The true collection

SUNAN AL-TIRMITHI

Imam of the Hadeeth al-Tirmithi

Translated by Haytham Kreidly

English - Arabic Text

VOLUME I
The true collection
**SUNAN AL-TIRMITHI**

Imam of the Hadeeth
Abu 'Eisa Muhammad Ibn 'Eisa Ibn Sawra al-Tirmithi
Died in 297 A.H.

*Translated by*
Haytham Kreidly

*English - Arabic Text*

**VOLUME I**
In the name of God, Most Gracious, Most Merciful

Key

The phrase "Peace and Blessings of Allah be upon him" is used after the Prophet Muhammad is mentioned and is abbreviated as (S.A.W.) for the Arabic saying, "Salla-Allahu alayhi wa sallam".

"For whom Allah's good pleasure is prayed" or "May Allah be pleased with him/her" is used after mentioning the companions and is abbreviated as (R.A.A.) for the Arabic expression "Radia Allahu A’nhu".

* After Allah's name is mentioned the expression "To Whom belongs glory and might" is abbreviated as (S.W.T) for the Arabic expression "Subhanahu wa Ta’ala".

* Transliteration note: "Ibn" means "the son of"; "Abu" means "the father of"; "Um" means "the mother of"; and "Bint" means "the daughter of".
Biography of the Compiler

Imam Abu E’isa Muhammad Ibn E’isa Ibn Surah Al-Tirmithi
(209 A.H.-297 A.H.)

His Teachers
Al-Tirmithi lived during a time of scientific renaissance. Along with great advancements in science throughout that period, this renaissance was the product of great scholars like Al-Tirmithi. He carried the science of the Hadeeth back to the Islamic nation and raised high the torch of the call to the Path of Allah. Young people started going to those great scholars to seek the light of useful knowledge and hope for the great rewards of the Hereafter. Our prominent scholar (Al-Tirmithi) got his knowledge from great Imams and scholars who stood up to the ignorant and the people seeking personal glory by fighting the religion. Those scholars were successful in exposing the evil of those who wanted to keep people from seeing the light of Islam and the greatness of the Hadeeth. They were able to purify the Hadeeth from the lies that were infused in it until its sun shined again just like the earlier days of the Prophet (S.A.W.) and the companions (R.A.A.).

Some of Al-Tirmithi’s teachers:
1- Al-Bukhari, Muhammad Ibn Ismail, Abu Abdullah (194 A.H. - 256 A.H.)
2- Muslim Ibn Al-Hajaj Al-Qushairi Abu Al-Hussein (204 A.H. - 261 A.H.)
3- Abu Dawood Suleiman Ibn Al-Asha’ath Al-Sajistani (202 A.H. - 275 A.H.)
4- Muhammad Ib Bashar Bundar (167 A.H. - 252 A.H.)
5- Muhammad Ibn Al-Muthana Abu Musa (167 A.H. - 252 A.H.)
6- Ziad Ibn Yehya Al-Hisani (died in 254 A.H.)
7- Abbas Ibn Abdul A’atheem Al-A’anbari (died in 246 A.H.)
8- Abu Sa’id Al-Ashaj Abdullah Ibn Sa’id Al-Kindi (died 257 A.H.)
10- Ya’qub Ibn Ibrahim Al-Douraqi (166 A.H. - 252 A.H.)
11- Muhammad Ibn Mua’mar Al-Qaisi Al-Bahrani (died in 256 A.H.)
12- Nasr Ibn Ali Al-Jahdami (died in 250 A.H)
13- Abdullah Ibn Mua’eya Al-Jahmi (died in 243 A.H. over a hundred years old)
14- Ali Ibn Hajr Al-Mazouri (died in 244 A.H. at almost a hundred years of age)
ترجمة المصنف

الإمام أبي عيسى محمد بن عيسى بن سورة الترمذي (209 - 297هـ)

شيوخه:

كان العصر الذي وجد فيه الترمذي عصر نهضة علمية عظيمة، هذه النهضة وذلك النبوع والتفوق والتميز لم تطلع شمسه إلا بسبب هؤلاء الأئمة الذين حملوا علم الحديث النبوي إلى الأمة الإسلامية قاطبة فرفعوا منار الدعوة إلى الله، وأعادوا عصر النبوة بأثره في نشر كلمة الله وذي عين سنة رسول الله فغدا الشباب إلى هؤلاء الشيوخ يلتمسون منهم نور العلم النافع والرغبة في الوصول إلى ثواب العمل الصالح. وشجعنا تلمذتهم على أئمة أعلام رفعوا منار الدين وقمعوا بسنة رسول الله دعاوى المعاندين ففتحوا الباطل وبدروا ظلام الوضع في الحديث والكتب على رسول الله حتى كأن الشمس غدت تشرق من جديد.

ومن هؤلاء الذين تلمذهم على أديهم الترمذي:

1. البخاري، محمد بن إسماعيل، أبو عبد الله، ولد سنة 194 مات في سنة 256.
2. مسلم بن الحجاج القيزري أبو الحسن، ولد في سنة 204 وتوفي سنة 261.
3. أبو داود سليمان بن الأشعث السجستاني، ولد سنة 202 ومات سنة 275.
4. محمد بن بشار بن دار، ولد سنة 167 ومات سنة 252.
5. محمد بن المثنى أبو موسى، ولد سنة 167 ومات سنة 252.
6. زيد بن يحيى الحساني، مات سنة 254.
7. عباس بن عبد العزيز البغدادي، مات سنة 246.
8. أبو سعيد الأشج عبد الله بن يحيى الكندي، مات سنة 257.
9. أبو حفص عمرو بن علي الفلاس، ولد بعد سنة 160، ومات سنة 249.
10. يعقوب بن إبراهيم الدورقي، ولد سنة 166، مات سنة 252.
11. محمد بن معمر الفسيبحاني، مات سنة 256.
12. نصير بن علي الجهمي، مات سنة 250.
13. عبد الله بن معاوية الجهمي، مات سنة 243 وقد جاز المائة.
14. علي بن حجر المروزي، مات سنة 244 وقد قارب المائة.
15- Suwaid Ibn Nasr Ibn Suwaid Al-Marouzi (died in 240 A.H. at 91 years)
17- Abu Musa’ab Ahmad Ibn Bakr Az-Zuhra Al-Madani (150 A.H. - 242 A.H.)
18- Muhammad Ibn Abdul-Malak Ibn Abu Ash-Shawareb (died in 244 A.H.)
19- Ibrahim Ibn Abdullah Ibn Hatem Al-Harawi (178 A.H. - 244 A.H.)
20- Ismail Ibn Musa Al-Fazari As-Sudai (died in 245 A.H.)

Some of his students:

Al-Tirmithi was an industrious and pious scholar. His reputation preceded him, and he had great admirers and many people who followed him and sought knowledge from him. Below we mention some of his students:

1- Abu Bakr Ahmad Ibn Ismail Al-Samarqndi.
2- Abu Hamed Ahmad Ibn Abdullah Ibn Dawood Al-Marouzi the tradesman.
3- Ahmad Ibn Ali, the Quranic reader.
4- Ahmad Ibn Yusuf An-Nasfi.
5- Abu Al-Hareth Asad Ibn Hamduwaih An-Nasfi.
6- Al-Hussein Ibn Yusuf Al-Farbari.
7- Hammad Ibn Shaker Al-Warraq.
8- Dawood Ibn Nasr Ibn Suhail Al-Bazdawi.
9- Ar-Rabee’ Ibn Hayan Al-Baheli.
11- Abed Ibn Muhammad Ibn Mahmoud An-Nasfi, known as the trustworthy.
13- Al-Fadl Ibn As-Sarram.
14- Abu Al-Abbas Muhammad Ibn Ahmad Ibn Mahboub Al-Marouzi.
15- Abu Jaafar Muhammad Ibn Ahmad An-Nasfi.
18- Abu Al-Fadl Nuhammad Ibn Mahmoud Ibn Anbar An-Nasfi.
15 - سويد بن نصر بن سويد المروزي، مات سنة 241 عن 91 سنة.
16 - قتيبة بن سعيد الثقفي أبو رجاء، ولد سنة 150 ومات سنة 240.
17 - أبو مصعب أحمد بن أبي بكر الزهري المدني، ولد سنة 150 ومات سنة 242.
18 - محمد بن عبد الملك بن أبي الشراب، مات سنة 244.
19 - إبراهيم بن عبد الله بن حاتم الهروي، ولد سنة 178 ومات سنة 244.
20 - إسماعيل بن موسى الفزاري الشذبي، مات سنة 245.

تلاميذه:
إن الشيخ كان عالماً عالماً صاحباً مما ذاع صيته وعلت في النفوس محبتة لذا أُمهمة
الناس وخاصة طلبة العلم ليدرسوا عليه يديه، نذكر منهم على سبيل المثال لا الحصر:
1 - أبو بكر أحمد بن إسماعيل بن عامر السمرقاني.
2 - أبو حامد أحمد بن عبد الله بن داود المروزي الناجر.
3 - أحمد بن علي المقرئ.
4 - أحمد بن يوسف النسفي.
5 - أبو الحارث أحمد بن حمدوه النسفي.
6 - الحسين بن يوسف القرطبي.
7 - حماد بن شاكر الزواقي.
8 - داود بن نصر بن سهيل البزوري.
9 - الربيع بن حيان الباهلي.
10 - عبد الله بن نصر بن سهيل البزوري.
11 - عبد بن محمد بن محمود النسفي، المعروف بالأمين.
12 - أبو الحسن علي بن عمر بن الثقي بن كتام السمرقندي الطازري.
13 - الفضل بن عمار الصرامي.
14 - أبو العباس محمد بن أحمد بن مجيب المحموي المروزي. "رواية الجامع".
15 - أبو جعفر محمد بن أحمد النسفي.
16 - أبو جعفر محمد بن سفيان بن النصر النسفي المعروف بالأمين.
17 - أبو علي محمد بن محمد بن يحيى القراق الهروي.
18 - أبو الفضل محمد بن محمود بن عثمان النسفي.
19 - محمد بن مكي بن نوح النسفي.
21- Mahmoud Ibn Anbar An-Nasfi.
22- Abu Al-Fadl Al-Mussabbeh Ibn Abu Musa Al-Kajeri.
23- Abu Mutee' Makhoul Ibn Al-Fadl Al-Nasfi.
24- Makki Ibn Nuh An-Nasfi the Quran reader.
25- Nasr Ibn Muhammad Ibn Sabra Ash-Shirkathi.
26- Al-HAytham Ibn Kulaib Ash-Shi.

There are others.

Recommendations of Other Scholars

1- Ibn Haban said in his book *The Trustworthy (People)* that Al-Tirmithi was a man who gathered information, documented it, memorized it, and taught it to others.

2- Abu Said Al-Idrisi said that he was a model that should be followed when it comes to gathering the hadeeth and learning its sciences.

His Writings

The scholars of hadeeth spent most of their time reporting the hadeeth. They did not document it thoroughly nor classify it well. Therefore when I tried to edit the book of Ibn Majah, for example, I found that he had not used many resources. The scholars say that Al-Tirmithi had many books, so where are they? Most likely there were not that many or that the books might have been lost over time or by the negligence of the conquerors of the the Islamic countries. It is also possible that these books could have been stolen and are now sitting in their libraries.

After careful study, I determined that the following books were written by Abu E'isa Al-Tirmithi.

1- *The True Encompasser*
2- The Muhammedan Attributes
3- The Predicaments
4- The History
5- The Asceticism
6- Names and Nicknames

It should be mentioned here that these books did not receive the attention and care that they deserved except for his book, *The Muhammedan Attributes*. Sheikh Abdelraouf Al-Manawi, may Allah bless his soul, commented on it.

"The book, *The Muhammedan Attributes*, which deals with the narrations and the science of understanding the hadeeth and is written by Imam Al-Tirmithi - may Allah let his grave be a garden famous for its great smell - is the only one of its kind. It is unique in the way it is organized. No one has written a similar book. His style was innovative, and its information is abundant. It is artistic and that is why it was a famous book both in the east and the west."
٢٠ - محمد بن المنذر بن سعيد الهروي (شكّر).
٢١ - محمود بن عمر النسفي.
٢٢ - أبو الفضل المسحي بن أبي موسى الكاجري.
٢٣ - أبو مطيع مكاحول بن الفضل النسفي.
٢٤ - مكي بن نوح النسفي المقرئ.
٢٥ - نصر بن محمد بن سيرة الشيركي.
٢٦ - الهيثم بن كليب الشامسي.
٢٧ - وآخرون.

ثناء العلماء عليه:
١ - قال ابن حبان في التقاط: كان من ممن جمع وصنف وحافظ وذاكر.
٢ - قال أبو سعد الأدريسي: كان أحد الأئمة الذين يقتني بهم في علم الحديث.

مؤلفاته:
١ - الجامع الصحيح. كتبنا هذا.
٢ - الشمائل المحمدية.
٣ - العلل.
٤ - التاريخ.
٥ - الزهد.
٦ - الأسماء والكنى.

والحق يقال: إن كتاب الترمذي لم تخل حظاً وأفراً من الشروح والتعليقات بعد الجامع الصحيح مثلما نال كتابة الشمائل المحمدية، حتى قال الشيخ عبد الرؤوف المناوي رحمه الله عنه: «إن كتاب الشمائل لعلم الرواية وعلم الدرادية للإمام الترمذي - جعل الله قبره روضة عرفها أطيب من ريح المسك الشذى - كتاب وحيد في بابه، فريد في ترتيبه واستيعابه، لم يأت له أحد بمماثل ولا بمشابه، سلك فيه منهجاً بديعاً، ورصعه بعيون الأخبار، وفنون الآثار، حتى عُد ذلك الكتاب من المواهب، وطار في المشارق والمغارب». 
His death:
Al-Hafez Abu Al-Abbas Jaafar Ibn Muhammad Ibn Al-Mua’taz Al-Mustaghfiri said, "Abu E’isa Al-Tirmithi died on Monday, the thirteenth of Rajab, in the year 297 A.H. "
وفاته:
قال الحافظ أبو العباس جعفر بن محمد بن المعتز المستغفري: مات أبو عيسى الترمذي الحافظ برمذ ليلة الاثنين لثلاث عشرة ليلة مضت من رجب سنة تسع وسبعين وعائشتين.

مصادر ترجمته:
1 - تذكرة الحافظ (2/633).
2 - طبقات الحافظ (ص 278 ت 353).
3 - تهذيب الكمال.
4 - تهذيب التهذيب (9/387).
5 - ميزان الاعتدال (3/678).
6 - شذرات الذهب (2/174).
7 - وفيات الأعيان (1/457).
8 - العب (2/633).
9 - نكت الهيمان (264).
10 - النجوم الزاهرة (3/88).
11 - خلاصة تهذيب تهذيب الكمال (203).
Al-Hafez Abu Al-Fadl Al-Maqdesi said that Abu E’isa’s book is divided into four categories.

1- A true (sahih) section and there is no doubt about its authenticity. This part agrees with Al-Bukhari and Muslim.

2- Another section agrees with the conditions of the other three (scholars).

3- In another section he presents contradicting hadeeth and explains the problem.

4- In a fourth section he talks about the problems of the hadeeth and gives his own opinion.

His condition before mentioning a hadeeth:

Al-Tirmithi said, "My criterion before mentioning a hadeeth is that the scholars have used it to make a ruling."

Al-Maqdesi said, "This is a broad principle since in essence every hadeeth can be used as a basis to form a ruling whether it came from an authentic transmission or not."

He also fulfilled his obligation by examining in detail the reliability of the narrators and thoroughly discussing every hadeeth.

The method of presenting the hadeeth:

Al-Maqdesi also said, "His method, may Allah have mercy on him, was to organize chapters according to a famous hadeeth from a companion in which the chain of narrators was a reliable one. He would also refer that hadeeth to other sahih books. Sometimes he would mention other rulings from a hadeeth by another companion that was not mentioned in his book. Usually in that case the chain of narrators is a different one, but the ruling is the same. He would say, "...and on the same subject from so and so, narrated from so and so." Next he would give all the names until he reached the name of the famous companion. However he rarely followed that method except in few chapters. Allah knows best."
 تقسيم الكتاب

قال الحافظ أبو الفضل المقدسي:
وأما أبو عيسى الترمذي وحده فكتبه على أربعة أقسام:
1 - قسم صحيح مقطوع به. وهو ما وافق فيه البخاري ومسلمًا.
2 - وقسم على شرط الثلاثة دونهما كما بنياه.
3 - وقسم آخر للضديقه. أبان عن علته ولم يغفه.
4 - وقسم رابع. أبان هو عنه.

شرط كتابه: ما عمل به الفقهاء

قال الترمذي: "ما أخرجت في كتابي إلا حديثاً قد عمل به الفقهاء".
قال المقدسي: وهذا شرط واسع، فإن على هذا الأصل كله حديث احتج به محتج أو
عمل بموجبه عامل أخرجه سواء صح طريقه أو لم يصح.
وقد أراح عن نفسه الكلام، فإنه شفى في تصنيفه، وتكلم على كل حديث بما يقتضيه.

طريقة عرض الكتاب

قال المقدسي: وكان من طريقته - رحمه الله - أن يترجم الباب الذي فيه حديث مشهور
عن صحابي قد صح الطريق إليه. وأخرج من حديثه في الكتب الصحاح.
فورد في الباب ذلك الحكم من حديث صحابي آخر لم يخرجوه من حديثه، ولا
يكون الطريق إليه كالطريق إلى الأول إلا أن الحكم صحيح ثم يتبعته بأن يقول: وفي الباب
عن فلان، وفلان، وبعد جماعة فيهم ذلك الصحابي المشهور وأكثر، وقلما يسلك هذه
الطريقة إلا في أبواب معدودة، والله أعلم.
In the name of God, Most Gracious, Most Merciful

Abu E'isa Muhammad Ibn E'isa Ibn Surah Al-Tirmithi related the following hadeeths.

The Chapter of Purification

(1) The prayer is not accepted without ablution

1- Narrated by Musa'ab Ibn Saad from Abdullah Ibn Omar that the Prophet (S.A.W.) said, "No prayer will be accepted without purification (ablution), and no charity will be accepted if it was earned from an unlawful means."

Abu E'isa said that this hadeeth is the truest on this subject.
The Chapters of Purification

1. The virtue of ablution (wudu)

Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "As the believing Muslim servant of Allah performs ablution, he will be (rewarded) by the exodus of every sin that his eyes have committed as he washes his face until the last sin goes out with the water (or with the last drop of water). When he washes his hands, every sin that his hands have committed will be washed away with the water (or with the last drop of water) until he will be pure from sin."

Abu E'isa said that this Hadith is sahih (most true). It was narrated from Malek who took it from Suhail from his father who heard it from Abu Huraira.

2- The virtues of ablution (wudu)

Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "As the believing Muslim servant of Allah performs ablution, he will be (rewarded) by the exodus of every sin that his eyes have committed as he washes his face until the last sin goes out with the water (or with the last drop of water). When he washes his hands, every sin that his hands have committed will be washed away with the water (or with the last drop of water) until he will be pure from sin.

Abu E'isa said that this Hadith is sahih (most true). It was narrated from Malek who took it from Suhail from his father who heard it from Abu Huraira.

3- باب ما جاء أن يفتح الصلاة الطهور [م: 3، ت: 3]

3- حدثنا هناد برقيينة، ومحمود بن عقيلان، قالوا: حدثنا وقیع، عن سفیان، ح

و حدثنا مُحمَّد بن ثُیان، حدثنا عَبَّد الرَّحْمَن بن مهدي، حدثنا سفیان، عن عَبَّد الله بن مُحمَّد بن عقيل، عن مُحمَّد بن الحَمَّامِ، عن عَلِی بن النَّبِی، قال: "مفتاح الصلاة الطهور، وتخليطها التَّخَلِیطُ، وتخليطها التَّخَلِیطُ".

قال أبو عیسی: هَذَا الَّحَدیث أصْحَب شیء فِی هِذَا الباب وأحسن.

وعَبَّد الله بن مُحمَّد بن عقيل: هَوَّ صْدوق، وقِدّ تَكلَّمَ فِیه بَعْضِ أهَلِ النَّبِی مِن قَبۡلِ

جِفَّهِه.
The Chapters of Purification

3. Muhammad Ibn Al-Hanania (son of Ali) narrated from Ali Ibn Abi Taleb (R.A.A.) that the Prophet (S.A.W.) said, "The key to the prayer is purification (ablution), and its sacredness starts with Takbir (saying Allahu Akbar) and ends with Tasleem (saying Assalamu Alikum Wa Rah'matu Allah to the right and to the left).

Abu E'isa said that this hadith is the truest on this subject.

4. Jaber Ibn Abdullah (R.A.A.) narrated that the Prophet (S.A.W.) said, "The key to Paradise is the prayers, and the key to the prayers is ablution."

4- Bab ma yuwallu ida dakhel al-ghitate (M: 4, T: 4)

4. حديث أبو بكر: محمد بن زنيب بن البغدادي، وعدهما جاجيد، قال: حديثنا
الحسن بن محمد، حديثنا سليمان بن قرة، عن أبي بكر الصديق، عن
جابر بن عبد الله رضي الله عنهما قال: قال رسول الله ﷺ: "من فتح
الجنة الصلاة وفتح الصلاة الوصوة".

4. Anas Ibn Malek narrated that the Prophet (S.A.W.) before entering the

4 What is said before entering the lavatory

5. Anas Ibn Malek narrated that the Prophet (S.A.W.) before entering the
lavatory used to say, "Oh Allah, I seek refuge with You." Shu’ba said that he (S.A.W.) once said, "I seek refuge with You from the male (evil spirit) and the female (evil spirit) or from the males (evil spirits) and the females (evil spirits)."

Abu E’isa said that this hadeeth is the truest said on this subject.

6- Anas Ibn Malek also narrated that before entering the lavatory the Prophet (S.A.W.) said, "Oh Allah, I seek refuge with You from the male and the female (evil spirits)."

Abu E’isa said that this hadeeth is hasan sahih (good and true) hadeeth.

(5) What to say when leaving the lavatory

7- A’isha (R.A.A.) narrated that the Prophet (S.A.W.) used to say after finishing in the lavatory, "I ask Your Forgiveness."

Abu E’isa said that this is a hasan (good) hadeeth.
The prohibition of facing the Qibla when using the toilet

8- Abu Ayoub Al-Ansari narrated that the Prophet (S.A.W.) said, "If any of you needs to defecate or urinate then he should not face or give his back to the Qibla (the direction of Mecca); one should face the east or the west." Abu Ayoub later said that when they went to Syria they found toilets built facing Mecca and that they used to turn a little when using them and ask Allah to forgive them.

Abu E'isa said that the hadeeth of Abu Ayoub is the best and truest hadeeth about this subject.

Al-Shafe‘ii said that this hadeeth is about using the restroom while in an open space, and it is allowed to face or give your back to the Qibla in the case of the enclosed toilet.

The cases that allow facing the Qibla when using the toilet

9- Jaber Ibn Abdullah narrated that the Prophet (S.A.W.) had prohibited them from facing the Qibla when urinating. However he said that he did see the Prophet (S.A.W.) urinating while facing the Qibla the year before he (S.A.W.) died.
Abu E'isa said that this hadeeth of Jaber is hasan and a unique hadeeth.

10 - It is also narrated through Abu Qutada who narrated from Jaber that he (Jaber) saw the Prophet (S.A.W.) urinating while facing the Qibla.
(8) The prohibition of urinating while standing up

12- Shuraih narrated that A'isha (R.A.A.) said, "Do not believe whoever told you that the Prophet (S.A.W.) used to urinate standing up. He (S.A.W.) never urinated unless he was sitting down."

Abu E'isa said that the hadeeth of A'isha on this subject is the truest.

This prohibition is due to being well mannered and it is not a lawful prohibition. It was narrated that Ibn Mas'ood said that it is ill mannered to urinate while standing up.

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(9) Permitting urinating while standing up

13- Huthaifa narrated that the Prophet (S.A.W.) went to a urinal used by a group of people and urinated in it while standing up. Huthaifa said that he then brought him (S.A.W.) water with which to make ablution. When Huthaifa walked away, the Prophet (S.A.W.) called him until he stood by his feet and then he (S.A.W.) made his ablution and wiped over his shoes.

A group of scholars have permitted urinating while standing up.
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14- Anas narrated that whenever the Prophet (S.A.W.) used the toilet, he would not lift his garment until he got close to the ground.

15- Abdullah Ibn Qutada narrated from his father that the Prophet (S.A.W.) prohibited touching the male organ with the right hand.

Abu E’isa said that this hadith is hasan sahih.
16- Abdurrahman Ibn Yazid narrated that it was said to Suleiman that "your Prophet (S.A.W.) has taught you every thing, even how to defecate". Suleiman then said, "Yes, our Prophet (S.A.W.) prohibited us from facing the Qibla when urinating or defecating, from cleaning ourselves using our right hand, and from using less than three stones for cleaning. He (S.A.W.) also prohibited us from using bones or dried manure for cleaning."

Abu E'isa said that this hadeeth is hasan sahih.

The above opinion is the ruling of the majority of the scholars from among the companions of the Prophet (S.A.W.) and the next generation. Their opinion was that it is permissible to use stones for cleaning in the absence of water as long as the traces of the waste or the urine are totally cleaned. This is the opinion of Al-Thouri, Ibn Al-Mubarak, Al-Shafe'ii, Ahmad, and Is-haq.
17 - Abu O‘baida narrated that Abdullah said, "The Prophet (S.A.W.) asked me for three stones when he wanted to use the toilet. I brought him two stones and dry manure. He took the two stones and threw away the dried manure and said, 'It is filth.'"

18 - Abdullah Ibn Mas’ood narrated that the Prophet (S.A.W.) said, "Do not clean yourselves with dry manure or bones since they are the food of your
brethren from the jinn."

The narrations of this hadith used by the scholars are the ones that came from Jaber and Ibn Omar (R.A.A.).

(15) Cleaning oneself with water

19- Qutada narrated that Mua‘atha heard A‘isha (R.A.A.) saying to the women, "Order your husbands to use water when cleaning themselves. I am too shy to tell them, and it is what the Prophet (S.A.W.) used to do."

Abu E’isa said that this hadith is hasan sahih.

(16) Walking far to use the toilet

20- Al-Mughira Ibn Shu’ba narrated that he was with the Prophet (S.A.W.) on a trip, and the Prophet (S.A.W.) needed to use the toilet. He (S.A.W.) walked away and distanced himself from the people.

Abu E’isa said that this hadith is hasan sahih.
21- Abdullah Ibn Al-Mughaffal narrated that the Prophet (S.A.W.) prohibited the man from using the toilet in the same place where he bathes. He (S.A.W.) said, "Most of (Satan's) whispering is from it."

A group of scholars hated urinating in the place people bathe. Some said that the whispering of Satan is from it, while others like Ibn Serene said that it was permissible.

Ibn Al-Mubarak said that it is permissible to urinate in the bathing area if water runs through it.

(17) How it is hated to use the toilet in the same place people bathe

17- It is hated to use the toilet in the same place people bathe. The Prophet (S.A.W.) said, "Most of (Satan's) whispering is from it."
Using the siwak (the Arak stick for cleaning the teeth)

22- Abu Huraira narrated that the Prophet (S.A.W.) said, "Had I not feared making it harder on my nation, I would have ordered them to use the siwak for every prayer."

Abu E'isa said that this hadeeth is sahib because it was narrated from Abu Huraira through many chains.

23- Abu Zaid Ibn Khaled Al Juhani narrated that he heard the Prophet (S.A.W.) say, "Had I not feared making it harder on my nation, I would have ordered them to use the siwak for every prayer, and I would have delayed the I'isha (night) prayers until the end of the (first) third of the night."

Abu E'isa said that this hadeeth is hasan sahib.
(19) Not touching anything upon awakening until after the hands are washed

Abu Huraira narrated that the Prophet (S.A.W.) said, "After any of you wakes up from his night sleep, he should not immerse his hand in the water jug until after he pours water two or three times on his hands; he does not know where his hands were while he was asleep."

Abu E’isa said that this hadeeth is hasan sahib.

Al-Shafe’ii said, "I like for everybody upon awakening, even if he was napping, to wash his hands before immersing his hands in the ablution water. If he immerses his hands in the ablution water before washing them, then it is hated by me but the ablution is still valid unless he had filth (najasa) on his hands."
(20) Saying *Bismi Allah* when performing ablution

25- Rabah Ibn Abdulrahman Ibn Abu Sufian Ibn Huwayteb narrated from his grandmother who narrated from her father that he heard the Prophet (S.A.W.) say, "There is no (valid) ablution if Allah's Name is not mentioned beforehand."

Abu E'isa said that Ahmad Ibn Hanbal said that he did not know of any good chain narrating this hadith.

Ibn Is-haq said that whoever abandons saying *Bismi Allah* (in the Name of Allah) intentionally, then his ablution is not valid. However, if he forgets or thinks that it is not an obligation then his ablution is valid.

26- Also Abu Thifal Al-Murri narrated that Ibn Rabah Ibn Abdulrahman Ibn Abu Sufian Ibn Huwayteb narrated from his grandmother who was the daughter of Sa'id Ibn Zaid said that her father said that the Prophet said the above hadith.

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21- باب ما جاء في المضربة والاستناد

26- حدثنا عائشة بنت أبي بكر بن عثمان، حُدِّثَنا عبدُ بن عبيد الله بن سعيد بن زيد بن جحوير عن منصور عن هلال بن سُفان عن سَلَمة بن بُقَيْس قال: قال رسول الله ﷺ: إذا توضَّأ فاتينين، وإذا استجمَّرت فأؤيِّر.

قال: وفي الأُباب عن عثمان، وَلقيط بن صبير، وابن عباس، وَالمقدام بن مغتيرب، وَواتيل بن حجر، وأبي هريرة.

قال أبو عيسى: حديث سلمة بن بُقَيْس حدث حسن صحيح.

وأخبرنا أهل العلم فيمن ترك المضربة والاستناد، فقالت طائفة منهم: إذا ترَكَهمَا في الوضوء حتَّى صلى أعاد الصلاة، وزاروا ذلك في الوضوء والجنازة سواء. ويهَجأ ابن أبي ليلى، وعبد الله بن المبارك، وأحمد وإسحاق.

وقال أحمد: الاستناد أؤكد من المضربة.

قال أبو عيسى: وقالت طائفة من أهل العلم: يُعيد في الجنازة، ولا يعيد في الوضوء. وهو قول سفيان الثوري وِبِعْض أهل الكوفة.

وقالت طائفة: لا يُعيد في الوضوء ولا في الجنازة، لأنهم سُنُّة من النبي ﷺ، فلا
(21) Rinsing the mouth and cleaning the nostrils

Salama Ibn Qais narrated that the Prophet (S.A.W.) said, "If you perform ablution, then clean your nostrils and if you used a stone to clean yourself (after defecating), then use it an odd number of times (three or five)."

Abu E'isa said that this hadith of Qais is a hasan sahib hadith.

The scholars differed on whether abandoning the rinsing of the mouth and cleaning the nostrils invalidates the ablution or not. Some scholars like Ibn Abu Laila, Ibn Al-Mubarak, Ahmad, and Is-haq said that if one left them and prayed then he has to repeat the prayers. This applies too to washing from the janaba (after intercourse).

Abu E'isa said that another group of scholars said that he should repeat the janaba washing (ghusl), but not the ablution if he neglected to both rinse the mouth and clean the nostrils.

Yet another group of scholars said that he does not have to repeat the prayers in either case because rinsing the mouth and the nostrils are sunnah (voluntary acts) and not fard (obligatory action).

(22) Rinsing the mouth and cleaning the nostrils using one hand

Abdullah Ibn Zaid narrated that he saw the Prophet (S.A.W.) rinsing his mouth and cleaning his nostrils using one hand and that he did that three times.

Abu E'isa said that this hadith of Abdullah Ibn Zaid is a hasan unique
hadeeth.

Some scholars said that rinsing the mouth and cleaning the nostrils with one hand is enough. Others like Al-Shafe’ii said that it is better to perform them separately than together.

(23) Combing the beard with one’s fingers when washing it

29- Hassan Ibn Bilal narrated that he saw Ammar Ibn Yaser combing his beard with his fingers when performing ablution. He was asked, "Do you comb your beard with your fingers?" He replied, "Why not? I have seen the Prophet (S.A.W.) combing his beard with his fingers."

30- The same hadeeth was also narrated by Sufian Ibn O’yayna from Sa’id Ibn Abu A’rouba from Qutada from Hassan Ibn Bilal from Ammar Ibn Yaser who narrated it from the Prophet (S.A.W.).

Abu E’isa said that the majority of the scholars from the companions of the Prophet (S.A.W.) see that combing the beard with fingers should be done, and this is also the opinion of the Shafe’ii.

Imam Ahmad said that if one forgets combing the beard with the fingers, then his ablution would still be valid.

Ibn Is-haq said if one forgets doing the above, then the ablution will still be valid. However, if he neglected it on purpose, then the ablution is not valid and should be repeated.

Abu E’isa said that the above hadeeth is a hasan sahih hadeeth.
31- Othman Ibn Affan narrated that the Prophet (S.A.W.) used to run his fingers through his beard when he performed ablution.

Abu E'isa said that the above hadeeth is a hasan sahib hadeeth.

32- Abdullah Ibn Zaid narrated that the Prophet (S.A.W.) wiped his head with both hands. He would start with the front of his head, then wipe towards the back of his head, and then back to the front to where he had started. He then washed his feet.

Abu E'isa said that this is the truest hadeeth on this subject, and it is the opinion of Al Shafe'ii, Ahmad, and Is-haq.

(24) Starting with the front and then going backwards when wiping the head
(25) Starting with the back of the head

33- Al-Rubaie' the daughter of Mua'weth Ibn A'fraa' narrated that the Prophet (S.A.W.) wiped his head twice. He started at the back of his head, then wiped towards the front and wiped his ears completely, inside and out.

Abu E'isa said that this hadeeth is hasan; however the hadeeth of Ibn Zaid is truer and has a better chain of narrators.

