  on his mount, with Abû Bakr riding behind him, and the chiefs of Banû An-Najjâr around him, until he dismounted in the courtyard of Abû Ayyûb. The Messenger of Allâh  used to pray wherever he was when the time for prayer was due, and he used to pray (even) in sheep pens. Then he was ordered to build the Masjid. He sent for the chiefs of Banû An-Najjâr and they came. He said: “0 Banû An-Najjâr, name me a price for this grove of yours.” They said: “No, by Allâh, we will only ask its price from Allâh.” Anas said: “There was in it what I say: There were palm trees, the graves of the idolators, and some ruins. The Messenger of Allâh  ordered that the trees be cut down, the graves of the idolators dug up, and the ruins leveled. They lined the tree trunks up facing the Qiblah and reinforced the door frames with stones, and they were chanting Rajaz verses,[1] and the Messenger of Allâh  was with them, saying: ‘O Allâh, there is no goodness

except the goodness of the Hereafter; 
So help the Anṣār and the Muhājīrīn.””

[1174] 10 - (...) It was narrated from Anas that the Messenger of Allāh ﷺ used to pray in sheep pens before the Masjid was built.

[1175] (...) It was narrated that Abū At-Tayyâḥ said: “I heard Anas say: ‘The Messenger of Allāh ﷺ used to...’” a similar report (as no. 1174).

Chapter 2. Changing The Qiblah From Al-Quds (Jerusalem) To The Ka'bah

[1176] 11 - (525) It was narrated that Al-Barâ’ bin ‘Azîb said: “I prayed with the Prophet ﷺ facing towards Bait Al-Maqdis for sixteen months, until the verse in Al-Baqarah was revealed: “...And wheresoever you people are, turn your faces (in prayer) in that direction...”[1] It was revealed after the Prophet ﷺ had completed his prayers. A man went out and passed by some people from among the

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Anṣâr who were praying, and told them, so they turned to face towards the Ka'bah.”

[1177] 12 - (526) It was narrated that Ibn 'Umar said: “While the people were praying Subh (Fajr prayer) in Qubâ’, someone came to them and said: ‘Revelation came to the Messenger of Allâh facing towards the Ka'bah, so face towards it.’ They were facing towards Ash-Shâm, so they turned to face the Ka'bah.”

[1178] 14 - (526) It was narrated that Ibn 'Umar said: “While the people were praying Al-Ghadâh, a man came to

[1179] 14 - (526) It was narrated that Ibn 'Umar said: “While the people were praying Al-Ghadâh, a man came to

them...” a Ḥadīth similar to that of Mālik (no. 1179).

[1180] 15 - (527) It was narrated from Anas that the Messenger of Allâh ﷺ used to pray facing towards Bait Al-Maqdis, then it was revealed: “Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Harâm...”[1] A man passed by Banū Salamah while they were bowing during Fajr prayer, and they had prayed one Rak'ah. He called out: “The Qiblah has been changed,” and they turned as they were, towards the Qiblah.

Chapter 3. The Prohibition Of Building Masâjid Over Graves And Placing Images Therein; And The Prohibition Of Taking Graves As Masâjid

[118] 16 - (528) It was narrated from ‘Aishah that Umm Habībah and Umm Salamah mentioned a church, that they had seen in Ethiopia in which there were images, to the Messenger of Allâh ﷺ. The

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Messenger of Allah ﷺ said: “Those people, if there was a righteous man among them and he died, they would build a Masjid over his grave and paint those images in it. They will be the most evil of mankind before Allâh on the Day of Resurrection.”

[1182] 17 - (...) It was narrated from ‘Âishah that they were speaking in the presence of the Messenger of Allah ﷺ when he was sick, and Umm Salamah and Umm Habibah mentioned a church... a similar report (as no. 1181).

[1183] 18 - (...) It was narrated that ‘Âishah said: “The wives of the Prophet ﷺ spoke of a church that they had seen in Ethiopia that was called Mâriyah...” a similar Hadîth (as no. 1181).

[1184] 19 - (529) It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ said, during his sickness from which he did not recover: ‘May Allâh curse the Jews and Christians, for they took the graves of their Prophets as Masâjid.’

She said: “Were it not for that, his grave would have been in an open place, but he feared that it
would be taken as a place of worship.”

According to the report of Ibn Abi Shaibah: “Were it not for that...” and he did not mention: “She said.”

[1185] 20 - (530) Sa’eed bin Al-Müsâyyab narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘May Allah ruin the Jews and the Christians; they took the graves of their Prophets as Masâjid.’”

[1186] 21 - (...) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “May Allah curse the Jews and the Christians; they took the graves of their Prophets as Masâjid.”

[1187] 22 - (531) ‘Aishah and ‘Abdullâh bin ‘Abbâs said: “When the Messenger of Allah ﷺ was dying, he drew the blanket over his face, then when the pains of death grew too intense, he uncovered his face and said: ‘May Allah curse the Jews and the Christians; they took the graves of their Prophets as Masâjid,’ warning against doing what they had done.”
Jundab said:

“Five days before he died, I heard the Prophet say: ‘I declare before Allah that I do not have a Khalil (close friend) among you, for Allah has taken me as a close friend. If I were to take a close friend from among you, I would have taken Abū Bakr as a close friend. Those who came before you used to take the graves of their Prophets and righteous men as masjids (places of worship and prayers); do not take graves as Masâjid, I forbid you to do that.’”

Chapter 4. The Virtue Of Building “Masâjid And Encouragement To Do So

When the people objected to his rebuilding the Masjid of the Messenger, ‘Uthmân bin ‘Affân said: “You...
are not being fair. I heard the Messenger of Allâh ﷺ say: ‘Whoever builds a Masjid’ - Bukair said: “I think he said: ‘Seeking thereby the Face of Allâh (i.e. His pleasure)- Allâh will build for him a house in Paradise.’”

Ibn ’Isâ said in his report: “... a house like it in Paradise.”

[1190] 25 - (...) It was narrated from Mahmûd bin Labîd that ‘Uthmân bin ‘Affân wanted to rebuild the Masjid, but the people objected to that, and wanted to leave it as it was. He said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever builds a Masjid for the sake of Allâh, Allâh will build something similar for him in Paradise.’”
Chapter 5. The Recommendation To Place The Hands On The Knees When Bowing, And The Abrogation Of Tatbîq\textsuperscript{[1]}

[1191] 26 - (534) It was narrated that Al-Aswad and 'Alqamah said: “We came to 'Abdullâh bin Mas'ûd in his house and he said: ‘Did these people offered prayers whom you left behind you?’ We said: ‘No.’ He said: ‘Get up and offer prayers, and he did not tell us to call the Adhân nor the Iqâmah. We went and stood behind him, and he took our hands and made one of us stand on his right and the other on his left. When he bowed, we placed our hands on our knees, and he struck our hands and put his hands together and placed them between his thighs. When he had completed his prayers, he said: ‘There will be in charge of you governors who will delay the prayer from its proper time, and they may delay it (the 'Asr prayer) until the sun is about to set. If you see them doing that, then offer the prayer at its proper time, and make your prayer with them a voluntary prayer. If you are three, then pray together (standing in one row), and if you are more than that, then appoint one of you as

\textsuperscript{[1]} Tatbîq: Putting the hands together and placing them between the thighs
your *Imâm*. When one of you bows, let him put his forearms on his thighs, and bow down, and put his hands together. It is as if I can see the interlaced fingers of the Messenger of Allâh ﷺ, and he showed them how.”

[1192] 27 - (...) It was narrated from 'Alqamah and Al-Aswad that they entered upon 'Abdullâh... a Hadîth similar to that of Abû Mu'âwiyyah (no. 1191). According to the Hadîth of Ibn Mushir and Jarîr: “It is as if I can see the interlaced fingers of the Messenger of Allâh ﷺ as he was bowing.”

[1193] 28 - (...) It was narrated from 'Alqamah and Al-Aswad that they entered upon 'Abdullâh and he said: “Have those who are behind you offered prayers?” They said: “Yes.” He stood between them and put one of them on his right and the other on his left, then we bowed and we put our hands on our knees. He struck our hands, then he put his hands together and placed them between his thighs. When he had completed his prayers, he said: “This is what the Messenger of Allâh ﷺ did.”
It was narrated that Muṣ'ab bin Sa'id said: "I prayed beside my father and I put my hands between my knees. My father said to me: 'Put your hands on your knees.' Then I did that again, and he struck my hands and said: 'We were forbidden to do that, and we were commanded to place our palms on our knees.'"

It was narrated from Abū Ya'für with this chain, as far as the words: "We were forbidden to do that," but he did not mention the words that come after it.

It was narrated that Muṣ'ab bin Sa'id said: "I bowed and I put my hands like this"—meaning, he put them together and placed them between his thighs. "My father said: 'We used to do that, then we were commanded to place them on our knees.'"
[1197] 31 - (...) It was narrated that Muṣ'ab bin Sa'd bin Abī Waqqāṣ said: "I prayed beside my father, and when I bowed, I interlaced my fingers and put them between my knees. He struck my hand and when he had completed his prayers, he said: 'We used to do that, then we were commanded to lift them to our knees.'"

Chapter 6. The Permissibility Of Squatting On The Heels

[1198] 32 - (536) Abū Az-Zubair narrated that he heard Tāwūṣ say to Ibn ‘Abbās concerning sitting on the heels: "It is Sunnah." We said: "It is hard on a person."[1] Ibn ‘Abbās said: "Rather it is the Sunnah of your Prophet ﷺ."

Chapter 7. The Prohibition Of Speaking During The Prayer, And The Abrogation Of Its Former Permissibility

[1199] 33 - (537) It was narrated that Muʿāwiyyah bin Al-

Hakam As-Sulamī said: "While I was praying with the Messenger of Allāh ﷺ, a man among the people sneezed and I said: 'Yarhamuk Allāh (may Allāh have mercy on you).'</span> The people glared at me and I said: 'May my mother be bereft of me! Why are you staring at me?' They started striking their hands on their thighs, and when I realized that they were telling me to be quiet, (I felt angry) but I kept quiet. When the Messenger of Allāh ﷺ had completed his prayers — may my father and mother be sacrificed for him; by Allāh I have never seen a better teacher or better teachings before or since; he did not rebuke me, hit me or revile me — he said: 'This prayer is not the right place for any of the people's speech, rather it is Ṭasbīḥ, Ṭakbīr and recitation of Qur'ān.'

I said: 'O Messenger of Allāh ﷺ, I have only recently left Jahiliyyah behind. Allāh has brought Islam, but among us are men who go to soothsayers.' He said: 'Do not go to them.' I said: 'And among us are men who follow omens.' He said: 'That is something that they find in their hearts. They should not let it stop them from doing anything.' I said: 'And among us are men
who practice geomancy.'

He said: ‘One of the Prophets used to do that; if they do it as he did, then it is fine.’”

Mu’awiyah said: “I had a slave woman who used to look after some sheep of mine in the region of Uhud and Al-Jawâniyyah. She went out one day and the wolf had taken one of the sheep. I am a man from among the sons of Adam, and I get upset as they get upset, (and in my anger) I slapped her. I came to the Messenger of Allâh, and he regarded that as a grievous action on my part. I said: ‘O Messenger of Allâh, should I set her free?’ He said: “Bring her to me.” So I brought her to him and he said to her: “Where is Allâh?” She said: “Above the heavens.” He said: “Who am I?” She said: “You are the Messenger of Allâh.” He said: “Set her free, for she is a believer.”

[1200] (…) A similar report (as no. 1199) was narrated from Yahyâ bin Abî Kathîr, with this chain.
It was narrated that 'Abdullâh said: "We used to greet the Messenger of Allah when he was offering Salât, and he would return the greeting. When we came back from being with An-Najâshî (after the first emigration to Ethiopia), we greeted him and he did not respond. We said: 'O Messenger of Allah, we used to greet you when you were in Salât and you would return the greeting,' He said: 'Indeed during the Salât one is engaged.'"[1]

A similar Hadîth (as no. 1201) was narrated from Al-A'mash with this chain.

It was narrated that Zaid bin Arqam said: "We used to speak during the prayer; a man would speak to the one next to him while they were praying, until the verse was revealed: "...And stand before Allah with obedience [and do not speak to others during the Salât] Then we were commanded to remain silent and forbidden to speak."

(...). A similar report (as no. 1203) was narrated from Ismā'il bin Abī Khālid, with this chain.

[1205] 36 - (540) It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ sent me on an errand, then I caught up with him as he was setting out” - Qutaibah s.a.i.d: “when he was praying” - ‘I greeted him and he gestured to me. When he had finished he called me and said: ‘You greeted me just now while I was praying.’ And he was facing towards the east on that occasion.”

[1206] 37 - (...) It was narrated that Jābir said: “The Messenger of Allāh ﷺ sent me (on an errand) as he was setting out towards Banū Al-Mustaliq. I came to him while he was praying atop his camel. I spoke to him, and he gestured to me with his hand like this” - Zuhair gestured with his hand - “then I spoke to him again and he gestured to me
like this” - Zuhair gestured again with his hand, towards the ground. “I would hear him reciting, and he was gesturing with his head. When he had finished he said: ‘What did you do with that for which I sent you? Nothing kept me from speaking to you except the fact that I was praying.’”

Zuhair said: “Abû Az-Zubair was sitting facing towards the Ka'bah, and Abû Az-Zubair gestured with his hand towards Banû Al-Muṣṭaliq, and he gestured with his hand in a direction other than the Ka'bah.”

[1207] 38 - (…) It was narrated that Jâbir said: “We were with the Prophet on a journey, and he sent me on an errand. I came back and he was praying atop his mount, facing in a direction other than the Qiblah. I greeted him and he did not respond. When he had finished he said: ‘Nothing kept me from returning your greeting but the fact that I was praying.’”

[1208] (…) It was narrated that Jâbir said: “The Messenger of Allah sent me on an errand” - a Hadīth similar to that of Ḥammâd (no. 1207).
Chapter 8. The Permissibility Of Cursing The Shaitân During Prayer, And Seeking Refuge With Allâh From Him; And The Permissibility Of Doing A Few Actions While in Salât

[1209] 39 - (541) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘An ‘Ifrît (demon) from among the jinn tried to catch me unawares yesterday, to interrupt my prayer. But Allâh enabled me to defeat him and I grabbed him by the neck. I thought of tying him to one of the pillars in the Masjid, so that you could all have seen him this morning. Then I remembered the prayer of my brother Sulaimân ﷺ: “...My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me...”,[1] so Allâh caused him (the jinn) to be defeated.”
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It was narrated from Shu'bah with this chain. In the Hadîth of Ibn Jafar it does not say, “I grabbed him by the neck.” Ibn Abî Shaibah said in his report: “So I pushed him away.”

It was narrated that Abû Ad-Dardâ’ said: “The Messenger of Allâh stood up (to offer prayers) and we heard him saying: ‘I seek refuge with Allâh from you.’ Then he said: ‘I curse you with the curse of Allâh’ – (and he repeated it) three times, and he stretched out his hand as if to take something. When he had finished the prayers, we said: ‘O Messenger of Allâh, we heard you say something during the prayer that we have not heard you say before, and we saw you stretch out your hand.’ He said: ‘The enemy of Allâh, Iblîs, came with a brand of fire to throw it in my face, and I said: “I seek refuge with Allâh from you,” three times. Then I said: “I curse you with the curse of Allâh,” – three times but he did not go back. Then I wanted to seize him, and by Allâh, were it not for the prayer of our brother Sulaimân, peace be upon him, this morning
he would have been tied up and
the children of the people of Al-
Madînah would have played with
him.”

Chapter 9. The Permissibility
Of Carrying Children During
Prayer, And Their Garments
Are Regarded As Being Pure
Until It Is Realized That They
Are Impure. Few Actions Will
Not Invalidate The Prayer, And
The Same Applies If Several
Such Actions Are Done But Are
Done Separately

[1212] 41 - (543) It was
narrated from Abû Qatâdah that
the Messenger of Allâh  ﷺ used
to offer prayers carrying
Umâmah bint Zainab bint
Rasûllullâh  ﷺ who was the
daughter of Abû Al-Âs bin Ar-
Rabî’. When he stood up he
picked her up, and when he
prostrated he put her down.

[1213] 42 - (...) It was narrated
that Abû Qatâdah Al-Ansârî
said: “I saw the Prophet  ﷺ
leading the people in prayer, and
Umâmah bint Abî Al-Âs, who
was the daughter of Zainab, the
daughter of the Messenger of
Allah was on his shoulder. When he bowed, he put her down, and when he stood up from prostrating he picked her up.”

[1214] 43 - (…) Abū Qatâdah Al-Anṣârî said: “I saw the Messenger of Allah leading the people in prayer with Umâmah bint Abî Al-‘As on his shoulder, and when he prostrated, he put her down.”

[1215] (…) Abū Qatâdah said: “While we were sitting in the Masjid, the Messenger of Allah came out to us…” a Hadîth similar to theirs (as no. 1214), except that he did not mention that he (ﷺ) led the people in that prayer.
Chapter 10. The Permissibility Of Taking One Or Two Steps While Praying, And That Is Not Disliked If Done For A Reason. The Permissibility Of The Imam Praying In A Place That Is Higher Than The People Praying Behind Him, If That Is Done For A Reason, Such As Teaching Them How To Offer Prayers, And Other Than That

[1216] 44 - (544) 'Abdul-'Azîz bin Abî Hâzîm narrated from his father, that a group of people came to Sahl bin Sa'd, and they had differed concerning the Minbar (of the Prophet's Mosque) and what kind of wood it was made of. He said: "By Allâh, I know what kind of wood it is made of, and who made it, and I saw the Messenger of Allâh the first day he sat on it." I said to him: "O Abû 'Abbâs, tell us." He said: "The Messenger of Allâh sent word to a woman - and Abû Hâzîm said: "He named her that day" - saying: "Have your carpenter slave make me something of wood from which I may speak to the people." So he made these three steps, then the Messenger of Allâh ordered that it be placed in this spot. It is made of tamarisk wood from Ghâbah.[1]

saw the Messenger of Allah  standing on it and saying the Takbîr, and the people behind him said the Takbîr, and he was on the Minbar. Then he raised his head (from bowing), then he moved backwards and prostrated at the foot of the Minbar, then he repeated (his actions), until he had finished his prayer. Then he turned to the people and said: ‘O people, I only did this so that you could follow me and learn my prayer.”

[1217] 45 - (…) It was narrated that Abû Hâzîm said: “They came to Sahl bin Sa’d and asked him: ‘From what was the Minbar of the Prophet  made?” And they quoted a Hadîth like that of Ibn Abî Hâzîm (no. 1216).

Chapter 11. It Is Disliked To Put The Hands On The Waist During The Prayer

[1218] 46 - (545) It was...
narrated from Abû Hurairah that the Prophet ﷺ forbade a man to offer prayers with his hands on his waist. According to the report of Abû Bakr he said: “The Messenger of Allâh ﷺ forbade...”

Chapter 12. It Is Disliked To Smooth The Pebbles Or Make The Dirt Level During Šalât

[1219] 47 - (546) It was narrated from Abû Salamah that Al-Mu‘ayqîb said: “The Prophet ﷺ mentioned smoothing the pebbles in the Masjid and said: ‘If you must do that, then do it only once.”

[1220] 48 - (...) It was narrated from Abû Salamah, from Al-Mu‘ayqîb, that they asked the Prophet ﷺ about smoothing the ground during Šalât. He said: “Only once.”

[1221] (...) It was narrated by...
Hishâm with this chain, and he said: “Mu‘ayqîb told me.”

[1222] 49 - (...) It was narrated that Abû Salamah said: “Mu‘ayqîb told me that concerning a man who smoothes the ground where he is going to prostrate, the Messenger of Allâh ﷺ said: ‘If you must do that, then do it only once.’

Chapter 13. The Prohibition Of Spitting In The Masjid, During Prayer And At Other Times. The Prohibition Of A Praying Person Spitting In Front Of Him Or To His Right

[1223] 50 (547) It was narrated from ‘Abdullâh bin ‘Amr that the Messenger of Allâh ﷺ saw some sputum on the wall of the Qiblah. He scratched it then he turned to the people and said: “If one of you is in prayers, let him not spit in front of him, for Allâh is in front of him when he prays.”

[1224] 51 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “If one of you is in prayers, let him not spit in front of him, for Allâh is in front of him when he prays.”
saw some sputum in the Qiblah of the Masjid... According to Ad-Daḥḥāk's report: “sputum in the Qiblah.” A Ḥadīth similar to that of Mālik (no. 1223).

[1225] 52 - (548) It was narrated from Abū Sa‘īd Al-Khudrī that the Prophet ﷺ saw some sputum in the Qiblah of the Masjid. He scratched it with a pebble then he forbade a man to spit to his right or in front of him, rather he should spit to his left or beneath his left foot.
[1226] (…) Abū Hurairah and Abū Sa‘eed narrated that the Messenger of Allâh ﷺ saw some sputum… a Hadîth similar to that of Ibn ‘Uaynah (no. 1225).

[1227] (549) It was narrated from ‘A‘īshah that the Prophet ﷺ saw some mucus or sputum or spittle on the wall of the Qiblah, and he scratched it.

[1228] 53 - (550) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ saw some sputum in the Qiblah of the Masjid. He turned to the people and said: “What is the matter with one of you who stands before his Lord and spits in front of him? Would any one of you like to have someone stand before him and spit in his face? If one of you must spit, then let him spit to his left, beneath his foot. If he cannot do that, then let him do like this,” and Al-Qâsim described how he spat into his...
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garment then rubbed part of it against another part.

[1229] (... ) A Hadîth similar to that of Ibn ‘Ulayyah (no. 1228) was narrated from Abû Hurairah from the Prophet ﷺ. The Hadîth of Hushaim adds: “Abû Hurairah said: ‘It is as if I can see the Messenger of Allâh ﷺ, rubbing part of his garment against another part.”

[1230] 54 - (551) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘When one of you is in ̲ṣ̲a̲l̲ā̲t̲, he is conversing with his Lord, so he should not spit in front of him or to his right, rather to his left, beneath his foot.”

[1231] 55 - (552) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ
said: ‘Spitting in the Masjid is a sin, and its expiation is to bury it (i.e. to put some earth over it).’”

[1232] 56 - (...) Shu‘bah said: “I asked Qatâdah about spitting in the Masjid. He said: ‘I heard Anas bin Mâlik say: I heard the Messenger of Allah ﷺ say: ‘Spitting in the Masjid is a sin, and its expiation is to bury it.’”

[1233] 57 - (553) It was narrated from Abû Dharr that the Prophet ﷺ said: “The deeds of my Ummah, good and bad, were shown to me. Among their good deeds I saw the removal of harmful things from the road, and among their bad deeds I saw sputum in the Masjid that is not buried.”

[1234] 58 - (554) It was narrated from Yazid bin ‘Abdullâh bin Ash-Shikh-khir
that his father said: “I offered prayers with the Messenger of Allah ﷺ and I saw him spit and rub it with his sandal.”

[1235] 59 - (...) It was narrated from Abū Al-‘Ala’ Yazid bin ‘Abdullāh bin Ash-Shikh-khîr, from his father, that he offered prayers with the Prophet ﷺ and said: “He spat and rubbed it with his left shoe.”

Chapter 14. The Permissibility Of Offering Salât While Wearing Shoes

[1236] 60 - (555) It was narrated that Abū Maslamah Sa‘eed bin Yazid said: “I said to Anas bin Mâlik: ‘Did the Messenger of Allâh ﷺ offered prayers wearing shoes?’ He said: ‘Yes.’”

[1237]... - (...) Sa‘eed bin Yazid Abū Maslamah said: “I asked Anas…” a similar report (as no. 1236).

Chapter 15. It Is Disliked To Offer Salât In A Garment With Markings

[1238] 61 - (556) It was narrated from ‘Āishah that the
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offered \textit{Salât} in a \textit{Khamisâh} that had markings, and he said: “These markings distracted me. Take it to Abû Jahm and bring me his \textit{Anbijânî} garment.”\footnote{The popular view is that it is a thick type of cloak with no markings on it, and that its name is derived from a place called Anbijân.}

[1239] \textbf{62} - (....) It was narrated that 'Āishah said: “The Messenger of Allah \textsuperscript{a} stood and offered \textit{Salât} in a \textit{Khamisâh} that had markings, and he looked at its markings. When he finished his prayers, he said: ‘Take this cloak to Abû Jahm bin Hudhaifah, and bring me his \textit{Anbijânî} garment, for they distracted me just now in my prayers.”

[1240] \textbf{63} - (....) It was narrated from 'Āishah that the Prophet \textsuperscript{a} had a black garment which had markings, and it used to distract him when he was offering \textit{Salât}, so he gave it to Abû Jahm and took an \textit{Anbijânî} garment of his.
Chapter 16. It Is Disliked To offer Šalât In The Presence Of Food That One Wants To Eat. It Is Disliked To offer Šalât While Restraining The Urge To Relieve Oneself, And So On

[1241] 64 - (557) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: “If supper is ready and the Iqâmah is called for prayer, then start with supper.”

[1242] (...) Anas bin Mâlik narrated that the Messenger of Allah ﷺ said: “If supper is served and the time for prayer is due, then start with (supper) before you pray Maghrib, and do not rush to finish your supper.”

[1243] 65 - (558) A Hadîth similar to that narrated by Ibn 'Uyaynah (no. 1241), from Az-Zuhrî, from Anas was narrated from 'Âishah, from the Prophet ﷺ.

[1244] 66 - (559) It was narrated that Ibn 'Umar said:
“The Messenger of Allah ﷺ said: ‘If supper is served for one of you, and the Iqâmah is called for prayer, let him start with supper, and not hasten until he has finished.’

[1245] (...) A similar Hadîth (as no. 1244) was narrated from Nâfi’ from Ibn ‘Umar, from the Prophet ﷺ.

[1246] 67 - (560) It was narrated that Ibn Abî ‘Atîq said: ‘Al-Qâsim and I narrated a Hadîth in the presence of ‘Aishah, may Allâh be pleased with her. Al-Qâsim was a man who made mistakes in Arabic, and he was the child of an Umm Walad.¹ ‘Aishah said to him: ‘What is the matter with you, why don’t you speak like this son of my brother? I know where that comes from. He was raised by his

¹ Umm Walad, is a term used to refer to a slave woman who bore a son to her owner.
mother and you were raised by your mother." Al-Qâsim felt angry and showed some resentment towards her. When he saw that ‘Aishah's food had been brought to her, he stood up. She said: ‘Where are you going?’ He said: ‘To offer prayers.’ She said: ‘Sit down.’ He said: ‘I am going to offer prayers.’ She said: ‘Sit down, traitor! I heard the Messenger of Allah ﷺ say: “There is no prayer when food is ready, or when one is resisting the urge to relieve oneself.”’

[1247] (...) A similar report (as no. 1246) was narrated from ‘Aishah, but it does not mention the story of Al-Qâsim.

Chapter 17. Prohibiting One Who Has Eaten Garlic, Onions, Or Leeks, And Other Things That Have An Offensive Odor From Coming In The Masjid, Until That Smell Has Gone Away, And Such A Person Should Be Expelled From The Masjid

[1248] 68 - (561) It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said
during the campaign of Khaibar: "Whoever has eaten from this plant - meaning garlic - let him not come to the Masjid."

Zuhair said: "During a campaign," and he did not mention Khaibar.

[1249] 69 - (...) It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ said: "Whoever eats from these vegetables, let him not come near our Masjid, until the smell has gone away," referring to garlic.

[1250] 70 - (562) It was narrated that 'Abdul-'Aziz, who was the son of Suhaib, said: "Anas, may Allah be pleased with him, was asked about garlic and he said: 'The Messenger of Allah ﷺ said: "Whoever eats from this plant, let him not come near us nor pray with us."

[1251] 71 - (563) It was narrated that Abù Hurairah said:
"The Messenger of Allah ﷺ said: ‘Whoever eats from this plant, let him not come near our Masjid nor annoy us with the smell of garlic.’"

[1252] 72 - (564) It was narrated that Jâbir said: “The Messenger of Allah ﷺ forbade eating onions and leeks, but we were overcome by need and we ate some of them. He said: ‘Whoever eats from these foul-smelling plants, let him not come near our Masjid, for the Angels are offended by the same things that offend humans.’”

[1253] 73 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allah ﷺ said: ‘Whoever eats garlic or onions, let him keep away from us, or keep away from our Masjid and stay in his house.’ A pot[1] of fresh vegetables was brought to him, and he noticed that it had a smell. He asked about it and he was told what kind of vegetables were on it. He said: ‘Take it away,’ to one of his Companions. When he saw it (that the Prophet

[1] Qidr, in Sahih Al-Bukhâri and others it is Badr, a platter made of palm leaves."
disliked it), he did not want to eat it. He said: ‘Eat, for I converse with one with whom you do not converse.’”

[1254] 74 - (...) It was narrated from Jābir bin ‘Abdullāh that the Prophet said: “Whoever eats from these vegetables” - meaning garlic, and on one occasion he said: “whoever eats garlic, onions or leeks - let him not come near our Masjid, for the Angels are offended by the same things that offend the sons of Ādam.”

[1255] 75 - (...) Ibn Juraij narrated with this chain that he said: “Whoever eats from this plant - meaning garlic - let him not come to us in our “Masājid.” And he did not mention onions or leeks.

[1256] 76 - (565) It was narrated that Abū Sa‘eed said: “As soon as Khaihar was conquered, we found ourselves (the Companions of the Messenger of Allāh) indulging in eating that vegetable” - meaning garlic - “as the people were hungry. We ate a great deal
of it, then we went to the Masjid, and the Messenger of Allah noticed the smell. He said: ‘Whoever eats anything from this offensive plant, let him not come near our Masjid.’ The people said: ‘It has been forbidden, it has been forbidden.’ News of that reached the Prophet and he said: ‘O people, I cannot forbid something that Allah has made permissible for me, but it is a plant whose smell I dislike.’"

[1257] 77 - (566) It was narrated from Abü Sa‘eed Al-Khudrī that the Messenger of Allah passed by a field of onions with his Companions, and some of the people went down and ate some, but others did not. We went to him, and he called those who had not eaten the onions and kept the others waiting until the smell had gone away.

[1258] 78 - (567) It was narrated from Ma‘dān bin Abi Ta‘līhah that ‘Umar bin Al-Khaṭṭāb delivered a Khutbah one Friday, and he mentioned the Prophet of Allah and Abū Bakr. He said: “I saw (in a dream) as if a rooster pecked me..."
three times, I interpret it that my death is near. Some people are asking me to appoint a successor, but Allâh will not cause His religion or His Khilâfah, nor that with which He sent His Prophet ﷺ, to be lost. If death comes to me soon, then the Khilâfah is to be decided by these six men with whom the Messenger of Allâh ﷺ was pleased when he died. I know that some people will resent their choice. I have struck them with my own hands in the defense of Islam. If they do that (i.e. resent the Khilâfah), then they are the enemies of Allâh, of disbeliefing and misguidance. I am not leaving behind me any issue that is more important to me than Kalâlah.\\ [1] I did not consult the Messenger of Allâh ﷺ about any issue more than I consulted him about Kalâlah, and he did not get annoyed with me for any issue more than he got annoyed with me for this, until he poked me in the chest with his finger and said: 'O 'Umar, is not Àyat As-Saif, [2] which appears at the end of Sûrat An-Nisâ’, sufficient for you?’ If I live, I will issue a decree that will be so clear that those who read the Qur’ân and those who do not read it will be able to make decisions concerning it.” Then he

[1] According to most, it is the one who dies and is survived by no children or parents.
[2] The verse of summer, meaning, it was revealed in summer.
said: “O Allah, I call you to bear witness over the governors of the regions, for I sent them to be just and to teach the people their religion and the Sunnah of the Prophet ﷺ, to divide the Fai’ justly among them and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant, this onion and garlic. I remember the Messenger of Allah ﷺ, if he noticed their smell coming from a man in the Masjid, he would issue orders that he taken out Aoward (i.e. out of the Masjid) Al-Baqi’. Whoever eats them, let him cook them to death (i.e. till there is no more smell in them).”

[1259] (...) A similar Hadith (as no. 1258) was narrated from Qatadah with this chain.

Chapter 18. The Prohibition Of Making Lost Property Announcements In The Masjid, And What Should Be Said By One Who Hears A Person Making Such An Announcement


(المعجم 18) - (باب النهي عن نشد الضالة في المسجد، وما يقوله من سمع الناشد) (التحفة 71)
announcement in the Masjid, let him say: “May Allah not restore it to you,” for the “Masâjid were not built for this purpose.”

[1261] (...) Abû Hurairah said: “I heard the Messenger of Allah say…” a similar report (as no. 1260).

[1262] 80 - (569) It was narrated from Sulaimân bin Buraidah, from his father, that a man made a lost property announcement in the Masjid, saying: “Who has found the red camel?” The Prophet said: “May you not find it. The Masâjid were only built for that for which they were built.”

[1263] 81 - (...) It was narrated from Sulaimân bin Buraidah, from his father, that when the Prophet had completed his prayers, a man stood up and said: “Who has found the red camel?” The Prophet said: “May you not find it. The “Masâjid were
only built for that for which they were built.”

[1264] (...) It was narrated from Ibn Buraidah that his father said: “A Bedouin came after the Prophet ﷺ had completed Fajr (prayers). He stuck his head in at the door of the Masjid...” a similar report (as no. 1263).

Chapter 19. As-Sahw
(Forgetfulness) In Prayer And Prostrating To Compensate For It

[1265] 82 - (389) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “When one you stands up for prayers, the Shaitân comes to him and tries to confuse him, until he does not know how many Rak'ah he has prayed. If one of you experiences that, let him prostrate twice while he is sitting.”

[1266] (...) A similar report (as no. 1265) was narrated (by others) from Az-Zuhrî, with this chain.
Abû Hurairah narrated that the Messenger of Allah ﷺ said: “When the Adhân is called, the Shaitân runs away breaking wind, so that he will not hear the Adhân. When the Adhân ends, he comes back. Then when the Iqâmah is called, he runs away, then when it is over, he comes back and distracts a man saying, ‘Remember such and such, remember such and such,’ reminding him of things that he had not remembered, until the man does not know how many Rak’ah he prayed. If one of you does not know how many Rak’ah he has prayed, let him prostrate twice while he is sitting.”

It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “When the Iqâmah for prayer is called, the Shaitân runs away breaking wind...” and he mentioned a similar report (as no. 1267). And he added: “And he makes him think of pleasant
things and things that he wishes for, and he reminds him of needs that he did not remember.”

[1269] 85 - (570) It was narrated that ‘Abdullâh bin Buḥainah, said: “The Messenger of Allah ﷺ led us in praying two Rak‘ah of one of the prayers, then he stood up without sitting, and the people stood up with him. When he had finished his prayer and we were waiting for him to say the Taslîm, he said the Takbîr, then he prostrated twice while he was sitting, before saying the Taslîm, then he said the Taslîm.”

[1270] 86 - (...) It was narrated from ‘Abdullâh bin Buḥainah Al-Asadî, the allies[1] of Banû ‘Abdul-Mutţalîb, that the Messenger of Allah ﷺ stood up during Zuhr prayer when he should have sat. When he finished his prayer, he prostrated twice, saying the Takbîr with each prostration while he was sitting and before saying the Taslîm, and the people prostrated with him, to compensate for the sitting that he had forgotten.

[1271] 87 - (...) It was narrated

[1] Halîf: Meaning that one from this family had swore allegiance to that family.
from 'Abdullâh (who is) Ibn Mâlik (and) Ibn Buhainah that the Messenger of Allah  stood up at the end of two Rak'ah when he should have sat, and continued with his prayer. At the end of the prayer, he prostrated before saying the Taslim, then he said the Taslim.

[1272] 88 - (571) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allah  said: 'If one of you is unsure when in prayer and does not know how many (Rak'ah) he has prayed, whether it is three or four, let him ignore what is uncertain and proceed on the basis of what is certain. Then let him prostrate twice before saying the Taslim. Then if he has prayed five (Rak'ah), that will make his prayer even, and if he has prayed it properly with four, it will annoy the Shaitân.'"

[1273] (...) It was narrated from Zaid bin Aslam with this chain (as no. 1272).
It was narrated that 'Alqamah said: "Abdullâh said: 'The Messenger of Allah \( \text{ัส } \) offered \( \text{س } \) - Ibrâhîm said: "and he added or omitted something. - 'When he said the \( \text{س } \) (at the completion of \( \text{س } \)), it was said to him: "O Messenger of Allah, has something new been introduced into the prayer?" He said: "Why is that?" They said: "You did such and such in the prayer." He turned to face the \( \text{س } \), then he prostrated twice and said the \( \text{س } \), then he turned to face us and said: "If anything new had been introduced into the prayer I would have told you. But I am human, I forget as you forget. If I forget, then remind me. If one of you is unsure in his prayer, let him work out what is correct and proceed on that basis, then prostrate twice."

\[1274\] 89 - (572) It was narrated from Mansûr with this chain (a. \( \text{س } \) as no. 1274) And in the report of Ibn Bashr is: "Let him try to work out what is correct."
[1276] (...) Manṣūr narrated it with this chain (no. 1274). Manṣūr said: “Let him try to work out what is correct.”

[1277] (...) It was narrated from Manṣūr with this chain (no. 1274). He said: “Let him work out what is correct.”

[1278] (...) It was narrated from Manṣūr with this chain (no. 1274). He said: “Let him try to work out what is closest to that which is correct.”

[1279] (...) It was narrated from Manṣūr with this chain (no. 1274). He said: “Let him try to work out what he thinks is correct.”

[1280] (...) It was narrated from Manṣūr with this chain (no. 1274). He said: “Let him try to work out what is correct.”

[1281] 91 - (...) It was narrated from ‘Abdullāh that the Prophet ﷺ prayed Zuhr with five Rak‘ah, and when he said the Taslīm, it
was said to him: “Has something been added to the prayer?” He said: “Why is that?” They said: “You prayed five (Rak‘ah).” So he prostrated twice.

[1282] 92 - (...) It was narrated from ‘Alqamah that he led them in prayer and prayed five (Rak‘ah).

[1283] (...) It was narrated that Ibrāhīm bin Suwaid said: “‘Alqamah led us in prayer and prayed five (Rak‘ah). When he said the Taslīm, the people said: ‘O Abū Shibl, you prayed five (Rak‘ah).’ He said: ‘No, I did not.’ They said: ‘Yes you did.’” He (the narrator) said: “I was at the edge of the crowd and I was still a boy, but I said: ‘Yes you did, you prayed five (Rak‘ah).’” He said to me: ‘You too, O one-eyed, you also say that?’ I said: ‘Yes.’ So he went and prostrated twice, then he said the Taslīm. Then he said: “Abdullāh said: “The Messenger of Allāh ﷺ led us in prayer and prayed five (Rak‘ah), and when he finished, the people whispered amongst themselves. He said: ‘What is the matter with you?’ They said: ‘O Messenger of Allāh, has something been added to the
prayer?’ He said: ‘No.’ They said: ‘But you prayed five (Rak’ah).’ He went and prostrated twice, then he said the Taslīm, [then] he said: ‘I am human like you; I forget as you forget.’” Ibn Numair added in his report: “If any one of you forgets, let him prostrate twice.”

[1284] 93 - (...) It was narrated that ʿAbdullāh said: “The Messenger of Allāh ﷺ led us in prayer and prayed five (Rak’ah). We said: ‘O Messenger of Allāh, has something been added to the prayer?’ He said: ‘Why is that?’ They said: ‘You prayed five (Rak’ah).’ He said: ‘I am human like you. I remember as you remember and I forget as you forget.’ Then he did the two prostrations of As-Sahw (forgetfulness).

[1285] 94 - (...) It was narrated that ʿAbdullāh said: “The Messenger of Allāh ﷺ offered Salāt, and he added or omitted something’” - Ibrāhīm (a narrator) said: “I am not sure.” “It was said: ‘O Messenger of Allāh, has something been added to the prayer?’ He said: ‘I am human like you, and I forget as you forget. If one of you forgets something, let him prostrate twice while he is sitting.’ Then the Messenger of Allāh ﷺ turned around and prostrated twice.
[1286] 95 - (…) It was narrated from ‘Abdullâh that the Prophet ﷺ did the two prostrations of As-Sahw (forgetfulness) after saying the Salâm and talking (to the congregation).

[1287] 96 - (…) It was narrated that ‘Abdullâh said: “We offered prayers with the Messenger of Allah ﷺ and he either added or omitted something. We said: ‘O Messenger of Allah, has something (new) been introduced into the prayer?’ He said: ‘No.’ We told him what he had done and he said: ‘If a man adds or omits something, let him prostrate twice.’ Then he prostrated twice.”

[1288] 97 - (573) It was narrated from Muḥammad bin Sirîn, that Abû Hurairah said: “The Messenger of Allah ﷺ led us in one of the afternoon prayers, either Zuhr or ‘Asr, and he said the Taslîm after two Rak‘ah. Then he went to a date-
palm trunk in the Qiblah of the Masjid and leaned against it, looking angry. Among the people were Abū Bakr and ‘Umar, but they were too afraid to speak. The people left quickly, saying that the prayer had been shortened. Then Dhul-Yadain stood up and said: ‘O Messenger of Allāh, has the prayer been shortened or did you forget?’ The Prophet ﷺ looked to his right and his left, then he said: ‘What did Dhul-Yadain say?’ They said: ‘He is right, you only prayed two Rak‘ah.’ So he prayed two more Rak‘ah and said the Taslim, then he said the Takbīr and prostrated, then he said the Takbīr and sat up, then he said the Takbīr and prostrated, then he said Takbīr and sat up.”

He said: “I was informed from ‘Imrān bin Ḥuṣain that he said: “Then he said the Taslim (instead “and sat up”).”

[1289] 98 - (…) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ led us in one of the afternoon prayers…” a Hadīth like that of Sufyān (no. 1288).

[1290] 99 - (…) It was narrated that Abū Sufyān, the freed slave of Ibn Abī Ahmad, said: “I heard Abū Hurairah say: ‘The Messenger of Allāh ﷺ led us in praying ‘Asr, then he said the
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Taslîm after two Rak’ah. Dhul-Yadain stood up and said: “Has the prayer been shortened, O Messenger of Allâh, or did you forget?” The Messenger of Allâh ﷺ said: “Neither.” He said: “One of them has happened, O Messenger of Allâh.” The Messenger of Allâh ﷺ turned to the people and said: “Is Dhul-Yadain telling the truth?” They said: “Yes, O Messenger of Allâh.” The Messenger of Allâh ﷺ completed what was left of the prayer, then he prostrated twice while he was sitting, after saying the Taslîm.”

[1291] (…) Abû Hurairah narrated that the Messenger of Allâh ﷺ prayed two Rak’ah of Zuhr, then he said the Taslîm. A man from Banû Sulaim came to him and said: “O Messenger of Allâh, has the prayer been shortened or did you forget?”… and he quoted the same Hadîth (as no. 1290).

[1292] 100 - (…) It was narrated that Abû Hurairah said: “While I was praying Zuhr with the Prophet ﷺ, the Messenger of Allâh ﷺ said the Taslîm after two Rak’ah. A man from Banû
Sulaim stood up...” and he quoted the same Hādīth (no. 1290).

[1293] 101 - (574) It was narrated from ‘Imrān bin Ḥuṣain that the Messenger of Allāh ﷺ prayed ‘Aṣr and said the Taslīm after three Rak’ah, then he went into his house. A man called Al-Khīrbāq, who had long arms, stood up and said: “O Messenger of Allāh!” And he told him what he had done. He (ﷺ) came out looking angry, dragging his Ġidā’, and when he reached the people he said: “Is this one telling the truth?” They said: “Yes.” So he prayed one Rak’ah, then he said the Taslīm, then he prostrated twice, then he said the Taslīm.

[1294] 102 - (...) It was narrated that ‘Imrān bin Ḥuṣain said: “The Messenger of Allāh ﷺ said the Taslīm after three Rak’ah of ‘Aṣr, then (after Taslīm) he stood up and entered the apartment. A man with large arms stood up and said: ‘Has the prayer been shortened, O Messenger of Allāh?’ He came out looking angry, then he prayed the Rak’ah
that he had omitted, then he said the *Taslim*, then he did the two prostrations of forgetfulness, then he said the *Taslim*.”

Chapter 20. The Prostration Of Recitation

[1295] 103 - (575) It was narrated from Ibn ‘Umar that the Prophet ﷺ used to recite the Qur’ân, and when he recited a Sûrah in which a prostration was required, he would prostrate, and we would prostrate with him, until some of us could not find any spot for his forehead.

[1296] 104 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ would recite Qur’ân and reach a verse where a prostration is required, so he would prostrate with us, and we would crowd around him, until one of us could not find room to prostrate, (and this happen) at times other than prayer.”

[1297] 105 - (576) It was narrated from ‘Abdullâh that the Prophet ﷺ recited “By the
star”\(^{[1]}\) and he prostrated during it, and those who were with him prostrated, except for an old man who took a handful of pebbles or dust and lifted it up to his forehead, and said: “This is sufficient for me.” ‘Abdullâh said: “Later on we saw him slain as a disbeliever.”

\[[1298]\] 106 - (577) It was narrated from ‘Âtâ’ bin Yasâr that he asked Zaid bin Thâbit about reciting with the Imam. He said: “There is no recitation at all with the Imam.” And he said that he recited: “By the star when it goes down (or vanishes)”\(^{[2]}\) to the Messenger of Allâh ﷺ, and he did not prostrate.

\[[1299]\] 107 (578) It was narrated from Abû Salamah bin ‘Abdur-Rahmân that Abû

\(^{[1]}\) An-Najm (53).

\(^{[2]}\) An-Najm 53:1.
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Hurairah recited: “When the heaven is split asunder.”[1] to them, and he prostrated during it. When he finished, he told them that the Messenger of Allâh  prostrated during it.

[1300]... - (...) A similar report (as no. 1298) was narrated from Abû Hurairah, from the Prophet .

[1301] 108 - (...) It was narrated that Abû Hurairah said: "We prostrated with the Prophet  during “When the heaven is split asunder”[2] and “Read! In the Name of your Lord”. “[3]

[1302] 109 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh  prostrated in “When the heaven is split asunder”[4] and “Read! In the Name of your Lord”. “[5]

[1303] - (...) A similar report (as no. 1302) was narrated from Abû Hurairah from the Messenger of Allah ﷺ.

[1304] 110 - (...) It was narrated that Abû Râfî‘ said: “I prayed ‘Ishâ’ with Abû Hurairah and he recited: “When the heaven is split asunder’[1] and prostrated during it. I said to him: ‘What is this prostration?’ He said: ‘I did this prostration behind Abû Al-Qâsim ﷺ, and I will continue to do it until I meet him.’”

[1305] - (...) It was narrated from At-Taimî with this chain, except that they did not say, “behind Abû Al-Qâsim ﷺ.”

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It was narrated that Abū Râfi’ said: “I saw Abū Hurairah prostrate during “When the heaven is split asunder”[1] and I said: ‘Do you prostrate in it?’ He said: ‘Yes, I saw my close friend prostrating in it, and I will continue to prostrate in it until I meet him.’”

Shu‘bâbah said (in his narration): “I said: ‘The Prophet?’ He said: ‘Yes.’”

Chapter 21. The Description Of The Sitting During The Prayer, And How The Hands Are To Be Placed On The Thighs

‘Amir bin ‘Abdullâh bin Az-Zubair narrated that his father said: “When the Messenger of Allâh sat during the prayer, he would put his left foot between his thigh and his shin, and rest his right foot (along the ground). He placed his left hand on his left knee, and he placed his right hand on his right thigh, and pointed with his finger.”

It was narrated from ‘Amir bin ‘Abdullâh bin Az-Zubair that his father said: “When the Messenger of Allah sat to supplicate in (Tashahhud), he would place his right hand on his right thigh, and his left hand on his left thigh, and he would point with his index finger, placing the thumb on the middle finger, and spread his left hand on his left knee.”

It was narrated from Ibn ‘Umar that when the Prophet sat during the prayer, he would place his hands on his knees, and raise the right finger that is next to the thumb and supplicated with it (i.e. keeping it raised), and his left hand would be spread on his left knee.
It was narrated from Ibn ‘Umar that when the Messenger of Allah ﷺ sat during the Tashah-hud, he placed his left hand on his left knee, and placed his right hand on his right knee, and made a gesture with his finger to indicate the number fifty-three, and pointed with his index finger.

It was narrated from ‘Ali bin ‘Abdur-Rahmân Al-Mu‘âwi that he said: “Abdullâh bin ‘Umar saw me playing with the pebbles while in prayer. When he had finished he told me not to do that. He said: ‘Do what the Messenger of Allah ﷺ used to do.’ I said: ‘What did the Messenger of Allah ﷺ do?’ He said: ‘When he sat (in Tashah-hud) during the prayer, he placed his right hand on his right thigh and clenched all his fingers, and pointed with the finger that is next to the thumb, and he put his left hand on his left thigh.’”

It was narrated (through another chain) that ‘Ali bin ‘Abdur-Rahmân Al-Mu‘âwi said: “I prayed beside Ibn ‘Umar...” and he mentioned a
Hadîth similar to that of Mâlik (no. 1312), adding: “Sufyân said: ‘Yahyâ bin Sa‘eed narrated it to us from Muslim, then Muslim narrated it to me.”

Chapter 22. The Salâm To Exit The Prayer When One Has Finished, And How It Is Done

[1313] 117 - (581) It was narrated from Abû Ma‘mar that a governor in Makkah used to say two Taslîm. ‘Abdullâh said: “Where did he learn this from?”

Al-Ḥakam said in his Hadîth: “The Messenger of Allâh ﷺ used to do that.”

[1314] 118 - (...) It was narrated from ‘Abdullâh: Shu‘bah said: “A governor or a man said two Taslîm and ‘Abdullâh said: “Where did he learn this from?”

[1315] 119 - (582) It was narrated from ‘Âmir bin Sa‘d that his father said: “I used to see the Messenger of Allâh ﷺ saying the
Salâm to his right and his left, until I could see the whiteness of his cheek.”

Chapter 23. The Remembrance After The Prayer

[1316] 120 - (583) It was narrated that Ibn ‘Abbâs said: “We used to know that the prayer of the Messenger of Allâh ﷺ had ended from the Takbîr.”

[1317] 121 - (...) It was narrated from Abû Ma‘bad, the freed slave of Ibn ‘Abbâs, that he heard Bukhair narrate that Ibn ‘Abbâs said: “We only knew that the prayer of the Messenger of Allâh ﷺ had ended from the Takbîr.”

‘Amr said: “I mentioned that to Abû Ma‘bad and he denied it, and said: ‘I did not narrate this to you.’” ‘Amr said: “But he had told me that before.”

[1318] 122 - (...) Abû Ma‘bad, the freed slave of Ibn ‘Abbâs,
narrated that Ibn ‘Abbâs told him that raising the voice in remembrance after the people had finished As-Ṣalât (the prescribed prayer) was done at the time of the Prophet ﷺ, and he said: “Ibn ‘Abbâs said: ‘I would know that they had finished when I heard that.’"

Chapter 24. It Is Recommended To Seek Refuge With Allah From The
Punishment Of The Grave, The Punishment Of Hell, The Trials Of Life And Death, The Tribulation Of The Dajjâl And From Sin And Debt Between The Tashah-hud and the Taslim

[1319] 123 - (584) ‘Urwah bin Az-Zubair narrated that ‘Aishah said: “The Messenger of Allah ﷺ entered upon me and there was a Jewish woman with me. She was saying: ‘Do you know that you will be put to trial in the grave?’ The Messenger of Allah ﷺ got upset and said: ‘Rather the Jews will be put to trial.’” ‘Aishah said: “A few nights passed, then the Messenger of Allah ﷺ said: ‘Do you know that it has been revealed to me that you will be put to trial in the grave?’”
‘Aishah said: ‘After that, I heard the Messenger of Allâh seeking refuge with Allâh from the punishment of the grave.’”

Abû Hurairah said: “I heard the Messenger of Allâh after that (i.e. after it was revealed to him), seeking refuge with Allâh from the punishment of the grave.”

It was narrated that ‘Aishah said: “Two old Jewish women entered upon me and said: ‘The people of the graves are being punished in their graves.’ I did not believe them, and I did not want to believe them. They left, and the Messenger of Allâh entered upon me. I said to him: ‘O Messenger of Allâh, two of the old Jewish women of Al-Madînah entered upon me and said that the people of the graves are being punished in their graves.’ He said: ‘They spoke the truth.
They are being punished with a punishment that the animals can hear.” Then she said: “I never saw him praying after that, but he would seek refuge with Allah from the punishment of the grave.”

[1322] 126 - (...) This Hadith was narrated from ‘Āishah. In it, it says that she said: “He never offered any prayer after that, but I heard him seeking refuge with Allah from the punishment of the grave.”