(26) Wiping the head only once

34- Also Al-Rubaie' Bint Mua'weth Ibn A'fraa' narrated that she once saw the Prophet (S.A.W.) performing ablution. She said, "He (S.A.W.) wiped his head and started with the front of his head, then went to the back, and then wiped behind his jaws and his ears. He did all of that only once."

Abu E'isa said that the hadeeth of Al-Rubaie' is a hasan sahih hadeeth.
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35- Abdullah Ibn Zaid narrated that he had seen the Prophet (S.A.W.) perform ablution and that he wiped his head with different water than the water with which he had used to wash his arms.

Abu E'isa said that this hadeeth is hasan sahih.

(27) Wiping the head with new, unused water

Abu E'isa said that this hadeeth is hasan sahih.

(28) Wiping the ears with water inside and out

Abu E'isa said that this hadeeth of Ibn Abbas is a hasan sahih hadeeth and that the majority of the scholars are of the opinion that the ears should be wiped inside and out when performing ablution.
The ears are a part of the head

37- Abu Umama narrated that the Prophet (S.A.W.) performed ablution and washed his face three times, his arms three times and wiped over his head. He said, "The ears are part of the head."

The majority of the scholars from the companions say that the ears are a part of the head.

Some scholars have said that the front of the ears is considered part of the face and their back is considered part of the head.

Is-haq said, "I choose to wipe the front (of the ears) when washing the face and the back when wiping over the head."

Al-Shafe’ii said, "They (cleaning the ears) are sunnah and should be cleaned alone with new (unused) water."

Cleaning between the toes

38- Asem Ibn Laqet Ibn Sebra narrated from his father that the Prophet (S.A.W.) said, "If you perform ablution, then clean between the toes."

Abu E’isa said that this hadeeth is a hasan sahih hadeeth.

The majority of the scholars say that washing between the toes is necessary.
39- Ibn Abbas narrated that the Prophet (S.A.W.) said, "If you perform ablution, then clean between your fingers and your toes."

Abu E'isa said that this hadith is a hasan, unique hadith.

40- Al-Mustawred Ibn Shaddad Al-Fihri narrated that if the Prophet (S.A.W.) performed ablution he would rub between his toes with his finger.

Abu E'isa said that this hadith is a hasan unique hadith.

(31) Punishing the heels with the Hellfire

41- Abu Huraira narrated that the Prophet (S.A.W.) said, "Woe (there is misery for) unto the heels from the Hellfire." This refers to the person who fails to reach the heels when washing the feet.

Abu E'isa said that this hadith is a hasan sahib hadith.

It was also narrated that the Prophet (S.A.W.) said, "Woe unto the heels and the bottom of the feet from the Hellfire." The ruling taken from this hadith is that it is unlawful to wipe over the feet instead of washing of them unless there are thick socks or slippers (that cover the heels) on them.
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32: Performing ablution once

42- Zaid Ibn Aslam narrated from Ibn Abbas that the Prophet (S.A.W.) once performed ablution and that he (S.A.W.) washed only once.

Abu E'isa said that the hadeeth of Ibn Abbas is the truest on this subject.

33: Performing ablution twice

43- Abu Huraira narrated that the Prophet (S.A.W.) performed ablution washing every area twice.

Abu E'isa said that the hadeeth is hasan and sahih, and others have narrated from Abu Huraira that the Prophet (S.A.W.) performed ablution washing three times every area.
(34) Performing ablution three times for every area

44-Ali (R.A.A.) narrated that the Prophet (S.A.W.) washed three times when he performed ablution.

Abu E'isa said that the hadeeth of Ali is the best on this subject since his narration came down from many reliable sources.

Most of the scholars agree that washing once validates the ablution. However, it is better to wash twice, and the best is three times. More than that is not required.

Ibn Al-Mubarak said that washing more than three times is committing a sin.

(35) Washing once, twice and three times when performing ablution

45-Shareek narrated that Thabet Ibn Abu Safiah asked Abu Ja'far if he had heard Jaber narrate that he had seen the Prophet (S.A.W.) washing once when performing ablution and if he saw him (S.A.W.) wash twice and if he saw him wash three times. Abu Ja'far said that he did hear him say that.
46 - Wakih narrated that Thabet Ibn Abu Safiah asked Abu Ja'far if he had heard Jaber narrate that the Prophet (S.A.W.) had washed only once when he was performing ablution and Abu Ja'far said that he had.

Abu E'isa said that the hadeeth of Wakih is stronger than the hadeeth of Shareek because it was narrated from more chains of narrators and that Shareek was known to make mistakes.

(36) Washing twice and three times while performing ablution

47- Abdullah Ibn Zaid narrated that the Prophet (S.A.W.) performed ablution by washing his face three times and his arms twice, and then he wiped over his head once and washed his feet twice.

Abu E'isa said that this is a hasan sahib hadeeth.

The scholars have agreed that it is permissible to wash some parts twice and others three times when performing ablution.
37) The way the Prophet made ablution

48- Abu Hayya narrated that he had seen Ali (R.A.A.) perform ablution by first washing his hands until he purified them. He rinsed his mouth three times, and then he cleaned his nostrils (by breathing water in, then blowing the dirt out) three times. Next he washed his face three times, his arms three times and wiped over his head once. Then he washed his feet three times up to the ankles. He then took the water that he had not used for ablution and drank it while standing up. He (R.A.A.) then said, "I wanted to show you the way the Prophet (S.A.W.) performed ablution."

49- Abd Khair mentioned a similar hadeeth from Ali (R.A.A.) and added, "He used to take what that was not used for ablution water with his palm and would drink it."

This hadeeth is hasan and sahih.
(38) Sprinkling water after performing ablution

50- Al Hasan Ibn Ali Al-Hashemi narrated from Abdurrahman Al-Aa’raj that Abu Huraira reported that the Prophet (S.A.W.) said, "Jibril came to me and said, 'Oh Muhammad, after you perform ablution shake off the water'."

Abu E’isa said that this hadeeth is gharib (strange). He also said that he heard Muhammad say that Al-Hasan Ibn Ali Al-Hashemi’s hadeeth is not reliable.

Many scholars were confused over this hadeeth.

(39) Perfecting the ablution

51- Abu Huraira narrated that the Prophet (S.A.W.) said, "Should I guide you to the (deeds) by which Allah erases the sins and elevates the ranks?" They said, "Yes, oh Messenger of Allah." He (S.A.W.) said, "Perfect the ablution over the areas that are hard to reach, increase the number of the steps towards the mosques, and wait for the next prayers after performing the prayers; that is the Ribat (like standing guard in battle)."
Abdulaziz Ibn Muhammad narrated from Al-Alaa' a similar hadith and emphasized three times in the end, "That is the Ribat, that is the Ribat, that is the Ribat."

Abu E'isa said this hadith of Abu Huraira is a Hasan hadith and that Al-Alaa' is a trusted person from which to take the hadith.

40- Drying off after ablution

53- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) had a piece of cloth with which he used to dry off after ablution. Abu E'isa said that this hadith is not a noteworthy hadith and nothing narrated from the Prophet (S.A.W.) on this subject is correct enough to report.
54- Mua'ath Ibn Jabal narrated that the Prophet (S.A.W.) used to dry off his face with the side of his garment after performing ablution.

Abu E'isa said that this hadith is strange and weak.

Some scholars from among the companions of the Prophet (S.A.W.) have permitted drying off after ablution. Others said that it is hated to use the towel for drying off since the water of the ablution is weighed (and is rewarded accordingly).

55- Omar Ibn Al-Khattab narrated that the Prophet (S.A.W.) said, "Whoever performed ablution in the best manner and then said, 'Ashadu An La Ilaha Illa Allah, Wahdahu La Sharika Lahu Wa Ash-hadu Anna Muhammadan A'abduhu Wa Rasuluhu, Allahumma Ija'alni Mina At-Tawwabeen Wa Ija'alni Mina Al-Mutattahireen,' (I bear witness that there is no god but Allah, the One with no partners; and I bear witness that Muhammad is His slave and messenger. Oh Allah, decree (for) me (that I will be) among the ones who always ask for repentance and decree (for) me (that I will be) among the ones who always purify themselves) then the eight doors of Paradise will open for him, and he shall enter through whichever one he pleases."

Abu E'isa said that there is some confusion in the narration of this hadith.

(41) What to say after ablution
and that there is no sahih hadeeth reported from the Prophet (S.A.W.) on this subject.

56- Safeena narrated that the Prophet (S.A.W.) used to use only a muud (small amount) for ablution and saa’ (another bigger measurement) for ghusl (bathing after intercourse).

Al-Shafe’ii, Ahmad, and Is-haq said, “This hadeeth does not mean that one should not use more than that amount, but one should be careful not to waste water and use only what is necessary.”

57- Ubbay Ibn Kaa’b narrated that the Prophet (S.A.W.) said, "Ablution has a satan named Al-Walhan, so be careful of his whispering when using water (for ablution)."
Abu E’isa said that this hadith is strange and the chain of narrators is weak and nothing on this subject reported from the Prophet (S.A.W.) is considered true. Ibn Al-Mubarak categorized this hadith as weak.

58- Hameed narrated from Anas that the Prophet (S.A.W.) used to perform ablution for every prayer whether he needed it or not. Hameed then asked Anas about their ablution (the companions), Anas said, "We used to perform only one ablution."

Abu E’isa said that this is a hasan hadith.

Some scholars considered that performing ablution for every prayer is a liked matter, but not obligatory.

59- Ibn Omar narrated that the Prophet (S.A.W.) said, "Whoever performed ablution when he was still pure, Allah will decree ten rewards for him."

The above hadith was narrated by Al-Ifriqee and is considered a weak hadith.
Amr Ibn Amer Al-Ansari narrated that he had heard Anas Ibn Malik say, "The Prophet (S.A.W.) used to perform ablution for every prayer." Amr asked Anas about their (the companions) ablution, Anas said, "We used to perform all the prayers with one ablution as long as we had not nullified the ablution."

Abu E'isa said that this hadeeth is hasan sahib.


(45) The Prophet praying all the prayers with one ablution

61- Suleiman Ibn Buraida narrated from his father who said that the
Prophet used to perform ablution for every prayer. However in the year of the conquest, he prayed all the prayers with one ablution and wiped over his slippers (shoes). Omar (R.A.A.) mentioned to him that he (S.A.W.) had not done that previously. The Prophet (S.A.W.) said, "I have done this on purpose."

Abu E'isa said that this hadeeth is hasan sahih.

The scholars are of the opinion that all the prayers can be done with one ablution. However, some used to perform ablution for every prayer to increase their good deeds.

Jaber also narrated that the Prophet (S.A.W.) once prayed both the noon and the afternoon (Asr) prayers with one ablution.

(46) The husband and the wife performing ablution using the same jug

62- Maimoona (R.A.A.) (the wife of the Prophet) narrated that she used to bathe (after intercourse) with the Prophet (S.A.W.) using the same container. Abu E'isa said that this hadeeth is hasan sahih.

The majority of the scholars think that it is permissible for the husband and the wife to use the same pot of water.
Not using the water from the ablution of the woman

63- Abu Hajib narrated from a man from Ghifar that he said that the Prophet (S.A.W.) prohibited using the leftover water from the ablution of a woman.

64- Shu’ba narrated from Asem that he heard Abu Hahib narrating from Al-Hakam Ibn Amr Al-Ghifari that the Prophet (S.A.W.) prohibited using the leftover water from the ablution of a woman - he might have meant water containing her saliva.

Abu E’isa said this is a hasan hadeeth.

65- Ibn Abbas narrated that a wife of the Prophet had bathed in a tub. When the Prophet (S.A.W.) took water from it to perform ablution, his wife (R.A.A.) said, "Oh Messenger of Allah, I used this water to bathe from janaba." He (S.A.W.) said, "The water does not lose its purity."

Abu E’isa said that this hadeeth is hasan sahih.

Permitting the above
(49) Water is not contaminated by anything

Abu Sa‘id Al-Khudri narrated that the Prophet (S.A.W.) was asked by the companions whether they could use the water from the well of Budaa‘a for ablution since people would sometimes throw menstruation blood, dog meat, and other filth in it. He (S.A.W.) said, "Water is a purifier and is not contaminated by anything."

Abu E‘isa said that this hadeeth is hasan.

(50) Another ruling on water

Ibn Omar narrated that he heard the Prophet (S.A.W.) say when he was asked about the water which is in the desert and used by beasts and other animals, "If the water was more than two qullas (a qulla is five big jars), then it cannot get filthy (as long as its color and odor has not changed)."
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(51) Warning against urinating in still water

68- Abu Huraira narrated that the Prophet (S.A.W.) said, "None of you should urinate in still water and then use it to perform ablution."

Abu E'isa said that this hadeeth is hasan sahih.

(52) Sea water is always pure

69- Abu Huraira (R.A.A.) narrated that a man asked the Prophet (S.A.W.) about when they went sailing in the sea. They would take water, but it would not be enough to use for both ablution and drinking. He asked if they could use sea water for ablution. The Prophet (S.A.W.) said, "Its (the sea’s) water is pure, and its dead (fish) is halal (to eat)."

Abu E'isa said that this hadeeth is hasan sahih.
53) Being extra careful about where to urinate

Ibn Abbas narrated that the Prophet (S.A.W.) once passed by two graves. He (S.A.W.) said, "They are being tormented, and their torment is not from a kabira (major sin). The first one (being tormented) was not discrete when he urinated, and the other used to walk around backbiting."

Abu E'isa said that this hadeeth is hasan sahih.

54) Sprinkling water on the garment stained by a breastfed infant's urine

Um Qais narrated that she went to the Prophet (S.A.W.) with her baby who was still breastfeeding. The infant urinated on the Prophet (S.A.W.). He (S.A.W.) asked for water and sprinkled it on his clothes.

Abu E'isa said that the majority of the scholars agree that the urine of the breastfed boy is cleaned by sprinkling water on the garment, however that of the little girl should be washed as long as neither one had started eating. If they had been fed solid foods, then the garment should be washed.

55) Being extra careful about where to urinate
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(55) The ruling of the urine of the animal that can be consumed

72- Anas narrated that a group of people from U'rayna came to Medina. However, they hated it. The Prophet (S.A.W.) sent them back home with camels from the zakat property. He (S.A.W.) said, "Drink from their milk and urine." On their way back, they killed the camels' guard, stole the camels and apostatized. They were later caught and brought back to the Prophet. He (S.A.W.) ordered the cutting off of their arms and legs, and plucked their eyes and threw them in Al-Harra. Anas said, "I saw them rubbing the stones with their faces and biting the sand until they died."

Abu E'isa said that this hadeeth is hasan sahih.

The majority of the scholars agree that the urine of the animal that can be eaten is not considered najasa (filth).

73- Suleiman Ibn Al-Taimi narrated from Anas Ibn Malik the same hadeeth and added, "He (S.A.W.) ordered that their eyes should be plucked out because that is what they had done to the guards of the camels."

The above incident explains the meaning of the Quranic verse; "...and wounds equal for equal." (Surah Al-Maeda, verse 45) It was narrated that Ibn Serene said that this action by the Prophet was before the revealing of the laws concerning the punishment of crimes.
Breaking the ablution when passing gas

74- Abu Huraira narrated that the Prophet (S.A.W.) said, "No ablution (is necessary) unless a sound was heard or there was a smell."

Abu E'isa said that this hadeeth is hasan sahih.

75- Abu Huraira narrated that the Prophet (S.A.W.) said, "If one of you was in the mosque and felt gas pass from behind, then he should not leave unless he had heard a sound or smelled it."

Abu E'isa said that this hadeeth is hasan sahih.

The scholars agree that the ablution should not be repeated unless the person is sure that he had passed gas and that he had heard a sound or smelled something.

Abdullah Ibn Al-Mubarak said, "If someone is not sure whether he had passed gas or not, then he does not have to repeat his ablution unless he was sure enough to swear that he did." Ibn Al-Mubarak also said, "As for the woman, if gas escapes from the front (from the vagina), then she has to repeat the ablution." This is also the ruling of Al-Shafe'ii and Is-haq.
76- Abu Huraira narrated that the Prophet (S.A.W.) said, "Allah does not accept your prayers if you lose ablution (by passing gas, urinating, defecating, etc.) until you perform it again."

Abu E’isa said that this hadeeth is hasan sahih.

(57) Performing ablution after sleep

77- Ibn Abas was asked about the man who slept while sitting down firmly on his behind, and he said that he should not repeat the ablution. The majority of the scholars agree that sleeping while standing or sitting up does not break the ablution and that sleeping in a reclining position breaks it.

78- Anas Ibn Malik narrated that the companions of the Prophet (S.A.W.) used to sleep and then wake up and pray without performing ablution.
Abu E'isa said that this hadeeth is hasan sahih.

(58) Repeating ablution if one touches something that was changed by fire

79- Abu Huraira narrated that the Prophet (S.A.W.) said, "Ablution (should be repeated) if one touches something that was on fire even if it was a bull." Ibn Abbas asked Abu Huraira, "Should we repeat the ablution if we eat fat? Or if we touched a coal of fire?" Abu Huraira said, "Oh nephew, if you hear a hadeeth from the Prophet (S.A.W.) do not set examples."

Abu E'isa said, "Some scholars consider it necessary to perform ablution when touching something that was changed by the fire. However, the majority of the scholars from the companions of the Prophet (S.A.W.) and the first generation after them did not repeat ablution after they touched something that had been changed by fire."
(59) Not repeating the ablution after touching what was changed by fire

80- Jaber narrated that he went with the Prophet (S.A.W.) to visit a woman from Al-Ansar. She slaughtered a sheep, and he (S.A.W.) ate from it. Then she brought him a bowl of dates, and he ate from it too. He (S.A.W.) then performed ablution and prayed the noon prayer. After he left, she brought him another piece of barbequed meat, and he ate from it. He then prayed the Asr (afternoon) prayers without repeating the ablution.

Abu E'isa said that the scholars agree on not repeating ablution if one touches something that was changed by the fire and that the above hadeeth cancels the one before it since the Prophet did the latter one after the other.
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(60) Ablution after eating camel meat

81- Al-Baraa’ Ibn Azib narrated that the Prophet (S.A.W.) was asked about performing ablution after eating camel meat. He said, "Perform ablution." Then he was asked about the lamb meat and he (S.A.W.) said, "Do not repeat your ablution."

Abu E’isa said that this hadeeth is sahih.

Many scholars like Ahmad, Is-haqq, and Sufian Al-Thuoury did not think it was necessary to repeat the ablution after eating camel meat.

(61) Ablution after touching the male organ

82- Busra Bint Safwan narrated that the Prophet (S.A.W.) said, "Whoever touches his male organ cannot pray until he repeats his ablution."

Abu E’isa said that this hadeeth is hasan sahih.
83- Abu Usama and others have narrated the same hadith from Hisham Ibn Urwa from his father from Marwan from Busra.

84- Abu Al-Zannad narrated from Urwa from Busra from the Prophet (S.A.W.) the same hadith.

Muhammad said that the truest hadith on this subject is the hadith of Busra.

62- باب ما جاء في ترك الوضوء من مس الذكر [م: 62، ت: 62]

85- حدثنا هناد، حدثنا ملاك بن عمرو عن عبد الله بن بدر عن قيس بن طلقي بن علي هو الخالفي عن أبيه عن النبي ﷺ قال: "وهل هو إلا مضعة منه؟ أو يضعه منته؟". قال: وفي الباب عن أبي أمة.

قال أبو عبيدة: وقذ روي عن عبتر واجد من أصحاب النبي ﷺ وغير التابعين:

أنه لم يروا الوضوء من مس الذكر. وهو قول أهل الكوفة وابن المبارك.

وهذا الحديث أحسن شيء روى في هذا الباب.

وقد روى هذا الحديث أبو بُن عائِثة وعماد بن جابر عن قيس بن طلقي عن أبيه.

وقد تكلم بعض أهل الحديث في محدث بن جابر وأبو عبيدة بعائِثة.

وحدث ملاك بن عمرو عن عبد الله بن بدر أصح وأحسن.

(62) Not having to repeat ablution if one touches his male organ

85- Qais Ibn Talq Ibn Ali Al-Hanafi narrated from his father that the Prophet (S.A.W.) said, "Is it not a part of him?"
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Abu E'isa said that it was narrated by many from the companions of the Prophet (S.A.W.) that they found it unnecessary to repeat the ablution after touching the male organ. This also is the ruling of the scholar of Al-Kufa and Ibn Al-Mubarak.

This is the truest hadith on this subject.

(63) Not having to repeat ablution after kissing the wife

86. Urwa narrated from A'isha that the Prophet (S.A.W.) kissed one of his wives and went to the prayers without repeating the ablution. Urwa said, "I think that this wife was you." She (R.A.A.) laughed.

Abu E'isa said that many companions and the next generation are of the opinion of not repeating the ablution after a kiss. It is also the saying of Sufian Al-Thauori and the people of Al-Kufa.

Malik, Anas, Al-Uwzae’ii, Al-Shafe’ii, Ahmad, and Is-haq say, "One must repeat ablution after kissing." It is also the ruling of many companions and the next generation. The chain of narrators according to this school of thought is

63- باب ما جآ في ترك الوضوء من القبلة [م: 63، ت: 63]
not strong enough to make the hadeeth of A’isha a sahib one.

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64 - باب ما جاء في الوضوء من القيء والرُغْفَاء

68 - حدثنا أبو عبيدة بن أبي السَّمِّي، وهو أحمد بن عبد الله البغدادي الكوفي، وإسحاق بن منصور، قال أبو عبيدة: حدثنا، وقال إسحاق: أخبرنا عبد الصمد بن عبد الروؤف حدثني أبي عن حسن المعلوم عن يحيى بن أبي كيرم، قال: حدثني عبد الرحمن بن عمر أو الأوزاعي عن يحيى بن الوليد المخزومي عن أبيه عن معدان بن أبي طالحة عن أبي الذرداء: "أن رسول الله ﷺ قاً فأظهر فتوضأً، فأقبلته نوبان في مسجد"


(64) Ablution after vomiting

87- Maa’dan Ibn Abu Talha narrated that Abu Al-Dardaa’ told him that the Prophet (S.A.W.) once vomited, and then he broke his fast and repeated his ablution. When Maa’dan asked Thawban about it, he said, "Yes, it is true, and I poured the water for him."

Abu E’isa said that many scholars say that one has to repeat ablution after vomiting. Others like Al-Shafe’ii and Malik say that it is not necessary.
(65) Performing ablution using wine instead of water

Abdullah Ibn Mas’ood narrated that the Prophet (S.A.W.) once asked him about a leather container that was in his hand. Ibn Mas’ood replied that it was wine. The Prophet (S.A.W.) said, "A good fruit and pure water." Ibn Mas’ood used it for ablution.

Abu E’isa said that there is Abu Zaid in the chain of narrators and he is unknown.

Many scholars, such as Al-Shafe’ii, Ahmad, and Is-haq, ruled that it is unlawful to perform ablution with wine. However, some like Al-Thaouri and others consider it permissible.

Abu E’isa said that those who say it is unlawful to perform ablution with wine are closer to the Book and the Sunnah. Allah (S.W.T.) said, "If you do not find water (for ablution) then make Tayammum (wiping with pure and clean dust)."

(66) Rinsing the mouth with milk

Ibn Abbas narrated that the Prophet (S.A.W.) drank milk, and then he asked for some water with which to rinse his mouth. He said, "The milk has fat in it."

Abu E’isa said that this hadeeth is Hasan Sahih.
Some scholars found it permissible to rinse the mouth with milk while others did not.

(67) Hating to salute when in a state of impurity (having performed ablution)

90- Nafe'e narrated from Ibn Omar that a man saluted the Prophet (S.A.W.) while he was urinating, and the Prophet did not answer him. Abu E'isa said that this hadeeth is hasan sahih.

(68) The saliva of the dog

91- Abu Huraira narrated that the Prophet (S.A.W.) said, "If a dog licks from a pot, then the pot should be washed seven times; sand should be used to wash it the first and the last time. If a cat licks from a pot, then it should be only washed once." Abu E'isa said that this hadeeth is hasan sahih.
(92) Kabsha Bint Kaa‘b Ibn Malik narrated that while she was visiting Ibn Abu Qutada, he entered and asked her to pour water for him. A cat came in to drink and he tilted over the pot so the cat could drink from it. He saw Kabsha staring at him. He said, "Oh niece, do you wonder why I have done that?" She said, "Yes." He said, "The Prophet (S.A.W.) said, 'It (the cat) is not dirty, and it is from the animals that enter and go around the homes'."

Abu E’isa said that this hadeeth is hasan sahih.

Most of the scholars from the companions of the Prophet (S.A.W.) and the following generation consider the saliva of the cat to be clean.

(69) The saliva of the cat
Hammam Ibn Al-Hareth narrated that once Jarir Ibn Abdullah urinated, and then he performed ablution and wiped over his leather socks (instead of washing his feet). He was asked, "Can you do that?" He said, "Why not, I have seen the Prophet (S.A.W.) do it."

Ibrahim said that the scholars used to like this hadith from Jarir since he had embraced Islam after the revelation of Surah Al-Maeda.

Abu E'isa said that this hadith is hasan sahib.

Shahr Ibn Shawhab narrated that he saw Jarir Ibn Abdullah perform ablution and wipe over his leather socks, so he asked him about that. Jarir said, "I saw the Prophet (S.A.W.) perform ablution and then wipe over his leather socks." Shawhab then asked Jarir if he saw him (S.A.W.) do that before or after the revelation of the Surah Al-Maeda. Jarir said, "I became Muslim after Surah Al-Maeda was revealed."
Wiping over the leather socks for the traveler and the resident

Khuzaima Ibn Thabet narrated that the Prophet (S.A.W.) was asked about wiping over the leather socks, and he replied, "The traveler has that right for three days and the resident for one day."

Abu E’isa said that this hadith is hasan sahib.
companions to not take off their khuff for three days and nights unless it was necessary to wash from janaba. If they only had defecated, urinated or slept, then it was acceptable to keep them on.

Abu E'isa said that this hadith is hasan sahih.

Abu E'isa also said that the majority of the scholars are of the opinion of wiping over the socks for one day and night for the resident person and three days and nights for the traveler. Some of those scholars are: Sufian Al-Thouri, Ibn Al-Mubarak, Al-Shafe'ii, Ahmad, and Is-haq.

97- The scribe of Al-Mughira reported that Al-Mughira Ibn Shu'ba narrated that the Prophet (S.A.W.) wiped over the top and the bottom of his khuff.

Abu E'isa said that when he asked Abu Zura'a and Muhammad Ibn Ismail about this hadith they claimed that the hadeeth is not sahih because Al-Mubarak narrated it from Thour from Rajaa' who said that he heard it from the scribe of Al-Mughira and not from Al-Mughira himself.

(73) Wiping over the top of the khuff

98- Urwa Ibn Al-Zubeir narrated that Al-Mughira Ibn Shu’ba saw the Prophet (S.A.W.) wiping over the top of his leather socks.

This is the ruling of many scholars such as Sufian Al-Thouri and Ahmad.

(74) Wiping over the socks and the shoes

99- Al-Mughirah Ibn Shu’ba narrated that the Prophet performed ablution and wiped over his socks and shoes.

Abu E’isa said this hadeeth is hasan sahib.

Many scholars like Sufian Al-Thouri, Ibn Al-Mubarak, Al-Shafe’ii, Ahmad, and I’shaq say, "It is permissible to wipe over the socks even if they were not (leather) shoes as long as they are thick (do not allow water to go through)."
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(75) Wiping over the turban

Al-Hasan narrated from the son of Al-Mughira Ibn Shu’ba from his father that he said, "The Prophet (S.A.W.) performed ablution and wiped over his khuff and his turban."

In another narration, "He (S.A.W.) wiped over his forehead and his turban."

Abu E’isa said that this hadeeth is hasan sahih and many scholars agree on the permissibility of wiping over the turban. Some of those scholars are companions such as Abu Bakr, Omar, and Anas. Also scholars such as Al-Uzaee’ii, Ahmad, and Is-haq said the same. Others, however, specified that the turban should only be wiped over along with the head; this is the school of Sufian Al-Thouri, Malik, Ibn Al-Mubarak, and Al-Shafe’ii.

100- Ka’ab Ibn Ujza narrated from Bilal (R.A.A.) that the Prophet (S.A.W.) wiped over his khuff and his turban.
Abu Ubaida Ibn Muhammad Ibn Ammar Ibn Yaser asked Jaber Ibn Abdullah about wiping over the khuff. Jaber said, "Oh nephew, it is the Sunnah of the Prophet (S.A.W.)." Abu Ubaida then asked Jaber about wiping over the turban and Jaber said, "Let the water touch the hair."

102- Abu Ubaida Ibn Muhammad Ibn Ammar Ibn Yaser asked Jaber Ibn Abdullah about wiping over the khuff. Jaber said, "Oh nephew, it is the Sunnah of the Prophet (S.A.W.)." Abu Ubaida then asked Jaber about wiping over the turban and Jaber said, "Let the water touch the hair."

103- Ibn Abbas narrated from his aunt Ma'moona that she once prepared water for the Prophet (S.A.W.) to bathe from janaba. He (S.A.W.) turned the pot with his left hand and poured the water on his right hand and washed both of his hands first. Then he put his hands in the water, took some and washed his private part. Then he rubbed the wall (or the ground) with his hand. Then he rinsed his mouth, cleaned his nostrils, and washed his face and arms. Then he poured water on his head three times. He then poured water on his body three times, moved away and washed his feet.

Abu E'isa said that this hadeeth is hasan sahih.

The above what the majority of the scholars agreed as being the Sunnah way of washing from janaba; to first perform ablution then to pour water over the head three times then to pour water on the rest of the body and then to wash the feet.

Also the scholars agreed that if someone dived into the water without making ablution first then that would be enough.
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104- A'isha (R.A.A.) reported that if the Messenger of Allah (S.A.W.) wanted to bathe from Janaba, he would first wash his hands before dipping them into the container (of water). Then he (S.A.W.) would wash his private parts and perform the same kind of ablution that he usually performed for prayers. Then he (S.A.W.) would thoroughly rinse his hair with water and pour water on his head three times.

Abu E'isa said that this hadeeth is hasan sahib.

The scholars chose the above hadeeth as the ruling on bathing from Janaba, and that means to first perform ablution (the same as that of the prayers)and then pour water on the head three times. After that one should bathe the rest of the body with water and then wash the feet.

Also, the scholars have said that even if one dips himself into water without first performing ablution, his Ghusul would still be valid.

77 - لا يقتضى بعد الماء عشرة أذى العين [م: 77، ت: 77]

105- حدثنا ابن أبي عمر حدثنا سفيان عن أبي بكر بن موسى عن سعيد المقبري عن عبد الله بن رافع عن أم سلمة قالت: "قلت: يا رسول الله، إن أمه أشتد ضفر رأسي، أفتحذه لغسل الجنابة؟ قال: لا، فإني أحببك أن تغسل على رأسك ثلاث خياطات من الماء، ثم تفيضين على سائر جسلك الماء قطع فليحرين. أو قال: فإذا أنت قد ظهرت. قال أبو عيسى: هذا حديث صحيح.

والمقصود على هذا عند أهل العلم: أن المرأة إذا اغتسلت من الجنابة فليذرف كسرها بعد أن تفيض الماء على رأسها.

(77) Does the woman have to undo her braids when bathing from janaba?

105- Um Salama narrated that she asked the Prophet (S.A.W.) whether she had to undo her braids when washing from janaba or not. He (S.A.W.) said, "No, it is enough to pour water three times over your head, and then to wash
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the rest of your body; you will be purified."
Abu E'isa said that this hadeeth is hasan sahih.

78 ـエネルギー năng An ṭaḥṭ ṣuḥūra ḥaṭīṣah [M: 78, T: 78]

106 ـ حدثنا نصر بن علي حدثنا النحاس بن وَجِي بن حذافة مَالِك بن دِبَار عَنْ محمد بن سِبْرِينْ عَنْ أبي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: أَنْتُ حَثَّ كُلَّ شَغْرٍ حَتَّى فَاغْسِلُوا الشَّغْرَ وَأَلْقُوا النَّبْرَ.
قَالَ: وَفِي الْبَابِ عَنْ عَلِيِّ، وَأَنْسَ.
قَالَ أَبُو عِيسَى: حَدِيثُ النحاس بن وَجِي حَدِيثُ غَرِيبٍ، لَّا نُفِرْهَ إِلَّا مِنْ حَدِيثِهِ.
وَهُوَ شَيَّخٌ لَّيْسَ بِذَلَاكَ. وَقَدْ رَوَى عُنْعُونُ غَيْرُ وَاحِدٌ مِنْ الأَنْصَارِ، وَقَدْ تُرِدُّهُ هذَا الْحَدِيثُ عَنْ مَالِكِ بْنِ دِبَارٍ.
وَقَالَ النحاس: وَيَقُالُ النحاس بن وَجِي وَيَقُالُ ابن وَجِي.

(78) Beneath every hair there is a janaba

106- Abu Huraira narrated that the Prophet (S.A.W.) said, "Beneath every hair there is a janaba, so wash the hair (well) and purify the (entire) skin."
Abu E'isa said that this hadeeth is unique (gharib) and that it was transmitted through one chain of narrators.

79 ـ بَابُ مَا جَاءَ في الوُضُوءِ بَعْدَ الْغَسِيلِ [M: 79, T: 79]

107 ـ حدثنا إسماعيل بن موسى حدثنا شريك عن أبي إسحاق عن الأسود عن
غائته: "أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَتَوَضَّأُ بَعْدَ الْغَسِيلِ.
قَالَ أَبُو عِيسَى: هُذَا حَدِيثٌ حَسِينٌ صَحِيحٌ.
قَالَ أَبُو عِيسَى: هَذَا قُولُ غَيْرٍ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ، أَصْحَابُ النَّبِيَّ ﷺ وَالْتَابِعِينِ;
لَا يَتَوَضَّأُ بَعْدَ الْغَسِيلِ.

(79) Performing ablution after ghusl (bathing after intercourse)

107- Narrated by A'isha (R.A.A.) that the Prophet (S.A.W.) did not perform ablution after ghusl.
Abu E'isa said that this hadeeth is hasan sahih.

80 ـ بَابُ مَا جَاءَ: إِذَا النَّقُّى الْجَبَّاَرَانِ وَجِبَ الْغَسِيلِ [M: 80, T: 80]

108 ـ حدثنا أبو موسى محمد بن المغافر حدثنا الأوزاعي عن
عَبْدَ الرَّحْمَنِ بن الْقَاسِمِ عَنْ أَبِيهِ عَنْ غَائِحَةِ قَالَ: "إِذَا جَوَّرَ الْجَبَّاَرَانِ الْجَجَّاَرَانِ قَدْ وَجَبَ
الْغَسِيلُ، فَعَلَّهُ أَنَا وَرُسُولُ اللّهِ ﷺ مَعْلُومًا.
قَالَ: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَعَبْدُ اللّهِ بْنِ عَمْروٍ، وَرَافِعٍ بْنِ خَالِدِ.
(80) If the two private parts meet then ghusl becomes obligatory

108- A'isha narrated that if the two private parts (the man's and the woman's) meet then the ghusl becomes obligatory. She added, "I did that with the Prophet (S.A.W.), and we both bathed."

109- Said Ibn Al-Mussaib also narrated that A'isha (R.A.A.) reported that the Prophet (S.A.W.) said, "If one private part passes the other, then performing ghusl becomes obligatory."

Au E'isa said that this hadeeth is hasan sahib.

(81) Seminal fluid is pure water

110- Ubai Ibn Ka'ab narrated that considering the seminal fluid as pure (clean) water was permissible at first then it was prohibited (meaning they were ordered later to bathe from it.)
Abdullah Ibn Al-Mubarak narrated a similar hadith from Miammar from Al-Zuhri.

Abu E'isa said that this hadith is hasan sahih.

The majority of the scholars agree that if a man sleeps with his wife, then they both have to bathe from janaba even if there was no ejaculation.

Ibn Abbas said that the fluid is considered clean if it was emitted after a wet dream.

Abu E'isa said that this hadith was narrated from Al-Jaroud who narrated it from Wakih, and he found it only with Sharik.
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(82) Waking up to find some fluid but not remembering a wet dream

113- A’isha (R.A.A.) narrated that the Prophet (S.A.W.) was asked about the man who saw seminal fluid but did not remember having a dream. He (S.A.W.) said, "He should bathe." Also, he (S.A.W.) was asked about the man who had a dream but did not find any wetness. He (S.A.W.) said, "He does not have to bathe." Um Salama then asked, "Oh Prophet of Allah (S.W.T.), if the same happened with the woman should she bathe?" He (S.A.W.) said, "Yes, women are equal with men."

(83) The ruling on semen and the urethral discharge

114- Ali (R.A.A.) narrated that he asked the Prophet (S.A.W.) about the urethral discharge, and he (S.A.W.) said, "For the discharge repeat the ablution, and for semen ghul is compulsory."

Abu E’isa said that this hadeeth is hasan sahib.
(84) Cleaning The stain caused be urethral discharge

115- Suhail Ibn Haneef narrated that he used to have a bad case of urethral discharge and that he used to bathe every time he seen it. He mentioned that problem to the Prophet (S.A.W.) and asked him what to do. He (S.A.W.) said, "It is sufficient to perform ablution." Suhail then asked about the stain that gets on the clothes, and he (S.A.W.) said, "It is sufficient to take a handful of water and sprinkle it on the clothes on the area that was stained."

Abu E'isa said that this hadeeth is hasan sahib and that he knew of only one chain of narrators.

(85) Cleaning the stain caused by semen

116- Hammam Ibn Al-hareth narrated that a guest slept over at the house of...
A’isha (R.A.A.). She ordered a yellow comforter for him. The man slept in it and had a wet dream. He was too embarrassed to send it back with the semen stains on it, so he soaked it in water, washed it and then he sent it back to A’isha (R.A.A.). She (R.A.A.) said, "He ruined our blanket! He only needed to rub the stain away with his fingers. I might have used my fingers to rub it off with a cloth from the clothes of the Prophet (S.A.W.)."

Abu E’isa said that this hadeeth is hasan sahib. The scholars agree that if the clothes were stained by semen, then rubbing off the dried semen suffices.

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86- Bab’ ta’ammam min al-nub [M: 86, T: 86]
86- من النَّعَبُ مَرْحَبَةً بِبِنَيْنَيْنَ حَدَّثَنَا أَحْمَدُ بْنَ مَيْمُونَ بْنِ مِيْمُونَ عَنْ سَلَيْمَانَ بْنِ يَسَارٍ عَنْ عَائِشَةَ: "أَنَّهَا غَسَلَتْ مَيْيَابًا مِنْ ثُوبٍ رَسُولِ اللَّهِ ﷺ".
قال أبو عَيْسَى: هذا حديث صحح.
وَفِي الْبَابِ عَنْ ابْنِ عُبَيْسَ.
وَحَدِيثٌ عَائِشَةَ: "أَنَّهَا غَسَلَتْ مَيْيَابًا مِنْ ثُوبٍ رَسُولِ اللَّهِ ﷺ لَيْسَ بِمُخَالَفٍ لِحَدِيثِ الْفَرَكِ، لِأَنَّهُ وَإِنَّ كَانَ الْفَرَكُ يَجِزَىٰ فَقِ يُسَئِّبُ لِلرَّجُلِ أَنْ لَا يَبْرِقَ عَلَىٰ ثُوبِهِ أَنْثَرَ".
قال ابن عَيْسَى: المَنْعُ بِمَيِّئَةِ الْمُخَاطِ، فَأَمْلَحَهُ عَنْكَ وَلَوْ بَلْحَرَٰجٍ.

86) Washing the semen off the garment

117- Narrated by A’isha that she once washed the garment of the Prophet (S.A.W.) because it had semen on it.

Abu E’isa said that this hadeeth is hasan sahib.

This hadeeth of A’isha does not contradict the hadeeth about rubbing since rubbing is enough to consider the garment clean, but washing is preferred in order for the stain not to be seen on the man’s clothes. Ibn Abbas said that semen is like the mucus from the nose, and it is better to clean it.

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87- Bab’ ma jā‘a fi al-jābīn yinām qab‘l an yufṣīl [M: 87, T: 87]
87- في الجَنَبَينَ يَنامُ قَبْلَ أَنْ يَفْقَسَلَ ﴿"وَلَا يُقَبِّلُ وَلَا يَأْثَرُ"﴾.

87) The junub (person who had intercourse)

118- Abu Is-haq reported that Al-Aswad narrated from A’isha that the Prophet (S.A.W.) used to sleep junub without touching water.

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119- حدَّثَنَا حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيْشَةِ عَنَّ الأَعْمَشِ عَنَّ أَبِي إِسْحَاقَ عَنَّ الأَسْفَرٌ عَنَّ عَائِشَةَ قَالَتْ: "كَانَ رَسُولُ اللَّهِ ﷺ يَنَامُ وَهُوَ جَنِبٌ وَلَا يَأْثَرُ وَلا يُقَبِّلُ يَأْثَرُ".

87) The junub (person who had intercourse)

118- Abu Is-haq reported that Al-Aswad narrated from A’isha that the Prophet (S.A.W.) used to sleep junub without touching water.
119- Wakih narrated a similar hadith from Sufian who narrated it from Abu Is-haq.

Many others have also reported from Al-Aswad who narrated that A'isha (R.A.A.) said that the Prophet (S.A.W.) used to perform ablution before going to sleep.

The above hadith is truer than the hadith of Abu Is-haq, and many scholars say that Abu Is-haq made a mistake.

(88) Performing ablution for the junub before sleeping

120- Ibn Omar narrated from Omar that he asked the Prophet (S.A.W.) if one can sleep after intercourse (without bathing). The Prophet (S.A.W.) said, "Yes, if he performed ablution."

Abu E'isa said that this hadith of Omar is the truest and best hadith on this subject.
(89) Shaking hands with a junub person

121- Abu Huraira narrated that the Prophet (S.A.W.) met him while he was junub. He said, "I retreated and went took a bath (ghusl). When I came back, he (S.A.W.) asked me where I had been and where I went. I said, 'I was junub.' He (S.A.W.) said, 'The Muslim never becomes impure.'"

Abu E'isa said that this hadeeth is hasan sahih.

(90) The woman having a wet dream

122- Um Salama narrated that Um Sulaim Bint Melhan came to the Prophet (S.A.W.) and asked him, "Oh Messenger of Allah (S.A.W.), Allah (S.W.T.) is not shy of the truth. Does the woman have to make ghusl if she sees in the dream like what the man sees (wet dream)?" He (S.A.W.) said, "Yes, if she sees any fluids, then she has to bathe." Um Salama then said to Um Sulaim, ''You have exposed all the women, oh Um Sulaim."

Abu E'isa said that this hadeeth is hasan sahih.
A man seeking warmth by hugging his wife after making ghusl

123- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) once after bathing from Janaba, might have came (to my bed) seeking warmth. I hugged him (S.A.W.) before I had made ghusl myself."

Abu E'isa said that the chain of narrators of this hadeeth is reliable.

This also the opinion of many scholars from the companions and the first generation after them; "If a man makes ghusl from janaba, then it is permissible for him to snuggle with his wife for warmth and lie down with her before she takes a bath herself." This is the ruling of scholars like Sufian Al-Thouri, Al-Shafe'ii, Ahmad, and Is-haq.
Performing Tayammum for the junub

in the case there is no water

124- Abu Tharr narrated that the Prophet (S.A.W.) said, "Clean dust is a purifier for the Muslim even if he has not found water (to clean with) for ten years. When he finds water, then he should pour it over his skin since water is better (to clean with)."

Abu E'isa said that this hadith is hasan sahih.

The majority of the scholars say that the junub person can use dust to clean with from janaba if water is not available.

The woman seeing non-menstrual blood

25- A'isha narrated that Fatima Bint Abu Hubaish came to the Prophet (S.A.W.) and said, "I a woman who is always menstruating, and I do not get clean, should I not pray?" He (S.A.W.) said, "This is bleeding and not menstruating. When it is time for menstruation, leave the prayers. When your period is over, then wash the blood and pray." Abu Mua'weya said in his narration, "He (S.A.W.) also said, 'Perform ablution for every prayer until the menstruation time comes again.'"

Abu E'isa said that this is a hasan sahih hadith.
The woman seeing blood should perform ablution for every prayer

126- Uday Ibn Thabet narrated from his father who narrated from the grandfather that the Prophet (S.A.W.) spoke about the woman who sees non-menstrual blood. "She should leave the prayers for those days that she calculates as the days of menstruation, and then she should wash and perform ablution for every prayer. She fasts and prays (normally)."

127- Ibn Hajar narrated a similar hadith from Shareek.

Imam Ahmad and Is-haq both said that if the woman with non-menstrual bleeding could bathe for every prayer, then that would be safer and better. However, if she only performed the ablution for every prayer, then that would suffice. She could also perform two prayers together after one bath.
Bathing once for every two prayers for the women with non-menstrual bleeding

128- Hamna Bint Jahsh narrated that she used to menstruate heavily and
that she went to the Prophet (S.A.W.) to inform him and ask about it. She found him at her sister's house, Zainab Bint Jahsh. She said, "Oh Messenger of Allah, I menstruate heavily and see a lot of blood, what do you order me to do? It keeps me from fasting and praying."

He (S.A.W.) said, "I advise you to use Kursuf (a certain herb); it stops the bleeding."

She (R.A.A.) said, "It is lot more than can be controlled by Kursuf."

He (S.A.W.) said, "Then use a cloth."

She (R.A.A.) said, "It is a lot more than to be controlled by a piece of cloth. It runs plentiful."

He (S.A.W.) said, "I will order you to do either one of two things, and it will suffice. You can do both if you know that you are capable. It is a kick from Satan. Time your menstruation for six or seven days, Allah (S.W.T.) knows best, then bathe. Consider then yourself clean from menstruation and pray and fast for twenty four or twenty three nights; that would suffice. Other the other hand, you can do like before (calculating) the normal period time and the normal clean time. (During the clean days) combine the prayers by delaying the noon (Thuhr) prayers until the time of the afternoon (Asr) prayers and bathe until you feel clean and then pray Thuhr and Asr prayers together. Also, delay the sunset (Maghrib) prayers until the time of the night (Isha) then bathe and combine the two and pray them together. Also bathe for the morning (Fajr) prayers. If you could do that, then do it. You can fast too." The Prophet (S.A.W.) also said, "The second is the more ponderous of the two."

Abu E'isa said that this hadeeth is hasan sahih.

Ahmad and Ibn Is-haq said that the woman with non-menstrual bleeding may know the time of the period by the color of the blood. When the period starts, the blood is black in color, and when she starts getting clean, the blood turns yellowish. When this occurs then the ruling is according to the hadeeth of Fatima Bint Abu Hubaish. If the woman with non-menstrual bleeding knows her menstruation days before she began to bleed, then she abandons the prayers during those days, and then she bathes and performs ablution for every prayer. If the bleeding begins and she does not know her period time, then the ruling on this case is according to the hadeeth of Himna Bint Jahsh.

Al-Shafe'ii said that if a woman sees the blood at the beginning of her period, then she leaves the prayers. If the bleeding persists, then she waits until she has not prayed for fifteen days. If she was clean before the fifteen days then that blood is considered menstruation. If she sees blood for more than fifteen days, then she has to make up the prayers of the last fourteen days. Then afterwards she only leaves the prayers for one night and one day which is considered the shortest time possible for the period.

Abu E'isa said that the scholars differed on the menstruation time. Some
The Chapters of Purification

said that the shortest time is three days and the longest is ten. Others said that the shortest is one day and one night and the longest is fifteen days.

96. باب ما جاء في المستحاضة أنها تغسل عند كل صلاة

[96: M: 96, T: 96]

129 - حدثنا فتية حدثنا الليث عن ابن شهاب عن عروة عن عائشة أنهما قالتا: 
«استفئت أم حبيبة بنت جعفر رسول الله ﷺ، فقالت: إنك فاستحاض فلا أظهر، فأدخل 
صلاة؟ فقال: لا، إنما ذلك غريب، فغبنيء ثم صغيء. فكانت تغسيل لكل صلاة».

قال الليث: لم يذكر ابن شهاب أن رسول الله ﷺ أمر أم حبيبة أن تغسيل

عند كل صلاة، ولكن شفّعه فعله هي.

قال أبو عبيسي: ويرى هذا الحديث عن الزوره عن عمرة عن عائشة قالت:
«استفئت أم حبيبة بنت جعفر رسول الله ﷺ».

وقد قال بعض أهل العلم: المستحاضة تغسيل عند كل صلاة.

وروى الأوزاعي عن الزوره عن عروة وعمرة عن عائشة.

(96) A woman seeing non-menstrual blood bathes for every prayer

129- A’isha narrated that Um Habiba Bint Jahsh said to the Prophet (S.A.W.), "I see blood continuously, and I do not get clean. Should I leave the prayers?" He (S.A.W.) said, "No, that is a (broken) vein. You have to bathe, and then you have to pray." She used to bathe for every prayer.

Al-Laith said that Ibn Shehab did not mention that the Prophet (S.A.W.) ordered her to bathe for every prayer, but it was something that she (R.A.A.) used to do.

Other scholars said that a woman seeing non-menstrual blood should bathe for every prayer.
The menstruating woman does not have to make up her prayers

130- Muathatha narrated that a woman asked A'isha, "Does any of us women have to make up the prayers not prayed during menstruation?" A'isha said, "Are you a Harrouria (a misguided sect)? Not one of us who used to menstruate was ever asked to make up her prayers."

Abu E'isa said that this hadeeth is hasan sahib.

The consensus of the scholars is that women do not have to make up their prayers missed during menstruation, but do have to make up for the days missed fasting.

The junub and the menstruating woman should not read the Quran

131- Nafe'e reported that Ibn Omar narrated from the Prophet (S.A.W.)
saying, "Neither the menstruating woman nor the junub person should read anything from the Quran."

The above is the ruling by the majority of the scholars from the companions and the first generation afterwards.

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99 - باب ما جاء في مباشرة الحائض (م: 99، ت: 99)

132 - حدثنا بنادر حديثا عبد الرحمٰن بن مهديٰ عن سفيان عن منصور عن إبراهيم عن الأسود عن عائشة قالت: «كان رسول الله ﷺ إذا حضث يأمرني أن أذرع، ثم يباشرني». قال: وفي الحائض عن أم سلمة ونبوية.

قال أبو عيسى: حديث عائشة حسن صحيح.

وهو قول غير واحد من أهل العلم من أصحاب النبي ﷺ والتتابعين، وقد يقول الشافعيّ، وأحمد، وإسحاق.

(99) Having intercourse with a woman during her period

132- A'isha narrated that the Prophet (S.A.W.) used to order her to wrap herself while she was menstruating, and then he would foreplay with her.

Um Salama and Maimoona narrated similar hadiths on this subject.

Abu E'isa said that the hadith of A'isha is hasan sahih.

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100 - باب ما جاء في معاكلة الحائض وسؤرها (م: 100، ت: 100)

133 - حدثنا عباسُ العثيمٰي ومحمَّد بن عبيدُ الأعلى قالا: حدثنا عبد الرحمٰن بن مهديٰ حديثا معاوية بن صالح عن العلاء بن الحارث عن حرام بن معاوية عن عمّ عبد الله بن سعيد قال: «سألت النبي ﷺ عن معاكلة الحائض؟ فقال واكلوها».

قال: وفي الحائض عن عائشة، وآتئي.

قال أبو عيسى: حديث عبد الله بن سعيد حسن غريب.

وهو قول غامضٌ أهل العلم: لم يروُها معاكلة الحائض بأسا.

وأختلفوا في فضائل وصوتيتها: فرخص في ذلك بعضهم، وكره بعضهم فضل ظهورها.

(100) Eating with the menstruating woman and the ruling of her saliva

133- Abdullah Ibn Saad narrated that he asked the Prophet (S.A.W.) about eating with the menstruating woman. He (S.A.W.) said, "Eat with her."

Abu E'isa said that this is a gharib hasan hadeeth.
Can the menstruating woman pick up things inside the mosque?

A'isha (R.A.A.) narrated that the Prophet (S.A.W.) told her, "Bring me the blanket from the mosque." She (R.A.A.) said, "I am menstruating." He (S.A.W.) replied, "But your hand is not.

Abu E'isa said that this hadeeth is hasan sahih.

The majority of the scholars say that it is permissible for the menstruating woman to pick up something from the mosque.

It is hated to have intercourse with a menstruating woman.

Abu Huraira narrated that the Prophet (S.A.W.) said, "Whoever has..."
intercourse with a menstruating woman, anal sex or consults a soothsayer has rejected what was revealed to Muhammad (S.A.W.) (i.e. Islam).

It was also narrated that the Prophet (S.A.W.) said, "Whoever has intercourse with his menstruating wife has to give a dinar in charity." Thus if it was *kufr* (rejecting the faith) to have intercourse with a menstruating woman, there would not have been a *kaffara* (offering of charity) to cancel such a sin.

Muhammad said that this is a weak hadeeth.

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103 - *بَابُ مَا جَاءَ فِي الْكَفَّارَةِ فِي ذَلِكَ* [م: 103، ت: 103]

136 - *حَدَّثَنَا عَبْدُ أَبِي حُذَيْفَةَ نَجْفَةَ عَنْ حَذَّةِ عَبْنِ عَبَّاسِ عَنْ النَّبِيِّ ﷺ قَالَ: †ِتَصَدَّقُ بِنَصِفِ دِينَارَ. †* (103) The *kaffara* paid for having intercourse during menstruation

136- Ibn Abbas narrated that the Prophet (S.A.W.) said about the man who had intercourse with his wife while she was menstruating; "He should give half a dinar in charity."

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137 - *حَدَّثَنَا الأُحْسَنِيُّ بْنُ حُرِّيْثٍ أَخْبَرَنَا الْبَسَّارُ بْنُ مُوسَى عَنْ أَبِي حُذَيْفَةِ السُّكَّرِيِّ عَنْ عَبْدِ الْكَعْبِيِّ عَنْ مُقَسَّمِ عَنْ أَبِي عَبَّاسِ عَنْ النَّبِيِّ ﷺ قَالَ: †إِذَا كَانَ دَمًا أَحْمَرًا فَقَدَّدَ بُنَائِنَارُ †وَإِذَا كَانَ دَمًا أَصْفَرَ فَقَدَّدَ فِي ثَ يْنَاء. †* "If the blood was red he should give a dinar in charity, and if the blood was yellowish he gives half a dinar."

Ibn Al-Mubarak said that such a man should ask Allah for forgiveness and that there is no obligation on him to give money in charity.

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137- Miksam reported that Ibn Abbas narrated that the Prophet (S.A.W.) said, "If the blood was red he should give a dinar in charity, and if the blood was yellowish he gives half a dinar."

Ibn Al-Mubarak said that such a man should ask Allah for forgiveness and that there is no obligation on him to give money in charity.
(104) Washing the dress stained with menstruation blood

138- Asmaa' Bint Abu Bakr (R.A.A.) narrated that a woman asked the Prophet (S.A.W.) about the dress stained with menstruation blood and how it should be cleaned. He (S.A.W.) said, "Scrub the stained area and rub it. Then wash it with water and pray in it."

Abu E'isa said that this hadeeth of Asmaa' is a hasan sahib hadeeth.

The scholars have differed about the amount of blood on the dress that allows the person to pray in it before washing it. Some said that even if the stain was only the size of a small coin, then the prayers have to be repeated. Others said that if the stain was only a little bigger than the size of a small coin, then the prayers should not be repeated.
105 The period to wait after having a baby to pray

139- Um Salama narrated that during the days of the Prophet (S.A.W.) a woman who just had a baby would wait forty days (before praying or fasting) and that they used to paint their faces (with something called warse).

Abu E'isa said that this hadeeth is gharib (narrated through one chain of narrators).

The scholars from among the companions of the Prophet (S.A.W.) and the next generation agreed that the woman who has a baby leaves the prayers for forty days unless she becomes clean; then she should bathe and pray.

If she keeps seeing blood after the forty days, then she bathes anyway and prays. She should not stop praying for more than forty days.
(106) The man who sleeps with his wives and bathes only once

Anas narrated that the Prophet (S.A.W.) used to sleep with his wives and then bathe only once.

(107) The junub performs ablution if he wants to have sex again to

Abu Sa‘id Al-Khudri narrated that the Prophet (S.A.W.) said, "If someone among you has intercourse with his wife and then wants to do it again, he should perform ablution between the two times."

Abu E‘isa said that this hadeeth of Abu Sa‘id is a hasan sahih hadeeth.
Abdullah Ibn Al-Arqam narrated that once the prayers was called for and that he (S.A.W.) took one of the men's hand who was a leader among his tribe and asked him to lead the prayers (instead of him). He later heard the Prophet (S.A.W.) say, "If the prayers have been called, and one of you feels like he needs to use the toilet, then he should start by using it."

Abu E'isa said that this hadeeth of Ibn Al-Arqam is a hasan sahih hadeeth. Ahamd and Is-haq say that the man who feels the need to use the toilet should not start his prayers. If he does and continues to feel the need, then he should not leave the prayers unless it breaks his concentration.

(108) Using the bathroom even if the prayers have been announced

Abdullah Ibn Al-Arqam narrated that once the prayers was called for and that he (S.A.W.) took one of the men's hand who was a leader among his tribe and asked him to lead the prayers (instead of him). He later heard the Prophet (S.A.W.) say, "If the prayers have been called, and one of you feels like he needs to use the toilet, then he should start by using it."

Abu E'isa said that this hadeeth of Ibn Al-Arqam is a hasan sahih hadeeth. Ahamd and Is-haq say that the man who feels the need to use the toilet should not start his prayers. If he does and continues to feel the need, then he should not leave the prayers unless it breaks his concentration.
143- A woman once asked Um Salama (R.A.A.), "I am a woman who drags my dress, and I sometimes have to walk in a filthy place." Um Salama answered, "The Prophet (S.A.W.) said, 'It is purified by what is after it.'"

Abu E'isa said that many of the scholars are of the opinion that there is no need to clean the foot after stepping in filth while walking unless that filth is moist. Then he should wash away that filth and does not have to repeat his ablution.
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144- Ammar Ibn Yasir narrated that the Prophet (S.A.W.) had ordered him to make tayammum (purification with dust in the absence of water) only to the face and the two hands.

Some scholars said that tayammum is one wipe of the face and one wipe for each of the arms up to the elbows.

145- Ibn Abbas was asked about tayammum. He (R.A.A.) said, "Allah (S.W.T.) said in His Book when He mentioned ablution, 'Wash your faces and arms to the elbows.' As for tayammum, He (S.W.T.) said, 'Wipe over your faces and hands.' He (S.W.T.) said, 'The thief, male or female, cut off their hands.' The Sunnah when cutting off the hands is to cut from the wrist and Tayammum is the same; wiping over the face and the hands (to the wrist)."

Abu E’isa said that his hadeeth is hasan sahih.
The Chapters of Purification

146- Ali (R.A.A.) narrated that the Prophet (S.A.W.) used to teach them and recite the Quran on any occasion except for when he was junub.

Abu E'isa said that Ali's hadeeth is hasan sahib.

(112) Urine hitting the ground

147- Abu Huraira narrated that a Bedouin man once entered the mosque and prayed while the Prophet (S.A.W.) was sitting down. When the man finished praying, he said, "Oh Allah, have mercy on me and on Muhammad (S.A.W.) and do not have mercy on anybody else." The Prophet (S.A.W.) looked at him and said, "You limited your request from the One Whose Mercy encompasses all things." Later, the man urinated in the mosque. People came running towards him. The Prophet (S.A.W.) said, "Pour a bucket of water on it." Then he (S.A.W.) said, "You have been sent to people to make things easier for them; not to make it harder."

Abu E'isa said that this hadeeth is hasan sahib.
The Chapter about the Prayers

(113) The times of the prayers as they were set by the Prophet (S.A.W.)

149- Ibn Abbas narrated that the Prophet (S.A.W.) said, "Jibril (A.S.) led me in prayers by the House (the Kaa’ba) twice. The first time, he prayed the noon (Thuhr) prayer when the shade was (as thin as) a shoelace, then he prayed afternoon (Asr) prayers when the shade of an object equaled its length. He later prayed sunset (Maghrib) prayers when the sun disappeared (under the horizon), and the fasting person broke his fast. He prayed the night (Ishaa') prayers when the dusk was totally gone. Then he prayed the morning (Fajr) prayers when dawn appeared, and food became forbidden for the fasting person. The second time, he (Jibril) prayed the Thuhr prayers when the shade was of the same length as the object itself; the same time as the Asr prayer of the day before. Later, he prayed the Asr time when the shade was of twice the length of the object itself. He prayed the Maghrib prayers the same time he prayed the previous day. Then he prayed Ishaa' later when the first third of the night had
already passed. He prayed the Fajr prayers right before sunrise. Jibril then looked at me and said, "Oh Muhammad, this the time of the prophets before you, and the times of the prayers is between those two (limits)."

150- Jaber Ibn Abdullah also narrated a similar hadeeth, but he did not mention the phrase, "same time as the Asr time of the day before."

Abu E'isa said tha the hadeeth of Jaber is a Hasan saihih and gharib hadeeth, and the hadeeth of Ibn Abbas is a hasan saihih hadeeth.
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(114) Another hadith on the same subject

151- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.), "There is a beginning and an end to every prayer's time. The beginning of Thuhr prayers is when the sun is in the middle of the sky, and it lasts until the time of Asr. Asr prayer begins when (the length of an object's shadow equals its actual length), and it ends when the sun turns yellowish in color. The beginning of the Maghrib time is when the sun sets, and its end is when the horizon disappears. The beginning of the Isha prayers is when the horizon disappears until the middle of the night. The beginning of the Fajr prayers is when dawn starts, and its end is when the sun rises."

(115) Yet another hadith on the same subject

152- Suleiman Ibn Buraida narrated from his father who said that a man came to the Prophet (S.A.W.) and asked him about the times of the prayers. The Prophet (S.A.W.) said, "Stay with us, Allah willing." At dawn, he (S.A.W.) ordered Bilal (R.A.A.) to call for the prayers. When the sun was in the middle of the sky, he ordered Bilal to call for the Thuhr prayers, and they prayed. When the sun was white and high in the sky, he ordered Bilal to call for the Asr prayers, and he (S.A.W.) prayed. Then he (S.A.W.) ordered him to call for the prayers when the top of the sun fell into the horizon. When the horizon disappeared, he (S.A.W.) ordered him to call for the Isha prayers. On the next day, he (S.A.W.) waited until there was light and ordered Bilal to call for the Fajr prayers. Then he ordered him to call for Thuhr prayers and prayed it the
heat of the noon time was gone, and it had gotten much cooler. Then he ordered him to call for the Asr prayers and prayed it when the sun was at the horizon and starting to set. For Maghrib he ordered him to pray it right before the twilight disappeared, and he (S.A.W.) delayed praying Isha' until the end of the first third of the night. He (S.A.W.) then asked, "Where is the man asking about the times of the prayers?" The man said, "Here I am." He (S.A.W.) said, "The time of the prayers is between these two times."

Abu E'isa said that this hadeeth is hasan gharib sahih.

116 - Praying Fajr before it gets bright

153- Malek Ibn Anas and Al-Ansari narrated from A'isha that the Prophet (S.A.W.) used to pray the Fajr prayer, and then the women would leave first. Al-Ansari said, "The women would pass by wrapped up in their cloaks unrecognized because it was still dark."

Abu E'isa said that this hadeeth is a hasan sahih hadeeth.
Praying Fajr when dawn is obvious

Rafeeq Ibn Khadeej reported that he heard the Prophet (S.A.W.) say, "Pray the Fajr at dawn for its rewards are greater then."

Al-Shafe’i, Imam Ahmad, and Is-haq said that waiting until it is dawn does not mean one should delay the prayers, but only make sure that Fajr time has truly began.

Praying Thuhr at the beginning of its time

Al-Aswad narrated that A’isha said, "I have not seen anyone faster in praying Thuhr on time than the Prophet (S.A.W.) or Abu Bakr (R.A.A.) or Omar (R.A.A.)."

Abu E’isa said that this hadeeth is hasan.
156- Al-Zuhri reported that he was told by Anas Ibn Malek that the Prophet (S.A.W.) prayed the Thuhr prayer as soon as the sun moved from the middle of the sky.

Abu E’isa said that this hadeeth is sahih, and it is the best hadeeth on the subject.

(119) Delaying Thuhr when it is extremely hot

157- Abu Huraira narrated that the Prophet (S.A.W.) said, "If the heat was
extreme, then delay the prayers until it is cooler for extreme heat is blown from the Hellfire."

Abu E’isa said that this hadeeth is hasan sahih hadeeth.

158- Abu Tharr narrated that once the Prophet (S.A.W.) was traveling and that Bilal (R.A.A.) was with him. Bilal wanted to start the Thuhr prayer (by making the *Iqama* or the announcement immediately before the prayer). The Prophet (S.A.W.) said, "Wait until it is cooler." Later, Bilal wanted to start the prayer, and the Prophet (S.A.W.) said, "Wait until it is cooler." When the shade of even small objects was obvious, Bilal (R.A.A.) made the *Iqama*, and the Prophet (S.A.W.) prayed. Then he said, "Extreme heat is from the exhalation of the Hellfire, so delay your prayers until it cools down."

Abu E’isa said that this hadeeth is hasan sahih.

159- Urwa narrated that A’isha said that the Prophet (S.A.W.) prayed Asr while the sun was still shining in her room and before the shadow extended out of it (i.e. at the beginning of the Asr time)."

Abu E’isa said that this hadeeth is hasan sahih.
Al-A’laa Ibn Abdurrahman once entered upon Anas Ibn Malek in his house in Basra after he had finished Asr prayers. His house was next to the mosque. He then told us to get up and pray. We got up and prayed, and after we finished, he said, "I heard the Prophet (S.A.W.) say, 'That is the prayers of the hypocrite; he sits and waits for the sun to be between the two horns of Satan (closer to sunset), and then he prays four Raka’as hastily as (a rooster) pecks on the ground, and he only mentions Allah a little.'"

Abu E’isa said that this hadeeth is hasan sahih.

(121) Delaying Asr prayers

161- Ibn Juraih reported that Ibn Abu Malika narrated that Um Salama said, "The Prophet (S.A.W.) used to be quicker in praying Thuhr prayer than you, while you are quicker to pray Asr than he was."

162- Abu E’isa said that he found in a book that this hadeeth had another chain of narrators through Ali Ibn Hujr who narrated it from Ismail Ibn Ibrahim from Ibn Juraih.
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163- Also this hadith was narrated by Bishr Ibn Mua'ath Al-Basri who narrated it from Ismail Ibn U'layya from Ibn Juraih. This narration is the truest.

164- Salama Ibn Al-Akwaa' narrated that the Prophet (S.A.W.) used to pray Maghrib when the sun sets and is no longer seen. Abu E'isa said that this hadith is hasan sahih.

The ruling of the majority of the scholars is to pray Maghrib as soon as the time enters, and they hated delaying it. Some even said that Maghrib prayer has only one time and not two based on the hadith when Jibril led the Prophet (S.A.W.) in prayers.

(122) The time of the Maghrib prayers

165- Habib Ibn Salem narrated that Al-Nu'man Ibn Bashr said, "I am the most knowledgeable about when the Prophet used to pray I'shaa; he used to
pray it when the moon fell in the third stage."

166- Abu Bakr Muhammad Ibn Aban reported that Abdurrahman Ibn Mahdi narrated a similar hadith from Abu Dwana. Abu Uwana's narration is truer than the first narration.

(124) Delaying I'shaa prayers

167- Abu Huraira narrated that the Prophet (S.A.W.) said, "Had I not feared to make things harder on my nation, I would have ordered them to delay praying I'shaa prayers until one third of the night or one half of it has passed."