Chapter 25. From What Refuge Is To Be Sought When in Salât


[1324] 128 - (588) It was narrated that Abū Hurairah said: “The Messenger of Allah said: ‘When any one of you says the
Tashah-hud, let him seek refuge with Allâh from four things. Let him say: “Allâhumma, inni a‘ûdhu bika min ‘adhabî jahannama, wa min ‘adhabîl-qabri, wa min fitnatil-mahyâ wal-mamâtî wa min sharri fitnatil-masihid-dajjal (O Allâh, I seek refuge with You from the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the tribulation of the Dajjal).”

[1325] 129 - (589) ‘Urwah bin Az-Zubair narrated that ‘Aishah, the wife of the Prophet ﷺ, told him that the Prophet ﷺ used to supplicate during his prayer, saying: “Allâhumma, inni a‘ûdhu bika min ‘adhabîl-qabri, wa a‘ûdhu bika min fitnatil-masihid-dajjal, wa a‘ûdhu bika min fitnatil-mahyâ wal-mamâtî, Allâhumma, inni a‘ûdhu bika min al-ma‘thami wall-maghram (O Allâh, I seek refuge with You from the punishment of the grave, and I seek refuge with You from the tribulation of the Dajjal, and I seek refuge with You from the trials of life and death. O Allâh, I seek refuge with You from sin and debt.)” Someone said to him: “How often you seek refuge from debt, O Messenger of Allâh.” He said: “When a man incurs debt,
whenever he speaks, he lies, and when he makes a promise, he breaks it."

[1326] 130 - (588) Abû Hurairah said: "The Messenger of Allah ﷺ said: ‘When one of you has finished the final Tashahhud, let him seek refuge with Allah from four things: From the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the Dajjâl.'"

[1327] (...) It was narrated from Al-Awzâ’î with this chain (as no. 1326), but he said: “When one of you has finished the Tashahhud,” and he did not say: “final.”

[1328] 131 - (...) Abû Hurairah said: “The Prophet of Allah ﷺ said: ‘Allâhumma, inni a’âdhu bika min ‘adhâbil-qabrî, wa ‘adhâbin-nârî, wa fitnati-mahyâ wal-mamâtî, wa sharri fitnati-masihid-dajjâl (O Allah, I seek refuge with You from the punishment of the grave, the punishment of the Fire, the trials of life and death, and the evil of the Dajjâl.)'”
[1329] 132 - (...) It was narrated that Tâwtîs said: "I heard Abû Hurairah say: 'The Messenger of Allah said: 'Seek refuge with Allah from the punishment of Allah, seek refuge with Allah from the punishment of the grave, seek refuge with Allah from the tribulation of the Dâjjâl, and seek refuge with Allah from the trials of life and death.'"

[1330] (...) A similar report (as no. 1329) was narrated from Abû Hurairah (with a different chain), from the Prophet ﷺ.

[1331] (...) A similar report (as no. 1329) was narrated from Abû Hurairah (with a different chain), from the Prophet ﷺ.

[1332] 133 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ used to seek refuge with Allah from the punishment of the grave, the punishment of Hell, and the tribulation of the Dâjjâl.

[1333] 134 - (590) It was
narrated from Ibn ‘Abbâs that the Messenger of Allah ⁵ used to teach them this supplication as he taught them a Sûrah from the Qur’ân. He (ﷺ) said: “Say: Allâhumma, innâ na’âd_hu bika min ‘adhâbi jahannama, wa a’ûdhu bika min ‘adhâbil-qabri, wa a’ûdhu bika min fitnâtil-masîhid-dajjâl wa a’ûdhu bika min fitnâtil-mahyâ wal-mamâlî (O Allâh, we seek refuge with You from the punishment of Hell, and seek refuge with You from the punishment of the grave, and seek refuge with You from the tribulation of the Dajjâl, and seek refuge with You from the trials of life and death.)”

Muslim bin Hajdj said: I heard that Tawûs said to his son: “Did you say these words during your prayer?” He said: “No.” He said: “Repeat your prayer.” Because Tawûs narrated it from three or four people.

Chapter 26. It Is Recommended To Recite Statements Of Remembrance After The Prayer, And How That Is To Be Done

[1334] 135 - (591) It was narrated that Thawbân said: “When the Messenger of Allâh ⁶ had finished his prayer, he would ask for forgiveness three times, and say: Allâhumma antas-Salâmu wa minkas-salâmu, tabârakta dhal-jalâli wal-ikrâm (O
Allâh, You are As-Salâm (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honor.


[1335] 136 - (592) It was narrated that ‘Aishah said: “When the Prophet ﷺ had said the Salâm, he only sat for as long as it takes to say: ‘Allâhumma antas-Salâmu wa minkas-salâmu, tabârakta dhal-jalâli wal-ikrâm (O Allâh, You are As-Salâm (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honor.)"

According to the report of Ibn Numair (the Prophet ﷺ said): “Yâ dhal-jalâli wal-ikrâm (O Possessor of majesty and honor.)”

[1336] (...) It was narrated from “Âshîm with this chain (as no. 1335), and he said: “Yâ dhal-jalâli wal-ikrâm (O Possessor of majesty and honor.)”

[1337] (...) It was narrated from ‘Aishah that the Prophet ﷺ said... a similar report (as no. 1395), except that (in the end) he (ﷺ) said: “Yâ dhal-jalâli wal-
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ikrâm (O Possessor of majesty and honor.)”

[1338] 137 - (593) It was narrated that Warrâd, the freed slave of Al-Mughîrah bin Shu'bah, said: “Al-Mughîrah bin Shu'bah wrote to Mu'âwiyah saying that when the Messenger of Allah had finished his prayer and said the Salâm, he said: ‘Lâ ilâha ill-Allâhu wahdahu la sharîka lahu, lahu-l-mulku wa lahu-l-hamdu wa huwa 'âla kulli shay'in qadîr. Allâhumma lâ mâni'a limb a'taita, wa lâ mu'tiya limâ man'at, wa lâ yanfa'u _d_hajj (There is none worthy of worship but Allah alone, with no partner or associate. His is the Dominion, to Him be praise, and He is Able to do all things. O Allah, none can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is of no avail against You.)’”

[1339] (...) A similar report (as no. 1328) was narrated from Al-Mughîrah from the Prophet. Abû Bakr and Abû Kuraib said in their reports: “He (i.e. warrâd) said: ‘Al-Mughîrah dictated this to me, and I wrote it to Mu'âwiyah.’”
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[1340] (...) ‘Abdah bin Abî Lubâbah narrated that Warrâd, the freed slave of Al-Mughîrah bin Shu‘bah, said: “Al-Mughîrah bin Shu‘bah wrote to Mu‘âwiya - and Warrâd wrote the letter for him - saying: ‘I heard the Messenger of Allah (s.a.w.) say when he had said the Salâm...’” a Hadîth like theirs (as no. 1339), except for the phrase: “Wa huwa ‘ala kulli shay’in qadîr (And He is Able to do all things),” which he did not mention.

[1341] (...) It was narrated from Abû Sa‘eed that Warrâd, the scribe of Al-Mughîrah bin Shu‘bah, said: “Mu‘âwiya wrote to Al-Mughîrah...” a Hadîth similar to that of Mansûr and Al-A‘îmash (no. 1399).

[1342] 138 - (...) ‘Abdah bin Abî Lubâbah and ‘Abdul-Malik bin ‘Umair narrated that they heard Warrâd, the scribe of Al-Mughîrah bin Shu‘bah, say: “Mu‘âwiya wrote to Al-Mughîrah saying: ‘Write for me...’”
something that you heard from the Messenger of Allâh ﷺ.' So he wrote to him saying: 'I heard the Messenger of Allâh ﷺ say, when he had finished the Salah:

"La ilâha ill-Allâhu wâdhahu là sharîka lahu, lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shay'in qadîr. Allâhumma là mâni' limâ 'a'taita, wa là mu'tiyya limâ man'at, wa là yanfa'u dhal-jaddiminkal-jadd (There is none worthy of worship but Allâh alone, with no partner or associate. His is the Dominon, to Him be praise, and He is Able to do all things. O Allâh, none can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is of no avail against You.)"

[1343] 139 - (594) Hisham narrated that Abû Az-Zubair said: "Ibn Az-Zubair used to say, following every prayer, after he had said the Taslâm: ‘La ilâha ill-Allâhu wâdhahu là sharîka lahu, lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shay'in qadîr. Lâ hawlâ wa là quwwata illâ billâhi, lâ ilâha ill-Allâhu, wâ là na'budu illâ iyyâhu, lahun-ni'matu wa lahul-fadlu, wa lauh-thanâ'ul-hasan, là ilâha ill-Allâhu, mukhlisîna lahuddîna wa law karihal-kâfirûn (There is none worthy of worship but Allâh alone, with no partner or
associate. His is the Dominion, to Him be praise, and He is Able to do all things. There is no power and no strength except with Allâh. There is none worthy of worship but Allâh and we worship none but Him. To Him belong all grace and favor, and to Him be glorious praise. There is none worthy of worship but Allâh and we are sincere in faith and devotion to Him even though the disbelievers may detest it.)' He said: 'The Messenger of Allâh used to recite these words following every prayer.'"

[1344] 140 - (...) It was narrated from Abû Az-Zubair, that 'Abdullâh bin Az-Zubair used to recite following every prayer... a Hadîth similar to that of Ibn Numair (no. 1348). He said at the end of it: "Then Ibn Az-Zubair said: 'The Messenger of Allâh used to recite these words following every prayer.'"

[1345] (...) Abû Az-Zubair said: "I heard 'Abdullâh bin Az-Zubair preaching from this Minbar, saying: 'When the Messenger of Allâh said the Salâm at the end of the prayer...''" and he mentioned a Hadîth similar to that of Hishâm bin 'Urwah (no. 1343).
[1346] 141 - (...) It was narrated from Mûsâ bin ‘Uqbah that Abû Az-Zubair Al-Makki told him that he heard ‘Abdullâh bin Az-Zubair saying, at the end of the prayer when he had said the Salâm... a Hadîth similar to theirs (no. 1343). And he said at the end: "He narrated that from the Messenger of Allâh ﷺ.

[1347] 142 - (595) It was narrated from Abû Hurairah - and this is the Hadîth of Qutaibah - that the poor Muhâjirîn came to the Messenger of Allâh ﷺ and said: "The people of great wealth have taken the highest ranks and eternal bliss." He said: "Why is that?" They said: "They offer Salât as we offer Salât and they fast as we fast, but they give in charity and we do not, and they free slaves and we do not." The Messenger of Allâh ﷺ said: "Shall I not teach you something by means of which you may catch up with those who have gone ahead of you, and go ahead of those who come after you, and there will be no one who is better than you except those who do as you do?" They said: Yes, O
Messenger of Allâh. He said: “Glorify Allâh, extol His greatness, and praise Him at the end of every prayer, thirty-three times.”[1]

Abû Šâli̇h said: “The poor Muhâjirîn went back to the Messenger of Allâh ﷺ and said: ‘Our wealthy brothers have heard what we did and they did likewise.’ The Messenger of Allâh ﷺ said: ‘That is a bounty from Allâh; He gives it to whomever He wills.’”

Someone other than Qutaibah added to this Ḥadîth, narrating from Al-Lai̇th from Ibn ‘Ajlân: “Sumayy said: ‘I narrated this Ḥadîth to one of my family and he said: “You have forgotten. Rather he said: “Glorify Allâh thirty-three times, praise Allâh thirty-three times and extol Allâh’s greatness thirty-three times.” I went back to Abû Šâli̇h and told him that. He took my hand and said: ‘Allâhu akbar wa subhân Allâh wal-ḥamdu Lillâh, Allâhu akbar wa subhân Allâh wal-ḥamdu Lillâh, until you reach a total of thirty-three.’”

Ibn ‘Ajlân said: “I narrated this Ḥadîth to Rajâ’ bin Haiwah, and he narrated something similar to me from Abû Šâli̇h, from Abû Hurairah, from the Messenger of Allâh ﷺ.”

[1] That is, to say: Subhân Allâh thirty three times, and Allâhu Akbar thirty-three times, Al-ḥamduillâh thirty-three times.
It was narrated from Abū Hurairah that they said: "O Messenger of Allah, the people of great wealth have taken the highest ranks and eternal bliss..." a Hadith similar to that of Qutaibah from Al-Laith (no. 1347), except that he inserted into the Hadith of Abū Hurairah the words of Abū Salih: "Then the poor Muhājirīn went back to the Messenger of Allah..." until the end of the Hadith. And he added in the Hadith: "Suhail said: ‘Eleven (times each), eleven (times each), and all of that adds up to thirty-three.’”

It was narrated from Ka'b bin 'Ujrah that the Messenger of Allah said: "Remembrance after (the prayer), the one who says them or does them after each obligatory prayer will not be disappointed: Thirty-three Tasbīḥah, thirty-three Tāmīyah and thirty-four Tākbīrah.”

It was narrated
from Ka‘b bin ‘Ujrah that the Messenger of Allah ﷺ said:

“Remembrance after (the prayer), the one who says them or does them will not be disappointed: Thirty-three *Tasbīhah*, thirty-three *Tahmīah* and thirty-four *Takbīrah* after every prayer.”

[1351] (...) A similar report (as no. 1350) was narrated from Al-Ḥakam with this chain.

[1352] 146 - (597) It was narrated from Abū Hurairah from the Messenger of Allah ﷺ:

“Whoever glorifies Allah thirty-three times after every prayer, and praises Allah thirty-three times, and extols Allah’s greatness thirty-three times, making ninety-nine, and completes it by saying: ‘Lā ilāha ill-Allāhu wādhu là sharika lahu, lahul-mulku wa lahul-hamdu wa huwa ‘ala kulli shai‘in qadīr (There is none worthy of worship but Allah alone, with no partner or associate; His is the Domininion, to Him be praise, and He is Able to do all things)’ his sins will be forgiven even if they are like the foam of the sea.”
Chapter 27. What Is To Be Said Between The Opening Takbîr And The Recitation Of The Qur’ân

[1354] 147 - (598) It was narrated that Abu Hurairah said: “When the Messenger of Allah ﷺ said Takbîr in the prayer, he would remain silent for a short while before he started to recite. I said: ‘O Messenger of Allah, may my father and mother be sacrificed for you. I have seen that you are silent between the Takbîr and recitation. What do you say?’ He said: ‘I say: ‘Allâhumma, bâ'id bainî wa baina khatââyaya kamâ bâ'adta bainal-mashriqi wa maghrib. Allâhumma, naqqinî min khatââyaya kamâ yunaqqath-thawbul-abiyadu minad-danas. Allâhummaqad nasîmilni min khatââyaya bith-thalîjî, wa-mâ' wa bârid(0

(O Allâh, distance me from my sins just as You have distanced the east from the west. O Allâh, cleanse me of my sins as a white garment is cleansed of filth. O
Allâh, wash my sins from me with snow, water and hail.)"

[1355] (...) A Hadîth similar to that of Jarîr (no. 1354) was narrated from ‘Umârah bin Al-Qa’qâ’ with this chain.

[1356] 148 - (599) Abû Hurairah said: “When the Messenger of Allâh ﷺ stood up from the second Rak’ah, he would start his recitation with: “All the praise is due to Allâh, the Lord of the ‘Alamîn (mankind, jinn and all that exists))” and he did not pause.”

[1357] 149 - (600) It was narrated from Anas that a man came and joined the row (in prayer), out of breath, and he said: “Al-‘âhmudullâhi hamdan kâhiran mubârakan fîh (Praise be to Allâh, much good and blessed praise.)” When the Messenger of Allâh ﷺ had finished the prayers, he said: “Which of you is the one who spoke those words?” The people remained silent. He
said, “Which of you said them? For he did not say anything wrong.” A man said: “I came, and I was out of breath, and I said them.” He said: “I saw twelve Angels competing to see which of them would take them up.”

Chapter 28. It Is Recommended To Come To Prayers In A Tranquil And Dignified Manner, And It Is Forbidden To Come In A Hasty Manner

Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say:
'When As-Salât has started for prayer is called, do not come rushing. Rather come walking, in a tranquil manner; whatever you catch up with, pray, and whatever you miss, complete it.'"

[1360] 152 - (...) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: "When (the Iqâmah) for prayer is called, do not come rushing, rather come in a tranquil manner. Whatever you catch up with, pray, and whatever you miss, complete it. For when one of you is heading towards the prayer, he is in a state of prayer."
It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh,” and he mentioned a number of Ahâdîh, including: “The Messenger of Allâh said: ‘When the call for prayer is given, then come walking in a tranquil manner. Whatever you catch up with, pray, and whatever you miss, complete it.’”

It was narrated that Abû Hurairah said: “The Messenger of Allâh said: ‘When the (Iqâmah for) prayer is called, none of you should rush towards it, rather he should walk in a tranquil and dignified manner; pray what you catch up with and make up what you miss.”

‘Abdullâh bin Abî Qatâdah narrated that his father told him: “While we were praying with the Messenger of Allâh, he heard a clamor and said: ‘What is the matter with you?’ They said: ‘We were hastening to prayers.’ He said: ‘Do not do that. When you come to prayer, come in a tranquil manner, and whatever you catch up with, pray, and whatever you miss, make it up.’”
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manner. Whatever you catch up with, pray, and whatever you miss, complete it.”

[1364] (...) It was narrated by Shaibân (a similar Hadith as no. 1363), with this chain.

Chapter 29. When Should The People Stand Up To Pray?

[1365] 156 - (604) It was narrated that Abû Qatâdah said: “The Messenger of Allâh ﷺ said: ‘When the Iqâmah for prayer is called, do not stand up until you see me.”

[1366] (...) It was narrated from ‘Abdullâh bin Qatâdah, from his father, from the Prophet ﷺ (a narration similar to no. 1365). Ishâq added in his narration of the Hadith of Ma’mar and Shaibân: “Until you see that I have come out.”
Abü Hurairah said: “The Iqâmah for prayer was called, and we stood up and made the rows straight before the Messenger of Allâh came out to us. Then the Messenger of Allâh came and stood in his prayer place before saying the Takbîr, then he went away and said to us: ‘Stay where you are.’ We remained standing, waiting for him, until he came out to us. He had performed Ghusl, and his head was dripping water. Then he said the Takbîr and led us in prayer.”
then he gestured to them with his hand to stay where they were. Then he came out and he had performed Ghusl, and his head was dripping with water, and he led them in prayer.”

[1369] 159 - (606) It was narrated from Abû Hurairah that the Iqâmah for prayer would be called for the Messenger of Allâh ﷺ, and the people would form rows before the Prophet ﷺ stood in his place.

[1370] 160 - (606) It was narrated that Jâbir bin Samurah said: “Bilâl used to call the Adhân when the sun had passed its zenith, but he did not call the Iqâmah until the Prophet ﷺ came out, when he came out he would call the Iqâmah for prayer whenever he saw him.”

Chapter 30. The One Who Catches Up With A Rak'ah Of The Prayer, He Has Caught Up With That Prayer

[1371] 161 - (607) It was narrated from Abû Hurairah that
the Prophet said: “Whoever catches up with a Rak‘ah of the prayer has caught up with the prayer.”

[1372] 162 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh said: “Whoever catches up with a Rak‘ah of prayer with the Imaam has caught up with the prayer.”

[1373] (...) It was narrated from Abū Hurairah from the Prophet... a Hadith similar to that of Yahyâ (no. 1372), from Mâlik. But there is no mention in the Hadith of any of them of the words “with the Imaam.” According to the Hadith of ‘Ubaidullâh he (the Prophet) said: “he has caught up with the entire prayer.”
[1374] 163 - (608) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “Whoever catches up with a Rak‘ah of Ṣubh before the sun rises has caught up with Ṣubh. Whoever catches up with a Rak‘ah of ‘Asr before the sun sets has caught up with ‘Asr.”

[1375] 164 - (609) It was narrated that ‘Aishah said: The Messenger of Allâh ﷺ said: “Whoever catches up with a Sajdah of ‘Asr before the sun sets, or with a Sajdah of Ṣubh before the sun rises, has caught up with it.” And As-Sajdah only means the Rak‘ah.

[1376] (...) A Ḥadîth similar to that of Mâlik (no. 1374) was
narrated from Abû Hurairah from Zaid bin Aslam.

[1377] 165 - (608) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever catches up with one Rak‘ah of ‘Asr before the sun sets, he has caught it, and whoever catches up with one Rak‘ah of Fajr before the sun rises, he has caught it.’”

[1378] (...) Mu’tamir said: “I heard Ma’mar (narrate it) with this chain.”

Chapter 31. The Times Of The Five Prayers

[1379] 166 - (610) It was narrated from Ibn Shihâb that ‘Umar bin ‘Abdul-‘Azîz delayed ‘Asr somewhat, and ‘Urwah said to him: “Jibrîl, peace be upon him, came down and led the Messenger of Allah ﷺ in prayer.” ‘Umar said to him: “Think about what you are saying, O ‘Urwah!” He said: “I heard Bashîr bin Abî Mas‘ûd say:
‘I heard Abû Mas‘ûd say: “I heard the Messenger of Allâh ﷺ say: ‘Jibrîl 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, then I prayed with him.’ And he counted five prayers on his fingers.”

[1380] 167 - (...) ‘Urwah bin Az-Zubair narrated that Al-Mughîrah bin Shu‘bâh delayed the prayer one day, when he was in Al-Kûfah. Abû Mas‘ûd Al-Anşârî entered upon him and said: “What is this, O Mughîrah? Do you not know that Jibrîl came down and prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed, then he prayed. Then he ﷺ said: ‘This is what has been enjoined upon me.’”

‘Umar said to ‘Urwah: “Think about what you are narrating, O ‘Urwah! Did Jibrîl, peace be upon him, teach the Messenger of Allâh ﷺ the times of the prayers?” ‘Urwah said: “That is what Bashîr bin Abî Mas‘ûd used to narrate from his father.”
[1381] 168 - (611) 'Aishah, the wife of the Prophet ﷺ, narrated that the Messenger of Allâh ﷺ used to pray Asr when the (rays of the) sun was in her apartment (during the early time of Asr) before it became manifest.

[1382] (...) It was narrated from 'Aishah that the Prophet ﷺ used to pray Asr when the sun was shining into her apartment and the afternoon shadow had not yet appeared.

Abû Bakr said: “had not yet become manifest.”

[1383] 169 - (...) ‘Urwah bin Az-Zubair narrated that ‘Aishah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ used to pray Asr when the (rays of the) sun was in her apartment and the shadow had not appeared in her apartment.

[1384] 170 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ used to pray Asr when the sun was shining into my apartment.”
It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: “When you pray Fajr, its time is until the first part of the sun appears. When you pray Zuhr, its time is until 'Asr comes. When you pray 'Asr, its time is until the sun turns yellow. When you pray Maghrib, its time is until the twilight has disappeared. When you pray 'Ishâ', its time is until half of the night has passed.”

It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: “The time for Zuhr is so long as 'Asr has not come. The time for 'Asr is so long as the sun has not turned yellow. The time for Maghrib is so long as the twilight has not disappeared. The time for 'Ishâ' is so long as half of the night has not passed. The time for Fajr is so long as the sun has not risen.”
[1387] (...) It was narrated from Shu’bah with this chain.

[1388] 173 - (...) It was narrated from ‘Abdullâh bin ‘Amr that the Messenger of Allah ﷺ said: “The time for Zuhr is when the sun passes its zenith and the shadow of a man is equal in length to him, so long as ‘Asr has not come. The time of ‘Asr is so long as the sun has not turned yellow. The time for the Maghrib prayer is so long as the twilight has not yet disappeared. The time for the ‘Ishâ’ prayer is until halfway through the night. The time for the Subh prayer is from dawn, so long as the sun has not yet risen. When the sun rises, then refrain from praying, for it rises between the horns of the Shaitân.”

[1389] 174 - (...) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âs that he said: “The Messenger of Allah ﷺ was asked about the times of prayer. He said: ‘The time for the Fajr prayer is so long...”
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as the first part of the sun has not risen. The time for the Zuhr prayer is from when the sun passes the middle of the sky, so long as ‘Asr has not come. The time for the ‘Asr prayer is so long as the sun has not turned yellow and the first part of it has not disappeared. The time for the Maghrib prayer is when the sun sets, so long as the twilight has not disappeared. The time for ‘Ishâ’ prayer is until halfway through the night.”


[1391] 176 - (613) It was narrated from Sulaimân bin Buraidah, from his father, from the Prophet ﷺ that a man asked him about the times of prayer. He said to him: “Pray with us for these two,” meaning these two days. When the sun had passed its zenith, he told Bilâl to call the Adhân, then he told him to call the Iqâmah for Zuhr. Then he
told him to call the *Iqâmah* for *Asr* when the sun was high, white and clear. Then he told him to call the *Iqâmah* for *Maghrib* when the sun had set. Then he told him to call the *Iqâmah* for *'Ishâ'* when the twilight disappeared. Then he told him to call the *Iqâmah* for *Fajr* when dawn broke. The next day, he told him to delay the *Iqâmah* for *Zuhr* until the heat of the day had passed and it had cooled down somewhat. Then he prayed *Asr* when the sun was still high, but later than on the day before. He prayed *Maghrib* before the twilight disappeared, and he prayed *'Ishâ'* after one-third of the night had passed, and he prayed *Fajr* when it had grown light. Then he said: “Where is the one who asked about the times of prayer?” The man said: “It was me, 0 Messenger of Allah.” He said: “The times of your prayers are between what you have seen.”

[1392] 177 - (…) It was narrated from Sulaimân bin Buraidah, from his father, that a man came to the Prophet ﷺ and asked him about the times of prayer. He said: “Attend the prayer with us.” He told Bilâl to call the *Adhân* when it was still dark, and he prayed *Subh* when dawn broke. Then he told him (to call the
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Adhân) for Zuhr when the sun passed the middle of the sky. Then he told him (to call the Adhân) for ‘Asr when the sun was still high. Then he told him (to call the Adhân) for Maghrib when the sun set. Then he told him (to call the Adhân) for ‘Ishâ’ when the twilight disappeared. The following day, he told him (to call the Adhân) for Fajr when it had grown light. Then he told him (to call the Adhân) for Zuhr when it had cooled down a little. Then he told him (to call the Adhân) for ‘Asr when the sun was still white and clear, and had not become tinged with yellow. Then he told him (to call the Adhân) for Maghrib before the twilight disappeared. Then he told him (to call the Adhân) for ‘Ishâ’ when one-third of the night had gone, or when part of the night had done - Haramî was not sure. When morning came he said:

"Where is the one who was asking? Between what you have seen is the time."

[1393] 178 - (614) Abû Bakr bin Abî Mûsâ narrated from his father, from the Messenger of Allah ﷺ, that someone came to him and asked him about the times of the prayer. He did not give any reply. Then he had the Iqâmah called for Fajr when dawn broke and the people could hardly recognize one another (because it was so dark). Then he...
told him to call the Iqâmah for Zuhr when the sun had passed its zenith and one would say that it was midday, although he knew better than them. Then he told him to call the Iqâmah for 'Asr when the sun was high. Then he told him to call the Iqâmah for Maghrib when the sun set. Then he told him to call the Iqâmah for 'Ishâ' when the twilight disappeared. Then the following day he delayed Fajr until when it was over, one would say that the sun had risen or had almost risen. Then he delayed Zuhr until it was nearly the time when he had prayed 'Asr the day before. Then he delayed 'Asr until when it was over, one would say that the sun had turned red. Then he delayed Maghrib until the twilight was about to disappear. Then he delayed 'Ishâ' until it was the first third of the night. The next day he called the one who had asked and said: "The times (of prayers) are between each two times."

[1394] 179 - (... It was narrated from Abû Bakr bin Abî Mûsâ, from his father, that someone came to the Prophet ﷺ and asked him about the times of prayer... a Hadîth like that of Ibn Numair (no. 1393), except that he said: "He prayed Maghrib before the twilight disappeared on the second day."
Chapter 32. The Recommendation To Delay Zuhr (Until It Has Cooled Down) In Severe Heat For One Who Finds It Too Hot In Route To Join The Congregation

[1395] 180 - (615) It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘When it is very hot, wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell.’”

[1396] (…) Abū Hurairah said: The Messenger of Allah ﷺ said… a similar report (as no. 1395).

[1397] 181 - (…) It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “When it is a hot day, wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell.”

It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “Wait until it cools down somewhat before praying,
for intense heat is an exhalation from Hell.”

A similar report was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ.

[1398] 182 - (…) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “This heat is an exhalation from Hell, so wait until it cools down before praying.”

[1399] 183 - (…) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned some Ahâdîth, among which was: “The Messenger of Allâh ﷺ said: ‘Wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell.’”

[1400] 184 - (616) It was narrated that Abû Dharr said: “The Mu‘âdhâhin of the Messenger of Allâh ﷺ called the Adhân for Zuhr, and the Prophet ﷺ said: ‘Wait until it cools down,
wait until it cools down,' or he said, 'Wait, wait.' And he said: 'Intense heat is an exhalation from Hell, so if it is very hot, wait until it cools down somewhat before praying.'"

Abû Dharr said: "So we waited until we could see the shadow of the mounds."

[1401] 185 - (617) Abû Hurairah said: "The Messenger of Allah ﷺ said: 'The Fire complained to its Lord and said: O Lord, parts of me have consumed other parts. So He gave it permission to breathe out, once in the winter and once in the summer, and that is the intense heat that you experience, and the bitter cold that you experience.'"

[1402] 186 - (...) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: "When it is hot, wait for it to cool down somewhat before praying, for the intense heat is an exhalation from Hell." And he mentioned: "The Fire complained to its Lord, so He gave it permission to breathe out twice
each year, once in the winter and once in the summer.”

Chapter 33. It Is Recommended To Pray Zuhr At The Beginning Of Its Time When There Is No Intense Heat

[1403] 187 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Fire said: ‘Lord, parts of me have consumed other parts; give me permission to breathe out.’ So He gave it permission to breathe out, once in the winter and once in the summer. What you experience of cold, or intense cold, is the breath of Hell, and what you experience of heat or intense heat is the breath of Hell.”

[1404] 188 - (618) It was narrated that Jâbir bin Samurah said: “The Prophet ﷺ used to
pray Zuhr when the sun declined.”[1]

It was narrated that Khabbāb said: “We complained to the Messenger of Allah about praying on the hot sand, and he did not respond to our complaint.”

Zuhair said: “I said to Abū Ishāq: ‘Was that concerning Zuhr?’ He said: ‘Yes.’ I said: ‘Was it about praying it earlier?’ He said: ‘Yes.’”

[1] The Arabic word is Dahadat; meaning when it past the zenith.
It was narrated that Anas bin Mâlik said: “We used to pray (Zuhr) with the Messenger of Allah when it was intensely hot, and if one of us could not place his forehead firmly on the ground, he would spread out his garment and prostrate on it.”

Chapter 34. It Is Recommended To Pray ‘Asr Early

It was narrated from Anas bin Mâlik that the Messenger of Allah used to pray ‘Asr when the sun was high and bright, then a person would go to Al-'Awâlî and reach Al-'Awâlî when the sun was still high.

(...It was narrated from Anas that the Messenger of Allah used to pray ‘Asr... a similar report (as no. 1408).

It was narrated
that Anas bin Mâlik said: “We used to pray 'Aṣr, then a person could go to Qubâ' and reach them when the sun was still high.”

[1411] 194 - (...) It was narrated that Anas bin Mâlik said: “We used to pray 'Aṣr then a man could go out to Banû 'Amr bin 'Awf and find them praying 'Aṣr.”

[1412] 195 - (622) It was narrated from Al-'Ala bin 'Abdur-Rahmân 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 'Aṣr?’ We said: ‘We have just finished Zuhr.’ He said: ‘Pray 'Aṣr.’ So we stood up and prayed, and when we had finished he said: ‘I heard the Messenger of Allah say: That is the prayer of the hypocrite. He sits watching the sun, then when it is between the horns of the Shaitân, he stands up and pecks out four Rak‘ah, in which he remembers Allâh only a little.”
Abú Umâmah bin Sahl said: “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 the prayer that you have prayed?’ He said: ‘‘Asr. This is the prayer of the Messenger of Allah which we used to pray with him.’”

It was narrated that Anas bin Mâlik said: “The Messenger of Allah led us in praying ‘Asr, and when he had finished, a man from Banû Salimah came and said: ‘O Messenger of Allah, we want to slaughter a camel of ours, and we would like you to be present.’ He said, ‘Yes.’ So he set out, and we set out with him, and we found that the camel had not yet been slaughtered. It was slaughtered, then cut into pieces, and some of it was cooked, then we ate, before the sun set.”
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Chapter 35. Stern Warning Against Missing the 'Asr Prayer

[1415] 198 - (625) Râfi' bin Khadij said: “We used to pray 'Asr with the Messenger of Allâh ﷺ, then a camel would be slaughtered and divided into ten parts, then it would be cooked and we would eat cooked meat, before the sun set.”

[1416] 199 - (…) Al-Awzâ‘î narrated it (the narration of Râfi’) with this chain, except that he said: “We used to slaughter a camel after 'Asr at the time of the Messenger of Allâh ﷺ,” and he did not say: “We used to pray with him.”
narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “The one who misses ‘Asr is like the one whose family and wealth were taken from him.”

[1418] (...) It was narrated from Sâlim, from his father (a Hadîth similar to no. 1417).

[1419] 201 - (...) It was narrated from Sâlim bin ‘Abdullâh, from his father, that the Messenger of Allâh ﷺ said: “Whoever misses ‘Asr it is as if his family and wealth were taken from him.”

Chapter 36. The Evidence For Those Who Say That ‘The Middle Prayer’ Is The ‘Asr Prayer

[1420] 202 - (627) It was narrated that ‘Ali said: “On the day of (the battle of) Al-Ahzâb, the Messenger of Allâh ﷺ said: ‘May Allâh fill their graves and
their houses with fire, for they kept us busy and distracted us from the Middle Prayer until the sun set.”

[1421] (...) It was narrated from Hishâm with this chain (a Hadîth similar to no. 1420).

[1422] 203 - (...) It was narrated that ‘Ali said: “On the day of (the battle of) Al-Ahzâb, the Messenger of Allâh said: ‘They distracted us from the Middle Prayer until the sun set. May Allâh fill their graves with fire, and their houses,’ or ‘their bellies’” - Shu’bah was not sure whether he said houses or bellies.

[1423] (...) It was narrated from Qatâdah with this chain, and he said: “Their houses and their graves” - he was not uncertain.

the day of (the battle of) Al-Ahzâb, when he was sitting at one of the openings in the ditch, the Messenger of Allâh ﷺ said: ‘They distracted us from the Middle Prayer until the sun set. May Allâh fill their graves and their houses’ - or ‘their graves and their bellies - with fire.’”

[1425] 205 - (...) It was narrated that ‘Alî said: “The Messenger of Allâh ﷺ said on the day of (the battle of) Al-Ahzâb: “They distracted us from the Middle Prayer, ‘Asr prayer. May Allâh fill their houses and their graves with fire.” Then he prayed it between the two evening prayers, between Maghrîb and ‘Ishâ’.

[1426] 206 - (628) It was narrated that ‘Abdullâh said: "The idolators kept the Messenger of Allâh ﷺ from praying ‘Asr until the sun had turned red or yellow. The Messenger of Allâh ﷺ said:
They distracted us from the Middle Prayer, 'Asr prayer. May Allah fill their bellies and their graves with fire.’

[1427] 207 - (629) It was narrated that Abû Yûnus, the freed slave of ‘Aishah, said: ‘Aishah told me to write a Mushaf for her, and she said: ‘When you reach this verse - Guard strictly (five obligatory) Al-Salawât (the prayers) especially the middle Salât...[1] - call me.’ When I reached it, I called her, and she dictated to me the words of Allah: ‘Guard strictly (five obligatory) Al-Salawât (the prayers) especially the middle Salât and ‘Asr prayer. And stand before Allah with obedience.’ ‘Aishah said: ‘I heard it from the Messenger of Allah.’

[1428] 208 - (630) It was narrated from Al-Fudail bin Marzûq from Shaqiq bin ‘Uqbah, that Al-Barâ’ bin ‘Azib said:

“This verse was revealed - ‘Guard strictly (five obligatory) prayers and ‘Asr prayer...’ and we recited it for as long as Allâh willed, then Allâh abrogated, it and revealed: ‘Guard strictly (five obligatory) Aş-Şalawât (the prayers) especially the middle Salât’...[1] A man who was sitting beside Shaqîq said to him: “So it is the ‘Asr prayer.” Al-Barâ’ said: “I have told you how it was revealed and how it was abrogated, and Allâh knows best.”

[1429] (...) It was narrated from Al-Barâ’ bin ‘Âzib. He said: “We recited it with the Messenger of Allâh ﷺ for a while.” A Hadîth like that of Fu’dail bin Marzûq (no. 1428).

[1430] 209 - (631) It was narrated from Jâbir bin ‘Abdullâh that on the day of Al-Khandaq (i.e., the battle of Al-Ahzâb), ‘Umar bin Al-Khâṭṭâb started cursing the disbelievers of the Quraish and said: “O Messenger of Allâh, by Allâh I could not pray ‘Asr until the sun was about to set.” The Messenger of Allâh ﷺ said: “By Allâh, I have not prayed either.” We went down to Buthân,

and the Messenger of Allâh ﷺ performed Wudû‘ and so did we. Then the Messenger of Allâh ﷺ prayed ‘Asr after the sun had set, then he prayed Maghrib after that.

[1431] (...) A similar report (as no. 1430) was narrated from Yahyâ bin Abî Kathîr, with this chain.

Chapter 37. The Virtue Of The Subh And ‘Asr Prayers, And Of Maintaining Them

[1432] 210 - (632) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Angels of the night and the day come to you in succession, and they meet at the Fajr prayer and at the ‘Asr prayer. Then those who stayed among you ascend and their Lord asks them, although He knows best about them, ‘How did you leave My slaves?’ and they say: ‘We left
them while they were praying, and we came to them while they were praying.”

[1433] (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Angels come to you in succession,” a Hadîth like that of Abû Az-Zinâd (no. 1432).

[1434] 211 - (633) Qais bin Abî Hâzim said: “I heard Jarîr bin 'Abdullâh say: 'We were sitting with the Messenger of Allâh ﷺ when he looked at the moon while it was full, and he said: "You will see your Lord as you are seeing this moon, and you will not crowd one another in order to see Him. If you can, do not let yourselves be distracted from praying before the sun rises and before it sets,” meaning Fajr and 'Asr. Then Jarîr recited: “And glorify the praises of your Lord before the rising of the sun, and before its setting.”[1]

[1435] 212 - (...) 'Abdullâh bin Numair, Abû Usâmah and Wâkî narrated with this chain and said: “(The Prophet ﷺ said: You will

be presented to your Lord and you will see Him as you see this moon.” And he said: “Then he recited,” and he did not mention Jarîr.

[1436] 213 - (634) It was narrated from Ibn Abî Khâlid, Mis’ar and Al-Bakhtârî bin Al-Mukhtâr, that they heard from Abū Bakr bin ‘Umârah bin Ruwaibah, 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.’” Meaning Fajr and 'Âsr. A man from among the people of Al-Basrah said to him: “Did you hear it from the Messenger of Allâh ﷺ?” He said: “Yes.” The man said: “And I bear witness that I heard it from the Messenger of Allâh ﷺ. My ears heard it and my heart understood it.”

[1437] 214 - (...) It was narrated from Ibn ‘Umârah bin Ruwaibah that his father said: “The Messenger of Allâh ﷺ said: ‘No one will enter the Fire who prays before the sun rises and before it sets.’” With him there was a man from among the people of Al-Basrah who said: “Did you hear this from the Prophet ﷺ?” He said: “Yes, I bear witness to
that.” He said: “And I bear witness that I heard the Prophet \( 
\text{He said: "And I bear witness that I heard the Prophet}\) say it in the same place where you heard it from him.”

\[1438\] 215 - (635) It was narrated from Abû Bakr, from his father, that the Messenger of Allâh said: “Whoever prays at the two cool times (\textit{Fajr} and \textit{Asr}), he will enter Paradise.”

\[1439\] (...) Hammâm narrated it with this chain, and said that Abû Bakr was Ibn Abî Müsâ.

Chapter 38. The Beginning Of The Time For \textit{Maghrib} Is When The Sun Sets

\[1440\] 216 - (636) It was narrated from Salamah bin Al-Akwa’ that the Messenger of Allâh used to pray \textit{Maghrib} when the sun set and had disappeared below the horizon.
[1441] 217 - (637) Râfi‘ bin Khâdiţa said: “We used to pray Maghrib with the Messenger of Allah, and one of us would leave, and he would be able to see as far as he could shoot an arrow.”

[1442] (...) Râfi‘ bin Khâdiţa said: “We used to pray Maghrib...” a similar Hadîth (as no. 1441).

Chapter 39. The Time Of ‘Ishâ’ And Delaying It

[1443] 218 - (638) ‘Urwah bin Az-Zubair narrated that ‘Aíshah, the wife of the Prophet, said: “One night the Messenger of Allah delayed the ‘Ishâ’ prayer, the one that is called ‘Al-Atamah,’ until it was very dark. The Messenger of Allah did not come out until ‘Umar bin Al-Khaṭṭâb said: ‘The women and children have fallen asleep.’ Then the Messenger of Allah came out, and he said to the people in the Masjid when he came out to
them: 'None of the people of earth are waiting for it except you.' That was before Islam had spread among the people."

Harmalah added in his report: Ibn Shihâb said: "It was said to me that the Messenger of Allâh ﷺ said: 'And you should not try to compel the Messenger of Allâh ﷺ to pray. That was when 'Umar bin Al-Khaṭṭâb called out.'"

[1444] (...) A similar report (as no. 1443) with this chain, but he did not mention what Az-Zuhri said: "It was said to me that...” etc.

[1445] 219 - (...) It was narrated that 'Aishah said: "One night the Messenger of Allâh ﷺ delayed 'Ishâ until most of the night had gone and the people in the Masjid had fallen asleep. Then he came out and said: 'This would be the time for it, were it not that I would cause hardship on my Ummah.'” In the narration of 'Abdur-Razzâq: "Were it not that it was difficult on my Ummah.”
It was narrated that ‘Abdullâh bin ‘Umar said: “One night we remained waiting for the Messenger of Allah to pray ‘Ishâ’, and he came out to us when one-third or more of the night had passed. We did not know if some family matter had detained him or something else. When he came out, he said: ‘You are waiting for a prayer for which the people of no other religion are waiting. Were it not that it would be too burdensome for my Ummah, I would have prayed it with you at this hour.’ Then he told the Mu’âdhdhîn to call the Iqâmah, and he prayed.”

[1447] 221 - (...) ‘Abdullâh bin ‘Umar narrated that the Messenger of Allâh was distracted one night and delayed ‘Ishâ’ until we fell asleep in the Masjid then woke up, then we fell asleep, then woke up. Then the Messenger of Allâh came out to us and said: “There is no one
on earth tonight who is waiting for the prayer other than you.”

[1448] 222 - (640) It was narrated from Thâbit that they asked Anas about the ring of the Messenger of Allah ﷺ and he said: “One night the Messenger of Allah ﷺ delayed ‘Ishâ’ until the middle of the night, or when almost half of the night had gone. Then he came and 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.’ Anas said: ‘It is as if I can see the brightness of his silver ring, and he raised the little finger of his left hand.”

[1449] 223 - (...) It was narrated that Anas bin Mâlik said: “We waited for the Messenger of Allah ﷺ one night until it was nearly halfway through the night. Then he came and prayed, then he turned to face us, and it is as if I can see the brightness of his silver ring on his hand.”

[1450] (...) It was narrated by Qurrah with this chain (a similar
Hadîth as no. 1449), but he did not mention the phrase, “then he turned to face us.”

[1451] 224 - (641) It was narrated that Abû Mûsâ said: “My companions and I - who came with me in the ship - were staying in the valley of Bûthân, and the Messenger of Allâh ﷺ was in Al-Madînah. Every night it would be the turn of a group of them to go to the Messenger of Allâh ﷺ at the time of ‘Ishâ’ prayer.” Abû Mûsâ said: “My companions and I went to the Messenger of Allâh ﷺ, but something kept him busy until he prayed while it was very dark, almost halfway through the night. Then the Messenger of Allâh ﷺ came out and led them in prayer, and when he had finished his prayer he said to those who were present: ‘Wait! I will tell you something and give you glad tidings. It is Allâh’s blessing to you that no one else among the people is praying at this hour except you.’” Abû Mûsâ said: “We went back rejoicing at what we had heard from the Messenger of Allâh ﷺ.”

[1452] 225 - (642) Ibn Juraij
said: “I said to ‘Atâ’: ‘Which time do you like most to pray ‘Ishâ’ - which the people call Al-’Atamah - as an Imâm or alone?’ He said: ‘I heard Ibn ‘Abbâs say: “The Prophet of Allâh ﷺ prayed ‘Ishâ’ one night when it was very dark, when the people had fallen asleep and woken up, and fallen asleep again and woken up. Then ‘Umar bin Al-Khaṭṭâb stood up and said, ‘The prayer.’”’ ‘Atâ’ said: ‘Ibn ‘Abbâs said: “Then the Prophet of Allâh ﷺ came out, and it is as if I can see him now, with his head dripping water, placing his hand on the side of his head and saying: ‘Were it not that it would be too difficult for my Ummah, I would have commanded them to pray it like this (at this time).’”

I asked ‘Atâ’ how the Messenger of Allâh ﷺ placed his hand on his head as Ibn ‘Abbâs had said. ‘Atâ’ spread his fingers a little and placed the ends of his fingers on the side of his head, then he moved them like this until his thumb was touching the side of his ear that is next to the face, then over the edge of the ear and the end of his beard, but he did not hold on to anything, except like this. I said to ‘Atâ’: “How long did he delay (‘Ishâ’) that night?” He said: “I do not know.”

‘Atâ’ said: “I like most to pray ‘Ishâ’ late, whether as an Imâm
or alone, as the Prophet ﷺ prayed it on that night. If that is too hard for you, whether you are praying alone or as an Imâm leading the people in congregation, then pray it at the middle hour, neither too early nor too late.”

[1453] 226 - (643) It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ used to delay ‘Ishâ’ prayer.”

[1454] 227 - (...) It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ used to offer the (other) prayers as you do, but he used to delay ‘Ishâ’ later than you do, and he used to make his prayers brief.”

[1455] 228 - (644) It was narrated that ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘Do not let the
Bedouins overpower you with regard to the name of your prayer.\footnote{The Bedouins used to call ‘Ishâ’ by the name Al–‘Atanah (meaning darkness).} It is ‘Ishâ’, but they delay milking their camels until it is very dark.”

Chapter 40. It Is Recommended To Pray Ṣubḥ Early, At The Beginning Of Its Time, When It Is Still Dark; And The Length Of Recitation Therein

\footnote{\textsf{Mīr}: A type of cloak with markings on it, made of wool or silk or the like.}
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[1458] 231 - (...) Urwah bin Az-Zubair narrated that 'Aishah, the wife of the Prophet, told him: "The believing women used to attend Fajr prayer with the Messenger of Allah, wrapped in their Mirc, then they would go back to their houses and no one would recognize them, because the Messenger of Allah would pray when it was still dark."

[1459] 232 - (...) It was narrated that 'Aishah said: "The Messenger of Allah used to pray Subh, then the women would leave, wrapped in their Mirc, and no one would recognize them because it was so dark."

[1460] 233 - (646) It was narrated that Muhammad bin 'Amr bin Al-Hasan bin 'Ali said: "When Al-Hajjâj came to Al-Madinah, we asked Jâbir bin 'Abdullâh and he said: 'The
Messenger of Allah used to pray Zuhr at midday, 'Asr when the sun was still bright, Maghrib when the sun set, and sometimes he would delay 'Ishâ' and sometimes he would hasten to pray it. If he saw that they had gathered, he would pray early, and if he saw that they were coming late, he would delay it. And they" - or he said: "the Prophet used to pray Subh when it was still dark."

[1461] 234 - ( ...) It was narrated from Sa'd that he heard Muhammad bin 'Amr bin Al-Hasan bin 'Ali say: "Al-Uajjâj used to delay the prayers, and we asked Jâbir bin 'Abdullâh..." a Hadîth similar to that of Ghundar (no. 1460).

[1462] 235 - (647) It was narrated from Shu'bah who said: "Sayyâr bin Salâmah informed me: 'I heard my father asking Abû Barzah about the prayer of the Messenger of Allah.'" He said: "I said: 'Did you hear him?' He said: 'It is as if I can hear him now.' He said: 'I heard my father asking him about the prayer of the Messenger of Allah.'" He said: "He did not mind delaying some of them," meaning 'Ishâ',

وَخَلَّتْنَا شَعْبَةُ عَنْ سَغْدَةْ بِنْ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ بْنِ عُمَروِ بْنِ الْخَنْسَانِ بْنِ عَلِيِّهِ، قَالَ: لَمْ يَقُدِّمَ الْحَجَّاجُ الْمَدِينةَ، فَخَلَّتْنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصِلُّ الْقُرُوبَ بِإِلَى الْجَاهِرَةِ، وَالْعَضْرِ، وَالْسُّمُسمِّيَةِ، وَالْمَعْرُبِ إِذَا وَجَبَتِ، وَالْيَجَاءَ أَحْيَاً يُؤُخَرُهُا وَأَحْيَاً يُعْجِّلُ. كَانَ إِذَا رَاهَمَ قَدْ أَجَمَّعَوْا عَجِلَ، وَإِذَا رَاهَمَ قَدْ أَبَطَّلَا أَخْرِ، وَالصَّعْبُ كَانَوا. أُوْلَى – كَانَ الْبَيِّنَةُ يُصِلُّهَا يَغْلِبَ. [1461] 234 ( ... ) وَخَلَّتْنَا عَبْدُ اللَّهِ بْنُ مُعَادٍ حَدَّثَنَا أَبِي حَدَّثَنَا شَعْبَةُ عَنْ سَغْدَةٍ، سَمَعَ مُحَمَّدٍ بْنِ عُمَروِ بْنِ الْخَنْسَانِ بْنِ عَلِيِّهِ، قَالَ: كَانَ الْحَجَّاجُ يُؤُخَرُ الْصَّلَوَاتِ، فَخَلَّتْنَا جَابِرُ بْنُ عَبْدِ اللَّهِ ﷺ يُصِلُّ الْقُرُوبَ غَنُورًا.

[1462] 235 - (647) It was narrated from Shu'bah who said: "Sayyâr bin Salâmah informed me: 'I heard my father asking Abû Barzah about the prayer of the Messenger of Allah.'" He said: "I said: 'Did you hear him?' He said: 'It is as if I can hear him now.' He said: 'I heard my father asking him about the prayer of the Messenger of Allah.'" He said: "He did not mind delaying some of them," meaning 'Ishâ',

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[1462] 235 - (647) It was narrated from Shu'bah who said: "Sayyâr bin Salâmah informed me: 'I heard my father asking Abû Barzah about the prayer of the Messenger of Allah.'" He said: "I said: 'Did you hear him?' He said: 'It is as if I can hear him now.' He said: 'I heard my father asking him about the prayer of the Messenger of Allah.'" He said: "He did not mind delaying some of them," meaning 'Ishâ',

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“until halfway through the night, and he did not like to sleep before ‘Ishâ’ nor speak afterwards.” Shu’bah said: “Then I met him later on and I asked him, and he said: ‘He used to pray Zuhr when the sun passed its zenith, and he prayed ‘Asr and a man could go to the farthest part of Al-Madînah and the sun would still be bright.’ As for Maghrib, I do not know what time he mentioned. Then I met him after that and I asked him, and he said: ‘He used to pray Subh and a man would leave, looking at his companion whom he knew, and he would recognize him. And he used to recite between sixty and one hundred verses in it.’”

[1463] 236 - (...) It was narrated from Shu’bah from Sayyâr bin Salâmah who said: “I heard Abû Barzah say: ‘The Messenger of Allâh did not mind delaying ‘Ishâ’ prayer until halfway through the night. He did not like to sleep before it nor speak after it.” Shu’bah said: “Then I met him again, and he said: ‘Or until one-third of the way through the night.’”

[1464] 237 - (...) It was narrated that Sayyâr bin Salâmah Abû Al-Minhâl said: “I heard Abû Barzah Al-Aslamî say: ‘The Messenger of Allâh used to delay ‘Ishâ’ until one-third of the
night had passed, and he disliked sleeping before it and talking after it. In *Fajr* he used to recite between sixty and one hundred verses, and he would end when we could recognize one another's faces."

Chapter 41. It Is Disliked To Delay The Prayers Beyond Their Proper Times, And What A Person Should Do If The Imam Delays The Prayer

[1465] 238 - (648) It was narrated that Abū Dharr said: "The Messenger of Allāh ﷺ said to me: 'What will you do when there are appointed over you rulers who delay the prayer from its proper time or kill it'? I said: 'What do you command me to do?' He said: 'Offer the prayer on time, then if you are with them when they pray, pray with them, and that will be a voluntary prayer for you.'"