Abu E'isa said that Abu Huraira's hadeeth is hasan sahih.
(125) It is hated to sleep before praying I'shaa or to stay up late after it

168- Abu Barza said that the Prophet (S.A.W.) used to hate sleeping before praying I'shaa or to stay up talking after it (has been prayed).

Abu E'isa said that Abu Barza's hadeeth is hasan sahih.

126- باب ما جاء في الوضوء في السَّمَر بعد السَّفَر [م: 12، ت: 12]

169- حدثنا أحمد بن دينار أبو معاوية عن الأعمش عن إبراهيم عن علقمة عن عمر بن الخطاب قال: "كان رسول الله ﷺ يُسْتَمَرَّ مع أبي بكر في الأمَّرِ من أمّ المسلمين وآنا معهما".

وفي أبِب عن عبد الله بن عمر، وأوس بن قتادة، وعمران بن خضين.

قال أبو عيسى: حدثنا عمر حدثي حسن.

وقد روى هذا الحديث الحسن بن عبيد الله عن إبراهيم عن علقمة عن رجل بن جعفر يقال له: قيس أو ابن قيس عن عمر عن النبي ﷺ: هذا الحديث في قضية طويلة.

وقد اختلف أهل العلم في أصحاب النبي ﷺ والتابعين ومن بعدهم في السَّمَر بعد صلاة العشاء الأخيرة. فإذا قُومُ منهم السَّمَر بعد صلاة العشاء، ورَحَص بعضهم إذا كان في مغى العلم وما لدَّ منَّهم من الحوايت، وأكثر الحديث على الوضوء.

وقد روى عن النبي ﷺ قال: «لا سَمَر إلا لمُلَك أو مسافر».

(126) Permitting to stay up after I'shaa

169- A’lqama reported that Omar Ibn Al-Khattab said that the Prophet (S.A.W.) used to stay up late with Abu Bakr talking about the matters of the Muslims and that he used to sit with them.

Abu E’isa said that Omar’s hadeeth is hasan.

The scholars have differed on staying up late after I’shaa. Some hated it, and others have permitted it as long as the time is spent in useful matters. The majority, however, permits staying up late.

It was also narrated that the Prophet (S.A.W.) said, "There is no staying up
late except for someone praying or a traveler."

170- Um Farwa narrated that the Prophet (S.A.W.) was asked about what is the best of deeds? He (S.A.W.) said, "Prayer (performed) at the beginning of its time."

171- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "The beginning of the prayer's time falls under Allah's Pleasure and the delayed time falls under Allah's Forgiveness."

172- Ali Ibn Abu Taleb (R.A.A.) narrated that the Prophet (S.A.W.) told him, "Oh Ali, three things you should not delay; the prayers when their time has begun, the funeral when it is carried, and marrying off the widow as soon as you
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find the proper husband for her."

Abu Amr Al-Shibani narrated that a man asked Ibn Mas’ud, "What is the best of deeds?" Ibn Mas’ud said, "I asked the Prophet (S.A.W.) the same thing, and he (S.A.W.) said, 'Praying on time.' Then I asked, 'Then what, oh Prophet of Allah (S.A.W.)?' He (S.A.W.) said, 'Treating the parents well.' I asked, 'Then what, oh Prophet of Allah?' and he (S.A.W.) said, 'Fighting (Jihad) for the sake of Allah.'"

Abu E’isa said that this hadeeth is hasan sahih.

Is-haq Ibn Omar narrated that A’isha (R.A.A.) said, "The Prophet (S.A.W.) never prayed twice any prayer at the end of its allowed time up until the day he died."

Abu E’isa said that this hadeeth is gharib and there is a break in the chain of narrators.

Al-Shafe’ii said that the beginning of the prayer time is the best time to make the prayers. That is clear in the fact that the Prophet (S.A.W.), Abu Bakr (R.A.A.), and Omar (R.A.A.) used to pray at the beginning of the prayer time, and they would not delay it. They used to choose the best time in order to get the most rewards, and that is why they used to pray as soon
as the prayer time began.

128. بابًا ما جاء في الصلاة عن وقت الصلاة الغضرة [م: 14، ت: 14]

175- حدثنا قتيبة بن حذافة الليث بن سعد عن نافع عن ابن عمر عن النبي ﷺ قال: ﴿وَقَدْ رَوَاهُ الزُّهَرِيُّ أَيْضًا عَنْ سَالِمٍ عَنْ أَبِيهِ أَبِي عُمَرٍ عن النَّبِيِّ ﷺ﴾

(128) Missing the Asr prayers

175- Ibn Omar narrated that the Prophet (S.A.W.) said, "The one who misses Asr prayers is like the one cut off from his family and wealth."

Abu E’isa said that this hadeeth is hasan sahib.

129 - بابًا ما جاء في تужيج الصلاة إذا أخرجها الإمام [م: 15، ت: 15]

176 - حدثنا محمّد بن موسى البَيْضِيُّ حَدَّثَنَا جعفر بن سليمان الضَّبْعِيُّ عن أبي عَمْرَانِ الدَّخُولِيِّ عَنِ أبي الله بن الصَّامِبِ عن أبي ذر قال: قال النبي ﷺ: ﴿يَبْعُدُونَ بِغَدِيدٍ يَمُتِّئُونَ الصَّلاةَ، فَصُلِّ الصَّلاةَ يَوْمَئِهَا ﴿﴾

(129) Praying on time even if the Imam delayed it

176- Abu Tharr narrated that the Prophet (S.A.W.) said to him, "Oh Abu Tharr, there will be leaders after me who will not take prayers seriously. You should then pray the prayers (alone) on time and when it is prayed (in congregation) pray with them. It will be counted for you as voluntary prayers, and you will have gained praying on time."

Abu E’isa said that this hadeeth is hasan.

This is also the ruling of many scholars. They prefer that one should pray on time if the ruler delays it. Then, when the Imam prays in congregation, one should pray it again behind him. The first prayer is the one considered
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obligatory by most scholars.

130 - بَابُ مَا جَاءَ فِي النَّوْمِ عَنَّ الصَّلَاةِ [م: 17، ت: 16]

177 - حدَّثَنَا قَتْرِيقٌ حَدَّثَنَا حَمَادَةُ بْنُ رَبِيعٍ عَنْ حَامِدُ الْبَصْرِيِّ عِنْ عَلِيٍّ بْنِ زَيدٍ عَنْ نَبِيِّ اللَّهِ ﷺ عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعٍ الْبَصْرِيِّ أنَّ الْأَنْصَارِيَّةَ عِنْ أُبِي قَاَدَةَ قَالَ: "ذَكَّرَُوا لِلَّهِ وَاللَّهُ نُومُهُمُّ عَنِ الصَّلَاةِ، فَقَالَ: إِنَّ الْهَيْبَةُ فِي النَّوْمِ تَفْرَطُطٌ إِنَّمَا الْتَفْرَطُطُ فِي الْبَيْقَةَ، فَإِذَا نَسَى أَحَدُهُمُّ صَلاَةٌ أُوْلَٰٰمَهُ فَلَيْسَ لَهَا إِذَا ذَكَّرََْهَا."

وَكَانَ اللَّهَ عَنْ أَبِي مَسْعُودٍ، وَأَبِي مَزْدِمٍ، وَعُمْرَانَ بْنِ حُضَيْنِ، وَجُبْرِيلَ بْنِ مُطْعِمٍ،
وَأَبِي جُحَيْفَةَ، وَأَبِي سَعْيَدٍ، وَعَمْرُو بْنِ عَمْرُو بْنِ مَعْبَدٍ الصَّمَّرِيِّ، وَذَي مَحْرَرَ وَيُقَالُ: ذَي مَحْرَرٌ فَوْضُوَّهُ خِلْفَ أَبِي جُحَيْفَةِ.

قَالَ أَبُو عَبْسَى: وَحَدَّثَنَا أُبِي قَاَدَةُ حَدَّثَيْنَا حَسَنٌ صَحِيحٌ.

وَقَدْ اعْتِلَت اَلْجَلْبَةَ فِي الْرَّجُلِ يَنْامُ عَنَّ الصَّلَاةٍ أَوْ يَسَامَحُهَا فِي ظَلَاعَةٍ أوْ يَذَكَّرُ وَهُوَ فِي غَيْرِ وِقْفٍ صَلَاَوَ أَوْ عَندَ غَرُوبَهَا:

قَالَ بَعْضُهُمُّ: يُصَلِّبُهَا إِذَا أَسْتَبْيِقَ أَوْ ذَكَّرََْهَا، وَإِنْ كَانَ عَندَ غَرُوبِ الْشَّمْسِ أَوْ عَندَ غَرُوبِهَا. وَهُوَ قَوْلُ أَحْمَدٍ، وَإِسْحَاقٍ، وَالشَّافِعِيِّ، وَمَالِكٍ.

وَقَالَ بَعْضُهُمُّ: لَا يُصَلِّي حَتَّى تَظَلَّلَ الْشَّمْسُ أَيْ تَغْرَبَهَا.

(130) Missing the prayers because of sleeping

177- Abu Qutada narrated that some people asked the Prophet (S.A.W.) about missing the prayers while they were asleep. He (S.A.W.) said, "Sleeping is not negligence; negligence is when one is awake. If someone forgets the prayers or oversleeps, then he should pray it when he remembers it."

Abu E’isa said that this is a hasan sahih hadeeth.

131 - بَابُ مَا جَاءَ فِي الْرَّجُلِ يُنَبِّي الصَّلَاةُ [م: 17، ت: 17]

178 - حَدَّثَنَا قَتْرِيقٌ وَيْسُرُّرُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أُبِي عُوَانَةَ عَنْ أُبِي قَاَدَةَ عَنْ أَبِي بْنِ مَالِكٍ.

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ نَسَى صَلاَةٍ فَلَيْسَ فِي ذَكَرَهَا إِذَا ذَكَّرََْهَا."

وَكَانَ اللَّهَ عَنَّ أَبِي عُوَانَةَ وَأَبِي قَاَدَةَ.

قَالَ أَبُو عَبْسَى: خَلْفَ أَبِي عُوَانَةَ حَسَنٌ صَحِيحٌ.

وَذَا بُكْرَةَ بْنُ عَلِيٍّ بْنُ أَبِي طَالِبٍ، أَنَّهُ قَالَ فِي الْرَّجُلِ يُنَبِّي الصَّلَاةَ قَالَ: يُصَلِّبُهَا مَتَى مَا ذَكَّرَهَا فِي وِقْفٍ أَوْ فِي غَيْرِ وِقْفٍ. وَهُوَ قَوْلُ الشَّافِعِيِّ، وَأَحْمَدٍ بْنِ حَبْطُبَ، وَإِسْحَاقٍ، وَأَبِي عُوَانَةَ بْنُ عَلِيٍّ بْنُ عَلِيٍّ بْنُ عَلِيٍّ بْنُ عَلِيٍّ بْنُ مُحَمَّدٍ ﷺ: "أَنَّهُ نَامَ عَنْ صَلاَةِ الْعَرَضِ، فَأَسْتَبْيِقَ عَندَ غَرُوبِ الْشَّمْسِ، فَلَمْ يُصَلِّي حَتَّى غَرُوبَ الْشَّمْسِ."
178- Anas Ibn Malik narrated that the Prophet (S.A.W.) said, "Whoever forgets the prayers should pray it as soon as he remembers it."

Abu E'isa said that this hadeeth is hasan sahih.

179- Abdullah Ibn Maso'ud said that the nonbelievers made the Prophet (S.A.W.) miss four prayers when he was busy digging the ditch. A good while after I'shaa has passed, he (S.A.W.) ordered Bilal to call for the prayers. He then ordered Bilal to call the Iqama of the Thuhr prayers, and they prayed it. Then he called the Iqama for the Asr prayer and prayed it, and then he did the same for the Maghrib and the I'shaa prayers.

Some scholars prefered that one should make Iqama for each missed prayer while others have said that it is permissible not to.
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180- Jaber Ibn Abdullah narrated that Omar (R.A.A.) said during the day of the Ditch while he was cursing the nonbelievers of Quraish, "Oh Messenger of Allah (S.A.W.), I almost missed Asr prayers and prayed it right before the sunset." The Prophet (S.A.W.) said, "By Allah, I did not pray it." Then when they went down from the Bat-han, he (S.A.W.) performed ablution and prayed Asr after the sun had already set and then he (S.A.W.) prayed Maghrib.

Abu E'isa said that this hadeeth is hasan sahib.

183 - Bab Ma Jaa Fee Salatil Wustu Li Ainalu Al-Asr

Waqid Qayil: Inna Al-Asr [M: 19, T: 19]

181 - Haddana Muhammadun Bin 'Uthmanu Hanfina Abu Daudu Al-'Ammari Bi Wala Al-Asr Un Muhammadun Ben 'Uthmanu Maseuoudu Calan: Calan

133 The Middle prayers is Asr

Others said: "It is Thuhur"

181- Abdullah Ibn Maso'ud narrated that the Prophet (S.A.W.) said, "The middle prayer (mentioned in the Holy Quran) is the Asr prayer."

Abu E'isa said that this hadeeth is hasan sahib.
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182- Sumra Ibn Jundub narrated that the Prophet (S.A.W.) said, "The middle prayer is the Asr prayer."
Abu E’isa said that Sumra’s hadith is hasan.

183- Abu Al-A’alya narrated that he had heard Ibn Abbas (R.A.A.) say, "I have heard more than one of the companions of the Prophet (S.A.W.) say,

(134) Hating to pray after Asr and after Fajr
among them Omar Ibn Al-Khattab who was most loved by me, 'The Prophet (S.A.W.) prohibited praying after Fajr until the sun rises and after Asr until the sun sets.'

Abu E'isa said that the hadeeth of Ibn Abbas from Omar is a hasan sahih hadeeth.

184- Ibn Abbas reported that the Prophet (S.A.W.) only once prayed two raka’as after Asr because he had received stipend money and was busy (distributing it). He had missed praying the two raka’as after Thuhr, and thus he
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prayed them after Asr. He (S.A.W.) never did it again afterwards.

Abu E'isa said that this hadith is hasan.

The majority of the scholars agreed that it is hated to pray after Asr until the sun sets and after Fajr until the sun rises except for when one is in Mecca and after Tawaf (circulating around the Kaa’ba) since it was reported that the Prophet (S.A.W.) had permitted it.

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136 - Bab ma'aja fi al-salat qabl al-mugrib [M: 22, T: 22]

185 - Hadithu hadithin qabla al-mugrib, wa kayyur qanun al-khamsin bayn al-salam bin 'Abd Allah bin Buraida 'an 'Abdulluha bin 'Umar.


Qala Abu Ubaydah: Hadithu 'Abdulluha bin Muhayrur hadithin 'asabun salatu 'illan shah.

Waqi'dus al-hadithin al-nabii, flassa yar bughumul salatu qabla al-mugrib.

Qardurr yani 'a'mar wa a'mad min ashraful nabili: Anthum kana yu'salman qabla salatu al-mugrib.

Waqi'dus Qadwara qariblin, binni al-adhan wa al-quitama.

Waqi'dus Ahmad wa Isma'il: "Iina salatu 'illan shah." Wafaqun 'ana'umma 'alla al-a'shab.

(136) Praying after Maghrib

185- Abdullah Ibn Al-Mughafal narrated that the Prophet (S.A.W.) said, "Between the two athans (the call to prayers and the Iqama), there is a prayer for whoever pleases to do so."

Abu E'isa said that this hadith is hasan sahih.

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137 - Bab ma'aja fima'an adhr al-rucka min al-fusur qablan tawub ul-shams

[ M: 23, T: 23]

186 - Haditha Isma'il, bi annasul an'adari al-nabili, haditha musal fi hadithan mawliq bin 'Ans 'an 'Adil bin 'Umar.

'Adil bin 'Umar 'an ut-tala 'an ya'sar wa ya'sar 'an mashhad wa 'a'amir 'an al-'arraf yu'halawna 'an 'Abi Hurrira:

"An nabawi. Qala: 'ann adhr min al-mamas rucka qablan tawub ul-shams faqad adhr ul-fusur,

wa ann adhr min al-fusur rucka qablan tawub ul-shams faqad adhr ul-fusur." Wafii al-nabii 'an 'Ana'am.

Qala Abu Ubayd: Khidhit 'Abi Hurrira 'hadithin hasan salatu 'illan shah.

Wabi 'yalaq Amalaba wa ashafa'n, wa Ahmad, wa Isma'il.
(137) The case of the one who prayed the first raka'a of Asr right before the sunset

186- Abu Huraira narrated that the Prophet (S.A.W.) said, "Whoever catches one raka'a of Fajr before sunrise, then he has not missed the Fajr prayer, and whoever catches one raka'a of the Asr prayer before sunset, then he has not missed the Asr prayer."

Abu E'isa said that this hadeeth of Abu Huraira is hasan sahih.

(138) Combining two prayers for the resident

187- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) had combined praying Thuhr and Asr (prayed them together at the Thuhr time) and combined praying Maghrib and I'shaa in Medina even though there was no rain or anything frightening. Ibn Abbas (R.A.A.) was then asked, "Why did he (S.A.W.) do that?" He (R.A.A.) said, "In order not to make it uncomfortable for his nation."

Abu E'isa said that this hadeeth was narrated through another chain of narrators from Ibn Abbas also. However, Ibn Abbas has narrated a different hadeeth than this.
Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever combines two prayers without a legitimate excuse has opened one of the doors of committing a greater sin."

Abu E’isa said that this hadith is weak. The reason for its weakness is that there is Hussein Ibn Qais in the chain of narrators, and he was judged weak by Imam Ahmad and other hadith scholars.

The scholars go by the ruling that combining the prayers is only allowed in traveling or while in Arafat. Others have said that it is also allowed on rainy days, and some say that it is allowed in the case of sickness.

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139 - يَابِئُ ما جاء في بلدٍ الآذان آم: 25، ت: 25

189 - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنُ سَعْيَدِ اللَّهُ أَسْمَعْتُ أَبَيَّ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدٍ بْنَ إِبْرَاهِيمَ بْنَ الْخَارِجِ التَّيْمِيَّ عَنْ مُحَمَّدٍ بْنَ عَبْدِ اللَّهِ بْنَ زِيَادٍ عَنْ أَبِيهِ الَّذِي قَالَ "لَمْ أَحْسَبْ أَنَّى رَسُولُ اللَّهِ ﷺ كَفَّرَ مَعَ يَدَّ الْمَلَائِكَةِ، فَكَفَّرَ مَعَ مَعْلَمَهُ فَلَمَّا أَنْذَكَ وَأَمَّدَ ضَوْنَةً مَّنْكَ، قَالَ عَلَيْهِ مَا تَنْبَكُ لْكَ، وَلَاتَبَادَ لْذِكَّ، قَالَ فَلَمَّا سَمِعَ عَمَرُ بْنُ الْخَطَابِ نَبَأَ بِالْصَّلَاةِ خَرَجَ إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ يَجْرِى إِلَاءَهُ، وَهُوَ يَقُولُ: يَا رَسُولُ اللَّهِ، وَالذِّي يَعْنِكَ بِالْحَقِّ، لَقَدْ رَأَيْتُ مَثَلَ الَّذِي قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: فِلَلَّهِ الحَمْدُ، فَلَذَّكَ أَثْبَتَ."

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

قَالَ أَبُو عَبْدِ اللَّهِ: حَدِيثُ عَبْدِ اللَّهِ بْنَ زِيَادٍ حَدِيثُ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى هَذَا الْحَدِيثُ إِبْرَاهِيمُ بْنُ سَعْيَدٍ عَنْ مُحَمَّدٍ بْنَ إِسْحَاقَ أَنَّهُ مِنْ هَذَا الْحَدِيثِ وَأَطْوَلُ، وَذَكَّرَ لَهُ فِي قَضَاءَ الْآذَانِ مَثَلَ مَثَلٍ وَالْإِقْلِامَةِ مَرَةً مَّرَةً.

وَعَبْدُ اللَّهِ بْنُ زَيَادٍ حُوُوَابْنِ عَبْدٍ عَبْدِ اللَّهِ، وَقَالَ أَبُو عَبْدِ اللَّهِ.

وَلَا تَغْرَفْ لَهُ عَنْ النَّبِيِّ ﷺ مَثَلًا يَصِيحُ إِلَّا هَذَا الْحَدِيثُ الوَاحِدُ فِي الأَذَانِ وَعَبْدُ اللَّهِ بْنُ زَيَادٍ بْنُ عَابَضٍ الْأَخَامِسِيَّ لَهُ أَخَادِيثٌ عَنَ النَّبِيِّ ﷺ، وَهُوَ عَمُّ عَبْدِ اللَّهِ. 

تَحْيَّٰئِنٌ.
189- Abdullah Ibn Zaid said, "In the morning, we went to the Prophet (S.A.W.), and I told him about a vision that I had (the night before about the call to prayer). He (S.A.W.) said, 'This is a true vision, but go with Bilal since he has a more beautiful and stronger voice than you and teach him what you were inspired with and have him call it out.' When Omar Ibn Al-Khattab (R.A.A.) heard the call of Bilal, he came out to the Messenger of Allah (S.A.W.) dragging his robe and said, 'Oh Messenger of Allah (S.A.W.) by the One who has sent you with the true message, I have seen in my dream the same as what was said.' The Prophet (S.A.W.) said, 'To Allah (S.W.T.) belongs all the praise; this confirms it (the call).''"

Abu E'isa said that this hadeeth is hasan sahih.

190- Abu Omar (R.A.A.) reported that when the Muslims first went to Medina they used to gather and estimate the times of the prayers and nobody then used to call for the prayers. They once discussed that issue and some said, "Let us take a bell like the Christians." Others said, "Let us take a horn like the Jews." Omar Ibn Al-Khattab (R.A.A.) then said, "Why not having a person call for the prayers?" The Prophet (S.A.W.) then said, "Oh Bilal, get up and call for the prayers."

Abu E'isa said that this hadeeth is hasan sahih gharib.
(140) Repeating twice the Athan statements

191- Bishr Ibn Mua’ath Al-Basri that Ibrahim Ibn Abdulaziz narrated from Abu Mah’thoura that the Prophet (S.A.W.) ordered him to sit down, and he (S.A.W.) taught him the Athan word for word. Ibrahim said, "Like our Athan now." Bishr said, "Repeat it." Ibrahim then repeated it and said each statement said twice.

Abu E’isa said that this hadeeth is sahih.

192- Abu Mah’thoura narrated that the Prophet (S.A.W.) taught him the Athan with nineteen lines and the Iqama with seventeen lines.

Abu E’isa said that this hadeeth is hasan sahib.

(141) Saying the Iqama statements only once

193- Anas Ibn Malek narrated that Bilal (R.A.A.) was ordered to repeat the Athan statements twice and say the Iqama (the second call for the prayers) only once.

Abu E’isa said that Anas’s hadeeth is hasan sahib.
194- Abdullah Ibn Zaid reported that the Athan of the Messenger of Allah (S.A.W.) was to state twice every statement in both the Athan and the Iqama.

195- Jaber Ibn Abdullah narrated that the Prophet (S.A.W.) said to Bilal, "Oh Bilal, when you say the Athan, lengthen it, and when you say the Iqama, say it quickly. Allow enough time between the Athan and the Iqama so the one eating can finish his food, the one drinking can finish his drink, and the one using the bathroom can finish. Do not stand up (for prayers) until you see me standing up."
196- Abed Ibn Hamid narrated from Yunus Ibn Muhammad from Abdulmenem a similar hadeeth.

Abu E'isa said that this hadeeth from Jaber has reached him only through the above chain of narrators which is an unknown chain. However, Abdulmenem is a scholar from Basra.

197- Abu Juh'aisa narrated that he saw Bilal calling the Athan and turning his head around (from left to right and from right to left) while his fingers were in his ears. The Prophet (S.A.W.) was then in a red tent -he might have said that the tent was made from leather. Bilal then placed a stick in the ground in front of him (S.A.W.). The Prophet (S.A.W.) prayed behind the stick while the dog and the donkey were passing in front of it. He (S.A.W.) had a red garment on and I could see the whiteness of his shanks.

Abu E'isa said that this hadeeth is hasan sahih.

The scholars prefer that the Mua'then (the caller) puts his fingers in his ears while calling the Athan.

(144) Putting the fingers in the ears when saying the Athan

197- Abu Juh'aisa narrated that he saw Bilal calling the Athan and turning his head around (from left to right and from right to left) while his fingers were in his ears. The Prophet (S.A.W.) was then in a red tent -he might have said that the tent was made from leather. Bilal then placed a stick in the ground in front of him (S.A.W.). The Prophet (S.A.W.) prayed behind the stick while the dog and the donkey were passing in front of it. He (S.A.W.) had a red garment on and I could see the whiteness of his shanks.

Abu E'isa said that this hadeeth is hasan sahih.

The scholars prefer that the Mua'then (the caller) puts his fingers in his ears while calling the Athan.
Saying "praying is better than sleeping" in the Fajr Athan

Abdurrahman Ibn Abu Laila narrated that Bilal (R.A.A.) said, "The Messenger of Allah (S.A.W.) told me not to say 'praying is better than sleeping' except in the Athan for Fajr prayers."

198- Abdurrahman Ibn Abu Laila narrated that Bilal (R.A.A.) said, "The Messenger of Allah (S.A.W.) told me not to say 'praying is better than sleeping' except in the Athan for Fajr prayers."
The one who called the Athan should be the one who calls the Iqama.

199- Ziad Ibn Hareth Al-Suda’ii reported that the Prophet (S.A.W.) had ordered him to call the Fajr Athan and that he did. When Bilal (R.A.A.) wanted to get up and call the Iqama, the Prophet (S.A.W.) said, "The brother (of the tribe of Sudaa’) has called the Athan, and whoever called the Athan should be the one who calls the Iqama."

Abu E’isa said that this hadeeth is weak even though the majority of the scholars are of the opinion that whoever calls the Athan calls the Iqama.

147 It is hated to call the Athan when not in a state of ablution.

200- Abu Huraira narrated that the Prophet (S.A.W.) said, "None but the one who has ablution should call the Athan."
201- Abu Huraira narrated through a different chain of narrators that the Prophet (S.A.W.) said, "Whoever calls for the prayers should be in the state of ablution."

Abu E'isa said that the second hadith is truer than the first one.

The scholars have differed on this subject; some said it is hated not to be in a state of ablution while others have permitted it.

202- Jaber Ibn Sumra reported that the mua'then (the caller to the prayers) of the Prophet (S.A.W.) used to wait after the Athan until he saw the Messenger of Allah (S.A.W.) coming out (of his room), and then he would call the Iqama.

Abu E'isa said that this hadith is Hasan Sahih.
Calling the Athan at night

203- Salem narrated from his father that the Prophet (S.A.W.) said, "Bilal calls the Athan while it is still night, so eat and drink until you hear Ibn Um Maktoum calling for the prayers."

Abu E'isa said that this hadeeth is hasan sahih.
125 The Chapters about the prayers

 قال أبو عيسى: "وفي الباب عن عثمان.
قال أبو عيسى: "قدى أبي هريرة حديث خسـن صحيح.
وَعَلَى هذَا الَّذِي أَعْمَلُ عِنْدَ أُهُلِ الْعَالِمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ: أَنْ لَا يَخْرُجُ أَحَدٌ مِنْ الْمَسْجِدِ بَعْدَ الْآذَانِ إِلَّا مَنْ أَعْزَرَ: أَنْ يَكُونَ عَلَى غَيْرِ وَضُوءٍ، أو أَمِرَ لَا بَدِّيَتُهُ.
وَبَلَّوْرَى عِنْدَ عِبَادِهِمْ النَّجِيِّ: أَنْ قَالَ: يَخْرُجُ مَا لَمْ يَأخُذَ الْمُؤْدِنُ فِي الإِقَامَةِ.
قال أبو عيسى: "هَذَا عَنْدَا لِمِنْ أَعْزَرَ فِي الخُروجِ مَنْهُ.
وَأَبَو الْشَّعَاءِ: أَشْعَثُ بْنُ أَشْعَثُ بِنَّ أَشَمَّدَ وَهُوَ وَالدُّ أَشْعَثُ بْنَ أبي الْشَّعَاءِ.
وَقَدْ رَأَى أَشْعَثُ بْنُ أَشْعَثُ هَذَا الحَدِيثَ عَنْ أَبِيهِ.

(150) It is hated to leave the mosque after the Athan has been called.

204- Abu Ash-Shathaa reported that a man left the mosque after the Athan had been called (before praying the congregational prayers). Abu Huraira said, "This is a man who has just disobeyed Abu Al-Qasem (S.A.W.)."

Abu E’isa said that this hadeeth is hasan.

151 - باب ما جاء في الأذان في السفر [م: 37، ت: 37]

205- حدثنا مُحَمَّدُ بن عطىُان حدثنا وكيِّع عن سفيان عن خالد الأحذاء عن أبي
قلابة عن مالك بن الحويرث قال: قَالَ عِلَيْ رَسُولِ الله ﷺ: أَنَا وَابْنِ عامَيْ لَي، فَقَالُ لَنَا: "إِذَا سَافَرْنَا تَأَدْنَا وَلَيْتَنَا أَثَّرُوكَمَا".
قال أبو عيسى: "هَذَا حديث خسن صحيح.
والعمل عليه عند أَعْزَرَ أَهْلِ الْعَالِمِ: اخترعوا الآذان في السفر.
وقال بعضهم: "نُجْزِيه الإِقَامَةُ، إِنَّمَا الآذان عَلَى مَنْ يُرِيدَ أَنْ يَجَّمَعَ النَّاسَ.
وَالْقَوْلُ الأَوْلُ أَصْحَحُ. وَيَبِّرُ أَحْمَدُ، وَإِسْحَاقُ.

(151) Calling the Athan while traveling

205- Malek Ibn Al-H’uwayreth reported that he went to see the Prophet (S.A.W.) with his cousin. The Prophet (S.A.W.) said to them, "If you travel, then call the Athan and the Iqama and let the older one among you lead the prayers."

Abu E’isa said that this hadeeth is hasan.
The merit of the Athan

206- Mujahed narrated from Ibn Abbas that the Prophet (S.A.W.) said, "Whoever calls the Athan for seven years and does it to please Allah, then it will be written for him as a decree that he should not to be punished in the Hellfire."

Abu E'isa said that this hadeeth is gharib.
The Chapters about the prayers

(153) The Imam is a guarantor and the mua'then is entrusted

207- Abu Saleh reported that Abu Huraira narrated that the Prophet (S.A.W.) said, "The Imam (leader of the prayers) is a guarantor (for the validity of the prayers), and the mua'then is entrusted (to know the right times of the prayers). Oh Allah, guide the Imams and forgive the mua'thens."

Abu E'isa said that he heard Abu Zara'a say that the hadeeth of Abu Huraira through Abu Saleh is truer than that of A'isha (R.A.A.) through Abu Saleh, while he heard Muhammad say the opposite.

(154) What should one say when he hears the Athan

208- Abu Said reported that the Prophet (S.A.W.) said, "If you hear the call (to the prayers), then repeat what the mua'then says."

Abu E'isa said that this hadeeth is a hasan saih hadeeth.
The Chapters about the prayers

It is hated for the mua'then to take a fee

209- Othman Ibn Abu Al-Aas narrated that the last thing the Prophet (S.A.W.) asked him to do is to only accept a mua’then who does not take a fee for calling the Athan.

Abu E’isa said that Othman’s hadeeth is hasan sahib.

210- Sa’ad Ibn Abu Waqas narrated that the Prophet (S.A.W.) said, "Whoever says after he hears the mua’then (the caller for prayers) say (the testament of faith), he says, '...and I bear witness that there is no god but Allah, alone with no partners, and that Muhammad is His slave and messenger. I have gladly accepted Allah as Lord and Muhammad as the Messenger and Islam as my religion.' For this his sins will be forgiven."

Abu E’isa said that this hadeeth is Hasan sahib gharib.

What to supplicate with when hearing the Athan

(156) What to supplicate with when hearing the Athan

211- Abu Waqas narrated that the Prophet (S.A.W.) said, "What to supplicate with when hearing the Athan?"

Abu E’isa said: "We supplicate with acceptance of Allah as Lord and Muhammad as His Messenger and Islam as our religion, and we hear the Athan to respond to it."
(157) Another hadith on the subject

211- Jaber Ibn Abdullah narrated that the Prophet (S.A.W.) said, "Whoever says when he hears the call; 'Oh Allah (S.W.T.), the Lord of this complete supplication and this prayer which has been called, give Muhammad the great means and the great virtue and resurrect him with the highest and the most praised status that You have promised him,' then he will get the great appeal of the Prophet (to Allah on the supplicator's behalf) on the Day of Judgment."

The transliteration of the above supplication is "Allahumma Rabba Hathehee Ad-Daan At-TTamama, Wa As-Salati Al-Qa-ema, Aatee Muhammadan Al-Wasilata Wal-Fafeelata Wa Iba’ath-hu Maqaman Mahmudan Al-Lathi Waa’dtahu."

Abu E’isa said that this hadith is hasan gharib.

212- Anas Ibn Malek narrated that the Prophet (S.A.W.) said, "Supplication is always answered between the Athan and the Iqama." Abu E’isa said that this hadith is hasan sahih.

(158) Supplication is always answered between the Athan and the Iqama
The number of prayers decreed by Allah on His servants

213- Anas Ibn Malek reported that during the night of Israa' (the night flight journey of the Prophet (S.A.W.) to Heaven), the prayers were decreed to be fifty prayers (per day), but then they were lessened until they were five. Then it was called, "Oh Muhammad, My Word (Decree) does not change, you have by those five prayers (the rewards) of fifty."

Abu E'isa said that this hadeeth by Anas is a sahib gharib hadeeth.

The merits of the five prayers

214- Abu Huraira narrated that the Prophet (S.A.W.) said, "The five (daily) prayers and the Friday prayer until the next Friday prayer are (the cause) of Allah's Forgiveness for the time in between them unless major sins (Kaba-er) were committed."

Abu E'isa said that this hadeeth is hasan sahih.

The merits of the congregational prayer

215- Ibn Omar narrated that the Prophet (S.A.W.) said, "The congrega-
tional prayer is better than a man’s (by himself) prayer by twenty-seven degrees."