[1466] 239 - (...) It was narrated that Abū Dharr said: "The

[1] Meaning they delay it so much that it is like something lifeless.
Messenger of Allâh ﷺ said to me: ‘O Abû Dharr, after me there will be rulers who will kill the prayer. Pray on time, for if you pray on time, that will be voluntary, and you will have preserved your prayer.’

[1467] 240 - (...) It was narrated that Abû Dharr said: “My beloved (i.e., The Prophet ﷺ) advised me to listen and obey, even if the one appointed over me is a slave with his hands and feet cut off, and to offer the prayer on time. ‘If you catch up with the people but find that they have already prayed, then you will have preserved your prayer, and if you do catch up with them, that will be a voluntary prayer for you.”

[1468] 241 - (...) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said, striking my thigh: ‘What will you do if you are among people who delay the prayer from its proper time?’ He said: “What do you command me to do?” He said: “Offer the prayer on time, then go about your business, and if the Iqâmah for prayer is called when you are in the Masjid, then pray.”
It was narrated that Abū Al-'Aliyah Al-Barâ' said: "Ibn Ziyâd delayed the prayer, and 'Abdullâh bin Aṣ-Ṣâmit came to me. I brought him a chair and he sat down, then he told me what Ibn Ziyâd had done, and bit on his lip (as a sign of displeasure). He struck me on the thigh and said: 'I asked Abû Dharr the same thing as you are asking me, and he struck me on the thigh as I have struck you, and said: I asked the Messenger of Allâh the same thing as you asked me, and he struck me on the thigh as I have struck you, and said: Offer the prayer on time, then if you catch up with the prayer with them, then pray, and do not say, I have already prayed so I will not pray.'"

It was narrated that Abû Dharr said: "He (ﷺ) said: 'What will you do if you stay among people who delay the prayer from its proper time? Offer the prayer on time, then if the Iqâmah if called, pray with them. That will be better.'"
[1471] 244 - (...) It was narrated that Abû Al-‘Alîyah Al-Barâ’ said: “I said to ‘Abdullâh bin Aṣ-Sâmit: ‘We pray behind rulers on Fridays who delay the prayer.’ He struck me painfully on the thigh and said: ‘I asked Abû Dharr about that and he struck me on the thigh and said: I asked the Messenger of Allâh about that and he said: Offer the prayer on time, and make your prayer with them voluntary.’”

And ‘Abdullâh said: “It was said to me that the Messenger of Allâh struck the thigh of Abû Dharr.”

Chapter 42. The Virtue Of Prayer In Congregation, And Clarifying The Stern Warning Against Staying Away From It, And That It Is *Fard Kâfiyâh* [1]

[1472] 245 - (64) It was narrated from Abû Huiairah that the Messenger of Allâh said: “Prayer in congregation is twenty-five times better in reward

than the prayer of one of you praying alone.”

[1473] 246 - ( ... ) It was narrated from Abū Hurairah that the Prophet said: “Prayer in congregation is superior to the prayer of a man offered alone by twenty-five degrees.” And he said: “The Angels of the night and the Angels of the day meet at Fajr prayer.” Abū Hurairah said: “Recite if you wish: ‘...And recite the Qur'ân in the early dawn. Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the Angels in charge of mankind of the day and the night).’”[1]

[1474] (...) Abū Hurairah said: “I heard the Prophet say...” a Ḥadīth like that of ‘Abdul-A'la from Ma'mar (no. 1473), except that he said: “Twenty-five times better in reward.”

[1475] 247 - ( ... ) It was narrated that Abū Hurairah said: “The

Messenger of Allāh ﷺ said: ‘Prayer in congregation is equivalent to twenty-five prayers offered on one’s own.’

[1476] 248 - (…) Ibn Juraij said: ‘Umar bin ‘Atā’ bin Abī Al-Khuwâr told me that while he was sitting with Nāfî’ bin Jubair bin Muṭʿīm, Abū ‘Abdullâh, the in-law of Zaid bin Zabbân, the freed slave of the Juhanîs, passed by them. Nâfi’ called him and said: ‘I heard Abū Hurairah say: The Messenger of Allāh ﷺ said: ‘A prayer offered with the Imam is better than twenty-five prayers offered on one’s own.’”

[1477] 249 - (650) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Prayer in congregation is superior to prayer offered alone by twenty-seven degrees.”

[1478] 250 - (…) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “A man’s prayer in congregation is twenty-seven
times better than his prayer offered alone."

[1479] (...) It was narrated from 'Ubaidullâh with this chain (a Hadîth similar to no. 1478).

Ibn Numair said, narrating from his father: “Twenty-odd.” Abû Bakr said in his report: “Twenty-seven degrees.”

[1480] (...) It was narrated from Ibn ‘Umar that the Prophet said: “Twenty-odd.”

[1481] 251 - (651) It was narrated from Abû Hurairah that the Messenger of Allah noticed that some people were not present at some prayers, and he said: “I was thinking of ordering a man to lead the prayer, then I would go to the men who have stayed away from it (the prayer), and order that their houses be burned down around them with bundles of firewood. If one of them knew that he would find a meaty bone, he would attend it.” Meaning ‘Ishâ’ prayer.
It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The most burdensome prayers for the hypocrites are the ‘Ishâ’ prayer and the Fajr prayer. If they knew what there is in them, they would come even if they had to crawl. I was thinking of ordering the Iqâmah for prayer, then I would tell a man to lead the people in prayer, and I would set out with men carrying bundles of firewood, and go to people who do not attend the prayer and burn their houses down around them.’”

It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” - and he mentioned a number of Ahadîth, including the following: “The Messenger of Allâh ﷺ said: ‘I was thinking of ordering my young men to prepare bundles of firewood for me, then I would order a man to lead the people in prayer, then I would burn down the houses with their occupants.’”

A similar report (as no. 1483) was narrated from Abû Hurairah, from the Prophet ﷺ.
It was narrated from 'Abdullâh that the Prophet ﷺ said concerning some people who stayed away from Friday prayer: "I was thinking of ordering a man to lead the people in prayer, then I would burn down the houses of men who stay away from Friday prayer, with them inside."

Chapter 43. It Is Obligatory For The One Who Hears The Call To Prayer To Come To The Masjid

It was narrated that Abû Hurairah said: "A blind man came to the Prophet ﷺ and said: 'O Messenger of Allâh, I do not have any guide to take me to the Masjid.' And he asked the Messenger of Allâh ﷺ to grant him a dispensation allowing him to offer prayers in his house, and he allowed him that. When he turned to leave, he called him back and said: 'Can you hear the call to prayer?' He said: 'Yes.' He said: 'Then answer it.'"
Chapter 44. Prayer In Congregation Is One Of The Sunnah Of Guidance

[1487] 256 - (654) It was narrated that Abû Al-Alwaṣ said: “‘Abdullâh said: ‘I remember when no one stayed away from the prayer except a hypocrite who was known for his hypocrisy, or one who was sick. But even a sick person would walk between two men and come to prayer. The Messenger of Allah taught us the Sunnah of guidance, and one of the Sunnah of guidance is praying in the Masjid in which the Adhān is called.”

[1488] 257 - (...) It was narrated that ‘Abdullâh said: “Whoever would like to meet Allâh, may He be exalted, tomorrow as a Muslim, let him preserve these prayers where the call is made for them. For indeed Allâh has prescribed the Sunnah of guidance to your Prophet and they (the prayers) are among the Sunnah of guidance. If you pray in your houses like this one who
stays away from the Masjid, prays in his house, you will have forsaken the Sunnah of your Prophet, and if you forsake the Sunnah of your Prophet you will go astray. There is no man who purifies himself and purifies himself well, then he goes to one of these Masâjid, but Allâh will record one good deed for him for every step he takes, and will raise him in status one degree thereby, and will erase one bad deed thereby. I remember when no one would stay away but a hypocrite whose hypocrisy was known, and a man would come staggering between two others in order to stand in the row.”

Chapter 45. The Prohibition Of Leaving The Masjid Once The Mu'adhdhin Has Called The Adhân

[1489] 258 - (655) It was narrated that Abû Ash-Sha’thâ’ said: “We were sitting in the Masjid with Abû Hurairah when the Mu’adhdhin called the Adhân. A man stood up and walked out of the Masjid, and Abû Hurairah followed him with his gaze until he exited the Masjid. Abû Hurairah said: ‘This man has disobeyed Abû Al-Qâsim.””
Chapter 46. The Virtue Of Praying ‘Ishâ’ And Șubh In Congregation

[1491] 260 - (656) ‘Abdur-Rahmân bin Abî ‘Amrah said: “Uthmân bin ‘Affân entered the Masjid after Maghrib and sat alone. I sat with him and he said: ‘O son of my brother, I heard the Messenger of Allah say: ‘Whoever prays ‘Ishâ’ in congregation, it is as if he spent half the night in prayer, and whoever prays Șubh in congregation, it is as if he spent the whole night in prayer.’”

[1492]... - (...) A similar report...
Masâjid And Places Of Prayer

(as no. 1491) was narrated from Abû Sahl 'Uthmân bin Ḥâkîm, with this chain.

[1493] 261 - (657) It was narrated that Anas bin Sirîn said: “I heard Jundab bin 'Abdullâh say: ‘The Messenger of Allâh said: ‘Whoever prays Subh, then he is under the protection of Allâh, but anyone who falls short with regard to the rights of Allâh, then Allâh will seize him and will throw him into the Fire of Hell.”

[1494] 262 - (...) It was narrated that Jundab Al-Qâsîrî said: ‘The Messenger of Allâh said: Whoever prays the Subh prayer, then he is under the protection of Allâh, so do not fall short with regard to the rights of Allâh, for anyone who does that, Allâh will seize him and will throw him on his face into the Fire of Hell.’

[1495] (...) This was narrated from Jundab bin Sufyân from the Prophet, but he did not say:
“And throw him in the Fire of Hell.”

Chapter 47. Concession
Allowing One To Not Attend
The Congregation If There Is
An Excuse

[1496] 263 - (33) It was
narrated from Ibn .Seekāh that
Mahmūd bin Ar-Rabī’ Al-Anṣārī
told him that ’Itbān bin Mālik -
who was one of the Companions
of the Prophet and had been
present at (the battle of) Badr,
and was one of the Ansār - came
to the Messenger of Allāh and
said: “O Messenger of Allāh, I
have lost my eyesight, and I lead
my people in prayer, but when it
rains, the valley between them
and I gets flooded, and I cannot
get to their Masjid to lead them
in prayer. O Messenger of Allāh,
I would like you to come and
pray in a place that I may take as
a prayer place.” The Messenger
of Allāh said: “I will do that,
if Allāh wills.”

’Itbān said: “The next day, when
the sun was fully up, the
Messenger of Allāh and Abū
Bakr As-Ṣiddīq went to him. The
Messenger of Allāh asked for
permission to enter and
permission was given to him, and
he did not sit, rather he said:
‘Where in your house would you like me to pray?’ I pointed to a corner of the house, and the Messenger of Allâh ﷺ stood and said the Takbîr, and we stood behind him. He prayed two Rak‘ah then said the Salâm. Then we asked him to stay and eat some Khazîr[1] that we had made for him. Men from the surrounding houses came to us, until a large number of men had gathered in the house. One of them said: ‘Where is Mâlik bin Ad-Dukhshun?’ One of them said: ‘He is a hypocrite who does not love Allâh and His Messenger.’ The Messenger of Allâh ﷺ said: ‘Do not say that. Do you not see that he has said Lâ ilâha illallâh, seeking thereby the Face of Allâh?’ They said: ‘Allâh and His Messenger know best.’ He said: ‘But we see that he is sincere towards the hypocrites.’

The Messenger of Allâh ﷺ said: ‘Allâh has forbidden to the Fire everyone who says Lâ ilâha illallâh seeking thereby the Face of Allâh.’

Ibn Shihâb said: “Then I asked Al-Ḥuṣain bin Muhammad Al-Anşârî, who is one of Banû Sâlim, and one of their leaders, about the Hadîth of Mahmûd bin Ar-Rabî’, and he confirmed it to be true.

[1497] 264 - (...) It was narrated

that ‘Ibtân bin Mâlik said: “I came to the Messenger of Allâh ﷺ...” and he quoted a Hadîth like that of Yûnus (no. 1496), except that he said: “A man said: ‘Where is Mâlik bin Ad-Dukhshun’ or ‘Ad-Dukhaishin?’” And he added in his Hadîth: “Maâmûd said: ‘I narrated this Hadîth to a group of people among whom was Abû Ayyûb Al-Ansârî, and he said: I do not think that the Messenger of Allâh ﷺ said what you said. He said: ‘I swore that if I went back to ‘Ibtân I would ask him. So I went back to him and I found him an old man who had lost his eyesight, and he was the Imâm of his people. I sat beside him and asked him about this Hadîth, and he narrated it to me as he had narrated it the first time.’”

[1498] 265 - (…) It was narrated that Maâmûd bin Ar-Rabî’ said: “I remember the Messenger of Allâh ﷺ spitting out some water from a bucket that was in our house.” Maâmûd said: “‘Ibtân bin Mâlik told me: ‘I said: ‘O Messenger of Allâh, my eyesight
is bad..." and he quoted the Hadīth as far as the words: "He led us in praying two Rak'ah. Then we asked the Messenger of Allāh ﷺ to stay and eat some Jashīshah\textsuperscript{[1]} that we had made for him." And he did not mention the additional material quoted by Yūnus and Ma'mar.

Chapter 48. It Is Permissible To Offer Voluntary Prayers In Congregation, And To Pray On Ḥaṣīr (Palm-Fiber Mats), Khumrah (Small Mats), Cloth And Other Pure Things

[1499] 266 - (658) It was narrated from Anas bin Mālik that his grandmother Mulaikah invited the Messenger of Allāh ﷺ to eat some food that she had made. He ate some of it, then he said: "Get up and I will lead you in prayer." Anas bin Mālik said: "I went to a Ḥaṣīr of ours that had turned black from long use, and sprinkled it with water, then the Messenger of Allāh ﷺ stood on it, and the orphan and I stood behind him, and the old lady behind us, and the Messenger of Allāh ﷺ led us in praying two Rak'ah, then he left."

[1500] 267 - (659) It was narrated from Abū At-Tayyāḥ,

\textsuperscript{[1]} A dish made of ground wheat with meat or dates.
from Anas bin Mâlik who said: “The Messenger of Allâh ﷺ had the best behavior of the people. Sometimes the time for prayer would come when he was in our house, so he would order that the mat beneath him be swept, then water sprinkled on it, then the Messenger of Allâh ﷺ would lead the prayer; we would stand behind him and he would lead us in prayer.” He said: \(^{[1]}\) “And their mat was made of palm leaves.”

\[1501\] 268 - (660) It was narrated from Thâbit, from Anas who said: “The Prophet ﷺ entered upon us, and there was no one there but myself, my mother and Umm Harâm, my maternal aunt. He said: ‘Get up and I will lead you in prayer.’ And that was not at the time for (prescribed) prayer. So he led us in prayer.” - A man said to Thâbit: “Where did he make Anas stand?” He said: “He made him stand on his right.” - “Then he supplicated for us, the members of the household, asking for the best for us in this world and in the Hereafter. My mother said: ‘O Messenger of Allâh, your little servant, pray to Allâh for him.’ He prayed for all

\(^{[1]}\) It appears that the speaker here is Abû At-Tayyâh as it only occurs in his narration, both here and in the version of it recorded by Aḥmad which is similar to what the author recorded, in shorter form, under no. 5622.
good things for me, and at the end of his supplication for me he said: ‘O Allāh, increase his wealth and his children, and bless them for him.”

[1502] 269 - (...) It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ led him and his mother, or maternal aunt in prayer. He said: “He made me stand on his right, and he made the woman stand behind us.”

[1503] (...) It was narrated from Shu‘bah with this chain.

[1504] 270 - (513) It was narrated that ‘Abdullāh bin Shaddād said: “Maimūnāh, the wife of the Prophet ﷺ, told me: ‘The Messenger of Allāh ﷺ used to pray with me while I was opposite him,[1] and sometimes his garment would touch me when he prostrated. And he used to pray on a Khumrah (small mat).’”

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[1] See no. 1146, where there is the addition: “and I was menstruating.”
Chapter 49. The Virtue Of Offering The Obligatory Prayers In Congregation, The Virtue Of Waiting For The Prayer And Taking Many Steps Towards The Masjid, The Virtue Of Walking To The Masjid

[1506] 272 - (649) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'A man's prayer in congregation is more valuable than his prayer in his house or his marketplace by twenty-odd degrees. That is because if one of you performs Wudû' and performs it well, then he comes to the Masjid, with no other motive or purpose than to pray, then he does not take any step but he will be raised one degree in status thereby, and one sin will be erased thereby, until
he enters the *Masjid*. When he enters the *Masjid*, he is in a state of prayer so long as the prayer is what is keeping him there, and the Angels send *Salât* upon any one of you so long as he remains in the place where he prayed, saying: ‘O Allâh, have mercy on him; O Allâh, forgive him; O Allâh, accept his repentance.’ So long as he does not offend anyone or commit *Hadath*."

[1507] (...) A similar report (as no. 1506) was narrated from Al-A'mash with this chain.

[1508] 273 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The Angels send *Salât* upon any one of you so long as he remains in his spot, saying: “O Allâh, forgive him; O Allâh, have mercy on him,” so long as he does not commit *Hadath*. And one of you is in a state of prayer so long as the prayer is keeping him there.'"
It was narrated from Abū Râfi', from Abū Hurairah that the Messenger of Allah said: “A person is in a state of prayer so long as he is in his prayer place waiting for the prayer, and the Angels say: ‘O Allah, forgive him; O Allah, have mercy on him,’ until he leaves or commits Hadath.” I (Abū Râfi’) said: “What does ‘commit Hadath’ mean?” He said: “Breaking wind, either silently or loudly.”

It was narrated from Abū Hurairah that the Messenger of Allah said: “One of you is still in a state of prayer so long as the prayer is keeping him there, and nothing is keeping him from going back to his family except the prayer.”

It was narrated from Abū Hurairah that the Messenger of Allah said: “If one of you sits waiting for the prayer, he is in a state of prayer so long as he does not commit Hadath, and the Angels pray for him, saying: ‘O Allah, forgive him; O Allah, have mercy on him.’”
A similar report (as no. 1511) was narrated from Abū Hurairah, from the Prophet ﷺ.

Chapter 50. The Virtue Of Taking Many Steps To The Masjid

It was narrated that Abū Mūsâ said:

"The Messenger of Allâh ﷺ said: 'The people who will have the greatest reward for prayer will be those who walk the furthest distance to come and pray, then those who walk the next furthest. The one who waits for the prayer until he prays with the Imâm will have a greater reward than the one who prays then sleeps.'"

According to the report of Ibn Kuraib: "until he prays it with the Imâm in congregation."

It was narrated that Ubayy bin Ka'b said: "There was a man - and I do not know of any man who lived further away from the Masjid than he did - but he never
missed a prayer. It was said to him" - or: - "I said - [to him]: 'Why don’t you buy a donkey that you can ride when it is dark or when the sand is too hot?’ He said: 'I would not like my house to be next to the Masjid. I want my walking to the Masjid and my returning when I come back to my family, to be recorded for me.’ The Messenger of Allâh ﷺ said: 'Allâh has gathered all that (reward) for you.'"

[1515] (...) A similar report (as no. 1514) was narrated from At-Taimî with this chain.

[1516] (...) It was narrated that Ubayy bin Ka‘b said: “There was a man among the Anṣār whose house was the most remote house in Al-Madinah, but he never missed a prayer with the Messenger of Allâh ﷺ. We felt sorry for him, and I said to him: ‘O so-and-so, why don’t you buy a donkey to spare you from the burning sand and the reptiles of the land?’ He said: ‘By Allâh, I would not like my house to be beside the house of Muhammad ﷺ.’ I thought that this was too much, so I brought him to the
Prophet of Allâh ﷺ and told him. So he called him and he told him about that, and mentioned that he hoped for reward for his footsteps. The Prophet ﷺ said to him: ‘You will have that which you seek.’”

[1517] (...) A similar report was narrated from “Ashîm, with this chain.

[1518] 279 - (664) Jâbir bin ‘Abdullâh said: “Our houses were far away from the Masjid and we wanted to sell our houses and move nearer to the Masjid, but the Messenger of Allâh ﷺ told us not to do that, and said: ‘For every step you will rise one degree in status.””

[1519] 280 - (665) It was narrated that Jâbir bin ‘Abdullâh said: “Some land around the Masjid became vacant, and Banû Salîmah wanted to move to be close to the Masjid. News of that reached the Messenger of Allâh ﷺ and he said to them: ‘I have
heard that you want to move near the Masjid.' They said: ‘Yes, O Messenger of Allah, we want to do that.’ He said: ‘O Banû Salimah, stay in your houses, your footsteps will be recorded; stay in your houses, your footsteps will be recorded.’"
of the duties enjoined by Allah, for every two steps he takes, one will erase a sin and the other will raise him one degree in status.”

[1522] 283 - (667) It was narrated from Abu Hurairah that the Messenger of Allah said - according to the Hadith of Bakr, he heard the Messenger of Allah say - “What do you think, if there was a river by the door of one of you and he bathed in it five times a day, would any speck of dirt be left on him?” They said: “Not a speck of dirt would be left on him.” He said: “That is the likeness of the five prayers, by means of which Allah erases sins.”

[1523] 284 - (668) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allah said: ‘The likeness of the five prayers is that of an abundant river flowing by the door of any one of you, in which he bathes five times every day.’” Al-Hasan said: “Not a speck of dirt would be left.”
It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever goes to the Masjid in the morning or the evening, Allâh prepares for him provision in Paradise every time he goes in the morning or evening.”

Chapter 52. The Virtue Of Sitting In One’s Prayer Place After Subh, And The Virtue Of The Masâjid

It was narrated that Simâk bin Harb said: “I said to Jâbir bin Samurah: ‘Did you sit with the Messenger of Allâh ﷺ?’ He said: ‘Yes, frequently. He would not get up from the place in which he had prayed Subh’ - or: ‘Al-Ghadâh’ - ‘until the sun had risen, and when the sun had risen he would get up. They used to chat and talk about matters of the Jâhiliyah, and they would laugh but he (ﷺ) smiled.’”
It was narrated from Jâbir bin Samurah that when the Prophet ﷺ had prayed Fajr, he would sit in his prayer place until the sun had risen well.

(671) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “The most beloved land to Allah, may He be exalted, is the Masâjid, and the most hated of land to Allah is the marketplaces.”
Chapter 53. Who is more entitled to lead the prayer

[1529] 289 - (672) It was narrated that Abû Sa'eed Al-Khudrî said: “The Messenger of Allah ﷺ said: ‘If there are three people, then let one lead them in prayer, and the one who is most entitled to lead them is the one who recites the most (Qur’ān).’”

[1530] (...) A similar Hadīth (as no. 1529) was narrated from Qatâdah, with this chain.

[1531] (...) A similar Hadīth (as no. 1529) was narrated from Abû Sa'eed, with this chain.

[1532] 290 - (673) It was narrated that Abû Mas'ûd Al-Ansârî said: “The people should be led (in prayers) by the one
who has recite the most of the Book of Allâh. If they are equal in recitation of the Qur’ân, then by the one who has most knowledge of the Sunnah. If they are equal in knowledge of the Sunnah, then by the one who emigrated earlier. If they are equal in terms of emigration, then by the one who accepted Islam earlier. No man should lead another man in prayer in his place of authority, or sit in his place of honor in his house, without his permission.” Al-Ashajj said in his report, instead of the one who accepted Islam first, “the one who is older.”

[1533] (...) A similar report (as no. 1532) was narrated from Al-A’ mash with this chain.

[1534] 291 - (...) It was narrated that Ismâ’il bin Rajâ’ said: “I heard ‘ Aws bin Dam’ aj say: ‘I heard Abû Mas’ûd say: “The Messenger of Allâh ﷺ said to us: ‘The people should be led in prayer by the one who recites the most of the Book of Allâh and who has been reciting it for longer. If they are equal in recitation (of the Qur’ân), then...
they should be led by the one who emigrated earlier. If they are equal in terms of emigration, then they should be led by the one who is oldest. Do not lead a man in prayer among his family nor in his place of authority, and do not sit in his place of honor in his house, unless he gives you permission,” or “with his permission.”

[1535] 292 - (674) It was narrated that Mâlik bin Al-Ḥuwairith said: “We came to the Messenger of Allah ﷺ and we were young men who were close in age, and we stayed with him for twenty nights. The Messenger of Allah ﷺ was compassionate and kind, and he thought that we were missing our families, so he asked us about those whom we had left behind, and we told him about our families. He said: ‘Go back to your families and stay with them; teach them and exhort them. When the time for prayer is due, let one of you call the Adhān and let the oldest of you lead you in prayer.’”

[1536] (...) It was narrated from Ayyūb with this chain (a similar Hadith as no. 1535).

[1537] (...) Mâlik bin Al-Ḥuwairith Abū Sulaimān said: “I came to the Messenger of Allah ﷺ with some other people, and...
we were young men who were close in age..." and he narrated a Hadith that was similar to that of Ibn ‘Ulayyah (no. 1535).

[1538] 293 - (... ) It was narrated that Mālik bin Al-Huwairith said: “I came to the Prophet with a friend of mine, and when we asked permission to go back, he said to us: ‘When the time for prayer is due, call the Adhān, then call the Iqāmah and let the older of you lead the prayer.’”

[1539] (... ) It was narrated from Hafṣ, meaning Ibn Ghiyâth: “Khālid Al-Hadhdhâ’ narrated it to us with this chain.” And he added: “Al-Hadhdhâ’ said: ‘And they were similar with (knowledge of) the Qur’ân.’”

Chapter 54. It Is Recommended To Say Qunât In All Prayers If A Calamity Befalls The Muslims - And Refuge Is Sought From Allah (Regarding That). It Is Recommended To Say Qunât In Subh At All Times. And The Clarification That It Is To Be Said After Raising The Head From Bowing In The Final Rak‘ah, And It Is Recommended To Say It Out Loud

of Allâh said, when he had finished the recitation in Fajr prayer, he said the Takbîr and raised his head: ‘Sami’ Allâhu liman hamidah, rabbanâ wa lakalhamd (Allâh hears those who praise Him, our Lord to You be praise).’ Then he said, while standing: ‘O Allâh! Save Al-Walid bin Al-Walid, Salamah bin Hishâm, ‘Ayyâsh bin Abî Rabî’ah and the weak and oppressed believers. O Allâh, punish Mudar severely and send upon them a famine like that of Yûsuf. O Allâh! Curse Lihyân, Ri’il, Dhakwân and ‘Uâyrah, for they have disobeyed Allâh and His Messenger.” Then we heard that he stopped doing that when the following was revealed: “Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers”.[1]

[1541] (...) It was narrated from Abû Hurairah from the Prophet ﷺ as far as the words: “And send upon them a famine like that of

Yûsuf, (no. 1540)” but he did not mention what comes after that.

[1542] 295 - (…) It was narrated from Abû Salamah that Abû Hurairah told them that the Prophet said Qunût after bowing in prayer for one month. When he had said: “Allâh hears those who praise Him,” he said in his Qunût: “O Allâh! Save Al-Walîd bin Al-Walîd. O Allâh! Save Salamah bin Hishâm. O Allâh! Save ‘Ayyâsh bin Abî Rabî’ah. O Allâh! Save the weak and oppressed believers. O Allâh! Punish Mu’dar severely. O Allâh! Send upon them a famine like the famine of Yûsuf.”

Abû Hurairah said: “Then I saw that the Messenger of Allâh had stopped saying this supplication afterwards. I said: ‘I see that the Messenger of Allâh has stopped praying against them.’ It was said: ‘Do you not see that they have come?’”

[1543] (…) Abû Hurairah narrated that while the Messenger of Allâh was praying ‘Ishâ’ he said: “Allâh hears those who praise Him.” Then he said before he prostrated: “O Allâh, save...
‘Ayyâsh bin Abî Rabî‘ah.” Then he mentioned something similar to the Ḥadîth of Al-Awzâ‘î (no. 1542), up to the words: “like the famine of Yûsuf,” and he did not mention what comes after that.

[1544] 296 - (676) Abû Salamah bin ‘Abdur-Rahmân narrated that he heard Abû Hurairah say: “By Allâh, I will lead you in a prayer that is similar to the prayer of the Messenger of Allâh ﷺ.” Abû Hurairah used to say the Qunât during Zuhr, and ‘Ishâ’ the later, and Subh, and he would pray for the believers and invoke curses on the disbelievers.

[1545] 297 - (677) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ supplicated against those who had killed the people of Bi‘r Ma‘ūnâh every morning for thirty days. He supplicated against Rîl, Dhâkwân, Liyân, and ‘Uṣayyah who had disobeyed Allâh and His Messenger.” Anas said: “Allâh the Most High revealed about those who had been killed at Bi‘r Ma‘ūnâh and we recited it until it was subsequently abrogated. It said: ‘Convey to our people that we have met our Lord and He is
pleased with us and we are pleased with Him.”

[1546] 298 - (...) It was narrated that Muhammad said: “I said to Anas: ‘Did the Messenger of Allah say the Qunût in the Subh prayer?’ He said: ‘Yes, for a short while, after bowing.’”

[1547] 299 - (...) It was narrated from Anas bin Malik: “The Messenger of Allah said the Qunût for a month, after bowing in the Subh prayer, supplicating against Ri’l and Dhakwân, and saying: ‘Uṣayyah disobeyed Allâh and His Messenger.’”

[1548] 300 - (...) It was narrated from Anas bin Malik that the Messenger of Allah said the Qunût for one month, after bowing in the Fajr prayer, supplicating against Banû ‘Uṣayyah.
[1549] 301 - (....) It was narrated from “Âsim from Anas; he said: “I asked him about Qunût, is it before bowing or after bowing?” He (Anas) said: “Before bowing.” I said: “Some people are saying that the Messenger of Allâh ﷺ said the Qunût after bowing.” He said: “The Messenger of Allâh ﷺ said the Qunût for a month, supplicating against people who had killed some of his Companions, who were known as Al-Qurrâ’ (the reciters).”

[1550] 302 - (....) It was narrated that “Âsim said: “I heard Anas say: ‘I never saw the Messenger of Allâh ﷺ grieve so much at the loss of a party as he grieved at the loss of the seventy [who were] killed at Bi’r Ma’â’unah, who were known as Al-Qurrâ’ (the reciters). He continued to pray against their killers for a month.”

[1551] (....) This Hadîth was narrated from “Âsim, from Anas, from the Prophet ﷺ.

[1552] 303 - (....) It was narrated from Anas bin Mâlik that the Prophet ﷺ said the Qunût for a
month, cursing Ri’l, Dhakwân and ‘Uṣayyah, who had disobeyed Allâh and His Messenger.

[1553] (...) A similar report (as no. 15552) was narrated from Anas from the Prophet ﷺ.

[1554] 304 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ said the Qunât for a month, supplicating against some of the ‘Arab tribes, then he stopped doing that.

[1555] 305 - (678) Al-Barâ’ bin ‘Azib narrated that the Messenger of Allâh ﷺ used to say Qunât in Subh and Maghrib.

[1556] 306 - (...) It was narrated that Al-Barâ’ said: “The Messenger of Allâh ﷺ said Qunât in Fajr and Maghrib.”

[1557] 307 - (679) It was
narrated that Khufâf bin Imâ’ Al-Ghifârî said: “The Messenger of Allah said while in Salât: ‘O Allah, curse Banû Liyân and Ri’il, Dhakwân and ‘Usayyah, for they have disobeyed Allâh and His Messenger. May Allâh forgive Ghifâr and may Allah grant protection to Aslam.’”

[1558] 308 - (...) It was narrated that Al-Hârîth bin Khufâf said: “Khufâf bin Imâ’ said: ‘The Messenger of Allah bowed, then he raised his head and said: ‘May Allâh forgive Ghifâr and may Allâh grant protection to Aslam. ‘Usayyah have disobeyed Allâh and His Messenger. O Allâh, curse Banû Liyân and curse Ri’il and Dhakwân.’ Then he prostrated.’ Khufâf said: ‘Cursing the disbelievers was prescribed as a result of that.’”

[1559] (...) A similar report (as no. 1558) was narrated from Khufâf bin Imâ’, except that he did not say: “Cursing the disbelievers was prescribed as a result of that.”
Chapter 55. Making Up A Missed Prayer. And It Is Recommended To Hasten To Make It Up

[1560] 309 - (680) It was narrated from Abū Hurairah that when the Messenger of Allāh returned from the campaign of Khaibar, he traveled for a night, then when he became drowsy he stopped to rest at the end of the night. He said to Bilāl: “Stand guard for us tonight.” Bilāl pray as much as was decreed for him, and the Messenger of Allāh and his Companions slept. When it was nearly dawn, Bilāl leaned against his camel, facing the east so that he could see the dawn when it came, but sleep overcame him while he was leaning against his camel. Neither the Messenger of Allāh nor Bilāl nor any of his Companions woke up until the sun shone on them. The Messenger of Allāh was the first of them to wake up. The Messenger of Allāh was startled and said: “O Bilāl!” Bilāl said: “O Messenger of Allāh, may my father and mother be sacrificed for you. The same thing overtook me as overtook you (sleep).” He said: “Lead your mounts on.” So they led their
mounts on for some distance, then the Messenger of Allah ﷺ performed Ṭuḍū' and ordered Bilāl to call the ʿĪqāmah for prayer, and he led them in praying ʿṢubḥ. When he had finished praying he said: “Whoever forgets a prayer, let him offer it when he remembers it, for Allah says, ‘...And perform Ṣalāt for My remembrance’.”[1]

Yūnus said: “Ibn Shihāb used to recite it: ‘For remembrance.’”

[1561] 310 - (…) It was narrated that Abū Hurairah said: “We stopped to rest at the end of the night with the Prophet of Allah ﷺ, and we did not wake up until the sun had risen. The Prophet ﷺ said: ‘Let each man take the head of his mount, for this is a place where the Shaitān was present with us.’ We did that, then he called for water and performed Ṭuḍū’, then he prayed two prostrations, then the ʿĪqāmah for prayer was called and he prayed Al-Gḥadāh (Fajr).”

[1562] 311 - (681) It was narrated from Thābit, from ’Abdullāh bin Rabāḥ, from Abū

Qatâdah, who said: “The Messenger of Allâh ﷺ addressed us and said: ‘You will travel all evening and all night, and you will come to some water tomorrow, if Allâh wills.’ The people set off without paying heed to one another.” Abû Qatâdah said: “The Messenger of Allâh ﷺ traveled until halfway through the night, and I was by his side. Then the Messenger of Allâh ﷺ became drowsy and leaned to one side on his mount. I came to him and supported him without waking him up, until he sat upright on his mount. Then he traveled on until most of the night had passed, and he leaned to one side on his mount. I supported him without waking him up, until he sat upright on his mount. Then he traveled on until it was nearly dawn, and he leaned again, more so than on the two previous occasions, until he was about to fall. I came to him and supported him, and he raised his head and said: ‘Who is this?’ I said: ‘Abû Qatâdah.’ He said: ‘How long have you been travelling with me like this?’ I said: ‘I have been travelling like this all night.’ He said: ‘May Allâh take care of you as you have taken care of His Prophet.’ Then he said: ‘Do you think that we are hidden from the people?’ Then he said: ‘Do you see anyone?’ I said: ‘Here is a rider.’
Then I said: ‘Here is another rider, until more gathered and we were seven riders in all.’ The Messenger of Allah ﷺ turned off the road and lay down his head, then he said: ‘Guard our prayer for us.’ The first one to wake up was the Messenger of Allah ﷺ, when the sun was on his back. We woke up, startled, then he said: ‘Ride on.’ So we rode on and traveled until the sun had risen, then he stopped and called for the water vessel I had with me, in which there was little water. He performed Wudu’ from it, using less water than usual. A little water was left in it, and he said to Abū Qatādah, ‘Guard your water vessel for us, for you will see something happen with it.’ Then Bilāl called the Adhān and the Messenger of Allah ﷺ prayed two Rak’ah, then he prayed Al-Ghadāh (Fajr), and did (in prayer) as he did every day. The Messenger of Allah ﷺ rode on and we rode with him, and we began to whisper to one another, saying: ‘What expiation is there for what we have done by neglecting our prayer?’ Then he said: ‘Do you not have an example in me?’ Then he said: ‘There is no negligence in sleep, rather negligence is the fault of one who does not pray until the time for the next prayer is due. Whoever does that, let him pray when he remembers it, and if it is
the following day, then let him pray at the time of the prayer (that he missed).’ Then he said: ‘What do you think the people have done?’ Then he said: ‘In the morning the people saw that their Prophet was not there. Abū Bakr and ‘Umar said: ‘The Messenger of Allāh is behind you; he would not leave you behind.’ But the people said: ‘The Messenger of Allāh is ahead of you. If you had obeyed Abū Bakr and ‘Umar, you would have been on the right path.’”

“We reached the people when the sun had risen fully and everything was hot, and they were saying: ‘O Messenger of Allāh, we are dying, we are thirsty.’ He said: ‘You will not die.’ Then he said: ‘Bring me my small cup.’ He called for the vessel of water, and the Messenger of Allāh started pouring it, and Abū Qatādah gave them to drink. As soon as the people saw what was in the vessel they fell upon it, and the Messenger of Allāh said: ‘Behave properly, for you will all have enough.’ So they did that. The Messenger of Allāh began to pour and I gave it to them to drink, until there was no one left but myself and the Messenger of Allāh. Then the Messenger of Allāh poured some for me and said: ‘Drink.’ I said: ‘I will not drink until you drink, O Messenger of Allāh.’ He
Abdulâh bin Rabâh said: ‘I will narrate this Hadîth in the Jâmi’ Masjid’ and ‘Imrân bin Hûsain said: ‘Watch what you are narrating, O young man, for I was one of the riders that night.’ I said: ‘Then you know more about the Hadîth.’ He said: ‘Who are you?’ I said: ‘One of the Ansâr.’ He said: ‘Then narrate it, for you know more about your Ahadîth.’” He said: “So I narrated it to the people, and ‘Imrân said: ‘I was present that night and I did not think that anyone remembered it as I remember it.’

[1563] 312 - (682) It was narrated that ‘Imrân bin Hûsain said: “I was with the Prophet of Allah on a journey. We traveled all night, then when it was nearly dawn, we stopped to rest. Sleep overtook us, until the sun shone. The first one of us to wake up was Abû Bakr, and we used not to wake the Prophet of Allah from his sleep until he woke up himself. Then ‘Umar woke up, and he stood by the Prophet of Allah from his sleep until he woke up himself. Then he said the Takbîr, raising his voice, until the Messenger of Allah woke up. When he
lifted his head and saw that the sun had risen, he said: ‘Ride on,’ and he traveled on with us until the sun had turned white. Then he dismounted and led us in praying Al-Ghadâh (Fajr). One man kept away from the people and did not pray with us. When the Messenger of Allâh ﷺ had finished he said: ‘What kept you from praying with us?’ He said: ‘O Prophet of Allâh, I have become Junub.’ The Messenger of Allâh ﷺ told him to perform Tayammum with clean earth, and he prayed. Then he urged me to go on ahead with other riders to look for water, for we had become very thirsty. While we were travelling, we saw a woman with her feet dangling between two large water bags. We said to her: ‘Where is the water?’ She said: ‘Too far, too far, you will not have water.’ We said: ‘How far is it between your family and the water?’ She said: ‘The distance of one day and one night.’ We said: ‘Go to the Messenger of Allâh ﷺ.’ She said: ‘Who is the Messenger of Allâh ﷺ?’ We brought her to the Messenger of Allâh ﷺ and he asked her, and she told him what she had told us. And she told him that she was a widow with two orphan children. He ordered that her camel be made to kneel, then he spat into the two water bags, then he made her camel stand
up. We drank until we had had our fill. We were forty thirsty men, and we all filled our vessels and water skins, and we made our companion (who had become Junub) perform Ghusl. But we did not give our camels any water to drink, and the two water bags were so full that they were about to burst. Then he said: ‘Bring whatever you have.’ So we gathered bits of bread and dates for her, and made a bundle of food for her. He said: ‘Go and feed this to your children, and realize that we have not caused any loss to your water.’ When she went to her people she said: ‘I have met the greatest magician among mankind, or else he is a Prophet as he says,’ and she told them what had happened. Allâh guided those people through that woman; she accepted Islam and so did they.”

[1564] (...) It was narrated that ‘Imrân bin Hûsain said: “We were with the Messenger of Allâh on a journey. And we traveled for a night, until at the end of the night, just before dawn, we lay down to rest and there is nothing sweeter to the traveler than that rest. Nothing woke us but the heat of the sun...” and he quoted a Hadîth similar to that of Salm bin Zarîr (no. 1563), but he added some things and omitted others. And he said in the Hadîth: “When ‘Umar bin Al-
Khaṭṭāb, who was a strong man with a loud voice, woke up and saw what had happened to the people, he raised his voice in saying the Takbîr, until the Messenger of Allâh ﷺ wake up because of his loud voice. When the Messenger of Allâh ﷺ was awake they complained to him about what had happened to them, and the Messenger of Allâh ﷺ said: “It does not matter, ride on,” and he quoted the Hadîth.

[1565] 313 - (683) It was narrated that Abû Qatâdah said: “When the Messenger of Allâh ﷺ was travelling, if he stopped to rest during the night, he would lie down on his right side, and if he stopped just before dawn, he would stretch out his forearm and rest his head on his hand.”

[1566] 314 - (684) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Whoever forgets a prayer, let him offer it as soon as he remembers, for there is no expiation for it other than that.”
Qatâdah said: “And perform As-Salât for My remembrance”[1]

[1567] (...) It was narrated from Anas from the Prophet (a similar Hadîth as no. 1566), but he did not mention, “There is no expiation for it other than that.”

[1568] 315 - (...) It was narrated that Anas bin Mâlik said: “The Prophet of Allah said: ‘Whoever forgets a prayer or sleeps and misses it, the expiation is to offer the prayer when he remembers it’.”

[1569] 316 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allah said: ‘If one of you sleeps and misses a prayer, or forgets it, let him offer the prayer when he remembers, for Allah says: ...and perform As-Salât for My remembrance.’”[2]

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6. The Book Of The Travellers' Prayer And Shortening Thereof

Chapter 1. The Travellers' Prayer And Shortening It

[1570] 1 - (685) It was narrated from 'Aishah, the wife of the Prophet , that she said: "Prayer was enjoined with two Rak'ah in each prayer, for the resident and the traveller. Then the prayer while travelling was confirmed (as being two Rak'ah) and the prayer while a resident increased."

[1571] 2 - (…) It was narrated from 'Urwah bin Az-Zubair that 'Aishah, the wife of the Prophet , said: "When Allâh enjoined the prayer it was two Rak'ah, then it was completed for the resident, but the prayer for the travelling was confirmed as it was first enjoined."
It was narrated from Az-Zuhri from 'Urwah, from 'Aishah that when the prayer was first enjoined it was two Rak'ah, then the prayer for the travelling was confirmed (as being two Rak'ah) and the prayer while a resident was completed.

Az-Zuhri said: "I said to 'Urwah: 'Why did 'Aishah complete the prayer when travelling?' He said: 'Because she interpreted it as 'Uthmân did.'"

It was narrated that Ya'la bin Umayyah said: "I said to 'Umar bin Al-Khattab: '...There is no sin on you if you shorten As-Salât (the prayer) if you fear that the disbelievers may put you in trial (attack you)...' But now the people are safe.' He said: 'I wondered the same thing as you are wondering, and I asked the Messenger of Allâh (about that). He said: It is a charity that Allâh has bestowed upon you, so accept His charity.'"

[1] Meaning, why would she pray four Rak'ah while travelling.
[1574] (...) It was narrated that Ya'la bin Umayyah said: “I said to ‘Umar bin Al-Khattâb...” a Hadîth similar to that of Ibn Idrîs (no. 1573).

[1575] 5 - (687) It was narrated that Ibn ‘Abbâs said: “Allâh enjoined the prayer on the tongue of your Prophet ﷺ: four (Rak’ah) while a resident, two Rak’ah when travelling, and one Rak’ah during times of fear.”

[1576] 6 - (...) It was narrated that Ibn ‘Abbâs said: “Allâh enjoined the prayer on the tongue of your Prophet ﷺ: Two Rak’ah for the traveller, four (Rak’ah) for the resident, and during times of fear, one Rak’ah.”
[1577] 7 - (688) It was narrated that Mūsā bin Salamah Al-
Hudhali said: “I asked Ibn ‘Abbâs: ‘How should I pray when
I am in Makkah, if I do not pray with the Imâm?’ He said: ‘Two
Rak‘ah, the Sunnah of Abû Al-
Qāsim.’”

[1578] (...) A similar report (as
no. 1577) was narrated from
Qatâdah, with this chain.

[1579] 8 - (689) ‘Isâ bin Hafş
bin “Âşim bin ‘Umar bin Al-
Khaṭṭāb narrated that his father
said: “I accompanied Ibn ‘Umar
on the road to Makkah.” He
said: “He led us in praying Zuhr
with two Rak‘ah, then he went
ahead and we went ahead with
him, until he came to his encampment and sat down, and
we sat with him. He glanced
towards the place where he had
prayed, and saw some people
standing. He said: “What are
these people doing?” I said:
“They are offering voluntary
prayers.” He said: “If I had
wanted to offer voluntary prayers
I would have completed my prayer (by making it four Rak‘ah). O son of my brother, I accompanied the Messenger of Allah when travelling, and he did not pray more than two Rak‘ah until Allah took his soul (in death). I accompanied Abū Bakr and he did not pray more than two Rak‘ah until Allah took his soul (in death). I accompanied ‘Umar and he did not pray more than two Rak‘ah until Allah took his soul (in death). I accompanied ‘Uthmān and he did not pray more than two Rak‘ah until Allah took his soul (in death). And Allah, the Most High, says: “Indeed in the Messenger of Allah you have a good example to follow...”[1]

[1580] 9 - (...) It was narrated that Hafs bin ‘Āṣim said: “I fell sick and Ibn ‘Umar came to visit me. I asked him about praying voluntary when travelling. He said: ‘I accompanied the Messenger of Allah when travelling and I did not see him offer voluntary prayers. If I were to pray voluntary prayers I would have completed my prayer (by making it four Rak‘ah). Allah, the Most High, says: Indeed in the Messenger of Allah you have a good example to follow...’”[2]
[1581] 10 - (690) It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ prayed Zuhr in Al-Madinah with four (Rak‘ah), and he prayed ‘Asr in Dhul-Hulaifah with two Rak‘ah.

[1582] 11 - (691) It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ prayed Zuhr in Al-Madinah with four (Rak‘ah), and he prayed ‘Asr in Dhul-Hulaifah with two Rak‘ah.

[1583] 12 - (691) It was narrated that Yaḥyâ bin Yazîd Al-Hunâ‘î said: “I asked Anas bin Mâlik about shortening the prayer and he said: ‘If the Messenger of Allah ﷺ went out for a distance of three miles or three Farsâkahs[1] - Shu‘bah was not sure - ‘he would pray two Rak‘ah.’”

[1] They say that one Farsâkh is three miles.
It was narrated that Jubair bin Nufair said: “I went out with Shurahbil bin As-Simt to a village that was seventeen or eighteen miles away, and he prayed two Rak'ah. I said something to him and he said: ‘I saw ‘Umar, may Allah be pleased with him, pray two Rak'ah in Phul-Uulaifah, and I said something to him, and he said: ‘I only do what the Messenger of Allah ﷺ do.’”

It was narrated from Ibn As-Simt (a Hadith similar to no 1584), but he did not mention Shurahbil. He said: “He went to some land called Dümín, eighteen miles from Hims.”

It was narrated from Yahyâ bin Abî Ishâq, from Anas bin Mâlik, who said: “We went out with the Messenger of Allah ﷺ from Al-Madînah to Makkah, and he...”
offered his prayer with two Rak'ah until he returned.” I said: “How long did he stay in Makkah?” He said: “Ten days.”

[1587] (...) A Hadîth similar to that of Hushaim (no. 1586) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

[1588] (...) Anas bin Mâlik said: “We set out from Al-Madînah for Hajj.” Then he mentioned something similar (to no. 1585).

[1589]... - (...) A similar Hadîth was narrated from Anas bin Mâlik, but he did not mention Hajj.

Chapter 2. Shortening The Prayer In Minâ

[1590] 16 - (694) It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ prayed as a traveller in Minâ and elsewhere, with two Rak'ah. Abû Bakr and ‘Umar also prayed
with two Rak'ah, as did ‘Uthmân at the beginning of his Khilâfah (reign), then he completed it and made it four Rak'ah.

[1591] (...) It was narrated from Az-Zuhri with this chain (a similar Hadîth as no. 1590). He said: “In Minâ,” and he did not say: “elsewhere.”

[1592] 17 - (...) It was narrated from Nâfi’, that Ibn ‘Umar said: “The Messenger of Allâh ﷺ prayed two Rak’ah in Minâ, as did Abû Bakr after him, and ‘Umar after Abû Bakr, and ‘Uthmân at the beginning of his Khilâfah, then after that ‘Uthmân prayed four.”

When Ibn ‘Umar prayed with the Imâm, he prayed four, but when he prayed alone he prayed two Rak’ah.

[1593] (...) A similar report (as no. 1592) was narrated from ‘Ubaidullâh with this chain.
The Prophet prayed in Minâ as a traveller, as did Abû Bakr and 'Umar, and 'Uthmân for eight years - or six years.” Hafs said: “Ibn ‘Umar used to pray two Rak‘ah in Minâ, then he would go to his bed. I said: ‘O uncle, why don’t you pray two Rak‘ah after it?’ He said: ‘If I wanted to do that I should have completed the prayer.’”

Shu‘bah narrated it with this chain (a similar Hadîth as no. 1594), but he did not mention Minâ in the Hadîth, but he said: “He prayed during a journey.”

Ibrâhîm said: “I heard ‘Abdur-Rahmân bin Yazîd say: ‘Uthmân led us in prayer at Minâ with four Rak‘ah.’ ‘Abdullâh bin Mas‘ûd was told about that and he said: ‘(Indeed we are Allâh’s and to Him shall we return.)’ Then he said: ‘I
prayed two Rak'ah with the Messenger of Allâh ﷺ in Minâ, and I prayed two Rak'ah with Abû Bakr Aś-Ṣiddîq in Minâ, and I prayed two Rak'ah with 'Umar bin Al-Khaṭṭâb in Minâ, I wish I had of these four Rak'ah two that are accepted.”

[1597] (...) A similar report (as no. 1596) was narrated from Al-A'mash with this chain.

[1598] 20 - (696) It was narrated that Ḥârithah bin Wahb said: “I prayed two Rak'ah with the Messenger of Allâh ﷺ in Minâ, when the people were safe and there were large numbers of them.”

[1599] 21 - (...) Ḥârithah bin Wahb Al-Khuẓâ'î said: “I prayed behind the Messenger of Allâh ﷺ in Minâ, and there was the greatest number of people, and he prayed two Rak'ah during the Farewell Pilgrimage.”
Muslim said: Ḥārithah bin Wahb Al-Khuza‘ī is the brother of ‘Ubaidullāh bin ‘Umar bin Al-Khattāb, through his mother.

Chapter 3. Praying In Dwellings When It Is Raining

[1600] 22 - (697) It was narrated from Nāfi‘ that Ibn ‘Umar called the Adhān on a cold and windy night, and said: “Pray in your encampments.” Then he said: “The Messenger of Allah used to order the Mu‘adhdhin, if it was a cold and rainy night, to say: ‘Pray in your encampments.’”

[1601] 23 - (...) It was narrated from Ibn ‘Umar that he gave the call to prayer on a cold, windy and rainy night, and at the end of his call he said: “Pray in your encampments, pray in your encampments.” Then he said: “The Messenger of Allah used to order the Mu‘adhdhin, if it was a cold or rainy night during a journey, to say: ‘Pray in your encampments.’”

[1602] 24 - (...) It was narrated from Ibn ‘Umar that he gave the call to prayer in Dajnân... then he
mentioned something similar (to no. 1601), and said: “Pray in your encampments,” but he did not repeat a second time, “Pray in your encampments.”

[1603] 25 - (698) It was narrated that Jâbir said: “We went out with the Messenger of Allah on a journey and it rained. He said: ‘Whoever among you wants to, let him pray in his encampments.’”

[1604] 26 - (699) It was narrated that ‘Abdullâh bin ‘Abbâs said to his Mu’adhdhin on a rainy day: “When you say: ‘I bear witness that there is none worthy of worship but Allah and I bear witness that Muhammad is the Messenger of Allah,’ do not say, ‘Come to prayer,’ rather say: ‘Pray in your dwellings.’”

It was as if the people found that strange, so he said: “Are you surprised by that? One who is better than me did that (i.e., The Prophet). Jumu‘ah is obligatory, but I did not want to force you to walk in the mud and on slippery ground.”
[1605] 27 - (...) It was narrated that ‘Abdul-Ḥamīd said: “I heard ‘Abdullāh bin Al-Ḥārith say: “Abdullāh bin ‘Abbās addressed us on a rainy day...” and he quoted a Hadīth like that of Ibn ‘Ulayyah (no. 1604), but he did not mention Jumu‘ah. And he said: “One who is better than me did it, meaning the Prophet ﷺ.”

Abū Kāmil said: “Ḥammād narrated something similar to us from “ʿĀsim, from ‘Abdullāh bin Al-Ḥārith.”

[1606] (...) Ayyūb and “ʿĀsim Al-ʿAḥwal narrated it (a similar Hadīth as no. 1605) to us with this chain, but it does not say in their Hadīth: “Meaning the Prophet ﷺ.”

[1607] 28 - (...) ‘Abdullāh bin Al-Ḥārith said: “The Mu‘adhdhin of Ibn ‘Abbās called the Adhān on a rainy Friday...” and he mentioned a Hadīth like that of Ibn ‘Ulayyah (no. 1604), and he said: “I did not want you to walk on the muddy and slippery ground.”
[1608] 29 - (...) It was narrated from ‘Abdullah bin Al-Harith that Ibn Abbás ordered his Mu’adhdhin. According to the Hadith of Ma’mar: “on a rainy Friday...” A similar Hadith (as no. 1607). In the Hadith of Ma’mar it says: “This was done by one who is better than me, meaning the Prophet ﷺ.”

[1609] 30 - (...) It was narrated that ‘Abdullah bin Al-Harith said: “Ibn Abbás ordered his Mu’adhdhin on a rainy Friday...” a similar Hadith (as no. 1607).

Chapter 4. It Is Permissible To Offer Voluntary Prayers Atop One’s Mount When Travelling, No Matter What Direction It Is Facing

[1610] 31 - (700) It was narrated from Ibn Umar that the Messenger of Allâh ﷺ used to offer voluntary prayers no matter what direction his camel was facing.
32 - (...) It was narrated from Ibn 'Umar that the Prophet used to offer voluntary prayers atop his mount no matter what direction it was facing.

33 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allah used to pray when he was coming from Makkah to Al-Madinah, atop his mount no matter what direction it was facing. Concerning this, the verse: "so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)"[1] was revealed."

34 - (...) A similar report was narrated from 'Abdul-Malik with this chain. According to the Hadîth of Ibn Mubârak and Ibn Abî Zâ'îdah: "Then Ibn 'Umar recited: "So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)"[2] and he said: 'It was concerning this that it was revealed.'"

[1614] 35 - (…) It was narrated that Ibn 'Umar said: "I saw the Messenger of Allâh ﷺ offer prayers atop a donkey when he was headed towards Khaibar."

[1615] 36 - (…) It was narrated from Sa'eed bin Yasâr that he said: "I was travelling with Ibn 'Umar on the road to Makkah. When I feared that dawn was about to break, I dismounted and prayed Witr, then I caught up with him. Ibn 'Umar said to me: 'Where were you?' I said to him: 'I was afraid that dawn would break, so I dismounted and prayed Witr.' 'Abdullâh said: 'Do you not have an example to follow in the Messenger of Allâh ﷺ?' I said: 'Of course, by Allâh.' He said: 'The Messenger of Allâh ﷺ used to pray Witr atop his camel.'"

[1616] 37 - (…) It was narrated from 'Abdullâh bin Dînâr that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray atop his mount no matter what direction it was facing."

'Abdullâh bin Dînâr said: "Ibn 'Umar used to do that."
It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh used to pray Witr atop his mount.”

It was narrated from ‘Abdullâh bin Sâlim that his father said: “The Messenger of Allâh used to offer voluntary prayers atop his mount, in whatever direction it was facing, and he would pray Witr atop his mount too, but he did not offer obligatory prayers like that.”

It was narrated from ‘Abdullâh bin ‘Amir bin Rabi‘ah that his father told him that he saw the Messenger of Allâh offering voluntary prayers at night while on a journey on the back of his mount, no matter what direction it was facing.

It was narrated from Hammâm: Anas bin Sirîn, narrated to us, he said: “We met Anas bin Mâlik when...”

 قال عبد الله بن دينار: كان ابن عمر.
 يَفعَل ذَلِك.

 [1617] 38 - (...) It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh used to pray Witr atop his mount.”

 [1618] 39 - (...) It was narrated from ‘Abdullâh bin Sâlim that his father said: “The Messenger of Allâh used to offer voluntary prayers atop his mount, in whatever direction it was facing, and he would pray Witr atop his mount too, but he did not offer obligatory prayers like that.”

 [1619] 40 - (701) It was narrated from ‘Abdullâh bin ‘Amir bin Rabi‘ah that his father told him that he saw the Messenger of Allâh offering voluntary prayers at night while on a journey on the back of his mount, no matter what direction it was facing.

 [1620] 41 - (702) It was narrated from Hammâm: Anas bin Sirîn, narrated to us, he said: “We met Anas bin Mâlik when...”

[1617] 38- (...)، وَحَدِيثُ عِيسٍ
إِبْنُ خَمَادُ الْمُنْسِرِيُّ: أَخْبَرَنَا الْلَّيْثُ:
خَذَّلْتُي إِبْنَ الْهَادَاءَ عَنْ عَيْبِ الْلَهِ بِنْ دِيْبَارٍ،
عَنْ عَيْبِ الْلَهِ بِنْ عُمَرٍ، أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَبْيَضُ عَلَى رَاجِلِهِ.

[1618] 39- (...)، وَحَدِيثُ
حُرُومُهُ بِنْ يُحْبَيْنَ: أَخْبَرَنَا إِبْنُ وَهْبٍ:
أخْبَرَنِي یُوسُفُ عَنْ ابِنِ شِهَابٍ، عَنْ
سَالِمَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَحِجُّ عَلَى الْرَّاجِلَةِ قَبْلٍ
أَيْ وَجْهُ تَوْجِهَةٍ، وَيَبْيَضُ عَلَيْهَا، عَيْنَهُ لَا يُصَلِّي عَلَيْهَا الْمُكْتَبُوتَةِ.

[1619] 40- (701)، وَحَدِيثُ عَمْرُو
بْنِ سَلَادٍ وَحُرُومُهُ قَالَ: أَخْبَرَنَا إِبْنُ
وَهْبٍ: أَخْبَرَنِي یُوسُفُ عَنْ ابِنِ شِهَابٍ، عَنْ
عَيْبِ اللَّهِ بْنِ عُمَرٍ بْنِ تَبِيعَةٍ أَخْبَرَهُ:
أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّهُ رَأَى رَسُولُ اللَّهِ ﷺ
يَضُلِّلُ السَّبِيْحَةَ بِالْأَلْلَهِ فِي السَّفَرِ، عَلَى
ظُهْرِ رَاجِلِهِ، حَتِّى تَوْجَهَتْ.

[1620] 41- (702)، وَحَدِيثُ مُحَمَّدُ
ابْنُ خَانِمِ: حَدَّثَنَا عُقْبَانُ بْنُ مُسْلِمٍ: حَدَّثَنَا
هَمَامُ: حَدَّثَنَا آَسُ بْنُ سَيْبِرِينَ قَالَ: تَلَقَّيْنَا
he came from Ash-Shām, and we met him in ‘Ayn At-Tamr. I saw him offering prayers atop a donkey which was facing in that direction’ - and Hammām pointed to the left of the Qiblah. ‘I said to him: ‘I saw you praying in a direction other than the Qiblah.’ He said: ‘Had I not seen the Messenger of Allâh ﷺ doing that, I would not have done it.’’

Chapter 5. It Is Permissible To Combine Two Prayers When Travelling

[1621] 42 - (703) It was narrated that Ibn ‘Umar said: “If the Messenger of Allâh ﷺ was in a hurry when travelling, he would join Maghrib and ‘Ishâ’.”

[1622] 43 - (...) Nâfi‘ narrated that if Ibn ‘Umar was in a hurry when travelling, he would join Maghrib and ‘Ishâ’, after the twilight had disappeared. And he said: “If the Messenger of Allâh ﷺ was in a hurry while travelling, he joined Maghrib and ‘Ishâ’.”

[1623] 44 - (...) It was narrated from Sâlim, from his father: “I saw the Messenger of Allâh ﷺ joining Maghrib and ‘Ishâ’ when he was in a hurry while travelling.”
94 - (1624) Sâlim bin 'Abdullâh narrated that his father said: “I saw the Messenger of Allah, when he was in a hurry to set off on a journey, delaying Maghrûb prayer so that he could join it with ‘Ishâ’ prayer.”

1625] 46 - (704) It was narrated that Anas bin Mâlik said: “If the Messenger of Allah was setting off before the sun had passed its zenith, he would delay Zuhr until the time of ‘Asr began, then he would dismount and join them. If the sun had passed its zenith before he set out, he would pray Zuhr and then set out.”

1626] 47 - (...) It was narrated that Anas said: “If the Prophet wanted to join two prayers when travelling, he would delay Zuhr until the time for ‘Asr began, then he would join them.”
It was narrated from Anas that if the Prophet was in a hurry while travelling, he would delay Zuhr until the beginning of the time for 'Asr and then join them, and he would delay Maghrib until he joined it with 'Ishâ', when the twilight had disappeared.

Chapter 6. Joining Two Prayers When Not Travelling

It was narrated that Ibn 'Abbâs said: "The Messenger of Allah prayed Zuhr and 'Asr together, and Maghrib and 'Ishâ' together, when there was no fear and he was not travelling."

It was narrated that Ibn 'Abbâs said: "The Messenger of Allah prayed Zuhr and 'Asr together in Al-
Madinah, when there was no fear and he was not travelling.”

Abû Az-Zubair said: “I asked Sa‘eed: ‘Why did he do that?’ He said: ‘I asked Ibn ‘Abbâs the same question as you have asked me, and he said: ‘He did not want his Ummah to be subjected to hardship’.”

Ibn ‘Abbâs narrated that the Messenger of Allâh ﷺ joined prayers when he was on a journey during the campaign of Tabûk. He joined Zuhr with ‘Asr, and Maghrib with ‘Ishâ’.

Sa‘eed said: “I said to Ibn ‘Abbâs: ‘What made him do that?’ He said: ‘He did not want his Ummah to be subjected to hardship.”

It was narrated that Mu‘âdh said: “We set out with the Messenger of Allâh ﷺ on the campaign to Tabûk, and he used to pray Zuhr and ‘Asr together, and Maghrib and ‘Ishâ’ together.”
Jabal said: "During the campaign to Tabûk, the Messenger of Allâh ﷺ joined Zuhr with ‘Asr, and Maghrib with ‘Ishâ’.

I said: “What made him do that?” He said: “He did not want his Ummah to be subjected to hardship.”

It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ joined Zuhr with ‘Asr, and Maghrib with ‘Ishâ’, in Al-Madinah when there was no fear and no rain.” According to the Hadîth of Wâkî he said: “I said to Ibn ‘Abbâs: ‘Why did he do that?’ He said: ‘So that his Ummah would not be subjected to hardship.’”
[1634] 55 - (...) It was narrated that Ibn ‘Abbâs said: “I prayed with the Prophet (Rak‘ah) together and seven (Rak‘ah) together.”


[1635] 56 - (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allah ﷺ prayed seven Rak‘ah in Al-Madinah, and eight: Zuhr with ‘Asr, and Maghrib with ‘Ishâ’.

[1636] 57 - (...) It was narrated that ‘Abdullâh bin Shaqiq said: “Ibn ‘Abbâs addressed us one day after ‘Asr until the sun set and the stars appeared, and the people started saying: ‘Prayer, prayer.’ Then a man from Banû Tamîm came to him and he persisted in saying: ‘Prayer, prayer.’ Ibn ‘Abbâs said: ‘Are you teaching me the Sunnah? May you be bereft of your mother!’ Then he said: ‘I saw the Messenger of Allah ﷺ joining

[1] That is, Jâbir bin Zaid, who narrated it from Ibn ‘Abbâs, and the one asking him is ‘Amr bin Dînâr.
Zuhr with ‘Asr, and Maghrib with ‘Ishâ’.”

Ibn Šhaqîq said: “I had some doubt about that, so I went to Abû Hurairah and asked him, and he confirmed what he had said.”

Chapter 7. It Is Permissible To Leave To The Right Or Left After Finishing The Prayer

[1638] 59 - (707) It was narrated that ‘Abdullâh said: “None of you should give a share of himself to the Shaitân by thinking that it is obligatory to leave to the right only (after finishing the prayer). How often I saw the Messenger of Allâh ﷺ leave to his left.”
A similar report (as no. 1638) was narrated from Al-A'mash with this chain.

It was narrated that As-Suddı said: “I asked Anas which way I should leave when I had finished my prayer, to my right or my left? He said: ‘As for me, I often saw the Messenger of Allâh leaving to his right.’”

It was narrated from As-Suddı, from Anas, that the Prophet used to leave to his right.

Chapter 8. It is Recommended To Stand To The Right Of The Imâm

It was narrated that Al-Barâ’ said: “When we prayed behind the Messenger of Allâh, we liked to be on his right so that his face
The Book Of The Travellers'...  

would turn towards us. And I heard him say: 'Rabbi qini 'adhabaka yawma tab'athu or Tajma'u 'ibadak (O Lord, save me from Your punishment on the Day when You resurrect or gather Your slaves."

[1643] (...) It was narrated from Mis'ar with this chain (a Hadîth similar to no. 1642), but he did not mention the words: "so that his face would turn towards us."

Chapter 9. It Is Disliked To Start A Voluntary Prayer After The Mu'adhdhin Has Started To Say The Iqâmah For Prayer, Whether That Is A Regular Sunnah, Such As The Sunnah Of Subh Or Zuhr, Or Anything Else, And Regardless Of Whether He Knows That He Will Catch Up With The Rak'ah, With The Imâm Or Not

[1644] 63 - (710) It was narrated from Abû Hurairah that the Prophet said: "When the Iqâmah for prayer is called, there is no prayer except the prescribed prayer."

[1645] (...) Warqâ’ narrated it with this chain (a similar Hadîth as no. 1645).
It was narrated from Abū Hurairah that the Prophet ﷺ said: “When the Iqâmah for prayer is called, there is no prayer except the prescribed prayer.”

Zakariyyâ bin Ishâq narrated a similar report (as no. 1646) with this chain.

A similar report (as no. 1646) was narrated from Abû Hurairah from the Prophet ﷺ. Hammâd (a narrator) said: “Then I met ‘Amr and he narrated it to me, but he did not attribute it to the Prophet ﷺ.”

65 - (711) It was narrated from ‘Abdullâh bin Mâlik bin Buḥainah that the Messenger of Allâh ﷺ passed by a man who was offering prayers, and the Iqâmah for Subh prayer had been called, He said something to him, I do not know what it was, and when we had
finished (the prayer) we surrounded him, saying: “What did the Messenger of Allâh say to you?” He said: “He said to me: ‘Soon one of you will pray Subh with four Rak’ah.’”

Al-Qâ’nâbî said: “‘Abdullâh bin Mâlik bin Bu‘ainah from his father.”

Abû Al-Husain Muslim said: His saying: “from his father” in this narration is a mistake.

[1650] 66 - (...) It was narrated that Ibn Bu‘ainah said: “The Iqâmah for Subh prayer was called, and the Messenger of Allâh saw a man offering prayers when the Mu‘adhîn was saying the Iqâmah. He said: ‘Are you praying Fajr with four Rak’ah?’”

[1651] 67 - (712) It was narrated that ‘Abdullâh bin Sarjis said: “A man entered the Masjid while the Messenger of Allâh was praying Al-Ghadâh (Fajr), and he prayed two Rak‘ah at the side of the Masjid, then he joined the Messenger of Allâh (in prayers). When the Messenger of Allâh said the Salâm, he said: ‘O so-and-so! Which of the two prayers did you count as the obligatory prayer, your prayer on your own or your prayer with us?”
Chapter 10. What To Say When Entering The Masjid

[1652] 68 - (713) It was narrated that Abū Usaid said: “The Messenger of Allâh ﷺ said: ‘When one of you enters the Masjid, let him say: ‘Allâhumma fať lâbiy bi lâliy. ‘Alî ‘alî yâ bi ‘alî ‘alî yâ ‘alî ‘alî (O Allâh, open to me the gates of Your mercy.)’ And when he leaves, let him say: ‘Allâhumma inni as’aluka min fâdlik (O Allâh, I ask You of Your Bounty.)’"

[1653] (...) A similar report (as no. 1652) was narrated from Abû Usaid, from the Prophet ﷺ (with a different chain of narrators).
Chapter 11. It Is Recommended To Greet The Masjid By Praying Two Rak'ah, And It Is Disliked To Sit Before Praying These Two Rak'ah, And This Is Prescribed At All Times

[1654] 69 - (714) It was narrated from Abū Qatādah that the Messenger of Allâh ﷺ said: “When one of you enters the Masjid, let him pray two Rak'ah before he sits down.”

[1655] 70 - (...) It was narrated that Abū Qatādah, the Companion of the Messenger of Allâh ﷺ, said: “I entered the Masjid and the Messenger of Allâh ﷺ was sitting among the people, so I sat down. The Messenger of Allâh ﷺ said: ‘What kept you from praying two Rak'ah before you sat down?’ I said: ‘O Messenger of Allâh, I saw you sitting and the people sitting.’ He said: ‘When one of you enters the Masjid, let him not
sit down until he has prayed two Rak'ah."

Chapter 12. It Is Recommended To Pray Two Rak'ah In The Masjid For One Who Has Come From A Journey, When He First Arrives

[1657] 72 - (...) It was narrated that Muharrid heard Jabir bin ‘Abdullah say: “The Messenger of Allah bought a camel from me, and when he came to Al-Madinah he told me to go to the Masjid and pray two Rak'ah.”
It was narrated that Jâbir bin ‘Abdullâh said: “I went out with the Messenger of Allah on a campaign and my camel delayed me because it got exhausted. Then the Messenger of Allah came before me, and I came the next day. I came to the Masjid and I found him at the door of the Masjid. He said: ‘Now have you come?’ I said: ‘Yes.’ He said: ‘Leave your camel, and go in and pray two Rak'ah.’ So I went in and prayed, then I went back.”

It was narrated from Ka'b bin Mâlik that the Messenger of Allah did not return from a journey by day in the forenoon, but when he arrived, he would go to the Masjid and pray two Rak'ah, then he would sit down there.
Chapter 13. It Is Recommended To Pray Duḥa, The Least Of Which Is Two Rak'ah, The Best Of Which Is Eight, And The Average Of Which Is Four Or Six, And Encouragement To Do So Regularly

[1660] 75 - (717) It was narrated that ‘Abdullâh bin Shaqiq said: “I said to ‘Aīshah: ‘Did the Prophet pray Duḥa?’ She said: ‘No, unless he was returning from a journey.’”

[1661] 77 - (...) It was narrated that ‘Abdullâh bin Shaqiq said: “I said to ‘Aīshah: ‘Did the Prophet pray Duḥa?’ She said: ‘No, unless he was returning from a journey.’”

[1662] 77 - (718) It was narrated that ‘Aīshah said: “I never saw the Messenger of Allâh praying the voluntary prayer of Duḥa but I used to do it. If the Messenger of Allâh gave up an action that he liked to do, it was for fear that the people would do it and it would be made obligatory for them.”
[1663] 78 - (719) Mu‘ādhah narrated that she asked ‘Āishah: “How many (Rak‘ah) did the Messenger of Allah pray in Duḥa?” She said: “Four Rak‘ah, and however many more he wanted.”

[1664] (…) A similar report (as no. 1663) was narrated from Yazīd with this chain. And Yazīd said: “… as Allāh willed.”

[1665] 79 - (…) It was narrated that ‘Āishah said: “The Messenger of Allāh used to pray Duḥa with four Rak‘ah, and however many more Allāh willed.”

[1666] (…) A similar report (as no. 1665) was narrated from Qatādah with this chain.

[1667] 80 - (336) It was narrated that ‘Abdur-Rahmān bin Abī Laila said: “No one told me that he saw the Prophet praying Duḥa except Umm Hāni‘.”
She narrated that the Prophet entered her house on the day of the Conquest of Makkah, and prayed eight Rak‘ah, and I have never seen him offer any prayer that was briefer than that, but he bowed and prostrated perfectly.”

[1668] 81 - (...) It was narrated that Ibn Shihâb said: “Ibn ‘Abdullâh bin Al-Hârith told me that his father, ‘Abdullâh bin Al-Hârith bin Nawfal, said: ‘I asked, and I was keen, to find someone who could tell me that the Messenger of Allah had prayed Dhuha. But I could not find anyone who could tell me that except Umm Hâni’ bint Abî Ṭâlib. She told me that after the day had grown bright on the day of the Conquest (of Makkah), the Messenger of Allâh came, and a cloth was brought to form a screen, and he performed Ghusl. Then he stood and prayed eight Rak‘ah, and I do not know whether the standing was longer, or the bowing, or prostration; they were all similar in length. And I did not see him offer that prayer before or after.”
It was narrated from Abū An-Nadr that Abū Murrah, the freed slave of Umm Hāni’ bint Abī Ṭālib, told him that he heard Umm Hāni’ bint Abī Ṭālib say: “I went to the Messenger of Allāh during the year of the Conquest, and I found him performing Ghusl, and Fāṭimah, his daughter, was screening him with a cloth. I greeted him with Salām and he said: ‘Who is this?’ I said: ‘Umm Hāni’ bint Abī Ṭālib.’ He said: ‘Welcome, Umm Hāni’.” When he had finished his Ghusl, he prayed eight Rak’ah, wrapped in a single garment. When he had finished I said: ‘O Messenger of Allāh, my mother’s son ‘Alī bin Abī Ṭālib says that he is going to kill a man to whom I have given protection; so-and-so bin Hubairah.’ The Messenger of Allāh said: ‘We grant protection to the one to whom Umm Hāni’ has given protection.’ Umm Hāni’ said: ‘That was at the time of Duḥa.’

It was narrated from Abū Murrah, the freed slave of ‘Aqil, from Umm Hāni’,
that the Messenger of Allāh ﷺ prayed eight Rak'ah in her house during the year of the Conquest, wearing a single garment with its ends placed on his shoulders.

[1671] 84 - (720) It was narrated from Abū Dharr that the Prophet ﷺ said: “In the morning a charity is due from every joint of one of you. Every Tasbīḥah is a charity, every Tahlīlah is a charity, every Takbīrah is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two Rak'ah offered in the forenoon (Duḥa) will suffice for that.”

[1672] 85 - (721) It was narrated that Abū Hurairah said: “My close friend ﷺ advised me to do three things: ‘To fast three days of every month, to pray two Rak'ah of Duḥa, and to pray Witr before going to sleep.’”
[1673] (...) A similar report (as no. 1672) was narrated from Abû Hurairah, from the Prophet ﷺ.

[1674] (...) Abû Hurairah said: “My close friend Abû Al-Qâsim  advised me to do three things...” and he mentioned a Hadith similar to that of Abû ‘Uthmân from Abû Hurairah (no. 1672).

[1675] 86 - (722) It was narrated from Abû Murrah, the freed slave of Umm Hâni’, that Abû Ad-Dardâ’ said: “My beloved  advised me to do three things, which I will not forsake so long as I live: ‘To fast three days of each month ‘I?uza, and pray ‘I?uza. ’
Chapter 14. It Is Recommended To Pray Two Rak'ah For The Sunnah of Fajr. And Encouragement To Pray Them Regularly, And To Make Them Brief, And To Persist In Offering Them, And Clarifying What Is Recommended To Recite Therein.

[1676] 87 - (723) It was narrated from Ibn ‘Umar that Hafsah, the Mother of the Believers, told him that when the Mu’adhjdin fell silent following the Adhân for the Subh prayer, and dawn had begun, the Messenger of Allah ﷺ would pray two brief Rak’ah before the Iqâmah for prayer was called.”

[1677] (...) It was narrated from Nâfi’ with this chain, as Mâlik said (as no. 1676).

[1678] 88 - (...) It was narrated from Ibn ‘Umar that Hafsah said: “When dawn broke, the Messenger of Allah ﷺ would not pray anything except two brief Rak’ah.”
[1679] (…) Shu’bah narrated a similar Hadīth (as no. 1678) with this chain.

[1680] 89 - (…) It was narrated from Sâlim, from his father: “Hafṣah told me that when dawn appeared, the Messenger of Allāh ﷺ would pray two Rak‘ah.”

[1681] 90 - (724) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ used to pray the two Rak‘ah of Fajr when he heard the Adhān, and he made them brief.”

[1682] (…) It was narrated from Hishām (a Hadīth similar to no. 1681), with this chain.

According to the Hadīth of Abû Usâmah: (“‘Āishah said instead of “when he heard the Adhān”) “when dawn broke.”
[1683] 91 - (...) It was narrated from 'Āishah that the Prophet of Allah used to pray two Rak'ah between the Adhān and Iqāmah for the Subh prayer.

[1684] 92 - (...) It was narrated from 'Āishah that she used to say: “The Messenger of Allah used to pray the two Rak'ah of Fajr and make them so brief that I would say: ‘Has he recited the Essence of the Qur'ān (Al-Fātihah) in them (or not)?’”

[1685] 93 - (...) It was narrated that 'Āishah said: “When dawn broke, the Messenger of Allah would pray two Rak'ah, and I would say: ‘Did he recite the Opening of the Book in them?’”

[1686] 94 - (...) It was narrated
from ‘Aishah that the Prophet ﷺ did not adhere more regularly to any voluntary prayer than the two Rak'ah before Ẓubh.

[1687] 95 - (...) It was narrated that ‘Aishah said: “I did not see the Messenger of Allâh ﷺ hastening to perform any voluntary prayer so much as he hastened to offer the two Rak'ah before Fajr.”

[1688] 96 - (735) It was narrated from ‘Aishah that the Prophet ﷺ said: “Two Rak'ah of Fajr prayer are better than this world and everything in it.”

[1689] 97 - (...) It was narrated from ‘Aishah that the Prophet ﷺ said concerning the two Rak'ah at dawn: “They are dearer to me than the entire world.”
[1690] 98 - (726) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ recited in the two Rak'ah of Fajr: "Say: "O disbelievers"[1] and "Say: "He is Allâh, (the) One."[2]

[1691] 99 - (727) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to recite in the two Rak'ah of Fajr - in the first Rak'ah: Say: "We believe in Allâh and that which has been sent down to us..."[3] the verse which is in Al-Baqarah. And in the second: ...We believe in Allâh, and bear witness that we are Muslims".[4]

[1692] 100 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to recite in the two Rak'ah of Fajr: "Say: "We believe in Allâh and that which has been sent

down to us.”[1] and the verse that is in Āl ʻImrân: “Come to a word that is just between us and you”.[2]

[1693] (...) A Ḥadīth similar to that of Mawrān Al-Fazārī (no. 1692) was narrated from ‘Uthmān bin Ḥakīm with this chain.

Chapter 15. The Virtue Of The Regular Sunnah Prayers Before And After The Obligatory Prayers, And Their Numbers

[1694] 101 - (728) It was narrated that ‘Amr bin Aws said: ‘Anbasah bin ʿAbī Sufyān told me, during his final illness, a Ḥadīth that made him feel happy. He said: “I heard Umm Habībah say: ‘I heard the Messenger of Allāh ﷺ say: ‘Whoever prays twelve Rak‘ah every day and night, a house will be built for him in Paradise because of them.”‘

Umm Habībah said: “I have not stopped doing them since I heard about them from the Messenger of Allāh ﷺ.”

Anbasah said: “I have not stopped doing them since I heard about them from Umm Habībah.”

‘Amr bin Aws said: “I have not stopped doing them since I heard about them from ‘Anbasah.”

Al-Nu‘mān bin Sālim said: “I have not stopped doing them since I heard about them from ‘Amr bin Aws.”

[1695] 102 - (…) It was narrated from An-Nu‘mān bin Sālim (a Ḥadīth similar to no. 1694), with this chain: “Whoever prays twelve Rak‘ah in a day, voluntarily, a house will be built for him in Paradise.”

[1696] 103 - (…) It was narrated from Umm Ḥabībah, the wife of the Prophet, that she heard the Messenger of Allāh say: “There is no Muslim slave who prays twelve Rak‘ah to Allāh each day, voluntarily, apart from the obligatory prayers, but Allāh will build for him a house in Paradise - or a house will be built for him in Paradise.”

Umm Ḥabībah said: “I did not stop praying them after that.”

‘Amr said: “I did not stop praying them after that. And An-Nu‘mān said something similar.”
[1697] (…) It was narrated that Umm Ḥabībah said: “The Messenger of Allâh ﷺ said: ‘There is no Muslim slave who performs Wudû’ and performs Wudhû’ well, then prays every day to Allâh...’” a similar Hadîth (as no. 1696).

[1698] ۱۰۴ - (۷۲۹) It was narrated that Ibn ‘Umar said: “I prayed two Rak‘âh with the Messenger of Allâh ﷺ before Zuhr and two afterwards, two Rak‘âh after Maghrib, two Rak‘âh after ‘Ishâ’ and two Rak‘âh after Jumu‘ah. As for Maghrib, ‘Ishâ’ and Jumu‘ah, I prayed with the Prophet ﷺ in his house.”
Chapter 16. It Is Permissible To Offer Voluntary Prayers Standing Or Sitting, And To Stand And Sit In The Same Rak'ah

[1699] 105 - (730) It was narrated that 'Abdullâh bin Shaqîq said: “I asked ‘Aishah about the prayer of the Messenger of Allâh ﷺ, and his voluntary prayers. She said: ‘He used to pray four Rak'âh in my house before Zuhr, then he would go out and lead the people in prayer. Then he would come in and pray two Rak'âh. He would lead the people in praying Maghrib, then he would come in, and pray two Rak'âh. He would lead the people in praying 'Ishâ', then he would enter my house, and pray two Rak'âh. He would pray nine Rak'âh at night, including Witr, and he would pray for a long time at night standing, and a long time at night sitting. And if he recited while standing, he would bow and prostrate from a standing position. But if he recited while sitting, he would bow and prostrate from a sitting position. And when dawn broke he would pray two Rak'âh.”

[1700] 106, 107 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ used to pray for a long time at night. If he prayed standing, he would

(المعجم 16) - (باب جوام النافلة قائمًا وقاعدًا، وفعل بعض الركعة قائمًا وبعضها قاعدًا) (التحفة 124)
bow from a standing position, and if he prayed sitting, he would bow from a sitting position.”

[1701] 108 - (…) It was narrated that ‘Abdullâh bin Shaqiq said: “I became ill in Persia, and I used to pray sitting down, I asked ‘Aishah about that and she said: ‘The Messenger of Allâh ﷺ used to pray for a long time at night standing...’” and he mentioned the Hadîth.

[1702] 109 - (…) It was narrated that ‘Abdullâh bin Shaqiq Al-Uqailî said: “I asked ‘Aishah about the prayer of the Messenger of Allâh ﷺ at night. She said: ‘He used to pray for a long time at night standing, and for a long time at night sitting. If he recited while standing, he would bow from a standing position, but if he recited while sitting, he would bow from a sitting position.’”

[1703] 110 - (…) It was narrated that ‘Abdullâh bin Shaqiq Al-Uqailî said: “We asked ‘Aishah about the prayer of the Messenger of Allâh ﷺ. She said: ‘The
Messenger of Allâh ﷺ used to pray a great deal, standing and sitting. If he started a prayer standing, he would bow from a standing position, and if he started a prayer sitting, he would bow from a sitting position."

[1704] 111 - (731) It was narrated that ‘Aishah said: “I did not see the Messenger of Allâh ﷺ reciting in any night prayer while sitting until he grew old. Then he would recite while sitting, and when there were thirty or forty verses left of the Sûrah, he would stand up and recite them, then he would bow.”

[1705] 112 - (...) It was narrated from ‘Aishah that the Messenger of Allâh ﷺ used to pray sitting, and he would recite while sitting, then when there were about thirty or forty verses left of his
recitation, he would stand up and recite while standing. Then he would bow, then prostrate, then he would do likewise in the second Rak'ah.

[1706] 113 - (...) It was narrated that ‘Aīshah said: “The Messenger of Allah used to recite while sitting, then when he wanted to bow, he would stand up for as long as it takes a person to recite forty verses.”

[1707] 114 - (...) It was narrated that ‘Alqamah bin Waqqās said: “I said to ‘Aīshah: ‘What did the Messenger of Allah do in the two Rak'ah when he was sitting?’ She said: ‘He used to recite in them, then when he wanted to bow, he stood up and bowed.’”

[1708] 115 - (732) It was narrated that ‘Abdullāh bin Shaqīq said: “I said to ‘Aīshah: ‘Did the Prophet pray while
sitting?’ She said: ‘Yes, after the people made him old.”

[1709] (…) It was narrated that ‘Abdullâh bin Shaqîq said: “I said to ‘Âishah:…” and he narrated something similar (as no. 1708) from the Prophet ﷺ.

[1710] 116 - (…) ‘Âishah narrated that the Prophet ﷺ did not die until many of his prayers were offered while sitting.

[1711] 117 - (…) It was narrated that ‘Âishah said: “When the Messenger of Allâh ﷺ grew old and heavy, most of his prayers were offered while sitting.”

[1712] 118 - (733) It was narrated that Ḥafṣâh said: “I did not see the Messenger of Allâh ﷺ sitting?'
offer any voluntary prayer while sitting until one year before his death, when he would offer his voluntary prayers sitting, and he would recite a Sūrah at such a slow, measured pace that it would seem longer than another one which was longer.”

[17.3] (...) A similar report (as no 712) was narrated from Az-Zu. rī, with this chain, except that they said: “One or two years (before his death).”

[1714] 119 - (734) It was narrated that Simāk said: “Jābir bin Samurah told me that the Prophet ﷺ did not die until he prayed sitting.”

[1715] 120 - (735) It was narrated that ‘Abdullāh bin ‘Amr said: “I was told that the Messenger of Allāh ﷺ said: ‘A
man’s prayer offered sitting is half a prayer.’ I came to him and found him praying sitting. I put my hand on his head and he said: ‘What is the matter with you, O Abdullâh bin ‘Amr?’ I said: ‘O Messenger of Allâh, I have been told that you said: A man’s prayer offered sitting is half a prayer but you are praying while sitting.’ He said: ‘Yes, but I am not like any one of you.’"

[1716] (...) It was narrated from Mansûr with this chain (a similar Hadîth as no. 1715).

Chapter 17. Night Prayers And The Number Of Rak‘ah Offered By The Prophet ﷺ At Night, And That Witr Is One Rak‘ah, And A One Rak‘ah Prayer Is Correct

[1717] 121 - (736) It was narrated from ‘Âishah that the Messenger of Allâh ﷺ used to pray eleven Rak‘ah at night, and he would make them an odd number with one Rak‘ah. When
he had finished, he would lie down on his right side, until the 
\textit{Mu'adhdhin} came to him, then he would pray two brief \textit{Rak'ah}.

[1718] 122 - (...) It was narrated that 'Āishah, the wife of the Prophet ﷺ, said: “Between finishing the ‘Ishâ’ prayer - which the people call \textit{Al-‘Atamah} - and dawn, the Messenger of Allah ﷺ would pray eleven \textit{Rak'ah}, saying the \textit{Taslim} between every two \textit{Rak'ah}, and making them an odd number with one \textit{Rak'ah}. When the \textit{Mu'adhdhin} fell silent following the call to \textit{Fajr} prayer, and he could see the dawn, and the \textit{Mu'adhdhin} came to him, he would pray two brief \textit{Rak'ah}, then lie down on his right side, until the \textit{Mu'adhdhin} came to him for the \textit{Iqâmah}.”

[1719] (...) It was narrated from Ibn Shihâb with this chain, and Harmalah quoted a similar \textit{Hadîth} (as no. 1718), except that he did not mention: “when he could see the dawn and the \textit{Mu'adhdhin} came to him,” and he did not mention: “the \textit{Iqâmah}.” The rest of the \textit{Hadîth} is like the \textit{Hadîth} of ‘Amr.
[1720] 123 - (737) It was narrated that 'Aishah said: “The Messenger of Allah  used to pray thirteen Rak'ah at night, five of which were Witr, and he did not sit at all except at the end.”

[1721] (...) It was narrated from Hishâm, with this chain (a similar Hadîth as no. 1720).

[1722] 124 - (...) It was narrated from 'Urwa that 'Aishah told him that the Messenger of Allah  used to pray thirteen Rak'ah, including the two Rak'ah of Fajr.

[1723] 125 - (738) It was narrated from Abû Salamah bin 'Abdur-Rahmân that he asked 'Aishah: “How did the Messenger of Allah  pray during Ramaḍân?” She said: “The Messenger of Allah  did not pray more, in Ramaḍân or at any
other time, than eleven Rak'ah. He would pray four, and do not ask how beautiful and long they were. Then he would pray four, and do not ask how beautiful and long they were. Then he would pray three. 'Aiah said: 'I said: 'O Messenger of Allah, do you sleep before you pray Witr?' He said: 'O 'Aishah, my eyes sleep but my heart does not sleep.'"

[1724] 126 - (...) It was narrated that Abû Salamah said: "I asked 'Aishah about the prayer of the Messenger of Allah ﷺ and she said: 'He used to pray thirteen Rak'ah. He would pray eight Rak'ah, then he would pray Witr, then he would pray two Rak'ah while sitting. When he wanted to bow he would stand up then bow. Then he prayed two Rak'ah between the call (to prayer) and Iqâmah for Fajr prayer.'"

[1725] (...) Abû Salamah narrated that he asked 'Aishah about the prayer of the Messenger of Allah ﷺ... a similar report (as no. 1724, but with a different chain of narrators), except that in their Hadith it said: "nine Rak'ah standing, including Witr."
Abû Salamah said: "I came to 'Aishah and said: 'O my mother, tell me about the prayer of the Messenger of Allâh سلسلة الرسول الله ﷺ.' She said: 'He used to pray - during Ramadân and at other times - thirteen Rak'ah at night, including the two Rak'ah of Fajr.'"

'Aishah said: "The Messenger of Allâh سلسلة الرسول الله ﷺ used to pray ten Rak'ah at night, and he would pray one Rak'ah for Witr and two Rak'ah for Fajr, and that was thirteen Rak'ah."

It was narrated that Abû Ishâq said: "I asked Al-Aswad bin Yazîd what 'Aishah had told him about the prayer of the Messenger of Allâh سلسلة الرسول الله ﷺ. She said: 'He used to sleep for the first part of the night and stay up for the latter part. Then if he had any need (for intimacy) from his wife he would satisfy that need, then he would go to sleep. Then when the first call came,' she said, 'he leapt up' -
and by Allâh she did not say ‘he got up’ - ‘and poured water over himself’ - and by Allâh, she did not say, ‘he performed Ghusl,’ and I know what she meant. ‘If he was not Junub, he would perform Wudû as a man does for prayer, then he prayed the two Rak’ah.’”

[1729] 130 - (740) It was narrated that ‘Aishâh said: “The Messenger of Allâh ﷺ used to pray at night until the last of his prayer was Witr.”

[1730] 131 - (741) It was narrated that Masrûq said: “I asked ‘Aisha, about the actions of the Messenger of Allâh ﷺ. She said: ‘He loved that which was done consistently.’ I said: ‘When did he pray?’ She said: ‘When the rooster crowed, he would get up and pray.’”

[1731] 132 - (742) It was narrated that ‘Aishâh said: “I never found the Messenger of Allâh ﷺ in my house before dawn but he was sleeping.”
It was narrated that 'Aishah said: “When the Prophet had prayed the two Rak'ah of Fajr, if I was awake he would talk to me, otherwise he would lie down.”

A similar report (as no. 1732) was narrated from 'Aishah, from the Prophet .

It was narrated that 'Aishah said: “The Messenger of Allah used to pray at night, and when he had prayed Witr he said: ‘Get up and pray Witr, O ‘Aishah!’”

It was narrated from 'Aishah that the Messenger of Allah used to pray at night while she was lying in front of him, and when only Witr was left, he would wake her up and she would pray Witr.
It was narrated that ‘Aishah said: "The Messenger of Allah prayed Witr at all times of the night, and (towards the end of his life) his Witr ended just before dawn."

It was narrated that ‘Aishah said: "The Messenger of Allah prayed Witr at all times of the night, at the beginning of the night, in the middle and at the end, and (towards the end of his life) his Witr ended just before dawn."

It was narrated that ‘Aishah said: "The Messenger of Allah prayed Witr at all times of the night, and (towards the end of his life) his Witr ended at the end of the night."
Chapter 18. Night Prayer, And The One Who Sleeps And Misses It Or Is Sick

[1739] 139 - (746) It was narrated from Zurârah that Sa’d bin Hishâm bin ‘Amir wanted to go out on a campaign in the cause of Allâh, so he came to Al-Madinah, and he wanted to sell some property he had there and use the money to buy weapons and horses, and fight in Jihâd against the Romans until he died. When he came to Al-Madinah, he met some of the people of Al-Madinah who told him not to do that, and they told him that six people had wanted to do that during the lifetime of the Prophet of Allâh Ṭalâhâ, and the Prophet of Allâh Ṭalâhâ told him not to do that, and he said: “Do you not have an example in me?”

When they told him that, he took back his wife whom he had divorced, and brought witnesses to attest that he had taken her back. Then he went to Ibn ‘Abbâs and asked him about the Witr of the Messenger of Allâh Ṭalâhâ. Ibn ‘Abbâs said: “Shall I not tell you who is the most knowledgeable of people on earth about the Witr of the Messenger of Allâh Ṭalâhâ?” He said: ‘Who?’ He said: “Âishah; go to...
her and ask her, then come and tell me what answer she gives to you."

(He narrated) So I went to her. I went to Ḥākim bin Aflah and asked him to go with me to her. He said: "I do not want to approach her, because I told her not to say anything about these two parties, but she insisted on that." I adjured him to come, so he came, and we went to `Aishah. We asked permission to enter and she gave us permission and we entered upon her. She said: "Is it Ḥākim?" And she recognized him. He said: "Yes." She said: "Who is with you?" He said: "Sa`d bin Hishām." She said: "Who is Hishām?" He said: "Ibn `Amir." She prayed for mercy for him and said good things." - Qatādah (one of the narrators) said: "He was martyred on the day of Uhud."

I said: "O Mother of the believers, tell me about the character of the Messenger of Allāh ﷺ." She said: "Do you not read the Qur`ān?" I said: "Of course." She said: "The character of the Prophet of Allāh ﷺ was the Qur`ān." I wanted to get up and not ask anyone about anything else until I died. Then I decided to ask: "Tell me about the Qiyām (night prayer) of the Messenger of Allāh ﷺ." She said: "Do you not read: ‘O you
wrapped in garments!"[1] I said: “Of course.” She said: “Allâh enjoined Qiyâm Al-Lail (the Night Prayers) at the beginning of this Sûrah, and the Prophet of Allâh ﷺ and his Companions prayed Qiyâm for a year. And Allâh withheld the latter part of this Sûrah for twelve months in heavens, until Allâh revealed, at the end of this Sûrah, the reduction of the burden. so Qiyâm Al-Lail became voluntary after it had been obligatory.”

I said: “O Mother of the believers, tell me about the Witr of the Messenger of Allâh ﷺ.” She said: “We used to prepare his Siwâk and water for purification for him, and Allâh would cause him to wake whenever He willed during the night. Then he would use the Siwâk and perform Wudû’ and pray nine Rak‘ah, during which he did not sit except in the eighth Rak‘ah; he would remember Allâh, praise Him and call upon Him. Then he would get up without saying the Taslim, and he would stand and pray the ninth Rak‘ah, then he would sit and remember Allâh, praise Him and call upon Him. Then he would say a Taslim that we could hear. Then he prayed two Rak‘ah after saying the Taslim, while sitting,

and that made eleven *Rak'ah*. O my son, when the Prophet of Allah grew old and gained weight, he prayed *Witr* with seven, and he did in the last two *Rak'ah* as he did in the first, and that made nine. O my son, when the Prophet of Allah offered a prayer, he liked to persist in offering it. If sleep or pain overtook him and kept him from praying *Qiyām* at night, he would pray twelve *Rak'ah* during the day. I do not know that the Prophet of Allah recited the entire Qur'ān in one night, or spent an entire night in prayer, or fasted an entire month except *Ramadān*.

I went to Ibn ‘Abbâs and told him what she had said. He said. “She has spoken the truth. If I were to approach her or enter upon her, I would go to her so that I could hear it from her own lips.” I said: “If I had known that you do not enter upon her, I would not have told you what she said.”

[1740] (...) It was narrated from Sa'd bin Hishâm that he divorced his wife then went to Al-Madinah to sell his property... and he mentioned something similar.

[1741] (...) It was narrated that Sa'd bin Hishâm said: “I went to ‘Abdullâh bin ‘Abbâs and...
asked him about *Witr*..." and he quoted the *Hadith* (similar to no. 1739). In it he said: "She said: 'Who is Hishâm?' I said: 'Ibn 'Amir.' She said: 'What a good man 'Amir was; he was killed on the day of Uḥud.'"

[1742] (...) It was narrated from Zurârah bin Awfa that Sa'd bin Hishâm was a neighbor of his. He told him that he had divorced his wife... and he narrated a *Hadith* like that of Sa'eed (no. 1741). In it he said: "She said: 'Who is Hishâm?' He said: 'Ibn 'Amir.' She said: 'What a good man he was. He was killed (when fighting) with the Messenger of Allâh ﷺ on the day of Uḥud.'"

And it says: "Hâkim bin Aflâh said: 'As for me, if I had known that you do not enter upon her, I would not have told you what she said.'"

[1743] 140 - (...) It was narrated from Sa'd bin Hishâm, from 'Aīshah that if the Messenger of Allâh ﷺ missed a prayer at night due to pain or any other reason, he would pray twelve *Rak'ah* during the day.
It was narrated that ‘Aishah said: “If the Messenger of Allah ﷺ did an action, he would persist in it. If he slept at night or was sick, he would pray twelve Rak'ah during the day.” She said: “And I never saw the Messenger of Allah ﷺ spend an entire night in prayer until dawn, or fast an entire month except Ramadân.”

It was narrated that ‘Abdur-Rahmân bin Abdin A-Qâriy said: “I heard ‘Umar bin Al-iShaflâb say: ‘The Messenger of Allah ﷺ said: ‘Whoever sleeps and misses his regular portion (of worship)[1] or part of it, let him recite it between Fajr prayer and Zuhr prayer, and it will be recorded for him as if he recited it at night.’”

[1] Regular portion of worship (Hizb): Prayers or reading Qur’ân etc., that a person commits himself to do regularly.
Chapter 19. Ṣalāt Al-Awwābin
(The Prayer Of The Penitent) Is
When The Young Camels Feel
The Heat Of The Hot Sand

[1746] 143 - (748) It was
narrated from Al-Qâsim Ash-
Shaibâni that Zaid bin Arqam
saw some people praying in the
early morning and he said: “They
know that prayer at a time other
than this is better. The
Messenger of Allah (ﷺ) said: ‘The
alât-Awwâ bin (prayer of the
penitent) is when the young
camels feel the heat of the hot
sand.”

[1747] 144 - (...) It was
narrated that Zaid bin Arqam said: “The
Messenger of Allah (ﷺ) went out
to the people of Qubâ’ when they
were praying, and said: ‘The
prayer of the penitent is when
the young camels feel the heat of the hot
sand.’”

Chapter 20. The Night Prayers
Are Two By Two, And Witr Is
One Rak‘ah At The End Of the
Night

[1748] 145 - (749) It was
narrated from Ibn ‘Umar that a
man asked the Messenger of Allah about prayers at night. The Messenger of Allah said: "The night prayers are two by two, then if one of you fears that dawn may come, he should pray one Rak'ah, which will make what he has prayed odd-numbered."

[1749] 146 - (...) It was narrated from Sâlim, from his father, that a man asked the Prophet about night prayers, and he said: "Two by two, then when you fear that dawn may come, pray Witr with one Rak'ah."

[1750] 147 - (...) It was narrated that ‘Abdullâh bin ‘Umar bin Al-Khaṭṭâb said: "A man stood up and said: 'O Messenger of Allah, how are the night prayers?' The Messenger of Allah said: 'The night prayers are two by two, then when you fear that dawn
may come, pray one *Rak'ah* as *Witr*.”

[1751] 148 - (...) It was narrated from ‘Abdullâh bin ‘Umar that a man asked the Prophet ﷺ, when I was between him and the one who was asking, saying: “O Messenger of Allah, how are the night prayers?” He said: “Two by two, then when you fear that dawn may come, then pray one *Rak'ah*, and make the last of your prayer *Witr*.” Then a man asked him, one year later, and I was in the same position with regard to the Messenger of Allah ﷺ, and I do not know whether it was the same man or another man, and he told him something similar.

[1752] (...) It was narrated that Ibn ‘Umar said: A man asked the Prophet ﷺ... and he mentioned something similar (to no. 1751), but it does not say in the *Hadîth*: “Then a man asked him, one year later...” etc.
It was narrated from 'Abdullah bin Shaqiq, from Ibn 'Umar, that the Prophet said: “Hasten to pray Witr before morning.”

It was narrated from Nafi' that Ibn 'Umar said: "Whoever prays at night, let him make the last of his prayer Witr, for the Messenger of Allah used to enjoin that.”

It was narrated from Ibn 'Umar that the Prophet said: “Make the last of your prayers at night Witr.”

Nafi' narrated
that Ibn 'Umar used to say: “Whoever prays at night, let him make the last of his prayer Witr before dawn comes. This is what the Messenger of Allâh used to enjoin on them.”

[1757] 153 - (752) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh said: ‘Witr is one Rak’ah, at the end of the night.’”

[1758] 154 - (...) It was narrated that Abû Mijlaz said: “I heard Ibn ‘Umar narrating that the Prophet said: ‘Witr is one Rak’ah, at the end of the night.’”

[1759] 155 - (753) It was narrated that Abû Mijlaz said: “I asked Ibn ‘Abbâs about Witr. He said: ‘I heard the Messenger of Allâh say: “One Rak’ah, at the end of the night.”’ I asked Ibn ‘Umar and he said: “I heard the Messenger of Allâh say: ‘One Rak’ah, at the end of the night.’”
The Book Of The Travellers'...

[1760] 156 - (749) ‘Ubaidullâh bin ‘Abdullâh bin ‘Umar narrated that Ibn ‘Umar told them that a man called out to the Messenger of Allâh when he was in the Masjid, saying: “O Messenger of Allâh, how should I make my prayer at night odd-numbered?” The Messenger of Allâh said: “Whoever prays, let him pray two by two, then when he feels that dawn is coming, let him offer one Rak‘ah, and that will make what he had prayed odd-numbered for him.”

[1761] 157 - (...) It was narrated that Anas bin Sîrîn said: “I asked Ibn ‘Umar: ‘Do you think that in the two Rak‘ah before Al-Ghadâh (Fajr) prayer I should recite for a long time?’ He said: ‘The Messenger of Allâh used to pray two by two at night, then he would pray Witr with one Rak‘ah. He said: ‘It is not about this that I was asking.’ He said: ‘You are dense. Why don’t you let me narrate the Hadîth in full? The Messenger of Allâh used to pray two by two at night, then he would pray Witr with one Rak‘ah, then he would pray two Rak‘ah...
before *Al-Ghadâh* (*Fajr*) as if the *Iqâmah* was in his ears.”

Khalf (one of the narrators) said: “Before *Al-Ghadâh*” and he did not mention: “prayer.”

[1762] 158 - (...) It was narrated that Anas bin Sirîn said: “I asked Ibn ‘Umar...” a similar report (as no. 1761), and he added: “And he would pray *Witr* with one *Rak'ah* at the end of the night.” And it says that he said: “Stop, stop! You are dense.”

[1763] 159 - (...) Ibn ‘Umar narrated that the Messenger of Allâh ﷺ said: “The night prayers are two by two. If you think that dawn is going to catch up with you, then pray *Witr* with one *Rak'ah*.” It was said to Ibn ‘Umar: “What is two by two?” He said: “You should say the *Taslîm* after every two *Rak'ah*.”

[1764] 160 - (754) It was narrated from Abû Sa'eed that the Prophet ﷺ said: “Pray *Witr* before dawn comes.”
Chapter 21. One Who Fears That He Will Not Get Up At The End Of The Night, Then He Should Pray *Witr* At The Beginning Of The Night

[1765] 161 - (...) Abû Sa'eed narrated that they asked the Prophet about *Witr* and he said: “Pray *Witr* before the dawn.”

[1766] 162 - (755) It was narrated that Jâbir said: “The Messenger of Allâh said: ‘Whoever fears that he will not get up at the end of the night, let him pray *Witr* at the beginning. Whoever is sure that he will get up at the end of the night, let him pray *Witr* at the end, for prayer at the end of the night is witnessed, and that is better.’