Abu E’isa said that this hadith by Ibn Omar is hasan sahib hadith.

Abu Huraira narrated that the Prophet (S.A.W.) said, "The man’s prayer in congregation is better than his prayer by himself by twenty-five degrees."

Abu E’isa said that his hadith is hasan.

(162) Ruling on the one who hears the Athan and does not attend the prayer

216- Abu Huraira narrated that the Prophet (S.A.W.) said, "The man’s prayer in congregation is better than his prayer by twenty-five degrees."

Abu E’isa said that his hadith is hasan sahib.
importance of the congregational prayer. However, no one is permitted to miss congregational prayer unless he has a legitimate reason.

218- Mujahed said that Ibn Abbas (R.A.A.) was once asked about a man who fasted during the day and prayed at night, but did not attend the Friday or the congregational prayers. Ibn Abbas said, "He is in the Hellfire."

Abu E'isa said that the meaning of the hadeeth that this man did not attend the congregational prayers because he considered them unnecessary and unimportant.

219- Jaber Ibn Yazid Ibn Al-Aswad Al-Ameri reported that his father had witnessed the Hajj with the Prophet (S.A.W.) and that he prayed Fajr with him.
The Chapters about the prayers

(S.A.W.) in the Mosque of Khaif. When he (S.A.W.) finished the prayer and turned around he saw two men who did not pray with the congregation. He (S.A.W.) ordered them brought to him. They were brought scared and trembling. He (S.A.W.) said, "What kept you from praying with us?" They said, "Oh Messenger of Allah (S.A.W.), we prayed in our tents." He (S.A.W.) said, "Do not do it (again). If you pray in your tents and then come to the mosque where the congregational prayer is established, then pray with the congregational for it will be counted for you as voluntary prayers."

Abu E'isa said that this hadeeth is hasan sahib.

(164) Missing the congregational prayer

220- Abu Said Al-Khudri narrated that once a man entered the mosque after the Prophet (S.A.W.) had prayed (the congregational prayers). He (S.A.W.) said, "Which of you want to make a (profitable) trade with this man?" One man got up and prayed with him.

Abu E'isa said that this hadeeth is hasan.

The scholars agree that it is fine to establish other congregational prayers.
The merit of praying Ishaa' and Fajr in congregation

221- Othman Ibn Affan narrated that the Prophet (S.A.W.) said, "Whoever prays the Ishaa' prayer in a congregation, then it is like he had prayed half the night, and whoever prays the Ishaa' and Fajr in congregation, it is like he had prayed all the night."

Abu E'isa said that this hadeeth is hasan sahih.

222- Jundub Ibn Sufian narrated that the Prophet (S.A.W.) said, "Whoever prays the morning (Fajr) prayers (in congregation), then he is under the watchful protection of Allah. So disobey not Allah while (you are) under His protection."

Abu E'isa said that this hadeeth is hasan sahih.

223- Buraida Al-Aslami narrated that the Prophet (S.A.W.) said, "Give good tidings to those who walk to the Mosques in the darkness of the complete light on the Day of Judgment."
Abu E’isa said that this hadeeth is gharib, and the chain of the narrators is reliable; the chain stops at the companion and not at the Prophet (S.A.W.).

166 - باب ما جاء في فضل الصف الأول [م: 52، ت: 52]

224 - حدثنا قتيبة حدثنا عبد المزية بن مخمص عن سهيل بن أبي صالح عن أبي عن أبي مهير، قال: قال رسول الله ﷺ: "خُذُو صفوف الرجال أولئك، ومشروها أخرى، وخير صفوف النساء آخرها، وشرها أولها".

225 - قال أبو يحيى: حدثت أبي مهير أخبرني حديث صحيح.

226 - وقد روي عن النبي ﷺ: "إنه كان يستغفر للصف الأول ثلاثا، وله التاني مره".

(166) The merit of praying in the first row

224 - Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "The best rows for men are the first ones, and the worst are the back ones. Whereas the best rows for the women are the back ones and the worst are the first ones."

Abu E’isa said that this hadeeth is hasan sahih.

225 - وقال النبي ﷺ: "لا أن الناس يعلمون ما في الندا والصف الأول ثم لم يجدوا إلا أن يتبصموا عليه لأستفهموا عليه".

226 - Qutaiba narrated from Malek a similar hadeeth.

227 - وحدثنا قتيبة عن مالك نجوى.
Straightening up the prayer rows

227- Al-Nu'man Ibn Bashir narrated that the Prophet (S.A.W.) used to always straighten up the rows of men for prayer. One day he saw a man's chest showing outside the row so he said, "You will straighten up your rows or Allah will differ among your faces (hearts)."

Abu E'isa said that this hadeeth is hasan sahih.

Also, it was narrated that the Prophet (S.A.W.) said, "Straightening the rows is part of perfecting the prayers."

It was reported that Omar (R.A.A.) used to ask some men to check the rows and that he would not initiate the prayers until he was told that all the rows were straight.

It was also reported that both Othman and Ali (R.A.A.) used to do that too and say, "Istawoo"; meaning straighten the rows.
"Allow the knowledgeable and those with better reason stand right behind me."

Abdullah Ibn Mas'oud narrated that the Prophet (S.A.W.) said, "Allow the knowledgeable and the ones with more reason stand right behind me, and then allow the lesser ones and the lesser ones. Do not differ or your hearts will differ and beware of the noise and the disputes of the markets."

Abu E'isa said that this hadeeth is hasan sahih gharib.

Abdulhamid Ibn Mahmoud narrated that once he was forced by the crowd to pray between two columns. Anas Ibn Malik said (to him), "We used to avoid doing that during the days of the Messenger of Allah (S.A.W.)."

Abu E'isa said that this hadeeth is hasan sahih.

Some scholars hated to have rows lined up between the columns while others permitted it.
Standing alone behind the row

230- Ziad Ibn Abi Al-Ja'ad reported that Wabesa Ibn Mu'bad told him that once a man prayed alone behind the last row and that the Prophet (S.A.W.) ordered him to repeat the prayers.

Abu E'isa said that this hadeeth is hasan.

Many scholars hated that a man should pray alone behind the last row and ruled that his prayers should be repeated while others permitted it.

(170) Standing alone behind the row

231- Wabesa Ibn Mu'bad narrated that a man once prayed alone behind the
row and that the Prophet (S.A.W.) ordered him to repeat his prayers.

171 - باب ما جاء في الرجل ينصلي ومعه رجل [م: 57، ت: 57]

232 - حدثنا علي بن أبي طالب عن النبي ﷺ قال: "صلحتم مع النبي ﷺ دارتم على يمينه، فقمتم على يساره، فأخذ رسول الله ﷺ ينسب من وصائقي فجعلني عن يمينه.

قال أبو عيسى: وفي الباب عن أنس.

قال أبو عيسى: وحدثت ابن عباس حيث حديث صحيح.

والعمل على هذا عند أهل العلم من أصحاب النبي ﷺ ومن بعدهم، قالوا: إذا كان الرجل مع الإمام يقوم عن يمين الإمام.

(171) Two men praying together

232 - Ibn Abbas (R.A.A.) reported that he once prayed with the Prophet (S.A.W.) and that he stood to his left. The Prophet (S.A.W.) took him by the back of his head and moved him to his right.

Abu E'issa said that this hadeeth is hasan sahib.

172 - باب ما جاء في الرجل ينصلي مع الرجلين [م: 58، ت: 58]

233 - حدثنا بنذار مخلد بن بنذر، حدثنا مخلد بن أبي عديّ قال: أتاني إسماعيل بن مسلم عن الحسن عن سمرة بن جندب ﷺ قال: "أمرنا رسول الله ﷺ إذا كنت ثلاثة أن تتقدمنا أهديتما.

قال أبو عيسى: وفي الباب عن ابن مسعود، وجابر، وأنس بن مالك.

قال أبو عيسى: وحدثت سمرة حدثت حسن غريب.

والعمل على هذا عند أهل العلم، قالوا: إذا كانوا ثلاثة قام رجلان خلف الإمام، ورُوي عن ابن مسعود: أنه صلى يُلَقَّمه وألاسند فأقام أحدهما عن يمينه والآخر عن يساره، ورُوِّاه عن النبي ﷺ.

وقد تكلم بعض الناس في إسعف بن مسلم المكي من قبل جفاه.

(172) Two men praying with the Imam

233 - Sumra Ibn Jundub narrated that the Prophet (S.A.W.) ordered them that if there were three people, that one should lead the other two in the prayer (they form a row behind him).

Abu E'isa said that this hadeeth is hasan gharib.

173 - باب ما جاء في الرجل يُصلي وجمع الرجال والنساء [م: 59، ت: 59]

234 - حدثنا إسحاق الأنصاري حدثنا معن حديثنا مالك بن أنس عن إسحاق بن
The man praying with men and women

234- Anas Ibn Malik reported that his grandmother Mulaika once invited the Prophet (S.A.W.) over for some food that she had fixed for him. He (S.A.W.) ate and then said, "Rise, and I will lead you in prayers." Anas said, "I rose and prepared a straw mat that was black because it was so old and worn out. I sprinkled water on the mat, and the Prophet (S.A.W.) stood up in front. The orphan and I formed a row behind him, and the old lady stood behind us. We prayed two Raka'as, and then he (S.A.W.) left."

Abu E'isa said that this hadeeth is hasan sahih.

Musa Ibn Anas reported that Anas prayed on the right side of the Prophet (S.A.W.). This hadeeth indicated that the Prophet (S.A.W.) prayed a voluntary prayer with them in order to bless them.
The Chapters about the prayers

Who leads the prayers?

235- Abu Mas’oud Al-Ansari reported that the Prophet (S.A.W.) said, "The one who leads the people in prayers should be the best reciter of the Book of Allah. If two (men) were equal in (their ability) to recite, then the one who knows the Sunnah better (should lead). If they both were equal in their knowledge of the Sunnah, then the one who immigrated first should lead (the prayer). If they both were equal in immigration, then the older one leads. A man is not to be led in prayers if he is on his property (home), and no one is allowed to lead it in his favorite place without his permission."

Abu E’isa said that this hadith is hasan sahih.

(174) Who leads the prayers?
(175) One should shorten the prayers when leading a congregation

236- Abu Huraira narrated that the Prophet (S.A.W.) said, "If someone leads the congregational prayer, then he should shorten the prayers since there is among them the young, the old, the weak, and the sick. However when praying alone, one can pray whatever way he pleases."

Abu E'isa said that this hadith is hasan sahih.

237- Anas Ibn Malik reported that the Prophet's (S.A.W.) congregational prayers were the shortest and the most complete of all the people.

Abu E'isa said that this hadith is hasan sahih.
(176) Entering the sanctity of the prayers and leaving it

238- Abu Said narrated that the Prophet (S.A.W.) said, "The key to entering the prayers is the ablution, its sanctity starts with Takbeer (saying Allahu Akbar), and leaving it is by Tasleem (saying Ass-Allamu Alikum). Prayers are not counted if the Fatiha and a Surah are not read; that applies on both obligatory and voluntary prayers."

Abu E'isa said that this hadeeth is hasan.

(177) Spreading the fingers when making takbeer

239- Abu Hurairā reported that the Prophet (S.A.W.) used to spread his fingers when making takbeer (saying Allahu Akbar).

Abu E'isa said that this is a hasan hadeeth.

240- Abu Hurairā reported that the Prophet (S.A.W.) would raise his arms and extend his hands when he would stand for prayers.
The Chapters about the prayers

The virtue of witnessing the first takbeer

Anas Ibn Malik (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever prays to Allah (S.W.T.) for forty days in a congregation and is present for the first takbeer, then that will be written for him in his records as two releases; a release from the Hellfire and a release from hypocrisy."

Abu E'isa said that this hadeeth was reported as being stopped (at one of the companions) and not a direct line from the Prophet (S.A.W.).

There is another chain of transmitters of the same hadeeth which is narrated from Omar Ibn Al-Khattab (R.A.A.).

(178) The virtue of witnessing the first takbeer

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The Chapters about the prayers

...and the working of this at a time when a scholar among the scholars in the company and the companions.

...and you are in excess of what is said in the hadith, it is a hadith well known from the ingenuity of Abu Said Al-Khudri.

(179) What is said to start the prayers

242- Abu Said Al-Khudri reported that when the Prophet (S.A.W.) used to pray at night, he would say after making takbeer; "Subhanaka Allahumma Wa Bi-Hamdika Wa Tabaraka Ismuka Wa Ta’ala Jadduka Wa La Ilaha Ghairuka (May You be exalted, oh Allah, may You be praised, and may Your Name be blessed. There is no god but You)." Then he (S.A.W.) would say, "Allahu Akbar Kabira (Allah is the Greatest of the great)." Then he would say, "A’outhu Billahi As-Same’e Al-A ‘a/eem Mina Ash-Shaitani Ar-Rajeem, Min Hamzihi Wa Nafkihi Wa Naftihi (I seek refuge with the All-Hearing, All-Knowledgeable Allah from the outcast Satan; from his whispering, his blowing, and his breathing)."

Abu E’isa said that this hadith is the most popular on this subject. However, Ahmad did not consider this hadith a sahih one.


Abu Mua’weya reported from Haretha Ibn Abu Ar-Rijal from A’amra from A’isha (R.A.A.) that she narrated that the Prophet used to say after starting the prayer, "Subhanaka Allahumma Wa Bi-Hamdika Wa Tabaraka Ismuka Wa Ta’ala Jadduka Wa La Ilaha Ghairuka (May You be exalted, oh Allah, may You be praised, and may Your Name be blessed. There is no god but You)."

Abu E’isa said that this hadith from A’isha is only known through this way. People debated about Haretha’s skills of memorization.
The Chapters about the prayers

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The son of Abdullah Ibn Mughafal reported that his father once heard him say "Bismi Allahi Ar-Rahman Ar-Raheem" when he started praying. So he said to him, "Oh son, this is an innovation; beware of innovations." Then the son of Abdullah said, "I never saw any of the companions of the Prophet (S.A.W.) who used to hate innovations more than him (his father)." Abdullah also said, "I have prayed with the Prophet (S.A.W.) and with Abu Bakr, Omar, and Othman, and I have never heard any of them saying it, so do not say it. When you start your prayer, just say, 'Al-Hamdu Lillahi Rabbi Al-'alameen.'" Abu E'isa said that this hadith is hasan.

Many scholars like Sufian Al-Thaouri, Ibn Al-Mubarak, Ahmad, and Is-haq say that saying "Bismi Allahi..." should be in secret and not out loud.

(180) Not saying "Bismi Allahi Ar-Rahman Ar-Raheem" out loud

244- The son of Abdullah Ibn Mughafal reported that his father once heard him say "Bismi Allahi Ar-Rahman Ar-Raheem" when he started praying. So he said to him, "Oh son, this is an innovation; beware of innovations." Then the son of Abdullah said, "I never saw any of the companions of the Prophet (S.A.W.) who used to hate innovations more than him (his father)." Abdullah also said, "I have prayed with the Prophet (S.A.W.) and with Abu Bakr, Omar, and Othman, and I have never heard any of them saying it, so do not say it. When you start your prayer, just say, 'Al-Hamdu Lillahi Rabbi Al-'alameen.'" Abu E'isa said that this hadith is hasan.

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by saying "Bismi Allahi Ar-Rahman Ar-Raheem" out loud.

Abu E'isa said that the chain of transmitters of this hadeeth is not confirmed.

Many scholars like Abu Huraira, Ibn Omar, Ibn Abbas, Ibn Al-Zubair, Al-Shafe'ii and others ruled that "Bismi Allahi..." should be said out loud.

(182) Starting recitation with Al-Fateha

246- Qutada reported that Anas had narrated that the Prophet (S.A.W.), Abu Bakr, Omar, and Othman (R.A.A.) used to start the recitation of the prayers with "Al-Hamdu Lillahi Rabbi Al-A'alamine (Al-Fateha)."

Abu E'isa said that this is a hasan sahih hadeeth.
The Chapters about the prayers

The prayers do not count if the Fateha was not read

247- Ubada Ibn Al-Samet reported that the Prophet (S.A.W.) said, "There are no prayers for the one who does not read the Fateha of the Book.

Abu E’isa said that this hadith of Ubada is hasan sahib.

The majority of the scholars are of the opinion that the prayers are not counted (valid) if the Fateha was not read.

(184) Saying Ameen after the Fateha

248- Wael Ibn Hajar narrated that he had heard the Prophet (S.A.W.)
reciting, "Ghairi Al-Maghdoubi A'alyhim Wala Ad-Dalleen" and then he (S.A.W.) said, "Ameen" elongating his sound.

Abu E'isa said that this hadeeth is hasan.

249 - قال أبو عيسى: حذننا أبو بكر محيط بن أبان حذننا عدن الله بن نعيم حذننا

العلاه بن صالح الأدبي على سلمة بن كهيل عن حجر بن عبسة عن وائل بث حجر عن

النبي تمح حديث سفيان عن سلمة بن كهيل.

249- Abu E'isa said that there is another chain of transmitters narrating the same hadeeth from Wael Ibn Hajar.

185 - باب ما جاء في فضل التأمين [م: 71، ت: 71]

250 - حدثنا أبو كرتب محيط بن العلاء حذننا زمن بن حباب قال: حذننا مالك بن

أنس حذننا الزهرى عن سعيد بن المصيب وأبي سلمة عن أبي هريرة عن النبي قال:

إذا أتى الإمام فأتينا فإن أتى تأمين تأمين الملاكية، عفر له ما تقدم من ذنبة.

قال أبو عيسى: حديث أبي هريرة. حديث حسن صحيح.

(185) The virtue of saying "Ameen"

250- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "After

the Imam says Ameen, you should say Ameen. If the Ameen of any of you

coincides with the Ameen of the angels, his past sins will all be forgiven."

Abu E'isa said that this hadeeth of Abu Huraira is hasan sahib.

186 - باب ما جاء في السكتتتين في الصلاة [م: 72، ت: 72]

251 - حذننا أبو موسى محيط بن المتنى حذننا عبد الأعلى عن صعيد عن قئدة عن

النسى عن سمرة قال: سكتتاتان حفظتهما عن رسول الله، فأنكر ذلك عمر بن

حصن ووالله: حفظتهما سكتتاتان. قلت: فكتبت إلى أبي بن عببة بالمدينة، فكتب

أبي أن: حفظت سمرة قالت: سمة وعمران قال فكتبت إلى أبي بن عببة في صلاة. وإذا فرغ

من القراءة، ثم قال بعد ذلك: وإذا قرأ: لا الصلى. قال: وكان يعجب إذا فرغ من

القراءة أن يسكت حتى يتفرج إلى الله تفطر.

قال: وفي الباب عن أبي هريرة.

قال أبو عيسى: حديث سمرة حديث حسن.

وهو قول غير واحد من أهل العلم، ينصحون للإمام أن يسكت بعدما يفتتح الصلاة

وبعد الفراغ من القراءة. وله يقول أحمد وإسحاق وأصحابنا.

(186) The two pauses in the prayers

251- Samura narrated that he remembered that the Prophet (S.A.W.) paused...
two times (in the prayers). Umran Ibn Hussien disagreed with that and reported that he only knew of one pause (short period of silence). They wrote to Ubbai Ibn Ka’ab in Medina, and he agreed with Samura that there were two pauses. Then they asked Qutada, "What are these two pauses?" Qutada said, "(He would pause) when he (S.A.W.) entered the prayers and when he finished reciting (the Fateha)." Qutada explained after that, "It was after he (S.A.W.) read 'Wala Ad-Dalleen.'" Qutada also said, "He (S.A.W.) preferred to pause after reciting in order to catch his breath."

Abu E’isa said that this is a hasan hadeeth.

187 - باب ما جاء في وضع اليمين على الشمالي في الصلاة [م: 73، ت: 73]

252 - حدثنا قتيبة بن أبي الأحوص عن يمام بن حرب عن قبيعة بن هلي بن

في المتابعة عن وائل بن حجر، وعُطُفِّف بن الحارث، وابن عباس، وابن مسعود، وسهل بن سهل.

قال أبو عميس: حدثني هلال حديث حسن.

والعمل على هذا عند أهل العلم من أصحاب النبي ﷺ والتابعين وَمَن بعدهم،

يرون أن يضع الرجل يمينه على شمالي في الصلاة.

وزأى بعضهم أن يضعهم فوق السرية، وزأى بعضهم أن يضعهما تحت السرية.

وكل ذلك واضح معده.

واسم هلال: يزيد في ظاهرة الطاقي.

(187) Positioning the right hand over the left one in prayers

252- Qubaisa Ibn Hulb reported that his father said, "The Prophet (S.A.W.) used to lead us in prayers, and he would take his left hand with his right (placing it above the other)."

Abu E’isa said that this hadeeth is hasan.

188 - باب ما جاء في التكبير عند الركوع والسجود [م: 74، ت: 74]

253 - حدثنا قتيبة: أخبرنا أبو الأحوص عن أبي إسحاق، عن عبد الرحمن بن الأسود عن圩 لَقَاقَةَ، والأسود عن عبد الله بن مسعود قال: "كان رسول الله ﷺ يكبير في كل خفف ورفع وقائم وفعود، وأبو بكر وعمر.

قال: وفي الباب عن أبي هريرة وأنس وأبي عمرو وأبي مالك الأشعري وأبي موسى.

وعمران بن حضني ووائل بن حجر وابن عباس.

قال أبو عيسى: حدثني عبد الله بن مسعود حديث حسن صحح.
The Chapters about the Prayers

(188) Making takbeer when bowing and prostrating

253- Abdullah Ibn Mas’oud narrated that the Prophet (S.A.W.) used to make takbeer (saying Allahu Akbar) every time he bowed over, rose back up, stood up, and sat down. So did Abu Bakr and Omar (R.A.A.).

Abu E’isa said that this hadith is hasan sahih.

(189) Another hadith on the subject

254- Abu Huraira reported that the Prophet (S.A.W.) would make Takbeer when he descended (for prostration).

Abu E’isa said that this hadith is hasan sahih.

Scholars from the companions and the following generation all agree that one should make Takbeer for bowing and for prostrating.

(190) Raising the hands before bowing

255- Salem narrated that his father said, "I saw the Prophet (S.A.W.) raising his hands up to his shoulders when he started his prayers. Then he (S.A.W.) did the same when he bowed and after raising his head from bowing." In the narration of Ibn Abu Omar, he added, "And he (S.A.W.) would not raise them between the two sajdahs (prostrations)."
256- Abu E’isa said that the same hadeeth was narrated by Al-Zuhri from Sufiam Ibn U’yayna.

Abu E’isa also said that the hadeeth of Ibn Omar is a hasan sahih one.

The majority of the scholars are of the opinion that the hands are raised while saying the takbeer to initiate the prayers, before every bowing and when rising after bowing.

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Abu E’isa also said that the hadeeth of Ibn Omar is a hasan sahih one.

The majority of the scholars are of the opinion that the hands are raised while saying the takbeer to initiate the prayers, before every bowing and when rising after bowing.
(191) **The Prophet (S.A.W.) only raised his hands in the first takbeer**

257- It was reported that Abdullah Ibn Mas'oud (R.A.A.) once told his companions, "Should I lead you in a prayers that is similar to how the Prophet (S.A.W.) used to pray?" He only raised his hands in the first Takbeer.

Abu E'isa said that this hadith is hasan.

Some scholars like Sufian and the people of Kufa are of this opinion.

(192) **Placing the hands on the knees when bowing**

258- It was reported that Omar Ibn Al-Khattab (R.A.A.) said, "(Supporting) the knees have been made a Sunnah for you, so hold the knees (by the hands)."

Abu E'isa said that this hadith is hasan sahib.

Few companions used to bow and place their knees together but such ruling was cancelled later.
place the palms on the knees."

(193) Placing the hands by the side after bowing

260- Abu Humaid said to his companions who were discussing the prayers of the Prophet (S.A.W.), "I am the most knowledgeable about the prayers of the Prophet (S.A.W.). The Messenger of Allah (S.A.W.) when he used to bow would place his hands on his knees as if he was holding them, and then he would place them by his side after bowing."

Abu E'isa said that this hadeeth is hasan sahih.

The scholars have agreed that man should place his hands by his side both while bowing and prostrating.
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(194) Making Tasbeeh (praising Allah) while bowing and prostrating

261- Ibn Mas’oud narrated that the Prophet (S.A.W.) said, "If one of you says three times while bowing, 'Subhān Rabbiya Al-Atheem (Praised be my Lord, the Great),' then he will have completed his bowing, and that is the least of it. If he says three times while prostrating, 'Subhān Rabbiya Al-A’ala (Praised be my Lord, the High Above),' then he will have completed his prostration, and that is the least of it."

The ruling is that one should say the praises while both bowing and prostrating at least three times. The Imam should say them five times so that the rest will have enough time to say them three times.

262- Huthaifa (R.A.A.) narrated that he prayed with the Prophet (S.A.W.) and that the Prophet (S.A.W.) said while bowing, "Subhān Rabbiya Al-Atheem," and during his prostration, "Subhān Rabbiya Al-A’ala." Every time he read a verse of mercy, he would stop and ask for mercy, and every time he read a verse of punishment, he would stop and ask refuge from it.

Abu E’isa said that this hadeeth is hasan sahib.

263- The same hadeeth was narrated through a different chain of transmitters from Huthaifa, and others added that this was the case when Huthaifa prayed at night (voluntary prayers) with the Prophet (S.A.W.).
No recitation while bowing or prostrating

Ali Bin Abi Taleb (R.A.A.) reported that the Prophet (S.A.W.) forbade wearing silk clothes (for men), yellowish garments, putting on gold rings, and reciting Quran while bowing.

Abu E'isa said that this hadeeth of Ali (R.A.A.) is a hasan sahib hadeeth.

Not straightening the back after standing up from bowing

Abu Mas'oud Al-Ansari Al-Badri reported that the Prophet (S.A.W.) said, "A prayer is not counted if the man does not straighten up his back when standing up after bowing or sit up after prostrating."

Abu E'isa said that this hadeeth is hasan sahib.
someone does not straighten the back after bowing or prostrating.

197 - باب ما يقول الرجل إذا رفع رأسه من الركوع [م: 82، ت: 82]

266 - حدثنا محمود بن عيسى بن عبد الله بن أبي سلمة الماجشوني، حدثني عمي بن عبد الرحمن الأعرج عن عبيد الله بن أبي رافع عن علي بن أبي طالب قال: «كان رسول الله ﷺ إذا رفع رأسه من الركوع قال: سمع الله لمن حمدته، سبنا ولك الحمد من السماوات والأرض، وبريء ما بينهما، وبريء ما سُنِت من شيء بدعه». 

قال: وفي الباب عن ابن عمر وابن عباس وابن أبي أوخة وأبي جعفرة وأبي سعيد.

قال أبو عيسى: حديث علي حسن صحيح.

والعمل على هذا عند بعض أهل العلم.

وبه يقول الشافعي، قال: يقول هذا في المكتوبة والتطوع.

وقال بعض أهل الكوفة: يقول هذا في صلاة التطوع ولا يقولها في صلاة المكتوبة.

قال أبو عيسى: وإنما يقول الماجشوني: لأنه من ولد الماجشون.

(197) What is said while rising after bowing

266- Ali Bin Abi Taleb related that when the Prophet (S.A.W.) raised his head from bowing, he used to say, "Samea'a Allahu Li-man Hamidah, Rabbana Wa-laka Alhamdu WaミMil-aa As-Samawate WaミMil-aa Al-Ard WaミMil-aa Ma Bainahuma WaミMil-aa Ma Shi'ta Min Shai'-en Ba'ad (Allah hears whoever praises Him. Our Lord and to You belongs the Praise, the fill of the Heavens, the fill of Earth, the fill of what is between them, and the fill of whatever pleases You after that)."

Abu E'isa said that this hadeeth of Ali (R.A.A.) is hasan sahib.

198 - باب منة آخر [م: 83، ت: 83]

267 - حدثنا إسحاق بن موسى الأنصاري حدثنا ممن حسن ما ذكر عن سُمْيَة عن أبي صالح عن أبي هريرة أن رسول الله ﷺ قال: إذا قال الإمام سُمِيع الله لمن حمدته، فقولوا: سبنا ولك الحمد، فإنه من واقع قوله قول الملاكية غفٍر له ما تقدمه من ذنبه.

قال أبو عيسى: هذا حديث حسن صحيح.

والعمل عليه عند بعض أهل العلم من أصحاب النبي ﷺ ومن بعدهم أن يقول الإمام سُمِيع الله لمن حمدته، سبنا ولك الحمد. ويجعل من خلفته الإمام "زبنا ولك الحمد".

وأخبر أبو أحمد وقال ابن سيرين وغيره: يقول من خلفة الإمام "سُمِيع الله لمن
(198) Another hadith on the subject

267- Abu Huraira narrated that the Prophet (S.A.W.) said, "If the Imam said, 'Samea'a Allahu Li-man Hamidah (Allah hears whoever praises Him),' then you should say, 'Rabbana Walaka Al-Hamd (our Lord, to You belongs all the Praise).' If the saying of one you coincides with the saying of the angels, his past sins will be forgiven."

Abu E'isa said that this is a hasan sahib hadith.

(199) Placing the knees on the floor before the hands when prostrating

268- Wael Ibn Hajar narrated that he saw the Prophet (S.A.W.) and that if he prostrated he would descend on his knees first and then his hands. When he rose up, he would lift his hands and then his knees.

Abu E'isa said that this hadith is hasan gharib.
Another hadeeth on the subject

Abu Huraira narrated that the Prophet (S.A.W) said, "(Beware) some of you sit down (in prayers) like the camel (too roughly and clumsily)."

Abu E’isa said that this hadeeth is gharib (strange) and that there is a weak transmitter in the chain.

Prostrating on the forehead and the nose

Abu Hamid Al-Sa’edi narrated that when the Prophet (S.A.W) prostrated, he would rest his nose and forehead on the floor and would place his elbows to his sides and his palms parallel to his shoulders.

Abu E’isa said that this hadeeth is hasan sahib.

Where to place the head while prostrating

Abu Is-haq asked Al-Baraa’ Ibn A’azeb, "Where did the Prophet (S.A.W) put his head when he prostrated?" Al-Baraa’ said, "Between his palms."

Abu E’isa said that this hadeeth is hasan sahib gharib.
272 - Al-Abbas Ibn Abdulmutaleb narrated that he heard the Prophet (S.A.W.) saying, "When the servant prostrates, he should prostrate on seven points; his face, palms, knees, and feet."

Abu E'isa said that Abbas's hadith is hasan sahih.

273- Ibn Abbas narrated that the Prophet (S.A.W.) was ordered to prostrate on seven bones (points) and not to push aside his hair or clothes.

Abu E'isa said that this is a hasan sahih hadith.
(204) Holding the arms far from the body when prostrating

274- Abdullah Ibn Al-Aqram Al-Khuza’i narrated that he was with his father in Al-Qaa’ in Namira when they passed by the Prophet (S.A.W.) while he (S.A.W.) was praying. He said, "I could see the whiteness of his underarms every time he (S.A.W.) prostrated."

Abu E’isa said that this hadeeth is hasan and that it is narrated through one chain of transmitters only.

(205) Moderation in prostration

275- Jaber Ibn Abdullah narrated that the Prophet (S.A.W.) said, "When one of you prostrates, he should be moderate. He should not put his elbows down flat (on the floor) like the way the dog does."

Abu E’isa said that this hadeeth is hasan sahih.

276- Anas (R.A.A.) narrated that the Prophet (S.A.W.) said, "Be moderate in prostration and do not put down your arms flat (on the ground) while praying just like the dog does."

Abu E’isa said that this hadeeth is hasan sahih.
(206) Putting down the palms and the feet upright while prostrating

277- Amer Ibn Sa‘ad Ibn Abi Waqas narrated that his father said that the Prophet (S.A.W.) ordered the palms be put down (flat) and the feet upright (while prostrating).

278- In another narration, Amer Ibn Sa‘ad narrated the same hadith but did not report it from his father.

Abu B‘isa said that this hadith is true and that this is the ruling of the consensus of the scholars.

(207) Straightening the back when rising after bowing or prostrating

279- It is reported that Al-Baraa’ Ibn A‘zab said, "The prayers of the Prophet (S.A.W.) were as following. When he bowed, when he rose up after bowing, when he prostrated, and when he rose after prostrating, his back would be almost straight."
280- Shu'ba narrated from Al-Hakam a similar hadith.
Abu E'isa said that Al-Baraa's hadith is hasan sahih, and the scholars agreed that this is the ruling on the subject.

281- It was reported that Al-Baraa’, who was an honest man, said, "When we prayed behind the Prophet (S.A.W.) and when he lifted his head from bowing, we would not bend our backs until the Prophet (S.A.W.) had prostrated; then we would prostrate."

Abu E’isa said that this hadeeth is hasan sahih.

The majority of the scholars say that whoever prays behind the Imam has to follow him in bowing, rising, and prostrating. There is no disagreement on this issue.
The Chapters about the prayers

(209) It is hated to sit on the buttocks between the two prostrations

282- Al-Hareth reported that Ali (R.A.A.) narrated that the Prophet (S.A.W.) said to him, "Oh Ali, I love for you what I love for myself, and I hate for you what I hate for myself. Do not sit on your buttocks between the two prostrations."

Sitting on the buttocks here means to sit with the buttocks flat on the ground and the legs and thighs are extended.

Some scholars have considered Al-Hareth weak in transmitting the hadeeth.

283- Tawuus reported that Ibn Abbas was asked about placing the buttocks on the feet (between the two prostrations). He (R.A.A.) said, "It is the Sunnah." They said, "It is (embarrassing) to man." He (R.A.A.) said, "But it is the Sunnah of your Prophet (S.A.W.)."

Abu E'isa said that this hadeeth is hasan sahib.

However, the majority of the scholars hated the sitting on the buttocks in the other manner described in the previous hadeeth.

(210) Permission to sit on the buttocks

The Chapters about the Prayers

285 - Hadith: the virtue of the prayers after performing the prostration.