Abû Mu‘âwiyyah (in his narration) said: “is attended.”

[1767] 163 - (...) It was narrated that Jâbir said: “I heard the Prophet say: ‘Any one of you who fears that he will not get up at the end of the night, let him pray *Witr* then go to sleep. Whoever is confident that he will get up at the end of the night, let..."
him pray Witr at the end, for recitation at the end of the night is attended, and that is better.”

Chapter 22. The Best Prayer Is That In Which One Stands For A Long Time (Tuwhul-Qunât)

[1768] 164 - (756) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘The best prayer is that in which one stands for a long time.’”

[1769] 165 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ was asked which prayer is best. He said: ‘That in which one stands for a long time.’”

Chapter 23. In the Night There Is An Hour When Supplications Are Answered

[1770] 166 - (757) It was narrated from Abû Sufyân that Jâbir said: “I heard the Prophet ﷺ say: ‘In the night there is an hour when supplications are answered.’”
say: ‘In the night there is an hour when, if a Muslim asks Allâh for good in this world and in the Hereafter, He will give him it, and that happens every night.’”

[1771] 167 - (…) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “In the night there is an hour when, if the Muslim slave asks Allâh for something good, He will give him it.”

Chapter 24. Encouragement To Supplicate And Recite Statements Of Remembrance At The End Of The Night, And The Response To That

[1772] 168 - (758) It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ said: “Our Lord, may He be blessed and exalted, comes down to the lowest heaven every night when the last third of the night is left, and He says: ‘Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?’”
[1773] 169 - (...) It was narrated from Abū Hurairah that the Messenger of Allâh  said: “Allâh comes down to the lowest heaven every night when the first third of the night has passed, and says: ‘I am the Sovereign, I am the Sovereign. Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?’ And that continues until the light of dawn.”

[1774] 170 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allâh  said: ‘When half of the night has passed, or two-thirds, Allâh, may He be blessed and exalted, comes down to the lowest heaven and says: Who will ask of Me, that I may give him? Who will call upon Me, that I may answer him? Who will ask Me for forgiveness, that I may forgive him? until dawn breaks.’”

[1775] 171 - (...) It was narrated from Ibn Marjânah, from Abū Hurairah who said: “The Messenger of Allâh  said: ‘Allâh, may He be exalted, comes
down to the lowest heaven halfway through the night, or in the last third of the night, and says: “Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Then He says: Who will lend to One Who is neither indigent nor unjust?”

Muslim said: Ibn Marjânah is Sa’eed bin ‘Abdullâh, and Marjânah is his mother.

[1776] (...) It was narrated from Sa’d bin Sa’eed with this chain (as similar Hadith as no. 1775), and he added: “Then He spreads out His Hand, may He be blessed and exalted, and says: ‘Who will lend to One Who is neither indigent nor unjust?’”

[1777] 172 - (...) It was narrated that Abû Sa’eed and Abû Hurairah said: ‘The Messenger of Allâh said: ‘Allâh waits until the first two-thirds of the night have gone, then He descends to the lowest heaven and says: Is there anyone who will ask for forgiveness? Is there anyone who will repent? Is there anyone who will ask? Is there anyone who will call? until dawn breaks.”
Chapter 25. Encouragement To Pray Qiyâm During Ramâdân, Which Is Tarâwîh

[1778] (1778) It was narrated from Abû Ishâq with this chain (a similar Hadîth as no. 1777), but the Hadîth of Manşûr is more complete.

[1779] 173 - (759) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: "Whoever prays Qiyâm in Ramâdân out of faith and in the hope of reward, his previous sins will be forgiven."

[1780] 174 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allah ﷺ used to encourage them to pray Qiyâm in Ramâdân without saying that it was obligatory. He would say: 'Whoever prays Qiyâm in Ramâdân out of faith and in the hope of reward, his previous sins will be forgiven.' Then the Messenger of Allah ﷺ died and
that is how it was, and it remained like that throughout the Khilâfah of Abû Bakr and at the beginning of the Khilâfah of 'Umar.'

[1781] 175 - (760) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “Whoever fasts Ramadân out of faith and in the hope of reward, his previous sins will be forgiven. Whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, his previous sins will be forgiven.”

[1782] 176 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever spends the night in prayer and that coincides with Lailat Al-Qadr” - I think he said - “out of faith and in the hope of reward, will be forgiven.”

[1783] 177 - (761) It was narrated from ‘Âishah that the Messenger of Allâh ﷺ prayed in the Masjid one night, and some people followed his prayer. The next night he prayed again, and the numbers of people increased. Then they gathered on the third
or fourth night, but the Messenger of Allâh ﷺ did not come out to them. When morning came, he said: “I saw what you did, and nothing kept me from coming out to you but the fact that I was afraid that it would be made obligatory for you.”

He said: “And that was in Ramadân.”[1]

[1784] 178 - (...) ‘Âishah narrated that the Messenger of Allâh ﷺ came out in the middle of the night and prayed in the Masjid, and some men followed his prayer. The next day the people were talking about that, then more of them gathered and the Messenger of Allâh ﷺ came out on the second night, and they followed his prayer. The next day the people were talking about that, and the number of people in the Masjid increased on the third night. He came out, and they followed his prayer. Then on the fourth night, the Masjid could hardly contain the people, and the Messenger of Allâh ﷺ did not come out to them. Some people started calling out, saying: “The prayer!” But the Messenger of Allâh ﷺ did not come out to

[1] It was narrated by Mâlik, from Ibn Shihâb, from ‘Urwah, from ‘Âishah. In some of the narrations of it from Mâlik, it is clear that these are the words of ‘Âishah. Muslim heard this from Yahyâ bin Yayâ, perhaps “he said” refers to him, otherwise it is one of the others.
them until he came out for Fajr prayer. When he had finished Fajr he turned to the people, recited the Shahâdah, and said: “I was not unaware of your situation last night, but I feared that the night prayer might be made obligatory for you, and you would be unable to do it.”

Chapter 26. Emphatic Encouragement To Spend The Night Of Lailat Al-Qadr In Prayer And Clarifying The Evidence Of Those Who Say That It Is The Night Of The Twenty-Seventh

[1785] 179 - (762) It was narrated that Zirr said: “I heard Ubayy bin Ka‘b say - when it was said to him that ‘Abdullâh bin Mas‘ûd was saying that whoever prays Qiyâm for a year will attain Lailat Al-Qadr : ‘By Allâh, besides Whom there is none worthy of worship! It is in Ramadân’ - and he swore with no reservation - ‘and by Allâh, I know which night it is! It is the night which the Messenger of Allâh ﷺ commanded us to spend in prayer; it is the night of the twenty-seventh, and its sign is that the sun rises that day bright with no rays.’”
[1786] 180 - (...) It was narrated that Ubayy bin Ka'b said: "Ubayy said concerning Lailat Al-Qadr: ‘By Allâh I know when it is, and I am certain it is the night that the Messenger of Allâh ﷺ commanded us to spend in prayer; it is the night of the twenty-seventh.’"

[1787] (...) Shu‘bah narrated something similar (to no. 1786) with this chain.

Chapter 26. The Prayer And Supplication Of The Prophet ﷺ At Night

[1788] 181 - (763) It was narrated that Ibn ‘Abbâs said: “One night I stayed with my maternal aunt Maimûnah. The Prophet ﷺ got up in the night, relieved himself, then he washed his face and hands, and went to sleep. Then he got up, went to the waterskin, undid its straps, and performed a Wudû’ that was
somewhere between the most perfect and the most light, and he only washed each part once, but he made water reach everywhere it should go. Then he stood and prayed, and I got up and stretched, not wanting him to think that I was watching him, and I performed Wudū’. He stood and prayed, and I stood on his left, but he took me by the hand and brought me to his right. I followed the prayer of the Messenger of Allāh ﷺ at night, thirteen Rak‘ah. Then he lay down and slept until he was breathing deeply, for when he slept he would breathe deeply. Then Bilāl came to him and called him for prayer, and he got up and prayed, and did not perform Wudū’. In his supplication he said: ‘Allāhumma j‘al fi qalbī nūrān wa fi basāri nūrān wa fi sam‘ī nūrān wa ‘an yaminī nūrān wa ‘an yasārī nūrān wa fawqī nūrān wa tahtī nūrān wa âmāmi nūrān wa khalfī nūrān wa ‘azzimī nūrā (O Allāh, put in my heart light, in my seeing light, in my hearing light, to my right light, to my left light, above me light, below me light, in front of me light, behind me light, give me abundant light.)’”

Kuraib said: “And seven more phrases regarding the heart. I met one of the sons of Al-‘Abbās and he told them to me. He mentioned: ‘My sinews, my flesh,
my blood, my hair and my skin,’ and he mentioned two others.”

[1789] 182 - (...) It was narrated from Kuraib, the freed slave of Ibn ‘Abbâs, that Ibn ‘Abbâs told him that he stayed one night with Maimûnah, the Mother of the Believers, who was his maternal aunt. “I lay down across the width of the mattress and the Messenger of Allâh ﷺ and his wife lay along its length. The Messenger of Allâh ﷺ slept until halfway through the night, or just before or after that. The Messenger of Allâh ﷺ woke up and started wiping the sleep from his face with his hand. Then he recited the last ten verses of Sûrah Al ‘Imrân, then he got up and went to a waterskin that was hanging there, and performed Wudâ’ from it, and did it well, then he stood and prayed.”

Ibn ‘Abbâs said: “I got up and did what the Messenger of Allâh ﷺ had done, then I went and stood by his side. The Messenger of Allâh ﷺ put his right hand on my head and took hold of my right ear and twisted it, then he prayed two Rak’ah, then two Rak’ah, then two Rak’ah, then two Rak’ah, then two Rak’ah, then he prayed Witr, then he lay down until the Mu’adhîn came. Then he got up and prayed two brief Rak’ah, then he went out and prayed Subh.”
[1790] 183 - (...) It was narrated from Makhramah bin Sulaimân with this chain (as similar Hadîth as no. 1789), and he added: “Then he went to a waterskin and he cleaned his teeth with a Siwâk and performed Wudû’, and performed Wudû’ well, although he used only a little water. Then he woke me up and I got up...” and the rest of the Hadîth is like the (previous) Hadîth of Mâlik.

[1791] 184 - (...) It was narrated that Ibn ‘Abbâs said: “I slept in the house of Maimûnah, the wife of the Prophet ﷺ, and the Messenger of Allâh ﷺ was with her that night. The Messenger of Allâh ﷺ performed Wudû’, then he stood and prayed, and I stood on his left. He took hold of me and made me stand on his right. On that night he prayed thirteen Rak‘ah, then the Messenger of Allâh ﷺ slept until he started to breathe deeply, for when he slept he used to breathe deeply. Then the Mu‘adhîn came to him and he went out and prayed, and he did not perform Wudû’.” ‘Amr (one of the narrators) said: “So I narrated it to Bukair bin Al-Ashaj, so he said: ‘Kuraib narrated that to me.’”
(1792) 185 - (...) It was narrated that Ibn ‘Abbâs said: “I stayed one night with my maternal aunt Maimûnâh bint Al-Hârîth, and I said to her: ‘When the Messenger of Allah gets up, wake me up.’ The Messenger of Allah got up and I stood on his left side. He took me by the hand and made me stand on his right side. If I dozed off, he would take hold of my earlobe. He prayed eleven Rak‘ah, then he sat with his legs drawn up to his chest, wrapped in his garment, until I could hear his breathing as he slept. When dawn came, he prayed two brief Rak‘ah.”

(1793) 186 - (...) It was narrated from Ibn ‘Abbâs that he stayed overnight with his maternal aunt Maimûnâh. The Messenger of Allah got up at night and performed a light Wudâ’ from a hanging waterskin - and he described his Wudâ’, which was brief and that he used little water. Ibn ‘Abbâs said: “I got up and did what the Prophet had done, then I came and stood on his left, and he made me go behind him and stand on his right. He prayed, then he lay down and slept until he was breathing deeply. Then Bilâl came and called him to prayers,
and he went out and prayed *Subh* and he did not perform *Wudūʿ*.”

Sufyān (one of the narrators) said: “This was only for the Prophet ﷺ, because we heard that the Prophet’s eyes slept but his heart did not sleep.”

[1794] 187 - (...) It was narrated that Ibn ‘Abbās said: “I stayed overnight in the house of my maternal aunt Maimūnah, and I watched to see how the Messenger of Allāh ﷺ would pray. He got up, urinated, then washed his face and hands, then he slept. Then he got up and went to a waterskin, undid its straps, and poured some water into a bowl or vessel. He tipped it towards himself with his hand and performed ‘Wudūʿ’ well, a *Wudūʿ* that was somewhere between the most perfect and the most light. Then I came and stood beside him, and stood on his left. He took hold of me and made me stand on his right. The prayer of the Messenger of Allāh ﷺ included thirteen *Rak‘ah*, then he slept until he was breathing deeply. We knew that when he slept he breathed deeply. Then he went out to pray, and he prayed, and said in his prayer, or in his prostration: ‘Allāhummaj'al...
fi qalbi nūrān, wa fi samī nūrān wa fi bāṣārī nūrān wa ‘an yamīnī nūrān wa ‘an shimālī nūrān wa amāmī nūrān wa khalfī nūrān wa fawqī nūrān wa tahtī nūrān waj‘al li nūrā (O Allāh, put in my heart light, in my hearing light, in my seeing light, to my right light, to my left light, in front of me light, behind me light, above me light, below me light, give me light) - or he said: ‘waj‘alnī nūrā (make me light)."

[1795] (...) It was narrated from Kuraib, from Ibn ‘Abbās.
Salamah said: ‘I met Kuraib and he said: Ibn ‘Abbās said: ‘I was with my maternal aunt Maimūnah, and the Messenger of Allāh ἡ came...’ then he mentioned a Hadīth like that of Ghundar (no. 1794), and he said: “And make me light,” and he was not uncertain.

[1796] 188 - (...) It was narrated that Ibn ‘Abbās said: ‘I stayed overnight with my maternal aunt Maimūnah, and he narrated the Hadīth, but he did not mention washing his face and hands, but he said: ‘Then he went to a waterskin and undid its straps, and performed a Wudū’ that was somewhere between the most perfect and the most light. Then he went to his bed and slept, then he got up again and went to the
waterskin and undid its straps, then he performed Wudû’ and he said: ‘A’zîm lî nûrân (Give me abundant light).’” and he did not say, “Waj’alhî nûrân (make me light).”

[1797] 189 - (…) Kuraib narrated that Ibn ‘Abbâs stayed one night with the Messenger of Allâh ﷺ. He said: “The Messenger of Allâh ﷺ got up and went to a waterskin. He poured some water out of it and performed Wudû’ without using too much water or falling short in his Wudû’…” and he quoted the Hadîth, in which he said: “The Messenger of Allâh ﷺ supplicated that night with nineteen phrases.”

Salamah said: “Kuraib told them to me, and I memorized twelve of them, and forgot the rest. The Messenger of Allâh ﷺ said: ‘Allâhumma j’al fî qalbî nûrân, wa fî lisânî nûrân wa fî sam’î nûrân wa fî bașarî nûrân wa min fawqi nûrân wa min tahî nûrân wa ‘an yamiṇî nûrân wa ‘an shimâlî nûrân wa min bain yadâyya nûrân wa min khalfî nûrân waj’al fî nafṣî nûrât wa a’zîmlî nûrân (O Allâh, put in my heart light, on my tongue light, in my hearing light, in my seeing light, above me light, below me light, on my right light, on my left light, in front of light, in my heart light, on my tongue light, in my ears light, in my eyes light, above me light, below me light, on my right light, on my left light, in front of light).”

قال سلامة: حذَّرتِها كُرَبْتُ فَحَفظتُ منها ثَنِيَّةً عَشْرَةً، وَنَسِيتَ مَا بَقِيَ قَالَ رَسُولُ الله ﷺ: اللَّهُمَّ أَجِّلِي لِي فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي رؤْيَتِي نُورًا، وَفِي نَصِيرَتِي نُورًا، وَفِي حُشْرِي نُورًا، وَفِي عَسَمِي نُورًا، وَفِي خَلْقِي نُورًا، وَأَجِّلْي لِي نُورًا، وَأَعْظُمْي لِي نُورًا.”

The Book Of The Travellers’...
me light, behind me light, in my soul light, grant me abundant light.)"

[1798] 190 - (...) It was narrated from Kuraib that Ibn ‘Abbâs said: “I slept in the house of Maimûnâ on a night when the Prophet was with her, so that I could see how the Prophet prayed at night. The Prophet spoke with his wife for a while, then he went to sleep…” and he quoted the Hadîth, and in it he said: “Then he got up, performed Wudû’ and used the Siwâk.”

[1799] 191 - (...) It was narrated from ‘Abdullâh bin ‘Abbâs that he slept at the house of the Messenger of Allâh. He (ﷺ) woke up, cleaned his teeth with the Siwâk and performed Wudû’ while saying: “Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.”[1] and he recited these verses until the end of the Sûrah. Then he stood and prayed two Rak’ah, in which he stood, bowed and prostrated for a long time. Then he went and slept until he started to breathe deeply. Then he did that three times, six Rak’ah in all, cleaning

his teeth with the Siwâk, performing Wudâ’ and reciting these verses. Then he prayed Witr with three Rak‘ah. Then the Mu‘adhhdhin called the Adhân and he went out to pray, saying: ‘Allâhumma ‘alî fi qalbi nûrân, wa fi lisânî nûrân waj’al fi sam‘î nûrân waj’al fi basârî nûrân waj’al min khalfî nûrân wa min amâmî nûrân waj’al min fawqî nûrân wa min tahtî nûrân. Allâhumma a‘tînî nûrân (O Allâh, put in my heart light and on my tongue light, put in my hearing light, put in my seeing light, put behind me light and in front of me light, put above me light and below me light. O Allâh, give me light.)’”

[1800] 192 - (...) It was narrated that Ibn ‘Abbâs said: “I stayed one night with my maternal aunt Maimûnâh. The Messenger of Allâh got up to offer voluntary prayers during the night. The Prophet got up and went to the waterskin and performed Wudâ’, then he stood and prayed. When I saw him do that, I got up and performed Wudâ’ from the waterskin, then I stood on his left side, and he took my hand from behind his back and moved me like that from behind his back to his right side.”

I (the narrator) said: “Was that in the voluntary prayer?” He said: “Yes.”
[1801] 193 - (…) It was narrated that Ibn ‘Abbâs said: “Al-‘Abbâs sent me to the Prophet when he was in the house of my maternal aunt Maimûnah, and I stayed with him that night. He got up and prayed at night, and I stood on his left, but he made me move behind his back and put me on his right.”

[1802] (…) It was narrated from Ibn ‘Abbâs: “I stayed overnight with my maternal aunt Maimûnah…” a Hadîth similar to that of Ibn Juraij and Qais bin Sa‘d (no. 1800).

[1803] 194 - (764) It was narrated that Abû Hamzah said: “I heard Ibn ‘Abbâs say: ‘The Messenger of Allâh used to pray thirteen Rak’ah at night.’”

[1804] 195 - (765) It was narrated from Zaid bin Khâlid Al-Juhâni that he said: “I will
certainly watch how the Messenger of Allâh ﷺ prays tonight. He prayed two brief Rak'ah, then he prayed two long, long Rak'ah, then he prayed two Rak'ah that were shorter than the two that came before them. Then he prayed two Rak'ah that were shorter than the two that came before them. Then he prayed two Rak'ah that were shorter than the two that came before them. Then he prayed two Rak'ah that were shorter than the two that came before them. Then he prayed two Rak'ah that were shorter than the two that came before them. Then he prayed Witr, and that was thirteen Rak'ah.”

[1805] 196 - (766) It was narrated that Jâbir bin ‘Abdullâh said: “I was with the Messenger of Allâh ﷺ on a journey, and we came to a crossing place. He said: ‘Won’t you cross it, O Jâbir?’ I said: ‘Of course.’ The Messenger of Allâh ﷺ dismounted and I crossed it. Then he went and relieved himself, and I set out his water for Wudû’. He came and performed Wudû’, then he stood and prayed wearing a single garment with its ends on his shoulders. I stood behind him, and he took hold of my ear and made me stand on his right.”
narrated that 'Aishah said: "When the Messenger of Allah ﷺ got up at night to pray, he would start his prayer with two brief Rak'ah."

[1807] 198 - (768) It was narrated from Abu Hurairah that the Prophet ﷺ said: "When one of you gets up to pray at night, let him start his prayer with two brief Rak'ah."

[1808] 199 - (769) It was narrated from Ibn 'Abbâs that the Messenger of Allah ﷺ used to say, when he got up to pray in the middle of the night: "Allâhumma! Lakal-ḥamdu, anta nūrus-samāwâti wal-ard, lakal-ḥamdu, anta qayyāmus-samāwâti wal-ard, wa lakal-ḥamdu, anta rabbus-samāwâti wal-ard, wa man fihinna, antal-ḥaqqun, wa wa'dukal-ḥaqqu, wa qawlukal-ḥaqqu, wa liq'uka ḥaqqun, Allâhumma laka aslamtu, wa bika āmantu, wa 'alaika tawakkaltu, wa ilaika anabtu wa bika khâṣamtu, wa ilaika hâkamu, faqghirî mâ qaddamtu wa akhkhartu, wa asraratu wa a'lantu, anta ilâhi lâilâha illâ ant (O Allâh, to You be praise, You are the Light of
the heavens and the earth. To You be praise, You are the Sustainer of the heavens and the earth. To You be praise, You are the Lord of the heavens and the earth and everyone in them. You are the Truth, Your promise is true, Your Word is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true. O Allâh, to You I have submitted, in You I have believed, in You I have put my trust, to You I repent, by Your help I have disputed, to You I refer for judgement. So forgive me my past and future sins, what I have done secretly and openly. You are my God, there is none worthy of worship but You.)"

[1809] (...) It was narrated from Ibn ‘Abbâs, from the Prophet ﷺ (a similar Hadith as no. 1808) The Hadith of Ibn ‘Uyaynah contains some additions, and is different from that of Mâlik and Ibn Juraij in some phrases.
This Hadith was narrated from Ibn ‘Abbâs from the Prophet ﷺ. Its wording is very similar (to no. 1808).

Abû Salamah bin ‘Abdur-Rahmân bin ‘Awf said: “I asked ‘Àishah, the Mother of the Believers, how the Prophet of Allâh ﷺ used to start his prayer when he got up at night. She said: ‘When he got up to pray at night, he would start his prayer with the words:

Allâhu ‘ãlâmû kânhû fihi yawkharîfûn, ihdînî li-mâkhâltiﬁa fihi mînâl-haqqi bi-ídhnika innaka tahdî man tashâ’u’u ila širâţin mustaqîm. (O Allâh, Lord of Jibrîl, Mikâ’îl and Isrâfîl, Originator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning that wherein they differ. Guide me concerning that wherein they differ of the truth by Your leave, for You guide whomsoever You will to a straight path.)”

It was narrated from ‘Alî bin Abî Ŵalîd
that when the Messenger of Allâh got up to pray, he said:

"Wajjahtu wajhia lillað/hI fafaras-
samâwâti wal-arda hanIfan wa ma
and min al-mushrikIn, innâ salâti
wa nusuki wa mahyâya wa
mamâti lillâhi rabbil-álamIn, lâ
sharika lahu wa bidhalika umirtu
wa anâ min al-muslimIn. Allâhumma antal-maliku là ila
illâ ant, anta rabbî, wa anâ
‘abduka zalamtu nañśi wâ’taraftu
bidhanbî fâghfirî dhunûba jami’an,
inna hu là yaghfir adh-dhunûba illâ
ant. Wâhdini li-ahsanil-akhlâqi là
yahâdi li-ahsanihâ illâ ant, wâşrif
‘annî sayyi’ahâ, là tasrifî ‘annî
sayyi’ahâ illâ ant. Labaika wa
sa’daika, wa-ð/kairu kulluhi fi
yadaika, wash-sharru laisa ilaik,
wa anâ bika wa ilaik, tabârakta wa
ta’álaita astaghfiruka wa atûbu
ilaik.” (I have turned my face in
submission to the One who
originated the heavens and the
earth, and I am not one of the
idolators. Verily, my Salât
(prayer), my sacrifice, my living,
and my dying are for Allâh, the
Lord of the ‘AlamIn (mankind,
jinn and all that exists). He has
no partner. And of this I have
been commanded, and I am one of
the Muslims. O Allâh, You are
the Sovereign, there is none
worthy of worship but You. You
are my Lord and I am Your
slave. I have wronged myself and
I admit my sin, so forgive me all
my sins, for no one can forgive
sins except You. Guide me to the best of conduct, for none can guide to that except You. Remove from me my evil deeds, for none can remove them except You. Here I am at Your service, all goodness is in Your hand and evil cannot be attributed to You. My existence is due to You and my return is to You. Blessed and exalted are You, I seek Your forgiveness and I repent to You.)

When he bowed, he said: "Allâhumma laka raka'tu ba bika âmantu wa laka aslamtu khasha'a laka sam'i wa başarî wa mukhkî wa 'azmi, wa 'asbî (O Allâh, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews submit to You.)

When he rose from bowing he said: "Allâhumma rabbanâ lakal-hamdu mil'as-samâwâti walardi wa mil'a ma bainahumâ, wa mil'a mâ shi'ta min shâi'in ba'd." (O Allâh our Lord, to You be praise, filling the heavens, filling the earth, filling that which is between them and filling whatever else You will besides.)

When he prostrated he said: "Allâhumma laka sajadtu wa bika âmantu wa laka aslamtu, sajada wajhî lillahu khalqahu wa šuwwarahu wa shaqqâ sam'ahu wa başarahu tabârak Allâhu ahsanul-khâliqîn." (O Allâh, to You I have prostrated, in You I have believed and to You I have submitted. My
face has prostrated to the One Who created it and gave it shape, and opened its hearing and sight. Blessed be Allâh, the Best of creators.) Then the last thing he said between the Tashah-hud and the Taslîm was: “Allâhummaghîru mâ qaddamtu wa mâ akhkhartu wa mâ asrartu wa mâ a’lantu wa mâ asraftu, wa mâ anta a’lanu bihi minnî antal-muqaddimu wa antal-mu’akhkhîru, là ilâha illa ant.” (O Allâh, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what you know more than I. You are the One who brings forward and the One Who puts back, there is none worthy of worship but You.)

[1813] 202 - (…) It was narrated from Al-A’raj with this chain (a similar Hadîth as no. 1812), and he said: “When the Messenger of Allâh started his prayer, he would say the Takbîr and then say: ‘I have turned my face...’ and he said: ‘I am the first of the Muslims.’ And when raising his head from bowing he said: ‘Allâh hears those who praise Him; our Lord, to You be praise.’ And he said: ‘... Who has formed it and formed it well.’ And when he said the Salâm, he said: ‘O Allâh, forgive me my previous sins...’ And he did not say: “between the Tashah-hud and the Taslîm.”
Chapter 27. It Is Recommended To Recite For A Long Time In The Night Prayers

[1814] 203 - (772) It was narrated that Hudhaifah said: “I prayed with the Prophet one night, and he started to recite Al-Baqarah and I thought: ‘He will bow when he reaches one hundred (verses),’ but he carried on. Then I thought that he would finish it in the two Rak‘ah, but he carried on. Then I thought he would bow after finishing it, but he started to recite An-Nisâ’ and recited it all, then he started to recite Al-‘Imrân and recited it all, reciting with a slow and measured pace. When he reached a verse that spoke of glorifying Allâh, he glorified Allâh; when he reached a verse that spoke of asking of Him, he asked of Him; when he reached a verse that spoke of seeking refuge with Him, he sought refuge with Him. Then he bowed and started saying: ‘Subhâna Rabbi ‘Azîm (Glory be to my Lord the Almighty.).’ And his bowing was almost as long as his standing. Then he said: ‘Sami‘ Allâhu liman


hamidah (Allâh hears those who praise Him).’ Then he stood for a long time, almost as long as he had bowed. Then he prostrated and said: ‘Subhâna Rabbil-A’la (Glory be to my Lord Most High),’ and his prostration was almost as long as his standing.”

In the Hadîth of Jarîr it adds: “And he said: ‘Sami’ Allâhu liman hamidah, rabbana lakal-hamd (Allâh hears those who praise Him, our Lord to You be praise).’”

[1815] 204 - (773) ‘Abdullâh said: “I prayed with the Messenger of Allâh ﷺ and he prayed for so long that I thought of something bad. It was said: ‘What did you think of?’ He said: ‘I thought of sitting down and leaving him.’”

[1816] (...) A similar report (as no. 1815) was narrated from Al-A’mash with this chain.

Chapter 28. Encouragement To Pray At Night Even If It Is Little

[1817] 205 - (774) Mention was made in the presence of the Messenger of Allâh ﷺ of a man who slept the entire night until
morning. He said: “That is a man in whose ear the Shaitân has urinated.” Or he said: “in whose ears.”

[1818] 206 - (775) It was narrated from 'Ali bin Abi Ṭâlib that the Prophet  came to him and Fâtimah at night and said: “Are you not praying?” I said: “O Messenger of Allah, our souls are in the Hand of Allah and if He wills to wake us, He will wake us.” The Messenger of Allah  turned away when I said that to him, then I heard him walking away, striking his thigh and saying: “But, man is ever more quarrelsome than anything.”[1]

[1819] 207 - (776) It was narrated from Abû Hurairah that the Prophet  said: “The Shaitân ties three knots at the back of the head of any one of you when he goes to sleep, striking each knot and saying: ‘You have a long night ahead, so sleep.’ If he wakes up and remembers Allah, one knot is undone. If he performs Wudû’, two knots are undone. If he

prays, all the knots are undone, and he starts the day energetic and in a good mood. Otherwise, he starts his day in a bad mood and feeling lazy.”

Chapter 29. It Is Recommended To Offer Voluntary Prayers In One’s House and Permissible To Offer Them In The Masjid, Whether That Is A Regular Voluntary Prayer Or Any Other, Except For The Public Ritual Prayers, Namely: Id Prayer, The Eclipse Prayer, Prayers For Rain And Tarâwîh, And Prayers That Can Only Be Offered In The Masjid, Such As Greeting The Masjid, And Prayers That Are Recommended To Be Offered In The Masjid, Namely The Two Rak‘ah Following Tawâf.

[1820] 208 - (777) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Perform some of your prayers in your houses and do not make them like graves.”

[1821] 209 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Pray in your houses, and do not make them like graves.”
It was narrated that Jâbir said: “The Messenger of Allah ﷺ said: ‘When one of you has finished praying in the Masjid, let him give his house a share of his prayer, for Allah will instill goodness in his house because of his prayer.’”

It was narrated from Abû Müsâ that the Prophet ﷺ said: “The likeness of a house in which Allah is remembered and the house in which Allah is not remembered is that of the living and the dead.”

It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “Do not make your houses into graves, for the Shaitân flees from a house in which Sûrat Al-Baqarah is recited.”

It was narrated that Zaid bin Thâbit said: “The Messenger of Allah ﷺ said: ‘The house of the believer is a castle in which Allah preserves.”
sectioned off an area using palm-tree leaves or a reed mat, and the Messenger of Allah went out and prayed in it. Some men followed him and they started to follow his prayer. Then they came one night and waited for him, but the Messenger of Allah stayed away and did not come out to them. They raised their voices and threw pebbles at the door, and the Messenger of Allāh came out to them angrily. The Messenger of Allāh said to them: ‘You were so persistent (in praying behind me) that I thought that it would be made obligatory for you. You should pray in your houses, for the best of a man’s prayer is in his house, apart from the obligatory prayers.’

[1826] 214 - (...) It was narrated from Zaid bin Thābit that the Prophet sectioned off an area using a reed mat in the Masjid, and the Messenger of Allāh prayed in it for several nights, until people gathered to join him... and he mentioned a similar Hadith (as no. 1825), and added: “If it were made obligatory for you, you would not be able to do it.”
Chapter 30. The Virtue Of A Deed That Is Done Persistently, Whether It Be Qiyām Al-Lail Or Anything Else. The Command To Be Moderate In Worship, Which Means Adopting What One Can Persist In. The Command To The One Who Gets Tired Or Weary When Praying To Stop Until That Feeling Passes

[1827] 215 - (782) It was narrated that 'Aishah said: “The Messenger of Allāh ﷺ had a reed mat with which he used to section off an area at night and pray in it, and the people started to follow his prayer, and he used to spread (that mat) out during the day. One night they gathered and he said: ‘O people, you should only do deeds that you are able for, for Allāh does not grow weary but you do. The most beloved of deeds to Allāh is that which is done persistently, even if it is little.’ And if the family of Muḥammad ﷺ started to do something, they would persist in it.”

[1828] 216 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ was asked: “Which deed is most beloved to Allāh?”
He said: “That which is done persistently, even if it is little.”

[1829] 217 - (783) It was narrated that ‘Alqamah said: “I asked the Mother of the Believers ‘Aishah: ‘O Mother of the Believers, how were the actions of the Messenger of Allâh ﷺ? Did he do anything specific on any particular day?’ She said: ‘No, his actions were persistent, and who of you can do what the Messenger of Allâh ﷺ could do?’”

[1830] 218 - (...) It was narrated by Al-Qâsim bin Muḥammad, that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘The most beloved of actions to Allâh are those which are done persistently, even if they are little.’”

He said: “If ‘Aishah did something, she would persist in it.”

[1831] 219 - (784) It was narrated that Anas said: “The Messenger of Allâh ﷺ entered the Masjid and there was a rope tied between two columns. He said: ‘What is this?’ They said: ‘It belongs to Zainab; she prays, and
when she feels tired or weary, she holds on to it’. He said: ‘Untie it. Let one of you pray as long as he feels energetic, and if he feels tired or weary, let him sit down.’"

[1832] (…) A similar report (as no. 1832) was narrated from Anas, from the Prophet ﷺ.

[1833] 220 - (785) ‘Urwah bin Az-Zubair narrated that ‘Aishah, the wife of the Prophet ﷺ, told him that Al-Hawlâ’ bint Tuwait bin Ḥabīb bin Asad bin ‘Abdul-‘Uzza passed by her and the Messenger of Allāh ﷺ was with her. I said: “This is Al-Hawlâ’ bint Tuwait; they say that she does not sleep at night.” The Messenger of Allāh ﷺ said: “She does not sleep at night! Do as much as you are able to, for by Allāh, Allāh does not grow weary but you do.”

[1834] 221 - (…) It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ entered upon me and there was a woman with me. He said: ‘Who is this?’ I
said: ‘It is a woman who does not sleep, she prays.’ He said: ‘You should do what you are able to, for by Allāh, Allāh does not grow weary but you do.’ And the most beloved of religious practices to him was that in which a person persisted.”

According to the Hadīth of Abū Usâmah: “It was a woman from Banū Asad.”

Chapter 31. The Command To One Who Becomes Sleepy While Praying, Or Who Starts To Falter In His Recitation Of The Qur’ān Or Statements Of Remembrance, To Lie Down Or Sit Down Until That Goes Away

[1835] 222 - (786) It was narrated from A‘ishah that the Prophet ﷺ said: “If one of you becomes sleepy while praying, let him sleep until sleep goes away from him, for if one of you prays when he is sleepy, he may intend to pray for forgiveness but end up impugning himself.”
It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from Muhammad the Messenger of Allâh.” And he mentioned several Hadîth including the following: “The Messenger of Allâh said: ‘If one of you gets up to pray at night and falters in his recitation of Qur’ân, and does not know what he is saying, let him lie down.’”
The Book Of The Virtues Of The Qur'ân Etc

Chapter 33. The Command To Keep Refreshing One's Knowledge Of The Qur'ân. And That It Is Disliked To Say I Have Forgotten Such-And-Such A Verse, But It Is Permissible To Say I Have Been Caused To Forget It

[1837] 224 - (788) It was narrated from ‘Aishah that the Prophet heard a man reciting at night and he said: “May Allah have mercy on him, for he has reminded me of such-and-such, a verse that I had missed in Sūrah such-and-such.”

[1838] 225 - (...) It was narrated that ‘Aishah said: “The Prophet was listening to the recitation of a man in the Masjid and he said: ‘May Allah have mercy on him; he reminded me of a verse that I had been caused to forget.’”

[1839] 226 - (789) It was
narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “The likeness of the companion of the Qur’ân is that of a hobbled camel; if he remains vigilant he will keep it, but if he lets it go it will disappear.”

[1840] 227 - (...) It was narrated from Ibn ‘Umar from the Prophet  a Hadîth like that of Mâlik (no. 1839). And in the Hadîth of Mûsâ bin ‘Uqbah it says: “If the companion of the Qur’ân persists in reciting it by night and by day, he will remember it, but if he does not do that, he will forget it.”

[1841] 228 - (790) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said:
'How wretched is one of them who says: “I have forgotten such-and-such a verse.” Rather he has been caused to forget. Try to remember the Qur’ân, for it is more inclined to escape from the hearts of men than camels from their ropes.’"

[1842] 229 - (...) It was narrated that Şhaqîq said: ‘Abdullâh said: ‘Keep refreshing your knowledge of these Maâhif - or he said, ‘the Qur’ân - for it is more inclined to escape from the hearts of men than camels from their ropes. And the Messenger of Allâh ﷺ said: ‘None of you should say: I have forgotten such-and-such a verse,’ rather he has been caused to forget.’"

[1843] 230 - (...) Ibn Mas‘ûd said: “I heard the Messenger of Allâh ﷺ say: ‘How wretched is a man who says: I have forgotten such-and-such a Sûrah, or: I have forgotten such-and-such a verse. Rather he has been caused to forget.’"
Chapter 34. It Is Recommended To Make One's Voice Beautiful When Reciting Qur'ân

[1844] 231 - (791) It was narrated from Abû Müsâ that the Prophet said: “Keep refreshing your knowledge of the Qur'ân, for by the One in Whose Hand is the soul of Muḥammad, it is more inclined to escape than a camel from its rope.”

[1845] 232 - (792) It was narrated from Abû Hurairah that the Prophet said: “Allâh does not listen to anything as He listens to a Prophet with a beautiful voice reciting the Qur'ân in a beautiful manner.”

[1846]... - (...) It was narrated from Ibn Shihâb with this chain (a Hadîth similar to no. 1845) that he said: “As he listens to a Prophet reciting the Qur'ân in a beautiful manner.”

[1847] 233 - (...) It was narrated from Abû Hurairah that he heard
the Messenger of Allah ﷺ say:
"Allah does not listen to anything as He listens to a Prophet with a beautiful voice reciting the Qur'an in a beautiful manner out loud."

[1848] (...) A similar Hadîth (as no. 1847) was narrated from Ibn Al-Hâd with this chain.

[1849] 234 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allah ﷺ said: 'Allah does not listen to anything as He listens to a Prophet reciting the Qur'an out loud.'"

[1850] (...) A Hadîth similar to that of Yahyâ bin Abî Kathîr (no. 1849) was narrated from Abû Hurairah from the Prophet ﷺ.
235 - (793) It was narrated from ‘Abdullâh bin Buraidah, that his father said:
"The Messenger of Allah ﷺ said: ‘Abdullâh bin Qais’ - or ‘Al-Ash‘arî - has been given a beautiful voice (Mizmâr) like the beautiful voices (Mazâmîr) of the family of Dâwûd.’"

236 - (....) It was narrated that Abû Mûsâ said: "The Messenger of Allah ﷺ said to Abû Mûsâ: ‘If you could have seen me when I was listening to your recitation yesterday. You have been given a beautiful voice (Mizmâr) like the beautiful voices (Mazâmîr) of the family of Dâwûd.’"

Chapter 35. Mentioning The Recitation Of The Prophet ﷺ Of Sûrat Al-Fathh On The Day Of The Conquest Of Makkah

237 - (794) It was narrated that Mu‘âwiyyah bin Qurrah said: ‘I heard ‘Abdullâh bin Mughaffal Al-Muzanî say: ‘During the Conquest, when he was riding to Makkah, the Prophet ﷺ recited Sûrat Al-Fathh..."
atop his mount, and he elongated his recitation.”[1]

Mu‘awiyyah said: “Were it not that I fear that the people would crowd upon me, I would have demonstrated his recitation to you.”

[1854] 238 - (...) It was narrated that Mu‘awiyyah bin Qurrah said: “I heard ‘Abdullâh bin Mughaffal say: ‘I saw the Messenger of Allah on the Day of the Conquest of Makkah, on his mount, reciting Sûrat Al-Fath.’ Ibn Mughaffal recited and elongated (his recitation).”

Mu‘awiyyah said: “Were it not for the people, I would have demonstrated that which Ibn Mughaffal narrated from the Prophet.”

[1855] 239 - (...) Shu‘bah narrated a similar report (as no. 1854) with this chain. According to the Hadîth of Khâlid bin Al-Ḥârîth: “Travelling atop his mount and reciting Sûrat Al-Fath.”

[1] Rajja’a: From At-Tarjî It is the fluctuation voices of in the throat. And ‘Abdullâh bin Mughaffal, may Allâh be pleased with him, recited it by elongating the voice in recitation, similar to ‘A A A.’ And this Tarjî could have been something that he intended to do, making the voice sound nice and chanting with the recitation, or it could have been something that happened because of the motion of the mount without him intending it. And what is apparent is that it was the first.” (Minnat Al-Mun‘îm fi Sharâf Sahîh Muslim)
Chapter 36. The Descent Of Tranquility (Sakînah) When The Qur'ân Is Recited

[1856] 240 - (795) It was narrated that Al-Barâ’ said: “A man was reciting Sûrat Al-Kahf, and he had a horse with him that was tied with two ropes. A cloud overshadowed it and started spinning and coming closer, and his horse was startled by it. The next morning he came to the Prophet and told him about that. He said: ‘That was tranquility (Sakînah) that came down because of the Qur'ân.’”

[1857] 241 - (...) It was narrated that Abû Ishâq said: “I heard Al-Barâ’ say: ‘A man recited Sûrat Al-Kahf, and in the house there was an animal which became startled. He looked and saw that a cloud had overshadowed it. He mentioned that to the Prophet and he said: Recite, so-and-so, for it is tranquility (Sakînah) that came down when the Qur'ân (is recited)” or “that came down because of the Qur'ân.”

[1858] (...) It was narrated that Abû Ishâq said: “I heard Al-Barâ’ say...” and he mentioned...
something similar (to no. 1856), but they said "(the horse) jumped."

[1859] 242 - (796) Abû Sa'eed Al-Khudrî narrated that while Usaid bin Ḥudair was reciting Qur'ân one night in his Mirbad,[1] his horse jumped. He recited, and it jumped again. He recited, and it jumped yet again. Usaid said: "I was afraid that it would trample Yahyâ, so I went to it, and there was a shadow above my head, with something like lamps in it. It rose up in the air until I could no longer see it. The next day I went to the Messenger of Allah [S] and said: 'O Messenger of Allah, while I was reciting Qur'ân in my Mirbad last night in the middle of the night, my horse jumped.' The Messenger of Allah [S] said: 'Recite, son of Ḥudair.' He said: "I recited, and it jumped again. The Messenger of Allah [S] said: 'Recite, son of Ḥudair.' He said: "Then I left. Yahyâ was near the horse and I was afraid that it would trample him. I saw something like a cloud, with something like lamps in it; it rose

up in the air until I could no longer see it. The Messenger of Allâh ﷺ said: ‘That was the Angels who were listening to you. If you had carried on reciting, the people would have seen them in the morning, and they would not have concealed themselves from them.’"

Chapter 37. The Virtue Of The One Who Memorizes The Qur’ân

[1860] 243 - (797) It was narrated that Abû Müsâ Al-Ash’arî said: “The Messenger of Allâh ﷺ said: ‘The likeness of the believer who reads the Qur’ân is that of a citron, the smell of which is good and its taste is good. The likeness of the believer who does not read the Qur’ân is that of a date, which has no smell but its taste is sweet. The likeness of a hypocrite who reads the Qur’ân is that of sweet basil, the smell of which is good but its taste is bitter. The likeness of a hypocrite who does not read the Qur’ân is that of a colocynth (bitter apple), which has no smell and its taste is bitter.’”

[1861] (...) A similar report (as
no. 1860) was narrated from Qatâdah with this chain, except that in the Hadîth of Hammâm, instead of hypocrite it says evildoer (Fâjir).

Chapter 38. The Virtue Of The One Who Is Skilled In Reciting Qur'ân And The One Who Falters In Reciting

[1862] 244 - (798) It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ said: ‘The one who is skilled in reciting Qur'ân will be with the noble, honorable scribes and the one who recites Qur'ân and falters therein, and finds it difficult, will have a double reward.’”

[1863] (...) It was narrated from Qatâdah with this chain (a Hadîth similar to no. 1862). And according to the Hadîth of Wâki’ he said: “The one who recites it although it is difficult for him, with have a double reward.”

Chapter 39. It Is Recommended To Recite The Qur'an To People Of Virtue Who Are Skilled In Its Recitation, Even If The Reciter Is Better Than The One To Whom It Is Recited

[1864] 245 - (799) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said to Ubayy: “Allâh has commanded me to recite to you.” He said: “Did Allâh mention me by name to you?” He said: “Allâh mentioned you by name to me.” And Ubayy started to weep.

[1865] 246 - (...) It was narrated that Anas said: “The Messenger of Allâh ﷺ said to Ubayy bin Ka'b: ‘Allâh has commanded me to recite to you: ‘Those who disbelieve from among the people of the Scripture (Jews and Christians) and idolators, were not going to leave (their disbelief) until there came to them clear evidence.’” He said: ‘Did He mention me by name to you?’ He said: ‘Yes,’ and he (Ubayy) wept.

[1866] (...) It was narrated that Qatâdah said: “I heard Anas say: ‘The Messenger of Allâh ﷺ said

Chapter 40. The Virtue Of Listening To The Qur'ân, Asking One Who Has Memorized It To Recite So That One May Listen, Weeping When Reciting, And Pondering The Meanings

[1867] 247 - (800) It was narrated that ‘Abdullâh said: “The Messenger of Allah ﷺ said to me: ‘Recite the Qur’ân to me.’ I said: ‘O Messenger of Allah, should I recite to you when it was revealed to you?’ He said: ‘I like to hear it from someone else.’ So I recited Sûrat An-Nisâ’, and when I reached the verse, ‘How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?’, I[1] raised my head, or a man who was beside me nudged me, and I raised my head, and I saw his tears flowing.”

[1868]... - (...) It was narrated

from Al-A'mash with this chain (a Hadith similar to no. 1868), and Hannád added in his report: "The Messenger of Allâhﷺ said to me, while he was on the Minbar: 'Recite to me.'"

[1869] 248 - (...) It was narrated that Ibrâhîm said: “The Prophetﷺ said to 'Abdullâh bin Mas'i'd: 'Recite to me.' He said: 'Should I recite to you when it was revealed to you?' He said: 'I like to hear it from someone else.' So he recited to him from the beginning of Sûrat An-Nisâ', as far as the verse: 'How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?';[1] and he wept.”

It was narrated that Ibn Mas'ûd said: “The Prophetﷺ said: 'A witness against them so long as I remain among them,' or 'am still among them’” - Mis'ar was not sure.

[1870] 249 - (801) It was narrated that 'Abdullâh said: “I

was in Hims and some of the people said to me: 'Recite Qur’ân to us.' So I recited Sûrat Yûsuf - peace be upon him - to them. A man among the people said: 'By Allâh, this is not how it was revealed.' I said: 'Woe to you! By Allâh, I recited it to the Messenger of Allâh ﷺ and he said to me: You have done well.

While I was speaking to him, I noticed the smell of wine on him. I said: 'Do you drink wine and belie the Book? You will not leave until I have flogged you, and I carried out the Hadd punishment of flogging on him.'”

[1871] (...) It was narrated from Al-A’mash with this chain (a Hadîth similar to no. 1870), but in the Hadîth of Abû Mu’âwiyah it does not say: "and he said to me: 'You have done well.'"

Chapter 41. The Virtue Of Reciting The Qur’ân In Prayer And Learning It

[1872] 250 - (802) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:..."
Would any one of you like to go back to his family and find among them three large, fat, pregnant she-camels? We said: 'Yes.' He said: 'Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels.'

Chapter 42. The Virtue Of Reciting The Qur'an And Sūrat Al-Baqarah

It was narrated that 'Uqbah bin 'Amir said: 'The Messenger of Allah came out when we were in As-Suffah and said: 'Which of you would like to go out in the morning every day to Buṣṭān or Al-'Aqiq and bring back two large she-camels without that involving any sin or severing of family ties?' We said: 'O Messenger of Allah, we would like that.' He said: 'For one of you to go to the Masjid in the morning and learn, or recite two verses from the Book of Allah, is better for him than two she-camels, and three (verses) are better for him than three (she-camels), and four (verses) are better for him than four (she-camels), and so on.'
narrated from Zaid that he heard Abū Umāmah Al-Bāhili narrated to me: 'I heard the Messenger of Allah say: "Recite the Qur'ān, for it will come on the Day of Resurrection interceding for its companions. Recite the two bright ones, Sūrat Al-Baqarah and Sūrat Āl 'Imran, for they will come on the Day of Resurrection as if they were two clouds, or as if they were two shadows, or as if they were two flocks of birds in ranks, pleading on behalf of their companions. Recite Sūrat Al-Baqarah, for reciting it regularly is a blessing and forsaking it is a loss, and Al-Batālah (the magicians) cannot withstand it." Mu'āwiyyah (one of the narrators) said: "It was conveyed to me that Al-Batālah is the magicians."

[1875] (...) Mu'āwiyyah narrated something similar (as no. 1874) with this chain.

[1876] 253 - (805) Al-Nawwās bin Sim'an Al-Kilābī said: "I heard the Prophet say: 'The Qur'ān will be brought on the Day of Resurrection, as will its people who used to act in
accordance with it, led by Sûrat Al-Baqarah and Al-‘Imrân.' And the Messenger of Allah likened them to three things, which we did not forget afterwards. He said: 'As if they are two clouds, or two black canopies, with light between them, or as if they are two flocks of birds in ranks, pleading on behalf of their companions.'

Chapter 43. The Virtue Of Al-Fâtihah And The Closing Verses Of Sûrat Al-Baqarah; And The Encouragement To Recite The Two Verses At The End Of Sûrat Al-Baqarah

[1877] 254 - (806) It was narrated that Ibn ‘Abbâs said: ‘While Jibril was sitting with the Prophet, he heard a creaking sound from above him. He raised his head and said: ‘This is a door in heaven that has been opened today, and it has never been opened before today.' An Angel came down from it and he said: ‘This is an Angel who has come down to earth, and he has never come down before today.' He greeted him and said: ‘Glad tidings of two lights that have not been given to any Prophet before
you: The Opening of the Book and the closing verses of Sūrat Al-Baqarah. You will never recite one letter of them but you will be given (reward)."

[1878] 255 - (807) It was narrated that 'Abdur-Rahmân bin Yazîd said: "I met Abû Mas'ûd at the Ka'bah and I said: 'I have heard a Hadîth from you concerning the two verses in Sûrat Al-Baqarah.' He said: 'Yes; the Messenger of Allâh said: The two verses at the end of Sûrat Al-Baqarah; whoever recites them at night, they will suffice him.'"

[1879] (...) It was narrated from Mansûr with this chain (a similar Hadîth as no. 1878).

[1880] 256 - (808) It was narrated from 'Abdur-Rahmân bin Yazîd, from 'Alqamah bin Qais, from Abû Mas'ûd Al-Ansârî, who said: "The Messenger of Allâh said: 'Whoever recites these two verses at the end of Sûrat Al-Baqarah during the night, they will suffice him.'" 'Abdur-Rahmân said: "I met Abû Mas'ûd when he was circumambulating the Ka'bah
and I asked him, and he narrated it to me from the Prophet ﷺ.”

[1881] (...) A similar report (as no. 1880) was narrated from Abû Mas'ûd, from the Prophet ﷺ.

[1882] (...) A similar report (as no. 1880) was narrated from Abû Mas'ûd, from the Prophet ﷺ.

Chapter 44. The Virtue of Sûrat Al-Kahf And Ayat Al-Kursî

[1883] 257 - (809) It was narrated from Abû Ad-Dardâ’ that the Prophet ﷺ said: "Whoever memorizes ten verses from the beginning of Sûrat Al-Kahf, will be protected from the tribulation of the Dajjâl.”
(... It was narrated from Qatâdah with this chain (a Hadîth similar to no. 1883). Shu'bah said: “from the end of Al-Kahf.” Hammâm said: “from the beginning of Al-Kahf,” as Hishâm said.

It was narrated that Ubayy bin Ka'b said: “The Messenger of Allah said: ‘O Abû Al-Mundhir, do you know which verse from the Book of Allah that you have learned is greatest?’ I said: ‘Allâhu la ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyâm (the Ever Living, the One Who sustains and protects all that exists...).’” [1]

He struck me on the chest and said: ‘I congratulate you on your knowledge, O Abû Al-Mundhir.’”

Chapter 45. The Virtue Of Reciting *Qul Huwa Allâhu Ahad*

[1886] 259 - (811) It was narrated from Abû Ad-Dardâ' that the Prophet ﷺ said: “Is any one of you incapable of reciting one-third of the Qur’ân during the night?” They said: “How could he recite one-third of the Qur’ân?” He said: “Say: “He is Allâh the One” is equivalent to one-third of the Qur’ân.”

[1887] 260 - (...) It was narrated from Qatâdah with this chain. In their Hadîth it says that the Prophet ﷺ said: “Allâh divided the Qur’ân into three parts and He made “Say: “He is Allâh the One” one of the parts of the Qur’ân.”

[1888] 261 - (812) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:


'Gather together, for I am going to recite one-third of the Qu'ân to you.' So the people gathered, then the Prophet of Allah came out and recited: ‘Say: “He is Allah, (the) One)”[1] then he went in. We said to one another: ‘Perhaps there is news that has come to him from heaven and that is why he has gone in.’ Then the Prophet of Allah came out and said: ‘I told you that I was going to recite one-third of the Qur’ân to you, and it is equivalent to one-third of the Qur’ân.”

[1889] 262 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allah came out to us and said: ‘I will recite one-third of the Qur’ân to you,’ and he recited: ‘Say: “He is Allah, (the) One)”[2] until its end.”

[1890] 263 - (813) It was narrated from ‘Amrah bint Abdur-Rahmân, who was under the care of ‘Âishah, the wife of the Prophet, that the

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Messenger of Allāh ﷺ sent a man in charge of a raiding party, and he used to recite for his companions when leading them in prayer, and he would end with: “Say: He is Allāh, (the) One”.\footnote{Al-Ikhlāṣ 112.} When they came back, they mentioned that to the Messenger of Allāh ﷺ and he said: “Ask him why he does that.” So they asked him and he said: “Because it is a description of the Most Merciful and I love to recite it.” The Messenger of Allāh ﷺ said: “Tell him that Allāh loves him.”

Chapter 46. The Virtue Of Reciting Al-Mu‘awwātīn (The Two SūrahS Seeking Refuge With Allāh)

[1891] 264 - (814) It was narrated that ‘Uqbah bin ‘Amir said: “The Messenger of Allāh ﷺ said: ‘Do you not see verses that have been revealed tonight, the like of which has never been seen? (They are:) Say: I seek refuge with (Allāh), the Lord of the daybreak,’ \footnote{Al-Fālāq 113.} and: Say: ‘I seek refuge with (Allāh) the Lord of mankind.’” \footnote{An-Nās 114.}
[1892] 265 - (...) It was narrated that 'Uqbah bin 'Amir said: “The Messenger of Allâh ﷺ said to me: ‘There have been revealed to me verses the like of which has never been seen (they are): Al-Mu'awwiḍhatain.’”

[1893] (...) A similar report (as no. 1892) was narrated from Ismâ’il with this chain. In the report of Abû Usâmah it says: “It was narrated from ‘Uqbah bin ‘Amir Al-Juhâni, who was one of those who narrated directly from Muḥammad ﷺ.”

Chapter 47. The Virtue Of One Who Acts In Accordance With The Qur'ân And Teaches It. And The Virtue Of One Who Learns Wisdom From Fiqh Or Other Types Of Knowledge, Then Acts Upon It And Teaches It

[1894] 266 - (815) It was narrated from Sâlim, from his father, that the Prophet ﷺ said: “There is no envy except in two cases: A man to whom Allâh gives (causes to learn) the Qur'ân and he recites it during the night and during the day, and a man to whom Allâh gives wealth, and he spends it during the night and during the day.”
Sâlim bin ‘Abdullâh bin ‘Umar narrated that his father said: “The Messenger of Allâh ﷺ said: ‘There is no envy except in two cases: A man to whom Allâh gives (causes to learn) this Book and he recites it by night and by day, and a man to whom Allâh gives wealth, and he gives it in charity by night and by day.’”

[1896] 268 - (816) It was narrated that Qais said: “I heard ‘Abdullâh bin Mas’ûd say: The Messenger of Allâh ﷺ said: ‘There is no cause for envy except in two cases: ‘A man to whom Allâh gives wealth and enables him to spend it in support of the truth, and a man to whom Allâh gives wisdom and he rules in accordance with it and teaches it.’”

[1897] 269 - (817) It was narrated from ‘Ámir bin Wâthilah that Nâfî‘ bin ‘Abdul- Hârîth met ‘Umar in ‘Usfân, and
‘Umar had appointed him as governor of Makkah. He said: “Whom did you appoint over the people of the valley?” He said: “Ibn Abza.” He said: “Who is Ibn Abza?” He said: “One of our freed slaves.” He said: “You have appointed a freed slave over them?!” He said: “He is well versed in the Book of Allah, the Mighty and Sublime, and he is knowledgeable about the Farā‘îd.” ‘Umar said: “Your Prophet said: ‘Allāh raises some in status because of this Book and He lowers others because of it.”

[1898] (...) ‘Amr bin Wâthilah Al-Laithî narrated that Nâfi’ bin ‘Abdul-Hârith Al-Khuzâ‘î met ‘Umar bin Al-Khattâb in ‘Usfân...” a Hadîth similar to that of Ibrâhîm bin Sa’d from Az-Zuhri (no. 1897).

Chapter 48. The Clarification That The Qur’ân Was Revealed In Seven Ahruf (Modes Of Recitation), And Clarifying Its Meaning

[1899] 270 - (818) ‘Umar bin Al-Khattâb said: “I heard Hishâm bin Hâlim bin Hizâm reciting Sûrat Al-‘Furqân in a manner other than I...
recited it, and the Messenger of Allâh had taught it to me. I was about to argue with him, but I restrained myself until he had finished (praying), then I caught him by his Ridâ’ and brought him to the Messenger of Allâh, and said: ‘O Messenger of Allâh, I heard this man reciting Sûrat Al-Furqân in a manner other than you taught it to me.’ The Messenger of Allâh said: ‘Let go of him. Recite it.’ He recited it in the manner in which I had heard him recite, and the Messenger of Allâh said: ‘Thus it was revealed.’ Then he said to me: ‘Recite it.’ So I recited it and he said: ‘Thus it was revealed. This Qur’ân has been revealed in seven modes of recitation, so recite whatever is easy for you.’

[1900] 271 - (...) ‘Umar bin Al-Khattâb said: “I heard Hishâm bin Hakîm reciting Sûrat Al-Furqân during the lifetime of the Messenger of Allâh...” and he quoted a similar Hadîth (as no. 1899) and added: “I was about to grab hold of him while he was praying, but I restrained myself until he had finished.”
The Book Of The Virtues...

[1901] (...) A report similar to that of Yûnus (no. 1900) was narrated from Az-Zuhri with the same chain.

[1902] 272 - (819) Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ said: “Jibrîl - peace be upon him - recited to me with one mode of recitation, but I asked him to recite it in another way, and I kept asking him for more, and he gave me more, until there were seven modes of recitation.”

Ibn Shihâb said: “I heard that these seven modes of recitation are essentially one, and there is no difference between them concerning lawful and unlawful.”

[1903] (...) It was narrated from Az-Zuhri with this chain (a similar Hadîth as no. 1902).

[1904] 273 - (820) It was narrated that Ubayy bin Ka’b said: “I was in the Masjid, and a man came in and offered prayers,
and (in it) he recited in a manner which I found strange. Then another man came in and recited in a manner different from his companion. When we had finished the prayer, we all entered upon the Messenger of Allah ﷺ and I said: ‘This man recited in a manner which I found strange, then another man came in and recited in a manner different from his companion.’ The Messenger of Allah ﷺ told them to recite, and they did so, and the Prophet ﷺ expressed his approval. I felt in my heart a kind of doubt such as I had never felt even during the Jâhiliyyah. When the Messenger of Allah ﷺ saw that I was affected and had broken into a sweat, as if I was looking at Allah, the Mighty and Sublime, with fear, he said to me: ‘O Ubayy, it was conveyed to me that I should recite the Qur’ân in one mode of recitation, and I replied: Make it easy for my Ummah. It was conveyed to me the second time that I should recite it in two modes of recitation. I replied: Make it easy for my Ummah. It was conveyed to me the third time that I should recite it in seven modes of recitation, and: For each time you replied, you may ask Me for something. I said: O Allah, forgive my Ummah; O Allah, forgive my Ummah, and I have delayed the third one for the Day
when all of mankind will turn to me, even Ibrâhîm, peace be upon him.”

[1905] (...) Ubayy bin Ka‘b narrated that he was sitting in the Masjid when a man came in and offered prayers, and he recited in a manner... a Hadîth similar to that of Ibn Numair (no. 1904).

[1906] 274 - (821) It was narrated from Ubayy bin Ka‘b that the Prophet was at the pond of Banû Ghifâr and Jibrîl - peace be upon him - came to him and said: “Allâh commands you to teach the Qur’ân to your Ummah according to one mode of recitation.” He said: “I ask Allâh for His pardon and forgiveness, my Ummah is not able for that.” Then he came to him a second time and said: “Allâh commands you to teach the Qur’ân to your Ummah according to two modes of recitation.” He said: “I ask Allâh for His pardon and forgiveness, my Ummah is not able for that.” Then he came to him a third time and said: “Allâh commands you to teach the Qur’ân to your Ummah according to three...
modes of recitation." He said: "I ask Allâh for His pardon and forgiveness, my *Umrah* is not able for that." He came to him a fourth time and said: "Allâh commands you to teach the Qur'ân to your *Umrah* according to seven modes of recitation, and whichever mode of recitation they recite it in, they will be right."

[1907] (...) Shu‘bah narrated a similar report (as no. 1906) with this chain.

Chapter 49. Slow, Measured Pace Of Recitation (*Tartîl*), And To Not Rush When Reciting, And The Permissibility Of Reciting Two Or More Sûrahs In One Rak‘ah

[1908] 275 - (722) It was narrated that Abû Wâ’il said: "A man called Nahîk bin Sinân came to ‘Abdullâh and said: ‘O Abû ‘Abdur-Rahmân, how do you recite this letter, as *Alif* or as *Yâ’*? - *Min mâ‘in ghayri âsin or Min mâ‘in ghayri yâsin*?[1] ‘Abdullâh said: ‘Have you memorized the entire Qur’ân apart from this?’ He said: ‘I recite *Al-Mufassal*,[2] in one Rak‘ah.’ ‘Abdullâh said: ‘This is

[1] Referring to: "Of water the taste and smell of which are not changed." Muḥammad 47:14.
[2] According to Ibn Kathîr, the correct view is that the *Mufassal* section of the Qur’ân begins with Sûrah Qâf until the end of the Qur’ân.
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like the hasty recitation of poetry. There are people who recite the Qur‘an and it does not go any deeper than their collarbones, but if it settles in the heart and takes root, it will be beneficial. The best of prayer is bowing and prostration, and I know the pairs of Sūrahs that the Messenger of Allāh ḥ formulaire used to recite in each Rak‘ah.’ Then ‘Abdullāh stood up and ‘Alqamah went in after him, then he came out and said: ‘he has told me what they are.’”

Ibn Numair said in his report: A man from Banū Bajilah came to ‘Abdullāh, and he did not say: “Nahīk bin Sinān.”

[1909] 276 - (...) It was narrated that Abū Wā’il said: “A man called Nahīk bin Sinān came to ‘Abdullāh...” A Hadīth similar to that of Waki‘ (no. 1908), except that he said: “‘Alqamah came to enter upon him, and we said to him: ‘Ask him about the pairs of Sūrahs that the Messenger of Allāh ḥ formulario used to recite in each Rak‘ah.’ He entered upon him and asked him, then he came out to us and said: ‘Twenty Sūrahs in ten Rak‘ah of Al-Mufassal.”
[1910] 277 - (...) Al-A'mash narrated something similar (to no. 1908) with this chain, and he said: “I know the pairs that the Messenger of Allah ﷺ used to recite, two in each Rak'ah, twenty Sūrah in ten Rak‘ah.

[1911] 278 - (...) It was narrated that Abū Wā'il said: “We went to ‘Abdullāh bin Mas‘ūd one morning after we had prayed Al-Ghadāh and we greeted him at the door, and he granted us permission (to enter). We stayed at the door for a while, then the slave girl came out and said: ‘Will you not enter?’ So we entered and found him sitting, reciting Tasbiḥ. He said: ‘What kept you from entering when permission had been given to you?’ We said: ‘Nothing, except that we thought that some of the people of the household might be sleeping.’ He said: ‘Do you think there is idleness among the family of Ibn Umm ‘Abd?’ Then he went back to reciting Tasbiḥ until he thought that the sun had risen and he said: ‘O girl, look and see whether it has risen.’ She looked and saw that it had not risen. Then he went back to reciting
Tasbih until he thought that the sun had risen and he said: 'O girl, look and see whether it has risen.' She looked and saw that it had risen. He said: 'Praise be to Allâh Who has caused this day of ours to come when we are still in a state of soundness.' (One of the narrators) Mahdî said: "I think that he said: 'and has not destroyed us for our sins.' - "A man among the people said: 'I recited all of Al-Mufâsâl last night.' 'Abdullâh said: 'This is like the hasty recitation of poetry. We heard the pairs, and I remember the pairs that the Messenger of Allâh ﷺ used to recite: 'Eighteen Sûrah from Al-Mufâsâl and two Sûrah from the family of Hâ-Mîm.'"

[1912] 279 - (...) It was narrated that شاقٍ said: "A man from Banû Bajilah, who was called Nahîk bin Sinân, came to 'Abdullâh and said: 'I recite Al-Mufâsâl in one Rak'âh.' 'Abdullâh said: 'This is like the hasty recitation of poetry. I know the pairs that the Messenger of Allâh ﷺ used to recite, two Sûrahs in one Rak'âh.'"

[1913] (...) Abû Wâ'il narrated that a man came to Ibn Mas'ûd and said: "I recited all of Al-Mufâsâl in a single Rak'âh last
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night.” ‘Abdullâh said: “This is like the hasty recitation of poetry.” ‘Abdullâh said: “I know the pairs that the Messenger of Allâh used to put together.” And he mentioned twenty Sûrah of Al-Mufassal, two by two, in every Rak‘ah.

Chapter 50. Concerning Various Recitations

[1914] 280 - (283) Abû Işâq said: “I saw a man asking Al-Aswâd bin Yazîd, when he was teaching Qur’ân in the Masjid: ‘How do you recite this verse - fa hal min muddâkîr (Then is there any that will remember (or receive admonition))?’[1] - with a Dâl or a Dhâl?’ He said: ‘With a Dâl. I heard ‘Abdullâh bin Mas‘ûd say: I heard the Messenger of Allâh say: ‘Muddâkîr’ with a Dâl.’”

[1915] 281 - (...) It was narrated from ‘Abdullâh that the Prophet used to recite this phrase: “fa hal min muddâkîr [Then is there any that will remember (or receive admonition)]?”[2]

It was narrated that ‘Alqamah said: “We arrived in Ash-Shām, and Abū Ad-Dardā’ came to us and said: ‘Is there among you anyone who recites Qur’ān according to the recitation of ‘Abdullāh?’ I said: ‘Yes, I do.’ He said: ‘How did you hear ‘Abdullāh recite this verse - *Wal-laili idha yaghshā* (By the night as it envelops)’?[1] He said: ‘I heard him recite: *Wal-laili iLha yaghshâ waJd-hakari wal-unLhâ* (By the night as it envelops and the male and female). He said: ‘By Allāh, this is how I heard the Messenger of Allāh ﷺ recite it, but these people want me to include the words *wa ma khalâqa* (and by Him Who created), but I do not want to do that.”[2]

[1917] 283 - (...) It was narrated that Ibrāhīm said: “‘Alqamah came to Ash-Shām and entered a *Masjid* and prayed. Then he went to a circle (assembly) and sat in it. Then a man came and sat beside me, and he said: ‘Did you memorize Qur’ān as ‘Abdullāh


[2] According to the recitation of ‘Abdullāh bin Mas‘ūd, the phrase *wa mā khalaqa* (and by Him Who created) is not present.
recited it?...” And he mentioned something similar (no. 1917).

[1918] 284 - (...) It was narrated that ‘Alqamah said: “I met Abū Ad-Dardā’ and he said to me: ‘Where are you from?’ I said: ‘From Al-‘Irāq.’ He said: ‘Which part?’ I said: ‘Al-Kūfah.’ He said: ‘Do you recite Qur’ān according to the recitation of ‘Abdullāh bin Mas‘ūd?’ I said: ‘Yes.’ He said: ‘Recite “Wal-laili idhā yaghshâ (By the night as it envelops)...’"’[1] I recited: ‘Wail-laili idha yaghshâ wan-nahâri idha tajalla wadh-dhakari wal-unthâ (By the night as it envelops, the day as it appears in brightness, and the male and the female).’ He smiled then he said: ‘This is how I heard the Messenger of Allāh ﷺ recite it.”’

[1919] (...) It was narrated that ‘Alqamah said: “I came to Ash-Shām and I met Abū Ad-Dardā’...” and he quoted a Ḥadīth similar to that of Ibn ‘Ulayyah (no. 1918).

Chapter 51. The Times When It Is Forbidden To Offer Ṣalāt

[1920] 285 - (825) It was

narrated from Abû Hurairah that
the Messenger of Allâh ﷺ forbade offering \textit{Salât} after the \textit{‘Asr} prayer until the sun has set,
and after the \textit{Subh} prayer until the sun has risen.

[1921] 286 - (826) It was narrated that Ibn ‘Abbâs said: “I heard more than one of the companions of the Messenger of Allâh ﷺ - including ‘Umar bin Al-Khaṭṭāb, who was the dearest of them to me - say that the Messenger of Allâh ﷺ forbade prayers after the \textit{Fajr} prayer until the sun had risen and after \textit{‘Asr} until the sun had set.”

[1922] 287 - (...) It was narrated from Qatâdah with this chain (a similar \textit{Hadîth} as no. 1921), except that in the \textit{Hadîth} of Sa’eed and Hishâm it says: “After \textit{Subh} until the sun has risen brightly.”
Abü Sa'eed Al-Khudrî said: "The Messenger of Allah ﷺ said: 'There is no prayer after the ‘Asr prayer until the sun has set and there is no prayer after the Fajr prayer until the sun has risen.'”

It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: “None of you should pursue prayer when the sun is rising or when it is setting.”

It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Do not pursue prayer when the sun is rising or when it is setting, for it rises between the horns of the Shaitân.’”
It was narrated that Ibn ‘Umar said:

“The Messenger of Allāh ﷺ said:
‘When the edge of the sun
appears, delay your prayer until it
has appeared fully, and when the
edge of the sun sets, delay your
prayers until it has disappeared.’”

It was narrated that Abū Basrah Al-
Ghifārī said: “The Messenger of Allāh ﷺ led us in praying ‘Aṣr at Al-Makhmīṣ, and he said: ‘This prayer was enjoined upon those
who came before you, but they
neglected it. Whoever performs it
regularly will have a twofold
reward, and there is no prayer
after it until the Shāhid appears’ —
and the Shāhid means the stars.”

It was narrated that Abū Baṣrah Al-
Ghifārī said: “The Messenger of Allāh ﷺ led us in praying ‘Aṣr’ — a similar
report (as no. 1927).
Uqbah bin 'Amir Al-Juhani said: "There are three times when the Messenger of Allah ﷺ told us not to offer prayers or bury our dead: When the sun begins to rise until it is high, when it is standing directly overhead at noon, and when it has started to set, until it has set."

Chapter 52. How 'Amr Bin 'Abasah Became Muslim

It was narrated that Abü Umâmah said: 'Amr bin 'Abasah As-Sulami said: During the Jâhiliyyah, I used to think that the people were misguided and not following anything real when they worshipped idols. I heard of a man in Makkah who was telling stories, so I sat on my mount and went to find him. The Messenger of Allâh ﷺ was in hiding and his people were persecuting him. I kept a low profile until I...
managed to enter upon him in Makkah. I said to him: “Who are you?” He said: “I am a Prophet.” I said: “What is a Prophet?” He said: “I have been sent by Allah.” I said: “With what has He sent you?” He said: “He has sent me to uphold the ties of kinship, to break the idols and to proclaim that Allah is to be singled out (for worship) and that none is to be associated with Him.” I said to him: “Who do you have with you?” He said: “A free man and a slave” - at that time he had Abû Bakr and Bilâl with him among those who believed in him. I said: “I want to follow you.” He said: “You cannot do that right now. Do you not see my situation and the situation of the people? Go back to your family, then when you hear that I have been granted victory, come to me.” So I went to my family, and the Messenger of Allah arrived in Al-Madinah while I was with my family. I started to ask people for news after he arrived in Al-Madinah, until there came to me a group of people from Yathrib - Al-Madinah - and I said: “What did this man who came to Al-Madinah do?” They said: “The people are hastening to follow him, and his people wanted to kill him but they were not able to.” I arrived in Al-Madinah and entered upon him, and said: “O
Messenger of Allah, do you recognize me?” He said: “Yes, you are the one who met me in Makkah.” I said: “Yes.” I said: “O Prophet of Allah, tell me what Allah has taught you, that I do not know. Tell me about prayer.”

He said: “Pray the *Subh* prayer, then refrain from praying until the sun has risen and become high, for when it rises, it rises between the horns of the *Shaitân* and at that time the disbelievers prostrate to it. Then pray, for the prayer is witnessed and attended until the shadow of a spear falls directly north.[1] Then refrain from praying, for at that time Hell is stoked up. Then when the shadow moves forward, pray – for the prayer is witnessed and attended – until you have prayed ‘*Asr*. Then refrain from praying until the sun has set, for it sets between the horns of the *Shaitân* and at that time the disbelievers prostrate to it.” I said: “O Prophet of Allah, tell me about *Wudâ’*. He said: “There is no man among you who brings his *Wudâ’* water, rinses out his mouth, snuffs water up into his nose and blows it out, but the sins of his face, mouth and nostrils drop out. Then when he washes his face as enjoined by

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Allāh, the sins of his face drop out with the water from the end of his beard. Then when he washes his arms up to the elbows, the sins of his hands drop out with the water from his fingertips. Then when he wipes his head, the sins of his head drop out with the water from the ends of his hair. Then when he washes his feet up to the ankles, the sins of his feet drop out with the water from the ends of his toes. Then if he stands and prays, and praises and glorifies Allāh as He deserves, and his heart focuses on Allāh, then he is cleansed of his sins and is as he was on the day his mother bore him.”

‘Amr bin ‘Abasah narrated this Ḥadīth to Abū Umâmah, the Companion of the Messenger of Allāh ﷺ, and Abū Umâmah said to him: “O ‘Amr bin ‘Abasah, watch what you are saying; is such a great reward given to a man for one incident?” ‘Amr said: “O Abū Umâmah, I have grown old, my bones have become weak and my end is near. I have no need to tell lies about Allāh and His Messenger. If I had heard it only once from the Messenger of Allāh ﷺ, or even two times or three - until he mentioned seven times - I would never have narrated it, but I heard it more often than that.”
Chapter 53. Do Not Aim To Pray When The Sun Is Rising Or Setting

[1931] 295 - (833) It was narrated that ‘Aishah said: “Umar misunderstood; the Messenger of Allah urous only forbade pursuing the rising of the sun or its setting (with prayer).”

[1932] 296 - (...) It was narrated that ‘Aishah said: “The Messenger of Allah ursos not give up praying two Rak‘ah after ‘Asr.” But ‘Aishah said: “The Messenger of Allah ursos not pursue the setting of the sun nor its rising with your prayer.”

Chapter 54. Concerning The Two Rak‘ah That The Prophet ursos To Pray After ‘Asr

[1933] 297 - (834) It was narrated from Kuraib, the freed slave of Ibn ‘Abbas, that ‘Abdullâh bin ‘Abbâs, ‘Abdur-Rahmân bin Azhar and Al-Miswar bin Makhramah sent him
to ‘Aishah, the wife of the Prophet ﷺ, saying: “Convey greetings of Salâm to her from all of us, and ask her about the two Rak‘ah after ‘Asr, and say: ‘We have been informed that you pray them, but we heard that the Messenger of Allāh ﷺ forbade that.’” Ibn ‘Abbās said: “I, along with ‘Umar bin Al-Khaṭṭāb, used to tell the people not to do that.”

Kuraib said: “So I entered upon her and conveyed to her the message they had sent with me. She said: ‘Ask Umm Salamah.’ So I went out to them and told them what she had said. They sent me to Umm Salamah with a message like that with which they had sent me to ‘Aishah. Umm Salamah said: ‘I heard the Messenger of Allāh ﷺ forbidding them (the two Rak‘ah after ‘Asr), then I saw him praying them. But when he prayed them, he had already prayed ‘Asr, then he entered upon me and there were some women from Banū Harām, who were among the Ansār, with me. He prayed them, and I sent the slave girl to him. I said: ‘Stand beside him, and say to him: ‘Umm Salamah says to you: ‘O Messenger of Allāh, I heard you forbidding these two Rak‘ah, but now I see you praying them.” If he gestures to you with his hand, then leave him.’ The slave girl did that, and he gestured to her with his hand, so she left him.
When he had finished praying, he said: ‘O daughter of Abû Umayyah, you asked about the two Rak‘ah after ‘Asr. Some people from Banû ‘Abdul-Qais came to me to embrace Islam, and they distracted me from praying the two Rak‘ah that come after Zuhr, these are them.”

[1934] 298 - (835) Abû Salamah narrated that he asked ‘Aishah about the two Rak‘ah that the Messenger of Allah ﷺ used to pray after ‘Asr. She said: “He used to pray them before ‘Asr, then if he was distracted or forgot them, he would pray them after ‘Asr, then he continued to do so, because if he offered a prayer he would continue to do so.”

[1936] 300 - (...) It was narrated that ‘Aishah said: “Two prayers that the Messenger of Allah ﷺ never stopped praying in my house, whether secretly or openly: Two Rak'ah before Fajr and two Rak'ah after ‘Asr.”

[1937] 301 - (...) It was narrated that Al-Aswad and Masrûq said: “We bear witness that ‘Aishah said: ‘There was no day that the Messenger of Allah ﷺ was in my house but he did not pray them’” - meaning the two Rak'ah after ‘Asr.

Chapter 55. It Is Recommended To Pray Two Rak'ah Before Maghrib

[1938] 302 - (836) It was narrated that Mukhtâr bin Fulful said: “I asked Anas bin Mâlik about voluntary prayer after ‘Asr. He said: “Umar used to strike people’s hands for praying after
‘Asr, but at the time of the Messenger of Allâh ﷺ we used to pray two Rak‘ah when the sun set, before Maghrib prayer.’ I said to him: ‘Did the Messenger of Allâh ﷺ pray them?’ He said: ‘We used to see him praying them, but he did not tell us to do that or not to do that.’”

[1939] 303 - (837) It was narrated that Anas bin Mâlik said: “We were in Al-Madinah and when the Mu‘adhdhin called the Adhân for Maghrib prayer, they would hasten to the pillars and pray two Rak‘ah, until if a stranger were to enter the Masjid, he would think that the prayer had begun, because of the large numbers of people who prayed them.”

Chapter 56. Between Every Two Calls, There Is A Prayer

[1940] 304 - (838) It was narrated that ‘Abdullâh bin Mughaffal Al-Muzanî said: “The Messenger of Allâh ﷺ said: ‘Between every two calls there is a prayer.’ He said it three times, and the third time he said: ‘For those who wish.’”
A similar report (as no. 1941) was narrated from 'Abdullâh bin Mughaffal Al-Muzâni from the Prophet ﷺ, except that he said... “and the fourth time he said: 'For those who wish.'”

Chapter 57. The Fear Prayer

It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ offered the fear prayer, leading one of the two groups in one Rak'ah while the other group was facing the enemy. Then they left and took their companions’ places, facing the enemy, and the others came, and the Prophet ﷺ led them in praying one Rak'ah. Then the Prophet ﷺ said the Taslîn and each group made up one Rak'ah.”
in this manner with the Messenger of Allâh ﷺ.

[1944] 306 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ prayed the fear prayer at some times. One group stood with him while the other faced the enemy. He led those who were with him in praying one Rak‘ah, then they left and the other came, and he led them in praying one Rak‘ah. Then both groups made up one Rak‘ah each.” Ibn ‘Umar said: “And if the fear is worse than that, then pray riding or standing, by means of gestures.”

[1945] 307 - (840) It was narrated that Jâbir bin ‘Abdullâh said: “I was present during the fear prayer with the Messenger of Allâh ﷺ. We formed two rows, one row behind the Messenger of Allâh ﷺ, and the enemy was between us and the Qiblah. The Messenger of Allâh ﷺ said the Takbîr and we all said the Takbîr. Then he bowed and we all bowed. Then he raised his head from bowing and we all raised our heads. Then he and the row that was directly behind him went down in prostration, and the back row remained standing, facing the enemy. When the Prophet ﷺ
had finished prostrating, the row that was directly behind him stood up, and the back row went down in prostration and then stood up. Then the back row went forward and the front row moved back. Then the Prophet ﷺ bowed and we all bowed, then he raised his head from bowing and we all raised our heads. Then he and the row that was directly behind him - that had been in the back during the first Rak'ah - went down in prostration, and the back row remained standing, facing the enemy. When the Prophet and the row that was directly behind him had finished prostrating, the back row went down in prostration. Then the Prophet ﷺ said the Taslîm and we all did likewise.” Jâbir said: “Just as these guards do with their Amîr.”

[1946] 308 - (...) It was narrated from Abî Az-Zubair, that Jâbir said: “We went out with the Messenger of Allah ﷺ to fight some people from Juhainah, and they fought us fiercely. When we prayed Zuhr, the idolators said: ‘If we had attacked them then, we would have finished them off.’ Jibrîl informed the Messenger of Allah ﷺ about that, and the Messenger of Allah ﷺ told us about it.” He said: “They said: ‘There will come to them a prayer that is dearer to them than their children.’ When the
time for ‘Asr came, we formed two rows, and the idolators were between us and the Qiblah. The Messenger of Allâh ﷺ said the Takbîr and we said the Takbîr, and he bowed and we bowed. Then he prostrated and the first row prostrated with him, and when they stood up the second row prostrated. Then the first row moved backwards and the back row moved forwards and took the place of the first row. Then the Messenger of Allâh ﷺ said the Takbîr and we said the Takbîr, and he bowed and we bowed. Then he prostrated and the first row prostrated with him, and the second row remained standing. Then the second row prostrated, then they all sat, and the Messenger of Allâh ﷺ said the Salâm to them.” Abû Az-Zubair said: “Then Jâbir specifically said: ‘Just as these Āmir of yours pray.”

[1947] 309 - (841) It was narrated from Sahl bin Ḥathmah that the Messenger of Allâh ﷺ led his Companions in offering the fear prayer. He lined them up in two rows behind him, and he led those who were directly behind him in praying one Rak‘ah. Then he stood up and remained standing until those who were behind him had prayed a Rak‘ah. Then they came forward and those who had been in front of them moved
backwards, and he led them in one Rak‘ah. Then he sat until those who were behind them had prayed one Rak‘ah, then he said the Taslim.

[1948] 310 - (842) It was narrated from Śâliḥ bin Khawwât, from those who had prayed the fear prayer with the Messenger of Allâh ﷺ on the day of (the battle of) Dhât Ar-Riqâ’, that one group formed rows with him, and another group faced the enemy. He led those who were with him in praying one Rak‘ah, then he remained standing and they completed the prayer by themselves. Then they moved away and faced the enemy, and the other group came. He led them in praying the remaining Rak‘ah, then he remained sitting and they completed the prayer by themselves, then he said the Taslim with them.

[1949] 311 - (843) It was narrated that Jâbir said: “We came with the Messenger of Allâh ﷺ to Dhât Ar-Riqâ’. Whenever we came to a shady tree, we would leave it for the Messenger of Allâh ﷺ. A man from the idolators came and the sword of the Messenger of Allâh ﷺ was hanging on a tree. He took the sword of the Messenger of Allâh ﷺ and unsheathed it, and he said to the Messenger of
Allah ﷺ: ‘Aren’t you afraid of me?’ He said: ‘No.’ He said: ‘Allâh will protect me from you.’ The Companions of the Messenger of Allah ﷺ threatened him, so he put the sword back in its sheath and hung it up again. Then the call for prayer was given and he led one group in praying two Rak’ah, then they moved back and he led the other group in praying two Rak’ah. So the Messenger of Allâh ﷺ prayed four Rak’ah and the people prayed two.”

[1950] 312 - (...) Jâbir narrated that he prayed the fear prayer with the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ led one of the two groups in praying two Rak’ah, then he led the other group in praying two Rak’ah, so the Messenger of Allâh ﷺ prayed four Rak’ah and each group prayed two.
7. The Book Of

Jumu'ah (Friday)

Prayer

[1951] 1 - 844 It was narrated that 'Abdullâh said: "I heard the Messenger of Allâh say: 'When one of you wants to come to Jumu'ah, let him perform Ghusl.'"

[1952] 2 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh said, while he was standing on the Minbar: "Whoever among you comes to Jumu'ah, let him perform Ghusl."

[1953] (...) A similar report (as no. 1952) was narrated from Sâlim and 'Abdullâh, the two sons of 'Abdullâh bin 'Umar,
from Ibn ‘Umar, from the Prophet ﷺ.

[1954] (…) It was narrated from Sâlim bin ‘Abdullâh that his father said: “I heard the Messenger of Allâh ﷺ say…” a similar report (as no. 1952).

[1955] 3 - (845) Sâlim bin ‘Abdullâh narrated from his father that while ‘Umar bin Al-Khaṭṭâb was addressing the people on a Friday, one of the Companions of the Messenger of Allâh ﷺ came in. ‘Umar called out to him: “What time is this?” He said: “I was busy today and I did not go back to my family when I heard the call, so I did no more than perform Wudû’.” ‘Umar said: “Just Wudû’, while you know that the Messenger of Allâh ﷺ used to order Ghusl!”

[1956] 4 - (…) Abû Hurairah said: “While ‘Umar bin Al-Khaṭṭâb was addressing the people one Friday, ‘Uthmân bin ‘Affân came in and ‘Umar referred indirectly to him, saying: ‘What is the matter with men who come late, after the call?’ ‘Uthmân said: ‘O Commander of
The Book Of Jumu‘ah...

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The Believers! As soon as I heard the call, I performed Wudū’, then I came.’ ‘Umar said: ‘Just Wudū’? Did you not hear that the Messenger of Allah ﷺ said: “When one of you comes to Jumu‘ah, let him perform Ghusl?”

Chapter 1. Ghusl On Friday Is Obligatory For All Adult Men, And Clarifying What They Were Ordered Regarding It

[1957] 5 - (846) It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allah ﷺ said: “Ghusl on Friday is obligatory for everyone who has reached the age of puberty.”

[1958] 6 - (847) It was narrated from ‘Urwah bin Az-Zubair that ‘Aishah said: “The people used to come to Jumu‘ah from their houses and from Al-‘Awālī.[1] They would come wearing cloaks that had gotten dusty, and they smelled. One of them came to the Messenger of Allah ﷺ while

(المعجم 1) - (باب وجوه غسل الجمعة على كل بالغ من الرجال. وبالنسبة ما أثروا به) (المتحفة 166)

he was at my house, and the Messenger of Allâh ﷺ said: ‘You should clean yourselves for this day of yours.”

Chapter 2. Perfume And Siwâk On Fridays

[1960] 7 - (846) It was narrated from ‘Abdur-Rahmân bin Abî Sa‘eed Al-Khudrî, from his father, that the Messenger of Allâh ﷺ said: “Ghusl on Fridays is obligatory for everyone who has reached the age of puberty, as well as using the Siwâk and whatever perfume is available to him.”

Bukair did not mention ‘Abdur-Rahmân, and he said concerning perfume: “even if it is women’s perfume.”
It was narrated from Ibn 'Abbâs that he mentioned what the Prophet ﷺ said about performing Ghusl on Friday. Tâwûs said: "I said to Ibn 'Abbâs: 'And should he put on perfume or oil, if his family has some?' He said: 'I do not know about that.'"

It was narrated from Abû Hurairah that the Prophet ﷺ said: "It is the right of Allâh over every Muslim that he should perform Ghusl every seven days, washing his head and his body."
It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: "Whoever performs Ghusl for Janābeh on Friday, then comes to the Masjid early, it is as if he sacrificed a camel. Whoever comes at the second hour, it is as if he sacrificed a cow. Whoever comes at the third hour, it is as if he sacrificed a horned ram. Whoever comes at the fourth hour, it is as if he sacrificed a chicken. Whoever comes at the fifth hour, it is as if he sacrificed an egg. Then when the Imām comes out, the Angels come in to listen to the reminder."

Chapter 3. Listening Attentively To The Khutbah On Friday

Abū Hurairah narrated that the Messenger of Allah ﷺ said: "If you say to your companion: ‘Listen attentively’ on a Friday, while the Imām is delivering the Khutbah, then you have engaged in idle speech."

[1967] (...) Ibn Juraij narrated a similar Hadīth (as no. 1965) from Ibn Shīhāb with both chains, except that Ibn Juraij said: “Ibrāhīm bin ‘Abdullāh bin Qāriz.”

[1968] 12 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “If you say to your companion: ‘Listen attentively’ on a Friday, while the Imām is delivering the Khutbah, then you have engaged in idle speech.”

Chapter 4. The (Special) Time That Occurs On Friday

[1969] 13 - (852) It was
narrated from Abū Hurairah that
the Messenger of Allah  mentioned Friday and said: “In it
there is a time when, if a Muslim happens to pray at that time and
ask Allāh for something, He will
give it to him.”

Qutaibah added in his report:
“And he gestured with his hand
to indicate how short it is.”

[1970] 14 - (...) It was narrated
that Abū Hurairah said: “Abū Al-
Qāsim  said: ‘On Friday there
is a time when, if a Muslim
happens to stand and pray at that
time, asking Allāh for good, He
will give it to him.’ And he
gestured with his hand to indicate
how short it is.”

[1971] (...) It was narrated that
Abū Hurairah said: “Abū Al-
Qāsim  said:...” a similar
report (as no. 1970).

[1972] (...) It was narrated that
Abū Hurairah said: “Abū Al-
Qāsim  said:...” a similar report
(as no. 1970, but with a different
chain).
[1973] 15 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “On Friday there is a time when, if a Muslim happens to ask Allâh for good at that time, He will give it to him.” He said: “And it is a short time.”

[1974]... - (...) It was narrated from Abū Hurairah from the Prophet ﷺ (a similar Ḥadîth as no. 1973), but he did not say: “and it is a short time.”

[1975] 16 - (853) It was narrated that Abū Burdah bin Abī Mûsâ Al-Ash’arî said: ‘Abdullâh bin ‘Umar said to me: “Did you hear your father narrating from the Messenger of Allâh ﷺ concerning the (special) time on Friday?” I said: “Yes, I heard him say: ‘I heard the Messenger of Allâh ﷺ say: It is between the time when the Imâm sits down, until the prayer is over.’”
Chapter 5. The Virtue Of Friday

[1976] 17 - (854) Abü Hurairah said: “The Messenger of Allâh ﷺ said: ‘The best day on which the sun ever rises is Friday. On it Ādām was created, on it he entered Paradise and on it he was expelled therefrom.’”

[1977] 18 - (...) It was narrated from Abü Hurairah that the Prophet ﷺ said: “The best day on which the sun rises is Friday. On it Ādām was created, on it he entered Paradise, on it he was expelled therefrom, and the Hour will not begin except on a Friday.”

Chapter 6. This Umma Has Been Guided To Friday

[1978] 19 - (855) It was narrated that Abü Hurairah said: “The Messenger of Allâh ﷺ said: ‘We are the last, but we will be the first on the Day of Resurrection, although every
nation was given the Book before us, and we have been given it after them. This day which Allâh has decreed for us, Allâh has guided us to it, and the people come after us in this regard, the Jews on the next day and the Christians on the day after that.”

[1979] (…) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘We are the last but we will be the first on the Day of Resurrection…”” a similar report (as no. 1978).

[1980] 20 - (…) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘We are the last, but the first on the Day of Resurrection and we will be the first to enter Paradise, although they were given the Book before us and we were given it after them, but they differed and Allâh guided us concerning that wherein they differed of the truth. This is their day concerning which they differed; Allâh has guided us to it’” - he (the narrator) said: “Friday” - “this day is for us, the next day is for the Jews, and the day after that is for the Christians.”
It was narrated that Hammām bin Munabbih, the brother of Wahb bin Munabbih, said: "This is what Abū Hurairah narrated to us from Muhammad the Messenger of Allah ﷺ.” He said: ‘The Messenger of Allah ﷺ said: ‘We are the last, but the first on the Day of Resurrection, although they were given the Book before us and we were given it after them. This is their day that was enjoined upon them but they differed concerning it, but Allāh guided us to it, so they come after us in this regard: the Jews on the next day and the Christians on the day after.’”

[1982] 22 - (856) It was narrated from Abū Hurairah and from Rib‘ī bin Hirāsh that Ḥudhaifah said: “The Messenger of Allāh ﷺ said: ‘Allāh sent those who came before us astray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allāh brought us, and Allāh guided us to Friday, so there is Friday, Saturday, Sunday. Thus they will follow us on the Day of Resurrection. We are the last of the people of this world but will be the first on the Day of Resurrection, the first of all creatures to be judged.’”
It was narrated that Hudhafah said: “The Messenger of Allah ﷺ said: ‘We have been guided to Friday and Allah sent those who came before us astray from it.’” And he mentioned a Ḥadīth similar to that of Ibn Fuḍail (no. 1982).

Chapter 7. The Virtue Of Going Out Early On Friday

Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘When Friday comes, at every door of the Masjid there stand Angels who write down (the names of) those whom come first, then those who come next. When the Imām sits down, the records are closed and they come to listen to the reminder (i.e., The Khutbah) Khutba. The likeness of the one who comes early is that of one who offered a camel, then of one who offered a cow, then of one who offered a ram, then of one who offered a chicken, then of one who offered an egg.’”
A similar report (as no. 1984) was narrated from Abū Hurairah, from the Prophet ﷺ.

It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “At every door of the Masjid there stands an Angel who writes down the first one to come, then the next.” He likened them to (the one who offered) a camel then in descending order, to (the one who offered) an egg. “Then when the Imâm sits down, the records are closed and they (the Angels) attend the reminder.”

Chapter 8. The Virtue Of One Who Remains Silent And Listens Attentively During The Khutbah

It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever performs Ghusl, then comes to Jumu‘ah, and prays what is decreed for him, then listens attentively until the Khutbah is over, then prays with him (the Imâm), will be forgiven (his sins) between that and the next Jumu‘ah, and three days more.”
It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever performs Wūḍū’ and performs Wūḍū’ well, then comes to Jumu‘ah and listens attentively, will be forgiven (his sins) between that and (the next) Jumu‘ah, and three days in addition to that, but whoever touches the pebbles, then he has engaged in an idle action.’”

Chapter 9. Jumu‘ah Prayer Is When The Sun Has Passed Its Zenith

[1989] 28 - (858) It was narrated that Jābir bin ‘Abdullāh said: “We used to pray with the Messenger of Allah ﷺ, then we would go back and let our camels used for carrying water rest.” Ḥasan (one of the narrators) said: “I said to Ja‘far: ‘At what time was that?’ He said: ‘When the sun passed its zenith.’”

[1990] 29 - (...) Sulaimān bin Bilāl narrated from Ja‘far, from his father, that he asked Jābir bin ‘Abdullāh: “When did the
Messenger of Allah ✅ pray Jumu‘ah?” He said: “He used to pray, then we would go to our camels and let them rest.”  
‘Abdullâh added in his Hadîth: “When the sun had passed its zenith,” and “meaning, the camels that were used for carrying water.”

[1991] 30 - (859) It was narrated that Sahl said: “We used not to take a nap or eat lunch until after Jumu‘ah.” Ibn Hujr added: “at the time of the Messenger of Allah ✅.”

[1992] 31 - (860) It was narrated from Iyâs bin Salamah bin Al-Akwa‘, that his father said: “We used to pray Jumu‘ah with the Messenger of Allah ✅ when the sun passed its zenith, then we would go back and try to seek shade.”

[1993] 32 - (...) It was narrated from Iyâs bin Salamah bin Al-Akwa‘ that his father said: “We
used to pray *Jumu'ah* with the Messenger of Allāh ﷺ, then we would go back and we could not find any wall offering shade.”

Chapter 10. The Two *Khuṭbah* Before The Prayer, And Sitting Briefly In Between Them

[1994] 33 - (861) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ used to deliver the *Khuṭbah* standing on Friday, then he would sit briefly, then he would stand up again.” He said: “As they do nowadays.”

[1995] 34 - (862) It was narrated that Jābīr bin Samurah said: “The Prophet used to give two *Khuṭbah*, sitting in between them. He would recite Qur'ān and remind the people.”

[1996] 35 - (...) It was narrated
that Simâk said: “Jâbir bin Samurah told me: ‘The Messenger of Allâh used to deliver the Khutbah standing, then he would sit. Then he would stand up and deliver (another) Khutbah standing. Whoever told you that he used to deliver the Khutbah sitting was lying. By Allâh, I prayed with him more than two thousand times.’”

Chapter 11. The Verse: “And When They See Some Merchandise Or Some Amusement They Disperse Headlong To It, And Leave You Standing...”[1]

[1997] 36 - (863) It was narrated from Jâbir bin ’Abdullâh that the Prophet was delivering the Khutbah standing one Friday, when a caravan came from Ash-Shâm. The people went towards it until there were only twelve men left, then this verse which is in Sûrat Al-Jumu‘ah was revealed: “And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing.”[2]
[1998] (...) It was narrated from Ḥusain with this chain (a similar Ḥadīth as no. 1997), and he said: when the Messenger of Allāh ﷺ was delivering a Khutbah, but he did not say, standing.

[1999] 37 - (...) It was narrated that Jābir bin 'Abdullāh said: We were with the Prophet ﷺ on a Friday when a caravan arrived. The people went out to it and no one was left except twelve men, of whom I was one. Then Allāh revealed the words: “And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing.”[1]

[2000] 38 - (...) It was narrated that Jābir bin 'Abdullāh said: While the Prophet ﷺ was standing on a Friday, a caravan arrived in Al-Madinah and the Companions of the Messenger of Allāh ﷺ rushed towards it, until there was no one left with him except twelve men, among whom were Abū Bakr and 'Umar. Then this verse was revealed: “And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing.”[2]

It was narrated from Abû 'Ubaidah that Ka'b bin 'Ujrah entered the Masjid, and 'Abdur-Rahmân bin Umm Al-Ḥakam was delivering the Khutbah while sitting. He said: Look at this evildoer who is delivering the Khutbah while sitting, when Allah says: "And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing."[1]

Chapter 12. Stern Warning Against Missing Jumu‘ah

It was narrated from ‘Abdullâh bin ‘Umar and Abû Hurairah, that they heard the Messenger of Allah ﷺ say, on the planks of his Minbar: “People must cease neglecting Jumu‘ah, or Allah will put a seal over their hearts and they will truly be among the negligent.”

Chapter 13. Keeping The Prayer And Khutbah Short

[2003] 41 - (866) It was narrated that Jâbir bin Samurah said: "I used to pray with the Messenger of Allah, and his prayer was of moderate length and his Khutbah was of moderate length."

[2004] 42 - (...) It was narrated that Jâbir bin Samurah said: "I used to offer the prayers with the Messenger of Allah, and his prayer was of moderate length and his Khutbah was of moderate length."

[2005] 43 - (867) It was narrated that Jâbir bin ‘Abdullâh said: "When the Messenger of Allah delivered a Khutbah, his eyes would turn red, his voice would become loud, and his anger would increase, until it was as if he was warning of an attacking army, saying: 'The enemy will attack in the morning or in the evening.' He said: 'The
Hour and I have been sent like these two,' and he held his index finger and middle finger up together. And he would say: 'The best of speech is the Book of Allāh, the best of guidance is the guidance of Muḥammad, and the worst of matters are those which are newly-invented, and every innovation is a going astray.' Then he would say: 'I am closer to every believer than his own self. Whoever leaves behind wealth, it is for his family; whoever leaves behind a debt or dependents, then the responsibility of paying it off and of caring for them rests upon me.'

[2006] 44 - (...) Jābir bin ‘Abdullāh said: “In the Khutbah of the Prophet on Friday, he would praise Allāh, then he would say other things, raising his voice...” a similar Hadīth (as no. 2005).

[2007] 45 - (...) It was narrated that Jābir said: “The Messenger of Allāh used to address the people, praising Allāh as He deserves to be praised, then he would say: ‘Whomsoever Allāh guides, none can lead astray, and whomsoever He sends astray,
The Book Of Jumu'ah...

none can guide. The best of speech is the Book of Allâh,” then he quoted a Hadîth similar to that of Ath-Thaqafî.

[2008] 46 - (868) It was narrated from Ibn ‘Abbâs that Dimâd came to Makkah. He was from (the tribe of) Azd Shanû‘ah, and he used to treat people with Ruqyâ’ (in the case of Jinn possession). He heard the fools among the people of Makkah saying that Muḥammad was possessed. He said: “If I see this man, perhaps Allâh will heal him at my hands.” So he met him and he said: “O Muḥammad, I treat people with Ruqyâ’ in the case of Jinn possession, and Allâh heals at my hands whomsoever He wills. Do you want that?” The Messenger of Allâh ﷺ said: “Praise be to Allâh, We praise Him and seek His help. Whomsoever Allâh guides, none can lead astray, and whomsoever He sends astray, none can guide. I bear witness that there is none worthy of worship except Allâh alone with no partner, and I bear witness that Muḥammad is His slave and Messenger.” Dimâd said: “Say these words of yours to me again.” The Messenger of Allâh ﷺ repeated them three times and (Dimâd) said: “I have heard the words of the
soothsayers and the words of the magicians and the words of the poets, but I have never heard anything like these words of yours. You have scaled the heights of eloquence.” He said: “Give me your hand so that I may pledge allegiance to in Islam.” So he gave him his pledge of allegiance, then the Messenger of Allah ﷺ said: “And on behalf of your people.” He said: “And on behalf of my people.” (The narration said:) The Messenger of Allah ﷺ sent out a raiding party and they passed by his people. The commander of the party said to his troops: “Did you take anything from these people?” One man said: “I took a vessel for water from them.” He said: “Give it back, for these are the people of Dimâd.”

[2009] 47 - (869) It was narrated that Wâsil bin Hayyân said: “Abû Wâ’il said: Ammâr addressed us and he spoke briefly but eloquently. When he came down (from the Minbar), we said: “O Abî Al-Yaqzân, you spoke eloquently but briefly, would that you had made it longer.” He said: “I heard the Messenger of Allah ﷺ say: ‘A man’s lengthening his prayer and shortening his Khutbah is a sign of his understanding (of religion), so make your prayers lengthy and your Khutbah brief, for there is charm in eloquent speech.””
It was narrated from 'Adiyy bin Ḥātim that a man gave a speech in the presence of the Prophet ﷺ and said: “Whoever obeys Allâh and His Messenger is rightly guided and whoever disobeys them has gone astray.” The Messenger of Allâh ﷺ said: “What a bad Khâtîb you are. Say: ‘and whoever disobeys Allâh and His Messenger.”

Ibn Numair said: “And he did go astray.”

It was narrated from Ṣafwân bin Ya’la, from his father, that he heard the Prophet ﷺ reciting on the Minbar: “And they will cry: ‘O Mâlik (Keeper of Hell)!’”[1]

It was narrated from ‘Amrah bint ‘Abdur-Rahmân that a sister of ‘Amrah said: “I learned “Qâf. By the Glorious Qur’ân”[2] from the mouth of the Messenger of Allâh ﷺ on Fridays, as he recited it from the Minbar every Friday.”

It was narrated from 'Amrah, from a sister of 'Amrah bint 'Abdur-Rahmân, who was older than her... a Hadith similar to that of Sulaimân bin Bilâl.

It was narrated from 'Abdullâh bin Muhammad bin Ma'n that a daughter of Hârithah bin An-Nu'mân said: “I only memorized Surah Qâf from the mouth of the Messenger of Allah ﷺ, when he recited it in his Khutbah every Friday, and our oven and the oven of the Messenger of Allah ﷺ were the same.”

It was narrated that Umm Hishâm bint Hârithah bin An-Nu'mân said: “Our oven and the oven of the Messenger of Allah ﷺ were the same for two years, or for one year and part of a year. And I only learned “Surat Qâf. By the Glorious Qur'ân”[1]

from the tongue of the Messenger of Allâh ﷺ, who used to recite it every Friday from the Minbar, when he addressed the people.”

[2016] 53 - (874) It was narrated from Huṣain that ‘Umârah bin Ru‘aibah saw Bishr bin Marwân on the Minbar raising his hands. He said: “How ugly are these two hands. I saw the Messenger of Allâh ﷺ doing no more than this with his hand,” and he pointed with his index finger.