284-285 - Ibn Abbas narrated that the Prophet (S.A.W.) used to say between the two prostrations, "Allahumma Ighfir Lee Wa-Rh'amni Wa Ujburni Wahdini Warzuqni" (Oh Allah, forgive me, have mercy on me, fix (my problems), guide me, and sustain me).

Abu E'isa said this hadith is gharib.

286 - Hadith: the correctness of the position during prostration.

286 - Abu Huraira narrated that some companions of the Prophet (S.A.W.) complained to the Prophet (S.A.W.) about the hardship of prostrating with their legs apart. He (S.A.W.) said, "Use the knees."

Abu E'isa said that this hadith is gharib and that it is known through one chain of transmitters only.

212 - Hadith: the unspecified counts of the prayers.

212 - What is said between the two prostrations.

213 - Leaning on the knees when prostrating.
(213) How to rise from prostrating

287- Malik Ibn Al-Huwairith Al-Laithi narrated that he had seen the Prophet (S.A.W.) praying and that he (S.A.W.) after prostrating would sit up straight and then stand up.

Abu E'isa said that this hadeeth is Hasan Sahih.

214 - Another hadeeth on the subject

288- Abu Huraira narrated that the Prophet (S.A.W.) during prayers used to stand up using the upper part of the bottom of his feet.

Abu E'isa said that the scholars are of that opinion. There is a weak link in the chain of transmitters of this hadeeth.
289- Abdullah Ibn Mas‘oud said, "The Prophet (S.A.W.) taught us to say (Al-Tashahud) when we sit after the first two rakaa’s; 'At-Tah’iyyatu Lillah Was-Salawatu Wat-Tayebbat, As-Salamu A’alika Ayyuha An-Nabii Wa Rah’matu Allahi Wa Barakatuhu, As-Salamu A’alina Wa A’ala I’badi Allahi As-Saleheen, Ash-Hadu An La Ilaha Illa Allah Wa Ash-Hadu Anna Muhammadan A’abduhu Wa Rasuluh (The greetings are for Allah, the prayers, and the good things. Peace be upon you, oh Prophet; Allah’s mercy, and His Blessing. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and messenger)."

Abu E’isa said that this hadeeth of Ibn Mas’oud was narrated through a different chain, and it is the truest that was related from the Prophet (S.A.W.) on Al-Tashahud.

(216) Another hadeeth on Tashahud

290- Ibn Abbas narrated that the Prophet (S.A.W.) used to teach them Al-Tashahud like he (S.A.W.) used to teach then the Quran. He (S.A.W.) used to say, "At-Tah’iyyatu Al-Mubarakatu As-Salawatu At-Tayebbatun Lillah, Salamun A’alika Ayyuha An-Nabii Wa Rah’matu Allahi Wa Barakatuhu, Salamun A’alina Wa A’ala I’badi Allahi As-Saleheen, Ash-Hadu An La Ilaha Illa Allah"
Wa Ash-Hadu Anna Muhammadan Rasulu Allah (The blessed greetings; the good prayers are for Allah. Peace be upon you, oh Prophet, and Allah’s mercy and His Blessing. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and messenger).

Abu E’isa said that the hadeeth of Ibn Abbas is hasan sahih gharib.

(217) Saying Tashahud in secret

291- Abdullah Ibn Mas’oud narrated that it is Sunnah to recite Tashahud in secret. Abu E’isa said that this hadeeth is hasan gharib.

(218) How to sit when reciting Tashahud

292- Ibn Hujr narrated that when he arrived at Medina, he said (to himself), "I will watch how the Prophet (S.A.W.) prays. When he (S.A.W.) sat for Tashahud, he sat on his left leg and put his left hand on his left thigh with his right foot placed behind him with the heel upright." Abu E’isa said that this hadeeth is hasan sahih.

293- Hadith about the prayers.
(219) Another hadith on the subject

293- Abbas Ibn Sahl As-Sae‘di said, "Abu Humaid met with Abu Usaid, Sahl Ibn Sa‘ad, and Muhammad Ibn Maslamah to discuss the prayers of the Prophet (S.A.W.). Abu Humaid said, 'I am the most knowledgeable among you regarding the prayers of the Prophet (S.A.W.). When the Prophet (S.A.W.) would sit for the Tashahud, he would sit on his left leg with his chest facing the Qibla, his right hand on his right knee, and his left hand on his left knee, and he would raise his finger (the index)."

Abu E‘isa said that this is a hasan sahib hadith.

(220) Raising the index finger during the Tashahud

294- Ibn Omar narrated that when the Prophet (S.A.W.) would sit during
The prayer, he would place his right hand on his knee and would raise his right index (saying the Shahadah). His left hand would be flat on his knee.

Abu E'isa said that this hadeeth is hasan gharib.

221 - باب ما جاء في التسليمة في الصلاة [آم: 105، ت: 106]

295 - حدثنا بنُذر حدثنا عبد الرحمن بن مهدي، أخبرنا سفيان عن أبي إسحاق عن أبي الأحمر عن عبد الله عن النبي ﷺ: «أنه كان يسلم عن يمينه وعن يساره: السلام عليكم ورحمة الله، السلام عليكم ورحمة الله.»

وفي الحديث عن سعد بن أبي واقع وابن عمر، وجابر بن سمرار والبراء وعمام.

ووائل بن حجر، وعبيد بن عبد الله بن أبي عبد الله.

قال أبو عيسى: حديث ابن مسعود حديث حسن صحيح.

والعمل عليه عند أكثر أهل العلم من أصحاب النبي ﷺ ومن بعدهم.

وهنا قوله ﷺ: وحثني أهل العلم من أصحاب النبي ﷺ وأحمد ﷺ ويسلم.

222 - باب منه أيضاً [آم: 106، ت: 107]

296 - حدثنا محمد بن يحيى التذكاري، أخبرنا عمرو بن أبي سلمة أبو حفص التميمي عن زهير بن محمد عن هشام بن عزوة عن أبيه عن عائشة: "أن رسول الله ﷺ كان يسلم في الصلاة تسليمة واحدة bềnكأة وجهه، ثم يميل إلى النسج الأيمن شنيعاً.

قال: وفي الباب عن سهيل بن سعيد.

قال أبو عيسى: وحديث عائشة لا نعرفه مرفوعاً إلا من هذا الوجه.

قال محمد بن إسماعيل: زهير بن محمد أهل الشام يروون عنه مناكير، ورواية أهل العراق أشبه وأصح.

قال محمد: وقال أحمد بن حنبل: "كان زهير بن محمد الذي كان وقع عليهم ليس هو الذي يروى عنه بالعراق، كتب رجلاً آخر، قلنا اسمه.

قال أبو عيسى: وقد قال به بعض أهل العلم في التسليمة في الصلاة.

وأصح الروايات عن النبي ﷺ تسليمثن.

وعليه أهل العلم من أصحاب النبي ﷺ والتابعين ومن بعدهم.
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171

(222) Another hadith on the subject

296- A'isha narrated that the Prophet (S.A.W.) used to say the salams one time with his face pointing forward then he would turn to his right a little bit.

Abu E'isa said that this hadith is known to be related to the Prophet (S.A.W.) only through this narration.

The majority of the scholars say that they are two salams, and Al-Shafe'ii said one can make one or two salams.

(223) It is not sunnah to prolong the salams

297- Abu Huraira said, "Shortening the salams is sunnah (meaning not prolonging them)."

Abu E'isa said that this hadith is hasan sahih, and that is the ruling of the scholars.

(224) What to say after finishing the prayer

298- A'isha narrated that the Prophet (S.A.W.) as he finished his prayers would only sit long enough to say, "Allahumma Anta As-Salam Wa Minka As-Salam Tabarkta Ya Tha Al-Jalali Wal-Ikram (Oh Allah, You are Peace and from You comes peace. May You be blessed. You are the one with most
Dignity and Generosity).

299 - Hadith 299: Abū Ubayyān, narrated by A'asim Al-Ahwāl, said: Only the last part of the hadith.

"Tabarkta Ya Tha Al-Jalali Wal-Ikram." (Blessed are You, the Most High and the Most Exalted.

Abu E'isa said that this hadith by A'isha is hasan sahih.

It was also narrated that the Prophet (S.A.W.) used to say after finishing the prayer, "La Ilaha Illa Allah Wahdahu La sharika Lahu, Lahu Al-Mulku Wa Lahu Al-Hamdu, Yuhyi Wa Umeat, Wa Huwa A'ala Kull Shai-en Qadeer. Allahumma La Mane'a Lima Aa'taita, Wa La Mua 'tiya Lima Manaa 't, Wa La Yanfa'u Tha Al-Jaddu Minka Al-Jadd (There is no god but Allah, the One with no partners. To Him belongs all the ownership, to Him belongs all the praise, and He is the Most all-powerful over all things. Oh Allah, there is no one who can stop what You give, and no one can give what You have prohibited. No effort can make something happen that You have not decreed)."

It was also narrated that he (S.A.W.) used to say, "Suhana Rabbika Rabbi Al-I'zattati A'amma Yasefoon Wa Salamun A'ala Al-Mursaleen Wal-Hamdu Lillahi Rabbi Al-A'alameen (Glorified is your Lord, high above what they describe. May peace be upon all the messengers and praise be to Allah, the Lord of all the worlds)."

300 - Hadith 300: Muhammad bin Moses, narrated by Abu Ubayyān, mentioned another narration from A'asim Al-Ahwāl, who said: Only the last part of the hadith.

"Rasool Allah (S.A.W.) said: 'If a believer at the end of the prayer asks for anything in excess of what he was granted, his ask is granted; otherwise, it is not granted.'"
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300- Thawban, the servant of the Prophet (S.A.W.), said, "When the Prophet (S.A.W.) would finish his prayers, he would ask Allah for forgiveness three times, and then he (S.A.W.) would say, "Allahumma Anta As-Salam Wa Minka As-Salam Tabarkta Ya Tha Al-Jalali Wal-Ikram (see above for translation)."

Abu E'isa said that this is a hasan sahib hadeeth.
302- Rifa‘a Ibn Rafee’ narrated that the Prophet (S.A.W.) was sitting in the mosque with a group of companions, and Rifa‘a was with them. A Bedouin man entered to see him (S.A.W.). The man started with prayer first, but he shortened it. When he finished, he came and saluted the Prophet (S.A.W.) (by saying "As-Salāmu A‘alikum or peace be upon you..."). The Prophet (S.A.W.) said, "Wa-A‘alika (and upon you). Go back and pray for you have not prayed (correctly)." The man went back and prayed again. He came back and saluted the Prophet (S.A.W.) again. The Prophet (S.A.W.) said, "Wa-A‘alika. Go back and pray for you have not prayed." The man went back two or three times and every time the Prophet (S.A.W.) told him to go back and pray because he had not prayed (correctly). People then began to fear that if someone shortened his prayer, it was as if he had not prayed.

In the end, the man said, "Show me and teach me. I am only a human being who could sometimes be right and who could sometimes be wrong."

He (S.A.W.) said, "Yes, if you want to pray, then make the ablution like Allah (S.A.W.) has ordered you and say the Shahadah (the testament of faith). Then stand for prayers, and if you know any Surahs from the Quran, recite some. Otherwise, praise Allah and say La Ilaha Illa Allah (there is no god but Allah) and Allahu Akbar (Allah is the Greatest). Then bow down, take your time bowing, and then stand up straight. Then prostrate with your back straight in prostration. Then sit up and take your time while sitting. Then stand up. If
you pray in that manner, then your prayers are complete, and if you reduce any of this, then your prayers are reduced." This was easier on them (the companions) since shortening the prayers takes away part of the reward and not the whole prayer.

Abu E'isa said that Rifa'a’s hadeeth is hasan.

303- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) once entered the mosque and a man entered and prayed. The man then came and saluted the Prophet (S.A.W.). The Prophet (S.A.W.) saluted back and said, "Go back and pray for you have not prayed." The man went back and prayed in the same manner that he prayed before. Then he came to the Prophet (S.A.W.) again and saluted him. The Prophet (S.A.W.) saluted him back and said, "Go back and pray for you have not prayed." After the man had done that three times, he said, "By the One who had sent you with the Truth, this is what I know so teach me (how to pray correctly)." He (S.A.W.) said, "When you stand up for prayers, start with making the Takbeer, and then recite what you can from the Quran. Then bow down and take your time bowing. Then stand up straight, and then prostrate taking your time while prostrating. Then sit up and take your time.

Abu Huraira (R.A.A.) said that this hadith is Sahih.
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while sitting. Do that in all of your prayers."

Abu E'isa said that this hadeeth is hasan sahih.

227 Another hadeeth on the subject

Abu Humaid As-Sa'edi said that while he was with ten of the companions of the Prophet (S.A.W.) he heard another companion, Abu Qutada Ibn Rabe'ii, say, "I am the most knowledgeable among you about the prayers of the Messenger of Allah (S.A.W.)." They said, "You were not his (S.A.W.) companion before us nor did you use to visit him as much as we did." He said, "Yes, I was and I did." They said, "Then tell us." He said, "When the Prophet (S.A.W.) would get up for prayers, he (S.A.W.) would stand up straight, he would raise his hands until they were parallel to his shoulders, and then he (S.A.W.) would say, 'Allahu Akbar.' Then he would bow down. His back would be straight, his head was not bent and his hands were on his knees. Then he (S.A.W.) would say, 'Samea'a Allahu Liman Hamidah (Allah hears whoever praises Him),' and he would rise up until his back was straight and every bone
would be straight just like it was previously. He (S.A.W.) then would fall on the ground prostrating and say, 'Allahu Akbar.' His elbows were held away from his underarms and his toes were bent open. He (S.A.W.) then would bend his left leg and would seat himself upon it. Then he would sit up straight until every bone was straight like it was previously. Then he would fall back down in prostration and say, 'Allahu Akbar.' Then he would bend his leg and sit up until every bone was straight like it was previously, and then he would stand up. He would do the same in the second raka'a. When he stood after the two prostrations of the second Raka'a, he would raise his hands parallel to his shoulders just like the way he did in the beginning of the prayers. He would do the same until he got to the last raka'a, and then he would place his left leg on the ground and sit down on the side of his left foot. Then he would end the prayers by saying the salams.

Abu E'isa said that this hadeeth is hasan sahih.

305 - حديث محمد بن سلمة والحسن بن علي الخالان الحكّان وسمية بن شبيب
غير واحد قالوا: أخبرنا أبو عاصم النبي أخبرنا عبد الحميد بن جعفر - حديث محمد بن
عمر بن عطاء قال: سمعت أبا حمّيد الساعدي في عشيرة من أصحاب النبي منهم أبو
فتاد بن ربيعي، فذكر نحو الحديث يحيى بن سعيد بن مهنا وزيد فيه أبو عاصم عن
عبد الحميد بن جعفر هذا الحرف: قالوا: "صدقه هذا صلى النبي.
قال أبو عيسى: زاد أبو عاصم الضحاك بن مخلد في هذا الحديث عن
عبد الحميد بن جعفر هذا الحرف قالوا: صدقه هكذا صلى النبي.

306 - محمد ابن أمبر ابن أتا’’نarrated that he heard Abu Humaid As-Sae’edi say that he was with ten of the companions of the Prophet (S.A.W.) and Abu Qutada Ibn Rabe’ii was among them and that he narrated the same hadeeth as above. Abu A’asem added that they said, "You are right. That is how the Prophet (S.A.W.) used to pray."
What was recited in the Fajr (morning) prayer

Qutba Ibn Malek narrated that he heard the Prophet (S.A.W.) recite during the Fajr prayer, "And tall date-palms, with ranged clusters." (He means the Surah of Qaf which is recited in the first raka'a.)

Abu E'isa said that this hadeeth is hasan sahih.

It was related that he (S.A.W.) used to recite Surah Al-Waqea'a. He also used to recite from sixty to a hundred verses in the first raka'a of Fajr and used to recite, "When the sun is wound round..." (Surah Al-Taqweer)

What was recited during the Thuhr and Asr prayers

Jaber Ibn Sumrah (R.A.A.) reported that the Messenger of Allah (S.A.W.) used to recite in Thuhr and Asr prayers the Surahs of Al-Bourouj, As-
Same'e Wat-Tarek, and other similar ones.
Abu E'isa said that the hadeeth of Jaber is hasan sahib.

Abu E'isa said that the hadeeth of Um Al-Fadl is hasan sahib.

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308- Um Al-Fadl (the mother of Ibn Abbas) narrated that the Prophet (S.A.W.) went out with a bandana tied around his head while he was sick with the disease (that would kill him) and led the Maghrib prayers. He recited Surah Al-Mursalat. She (R.A.A.) said, "That was his last prayer before he met Allah (S.W.T.)."

Abu E'isa said that the hadeeth by Um Al-Fadl is hasan sahib hadeeth.

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(230) What was recited in the Maghrib prayers

308- Um Al-Fadl (the mother of Ibn Abbas) narrated that the Prophet (S.A.W.) went out with a bandana tied around his head while he was sick with the disease (that would kill him) and led the Maghrib prayers. He recited Surah Al-Mursalat. She (R.A.A.) said, "That was his last prayer before he met Allah (S.W.T.)."

Abu E'isa said that the hadeeth by Um Al-Fadl is hasan sahib hadeeth.
(231) What was recited during the Isha (night) prayers

309- Abdullah Ibn Buraida reported that his father narrated that the Prophet (S.A.W.) used to read in the night prayers surahs like "...by the sun and its brightness" (Surah Al-Shams) and similar ones.

Abu E'isa said that this hadith is hasan.

It was also narrated that he (S.A.W.) used to recite surah "The Fig" or At-Teen at I'shaa prayers.

310- Al-Bara' Ibn Azeb reported that the Prophet (S.A.W.) recited in the I'shaa prayers Surah At-Teen.

Abu E'isa said that this is a hasan sahib hadith.
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(232) What to recite while praying behind the Imam

311- Ubada Ibn As-Samet narrated that the Prophet (S.A.W.) once led them in the Fajr prayers, and it was hard for him to continue with his recitation. When he finished the prayers, he said, "I see that you recite behind your Imam!" They said, "By Allah, we do!" He (S.A.W.) said, "Do not, except for reciting the mother of the Book (Al-Fateha). There is no prayer (counted) for the one who does not recite it."

Abu E'isa said that the hadeeth of Ubada is a hasan hadeeth.
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Do not recite when behind the Imam if he is reciting out loud

312- Abu Huraira narrated that the Prophet (S.A.W.) said after he had finished a prayer during which he had recited out loud, "Was any of you reciting with me?" A man said, "Yes, oh Messenger of Allah (S.A.W.)." He (S.A.W.) said, "I was saying (to myself) why is there someone competing with me over reciting the Quran?" When the people heard the Prophet (S.A.W.) saying that, they refrained from reciting when the Prophet (S.A.W.) was praying a prayer out loud.

Abu E'isa said that this hadith is hasan.

The majority of the scholars say that the Fateha should be read even when praying behind the Imam based on the previous hadith.
Wahab Ibn Kaisan narrated that he had heard Jaber Ibn Abdullah say, "Whoever prayed a raka'a where he did not recite the mother of the Quran, then it is as if he had not prayed unless he was praying behind an Imam."

Abu E'isa said that this hadith is hasan sahih.

Laith Ibn Abdullah Ibn Al-Hasan (R.A.A.) narrated from his mother Fatema Bint Al-Husein who narrated from her grandmother the great Fatema (R.A.A.) that she had said, "Whenever the Prophet (S.A.W.) entered the mosque, he would pray on Muhammad and ask for peace for him (Allahumma Salli Wa Sallam A'a/a Muhammad) and would say, 'Rab-bee Ighfir Lee Thunubi Waftah Lee Abwaba Rahmateka (Oh Lord, forgive my sins and open for me Your doors of Mercy).' Whenever he left, he would once again pray on Muhammad and ask for peace for him (see above) and would say, 'Rab-bee Ighfir Lee Thunubi Waftah Lee Abwaba Fadlika (Oh Lord, forgive my sins and open for me Your doors of Bounty).'"

Abdullah Ibn Al-Hasan (R.A.A.) was asked in Makkah about this hadith, and he said, "Whenever he (S.A.W.) entered the mosque, he would say,
'Rab-bee Ifthah Lee Baba Rahmateka (Oh Lord open for me Your door of Mercy). When he left, he would say, 'Rab-bee Ifthah Lee Abwaba Fadlika (Oh Lord, open for Your door of bounty)."

Abu E'isa said that the hadeeth of Fatema (R.A.A.) is hasan.

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235 - Bab ma jaa ida dhal 'Ahdhukhul masjid Fadlikhu ru'uyyinh [M: 118, T: 119]

316 - Hadtha Questa bintiun suuddy ub распространяя названия.

"If he entered, he would say, 'Abu Qutada (R.A.A.) narrated that the Prophet (S.A.W.) said,

"Whenever one of you enters the mosque, he should pray two raka'as before he sits down.""

Abu E'isa said that this hadeeth by Qutada is a hasan sahib hadeeth.

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236 - Bab ma jaa an uruzhul klhul masjid, allahu mahmurah [M: 119, T: 120]

317 - Hadtha Abu Qutada (R.A.A.) that the Prophet (S.A.W.) said,

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317- Abu Said Al-Khudri narrated that the Messenger of Allah said, "The entire earth is a mosque except for the cemetery and the bathroom."

Abu E'isa said that there are other hadiths on the subject narrated by Ali (R.A.A.), Abdullah Ibn Amre, Abu Huraira, Jaber, Ibn Abbas, Huthaifa, Anas, Abu Umama, and Abu Tharr that all say, "The Messenger of Allah (S.A.W.) said, 'The earth was made clean and a place of prayers for me (and my nation).’"

318- Othman Ibn Affan (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever builds a mosque for the sake of Allah, Allah will build for him the same thing in Paradise."

Abu E'isa said that this hadith by Othman is a hasan sahih hadith.
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319 - It was also narrated that the Prophet (S.A.W.) said, "Whoever builds a mosque for the sake of Allah (S.W.T.) whether it was a small or big, Allah (S.W.T.) will build him a house in Paradise."

238 - It is hated to build mosques on graves

320 - Ibn Abbas narrated that the Prophet (S.A.W.) cursed the women who visit the graves (frequently) and those who build mosques on graves (to be visited).

Abu E'isa said that this hadeeth by Ibn Abbas is hasan.

239 - Sleeping in the mosque

321 - Ibn Omar reported that they used to sleep in the mosque when they were young men.

Abu E'isa said that this hadeeth is hasan sahih.

A group of scholars allowed sleeping in the mosque while others said that it should not be taken as a place to sleep the night nor as a place to nap.
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240 - بَابُ مَا جَأَّا فِي كَرَاهَتِ الْبَيْعَ وَالشَّرَاءِ وِإِنْشَادِ الْضَّمَالَةِ
والشَّعْرَ فِي الْمَسْجِدِ [م: 123، ت: 14]

322 - حدثنا فَتْحِي بْنُ يَسْرَىَّ، أَخْبَرَنَا الْحَلاَّلَةُ عَنْ أَبِي عُجَالَةَ، عَنْ عُمَرَ بنْ شُعْبَةَ عَنْ أَبِيهِ عَنْ
جَدِّهِ عِنْ رَسُولِ اللَّهِ ﷺ: "أَلَّا تَنَافَىَ اللَّهُ مَنْ يَتَخَلَّقَ النَّاسُ فِيهِ، فَيَقُولُ: "يَوْمَ الْجِمَاعَةِ بَلْ الصَّلاَةُ""

قال: وفي الباب عن بِرْضِةَة وَجَابِرَ وَأَنَسِ.

قال أبو عيسى: حديث عبد الله بن عمر بن العاص حديث حسن.

وعمرو بن شعيب هو: ابن محمد بن عبد الله بن عمر بن العاص.

قال محمد بن إسحاق: رأى أحمد وإسحاق، وذكر غيرهما، يحتجون بحديث
عمرو بن شعيب.

قال محمد: وقد سمع شعيب بن محمد من جده عبد الله بن عمر.

قال أبو عيسى: ومن تكلم في حديث عمر بن شعيب إنما ضعفه لأنه يتحدث عن
سجية جدًا كأنهم رأوا أنه لم يسمع هذه الأحاديث من جده.

قال علي بن عبد الله: وذكر عن يحيى بن سعيد أنه قال: حديث عمرو بن شعيب
عَنْدَا وَأَوَّلًا.

وقد كَرَاهَ فَوْقَةً مِنْ أَهَلِ الْعَلَمِ الْبَيْعَ وَالشَّرَاءِ فِي الْمَسْجِدِ
ويما يقول أحمد وإسحاق.

وقد رَوَى عَنْ بَعْضِ أَهَلِ الْعَلَمِ مِنْ النَّابِيِّ رَضِيَ اللَّهُ عَنْهُ رَحْمَةً فِي الْبَيْعَ وَالشَّرَاءِ فِي الْمَسْجِدِ
وقد روي عن النبي ﷺ في غير حديث رحمة في إنشاد الشعر في المسجد.

(240) Hating to do business, seeking a lost thing,
or saying poetry in the mosque

322- Amr Ibn Shuaib narrated from his father from his grandfather that the
Prophet (S.A.W.) prohibited saying poetry in the mosque, selling and buying, or
making circles (to chat) before the Friday prayers.

Abu E'isa said that the hadeeth by Abdullah Ibn Amr Ibn Al-A'as is hasan.

241 - بَابُ مَا جَأَّا فِي الْمَسْجِدِ الَّذِي أَمَسَّ عَلَى النَّقُوِّ [م: 124، ت: 125]

323 - حدثنا فَتْحِي بْنُ يَسْرَىَّ، أَخْبَرَنَا حَلاَّلَةُ بْنُ إِسْمَاعِيْلَ عَنْ أَنْسِ بْنِ أَبِي حَبِينَ عَنْ أَبيهِ عَنْ
أبي سعيد الخدري قال: "التَّزَيَّرُ رَجُلٌ مِنَ الْبَنِيَّ حَدَرَةٍ وَرَجُلٌ مِنَ الْبَنِيَّ عَمَّرٌ مِنْ عَوْفٍ فِي
المسجد الذي أسس على النقوى فقال الخدري: هو مسجد رسول الله ﷺ، وقال الآخر
هو مسجد قباء، فإذا رسول الله ﷺ في ذلك، فقال: هو هذا يغني مسجده، وفي ذلك
خير كثير".
The mosque that is founded on piety

323- Abu Said Al-Khudri narrated that two men argued about which is the mosque that was founded on piety (mentioned in the Holy Quran); Masjid Qubaa' or the Prophetic Mosque. They went to the Prophet (S.A.W.) and asked him. He (S.A.W.) said, "It is this mosque -meaning his mosque- and in it there are a lot of bounties."

Abu E’isa said that this is a hasan sahih hadeeth.

Praying at Masjid Qubaa'

324- Usaid Ibn Thuhayr Al-Ansari, a companion of the Prophet (S.A.W.), narrated that the Prophet (S.A.W.) said, "Praying at the Mosque of Qubaa' is like performing an Umra."

Abu E’isa said that Usaid's hadeeth is hasan gharib.
325 - Abu Huraira narrated that the Prophet (S.A.W.) said, "A prayer in my mosque here is better than a thousand prayers (anywhere else) except for the Holy Mosque."

Abu E'isa said that this hadeeth is hasan sahih.

326 - Abu Said Al-Khudri narrated that the Prophet (S.A.W.) said, "No journey (for religious purposes) should be undertaken except to three mosques; the Holy Mosque (in Mecca), my mosque here (Medina), and the Aqsa Mosque (in Al-Quds or Jerusalem)."

Abu E'isa said that this hadeeth is hasan sahih.

327 - Abu Huraira narrated that the Prophet (S.A.W.) said, "Whenever the
prayers are called, do not come to it walking too quickly, but come to it walking with dignity. Whatever you did not miss, then you pray (with the congregation), and whatever you missed, then you pray (alone)."

328 - Al-Zuhri narrated from Said Ibn Al-Mussaib, from Abu Hurairā a similar hadeeth with the same meaning. Abu E'īsa said that this hadeeth comes from a stronger chain of narrators than the previous one.

329 - Sufian also narrated a similar hadeeth from Al-Zuhri.

330- Abu Hurairā narrated that the Prophet (S.A.W.), "One of you is considered to be praying as long as he is waiting for the prayers to start, and the angels will pray on him for as long as he sits after the prayers. They say, 'Oh Allah, forgive him. Oh Allah, have mercy on him,' for as long as he does not make hadath." Abu Hurairā was asked what hadath was, and he said, "To pass gas."

Abu E'īsa said that this hadeeth is hasan sahih.
Using a prayer rug

331- Ibn Abbas narrated that the Prophet (S.A.W.) used to pray on a khumra (short rug).

Abu E'isa said that this hadeeth is hasan sahib.

Praying on mats

332- Jaber narrated from Abu Said that the Prophet (S.A.W.) used to pray on (bamboo) mats.

Abu E'isa said that this hadeeth is hasan.
(248) Praying on rugs

333- Anas Ibn Malik (R.A.A.) narrated that the Prophet (S.A.W.) used to mingle with them and joke with his little brother. He once asked him, "Oh Abu U'mair, what did the nughair (a little bird) do?" Anas also said, "And a rug was rolled out for us, and Prophet (S.A.W.) prayed on it."

Abu E'isa said that the hadeeth by Anas is hasan sahih.

(249) Praying in gardens

334- Mua'ath Ibn Jabal narrated that the Prophet (S.A.W.) used to like praying in gardens.

Abu E'isa said that this hadeeth is gharib, and there is a weak narrator in the chain.
(250) Placing a barrier in front of the praying person

335- Musa Ibn Talha narrated from his father that the Prophet (S.A.W.) said, "If one of you places a barrier in front of him like the back of the saddle, then he should pray and not worry about who passes in front of it."

Abu E'isa said that this hadeeth narrated by Talha is hasan sahih.

(251) It is hated to pass in front of the one praying

336- When Abu Juhaim was asked by Zaid Ibn Khaled Al-Juhani about the one who passes in front of the praying person, he said, "The Prophet (S.A.W.) said, 'If the person passing in front of a praying person knew of the (sin) he was committing, he would have preferred to stand waiting for forty rather than to pass.'" Abu An-Nadr (one of the narrators) said, 'I do not know whether he meant forty days, months or years.'

Abu E'isa said that this hadeeth is hasan sahih.
(252) Nothing breaks the prayers

337- Ibn Abbas narrated that he was riding a she donkey with Al-Fadl, and when they reached Mena, the Prophet (S.A.W.) was leading his companions in prayers. He said, "We got off our donkey and joined the line. The donkey passed in front of them, and it did not interrupt their prayers."

Abu E'isa said that this hadeeth by Ibn Abbas is hasan sahib.

(253) Nothing cuts off the prayers except for the dog, the donkey, and the woman

338- Abdullah Ibn As-Samet heard Abu Tharr report that the Prophet (S.A.W.) said, "If the man prays, and there is nothing in front of him like a saddle, his prayer will be broken by the passing of the black dog, the woman, and the donkey." Abdullah asked Abu Tharr, "Why the black dog, not the red or the white?" Abu Tharr said, "Oh nephew, I asked the Prophet (S.A.W.) the
same question and he said, 'The black dog is a devil.'

Abu E'isa said that Abu Tharr's hadith is hasan sahih.

Ahmad said that he is sure that the black dog cuts off the prayers, but he is not sure about the woman or the donkey. Is-haq said, "Nothing cuts off the prayers except for the passing of the black dog."

(254) Praying in a single garment

Omar Ibn Abu Salama narrated that he saw the Prophet (S.A.W.) pray in Um Salama's house wrapped in a single garment.

Abu E'isa said that this hadith is hasan sahih.
(255) Praying towards the Qibla (Mecca)

340- Al-Baraa' Ibn Azeb narrated that when the Prophet (S.A.W.) first arrived in Medina, he prayed towards Al-Quds (Jerusalem) for about six or seven months. He (S.A.W.) wished to pray towards the Kaab'ba. Allah (S.W.T.) revealed the verse, "Verily! We have seen the turning of your (Muhammad's (S.A.W.)) 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-Haram (at Mecca)." So he (S.A.W.) turned towards the Kaab'ba; as he had always wished. A man (at that time) prayed A'asr with him. The man later passed by a group of Al-Ansar, and they were bowing during the A'asr prayers towards Al-Quds. He said to them, "I bear witness that I prayed with the Prophet (S.A.W.) and that he (S.A.W.) turned towards Al-Ka'aba." They turned while they were still bowing.

Abu E'isa said that this hadeeth is hasan sahih.

341- Abu Huraira narrated that the Prophet (S.A.W.) said, "What is between the east and the west is Qibla (prayer direction)."

342- Abu Huraira narrated that the Prophet (S.A.W.) said, "What is between the east and the west is Qibla."
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343- Yehya Ibn Musa narrated a similar hadeeth from Muhammad Ibn Abu Ma’shar.

344- Othman Ibn Muhammad Al-Akhnasi narrated from Said Al-Makburi from Abu Huraira that the Prophet (S.A.W.) said, "What is between the east and the west is Qibla."

Abu E’isa said that this hadeeth is hasan sahih.

Ibn Omar said that if you have the west to your right and the east to your left, then that would be the direction of Qibla.

Ibn Al-Mubarak clarified that "between the east and the west" is Qibla for the people of the east.

345- حديثنا محمد بن عبد الله بن معاذ، قال: "ما بين الشرق والمغرب، فيغيب القبلة. هذا لأهل الصحراء، واختار عبد الله بن المبارك الناحية لأهل مرو.

345- حديثنا محمد بن عبد الله بن معاذ، قال: "ما بين الشرق والمغرب، فيغيب القبلة. هذا لأهل الصحراء، واختار عبد الله بن المبارك الناحية لأهل مرو.

Ibn Al-Mubarak clarified that "between the east and the west" is Qibla for the people of the east.
(257) Praying mistakenly in a different direction when it is cloudy

345- Abdullah Ibn Amer Ibn Rabea’a narrated from his father that he said, "We were traveling with the Prophet (S.A.W.) during a dark night, and we did not know the direction of the Qibla. Every man prayed in a different direction. In the morning, we mentioned that to the Prophet (S.A.W.). The verse was revealed, "And to Allah belongs the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah."