[2017] (…) It was narrated that Huṣain bin ‘Abdur-Rahmân said: “I saw Bishr bin Marwân on a Friday, raising his hands, and ‘Umârah bin Ru‘aibah said…” and he mentioned something similar (to no. 2016).

Chapter 14. Greeting (Prayers Upon Entering The Masjid)
While The Imâm Is Preaching

[2018] 54 - (875) It was
narrated that Jâbir bin ‘Abdullâh said: “While the Prophet was delivering the *Khutbah* on a Friday, a man came and the Prophet said to him: ‘Have you prayed, O so-and-so?’ He said: ‘No.’ He said: ‘Get up and pray.’”

[2019] (…) It was narrated from Jâbir from the Prophet as Hammâd said (in no. 2018), and he did not mention “the two Rak‘ah.”

[2020] 55 - (…) Jâbir bin ‘Abdullâh said: “A man entered the *Masjid* while the Messenger of Allah was delivering the *Khutbah* on a Friday, and he said: ‘Did you pray?’ He said: ‘No.’ He said: ‘Get up and pray the two *Rak‘ah.*” According to the report of Qutaibah he said: “Pray two *Rak‘ah.*”

[2021] 56 - (…) Jâbir bin ‘Abdullâh said: “A man came while the Prophet was on the *Minbar* on a Friday, delivering the *Khutbah*. He said to him:
'Have you prayed two *Rak'ah*?' He said: 'No.' He said: 'Pray.'"

[2022] 57 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ delivered a *Khutbah* and said: "If one of you comes on a Friday and the *Imâm* has come out, let him pray two *Rak'ah*.”

[2023] 58 - (...) It was narrated that Jâbir said: “Sulaik Al-GhatfânI came one Friday while the Messenger of Allah ﷺ was sitting on the *Minbar*, and Sulaik sat down before praying. The Prophet ﷺ said to him: ‘Have you prayed two *Rak'ah*?’ He said: ‘No.’ He said: ‘Get up and pray them.’

[2024] 59 - (...) It was narrated that Jâbir bin 'Abdullâh said: Sulaik Al-Ghatfânî came on a Friday when the Messenger of Allah ﷺ was preaching, and he sat down. He said to him: ‘O
Sulaik, get up and pray two 
Rak'ah, and make them brief.’ 
Then he said: ‘If one of you 
comes on a Friday and the Imâm 
is preaching, let him pray two 
Rak'ah and make them brief.’

Chapter 15. The Hadîth About 
Teaching During The Khûtbah

[2025] 60 - (876) Abû Rifâ‘ah said: “I came to the Prophet while he was delivering a Khûtbah and I said: ‘O Messenger of Allâh, here is a stranger who has come to ask you about his religion, for he does not know what his religion is.’ The Messenger of Allâh turned to me and left his Khûtbah. He came to me, and a chair was brought, I thought its legs were made of iron. The Messenger of Allâh sat on it and started telling me of what Allâh had told him, then he went back and completed his Khûtbah.”

Chapter 16. What Is To Be 
Recited In Jumu’ah Prayer

[2026] 61 - (877) It was narrated that Ibn Abî Râfî said:
“Marwân appointed Abû Hurairah in charge of Al-Madinah, and went out to Makkah. Abû Hurairah led us in prayer on Friday, and after Sûrat Al-Jumu‘ah he recited: "When the hypocrites come to you"[1] in the second Rak‘ah. I caught up with Abû Hurairah when he left and said to him: ‘You recited two Sûrah which ‘Alî bin Abî Tâlib used to recite in Al-Kûfah.’ Abû Hurairah said: ‘I heard the Messenger of Allah reciting them on Fridays.’”

[2027] - (...) It was narrated that ‘Ubaidullâh bin Abî Râfi’ said: “Marwân appointed Abû Hurairah” a similar report, except that in the report of Hâtîm it says: ‘He recited Sûrat Al-Jumu‘ah in the first Sajdah and in the second: “When the hypocrites come to you”[2]
It was narrated that An-Nu'mân bin Bashîr said: "For the Two 'Idâs and for Jumu'ah, the Messenger of Allâh used to recite in: "Glorify the Name of your Lord, the Most High"[1] and: "Has there come to you the narration of the overwhelming?".[2] He said: "If 'Id and Jumu'ah came together on the same day, he would recite them both in each of the two prayers."

[2028] (878) It was narrated from Abû 'Awânah, from Ibrâhîm bin Muhammad bin Al-Muntashir with this chain (a similar Hadîth as no. 2028).

[2029] (...) It was narrated from 'Ubaidullâh bin 'Abbûl-lâh said: "Ad-Ḍâhĥâk bin Qais wrote to An-Nu'mân bin Bashîr, asking him what the Messenger of Allâh recited in Jumu'ah prayer apart from Sûrat Al-Jumu'ah. He said: 'He used to recite: Has

[2030] (...) It was narrated that 'Ubaidullâh bin 'Abbûl-lâh said: "Ad-Ḍâhĥâk bin Qais wrote to An-Nu'mân bin Bashîr, asking him what the Messenger of Allâh recited in Jumu'ah prayer apart from Sûrat Al-Jumu'ah. He said: 'He used to recite: Has

there come to you the narration of the overwhelming?.”[1]

Chapter 17. What Is To Be Recited On Friday

[2031] 64 - (879) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ used to recite in Fajr prayer on Fridays: “Alif Lâm Mim. The revelation”[2] and: “Has there not been over man a period of time...?”,[3] and in Jumu’ah prayer the Prophet ﷺ used to recite Al-Jumu’ah and Al-Munâfiqin.

[2032] (...) A similar report (as no. 2031) was narrated from Sufyân with this chain.

[2033] (...) A similar report (as no. 2031) was narrated from Mukhawwal with this chain

concerning both prayers, as Sufyân said.

[2034] 65 - (880) It was narrated from Abû Hurairah that the Prophet ﷺ used to recite in Fajr on Fridays: “Alif Lâm Mim. The revelation”[1] and: “Has there not been?”[2]

[2035] 66 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ used to recite in Fajr on Friday: “Alif Lâm Mim. The revelation”[3] in the first Rak‘ah, and: “Has there not been over man a period of time when he was not a thing worth mentioning?”[4] in the second.

Chapter 18. Prayer After Jumu‘ah

[2036] 67 - (881) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When one of you has prayed Jumu‘ah, let him pray four (Rak‘ah) afterwards.’”

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[2037] 68 - (...) It was narrated that Abú Hurairah said: “The Messenger of Allâh ﷺ said: ‘When you pray after Jumu’ah, pray four (Rak’ah).’” ‘Amr added in his report: Ibn Idrîs said: Suhail said: “If you are in a hurry for any reason, then pray two in the Masjid and two when you go back.”

[2038] 69 - (...) It was narrated that Abú Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever among you wants to pray after Jumu’ah, let him pray four (Rak’ah).’” In the Hadîth of Jarîr it does not say: “among you.”

[2039] 70 - (882) It was narrated from ‘Abdullâh bin ‘Umar that when he prayed Jumu’ah, he used to go and pray two Rak’ah in his house, then he said: “The Messenger of Allâh ﷺ used to do that.”
Yahyâ bin Yahyâ said: "I heard from Mâlik, from Nâfi', from 'Abdullâh bin 'Umar that he described the voluntary prayer of the Prophet ﷺ and he said: 'He did not pray after Jumu'ah until he had left, so he would pray two Rak'ah in his house." Yahyâ bin Yahyâ said: "I think that I read it: 'So he would pray' or, I am sure of it."

It was narrated from Sâlim, from his father, that the Prophet ﷺ used to pray two Rak'ah after Jumu'ah.

‘Umar bin 'Atâ’ bin Abî Al-Khuwâr narrated that Nâfi‘ bin Jubair sent him to As-Sâ‘ib, the son of the sister of Namir, to ask him about something that Mu‘âwiyah had said concerning his prayer, and he said: "Yes, I prayed Jumu’ah with him in his enclosure, and when the Imâm said the Salâm, I stood up where I was and prayed. When he entered (his apartment) he sent for me and said: 'Do not repeat what you did. When you have
prayed Jumu‘ah, do not offer another prayer after it until you have spoken or gone out, for the Messenger of Allâh ﷺ enjoined that upon us, that we should not join one prayer to another until we had spoken or gone out.”

[2043] (...) ‘Umar bin ‘Atâ’ narrated that Nâfi’ bin Jubair sent him to As-Sâ’ib bin Yazid, the son of the sister of Namir... and he quoted a similar Hadîth (as no. 2042), except that he said: “When he said the Taslîm I stood up where I was,” and he did not mention the Imâm.
8. The Book Of The Two ‘Id Prayers

Chapter. The Book of the ‘Id Prayer

[2044] 1 - (884) It was narrated that Ibn ‘Abbâs said: “I attended the prayer of (‘Id) Al-Fîr with the Prophet of Allâh ﷺ, Abû Bakr, ‘Umar and ‘Uftmân, and all of them prayed before the Khutbah, then delivered the Khutbah. The Prophet of Allâh ﷺ came down, and it is as if I can see him, gesturing to the men to remain sitting, then passing through them and going to the women, accompanied by Bilâl. He said: “O Prophet! When believing women come to you to give you the Bay’ah (pledge), that they will not associate anything in worship with Allâh...”[2] and he recited this verse until the end, then he said: “Do you adhere to that?” One woman said: “Yes, O Prophet of Allâh,” and no one else answered him. At that time I did not know who she was. He said: “Give

charity,” and Bilâl spread his garment and said: “Come on, may my father and mother be sacrificed for you!” And they started to throw their bracelets[1] and rings into the garment of Bilâl.

[2045] 2 - (...) Ibn ‘Abbâs said: “I bear witness that the Messenger of Allâh ﷺ prayed before the Khuṭbah, then he delivered the Khuṭbah. He realized that the women could not hear him, so he went to them and reminded and exhorted them, and told them to give charity. Bilâl spread out his cloak and the women started to throw their rings, earrings and other things.

[2046] (...) A similar report (as no. 2045) was narrated from Ayyûb with this chain.

[2047] 3 - (885) It was narrated from Ibn Juraij from ‘Atâ’, from that Jâbir bin ‘Abdullâh, who

[1] Al-Fatakh: they say it is “large rings” or rings worn on the leg.
said: “The Prophetstood one day on (‘Id) Al-Fitr and prayed. He started with the prayer before the Khutbah, then he addressed the people. When the Prophet of Allah had finished he came down and went to the women, and he reminded them while leaning on Bilal’s arm. Bilal spread his garment and the women threw charity into it.

I said to ‘Atâ’: “Was it the Zakât Al-Fitr?” He said: “No, rather it was charity that they gave at that time; women threw in their bracelets and so on.”

I said to ‘Atâ’: “Is it a duty of the Imam now to go to the woman when he has finished his Khutbah and address them?” He said: “Yes, for the life of me, that is a duty for them, and why is it that they do not do that?”

[2048] 4 - (...) It was narrated that Jabir bin ‘Abdullâh said: “I attended ‘Id prayer with the Messenger of Allah, and he started with the prayer before the Khutbah, with no Adhân and no Iqâmah. Then he stood, leaning on Bilâl, and enjoined Taqwa of Allah and urged us to obey Him, and exhorted and reminded the people. Then he went to the women, and exhorted and reminded them. He said: ‘Give charity, for most of you are fuel for Hell.’ A woman with dark...
cheeks, who was one of the best of women, stood up and said: ‘Why is that, O Messenger of Allah?’ He said: ‘Because you complain a great deal, and you are ungrateful to your husbands.’ They started giving their jewelry in charity, throwing their earrings and rings into the cloak of Bilâl.”

[2049] 5 - (886) It was narrated from Ibn Juraij who said: “'Atâ’ informed me from Ibn ‘Abbâs and Jâbir bin ‘Abdullâh Al-Anşârî who said: ‘There was no Adhân called on the day of Al-Fiṭr or Al-Adhâ.’ I asked him about that later on and he said: ‘Jâbir bin ‘Abdullâh Al-Anşârî informed me that there was no Adhân for the prayer on the day of Al-Fiṭr, neither before the Imâm came out nor afterwards, and there was no Iqâmah or call or anything; no call on that day and no Iqâmah.”

[2050] 6 - (...) It was narrated that Ibn ‘Abbâs sent word to Ibn Az-Zubair when allegiance was first sworn to him, saying: “There is no Adhân called on the day of Al-Fiṭr, so do not have the Adhân called.” So Ibn Az-Zubair did not have the Adhân called for it on
that day. And he also sent word to him saying: “The Khutbah comes after the prayer; this is how it was done.” So Ibn Az-Zubair prayed before the Khutbah.

[2051] 7 - (887) It was narrated that Jâbir bin Samurah said: “I prayed both ‘Id with the Messenger of Allâh ﷺ, not just one or two times, with no Adhân and no Iqâmah.”

[2052] 8 - (888) It was narrated from Ibn ‘Umar that the Prophet ﷺ, Abû Bakr and ‘Umar used to offer the ‘Id prayer before the Khutbah.

[2053] 9 - (889) It was narrated from Abû Sa‘eed Al-Khidrî that the Messenger of Allâh ﷺ used to come out on the day of Al-Adhâ and Al-Fitr and start with the prayer. When he had prayed and said the Salâm, he stood up and turned to the people, who were sitting where they had prayed. If he needed to send out
an army he would do so, and if he needed to issue any other orders, he would do so. And he used to say: “Give charity, give charity, give charity.” The ones who gave the most charity were the women. Then he would depart. It continued like that until the time of Marwân bin Al-Ḥakam. I went out hand in hand with Marwân until we reached the prayer place, where Kathîr bin As-Ṣalt had built a Minbar of clay and bricks. Marwân started to pull me with his hand, as if he wanted to pull me towards the Minbar, and I was trying to pull him towards the prayer. When I realized what he was doing, I said to him: “What about starting with the prayer?” He said: “No, O Abü Sa‘eed, what you know has been abandoned.” I said: “No, by the One in Whose Hand is my soul! You are not doing anything better than what I know” - three times, then he left.

Chapter 1. It Is Permissible For Women To Go Out To The ‘Id Prayer And Attend The Khutbah, Separated From The Men

[2054] 10 - (890) It was narrated that Umm ‘Atiyyah said: “On the two ‘Id, the Prophet ﷺ commanded us to bring out the girls who had attained puberty
and those who were in seclusion, but he told the menstruating women to keep away from the Musalla (prayer-place) of the Muslims.”

[2055] 11 - (...) It was narrated that Umm ‘Atiyah said: “We were commanded to bring out women in seclusion and virgins on the two ‘Id. And the menstruating women were to come out but stay behind the people, reciting Takbîr with the people.”

[2056] 12 - (...) It was narrated that Umm ‘Atiyah said: “On Al-Fitr and Al-Adha, the Messenger of Allâh ṣaw commanded us to bring out the girls who had reached puberty, menstruating women and women in seclusion. The menstruating women were to keep away from the prayer but to witness goodness and the supplications of the Muslims. I said: ‘O Messenger of Allâh, one of us may not have a Jilbâb.’ He said: ‘Let her sister lend her a Jilbâb to wear.’”

Chapter 2. Not Offering Any Other Prayer, Before Or After The ‘Id Prayer, At The Musalla (Prayer-Place)

[2057] 13 - (884) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ṣaw came
out on the day of Adha or Fitr and prayed two Rak'ah, and he did not offer any other prayer before or after that. Then he went to the women, accompanied by Bilâl, and commanded them to give charity, so women started giving their earrings and necklaces.

[2058] (...) A similar report (as no. 2057) was narrated from Shu'bah with this chain.

Chapter 3. What Is To Be Recited In The ‘Id Prayer

[2059] 14 - (891) It was narrated from Ubaidullâh bin ‘Abdullâh that 'Umar bin Al-Khattâb asked Abû Wâqid Al-Laithî: "What did the Messenger of Allah ﷺ recite in Al-Adha and Al-Fitr?" He said: "He used to recite: Sûrat Qâf. By the Glorious Qur'ân"[1] and: "The Hour has drawn near, and the moon has been cleft asunder."[2]

Chapter 4. Concession Allowing Play That Involves No Disobedience During The Days Of ‘Id

[2061] 16 - (892) It was narrated that ‘Āishah said: “Abū Bakr entered upon me and there were two of the young girls of the Anṣār with me who were singing the verses that the Anṣār had recited on the day of Bu‘āth.” She said: “But they were known to be singers. Abū Bakr said: ‘Wind instruments of the Shaitān in the house of the Messenger of Allāh?’ That was on the day of ‘Id. The Messenger of Allāh said: ‘O Abū Bakr, every people has its ‘Id and this is our ‘Id.’”

[2060] 15 - (...) It was narrated that Abū Wāqid Al-Laithī said: “Umar bin Al-Khattāb asked me what the Messenger of Allāh recited on the day of ‘Id. I said: “The Hour has drawn near”[1] and: “Sūra Qāf. By the Glorious Qur’ān.”[2]
[2062] (...) It was narrated from Hishâm with this chain (a similar Hadîth as no. 2061) and he said: "Two young girls playing a Duff."

[2063] 17 - (...) It was narrated from 'Âishah that 'Abû Bakr Aš-Şiddîq entered upon her, and there were two young girls with her during the days of Minâ, who were singing and beating (the Duff), and the Messenger of Allâh was covering himself with his garment. 'Abû Bakr rebuked them, and the Messenger of Allâh uncovered his face and said: "Let them be, O 'Abû Bakr, for these are the days of 'Id." She said: "I remember the Messenger of Allâh screening me with his Ridâ' while I was watching the Ethiopians who were playing, and I was a young girl. So you should understand the fondness that young girls have for amusement."

[2064] 18 - (...) It was narrated that 'Urwah bin Az-Zubair said: "'Âishah said: 'By Allâh, I remember the Messenger of Allâh standing at the door to my apartment when the Ethiopians were playing with their spears in the Masjid of the Messenger of Allâh, so that I could watch their games, and he was only standing there for my sake until I
was the one who left. So you should understand the fondness that young girls have for amusement.”

[2065] 19 - (...) It was narrated that 'Aishah said: “The Messenger of Allah ﷺ came in and there were with me two young girls who were singing the songs of Bu’âth. He lay down on the bed and turned his face away. Then Abû Bakr came in and rebuked me, saying: ‘The wind instruments of the Shaitân in the presence of the Messenger of Allah ﷺ?’ The Messenger of Allah ﷺ turned to him and said: ‘Let them be.’ When he turned away I signaled to them and they left. And on the day of 'Id, the black men were playing with shields and spears. Either I asked the Messenger of Allah ﷺ (to let me watch) or he said: ‘Do you want to watch?’ and I said: ‘Yes.’ So he made me stand behind him, with my cheek against his, and he was saying: ‘Carry on, O Banû Arfidah!’ until I had had enough, then he said: ‘Have you had enough?’ and I said yes, so he said, ‘Go then.’”

[2066] 20 - (...) It was narrated that ‘Aishah said: “Some Ethiopians came to give a display with their
The Book Of The Two 'Id Prayers

[2067] (...) It was narrated from Hishâm (a similar Hadîth) with this chain, but he did not mention: “in the Masjid.”

[2068] 21 - (...) It was narrated from Ibn Juraij, who said: ‘Aṭâ‘ informed me, he said: “Ubaid bin 'Umair informed me, he said: ‘Aīshah told me that she said concerning those who were playing: I wish I could see them.’ She said: The Messenger of Allâh stood up, and I stood at the door, watching between his ears and his shoulder, while they were playing in the Masjid.”

‘Aṭâ‘ said: Persians, or Ethiopians” He said: “Ibn ‘Atîq said to me: ‘Rather, they were Ethiopians.”

[2069] 22 - (893) It was narrated that Abû Hurairah said: “While the Ethiopians were

Weapons in the Masjid on the day of 'Id. The Prophet called me and I put my head on his shoulder and started watching their display, until I was the one who decided to stop watching them.”

 Mouth of the Messenger of Allâh, qu’Allah yarhin’î. In the Mosque, they were - the Messenger of Allâh, qu’Allah yarhin’î. He said: “Ibn ‘Atîq said to me: ‘Rather, they were Ethiopians.”

[2067] (2067) It was narrated from Hishâm (a similar Hadîth) with this chain, but he did not mention: “in the Masjid.”

[2068] 21 - (...) It was narrated from Ibn Juraij, who said: ‘Aṭâ‘ informed me, he said: “Ubaid bin 'Umair informed me, he said: “Aīshah told me that she said concerning those who were playing: I wish I could see them.’ She said: The Messenger of Allâh stood up, and I stood at the door, watching between his ears and his shoulder, while they were playing in the Masjid.”

‘Aṭâ‘ said: Persians, or Ethiopians” He said: “Ibn ‘Atîq said to me: ‘Rather, they were Ethiopians.”

[2069] 22 - (893) It was narrated that Abû Hurairah said: “While the Ethiopians were
playing with their spears in the presence of the Messenger of Allah  ﷺ, 'Umar bin Al-Khattâb came in, and he bent down to pick up some pebbles to throw at them, but the Messenger of Allah  ﷺ said: 'Let them be, O 'Umar!'”
9. The Book Of Prayer Seeking Rain 
(Al-Istisqâ’)

Chapter: The Book Of Ṣalāt Al-Istisqâ’ (The Prayer Seeking Rain)

[2070] 1 - (894) ‘Abdullāh bin Zaid Al-Māzinî said: “The Messenger of Allâh ﷺ went out to the prayer-place and prayed for rain, and he turned his Ridda’ around when he turned to face the Qiblah.”

[2071] 2 - (...) It was narrated from ‘Abbâd bin Tamîm that his paternal uncle said: “The Prophet ﷺ went out to the prayer-place. He prayed for rain, turned to face the Qiblah, turned his Ridda’ around and prayed two Rak’ah.”

[2072] 3 - (...) ‘Abdullāh bin Zaid Al-Anşârî said: “The Messenger of Allâh ﷺ went out to the prayer-place to pray for rain. When he wanted to
supplicate, he turned to face the Qiblah and turned his Ridâ' around.”

[2073] 4 - (…) ‘Abbâd bin Tamîm Al-Mâzînî said that he heard his paternal uncle, who was one of the Companions of the Messenger of Allâh ﷺ, say: “The Messenger of Allâh ﷺ went out one day to pray for rain. He turned his back to the people, supplicating to Allâh, and he turned to face the Qiblah and turned his Ridâ’ around, then he prayed two Rak‘ah.”

Chapter 1. Raising The Hands In Supplication When Praying For Rain

[2074] 5 - (895) It was narrated that Anas said: “I saw the Messenger of Allâh ﷺ raising his hands in supplication so much that the whiteness of his armpits could be seen.”

[2075] 6 - (896) It was narrated from Anas bin Mâlik that the Prophet ﷺ prayed for rain, and he gestured with the backs of his hands towards the sky.
Chapter 2. The Supplication When Praying For Rain

[2076] 7 - (...) It was narrated from Anas that the Prophet of Allah used not to raise his hands in any supplication except when he was praying for rain, when (his raised his hands) so much that the whiteness of his armpits could be seen.

[2077] (...) It was narrated from Qatâdah that Anas bin Mâlik narrated a similar report to them from the Prophet.

[2078] 8 - (897) It was narrated from Anas bin Mâlik that a man entered the Masjid one Friday through the door that was nearest Dar Al-Qadâ’, while the Messenger of Allah was standing, delivering the Khutbah. He turned towards the Messenger of Allah and said: “O Messenger of Allah, our wealth has been destroyed and the roads are cut off. Pray to Allah to give us rain.” The Messenger of Allah raised his
hands and said: “Allâhumma! Aghithnâ, Allâhumma! Aghithnâ (Ô Allah, give us rain; Ô Allah, give us rain; Ô Allah, give us rain).” Anas said: “By Allah, we could not see any clouds in the sky, and between us and Sal‘ there were no houses. Then from behind it there appeared a cloud like a shield. When it reached the middle of the sky, it spread, then it began to rain. By Allah, we did not see the sun for a week. Then a man entered through that door during Jumu‘ah when the Messenger of Allâh was standing, delivering the Khutbah; he turned to the Messenger of Allâh and said: ‘Ô Messenger of Allâh, our wealth has been destroyed and the roads are cut off. Pray to Allah to stop (the rain) for us.’ The Messenger of Allâh raised his hands and said: ‘Allâhumma! Hawlanâ wa lâ ‘alainâ. Allâhumma! ‘Alal-âkâmi waz-zirâbi wa butânil-awdiyati wa manâbitish-shajar (Ô Allah, around us and not on us! Ô Allah, on the hillocks and small mountains, the valley bottoms and places where trees grow.).’ Then it stopped, and we went out walking in the sun.”

Sharîk said: “I asked Anas bin Mâlik: ‘Was that the first man?’ He said: ‘I do not know.’”

[2079] 9 - (...) It was narrated that Anas bin Mâlik said: “The people were stricken with a
famine during the time of the Messenger of Allah ﷺ. While the Messenger of Allah ﷺ was addressing the people from the Minbar one Friday, a Bedouin stood up and said: ‘O Messenger of Allah, our wealth has been destroyed and our children are starving...’” and he quoted a similar Hadith (as no. 2078), in which he said: Allâhumma! Hawlanâ wâ lâ ‘alainâ (O Allah, around us and not on us).” And whichever direction he pointed to, the clouds broke up, until I saw Al-Madinah as if it were in a hole. The valley of Qanâh flowed for a month, and no one came from any direction but he brought news of heavy rainfall.

[2080] 10 - (...) It was narrated that Anas bin Mâlik said: “The Prophet ﷺ was delivering the Khutbah one Friday when the people stood up and shouted: ‘O Prophet of Allah, there is a drought and the trees have turned brown, and the animals are dying...’” and he quoted the Hadith (as in no. 2078). In it, it was narrated from ‘Abdul-A’la: “and the clouds cleared from Al-Madinah and it started to rain around (the city), but not a drop fell in Al-Madinah itself. I looked at Al-Madinah and it was as if it were surrounded by a crown.”
[2081] 11 - (...) A similar report (as no. 2080) was narrated from Anas, and he added: “Allāh gathered the clouds and we stayed until a strong man among us would be concerned only with how he would be able to reach his family.”

[2082] 12 - (...) Anas bin Mālik said: “A Bedouin came to the Messenger of Allāh one Friday, while he was on the Minbar...” and he quoted the Hadīth (as in 2080) and added: “I saw the clouds clearing like a sheet being folded.”

[2083] 13 - (898) Anas said: “When we were with the Messenger of Allāh, it rained. The Messenger of Allāh lifted part of his garment so that the rain could fall on him. We said: ‘O Messenger of Allāh, why did you do that?’ He said: ‘Because it has just come from its Lord, the Mighty and Sublime.’”

Chapter 3. Seeking Refuge
With Allāh When Seeing Wind
And Dark Clouds, And
Rejoicing At The Rain

[2084] 14 - (899) It was
narrated from ‘Aṭâ’ bin Abî Rabâḥ that he heard ‘Aishah, the wife of the Prophet ﷺ, say: "If it was a windy and cloudy day, the (reaction of) the Messenger of Allâh ﷺ could be seen on his face, and he would pace back and forth. Then if it rained he would rejoice, and that (anxiety) would leave him." ‘Aishah said: "I asked him about that and he said: 'I was afraid that it might be a punishment that had been sent against my Ummah.' And when he saw the rain he would say: 'A mercy.'"
asked him. He said: ‘Perhaps, O 'Aishah, it is as the people of 'Ad said: Then, when they saw it as a dense cloud coming towards their valleys, they said: This is a cloud bringing us rain!' [1]

[2086] 16 - (...) It was narrated that 'Aishah, the wife of the Prophet ﷺ, said: “I never saw the Messenger of Allâh ﷺ laughing so much that I could see his uvula; he only used to smile. If he saw a cloud or wind, (his reaction to that) could be seen on his face.” She said: “O Messenger of Allâh, I see that when the people see a cloud, they rejoice, hoping that it is bringing rain, but when you see it, I can see on your face that you do not like it.” He said: “O 'Aishah, I cannot be sure that there is not a punishment in it, because some people were punished by means of the wind, and some people saw the punishment and said: “This is a cloud bringing us rain!” [2]


Chapter 4. The East Wind And The West Wind

[2087] 17 - (900) It was narrated from Ibn 'Abbâs that the Prophet نَبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ said: "I have been helped by means of the east wind, and 'Ad were destroyed by means of the west wind."

[2088] (...) A similar report (as no. 2087) was narrated from Ibn 'Abbâs, from the Prophet نَبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ.
10. The Book Of Eclipses

Chapter 1. The Eclipse Prayer

[2089] 1 - (901) It was narrated that 'Aishah said: “The sun was eclipsed at the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ stood up and prayed, and stood for a very long time. Then he bowed and bowed for a very long time. Then he raised his head and stood for a very long time, but it was shorter than the first time. Then he bowed and bowed for a very long time, but it was shorter than the first time. Then he prostrated. Then he stood up and stood for a long time, but it was shorter than the first time. Then he bowed and bowed for a long time, but it was shorter than the first time. Then he raised his head and stood for a long time, but it was shorter than the first time. Then he bowed and bowed for a long time, but it was shorter than the first time. Then he prostrated. Then the Messenger of Allâh ﷺ finished (the prayer).
and the eclipse had ended. Then he addressed the people, praising and glorifying Allâh, then he said: “The sun and the moon are two of the signs of Allâh, and they do not become eclipsed for the death or birth of anyone. If you see that, then say the Takbîr and offer supplication to Allâh, pray and give charity. O Ummah of Mu‘hammad! There is no one who is more jealous than Allâh of His male or female slave commits Zinâ. O Ummah!
If you knew what I know, you would laugh little and weep much. Have I not conveyed (the message)?”

[2090] 2 - (...) It was narrated from Hishâm bin ‘Urwah with this chain (a similar Hadîth as no. 2089), and he added: “Then he said: ‘The sun and the moon are two of the signs of Allâh.” And he also added: “Then he raised his hands and said: “O Allâh, have I conveyed (the message)?”

[2091] 3 - (...) It was narrated that ‘Âishah, the wife of the Prophet ﷺ, said: “The sun was eclipsed during the lifetime of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ went out to the Masjid and stood and said the Takbîr, and the people...
formed rows behind him. The Messenger of Allah recited for a long time, then he said the Takbir and bowed for a long time. Then he raised his head and said: ‘Sami’ Allâhu liman hamidah; rabbanâ lakal-hamad (Allâh hears those who praise Him; our Lord, to You be praise.)’ Then he stood and recited for a long time, but it was shorter than the first time. Then he said the Takbir and bowed for a long time, but it was shorter than the first time. Then he said: ‘Sami‘ Allâhu liman hamidah; rabbanâ lakal-hamad (Allâh hears those who praise Him; our Lord, to You be praise.)’ Then he prostrated - Abû At-Tâhir (one of the narrators) did not say: “then he prostrated” - “then he did likewise in the second Rak‘ah, until he had completed four bowings and four prostrations, and the eclipse ended before he finished the prayer. Then he stood and addressed the people. He praised Allâh as He deserves to be praised, then he said: ‘The sun and the moon are two of the signs of Allah, and they do not become eclipsed for the death or birth of anyone. If you see that, then hasten to pray.’ He also said: ‘Pray until Allâh grants you relief.’ And the Messenger of Allâh said: ‘While I was standing, I saw everything that
you have been promised; I even saw myself wanting to take a bunch of grapes from Paradise when you saw me stepping forward. And I saw Hell, parts of it consuming other parts, when you saw me moving backwards. And I saw therein 'Amr bin Luhayy, who is the one who established the custom of As-Sâ'ib.”[1] The narration of Abû At-Tâhir ends with the words, “then hasten to pray,” and he did not mention what comes after that.

[2092] 4 - (...) It was narrated from 'Aishah that the sun was eclipsed at the time of the Messenger of Allâh ﷺ. He sent a caller calling: “The prayer is being assembled”, and they gathered, and he went forward and said the Takbîr, and prayed with four bowings and four prostrations in two Rak'ah.

[2093] 5 - (...) It was narrated from 'Aishah that the Prophet ﷺ recited out loud in the eclipse prayer, and he prayed with four bowings and four prostrations in two Rak'ah.

[1] As-Sâ'ib: This refers to a custom of the Jâhiliyyah whereby a she-camel was set free for the gods and was not to be used for carrying loads or ridden. See Sirat Al-Mâ'îdah (5:103).
It was narrated from Ibn ‘Abbâs that the Prophet ﷺ prayed with four bowings and four prostrations in two Rak'ah.

Ibn ‘Abbâs used to narrate a narration similar to that of ‘Urwah from ‘Aishah concerning the prayer of the Messenger of Allâh ﷺ on the day when the sun was eclipsed.

It was narrated from ‘Atâ’: ‘Ubaid bin ‘Umair said: ‘One whom I regard as truthful’ - I think he meant ‘Aishah - ‘told me that the sun was eclipsed at the time of the Messenger of Allâh ﷺ and he stood for a very long time: “He stood then he bowed, then he stood, then he bowed, then he stood, then he bowed; two Rak’ah with three bowings and four prostrations. When he finished, the eclipse had ended. When he bowed he said: “Allâhu akbar,” and when he raised his
head he said: "Sami' Allâhu liman hamidah (Allâh hears those who praise Him)." Then he stood and praised and glorified Allâh, then he said: "The sun and the moon do not become eclipsed for the death or birth of anyone. Rather they are signs of Allâh with which Allâh creates fear in His slaves, so if you see them being eclipsed, remember Allâh until the eclipse is over."

[2097] 7 - (…) It was narrated from 'Aîshah that the Messenger of Allâh ﷺ prayed with six bowings and four prostrations.

Chapter 2. Mentioning The Punishment In The Grave During The Eclipse Prayer

[2098] 8 - (903) It was narrated from 'Amrah that a Jewish woman came to 'Aîshah to beg from her. She said: "May Allâh grant you refuge from the punishment of the grave." 'Aîshah said: "I said: 'O Messenger of Allâh, will the people be punished in their graves?'" 'Amrah (one of the narrators) said: "'Aîshah said: 'The Messenger of Allâh ﷺ said:
“I seek refuge with Allâh.” Then the Messenger of Allâh ﷺ rode that morning and the sun was eclipsed.” ʿAishah said: “I went out with some other women behind the apartments in the Masjid, and the Messenger of Allâh ﷺ came from his ride, and went to his prayer-place where he used to pray. He stood and the people stood behind him.” ʿĀishah said: “He stood for a long time, then he bowed, and remained bowing for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time that was shorter than the first time. Then he raised his head and the eclipse had ended. He said: ‘I saw you being put to trial in the grave like the tribulation of the Dajjâl.’” ʿAmrah said: “I heard ʿĀishah say: ‘I used to hear the Messenger of Allâh ﷺ after that, seeking refuge with Allâh from the punishment of Hell and the punishment of the grave.’”

[2099] (...) A Hadîth similar to that of Sulaimân bin Bilâl (no. 1098) was narrated from Yahyâ bin Saʿeeds with this chain.
Chapter 3. What Was Shown To The Prophet Of Paradise And Hell During The Eclipse Prayer

It was narrated that Jâbir bin ‘Abdullâh said: "The sun was eclipsed at the time of the Messenger of Allâh on a very hot day. The Messenger of Allâh led his Companions in prayer, and he stood for such a long time that they began to fall down. Then he bowed for a long time, then he raised his head and stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he bowed for a long time, then he prostrated twice, then he stood up and did the same again. There were four bowings and four prostrations. Then he said: 'Everything that you are going to enter was shown to me. Paradise was shown to me, and if I had wanted to take a bunch of grapes from it, I could have' - or 'I tried to take a bunch of grapes from it, but my arm couldn't reach. And Hell was shown to me, and I saw therein a woman from the Children of Israel who was being punished because of a cat that belonged to her; she tied it up and did not feed it, nor did she let it eat from the vermin of the earth. And I saw Abû Thumâmah ‘Amr bin Mâlik dragging his intestines in..."
Hell. They used to say that the sun and moon only became eclipsed because of the death of a great man, but they are two of the signs of Allāh that He has shown to you, so when they become eclipsed, pray until it is over.”

[2101] (...) A similar report (as no. 2100) was narrated from Hishām with this chain, but he said: “I saw in Hell a tall, black, Himyarī woman,” and he did not say: “from the Children of Israel.”

[2102] 10 - (...) It was narrated that Jābir said: “The sun was eclipsed during the time of the Messenger of Allāh on the day when Ibrāhīm, the son of the Messenger of Allāh, died, and the people said: ‘It has become eclipsed because of the death of Ibrāhīm.’ The Messenger of Allāh stood up and led the people in praying six Rak‘ah with four prostrations. He started by saying the Takbīr, then he recited for a long time, then he bowed for almost as long as he had stood, then he raised his head from bowing and recited for a shorter time than the first time. Then he bowed for almost as long as he had stood, then he raised his head from bowing, and
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recited for a shorter time than the second time. Then he bowed for almost as long as he had stood, then he raised his head from bowing. Then he went down in prostration and prostrated twice. Then he stood up and performed three more Rak'ah, in which each Rak'ah was shorter than the one that came before it, and the bowing was similar in length to the prostration. Then he moved backwards and the rows behind him also moved backwards, until we could go no further. — Abu Bakr (one of the narrators) said: “until he reached the women.” — “Then he moved forward and the people moved forward with him, until he was standing back in his place, and he completed the prayer as it should be completed and the sun had become bright. Then he said: ‘O people, the sun and the moon are two of the signs of Allah and they do not become eclipsed for the death of anyone among the people.’” — Abu Bakr said: ‘for the death of any human being.’ — ‘If you see anything of that nature, then pray until it is over. There is nothing that you have been promised but I saw it during this prayer of mine. Hell was brought and that is when you saw me moving backwards for fear that its flames might touch me. I saw therein the owner of the curved staff, dragging his intestines in
the Fire; he used to steal from the pilgrims with his curved staff, and if he was discovered he would say: “It got caught on my curved staff,” but if he was not noticed then he would take it. And I saw therein the woman who had a cat which she tied up and did not feed, and she did not let it eat from the vermin of the earth, until it died of starvation. Then Paradise was brought to me, and that is when you saw me move forward until I was back in my place. I stretched out my hand and I wanted to pick some of its fruits so that you could see them, then I thought that I should not do that. And there is nothing that you have been promised but I saw it during this prayer of mine.”

[2103] 11 - (905) It was narrated that Asmâ’ said: “The sun was eclipsed at the time of the Messenger of Allah ﷺ and I entered upon ‘Aīshah and found her praying. I said: ‘Why are the people praying? And she gestured towards the sky with her head.’ I said: ‘Is it a sign?’ She said: ‘Yes.’ The Messenger of Allah ﷺ stood for a very long time, until I was about to faint. I took hold of a vessel of water that was by my side and started to pour it over my head or my face. No sooner had the Messenger of Allah ﷺ finished praying but the sun became clear.
The Messenger of Allah addressed the people, praising and glorifying Allah, then he said: "There is nothing that I had not seen before but I saw it during this standing of mine, even Paradise and Hell. It was revealed to me that you will be tested in your graves with something close to - or like - the tribulation of the Da'jàl." - "I (the narrator) do not know which one 'Asmâ’ said." - "Someone will come to one of you and will say: "What do you know about this man?" The believer, or, the one who has certain faith" - I do not know which one 'Asmâ’ said - "will say: "He is Muhammad, he is the Messenger of Allah; he came to us with clear signs and guidance, and we responded and obeyed, three times." Then it will be said to him: "Sleep, for we knew that you believed in him. Sleep the sleep of the righteous." As for the hypocrite or the doubter" - I do not know which one 'Asmâ’ said - "he will say: "I do not know, I heard the people saying something so I said it."

[2104] 12 - (... ) It was narrated that 'Asmâ’ said: "I came to 'Aishah and the people were standing, and she was praying. I said: 'What is the matter with the people?'..." a Hadîth similar to that of Ibn Numair from Hishâm (no. 2103).
13 - (...) It was narrated that ‘Urwah said: “Do not say: ‘Kasafat Ash-Shams,’ rather say: ‘Khasafat Ash-Shams.’”

14 - (906) It was narrated that Asmâ’ bint Abî Bakr said: “The Prophet was perturbed one day” - meaning, the day on which the sun was eclipsed - “and he picked up a woman’s chemise until he was given his own Ridâ’. Then he stood and led the people in prayer, standing for a long time, such that if a person came who did not realize that the Prophet had bowed he would not think that he had bowed, because of this long standing.”

15 - (...) Ibn Juraij narrated a similar report (as no. 2106) with this chain, and he said: “(He stood) for a long time, standing and bowing.” And he added: “And I started looking at a woman who was older than me, and at another who was more sick than I.”
It was narrated that Asmâ’ bint Abī Bakr said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ and he was perturbed, and he put on a woman’s chemise by mistake until his own Rida’ was brought to him." She said: "I relieved myself, then I came to the Masjid and I saw the Messenger of Allâh ﷺ standing, so I stood with him, and he stood for so long that I wanted to sit down. Then I looked at a weak woman and I said: 'This one is weaker than I. I will remain standing.' Then he bowed and bowed for a long time, then he raised his head and stood for a long time, such that if a man came, he would think that he had not bowed.”

It was narrated that Ibn ‘Abbâs said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ prayed and the people with him. He stood for a long time, almost as long as it takes to recite Sûrat Al-Baqarah. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated, then he raised his head and stood for a long time, which was shorter than the first time. Then
he bowed for a long time which was shorter than the first time.
Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time.
Then he prostrated, then no sooner had he finished, but the sun became clear. He said: 'The sun and the moon are two of the signs of Allâh; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allâh.' They said: 'O Messenger of Allâh, we saw you reaching out to take something when you were standing, then we saw you refrain.' He said: 'I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything like what I have seen today. I saw that most of its people are women.' They said: 'Why is that, O Messenger of Allâh?' He said: 'Because of their ungratefulness.' It was said: 'Are they ungrateful to Allâh?' He said: 'They are ungrateful to their husbands, and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says: I have never seen anything good from you!'"
A similar report (as no. 2109) was narrated from Zaid bin Aslam with this chain, except that he said: "Then we saw you moving backwards."

Chapter 4. Those Who Say That He Prayed With Eight Bowings And Four Prostrations

It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed with eight bowings and four prostrations when the sun was eclipsed." A similar report was also narrated from 'Alî.

It was narrated from Ibn ‘Abbâs that the Prophet ﷺ prayed during an eclipse. He recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he prostrated. He said: "And the second Rak'ah was the same."
Chapter 5. The Call For The Eclipse Prayer: “As-Salâtu Jâmî‘ah (The Prayer Is Being Assembled)”

[2113] 20 - (910) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Âsh said: “When the sun was eclipsed at the time of the Messenger of Allâh ﷺ, the call went out: ‘As-Salâtu jâmî‘ah (the prayer is being assembled).’ The Messenger of Allâh ﷺ bowed twice in one Rak‘ah, then he stood up and bowed twice in one Rak‘ah, then the sun became clear.” ‘Aishah said: “I never bowed or prostrated for a longer time than that.”

[2114] 21 - (911) It was narrated that Abû Mas‘ûd Al-Ansârî said: “The Messenger of Allâh ﷺ said: ‘The sun and the moon are two of the signs of Allâh by means of which Allâh ﷺ ...”
creates fear in His slaves. They do not become eclipsed for the death of any person. If you see anything happen to them, then pray and call upon Allâh until you are relieved of that.”

[2115] 22 - (...) It was narrated from Abû Mas‘ûd that the Messenger of Allâh ﷺ said: “The sun and the moon do not become eclipsed for the death of any person, rather they are two of the signs of Allâh, so if you see that then get up and pray.”

[2116] 23 - (...) It was narrated from Ismâ‘îl with this chain. In the Hadîth of Sufyân and Wâki’ (it says): “The sun was eclipsed on the day that Ibrâhîm died, and the people said: ‘It has been eclipsed because of the death of Ibrâhîm.’”

[2117] 24 - (912) It was narrated that Abû Mûsá said: “The sun was eclipsed at the time
of the Prophet ﷺ, and he got up in a state of anxiety, thinking that it was the Hour. He came to the Masjid and started to pray, standing, bowing and prostrating for the longest time that I ever saw him do so in any prayer. Then he said: ‘These signs that Allâh has sent do not occur for the death or birth of anyone, rather Allâh sends them to cause fear in His slaves. If you see any of them, then hasten to remember Him, call upon Him and ask Him for forgiveness.’”

According to the report of Ibn Al-‘Alâ’: The sun was eclipsed and he said: “Causing fear in His slaves.”

[2118] 25 - (913) It was narrated that ‘Abdur-Rahmân bin Samurah said: “While I was shooting my arrows during the time of the Messenger of Allâh ﷺ, the sun was eclipsed. I threw them aside and said: ‘I will go and see what has happened to the Messenger of Allâh ﷺ during this eclipse of the sun today.’ I came to him and found him raising his hands - supplicating, saying the Takbîr, praising Allâh and proclaiming that there is none worthy of worship but Him - until the sun became clear, and he recited two Sûrah and bowed twice.”
[2119] 26 - (…) It was narrated that ‘Abdur-Rahmân bin Samurah, who was one of the Companions of the Messenger of Allâh ﷺ, said: “I was shooting my arrows in Al-Madinah at the time of the Messenger of Allâh ﷺ when the sun was eclipsed. I came to him and he was standing in prayer, raising his hands - glorifying Allâh, praising Him, proclaiming that there is none worthy of worship but Him, proclaiming His greatness, and calling upon Him - until the eclipse ended. When it ended, he recited two Sûrah and prayed two Rak‘ah.”

[2120] 27 - (…) It was narrated that ‘Abdur-Rahmân bin Samurah said: “While I was shooting my arrows at the time of the Messenger of Allâh ﷺ, the sun was eclipsed…” then he mentioned a similar Hadîth (as no. 2119).

[2121] 28 - (914) It was narrated from ‘Abdullâh bin ‘Umar that he used to narrate that the Messenger of Allâh ﷺ said: “The sun and the moon do
not become eclipsed for the death or birth of anyone, rather they are among the signs of Allah, so when you see them then pray.”

[2122] 29 - (915) Al-Mughirah bin Shu’bah said: “The sun was eclipsed at the time of the Messenger of Allah ﷺ on the day that Ibrâhîm died. The Messenger of Allah ﷺ said: ‘The sun and the moon are two of the signs of Allah and do not become eclipsed for the death or birth of anyone. If you see them then call upon Allah and pray until it is over.’”
Chapter 1. Prompt The Dying Person To Say *La Ilâha Illâlāh*

[2123] 1 - (916) Abû Sa‘eed Al-Khudrî said: “The Messenger of Allah ﷺ said: ‘Prompt your dying ones to say *La Ilâha Illâlāh.*’”

[2124] (…) Abû Bakr bin Abî Shaibah narrated: “Khâlid bin Mukhallad narrated: ‘Sulaimân bin Bilâl narrated’” - all of them with this chain (a similar *Hadîth* as no. 2123).

[2125] 2 - (917) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Prompt your dying ones to say *La Ilâha Illâlāh.*’”
Chapter 2. What Should Be Said At Times Of Calamity?

[2126] 3 - (918) It was narrated that Umm Salamah said: “I heard the Messenger of Allah ﷺ say: ‘There is no Muslim who is stricken with a calamity and says what Allah has enjoined - ‘Innâlillâhi wainnâ ilaihi râji ‘an. Allâhummajumî fi musâli wa allî khairan minhâ (Verily to Allah we belong and unto Him is our return. O Allah, reward me for my affliction and compensate me with something better) - but Allah will compensate him with something better.’”

She said: “When Abû Salamah died, I said: ‘Who among the Muslims is better than Abû Salamah, the first household to emigrate to join the Messenger of Allah ﷺ?’ Then I said it, and Allah compensated me with the Messenger of Allah ﷺ.”

She said: “The Messenger of Allah ﷺ sent Hâtib bin Abî Balta’ah to me with his proposal of marriage, but I said: ‘I have a daughter and I am of a jealous nature.’ He said: ‘As for her daughter, we will pray to Allah to make her independent of her,
and I pray that Allâh will take away her jealousy.”

[2127] 4 - (...) Umm Salamah, the wife of the Prophet ﷺ, said: “I heard the Prophet ﷺ say: ‘There is no person who is afflicted with a calamity and says: ‘Innâlillâhi wainnâ ilaihi râji’ân. Allâhummajurnî fi musîbatî wa akhîf li khairan minhâ’ (Verily to Allâh we belong and unto Him is our return. O Allâh, reward me for my affliction and compensate me with something better) - but Allâh will reward him for his affliction and compensate him with something better.’” She said: “When Abü Salamah died, I said what the Messenger of Allâh ﷺ enjoined me to say, and Allâh compensated me with someone better than him, the Messenger of Allâh ﷺ.”

[2128] 5 - (...) It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: “I heard the Messenger of Allâh ﷺ say...” a Hadîth similar to that of Abü Usâmah. And he added: “She said: ‘When Abü Salamah died, I said: ‘Who is better than Abü Salamah, the Companion of the Messenger of Allâh ﷺ?’ Then Allâh caused me to say it, and I said it.’” She said: “Then I married the Messenger of Allâh ﷺ.”
Chapter 3. What Is To Be Said In The Presence Of The Sick And The Dying

[2129] 6 - (919) It was narrated that Umm Salamah said: “The Messenger of Allâh ﷺ said: ‘If you are in the presence of one who is sick or dying, then say good things, for the Angels say Amin to whatever you say.’” She said: “When Abû Salamah died, I came to the Prophet ﷺ and said: ‘O Messenger of Allâh, Abû Salamah has died.’ He said: ‘Say: Allâhum maghfîlî wa lahu, wa a’qibnî minhu ‘uqba hasanah (O Allâh, forgive me and him, and compensate me with something good.) She said: “I said it, and Allâh compensated me with someone who was better than him, Muhammad ﷺ.”

Chapter 4. Closing The Eyes Of The Deceased And Supplicating For Him, When He Dies

[2130] 7 - (920) It was narrated that Umm Salamah said: “The Messenger of Allâh ﷺ entered upon Abû Salamah and his eyes were fixed open. He closed them, then he said: ‘When the soul is taken, the sight follows it.’ Some
of his family wailed and he said: ‘Do not pray against yourselves except for good things, for the Angels say *Amin* to whatever you say.’ Then he said: ‘O Allâh, forgive Abû Salamah and raise him in status among those who are guided, and take care of his family who are left behind. Forgive us and him, O Lord of the Worlds, and make his grave spacious for him, and illuminate it for him.’”

[2131] 8 - (...) Khâlid Al-Hadhdhâ’ narrated a similar report (as no. 213) with this chain, except that he said: “Take care of what he has left behind.”
And Khâlid Al-Hadhdhâ’ said: “And there was a seventh thing which I have forgotten.”

Chapter 5. The Upward Gaze Of The Deceased Follows His Soul

[2132] 9 - (921) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do you not see that when a person dies, his eyes look...
upward? They said: ‘Yes.’ He said: ‘That is when his sight follows his soul.’"

[2133] (...) It was narrated from Al-‘Alâ’ with this chain (a similar Hadîth as no. 2132).

Chapter 6. Crying For The Deceased

[2134] 10 - (922) Umm Salamah said: “When Abû Salamah died, I said: ‘He is a stranger in a strange land. I will cry for him in a manner that will be spoken of.’ I had prepared myself to cry for him, and a woman came from the upper part of Al-Madînah to help me. The Messenger of Allah met her and said: ‘Do you want to admit the Shaitân to a house from which Allah has expelled him?’ - twice, so I refrained from crying and I did not cry.”

[2135] 11 - (923) It was narrated that Usâmah bin Zaid said: “We were with the Prophet and one of his daughters sent word to him, calling him and
informing him that a child of hers - or a son of hers - was dying. He said to the messenger: ‘Go back to her and tell her that to Allâh belongs that which He has taken, and to Him belongs what He gives, and everything has an appointed time with Him. Tell her to be patient and seek reward.’ Then the messenger came back and said: ‘She is adjuring you to come to her.’ The Prophet ﷺ got up, and Sa’d bin ‘Ubâdah and Mu’âh bin Jabal got up with him, and I went with them. The child was lifted up to him and his soul was rattling like water poured into a waterskin. His eyes filled with tears and Sa’d said to him: ‘What is this, O Messenger of Allâh?’ He said: ‘This is compassion that Allâh has instilled in the hearts of His slaves. Allâh only shows mercy to the merciful ones among His slaves.’

[2136] (...) It was narrated from “Asim Al-Ahwal with this chain (a similar Hadîth as no. 2135), but the Hadîth of Hammâd is more complete and longer.