Abu E’isa said that this hadeeth has only one chain of narrators and among them is Asha’ath Ibn Said Abu Ar-Rabih As-Samman who is considered a weak narrator.

Most scholars are of the above opinion. They say, "If someone prays in the wrong direction because of clouds and then he realized it, his prayers are still valid."

(258) Places one should not pray in

346- Ibn Omar narrated that the Prophet (S.A.W.) prohibited praying in seven places; garbage yards, slaughter houses, the grave yard, sidewalks, toilets, animal barns, and above the Ka’aba.
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وعبد الله بن عمر العمري ضعفه بعض أهل الحديث من قبل حفظه، منهم

347 - Suwaid Ibn Abdulaziz narrated from Zaid Ibn Jubaira who took it from Dawuud Ibn Husien from Nafe’e from Ibn Omar a hadeeth with the same meaning.

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259 - Praying in sheep and farm animals barns

348 - Abu Huraiara narrated that the Prophet (S.A.W.) said, "Pray in the resting places of sheep, but do not pray in the barns of farm animals."

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Abu E’isa said that this hadeeth is hasan sahih.

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349 - Abu Husien narrated from Abu Saleh from Abu Huraira a similar hadeeth.

350 - Anas Ibn Malek narrated that the Prophet (S.A.W.) used to pray in the resting places of sheep.
Abu E'isa said that this hadeeth is hasan sahih.

351- Hadith 260: "Verily, we have enjoined upon the Messenger of Allah to perform prayer behind (his) camel. In this narration, Abu Sa'id narrates that Muhammad said: "Pray behind the camel if you can."

Abu E'isa said that this hadeeth is hasan sahih.

This is the opinion of the majority of the scholars. They do not see anything wrong with performing voluntary prayers while riding in any direction, but this only applies to the voluntary prayers.

Praying while riding on a camel

351- Jaber narrated that the Prophet (S.A.W.) once sent him on a mission. When Jaber returned, the Prophet (S.A.W.) was praying and riding his camel which was moving towards the east and his made his prostration lower than his bowing.

Abu E'isa said that this hadeeth is hasan sahih.

This is the opinion of the majority of the scholars. They do not see anything wrong with performing voluntary prayers while riding in any direction, but this only applies to the voluntary prayers.

Praying while riding on a camel

352- Ibn Omar narrated that the Prophet (S.A.W.) prayed behind his camel (using it as a barrier) and that he (S.A.W.) used to pray while riding his camel which would go in different directions.

Abu E'isa said that this hadeeth is hasan sahih.
262 - If dinner is ready and the prayers are called

353 - Anas narrated that the Prophet (S.A.W.) said, "If dinner is ready, and the prayers are called, then start with dinner."

Abu E'isa said that this hadeeth by Anas is hasan sahih.

354 - Ibn Omar narrated that the Prophet (S.A.W.) said, "If dinner is set on the table, and the prayers are called, start with the dinner." Ibn Omar once had dinner while he was hearing the recitation of the Imam.
(263) Praying when feeling sleepy

A'isha narrated that the Prophet (S.A.W.) said, "If one feels sleepy while he is praying, then it is (better) that he lies down until he feels energetic. If he was praying while sleepy and thinking of making Istighfar (asking for forgiveness), he might curse himself instead."

Abu E'isa said that this hadeeth by A'isha is hasan sahih.

(264) A visitor should not lead the prayers

Abu A'atieh narrated that Malek Ibn Al-Huwareth used to visit them in their place of worship. On day it was the time of the prayers, so they asked him to lead them in prayers. He said, "Let one of you lead, and I will tell you why I should not lead. I heard the Prophet (S.A.W.) saying, 'Whoever visits a group of people should not lead them, and one of them should lead them.'"

Abu E'isa said that this hadeeth is hasan sahih.

The majority of the scholars say that the owner of the house has more right to lead the prayers than the visitor. Some scholars say that if the owner gives permission to the visitor to lead, then it is acceptable. Some also say that this applies to the visitor of the mosque too.
It is hated for the Imam to supplicate for himself and exclude the congregation.

Anas Ibn Malek narrated that the Prophet (S.A.W.) said, "It is unlawful for a man to look inside the house of another man without his permission; looking is just the same as if he already entered. Also, a leader of the prayer should not make dua’ (supplication) for himself and exclude the others, because that would be like betraying them. No one should lead the prayer if he is angry."

Abu E’isa said that this hadeeth is hasan.

(266) Leading congregational prayer in spite of the congregation

Anas Ibn Malek narrated that the Prophet (S.A.W.) cursed three: a man who leads the people in prayers and they hate him, a woman who sleeps
and her husband is angry with her, and a man who hears the prayer being called and did not go to it.

Abu E'isa said that this hadith is not true.

Scholars say that if the Imam was just, then the sin is committed by those who unfairly hate him. Moreover, if he was only hated by two or three, then that is fine, but he should not lead if most of the people hate him.

359 - Hadith: 

Al-Hareth Ibn Al-Mustalak said that it used to be said that the worst punishment on the Day of Judgment is given to two; a woman who disobeyed her husband, and a man who led a hateful crowd in prayers.

Ibn Jarir said that the Imam meant here is the unjust ruler. As for the just rulers, the sin is on those who hate them.

Abu E'isa said that this hadith is hasan gharib.

360 - Hadith:

Abu Úmama (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "The prayers of three people do not pass further than their own ears; the slave who has disobeyed his master until he comes back (to his senses), the woman who went to sleep while her husband was upset with her, and the Imam of a people who hate him."

Abu E'isa said that this hadith is hasan gharib.
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Fara'{}uqwa, and if he said: 'If the Imam says: 'Takbeer,' then say: 'Takbeer.' When the Imam bows, you bow; when the Imam rises, you rise. When the Imam says: 'Samea'Allahu Li Man Hamidah,' you say: 'Rabbana Wa Laka Al-Hamd.' When the Imam prostrates, you prostrate. If the Imam prays sitting down, you pray sitting down.'

Abu E'isa said that the hadeeth of Anas is hasan sahih.

Some scholars, however, said that it is not allowed for the congregation to pray sitting too if the Imam prayed sitting down. If they did, their prayer is not counted.

361- Anas Ibn Malek narrated that the Prophet (S.A.W.) once fell off his horse and was injured. He (S.A.W.) led the prayers while sitting, so they also sat down and prayed behind him. When he (S.A.W.) finished, he said, 'The Imam has to be followed. When he says 'Takbeer,' then you say 'Takbeer.' When he bows down, you bow down, and when he rises, you rise. When he says, 'Samea'a Allahu Li Man Hamidah,' you say, 'Rabbana Wa Laka Al-Hamd.' When he prostrates, you prostrate, and if he prays sitting down, then you pray sitting down.'

Abu E'isa said that the hadeeth of Anas is hasan sahih.

Some scholars, however, said that it is not allowed for the congregation to pray sitting too if the Imam prayed sitting down. If they did, their prayer is not counted.
Another hadeeth on the subject

362- Masrouk narrated that A'isha (R.A.A.) said that when the Prophet (S.A.W.) was sick with the disease from which he died, that he prayed behind Abu Bakr (R.A.A.) while sitting.

Abu E'isa said that this hadeeth is hasan sahih gharib.

A'isha (R.A.A.) also narrated that the Prophet (S.A.W.) said, "If the Imam prayed while sitting, then pray sitting."

She also narrated that the Prophet (S.A.W.) once came out of his house when he (S.A.W.) was sick, and Abu Bakr was leading the prayers. He (S.A.W.) prayed next to Abu Bakr, and the people mimicked Abu Bakr, and Abu Bakr mimicked the Prophet (S.A.W.).

363- Anas narrated that when he was sick the Prophet (S.A.W.) prayed and was sitting behind Abu Bakr (R.A.A.). He (S.A.W.) was wrapped with a garment.

Abu E'isa said that this hadeeth is hasan sahih.

364- Hadith narrated that Abu Ubaydah bin 'Umar, the companion of the Prophet (S.A.W.) who was a close friend of the Prophet (S.A.W.), said: "When the Prophet (S.A.W.) was sick, he prayed sitting behind Abu Bakr (R.A.A.)."

Abu E'isa said that this hadeeth is hasan sahih.
The Chapters about the prayers

364- Al-Shu’bi narrated that once Al-Mughira led them in prayers, and he stood up after the second Raka’a (without saying Tashahud). The people said "Subhana Allah (Allah be praised)" and then he said "Subhana Allah". When he finished the prayer, he said his Salam (greeting given at the end of the prayer) and then he prostrated the two prostrations of Sahwe (of forgetfulness) while sitting down. Then he said that the Prophet (S.A.W.) did the same thing with them.

Abu E’isa said that there is a weak narrator in the chain of narrators of this hadeeth. However, some scholars say that the Sahwe prostrations should be done before saying Salam, and some said it should be said afterwards.

365- Ziad Ibn A’alaqa said, "Al-Mughira led us in prayers one time, and after the second Raka’a he stood up without sitting (for Tashahud which is a testament of belief that comes after the second Raka’a). Those behind him said, 'Subhana Allah’. He waived to them to stand up too. When he finished his prayer, he said his Salam then prostrated twice (Sahwe), said his Salam again, and then said that the Prophet (S.A.W.) did the same thing."

Abu E’isa said that this hadeeth is hasan sahih.
The Chapters about the Prayers


Haditha Muhammad bin Ubaydullah bin Masoud narrated from his father that the Prophet (S.A.W.) used to sit for (Tashahud) as if he was sitting on burned stones.

Abu E'isa said that this hadeeth is hasan even though Abu Ubaida did not hear it from his father.

The scholars agree that one should not sit for a long time for the first Tashahud and not to say anything more than the Shahadah (testament of faith). They also said that if he says more than the Shahadah, he has to prostrate for Sahwe.


Haditha Abdullah bin Ubaydullah bin Masoud narrated from his father that the Prophet (S.A.W.) used to (shorten) the time he sat for (Tashahud) as if he was sitting on burned stones.

Abu E'isa said that this hadeeth is hasan even though Abu Ubaida did not hear it from his father.

The scholars agree that one should not sit for a long time for the first Tashahud and not to say anything more than the Shahadah (testament of faith). They also said that if he says more than the Shahadah, he has to prostrate for Sahwe.

271 - Signaling while praying

Abu Ubaida Ibn Abdullah Ibn Mas'oud narrated from his father that the Prophet (S.A.W.) used to (shorten) the time he sat for (Tashahud) as if he was sitting on burned stones.

Abu E'isa said that this hadeeth is hasan even though Abu Ubaida did not hear it from his father.

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Abu E'isa said that this hadeeth is hasan even though Abu Ubaida did not hear it from his father.

The scholars agree that one should not sit for a long time for the first Tashahud and not to say anything more than the Shahadah (testament of faith). They also said that if he says more than the Shahadah, he has to prostrate for Sahwe.
The Chapters about the Prayers

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The Prophet (S.A.W.) used to wave back with his hand. Abu E'isa said that both hadiths are hasan sahih.

AbuHuraira narrated that the Prophet (S.A.W.) said, "Saying 'Subhana Allah' is for men, and clapping is for women."

Abu E'isa said that this hadith by Abu Huraira is hasan sahih.

AbuHuraira narrated that the Prophet (S.A.W.) said, "It is hated to yawn while praying.

Abu E'isa said that this hadith by Abu Huraira is hasan sahih.
The Chapters about the Prayers

Prayers is from Satan. So when someone yawns, he should stop himself as much as he can."

Abu E'isa said that this hadith is hasan sahih.

274 - باب ما جاء أن صلاة القاعد على التضف من صلاة القائم [م: 157، ت: 158]

371 - حدثنا علي بن حجر، أن خبرنا عيسى بن يُوسُف أخبرنا حُسين المسلم عن

عبِد الله بن بريدة عن عمران بن حصين قال: "سأَلَتُ رَسُول اللَّهِ ﷺ عن صلاة الرجل وهو

قاعد فقال: من صلى قائماً فهُم أفضل ومن صلى أحاقة قاعداً نصف أجر القائم، ومن

صلاة نائماً نصف أجر القاعد.

قال في الباب عن عبد الله بن عمر وآنس والسائب وابن عمر.

قال أبو عيسى: حديث عمران بن حصين حديث حسن صحيح.

(274) Praying sitting down gets half the rewards of standing up

371 - Imran Ibn Hussein narrated that he asked the Prophet (S.A.W.) about the prayers of the man who sits down. He (S.A.W.) said, "Whoever prays standing up is better, whoever prays while sitting gets half the rewards of the one standing, and whoever prays while lying down gets half the rewards of the one sitting."

Abu E'isa said that the hadith of Imran is a hasan sahih hadith.

372 - وقد روى هذا الحديث عن إبراهيم بن طهمنان بهذا الإسناد، إلا أنه يقول:

عن عمران بن حصين قال: "سأَلَتُ رَسُول اللَّهِ ﷺ عن صلاة المريض فقال: صلى قائماً

فإن لم تستطع فإذاك، فإن لم تستطع فعلى جنب.

حدثنا بذلك هانئاً أخبرنا وكيع عن إبراهيم بن طهمنان عن حسين المسلم بهذا

الإسناد.

قال أبو عيسى: لا نعلم أحداً روى عن حسين المسلم نحو رواية إبراهيم بن

طهمنان، وقد روى أبو أسامة وغير واحد عن حسين المسلم نحو رواية عيسى بن يونس.

ومعنى هذا الحديث عند بعض أهل العلم في صلاة التطوّر.

حدثنا محمد بن بشار أخبرنا ابن أبي عدي عن أشعث بن عبد الملك عن الحسن.

قال: "إن شاء الرجل صلى صلاة التطوّر قائماً وجالساً ومضطجعاً.

واختلفت أهل العلم في صلاة المريض إذا لم تستطع أن يصلّي جالساً فقال بعض

أهل العلم: إنه يصلّي على جنبي الأيمن، وقال بعضهم يصلي مستلقياً على قفاة ورجالاً

إلى القبلة، وقال سفيان الثوري في هذا الحديث: من صلى جالساً فله نصف أجر القائم"
There is another narration to the same hadeeth however. Imran asked the Prophet (S.A.W.) about the prayers of the sick. The Prophet (S.A.W.) said, "Pray standing up. If you cannot, then pray while sitting, and if you cannot, then pray on your side."

Some scholars say that this only applies to the voluntary prayers.

(275) Praying the voluntary prayers while sitting

373- Hafsa (R.A.A.), the wife of the Prophet (S.A.W.), said, "I never saw the Prophet (S.A.W.) pray his voluntary prayers while sitting until the year of his death. He (S.A.W.) prayed his voluntary prayers while sitting, he would recite the Surah with Tartil (making his voice sound better), and he would make it as long as possible."

Abu E’isa said that the hadeeth by Hafsa (R.A.A.) is hasan sahib.

374- حدثنا الأنصاري أخبرنا معن، أخبرنا مالك عن أبي النضر عن أبي سلمة
عن عائشة: "أن النبي ﷺ كان يصلي جالساً فيقرأ وهو جالس، فإذا بقي من قراءته قدر ما يكون ثلاثين أو أربعين آية قام فقرأ وهو قائم، وهو ركع وسجد وهو قائم، وإذا قرأ
وهوُ قاعد ركع وسجد وهو قاعد."

قال أحمد وإسحاق: والعمل على كلا الحديثين كأنهما رأيا كلا الحديثين صحيحًا
معمولاً بهما.
The Chapters about the Prayers

374- A'isha narrated that the Prophet (S.A.W.) used to pray while sitting. He would recite while sitting down until there were thirty or forty verses left, and then he would stand up and recite them. Then he would bow and prostrate. He would do the same in the second raka'a.

Abu E'isa said that this hadith is hasan sahih.

375- Abdullah Ibn Shaqiq asked A'isha (R.A.A.) about the voluntary prayers of the Prophet (S.A.W.). She said, "He (S.A.W.) used to pray standing up the longest part of the night, and during another night, he would pray while sitting down. When he stood, he would recite, bow, and prostrate while standing up, and when he prayed while sitting, he would recite, bow, and prostrate while he was sitting down."

Abu E'isa said that this hadith is hasan sahih.

276- Bab Ma Jaa An Al-Baby قال إنني لأسمع أبكار الصبى

ففي الصلاة فأخفف [م: 159، ت: 160]

376- حديثنا أبو حنيفة أخبرنا مروان بن معاوية الفزاري عن حميده عن أنب بن مالك

أن رسول الله ﷺ قال: "والله إنني لأسمع بكاء الصبى وأنا في الصلاة فأخففُ مخاوفة أن تizzare أمه".

قال وفي الباب عن أبي قتادة وأبي سعيد وأبي هريرة.

قال أبو عيسى: هذا حديث حسن صحيح.

(276) The saying of the Prophet (S.A.W.), "I hear the crying of the baby and I shorten the prayer."

376- Anas Ibn Malek narrated that the Prophet (S.A.W.) said, "By Allah, I hear the crying of a baby while I am (leading) the prayers, and so I shorten the prayers out of the fear that his mother might get distracted.

Abu E'isa said that the hadith by Anas is hasan sahih.
The Chapters about the prayers

The unveiled woman's prayer is not accepted

377- A'isha narrated that the Prophet (S.A.W.) said, "The prayers of the woman who reached puberty (by menstruating) is not accepted without a veil."

Abu E'isa said that this hadeeth is hasan.

The scholars agree that if any part of the hair of a woman is showing, then her prayers will not be accepted and that applies for any part of her body except for the back of her feet according to Al-Shafe'ii.

It is hated to let the cloak drag in prayers

378- Abu Huraira narrated that the Prophet (S.A.W.) prohibited allowing the cloak to drag in prayers.

Many scholars hated the dragging of the cloak during prayers; some said it is hated when it is a cloak, but not when it is a shirt.
The Chapters about the prayers

Chapter 214

It is hated to remove pebbles during prayers

Abu Tharr narrated that the Prophet (S.A.W.) said, "When one of you gets up for prayers, he should not wipe over the pebbles since he is encompassed by (Allah’s) Mercy.''

Abu E’isa said that this hadeeth is hasan.

Mua’yqeb narrated that he asked the Prophet (S.A.W.) about wiping the pebbles (leveling the ground) while in prayers, and he (S.A.W.) said, "If you have to do it, then do it only once.''

Abu E’isa said that this hadeeth is hasan sahih.

It is hated to blow during prayers

Um Salama narrated that the Prophet (S.A.W.) saw a boy called Aflah who used to blow (away the dirt on the ground) when he prostrated. The Prophet (S.A.W.) said to him, "Oh Aflah, let the sand touch your face.''

Abu E’isa said that this hadeeth is hasan.
The Chapters about the prayers

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The same hadith by the same chain of narrators was narrated by Maimoun Abu Hamzah except for the boy was called Rabah.

Abu E'isa said that Maimoun is considered a weak narrator by some scholars.

281 - Bab ma ja'aa fi al-akhzara fi ushara [M: 164, T: 165]

383 - Hadith Abu 'Abdullah Abu 'Abdullah ibn 'Abdullaah al-Juhani. He is the owner of the hadith. He said: When the Prophet (S.A.W.) was praying, he prayed with his hands placed on his waist.

He said: When the Prophet (S.A.W.) was praying, he prayed with his hands placed on his waist.

(281) Forbidden to pray while putting the hands on the waist

383 - Abu Huraira (R.A.A.) reported that the Prophet (S.A.W.) prohibited a man to pray with his hands placed on his waist.

Abu E'isa said that this hadith by Abu Huraira is hasan sahih.

282 - Bab ma ja'aa fi karahah kif shurru fi ushara [M: 165, T: 166]

384 - Hadith Abu 'Abdullah ibn 'Abdullaah ibn 'Abdullah al-Juhani. He is the owner of the hadith. He said: When the Prophet (S.A.W.) was praying, he prayed with his hands placed on his waist.

He said: When the Prophet (S.A.W.) was praying, he prayed with his hands placed on his waist.
(282) It is hated to fix the hair while praying

384- It is narrated that Abu Rafe' passed by Al-Hasan Ibn Ali (R.A.A.) while he was praying. His braid was tied at the back of his head, and he untied it. Al-Hasan looked at him angrily and said, "Focus on your prayers and do not be angry because I heard the Prophet (S.A.W.) say, 'That is the devil's work.'"

Abu E'isa said that this hadeeth is hasan.

(283) Humiliating oneself in prayers

385- Al-Fadl Ibn Al-Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said, "Prayers are two (Raka’as) and two. After every two raka’as make Tashahud. Humiliate yourself (before Him), ask (Allah (S.W.T.)) with sincerity, confess your weakness to Him, and make excuses for yourself. Hold your hands up with the palms towards the face and say, 'Ya Rabb, Ya Rabb (Oh Allah, oh Allah).' Whoever does not pray in that manner, then it is deficient."

Abu E'isa said that this hadeeth is sahih.
(284) It is hated to intertwine the fingers in prayers

386- Ka‘ab Ibn U’jrah narrated that the Prophet (S.A.W.) said, "If one of you performed his ablution in the best manner and went to the mosque, then he should be careful not to intertwine his fingers since he is already in prayers."

Abu E‘isa Ka‘ab’s hadeeth was narrated by many.

(285) The merit of standing for a long time during prayer

387- Jaber narrated that the Prophet (S.A.W.) was asked about the best prayer, and he (S.A.W.) said, "The one with the long Qunut (standing for a long time reciting and supplicating)."

Abu E‘isa said that this hadeeth is hasan sahih.

(286) The merit of increased bowings and prostrations

388- Ma‘dan Ibn Talha Al-Ya‘muri narrated that he saw Thawban, the servant of the Prophet (S.A.W.), and asked him about a deed that Allah (S.W.T.) would benefit him with and make him enter Paradise. Thawban (R.A.A.) paused for a while and then said, "You have to prostrate much
because I heard the Prophet (S.A.W.) say, 'When any servant of Allah (S.W.T.) prostrates once for Him, Allah (S.W.T.) will elevate him with it one degree and will take off one sin with it.'

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Ma'dan Ibn Talha narrated also that he met Abu Al-Dardaa' and asked the same question he asked Thawban. Abu Al-Dardaa' said, "You have to prostrate a lot because I heard the Prophet (S.A.W.) say, 'When any servant of Allah (S.W.T.) prostrates once for Him, Allah (S.W.T.) will elevate him with it one degree and will take off one sin with it.'"

Abu E'isa said that the two hadeeths of Thawban and Abu Al-Dardaa' are hasan sahib hadeeths.
(287) Killing the snake or the scorpion while praying

390- Abu Huraira narrated that the Prophet (S.A.W.) ordered that the snake and the scorpion should be killed while one is praying.

Abu E'isa said that this hadith by Abu Huraira is hasan sahih.
باب أبو السهّو


391 - حدثنا أحمد بن علي نبي الله ﷺ عني: أن النبي ﷺ ﷺ قال في صلاة الظهر وعلى جلسه؟

فلما أنصى صلاته سجد سجداً كثيراً في كل سجدة وهو جالس قبل أن يسلم، وسجدهما الناس بعد ما نبيّ من الجلسه».

قال: وفي البشر عن عبد الرحمن بن عوف.

حدثنا محمد بن بشار آخرنا عبد الأغلب وأبو داود قال: أخبرنا هشام عن يحيى بن

أبي كثير عن محمد بن إبراهيم: أن أبا هريرة وعبد الله بن السائب القارئ، كانا يسجداً

سجداً السهو قبل التسليمة.

قال أبو عيسى: حدثن ابن بُحيتَة حدث حسن صحّيح، والعمل على هذا عند

بعض أهل العلم، وهو قول الشافعي: يرى سجداً السهو كله قبل السلام ويقول: هذا

النَّاسخ للغير من الأحاديث، وذكر أن أجرن فعليّ النبي ﷺ كان على هذا.

وقال أحمد وإسحاق: إذا قام الرجل في الركعتين فإنّه يسجد سجداً السهو قبل

السلام على حدث ابن بُحيتَة.

وعبد الله ابن بُحيتَة هو عبد الله بن مالك ابن بُحيتَة، مالك أبو وحيتة الله. هكذا.

أخبرني إسحاق بن منصور عن علي بن عبد الله ﷺ المالكي.

قال أبو عيسى: واختلف أهل العلم في سجدة السهو إلى سجداً السهو قبل السلام أو

بعده، فرأى بعضهم أن يسجدهما بعد السلام. وهو قول سفيان الفارسي وأهل الكوفة. وقال بعضهم:

يسجدهما قبل السلام، وهو قول أكثر الفقهاء من أهل المدينة، مثل يحيى بن سعد وربيعه وغيرهم;

وهي قول الشافعي.

وقال بعضهم: إذا كانت زيادة في الصلاة بعده السلام، وإذا كان وقناناً قبل

السلام، وهو قول مالك بن أنس.

وقال أحمد: ما روى عن النبي ﷺ في سجدة السهو فيتمدّم كل على جهتة،

بري إذا قام في الركعتين على حدث ابن بُحيتَة فإنّه يسجدهما قبل السلام، وإذا صلى

الظهر خمسًا فإنّه يسجدهما بعد السلام إذا سلم في الركعتين من الظهر والعصر فإنّه

يسجدهما بعد السلام، وكل يستعمل على جهتة كله سهو ليس فيه عن النبي ﷺ ذكر فإن

سجدة السهو في قبل السلام.

وقال إسحاق: نحن قول واسم أحمد في هذا كله إلا أنه قال: كله سهو ليس فيه عن
The Chapters of forgetfulness

(288) Forgetfulness during prayer and its prostration

Abdullah Ibn Buhaina Al-Asdi, the ally of Bani Abdul-Muttaleb, narrated that the Prophet (S.A.W.) stood up after the second Raka’a without sitting for Tashahud. At the end of the prayers (right before making Tasleem), he prostrated twice making Takbeer in each prostration while still sitting down and then he made Tasleem. People followed his example and that was to compensate what was missed from the sitting for Tashahud.

Abu E’isa said that this hadeeth is hasan sahib.

(289) Prostrating for forgetfulness after making Tasleem and talking

Abdullah Ibn Mas’oud narrated that the Prophet (S.A.W.) once prayed Thuhr prayers with five raka’as. He (S.A.W.) was asked if the Thuhr prayers had become five raka’as, and then he (S.A.W.) prostrated twice after he (S.A.W.) had made Tasleem.

Abu E’isa said that this hadeeth is hasan sahib.

(283) - Bab ma ja’aa fi Salati al-Safa’i al-Walid wal-Kalam [M: 172, T: 173]

Abdullah Ibn Mas’oud narrated from Abdullah that the Prophet (S.A.W.) prostrated the two prostrations of forgetfulness (Sahwe) after he spoke.

Abu E’isa said: This hadith is Sahih.
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قالوا: إذا صلى الرجل الظهر خمساً فضلاً جائزة وسجد سجدتي السهو، وإن لم يجلس في الرابعة، وهو قول الشافعي وأحمد وإسحاق.

وقال بعضهم: إذا صلى الظهر خمساً ولم يقف في الرابعة مقدار التشهد فقدت صلاته، وهو قول سفيان الثوري وبعض أهل الكوفة.

394- Muhammad Ibn Sireen narrated from Abu Huraira that the Prophet (S.A.W.) prostrated them (the two Sahwe prostrations) after he made Tasleem. Abu E’isa said that this hadeeth is hasan sahih.

395- Imran Ibn Hussein narrated that the Prophet (S.A.W.) led them in prayers and forgot (something). He (S.A.W.) prostrated twice (Sahwe), and then he made Tashahud and ended his prayers with Tasleem. Abu E’isa said that the above hadeeth is hasan gharib sahih.

(290) Making Tashahud after the Sahwe prostrations

396- حدثنا أحمد بن منيع، أخبرنا إسماعيل بن إبراهيم، أخبرنا هشام الدستوائي عن يحيى بن أبي كثير عن عباض بن هلال قال: قلت لأبي سعيد: أحدثنا صلى فلا يدري
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كيف صلى فقال: قال رسول الله ﷺ: "إذا صلى أحذكم فلم يدرك كيف صلى فليسجذ سجداً وهو جالس.

قال: وفي الباب عن عثمان وابن مسعود وعائشة وأبي هريرة.
قال أبو عيسى: حديث أبي سعيد حديث حسن.

وقد روى هذا الحديث عن أبي سعيد من غير هذا الروج.
وقد روى عن النبي ﷺ أنه قال: "إذا شك أحذكم في الواحدة والثلاثين فليسجذ في ذلك سجداً قبل أن يسلم.
ولاعمل على هذا عند أصحابنا.

وقال بعض أهل العلم إذا شك في صلاتهم فلم يدرك كم صلى فليعدل.

(291) Doubting whether prayed more or less

396- Ibn Hilal narrated that he asked Abu Said on what to do if one forgot what he had prayed. Abu Said said, "The Prophet (S.A.W.) said, 'If one of you prays and forgets how he prayed, then let him make two prostrations while sitting down (in the last Tashahud)."

Abu E'isa said that this hadeeth is hasan.

It was also narrated that the Prophet (S.A.W.) said, "If one of you doubts whether he has prayed one or two raka’as, then he should consider them as one. If he doubts whether he has prayed two or three raka’as, then he should consider them two. At the end of the prayers, he should prostrate twice before he makes his Tasleem."

Some scholars said that if someone does not know what he has prayed, then he should repeat the prayer.

397- Abu Huraira narrated that the Prophet (S.A.W.) said, "Satan comes to one of you during his prayers and confuses him until he does not know how many raka’as he has prayed. When one of you experiences that, let him prostrate twice while sitting down (at the end of his prayers)."

Abu E’isa said that this is a hasan sahih hadeeth.

398- حدثنا محمد بن بشار أخبرنا محمد بن خالد بن عثمان أخبرنا إبراهيم بن سعد
قال: حدثني محمد بن إسحاق عن مكحول عن كرهب عن ابن عباس عن عبد الرحمن بن
Abdulrahman Ibn Aouf (R.A.A.) narrated that he had heard the Prophet (S.A.W.) saying, "If any of you gets so distracted during his prayers that he does not know whether he prayed one or two (raka'as), then let him count it as he prayed once. If he does not know whether he prayed two or three, then let him count it as two. If he does not know whether he prayed three or four, then let him count it as three. (At the end of the prayers) he should prostrate twice before he makes Tasleem."

Abu E'isa said that this hadeeth is hasan gharib sahih.

398 - 292 - باب ما جاء في الرجل يُسَلِّمُ في الركعتين من الظهري والعصر

[م: 175، ت: 176]

399 - حديثان الأنصاري، أخبرنا معن أخبرنا مالك عن أيوب بن أبي تميم، وهو

أبو السختيائي عن محمد بن سيرين عن أبي هريرة «أن النبي ﷺ انصرف من النّتين فقال له ذو البدين: أقرص الصلاة أم نسبت يا رسول الله؟ فقال النبي ﷺ: «أصدق ذو البدين فقال الناسر: نعم، فقد قام رسول الله ﷺ فصلّى النّتين أخرّين ثم سلم ثم كبر فسجد مثل سجده أو أطلّ ثم كبر فرّق ثم سجَد مثل سجوده أو أطُول».

قال أبو عيسى: وحديث آخر حديث حسن صحيح.

وختلف أهل العلم في هذا الحديث. قال بعضهم أن الكوفة: إذا تركتم في الصلاة ناسية أو جاهلًا أو ما كان، فإنّه يُعيد الصلاة واستدلوا بأن هذا الحديث كان قبل تحريم الكلام في الصلاة.

قال وأما الشافعي قرأى هذا حديثًا صحيحًا فقال به، وقال: هذا أصح من الحديث الذي روى عن النبي ﷺ في الصلاة إذا أكمل ناسية فإنه لا يقضي وإنما هو رقص رقصه الله.

قال الشافعي: وفرض هؤلاء بين العم والنساء في أكل الصائم لحديث أبي هريرة.

قال أحد في حديث أبي هريرة: إنّكم الإمام في شيء من صلاته وهو يرى أنه قد أكملها ثمّ أعلمن أن لم يكملها يتمّ صلاحتها، ومن تكمل خلف الإمام وهو يعلم أن عليه.
(292) A man making tasleem after the second raka'a of Thuhr or Asr prayers

399- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) once ended the prayers after the second raka'a. A man called Thu Al-Yadain said to him, "Was the prayer shortened or you have forgotten, oh Messenger of Allah (S.A.W.)?" The Messenger of Allah (S.A.W.) asked, "Is what Thu Al-Yadain said correct?" The people said, "Yes." The Prophet (S.A.W.) stood up and prayed an additional two raka'as. He made Tasleem, and then he made Takbeer and prostrated like his usual prostration or longer. He made Takbeer again and sat up, and then he (S.A.W.) prostrated again like his usual prostration or longer.

Abu E'isa said that this hadeeth by Abu Huraira is hasan sahih.

(293) Wearing the shoes in prayers

400- Said Ibn Yazid Ibn Maslamah asked Anas Ibn Malek, "Did the Prophet (S.A.W.) use to pray while wearing his shoes?" He said, "Yes." Abu E'isa said that this hadeeth by Anas is hasan sahih.
401- Al-Baraa' Ibn Azeb narrated that the Prophet (S.A.W.) used to make qunut in both the Fajr and the Maghrib prayers.

Abu E'isa said that this hadeeth is hasan sahih.

The scholars differed on whether the qunut supplication should be made in Fajr prayers or not. Some like Al-Shafe'ii and Malek said it should. Others like Ahmad and Is-haq said that the Fajr Qunut should only be given when there is a crisis facing the Muslims, and at that time the Imam can supplicate for the Muslim armies.

402- Abu Malek Al-Ashja'ii narrated that he said to his father, "Oh father, you have prayed behind the Messenger of Allah (S.A.W.), Abu Bakr, Omar, Othman, and Ali Bin Abi Taleb. You have prayed here in Kufa for about five years. Did any of them make qunut?" He said, "Oh son, it is an innovation."

Abu E'isa said that this hadeeth is hasan sahih.