[2137] 12 - (924) It was narrated that ‘Abdullâh bin...
‘Umar said: “Sa’d bin ‘Ubâdah fell sick and the Messenger of Allah came to visit him with ‘Abdur-Rahmân bin ‘Awf, Sa’d bin Abî Waqqâs and ‘Abdullâh bin Mas‘ûd. When he entered upon him, he found him unconscious and he said: ‘Has he died?’ They said: ‘No, O Messenger of Allah.’ The Messenger of Allah wept, and when the people saw the Messenger of Allah weeping, they also wept. He said: ‘Have you not heard? Allah does not punish for the tears of the eye or the grief of the heart, rather He punishes for this’ - and he pointed to his tongue - ‘or shows mercy (because of it).’”

Chapter 7. Visiting The Sick

[2138] 13 - (925) It was narrated that ‘Abdullâh bin ‘Umar said: “We were sitting with the Messenger of Allah when a man from among the Anṣâr came to him and greeted him with Salâm, then the Anṣârî turned and left. The Messenger of Allah said: ‘O brother of the Anṣâr, how is my brother Sa’d Bin ‘Ubâdah?’ He said: ‘He is better.’ The Messenger of Allah...
يَا الْأَنْصَارُ! كَيْفَ أَخْيِى سَعْدُ بْنُ عُبَيْدَةَ؟
فَقَالَ: صَالِحُ، فَقَالَ رَسُوْلُ اللَّهِ ﷺ: «فَنَعْرُضْ اللّهُ بِي مِنْهُ؟ فَقَالَ: مَثْلُكَ وَفِي مَعْهُ، وَنَحْنُ بِضْعَةٌ عَشْرٍ، مَا عَلِينَا بِعَالٍ وَاَلْحَافٍ وَاَلْقَلَّانِ وَاَلْفُصُّ، نَعْشَى فِي ذَلِكَ السَّبَاحَةِ حَتَّى جُنُاحَهُ، فَأَلْتَأَحَرَّ قَوْمُهُ مِنْ حَوْلِهِ، حَتَّى دَنَا رَسُوْلُ اللَّهِ ﷺ وَأَضْحَبَاهُ الْدِّينُ مَعْهُ».

Chapter 8. Patience In Bearing Calamity When It First Strikes

(المعجم 8) - (باب في الصبر على المصيبة عند الصدمة الأولى)
(التحفة 8)

[2139] 14 - (926) Anas bin Mâlik said: “The Messenger of Allah ﷺ said: ‘Patience is when calamity first strikes.’”

[2140] 15 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ came to a woman who was dying for a son of hers and said to her: “Have Taqqā[1] of Allah and be patient.’ She said: ‘What do you know of my affliction?’ When he went away, it was said to her: ‘That was the Messenger of Allah ﷺ, and she was mortally shocked.

[1] Taqqā- Refraining from transgressing the bounds.
She came to his door, and did not find any doorkeeper there. She said: ‘O Messenger of Allâh, I did not recognize you.’ He said: ‘Patience is when calamity first strikes.’

[2141] (...) Shu‘bah narrated a Hadîth similar to that of ‘Uthmân bin ‘Umar (no. 2140) with this chain. In the Hadîth of ‘Abduş-Samâd it says: “The Prophet passed by a woman at a grave.”

Chapter 9. The Deceased Is Tormented Because Of His Family's Crying For Him

[2142] 16 - (927) It was narrated from ‘Abdullâh that Hafṣah cried for ‘Umar and he said: “Take it easy, O my daughter.” Do you not know that the Messenger of Allâh said: “The deceased is tormented because of his family's crying for him.”?

(المحفظة 9) - (باب النحو على)
[2143] 17 - (...) It was narrated from 'Umar that the Prophet ﷺ said: "The deceased is tormented in his grave because of wailing for him."

[2144] (...) It was narrated from 'Umar (with a different chain) that the Prophet ﷺ said: "The deceased is tormented in his grave because of wailing for him."

[2145] 18 - (...) It was narrated that Ibn 'Umar said: "When 'Umar was stabbed, he lost consciousness and they wailed for him. When he came round he said: 'Do you not know that the Messenger of Allah ﷺ said: 'The deceased is tormented because of the crying of the living.'"?

[2146] 19 - (...) It was narrated from Abū Burdah that his father said: "When 'Umar was attacked, Suhaib started saying: 'O my brother!' 'Umar said to him: 'O
Suhaib, do you not know that the Messenger of Allah ﷺ said: The deceased is tormented because of the crying of the living.”?

[2147] 20 - (...) It was narrated that Abū Mūsā said: “When ‘Umar was attacked, Suhaib came from his house and entered upon ‘Umar. He stood by his side, crying. ‘Umar said to him: ‘What are you crying for? Are you crying for me?’ He said: ‘Yes, by Allāh, it is for you I am crying, O Commander of the Believers.’ He said: ‘By Allāh, you know that the Messenger of Allāh ﷺ said: Whoever is cried for is tormented.’”

He said:[1] “I mentioned that to Mūsā bin Ṭalḥah and he said: ‘Āishah used to say: That applied only to the Jews.

[2148] 21 - (...) It was narrated from Anas that when ‘Umar bin Al-Khaṭṭāb was stabbed, Hafṣah lamented for him. He said: “O Hafṣah, did you not hear the Messenger of Allāh ﷺ say: ‘The one who is lamented for will be
tormented.'? And Şuhaib lamented for him, and ‘Umar said: ‘O Şuhaib, do you not know that: ‘the one who is lamented for will be tormented.’?’

[2149] 22 - (928) It was narrated from Ayyüb that ‘Abdullâh bin Abİ Mulaikah said: "I was sitting beside Ibn ‘Umar, and we were waiting for the funeral of Umm Abân bint ‘Uthmân. ‘Amr bin ‘Uthmân was also present. Ibn ‘Abbâs came, led by a guide, who told him where Ibn ‘Umar was. He came and sat beside me, so I was between them, and we heard a voice from inside the house. Ibn ‘Umar said - as if hinting to ‘Amir to get up and tell them not to do that - ‘I heard the Messenger of Allah say: ‘The deceased is tormented because of the crying of his family.’" He said: And ‘Abdullâh understood it as general in meaning.”

(927) Ibn ‘Abbâs said: “We were with the Commander of the Believers ‘Umar bin Al-Khaṭṭâb until we came to Al-Baîdâ’, where we found a man sitting in the shade of a tree. He said to me: ‘Go and find out for me who that man is.’ I went and found that it was Şuhaib. I came back to him and said: ‘You told me to find out for you who that man is;
it is Suhaib.’ He said: ‘Tell him to join us.’ I said: ‘He has his family with him.’ He said: ‘Even if he has his family with him’ - and perhaps Ayyūb said: Tell him to join us. - When we came to Al-Madinah, it was not long before the Commander of the Believers was attacked. Suhaib came, saying: ‘O my brother, O my friend!’ ‘Umar said: ‘Do you not know,’ or ‘have you not heard’ - Ayyūb said: ‘You do not know,’ or ‘you have not heard’ - ‘that the Messenger of Allāh ﷺ said: The deceased is tormented because of some of his family’s crying.’”

He said: ‘Abdullāh understood it as general in meaning, but ‘Umar said: “some of it.”

(929) I got up and entered upon ‘Aīshah, and I told her what Ibn ‘Umar had said. She said: “No, by Allāh, the Messenger of Allāh ﷺ did not say: ‘The deceased is tormented because of the crying of anyone.’ Rather he said: ‘Allāh increases the torment of the disbeliever because of his family’s crying. And indeed Allāh makes (whom He wills) laugh, and makes (whom He wills) weep. “And no bearer of burdens shall bear another’s burden.....””[1]


said, she said: ‘You are narrating to me from two who are not liars and are not to be suspected of being liars, but one may mishear.’"

[2150] 23 - (928) ‘Abdullâh bin Abî Mulaikah said: “A daughter of ‘Uthmân bin ‘Affân died in Makkah and we came to attend her funeral. It was also attended by Ibn ‘Umar and Ibn ‘Abbâs, and I was sitting between them. I sat beside one of them, then the other came and sat beside me. ‘Abdullâh bin ‘Umar said to ‘Amr bin ‘UThmân, who was opposite him: ‘Why don’t you tell them not to cry? For the Messenger of Allah \( \text{سُلَيْمَانُ } \) said: The deceased is tormented because of the crying of his family for him.’”

(927) - Ibn ‘Abbâs said: “Umar used to say that sometimes.” Then he narrated: “I set out with Umar from Makkah, then when we were in Al-Baidâ’, we saw a party of riders in the shade of a tree. He said: ‘Go and see who these riders are.’ I looked and saw that it was Suhaib. I told him and he said: ‘Call him to me.’ So I went back to Suhaib and said: ‘Go and join the Commander of the Believers.’ When ‘Umar was
attacked, Suhaib came in crying and saying: ‘O my brother, O my friend!’ ‘Umar said: ‘O Suhaib, are you crying for me, when the Messenger of Allâh said: The deceased is tormented because of some of his family’s crying for him.’”?

(929) - Ibn ‘Abbâs said: “When ‘Umar died, I told ‘Aîshah about that and she said: ‘May Allâh have mercy on ‘Umar. No, by Allâh, the Messenger of Allâh did not say: ‘Allâh torments the believer because of the crying of anyone.’ Rather he said: ‘Allâh increases the torment of the disbeliever because of his family’s crying for him.’ And ‘Aishah said: ‘The Qur’ân is sufficient for you: ...And no bearer of burdens shall bear another’s burden.’[1] At that, Ibn ‘Abbâs said: “And Allâh makes (whom He wills) laugh, and makes (whom He wills) weep.”

Ibn Abî Mulaikah said: “By Allâh, Ibn ‘Umar did not say anything.”

[2151] (... It was narrated from ‘Amr, from Ibn Abî Mulaikah who said: “We were at the funeral of Abân bint ‘Uthmân...” and he quoted the Hadîth (no. 2150), but he did not say that the Hadîth was narrated from ‘Umar,

from the Prophet ﷺ, as was stated by Ayyûb and Ibn Jurair, and their Hadith is more complete than the Hadith of ‘Amr.

[2152] 24 - (930) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “The deceased is tormented because of the crying of the living.”

[2153] 25 - (931) It was narrated from Hishâm bin ‘Urwah that his father said: “Mention was made in the presence of ‘Aihah of what Ibn ‘Umar said, that the deceased is tormented because of his family’s crying for him. She said: ‘May Allâh have mercy on Abû ‘Abdur-Rahmân, he heard something but did not memorize it properly. Rather the funeral of a Jew passed by the Messenger of Allâh ﷺ and they were crying for him, and he said: “You are crying and he is being tormented.”

[2154] 26 - (932) It was narrated from Hishâm that his father said: “It was mentioned in the presence of ‘Aishah that Ibn ‘Umar attributed to the Prophet ﷺ (the words): ‘The deceased is tormented in his gave because of his family’s crying (for him).’ She
said: 'He was mistaken; rather the Messenger of Allâh ﷺ said:
"He is being tormented because of his faults or sins, while his family are crying for him." This is like his saying: "The Messenger of Allâh ﷺ stood over the well of Al-Qalîb on the Day of Badr, in which the slain idolators of Badr were, and said what he said to them: 'They hear what I am saying.' He was mistaken, rather he said: 'They realize that what I used to say to them is true.' Then she recited: "Verily, you cannot make the dead to hear."[1] "But you cannot make hear those who are in graves."'[2]

He said: Meaning, when they had taken their places in Hell.

[2155] - (...) Hishâm bin ‘Urwah narrated with this chain a Hadîth similar to that of Abû Usâmah (no. 2154), but the Hadîth of Abû Usâmah is more complete.

[2156] 27 - (...) It was narrated that ‘Amrah bint ‘Abdur-Rahmân said that she heard ‘Aishah - when she was told that ‘Abdullâh bin ‘Umar was saying that the deceased is tormented because of the crying of the living - say: "May Allâh forgive Abû ‘Abdur-Rahmân. He did not tell a lie, but he forgot or was mistaken.

Rather the Messenger of Allâh ﷺ passed by a Jewish woman for whom they were crying, and he said: ‘They are crying for her, but she is being tormented in her grave.’”

[2157] 28 - (933) It was narrated that ‘Alî bin Rabî’ah said: “The first one to be lamented in Al-Kûfah was Qarazah bin Ka’b, and Al-Mughîrah bin Shu’bah said: ‘I heard the Messenger of Allâh ﷺ say: Whoever is lamented will be tormented by that lamentation on the Day of Resurrection.’”

[2158] (...) A similar report (as no. 2157) was narrated from ‘Alî bin Rabî’ah Al-Asâdî, from Al-Mughîrah bin Shu’bah, from the Prophet ﷺ.

[2159] (...) A similar report (as no. 2157) was narrated from ‘Alî bin Rabî’ah Al-Asâdî, from Al-Mughîrah bin Shu’bah, from the Prophet ﷺ.
Chapter 10. Stern Warning Against Wailing

[2160] 29 - (934) Abū Mâlik Al- Aš'arî narrated that the Prophet ﷺ said: “There are four matters of the Jâhilîyah among my Ummah that they will not abandon: Pride in one’s nobility, slandering people’s lineage, seeking rain by the stars, and wailing.” And he said: “If the woman who wails does not repent before she dies, she will be raised on the Day of Resurrection wearing a garment of pitch and a chemise of scabs.”

[2161] 30 - (935) ‘Amrah narrated that she heard ‘Aishah say: “When news of the killing of Zaid bin Hâriyah, Ja’far bin Abî Tâlib and ‘Abdullâh bin Rawâhah reached the Messenger of Allah ﷺ, the Messenger of Allah ﷺ sat down and grief could be seen in his face. She said: “I was watching through the crack of the door and a man came to him and said: ‘O Messenger of Allah, the womenfolk of Ja’far...’ and he
mentioned their crying. He told him to go and tell them not to do that. So he went, then he came back and told him that they had paid him no heed. He told him a second time to go and tell them not to do that, and he went, then he came back and said: 'By Allah, they will not listen to us, O Messenger of Allah.' And she said that the Messenger of Allah ﷺ said: ‘Go and throw sand in their mouths.’ ‘Aishah said: ‘I said: ‘May Allah rub your nose in the dust, you did not do what the Messenger of Allah ﷺ commanded you, and you did not stop annoying the Messenger of Allah ﷺ.’”

[2162] (…) A similar report (as no. 2161) was narrated from Yahyâ bin Sa’eed with this chain. In the Hadîth of ‘Abdul-‘Azîz it says: “And you did not stop annoying the Messenger of Allah ﷺ.”

[2163] 31 - (936) It was narrated that Umm ‘Aṭîyyah said: “Along with the pledge of allegiance, the Messenger of Allah ﷺ took from us our
promise that we would not wail (for the dead), but only five of us fulfilled that promise: Umm Sulaim, Umm Al-‘Alâ’ and the daughter of Abû Sabrah the wife of Muʿâdh” - or “the daughter of Abû Sabrah and the wife of Muʿâdh.”

[2164] 32 - (...) It was narrated that Umm ‘Atiyah said: “Along with the pledge of allegiance, the Messenger of Allâh took from us our promise that we would not wail (for the dead), but only five of us fulfilled that promise, one of whom was Umm Sulaim.”

[2165] 33 - (937) It was narrated that Umm ‘Atiyah said: “When the verse: ...pledge, that they will not associate anything in worship with Allâh”, “...and that they will not disobey you in Maʿrâf” [1] was revealed, that included (refraining from) wailing. I said: ‘O Messenger of Allâh, except for the family of so-and-so; they used to help me (in wailing) during the Jâhiliyyah, so I have to help them now. The Messenger of Allâh said: ‘Except for the family of so-and-so.’”

Chapter 11. Prohibition Of Women Attending Funerals

[2166] 34 - (938) Umm 'Atiyah said: "We were forbidden to attend funerals, but not strictly so."

[2167] 35 - (...) It was narrated that Umm 'Atiyah said: "We were forbidden to attend funerals, but not strictly so."

Chapter 12. Washing The Deceased

[2168] 36 - (939) It was narrated that Umm 'Atiyah said: "The Prophet entered upon us while we were washing his daughter and said: 'Wash her three times, or five, or more than that, if you see fit, with water and lote-tree leaves, and put camphor in the last time, or a little camphor. And when you have
finished, let me know.' When we had finished, we let him know, and he gave us his waist wrapper and said: ‘Put it next to her body (i.e., wrap her in it).’

[2169] 37 - (...) It was narrated that Umm 'Atiyah said: “And we braided her hair in three sections.”

[2170] 38 - (...) It was narrated that Umm 'Atiyah said: “One of the daughters of the Messenger of Allâh ﷺ died.” According to the Hadîth of Ibn ‘Ulayyah she said: “The Messenger of Allâh ﷺ came to us while we were washing his daughter.” According to the Hadîth of Mâlik she said: “The Messenger of Allâh ﷺ entered upon us when his daughter died” - like the Hadîth of Yazîd bin Zuray’ from Ayyûb, from Muḥammad, from Umm ‘Atiyah.

[2171] 39 - (...) A similar report (as no. 2170) was narrated from Umm 'Atiyah, except that he ﷺ said: “Three or five or seven, or more than that, if you see fit.”
Hafṣah said, narrating from Umm ‘Atiyah: “And we fixed her hair in three sections.”

[2172] \(...\) It was narrated from Umm ‘Atiyah that he \(\text{الله} \) said: “Wash her an odd number of times, three or five or seven.” And ‘Umm ‘Atiyah said: “And We braided her hair in three sections.”

[2173] 40 - \(...\) It was narrated that Umm ‘Atiyah said: “When Zainab, the daughter of the Messenger of Allâh \(\text{الله} \), died, the Messenger of Allâh \(\text{الله} \) said to us: ‘Wash her an odd number of times, three or five, and put camphor - or a little camphor - in the fifth time. And when you have washed her, tell me.’” She said: “So we told him, and he gave us his waist-wrapper and said: ‘Put it next to her body (i.e., wrap her in it).’”

[2174] 41 - \(...\) It was narrated that Umm ‘Atiyah said: “The Messenger of Allâh \(\text{الله} \) came to
us while we were washing one of his daughters and said: ‘Wash her an odd number of times, five or more than that,’ a Hadith similar to that of Ayyūb and “Āsim (no. 2174). And he said in the Hadith: ‘She said: ‘And we put her hair in three braids, two at the sides and one at the front.’”

[2175] 42 - (...) It was narrated from Umm ‘Ātiyyah that when the Messenger of Allāh ﷺ told her to wash his daughter, he said to her: “Start on her right side and with the places of Wudū’.”

[2176] 43 - (...) It was narrated from Umm ‘Ātiyyah that the Messenger of Allāh ﷺ said to them concerning the washing of his daughter: “Start on her right side and with the places of Wudū’.”

Chapter 13. Shrouding The Deceased

[2177] 44 - (940) It was narrated that Khabbāb bin Al-Aratt said: “We emigrated with
the Messenger of Allâh Ṭabīb, in Allâh’s cause, seeking the Face of Allâh, and Allâh has assured us of our reward. Some of us have passed on and have not taken any of their reward, including Muṣ'ab bin 'Umair, who was killed on the day of (the Battle of) Uḥud. We could not find anything with which to shroud him except a Namirah which,[1] if we put it on his head, his feet showed, and if we put it over his feet, his head showed. The Messenger of Allâh Ṭabīb said: ‘Put it over his head, and put some Idhkhir on his feet.’ And for some of us the fruit has ripened and we are harvesting it.’

[2178] (...) A similar report (as no. 2176) was narrated from Al-A’mash with this chain.

[1] Namirah: A type of wrap worn around the waist, its plural is Namâr. It is as if it refers to the colors of a Namir (leopard or tiger); because it contains white and black. Most of them are made of wool.
It was narrated that ‘Aishah said: “The Messenger of Allah was shrouded in three Sahûlî garments made of cotton, among which there was no shirt nor turban. As for the Hullah, there is some confusion about it in people’s minds. It was bought for him to be shrouded in, but the Hullah was left and he was shrouded in three Sahûlî garments. ‘Abdullâh bin Abî Bakr took it and said: ‘I will keep it so that I may be shrouded in it myself.’ Then he said: ‘If Allâh had approved of it for His Prophet, he would have been shrouded in it.’ So he sold it and gave its price in charity.”

It was narrated that ‘Aishah said: “The Messenger of Allah was wrapped in a Yemeni Hullah that belonged to ‘Abdullâh bin Abî Bakr, then it was taken off him and he was shrouded in three Suhûl cloths from Yemen, among which there was no turban or shirt. ‘Abdullâh picked up the Hullah and said: ‘I will be shrouded in it.’ Then he said: ‘The Messenger of Allah

[1] A term used to refer to an upper wrap and lower wrap made from the same fabric.
was not shrouded in it but I want to be shrouded in it!’ Then he gave it in charity.”

[2181] (...) It was narrated from Hishâm with this chain (a similar Hadîth as no. 2180), but their Hadîth does not mention the story of ‘Abdullâh bin Abî Bakr.

[2182] 47 - (...) It was narrated that Abû Salamah said: “I asked ‘Äishâh, the wife of the Prophet ﷺ: ‘In how many (pieces of cloth) was the Messenger of Allâh ﷺ shrouded?’ She said: ‘In three Sahâlî cloths.”

Chapter 14. Covering The Deceased

[2183] 48 - (942) It was narrated from Ibn Shihâb that Abû Salamah bin ‘Abdur-Rahmân told him that ‘Äishah, the Mother of the Believers, said: “The Messenger of Allâh ﷺ was covered - when he died - with a Hibrah[1] garment.”

Chapter 15. Shrouding The Deceased Well

\[2185\] 49 - (943) Jâbir bin `Abdullâh narrated that the Prophet ﷺ delivered a Khutbah one day, and he mentioned a man among his Companions who died and was shrouded in a shroud that was not good enough, and was buried at night. The Prophet ﷺ censured the practice of burying a man at night, so that the funeral prayer might be offered for him, unless one was compelled to do that. And the Prophet ﷺ said: "When one of you shrouds his brother, let him shroud him well."
Chapter 16. Hastening With The Funeral

[2186] 50 - (944) It was narrated from Abü Hurairah that the Prophet ﷺ said: "Hasten with the funeral, for if (the person) was righteous, that it is something good to which you are taking him, and if he was other than that, it is something bad of which you are relieving from your necks."

[2187] (...) It was narrated from Abü Hurairah from the Prophet ﷺ (a similar Hadith as no. 2186)-except that in the Hadith of Ma'mar it says: "I know only that he attributed it to the Prophet ﷺ."

[2188] 51 - (...) It was narrated that Abü Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Hasten with the funeral, for if (the person) was righteous, then you are bringing him to something good, and if he was other then that, then it is an evil of which you are relieving from your necks.'"
Chapter 17. The Virtue Of Offering The Funeral Prayer And Following The Bier

[2189] 52 - (945) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever attends a funeral until the prayer is offered will have one Qîrât (of reward), and whoever attends until (the body) is buried will have two Qîrât.” It was said: “What are the two Qîrâts?” He said: “Like two huge mountains.” The end of the Hadîth of Abû At-Tâhir.

The other two added: Ibn Shihâb said: “Sâlim bin ‘Abdullâh bin ‘Umar said: ‘Ibn ‘Umar used to offer the funeral prayer and then leave.’ When he heard the Hadîth of Abû Hurairah he said: ‘We have missed out on many Qîrât.”

[2189] 52 - (945) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever attends a funeral until the prayer is offered will have one Qîrât (of reward), and whoever attends until (the body) is buried will have two Qîrât.” It was said: “What are the two Qîrâts?” He said: “Like two huge mountains.” The end of the Hadîth of Abû At-Tâhir.

The other two added: Ibn Shihâb said: “Sâlim bin ‘Abdullâh bin ‘Umar said: ‘Ibn ‘Umar used to offer the funeral prayer and then leave.’ When he heard the Hadîth of Abû Hurairah he said: ‘We have missed out on many Qîrât.”
It was narrated from Abū Hurairah from the Prophet (a similar Hadith as no. 2189) as far as the words: “two huge mountains,” and they did not mention what comes after that. In the Hadith of ‘Abd Al-‘Alâ it says: “Until (the funeral) is finished.” In the Hadith of ‘Abdur-Razzâq it says: “Until (the body) is placed in the Lahd (Grave).”

A Hadith similar to that of Ma‘mar (no. 2190) was narrated from Abū Hurairah from the Prophet, and he said: “Whoever follows (the funeral) until (the deceased) is buried.”

It was narrated from Abū Hurairah that the Prophet said: “Whoever offers the funeral prayer and does not follow (the deceased) will have one Qīrāt, and whoever follows it will have two Qīrāt.” It was said: “What are the two Qīrāt?” He said: “The smaller of them is like Uḥud (mountain).”

It was narrated from Abū Hurairah (a Hadith similar to no. 2191) that the Prophet said: “Whoever follows (the funeral) until (the deceased) is buried.”

[2190] (....) (2191) (....) (2192) 53 - (....) (2193) 54 - (....)
from Abū Hurairah that the Prophet ﷺ said: “Whoever offers the funeral prayer will have one Qirāt and whoever follows (the funeral) until (the deceased) is placed in the grave, he will have two Qirāt.” He (the narrator) said: “I said: ‘O Abū Hurairah, what is a Qirāt?’ He said: ‘Like Uhud (mountain).’”

[2194] 55 - (...) Abū Hurairah said: “I heard the Messenger of Allah ﷺ say: ‘Whoever follows a funeral will have one Qirāt of reward.’” Ibn ‘Umar said: “Abū Hurairah may be mistaken.” He sent word to ‘Āishah asking her, and she confirmed what Abū Hurairah had said. Ibn ‘Umar said: “We have missed out on many Qirāt.”

[2195] 56 - (...) Dāwūd bin ‘Āmir bin Sa’d bin Abī Waqqās narrated from his father, that he was sitting with ‘Abdullāh bin ‘Umar when Khabbāb came and said: “O ‘Abdullāh bin ‘Umar, have you not heard what Abū Hurairah is saying - that he heard the Messenger of Allah ﷺ say: ‘Whoever comes out with a funeral from the house (of the deceased) and offers the funeral prayer, then follows (the funeral)
until (the deceased) is buried, he will have two *Qirât* of reward, each *Qirât* like UHUD (mountain). and whoever offers the funeral prayer then goes back will have a reward like UHUD (mountain?).”

Ibn ‘Umar sent Khabab to ‘Aishah to ask her about what Abû Hurairah had said, then to come back and tell him what she said. Ibn ‘Umar picked up a handful of pebbles in the Masjid, turning them over in his hand, until the messenger came back to him and said: “‘Aishah said: ‘Abû Hurairah spoke the truth.”” Ibn ‘Umar threw the pebbles that were in his hand onto the floor and said: “We have missed out on many *Qirât*.”

[2196] 57 - (946) It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: “Whoever offers the funeral prayer will have one *Qirât*, and if he attends the burial he will have two *Qirât*, each *Qirât* like UHUD (mountain).”

[2197] (...) A similar report (as no. 2196) was narrated from Qata’idah with this chain. In the
Hadith of Sa‘eed and Hishâm it says: “The Prophet Ḥṣ was asked about the Qirât and he said: ‘Like Uḥud (mountain).’”

Chapter 18. If One Hundred (People) Pray For A Person They Will Intercede For Him

[2198] 58 - (947) It was narrated from ‘Āishah that the Prophet Ḥṣ said: “There is no deceased person for whom a number of Muslims reaching one hundred offer the funeral prayer, all of them interceding for him, but their intercession for him will be accepted.”

Chapter 19. If Forty People Pray For A Person, They Will Intercede For Him

[2199] 59 - (948) It was narrated from Kuraib, the freed slave of ‘Abdullâh bin ‘Abbâs that a son of ‘Abdullâh bin
‘Abbâs died in Qudaid or ‘Usfân, and he said: "O Kuraib, see how many people you can gather together for him." I went out, and found that some people had gathered for him, so I told him and he said: "Would you say that they are forty?" He said: "Yes." He said: "Bring him out, for I heard the Messenger of Allâh ﷺ say: 'There is no Muslim man who dies and forty men attend his funeral prayer, not associating anything with Allâh, but Allâh will accept their intercession for him.'"

Chapter 20. The Deceased Who Is Spoken Well Of And The One Who Is Spoken Badly Of

[2200] 60 - (949) It was narrated that Anas bin Mâlik said: "A funeral passed by and (the deceased) was spoken well of. The Prophet of Allâh ﷺ said: 'It has become certain, it has become certain, it has become certain, it has become certain.'

[2200] 60 - (949) وحَدَّثَنَا يَحْيِىٰ ابْنُ عُبَيْضٍ وَأَبُو عُبَيْضٍ ابْنُ أَبِي شَبُهَةَ وَزِيَاءُ ابْنُ حَرْبٍ وَعَلِيُّ ابْنُ عُمَرَ السَّعَافِيُّ، \(١٤٤٩٩٠\) كُلُّهُمْ عَنْ ابْنِ عُلَيْةَ - ﺔَلْلَهَ ﻹِبْنِ عَلِيْةَ -
certain.’ Another funeral passed by and (the deceased) was spoken badly of. The Prophet of Allah said: ‘It has become certain, it has become certain, it has become certain.’ ‘Umar said: ‘May my father and mother be ransomed for you. A funeral passed by and (the deceased) was spoken well of, and you said: “It has become certain, it has become certain, it has become certain.” Then another passed by and (the deceased) was spoken badly of, and you said: “It has become certain, it has become certain, it has become certain.”’ The Messenger of Allah said: ‘For the one of whom you spoke well, Paradise has become certain for him, and for the one of whom you spoke badly, the Fire has become certain for him. You are the witnesses of Allah on earth, you are the witnesses of Allah on earth, you are the witnesses of Allah on earth.”’

[2201] (...) It was narrated that Anas said: “A funeral passed by the Messenger of Allah...” and he narrated a Hadith similar to that of ‘Abdul-‘Azîz from Anas (no. 2200), but the Hadith of ‘Abdul-‘Azîz is more complete.
Chapter 21. What Was Narrated Concerning One Who Finds Relief And One From Whom Relief Is Found

[2202] 61 - (950) It was narrated that Abû Qatâdah bin Rib‘î narrated that a funeral passed by the Messenger of Allâh and he said: “One who has found relief and one from whom relief has been found.” They said: “O Messenger of Allâh, who is the one who has found relief and the one from whom relief has been found?” He said: “The believing person has found relief from the troubles of this world; and the people, the land, the trees and the animals have found relief from the evil person.”

It was also narrated from Abû Qatâdah from the Prophet (a similar Hadîth as no. 2202). In the Hadîth of Yahyâ bin Sa‘eed it says: “He has found relief from the troubles and hardships of this world in the mercy of Allâh.”
Chapter 22. Saying The Takbir Over The Deceased

[2204] 62 - (951) It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ announced to the people the death of the An-Najâshî on the day that he died. He led them out to the prayer place and said the Takbir four times.

[2205] 63 - (...) It was narrated that Abü Hurairah said: “The Messenger of Allâh ﷺ announced to us the death of the An-Najâshî, the ruler of Ethiopia, on the day that he died, and he said: ‘Ask for forgiveness for your brother.’”

Ibn Shihâb said: “Sa’eed bin Al-Müsâyyab narrated to me that Abü Hurairah told him: ‘The Messenger of Allâh ﷺ lined them up in rows in the prayer place and prayed, saying the Takbir four times for him.’”

[2206] (...) A report like that of ’Uqail (no. 2205) was narrated from Ibn Shihâb, with both chains.
It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh  offered the funeral prayer for Aşhamah An-Najâshî, saying the Takbîr for him four times.

It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh  said: ‘Today a righteous slave of Allâh has died, Aşhamah.’ And he stood up and led us in prayer, offering the funeral prayer for him.”

It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh  said: ‘A brother of yours has died. Get up and offer the funeral prayer for him.’ So we stood and formed two rows.”
It was narrated that 'Imrân bin Husain said: "The Messenger of Allah ﷺ said: 'A brother of yours has died; get up and offer the funeral prayer for him,' meaning An-Najâshî." According to the report of Zuhair (The Prophet ﷺ said:) "Your brother..."

Chapter 23. Praying Over The Grave

It was narrated from Ash-Sha'bî that the Messenger of Allah ﷺ offered the funeral prayer over a grave after (the deceased) had been buried, and he said the Takbir four times.

Ash-Shaibânî said: "I said to Ash-Sha'bî: 'Who told you that?" He said: 'The trustworthy one, 'Abdullâh bin 'Abbas.'" This is the wording of the Hadîth of Hasan.

According to the report of Ibn Numair he said: "The Messenger of Allah ﷺ came to a fresh grave and offered the funeral prayer, and they formed rows behind him, and he said the Takbir four times." I said to Amir: "Who told you that?" He said: "The

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[2210] 67 - (953) It was narrated that ‘Imrân bin Ḥusain said: “The Messenger of Allâh ﷺ said: ‘A brother of yours has died; get up and offer the funeral prayer for him,’ meaning An-Najâshî.” According to the report of Zuhair (The Prophet ﷺ said:) “Your brother...”

[2211] 68 - (954) It was narrated from Ash-Sha'bî that the Messenger of Allah ﷺ offered the funeral prayer over a grave after (the deceased) had been buried, and he said the Takbir four times.

Ash-Shaibânî said: “I said to Ash-Sha'bî: ‘Who told you that?’ He said: ‘The trustworthy one, ‘Abdullâh bin ‘Abbas.” This is the wording of the Hadîth of Hasan.

According to the report of Ibn Numair he said: “The Messenger of Allâh ﷺ came to a fresh grave and offered the funeral prayer, and they formed rows behind him, and he said the Takbir four times.” I said to Amir: “Who told you that?” He said: “The
trustworthy one who saw him, Ibn 'Abbâs.’’

[2212] (...) A similar report (as no. 2211) was narrated from Ash-Sha'bi, from Ibn ‘Abbâs, from the Prophet , but it does not say in the Hadîth of any of them that the Prophet said the Takbîr four times.

[2213] 69 - (...) A Hadîth similar to that of Ash-Shaibâni was narrated from Ash-Sha'bi (no. 2211), from Ibn ‘Abbâs, from the Prophet , concerning his prayer at the graveside, but it does not say in their Hadîth that he said the Takbîr four times.
[2214] 70 - (955) It was narrated from Anas that the Prophet prayed over a grave.

[2215] 71 - (956) It was narrated from Abü Hurairah that a black woman - or youth - used to take care of the Masjid. The Messenger of Allâh noticed she was not being seen and asked about her - or him - and they said: “He has died.” He said: “Why didn’t you inform me?” It was as if they regarded her - or him - as being of little account. He said: “Show me where his grave is.” So they showed him, and he offered the funeral prayer for her, then he said: “These graves are filled with darkness for their occupants, but Allâh illuminates their graves by virtue of my prayer for them.”

[2216] 72 - (957) It was narrated that ‘Abdur-Rahmân bin Abî Laila said: “Zaid used to say the Takbîr four times in our funerals, but he said five Takbîrs in one funeral. I asked him about
that and he said: "The Messenger of Allah used to do that."

Chapter 24. Standing For Funerals

[2217] 73 - (958) It was narrated that 'Amir bin Rab'ah said: "When you see a funeral, stand up for it, until it has passed you by or (the deceased) has been put down."

[2218] 74 - (...) It was narrated from 'Amir bin Rab'ah that the Prophet said: "If one of you sees a funeral and he is not walking with it, let him stand up until it has passed him by, or (the deceased) has been put down before it has passed him by."
A Hadith similar to that of Al-Laith bin Sa'd was narrated from Nâfi (no. 2217) with this chain, but in the Hadith of Ibn Juraij it says: “The Prophet said: ‘If one of you sees a funeral, let him stand up when he sees it, until it has passed him by, if he is not going to follow it.”

It was narrated that Abû Sa'eed Al-Khudrî said: “The Messenger of Allâh said: ‘If you follow a funeral procession, do not sit down until (the deceased) has been put down.’”

It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh said: “If you see a funeral then stand
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up, and whoever follows it, he should not sit down until (the deceased) has been put down.”

[2222] 78 - (960) It was narrated that Jâbir bin ‘Abdullâh said: “A funeral passed by and the Messenger of Allâh ﷺ stood up for it, and we stood up with him. We said: ‘O Messenger of Allâh, it is a Jewish woman.’ He said: ‘Death is something that inspires awe. If you see a funeral, then stand up.’”

[2223] 79 - (...) Abû Az-Zubair narrated that he heard Jâbir say: “The Prophet ﷺ stood up for a funeral that passed by him, until it had disappeared.”

[2224] 80 - (...) It was narrated that Ibn Jurayj said: Abû Az-Zubair also told me that he
heard Jâbir say: “The Messenger of Allâh ﷺ and his Companions stood up for the funeral of a Jew, until it had disappeared.”

[2225] 81 - (961) It was narrated from Ibn Abî Laila that Qays bin Sa’d and Sahl bin Hûnaif were in Al-Qâdisiyyah and a funeral passed by them, so they stood up. It was said to them: “It is one of the local people.” They said: “A funeral passed by the Messenger of Allâh ﷺ so he stood up, and it was said to him: ‘It is a Jew.’ He said: ‘Is it not a soul?’”

[2226] (...) It was narrated from ‘Amr bin Murrah (a similar Hadîth as no. 2225) with this chain, and according to this report they said: “We were with the Messenger of Allâh ﷺ when a funeral passed by him.”

Chapter 25. Abrogation Of Standing For Funerals

[2227] 82 - (962) It was narrated that Wâqîd bin ‘Amr bin Sa’d bin Mu‘âdh said: “Nâfi’ bin
Jubair saw me standing while we were at a funeral, and he had sat while waiting for the deceased to be put down. He said to me: ‘Why are you standing?’ I said: ‘I am waiting for the deceased to be put down, because of the Hadith narrated by Abû Sa’eed Al-Khudrî.’ Nâfi’ said: ‘Mas'ûd bin Al-Hakam narrated to me that ‘Alî bin Abî Tâlib said: “The Messenger of Allâh ﷺ stood, then (later) he sat.”

[2228] 83 - (...) Wâqid bin ‘Amr bin Sa’d bin Mu’âdh Al-Ansârî narrated that Nâfi’ bin Jubair told him that Mas'ûd bin Al-Hakam Al-Ansârî told him that he heard ‘Alî bin Abî Tâlib say concerning funerals: “The Messenger of Allâh ﷺ stood then (later) he sat.”

He narrated that because Nâfi’ bin Jubair saw Wâqid bin ‘Amr standing until the deceased had been put down.
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[2229] (...) It was narrated from Yahyâ bin Sa'eed with this chain.

[2230] 84 - (...) It was narrated that ‘Alî said: “We saw the Messenger of Allâh ﷺ standing so we stood, then he sat down so we sat down” - meaning, for funerals processions.

[2231] (...) It was narrated from Shu‘bah with this chain.

Chapter 26. Supplicating For The Deceased During The (Funeral) Prayer

[2232] 85 - (963) It was narrated that Jubair bin Nufair said: “I heard `Awf bin Mâlik say: ‘The Messenger of Allâh ﷺ offered the funeral prayer and I memorized some of his supplications. He said: “Allâhummaghfirlahu wârhamhu wa `afîhi, wâ'fu `anhu, wa akrîm nuzulahu wa wassi` mudkhalahu wâghsilhu bil-mâ`i wath-thalji wâl-baradi wa naqqihi min al-khaṭâyâ

(المعجم) 26 - (باب الدعاء للميت)

(التحفة) 26 - (85-963) ولهُ مَرْطَاً}

kamā naqqaitāth-thawbul-abyaḍa min ad-danasi wa abdilhu dārān khairan min dārīhi, wa ahlān khairan min ahlihi wa zawjā khairan min zawjihi, wa adkhilhul-jannata wa a'idhhu min 'adhâbil-qabri wa min 'adhâbin-nâr (O Allâh, forgive him, have mercy on him, keep him safe and sound, and pardon him, receive him with honor, make his grave spacious, wash him with water, snow and hail, and cleanse him of his sins as a white garment is cleansed of dirt. Give him a home better than his home, a family better than his family, a spouse better than his spouse. Admit him to Paradise and protect him from the torment of the grave and the torment of the Fire.)

He said: “Until I wished that I had been that deceased person.”

A similar Ḥadīth was also narrated from ‘Awf bin Mâlik, from the Prophet ﷺ.

[2233] (...) A Ḥadīth similar to that of Ibn Wahb (no. 2232) was narrated from Mu‘âwiyyah bin Śâliḥ with these two chains.


Also...
wa akrim nuzulahu wa wassi' mudkhhalahu waqhsilhu bimâ' in wa thaljin wa-baradin wa naqqihi min al-khatayyâ kamâ yunaqqath-thawbul-abadyu min ad-danasi wa abdilhu darân khairan min dârihi, wa ahlân khairan min ahlîhi wa zawjâ khairan min zawjihi, wazîqi 'fitnatal-gabri wa 'adhâbin-nâr (O Allâh, forgive him, have mercy on him, keep him safe and sound, and pardon him, receive him with honor, make his grave spacious, wash him with water, snow and hail, and cleanse him of his sins as a white garment is cleansed of dirt. Give him a home better than his home, a family better than his family, a spouse better than his spouse. Protect him from the torment of the grave and the torment of Fire.)"

‘Awf said: “I wished that I had been that deceased person, because of the supplication of the Messenger of Allâh ﷺ for that deceased person.”

Chapter 27. Where The Imâm Should Stand In Relation To The Deceased When Performing The Funeral Prayer

[2235] 87 - (964) It was narrated that Samurah bin Jundab said: “I prayed behind the Prophet ﷺ when he offered the funeral prayer for Umm Ka'b, who died in childbirth. The
Prophet stood to pray for her in line with her middle.”

[2236] (...) It was narrated from Husayn with this chain (a similar Hadīth as no. 2235), but they did not mention Umm Ka‘b.

[2237] 88 - (...) It was narrated that `Abdullâh bin Buraidah said: “I was a boy at the time of the Messenger of Allâh, and I used to learn from him, and nothing prevented me from speaking but the fact that there were men who were older than me. I offered the funeral prayer behind the Messenger of Allâh for a woman who had died in childbirth. During the prayer the Messenger of Allâh stood in line with her middle.” According to the report of Ibn Al-Muthanna he said: “`Abdullâh bin Buraidah told me: ‘He stood in line with her middle to offer the funeral prayer for her.’”
Chapter 28. Riding Back After The Funeral

[2238] 89 - (965) It was narrated that Jâbir bin Samurah said: “An unsaddled horse was brought to the Messenger of Allah and he rode it when the funeral of Ibn Ad-Dahdâh was over, and we were walking around him.”

[2239] (...) It was narrated that Jâbir bin Samurah said: “The Messenger of Allah offered the funeral prayer for Ibn Ad-Dahdâh, then an unsaddled horse was brought. A man held it for him and he mounted it, and it started bucking as we ran after it. A man among the people said: ‘The Prophet said: How many bunches of grapes are hanging in Paradise for Ibn Ad-Dahdâh!’” Or Shu’bah said: “For Abû Ad-Dahdâh.”
Chapter 29. The *Lahd* (Niche), And Setting Up Bricks Over The Deceased

[2240] 90 - (966) It was narrated from ‘Amir bin Sa’d bin Abî Waqqâs that Sa’d bin Abî Waqqâs said during the illness of which he died: “Make a *Lahd* (niche) for me, and set up bricks over me, as was done for the Messenger of Allâh ﷺ.”

Chapter 30. Putting A Piece Of Velvet In The Grave

[2241] 91 - (967) It was narrated that Ibn ‘Abbâs said: “A piece of red velvet was placed in the grave of the Messenger of Allâh ﷺ.”
Chapter 31. The Command To Level The Grave

[2242] 92 - (968) ‘Amr bin Al-Hârith narrated: “We were with Faḍālah bin ‘Ubayd in the land of the Romans, in Rûdis, and a companion of ours died. Faḍālah bin ‘Ubayd ordered that his grave be leveled, then he said: ‘I heard the Messenger of Allah ordering that graves be leveled.’”

[2243] 93 - (969) It was narrated that Abû Al-Hayyâj Al-Asadi said: ‘Ali bin Abî Tâlib said to me: “Shall I not send you on the same mission as the Messenger of Allah sent me (saying): ‘Do not leave any statue without destroying it nor any raised grave without leveling it.’”
Chapter 32. The Prohibition Of Plastering Graves Or Erecting Structures Over Them

[2245] 94 - (970) It was narrated that Jâbir said: “The Messenger of Allâh [ɔ] forbade plastering graves, sitting on them and erecting structures over them.”

[2246] (…) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh say: “I heard the Prophet [ɔ]...” a similar report (as no. 2245).

[2247] 95 - (…) It was narrated that Jâbir said: “It was forbidden to plaster graves.”
Chapter 33. Prohibition Against Sitting and Praying On Graves

[2248] 96 - (971) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you were to sit on an ember which burned his garment and reached his skin, that would be better for him than sitting on a grave.'"

[2249] (...) A similar report (as no. 2248) was narrated from Suhail with this chain.

[2250] 97 - (972) It was narrated that Abû Marthad Al-Ghanawi said: "The Messenger of Allâh ﷺ said: 'Do not sit on graves and do not pray towards them.'"

[2251] 98 - (...) It was narrated that Abû Marthad Al-Ghanawi said: "I heard the Messenger of Allâh ﷺ say: 'Do not pray towards graves and do not sit on them.'"
Chapter 34. Offering The Funeral Prayer In The Masjid

[2252] 99 - (973) It was narrated from ‘Abbâd bin ‘Abdullâh bin Az-Zubair that ‘Aishah issued orders that the funeral of Sa’d bin AbI Waqqâṣ be brought into the Masjid and the funeral prayer be offered for him. The people objected to that, but she said: “How quickly the people forget! The Prophet did not offer the funeral prayer for Suhail bin Al-Baidâ’ except in the Masjid.”

[2253] 100 - (...) It was narrated from ‘Aishah that when Sa’d bin AbI Waqqâṣ died, the wives of the Prophet sent word telling them to bring his funeral into the Masjid so that they might offer the funeral prayer for him, and they did so. It was placed in front of their apartments so that they
could offer the prayer for him, then it was taken out through Bâb Al-Janâ'iz (the Gate of Funerals) which was near a place where people used to sit. Then they heard that the people were criticizing them for that and saying that funerals would not be brought into the Masjid. News of that reached ‘Aishah and she said: “How quick the people are to criticize that of which they have no knowledge! They criticized us for bringing a funeral into the Masjid, but the Messenger of Allah ﷺ did not offer the funeral prayer for Suhail bin Baidâ except in the Masjid.”

Muslim said: (That is) Suhail bin Da’d, and he is Ibn Al-Baidâ’, his mother was Baidâ’.

[2254] 101 - (…) It was narrated from Abû Salamah bin ‘Abdur-Rahmân that when Sa’d bin Abl Waqqâṣ died, ‘Aishah said: “Bring him into the Masjid so that I may offer the funeral prayer for him. She was criticized for that but she said: ‘By Allâh, the Messenger of Allâh ﷺ offered the funeral prayer for the two sons of Baidâ’ in the Masjid, Suhail and his brother.”

بَعَرَوا بَجَازَئِهِ فِي الْمَسْجِدِ، فَتَضَلَّلُوا عَلَيْهِ، فَقَعَّلُوا، فَوَقَعَتْ بِهِ عَلَى حَجِرِهِ، فَضَلَّلُوا عَلَيْهِ، أَخَرَجَ بِهِ مِن نَّافَعِ الْجِنايَةِ الَّذِي كَانَ إِلَى الْمَقَاعِدِ، فَقَعَّلُهُمْ أَنَّ الْمَسْجِدَ غَلَبَاؤْنَا ذَلِلَ وَقَالُوا: مَا كَانَ الْجِنايَةَ تَدْخُلُ بِهَا المَسْجِدٍ، فَقَعَّلَ ذَلِلَ عَائِشَةَ فَقَالَتْ: مَا أَشْرَعَ النَّاسُ إِلَّا أَنْ يَعِبَدوْنَ مَا لا عَلَمُ لهُمْ بِهِ غَلَبَاؤْنَا إِلَّا أَنْ يُعِبَدوْنَ الْمَسْجِدَ! وَمَا صَلَّى رَسُولُ اللَّهِ ﻷَنْ سَيْتُبْ إِنَّ بَيْضَاءٍ إِلَّا فِي جَوْفِ الْمَسْجِدِ.

قَالَ مُسْلِمُ: سَيْتُبْ بَنُ دَعْدُى، وَهُوَ بْنُ الْبَيْضَاءِ، أَنَّهُ بَيْضَاءٌ.
Chapter 35. What Is To Be Said When Entering The Graveyard And Supplicating For Its Occupants

[2255] 102 - (974) It was narrated that 'Aishah said: “The Messenger of Allah ﷺ - every time it was her night with the Messenger of Allah ﷺ - used to go out at the end of the night to Al-Baqi’ and say: ‘Peace be upon you, O abode of believing people. What you were promised will come to you soon, after some delay, and we - if Allah wills - will join you soon. O Allah, forgive the people of Baqi’ Al-Gharqad.””

[2256] 103 - (...) It was narrated that Muhammad bin Qais bin Makhrarah bin Al-Mutallib said one day: “Shall I not narrate to you from me and from my mother?” He (the narrator) said: “We thought that he meant his mother who had given birth to him.” He said: ‘Aishah said: ‘Shall I not narrate to you from me and from the Messenger of
Allāh ـ عليه وسلم?’ We said: ‘Yes.’ She said: ‘When it was my night while the Messenger of Allāh ـ عليه وسلم was with me, he came in and took off his Ṛidā’, took off his sandals and put them by his feet, spread the edge of his waist wrapper on his bed and lay down. He waited until he thought that I had gone to sleep, then he slowly picked up his Ṛidā’, slowly put on his sandals, opened the door slowly, and went out, then he closed it slowly. I put my chemise over my head and covered my head, and wrapped my waist wrapper around me, then I set out following him, until he reached Al-Baqī’ where he stood for a long time, then he raised his hands three times. Then he set off, so I set off, then he hastened, so I jogged, then he ran so I ran, then I reached home before him and went in. No sooner had I laid down but he came in and said: “What is the matter, O ‘Aish? Why are you out of breath?” I said: “It is nothing.” He said: “Either you tell me or the Subtle One, the All-Aware will tell me.” I said: “O Messenger of Allāh, may my father and mother be sacrificed for you!” And I told him. He said: “So you were the person that I saw in front of me?” I said: “Yes.” He gave me a painful shove on the chest, then he said: “Did you think that
Allāh and His Messenger would be unjust to you?” I said: “Whatever the people conceal, Allāh knows it; yes.” He said: “Jibrīl came to me when you saw (me). He called me but he concealed it from you, and I answered him but I concealed it from you. He would not enter upon you when you were not fully dressed. I thought that you had gone to sleep and I did not want to wake you up, and I was afraid that you might be frightened.” He (Jibrīl) said: “Your Lord is commanding you to go to the people of Al-Baqī’ and pray for forgiveness for them.” I said: “What should I say to them, O Messenger of Allāh?” He said: “Say: As-Salāmu ‘ala ahlid-diyāri min al-mu’mīnīn wal-muslimīn wa yarhamullāhul-mustaqdimin minnā wal-mustakhīrin, wa innā, in shā’ Allāhu bikum lāliqān (Peace be upon the people of these abodes, believers and Muslims. May Allāh have mercy on those of us who have gone on before and those who come later, and we will, if Allah wills, join you soon.)”

[2257] 104 - (975) It was narrated from Sulaimān bin Buraidah that his father said: “The Messenger of Allāh used to teach them, when they went out to the graves, to say: - according to the report of Abū
Chapter 36. The Prophet ﷺ Asked His Lord For Permission To Visit The Grave Of His Mother

[2258] 105 - (976) It was narrated that Abü Hurairah said: “The Messenger of Allah ﷺ said: ‘I asked my Lord for permission to pray for forgiveness for my mother but He did not give me permission. And I asked Him for permission to visit her grave and He gave me permission.’”

[2259] 108 - (...) It was narrated that Abü Hurairah said: “The Prophet ﷺ visited the grave of his mother, and he wept and caused those around him to weep too. Then he ﷺ said: ‘I asked my Lord for permission to pray for forgiveness for her, but He did...”
not grant me permission. And I asked Him for permission to visit her grave and He gave me permission, so visit graves, for they will remind you of death.”

[2260] 106 - (977) It was narrated from Abû Buraidah that his father said: “The Messenger of Allah said: ‘I used to forbid you from visiting graves, but now visit them; and I used to forbid you to keep sacrificial meat for more than three days, but now keep whatever you see fit; and I used to forbid you to drink Nabî except from waterskins, but now drink it from all kinds of vessels, but do not drink any intoxicant.”

[2261] (...) ‘Abdullâh bin Buraidah narrated from his father from the Prophet - a Hadîth similar to that of Abû Sinân (no. 2260).
Chapter 37. Not Praying For One Who Has Killed Himself

[2262] 107 - (978) It was narrated that Jâbir bin Samurah said: "A man who had killed himself with a broad headed arrow was brought to the Prophet ﷺ, but he did not offer the funeral prayer for him."