Most of the scholars do not make Qunut. Abu Sufian Al-Thawri said that it is good to make Qunut or to leave it.
296 - باب مَا جَاءَ في الرجل يعُطْسُ في الصلاة: [م: 179، ت: 180]

404 - حدثنا قتيبة بن أبي سفيان رآفعة بن يحيى بن عبد الله بن رافع الزرقاني عن عم أبيه معاذ بن رافع عن أبيه قال: «صليت خلف رسول الله ﷺ فعطستُ فقتُ الحمدُ لله حمدًا كثيرًا طبيباً مباركًا فيه مباركًا عليه كما يحبُ ربي ورضي، فلم برسول الله ﷺ انصرف فقال من المتكلم في الصلاة فلم يتكلم أحد ثم قالها ثriceهن مرتين ثم التانية من المتكلم في الصلاة فقال رافع بن عفراء: أنا يا رسول الله قال: كيف قلت؟ قال قلتُ الحمدُ لله حمدًا كثيرًا طبيباً مباركًا فيه مباركًا عليه كما يحبُ ربي ورضي فقال النبي ﷺ: والذي نفسي بيده لقد ابتدعها يضعها وثلاثون ملكًا أتَهُم يضطع بها».

قال: وفي الباب عند أنس وواثيل بن حجر وعابر بن ربيعة قال أبو عبيدة: حدثت رافعة حدث حسن وكان هذا الحديث عند بعض أهل العلم أنه في التطويع لأن غير واحد من التابعين قالوا: إذا عطست الرجل في الصلاة المكتوبة إنما يحمد الله في نفسه، ولم يوضعوا بأكثر من ذلك.

(296) Sneeze while praying

404 - Mua'ath Ibn Rufa'a reported that his father said, "I prayed behind the Messenger of Allah (S.A.W.) and I sneezed. So I said, 'Al-Hamdu Lillahi Hamdan Kathiran Tayiban Mubarakan Fih Mubarakan A'alayhi Kama Yuh'ibbu Rabbunna Wa Yarda (Praise be to Allah, a great and good praise, blessed in and out, just as our Lord likes and is pleased with).’ When the Prophet (S.A.W.) finished the prayers he asked, 'Who was the speaker when we were praying?' Nobody said anything. He asked again, 'Who was the speaker when we were praying?' Nobody said anything. He asked the third time, 'Who was the speaker when we were praying?' Rufa’a Ibn A’afraa said, 'I was, oh Messenger of Allah (S.A.W.).’ He (S.A.W.) said, 'Repeat what you said.' I said, 'Al-Hamdu Lillahi Hamdan Kathiran Tayiban Mubarakan Fih Mubarakan A'alayhi Kama Yuh'ibbu Rabbunna Wa Yarda.’ The Prophet (S.A.W.) said, 'By Allah Who owns my soul, thirty some angels competed to see who would take it and go up (to Heaven) with it.'"

Abu E’isa said that this hadeeth by Rufa’a is a hasan hadeeth.
The decree that there is no speaking during the prayer

405- Zaid Ibn Arqam reported that they used to talk to each other while praying behind the Prophet (S.A.W.). Someone would speak to his friend standing next to him until the following verse was revealed, 'Guard strictly (the five obligatory) As-Salawat (prayers) especially the middle Salat (i.e. the best prayer - 'Asr). And stand before Allah with obedience (and do not speak to others during the Salat (prayers)).' Thus we were ordered to be silent and were forbidden to talk (during prayers)."

Abu E'isa said that the hadeeth by Zaid Ibn Araqam is a hasan sahih hadeeth.

Some scholars say that if someone speaks intentionally while praying, then his prayer is void. However, if he forgets or speaks and does not know the ruling, then his prayer is still valid and that is the opinion of Al-Shafe'ii too.
406- Asmaa’ Ibn Al-Hakam Al-Farazi said that he heard Ali Bin Abu Taleb (R.A.A.) say the following. "I was a man who used to listen to what the Messenger of Allah (S.A.W.) would say and would benefit from it whatever Allah allowed me to benefit from it. If one of his (S.A.W.) companions narrated a hadith to me, I would ask him to swear (that he heard it from the Prophet (S.A.W.)). If he did, then I would believe him. I also heard Abu Bakr (R.A.A.) say, and Abu Bakr is a truthful man, that he heard the Prophet (S.A.W.) say, 'Any man who commits a sin and then gets up and purifies himself (by performing ablution) and then he prays and asks Allah (S.W.T.) for forgiveness, Allah (S.W.T.) will forgive him.' Then he recited the verse, 'And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know.'"

Abu E‘isa said that this hadith by Ali is hasan.

299 - باب ما جاء متي يرفع الصبي بالصلاة [م: 182، ت: 183]

407 - حدثنا علي بن حجر، أخبرنا حزناء بن عبد العزيز بن الزبيع بن سمرة

الجاهلي عن عميه عبد الملك بن الزبيع بن سمرة عن أبيه عن جدته قال: قال رسول الله ﷺ: "علموا الصبي الصلاة ابن سبع سنين، واضربوه عليها ابن عشرة.

قال: وفي الباب عن عبد الله بن عمرو.

قال أبو عيسى: حديث سريء بن معبد الجاهلي حديث حسن صحيح.

وعليه العمل عند بعض أهل العلم.

وبي يقول أحمد وإسحاق: وقالا: ما ترك الغلام بعد عشر من الصلاة فإنه يُعيد.
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(299) The time when the young boy is ordered to start praying

407- Abdulmalek Ibn Al-Rabee’ Ibn Sabra narrated from his father from the grandfather that the Prophet (S.A.W.) said, "Teach the boy how to pray at the age of seven and spank him at the age of ten."

Abu E’isa said that this hadeeth is hasan sahib.

Ahmad and Is-haq say that if the ten year old boy misses any of the prayers, he should make them up.

(300) Loosing one’s ablution when in Tashahud

408- Abulrahman Ibn Ziad Ibn Ana’am narrated that Abdulrahman Ibn Rafee’ and Bakr Ibn Sawadah both told him that Abdullah Ibn Amre narrated that the Prophet (S.A.W.) said, "If the man breaks his ablution while sitting at the end of his prayer before he had made Tasleem, then his prayer is valid."

Abu E’isa said that this hadeeth is weak since Abdulrahman Ibn Ziad is considered a weak narrator.
301 - ٣٠١ ـ باب ما جاء إذا كان المطر فالصلاة في الركّاه [م: 184، ت: 185]

409 - حدثنا أبو حفص عمر بن علي، أخبرنا أبو داود الطيالسي، أخبرنا زهير بن معاوية عن أبي الزبير عن جابر قال: "كنا مع النبي ﷺ في سفر فصبنا المطر فقال النبي ﷺ: "من شاء فليصل في رحيله".

قال: وفي الباب عن ابن عمر وسمرة، وأبي المليخ عن أبيه وعبد الرحمن بن سمرة.

قال أبو عيسى حديث جابر حسن صحيح.

وقد رخص أهل العلم في الفعول عن الجماعة والمجمع في المطر والطين، وته يكون.

أحمد وإسحاق.

قال أبو عيسى: سمعت أبا زرعة يقول: روى عثمان بن سلمان عن عمرو بن علي.

حديثا وقال أبو زرعة لم أر بالبصرة أحقف من هؤلاء الثلاثة: علي بن المديني وابن السذاكوري وعمرو بن علي، وأبو المليخ بن أسامة اسمه عمار ويقال زيد بن أسامة بن عمر الهنائي.

(301) Praying on the camel in the case of heavy rain

409- Jaber narrated that they were once traveling with the Prophet (S.A.W.), and it rained. He (S.A.W.) said, "Whoever wants to pray on his camel, let him do it."

Abu E’isa said that this hadeeth by Jaber is hasan sahih.

302 - ٣٠٢ ـ باب ما جاء في التسبيح في أذكار الصلاة [م: 185، ت: 186]


قال وفي الباب عن كعب بن مغيرة وأنس، وعبد الله بن عمرو وزيد بن ثابت وأبي الدرداء، وابن عمر وأبي ذر.

قال أبو عيسى: حديث ابن عباس حسن غريب.

وفي الباب أيضاً عن أبي هريرة والمغيرة.

وقد روى عن النبي ﷺ أن قال: " دخل الجنة يسبح الله في دبّ كل صلاة ثلاثاً وثلاثين، ويدمّره ثلاثاً وثلاثين، ويكون أربعاً.

If.
(302) Making tasbeeh after the prayers

410- Ibn Abbas narrated that the poor came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), the rich people pray just as we pray, fast as we fast, and they also have money with which they can free the slaves and do charity." He (S.A.W.) said, "When you finish your prayers say, 'Subhāna Allah' thirty three times, 'Al-Ḥamdu Lillah' thirty three times, 'Allahu Akbar' thirty four times, and 'La Izhaha Ilha Allah' ten times. With that you can catch up with those who have preceded you (in doing the good) and those who did less than you did will not catch up with you."

Abu E'isa said that this hadeeth by Ibn Abbas is a hasan gharib hadeeth.

It was also narrated that the Prophet (S.A.W.) said, "Two habits if they are well kept by a Muslim will place him in Paradise; if he makes Tasbeeh after every prayer ten times, if he says 'Al-Ḥamdu Lillah' ten times, and if he says 'Allahu Akbar' ten times. Moreover, before sleeping he says 'Subhāna Allah' thirty three times, 'Al-Ḥamdu Lillah' thirty three times and 'Allahu Akbar' thirty four times."

(303) Praying while riding when there is mud and rain

411- Amre Ibn Othman Ibn Ya'ala Ibn Murrah narrated from his father who narrated from his grandfather who said that they were once with the Prophet (S.A.W.) traveling and they reached a narrow road at the time of the prayers. The rain above then started falling, and the grounds below were wet. The Prophet (S.A.W.) made the Athan from above his ride and established (Iqama) the prayer. He led the prayers with his ride in front of the others, and
he made his prostration lower than his bowing.

Abu E'isa said that this hadeeth is gharib.

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304 - باب ما جاء في الاجتهاد في الصلاة [م: 187، ت: 188]

حدثنا علي بن نصر بن علي الجهميThen Abu Hurayra said: 'The Messenger of Allah صل الله عليه وسلم said: Those who remember Allah, Allah will remember them; and those who forget Allah, Allah will forget them.'

412 - مكية وعائشة: قال: أخبرنا أبو عوانة عن زياد بن علاء عن المغيرة بن شعبة قال: 'اللهم اغفر لي حتى أن تفتح قدمي فقال الله: أنتكفل هذا وقد غفر لك ما تقدم من ذنبك وما تأخر قال: أنت كان عبدا شكرًا.'

وفي الباب عن أبي هريرة وعائشة.

قال أبو عيسى: حديث المغيرة بن شعبة حسن صحيح.

(304) Making a great effort to pray

412-Al-Mughira Ibn Shu'ba narrated that the Prophet (S.A.W.) prayed until his feet were swollen. Somebody said to him, "You go through all this (trouble) even though Allah has forgiven your past and future sins." He (S.A.W.) said, "Should I not then be a grateful servant?"

Abu E'isa said that this hadeeth is hasan sahih.

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305 - باب ما جاء أن أول ما يحاسب به العبد يوم القيامة الصلاة [م: 188، ت: 189]

حدثنا علي بن نصر بن علي الجهمي: أخبرنا سهل بن حمَّاد أخبرنا همام قال: حدثني قنادة عن الحسن عن حديثٍ بن قبيصة قال: قدمت المدينة أفلت الله لي جليساً صاحباً قال: فجعلست إلى أبي هريرة فقلت: إنني سألت الله أن يرزقني جليسًا صاحبًا فحدثني بحديث سمعته من رسول الله صلى الله عليه وسلم قال: إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته فإن صلّح فقد أفلح وأنجح وإن فشل فقد خاب وفسد، فإن انفصال من فريضته شيء قال الرَّب تبارك وتعالى: أنظروا هل يُبِدِي من تطوع فيكِمْلِ بها ما انفِصَّ من الفريضة؟ ثم يكون سائر عمله على ذلك.

قال وفي الباب عن تميم الداري.

قال أبو عيسى: حديث أبي هريرة حديث حسن غريب من هذا الوجه. وقد روى هذا الحديث من غير هذا الوجه عن أبي هريرة.

وقد روى بعض أصحاب الحسن عن الحسن عن قبيصة بن حرب فغير هذا الحديث. والمشهور هو قبيصة بن حرب.

وROW عن النبي ﷺ عن أبي هريرة عن النبي ﷺ نحو هذا.
(305) The first thing a servant is accountable for on Judgment day is the prayers

413- Huraith Ibn Qabeesa narrated that when he arrived at Medina, he asked, "Oh Allah, provide me with a good companion to sit with." He sat with Abu Huraira and asked him, "I asked Allah (S.W.T.) for a good companion. So tell me of a hadith that you heard from the Prophet (S.A.W.) that Allah (S.W.T.) may give me benefit from it." Abu Huraira said that he heard the Prophet (S.A.W.) say, "The first thing a servant will be held accountable for is his prayers. If they were valid, then he has succeeded and if they were not valid, then he has failed and lost. If his prayers were incomplete, then the Almighty Lord will say, 'See if My servant has voluntary prayers to fulfill the deficiency of the obligatory prayers. The rest of his deeds will be judged accordingly.'"

Abu E'isa said that this hadith is hasan gharib.

(306) The merit of praying twelve raka'as of sunnah everyday and night

414- A'isha narrated that the Prophet (S.A.W.) said, "Whoever is consistent in praying twelve raka'as of sunnah (voluntary) prayers, Allah will build him a house in Paradise; four raka'as before Thuhr and two after it, two raka'as after Maghrib, two after Isha, and two before Fajr (prayers)."

Abu E'isa said that this hadith is hasan gharib.
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الظهر، وركعتين بعدهما وركعتين بعد المغرب وركعتين بعد العشاء، وركعتين قبل صلاة الفجر».

قال أبو عبيس: وحديث عنيسة عن أم حبيبة في هذا الباب حديث صحيح.

وقد روى عن عنيسة من غير وجو.

415- Um Habiba (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever prays twelve raka’as, Allah will build him a house in Paradise; four raka’as before Thuhr and two after it, two raka’as after Maghrib, two after Isha, and two before Fajr prayers."

Abu E’isa said that this hadeeth is hasan sahih.

416- A’isha (R.A.A.) narrated that the Prophet (S.A.W.) said, "The two (voluntary) raka’as of Fajr are better than this whole world and what is on it."

Abu E’isa said that this hadeeth by A’isha (R.A.A.) is hasan sahih.

417- حدثنا محمود بن عيسى، وأبو عبيس، وأخبرنا أبو أحمد الزبيري، أخبرنا سفيان عن أبي إسحاق عن مjahading عن ابن عمر قال رقعت النبي شهرا فكان يقرأ في الركعتين قبل الفجر بقلآ يا أباك الكافرون وقل هو الله أحد.

قال: وفي الباب عن ابن مسعود ونس وابن عيسى وهبة وأبوبسية و价值链ة.

قال أبو عبيس: حديث ابن عمر حديث حسن. ولا نعرف من حديث الشهري عن أبي إسحاق إلا من حديث أبي أحمد والمعروف عند الناس حديث إسرائيل عن أبي إسحاق.

وقد روى عن أبي أحمد عن إسرائيل هذا الحديث أيضاً.
The two raka'as of Fajr are light and the Surahs read in them by the Prophet (S.A.W.)

417- Ibn Omar (R.A.A.) narrated that he prayed behind the Prophet (S.A.W.) for a whole month and he read the Surahs of Al-Kafiroon and Al-Ikhlas in the two voluntary raka'as of Fajr.

Abu E'isa said that Ibn Omar's hadeeth is hasan.

(309) Talking after the two raka'as of Fajr

418- A'isha narrated that after the Prophet (S.A.W.) prayed the two raka'as of Fajr he would talk to her if he needed something. Otherwise, he (S.A.W.) would go out to prayers.

Abu E'isa said that this is a hasan sahih hadeeth.
(310) No prayers after dawn except for the two raka'as

419- Ibn Omar narrated that the Prophet (S.A.W.) said, "There are no prayers after dawn except for the two prostrations (the two voluntary raka'as)."

Abu E'isa said that this hadeeth by Ibn Omar is gharib.

(311) Lying down after praying the two raka'as of Fajr

420- Abu Huraira narrated that the Prophet (S.A.W.) said, "After one of you prays the two raka'as of Fajr, let him lie down on his right side."

Abu E'isa said that this hadeeth is hasan gharib.
Once the obligatory prayer is started, then no voluntary prayer is allowed

421- Abu Huraira (R.A.A) narrated that the Prophet (S.A.W.) said, "If the prayer has been called for (Iqama), then no prayers are allowed except for the obligatory one."

Abu E'isa said that this hadith is hasan.

(313) Making up missed voluntary prayers at Fajr after the obligatory prayer

422- Qais narrated that Prophet (S.A.W.) went out once, and the prayers had already begun, and Qais prayed Fajr with him (S.A.W.). On his way out,
the Prophet (S.A.W.) saw Qais praying, so he asked, "Easy oh Qais, why two prayers together?" Qais replied, "Oh Messenger of Allah (S.A.W.), I did not pray the two (voluntary) raka’as at Fajr." He (S.A.W.) said, "Then you do not."

Some Meccan scholars said it is allowed to make up for the missed voluntary Fajr prayers before the sun rises.

(314) Making the Fajr raka’as after the sun rises

Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "Whoever missed the two raka’as of Fajr shall pray them after the sun rises."

Abu E’isa said that this hadeeth is known through only one chain of narrators.

It was also reported that Ibn Omar (R.A.A.) did that.

Abu Huraira has also narrated that the Prophet (S.A.W.) said, "Whoever catches one raka’a of the morning (obligatory) prayers before the sun rises, then he has made the prayers (on time)."
(315) Praying four raka’as (voluntary) before Thuhr (noon) prayers

424- Ali (R.A.A.) narrated that the Prophet (S.A.W.) used to pray four raka’as before the Thuhr prayers and two raka’as after it.

Abu E’isa said that this hadeeth by Ali (R.A.A.) is hasan.

425- Ibn Omar (R.A.A.) reported that the he prayed with the Prophet (S.A.W.) two raka’as before Thuhr prayers and two raka’as after it.

Abu E’isa said that the hadeeth by Ibn Omar is hasan sahih.

(316) Praying two raka’as after Thuhr

425- Ibn Omar (R.A.A.) reported that the he prayed with the Prophet (S.A.W.) two raka’as before Thuhr prayers and two raka’as after it.

Abu E’isa said that the hadeeth by Ibn Omar is hasan sahih.

(317) Other hadeeth on the subject

426- A’isha (R.A.A.) reported that if the Prophet (S.A.W.) had not prayed four raka’as before Thuhr prayers, then he would pray them afterwards.

Abu E’isa said that this hadeeth is hasan gharib and is known through
one chain of narrators.

427 - حديثنا علي بن حجرة، أخبرنا يزيد بن هارون عن محمد بن عبد الله الشعبي عن أبيه عن عنبنسة بن أبي سفيان عن أم حبيبة قالت: قال رسول الله ﷺ: "من صلى قبل الظهر أربعاً وبعدها أربعاً حرمته الله على النار".

قال أبو عيسى: هذا حديث حسن غريب وقد روي من غير هذا الوجه.

427 - Um Habiba (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever prays four raka‘as before Thuhr and four after it will be saved by Allah from the Hellfire."

Abu E‘isa said that this hadith is hasan gharib.

428 - حديثنا أبو بكير محمد بن إسحاق البغدادي حديثنا عبد الله بن يوسف النسيي الشامي حديثنا الهيثم بن حميم قال أخبرني العلاء بن الحارث عن القاسم أبي عبد الرحمن عن عبنسة بن أبي سفيان قال: سمعت أختي أم حبيبة زوج النبي ﷺ تقول: سمعت رسول الله ﷺ يقول: "من حافظ على أربع ركعات قبل الظهر وأربع بعدها حرمته الله على النار".

قال أبو عيسى: هذا حديث صحيح غريب من هذا الوجه.

القاسم هو ابن عبد الرحمن يُكنى أبا عبد الرحمن وهو مولى عبد الرحمن بن خالد بن يزيد بن معاوية وهو ثقة شامي وهو صاحب أبي أمامة.

428 - Anbasa Ibn Abu Sufian reported that his sister Um Habiba (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever is consistent in praying four raka‘as before Thuhr and four raka‘as afterwards will be saved by Allah from the Hellfire."

Abu E‘isa said that this hadith is hasan sahih gharib.

318 - باب ما جاء في الأربع قبل العصر [م: 201، ت: 202]

429 - حديثنا بندار محمد بن بشارة، أخبرنا أبو عامر أخبرنا سفيان عن أبي إسحاق عن عاصم بن ضمرًا عن علي قال: "كان النبي ﷺ يصلي قبل العصر أربع ركعات يفصل بينهن بالتسليم على الملائكة المقربين ومن تبعهم من المسلمين والمؤمنين".

وفي الباب عن ابن عمر وعبد الله بن عمير.

وقال أبو عيسى: حديث علي حديث حسن.

واختار إسحاق بن إبراهيم أن لا يفصل في الأربع قبل العصر، واحتج بهذا الحديث، وقال إسحاق: معنى قوله أنه يفصل بينهن بالتسليم يُغيي التشهد.
(318) Praying four raka’as before Asr (afternoon) prayers

429- Ali (R.A.A.) reported that the Prophet (S.A.W.) used to pray four raka’as before Asr and would separate the two prayers by making tasleem on the Angels closest to Allah and those who follow them from among the Muslims and the believers.

Abu E’isa said that this hadith by Ali (R.A.A.) is a hasan hadith.

430- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "May Allah’s Blessings be on the one who prays four raka’as before Thuhr."

Abu E’isa said that this is a hasan gharib hadith.

(319) Praying two raka’as after Maghrib

and what to recite in them

431- It is narrated that Abdullah Ibn Masoud (R.A.A.) had said, "I cannot count the many times that I heard the Messenger of Allah (S.A.W.) recite in the two raka’as after Maghrib and the two raka’as before Fajr the surahs (that start with), 'Say oh you disbelievers' and 'Say He is Allah, the One.'" (Surah Al-Kafiroon, Surah Al-Ikhlas)
The Chapters of forgetfulness

432- Nafe‘e narrated that Ibn Omar (R.A.A.) said, "I have prayed with the Prophet (S.A.W.) two raka‘as after Maghrib in his house."

Abu E‘isa said that this hadeeth is hasan sahih.

433- Nafe‘e narrated that Ibn Omar said, "I learned and practise from the Prophet (S.A.W.) ten raka‘as that he used to pray in one day and night; two before Thuhr and two after it, two after Maghrib, two after I’sha, and Hafsa told me that he (S.A.W.) used to pray two raka‘as before Fajr."

This is a hasan sahih hadeeth.

434- Al-Zuhri narrated from Salem who narrated a similar hadeeth from Ibn Omar (R.A.A.).

Abu E‘isa said that this hadeeth is hasan sahih.
The merit of voluntary prayers and praying six raka'as after Maghrib

435- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "Whoever prays six raka'as after Maghrib, and in between each two he does not say anything harmful to anybody, it will be counted as if he had worshipped for twelve years."

Abu E'isa said that it was also narrated from A'isha (R.A.A.) that the Prophet (S.A.W.) said, "Whoever prays twenty raka'as after Maghrib, Allah will build for him a house in Paradise."

Abu E'isa said that the hadeeth by Abu Huraira is a gharib one and is only known through one chain of narrators.

322 - Praying two Raka'as after I'sha

436- Abdullah Ibn Shafiq narrated that he once asked A'isha (R.A.A.) about the prayers of the Prophet (S.A.W.), and she said, "He (S.A.W.) used to pray two raka'as before Thuhr, two raka'as after it, two raka'as after Maghrib, two raka'as after I'sha, and two raka'as before Fajr."

Abu E'isa said that this hadeeth by A'isha is a hasan sahih one.
The voluntary night prayers are prayed two Raka'as at a time

Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "The (late) night prayers are two at a time. If you fear that the dawn is getting close, then you should pray one (Witr) raka'a. Always make your last prayer (before Fajr) an odd one."

Abu E'isa said that this hadith by Ibn Omar is hasan sahih.

The merit of the (late) night prayers

Abu Huraira narrated that the Prophet (S.A.W.) said, "The best fasting outside the month of Ramadan is in the month of Muharram, and the best prayers outside the obligatory ones are the prayers of the late night."

Abu E'isa said that this hadith is hasan sahih.
(325) Description of the Prophet's (S.A.W.) night (Qiyam) prayers

439- Abu Salama reported that he asked A'isha (R.A.A.) about the Prophet's night prayers in Ramadan. She (R.A.A.) said, "The Messenger of Allah (S.A.W.) never prayed, neither in Ramadan nor in any other month, more than eleven raka'as. He would (first) pray four raka'as; do not ask about their excellence or their length. After that he would pray another four raka'as; do not ask about their excellence or their length. Then he would pray three raka'as."

A'isha (R.A.A.) reported that she asked him (S.A.W.), "Oh Messenger of Allah, do you sleep before you pray witr (the last odd number of raka'as)?" He (S.A.W.) said, "Oh A'isha, my eyes sleep, but my heart does not."

Abu E'isa said that this hadeeth is hasan sahih.

440-1 Hadith: Abu Musa al-Ansari, Abu Bakr, A'isha, and Malik reported that A'isha (R.A.A.) mentioned Abu Bakr and A'isha. The Messenger of Allah (S.A.W.) used to pray eleven raka'as at night, praying the last (witr) one by itself. When he (S.A.W.) finished, he (S.A.W.) would lie down on his right side. Abu E'isa said that this hadith is hasan sahih.

441- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) used to pray thirteen raka'as at night, praying the last (witr) one by itself. When he (S.A.W.) finished, he (S.A.W.) would lie down on his right side.

Abu E'isa said that this hadith is hasan sahih.

(326) Another hadith on the subject

442- Ibn Abbas (R.A.A.) reported that the Prophet (S.A.W.) used to pray thirteen raka'as at night.

Abu E'isa said that this hadith is a hasan sahih hadeth.
The Chapters of forgetfulness

Also another hadeeth on the subject

443- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) used to pray nine raka'as at night.

Abu E'isa said that this hadeeth is hasan sahih gharib.

444- Sufian Al-Thouri reported a similar hadeeth from Al-A'amash.

Abu E'isa said, "Of the hadeeths that were reported about the Prophet's (S.A.W.) night prayers, the most raka'as reported were thirteen and the least reported were nine."

Praying during the day what he (S.A.W.) missed at night

445- A'isha narrated that if the Prophet (S.A.W.) missed praying at night because of sleeping or because he would not be able to open his eyes, he would pray twelve raka'as during the daytime.

Abu E'isa said that this hadeeth is hasan saih.

444- Sufian Al-Thouri reported a similar hadeeth from Al-A'amash.

Abu E'isa said, "Of the hadeeths that were reported about the Prophet's (S.A.W.) night prayers, the most raka'as reported were thirteen and the least reported were nine."

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445- A'isha narrated that if the Prophet (S.A.W.) missed praying at night because of sleeping or because he would not be able to open his eyes, he would pray twelve raka'as during the daytime.

Abu E'isa said that this hadeeth is hasan saih.
329 - What has come down from the Lord of the worlds Tahir, a mercy upon the world.

[M: 211, T: 212]

446 - It narrated a trustworthy narrators, Abu Hurayra, that the Messenger of Allah (S.W.T.) said: "If I were to descend to the heavens every night, I would ask: 'Is there anyone who wants to make supplication to me, and I will answer? Is there anyone who wants to seek forgiveness from me, and I will forgive them?" He (S.W.T.) would do like that until the break of dawn.

Abu Uthman said: this hadith is Sahih.

It is also narrated that Abu Hurayra said: "He (S.W.T.) descends when the last third of the night begins."

(329) The Lord (S.W.T.) descends to the earthly heaven every night

Abu Hurairah narrated that the Prophet (S.A.W.) said, "Allah (S.W.T.) descends to the earthly heaven every night after the first third of the night has passed. He asks, 'I am the King, who is there to supplicate to Me, and I will respond? Who is there to ask for My forgiveness, and I will forgive him?' He (S.W.T.) stays like that until the dawn breaks."

Abu E'isa said that this hadeeth is hasan sahih.

It is also reported that Abu Hurairah said, "He (S.W.T.) descends when the last third of the night begins."
(330) The night recitation of the Quran

447- Abu Qutada narrated that the Prophet (S.A.W.) said to Abu Bakr (R.A.A.), "I passed by you while you were reciting, and your voice was low." Abu Bakr (R.A.A.) said, "My voice reaches the One to which I was supplicating." He (S.A.W.) said, "Raise your voice a little." Then he (S.A.W.) said to Omar (R.A.A.), "I passed by you while you were reciting, your voice was loud." He (R.A.A.) said, "I am waking up those who are sleepy and kicking Satan out." He (S.A.W.) said, "Lower your voice."

Abu E'isa said that this is a gharib hadeeth.

448- A'isha (R.A.A.) reported that the Prophet (S.A.W.) once prayed all night repeating the same Quranic verse.

Abu E'isa said that this hadeeth is hasan gharib.

449- Abdullah Ibn Abu Qais reported that he once asked A'isha about the recitation of the Prophet (S.A.W.) at night. Did he (S.A.W.) used to recite out loud or in secret? She (R.A.A.) said, "He (S.A.W.) used to do both; sometimes he (S.A.W.) would recite in secret and at other times he would recite out loud."

Abdullah said, "Praise be to Allah (S.W.T.) because He made it easier (by giving us the choice)."

Abu E'isa said that this hadeeth is hasan sahib gharib.
The merits of praying the voluntary prayers at home

450- Zaid Ibn Thabet narrated that the Prophet (S.A.W.) said, "The best prayer you pray is the one prayed at home except for the obligatory one."
Abu E'isa said that this is a hasan hadith.

451- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "Pray at your homes and do not let your homes be like graveyards."
Abu E'isa said that this hadeeth is hasan saihh.
Chapters of Witr

(332) The merits of the witr prayers

452- Khareja Ibn Huthafa reported that once the Prophet (S.A.W.) came to them and said, "Allah (S.W.T.) has supplied you with a prayer that is better for you than owning all the livestock; the witr prayers (the last odd number of raka'as) which is prayed after the Isha prayers and before the dawn breaks."

Abu E’isa said that this hadith is gharib and is only known through one chain of narrators which has weak links.

(333) The reports about the witr not being required

453- Ali (R.A.A.) said, "The witr is not a must like the obligatory prayers,
but the Messenger of Allah (S.A.W.) made it a Sunnah when he said, 'Allah (S.W.T.) is Witr (One; an odd number), and He (S.W.T.) loves the witr, so make witr oh you people of the Quran.'"

Abu E'isa said that this hadith by Ali (R.A.A.) is hasan.

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454 - روی سفیان الثوری و غیره عن أبي إسحاق عن عاصم بن ضمرة عن عليٌّ
قال: 『الوتر ليس بحتم كثيت الصلاة المكتوبة، ولكن سئِّلْت سئِّلها رسول الله 』.

حدثنا بذلك محمد بن شثار بن دُنْدُر أعنبرنا عبد الرحمن بن مهدي عن سفیان عن أبي

إسحاق.

وهو أصحاب من حديث أبي بكر بن عیاش.

وقد رواه منصور بن المعتجر عن أبي إسحاق نحو رواية أبي بكر بن عیاش.

454 - Åsem Ibn Damura reported that Ali (R.A.A.) said, "The witr prayer is
not required like the obligatory prayers, but it is a Sunnah established by the
Prophet (S.A.W.)."

Abu E'isa said that this hadith is even better than the previous one.

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455 - حديثنا أبو كريب، أخبرنا حبان بن زكريا بن أبي زائدة عن إسرائيل عن
عيسى بن أبي غزرة عن الشعبي عن أبي نور الأزدي عن أبي هريرة قال: 『أمرني
رسول الله  أن أوتر قبل أن أندم』. قال عيسى بن أبي غزرة، وكان الشعبي، يوتر أولاً
الليل ثم ينام.

قال: وفي الباب عن أبي ذر.

قال أبو عيسى: حديث أبي هريرة حديث حسن غريب من هذا الوجه.

وأبو ثور الأزدي اسمه حبيب بن أبي ملتكه.

وقد اختار قوم من أهل العلم من أصحاب النبي ﷺ ومن بعدهم أن لا ينام الرجل
حتى يوتر.

(334) Sleeping after performing the witr prayers

455- Abu Thour Al-Azdi narrated that Abu Huraira (R.A.A.) said, "The
Messenger of Allah (S.A.W.) has ordered me to perform the witr prayer before I
sleep." Abu E'isa Ibn Abu Izzah reported that Al-Sha'abi used to pray his witr
at the beginning of the night, and then he would go to sleep.

Abu E'isa said that this hadith by Abu Huraira is a hasan gharib hadith.
It was also reported that the Prophet (S.A.W.) said, "If one of you is afraid you might not to wake up the last third of the night, then he should pray his witr at the beginning of the night. Whoever wishes to wake up the last part of the night should make his witr at the end of the night. The recitation of the Quran at the end of the night is being attended (by the angels), and it is better.

(335) Making the witr prayers at the beginning and at the end of the night

Masrooq reported that he asked A’isha (R.A.A.) about the witr prayers of the Prophet (S.A.W.), and she said, "During all the parts of the night he (S.A.W.) had made witr; its beginning, in the middle and at the end of the night. In his (S.A.W.) last days, his witr was almost always at the time of sahar (right before dawn).

Abu E’isa said that this hadeeth by A’isha is hasan sahih.

(336) باب ما جاء في الوتر بسُبُع [م: 5، ت: 219]

458 - حديثاً هنذال أخبرنا أبو معاوية عن الأعشى عن عمرو بن مَرْؤَةٍ عن بحبي بن الجزار عن أم سلمة قالت: 'كان النبي صلى الله عليه وسلم يوتر بثلاث عشرة ركعة فلما كبر وضعف أوتر بسبع.'

قال: وفي العبار عن عائشة رضي الله عنها.

قال أبو عيسى: حديث أم سلمة حديث حسن.
Performing the witr in seven raka'as

458- Um Salama narrated that the Prophet (S.A.W.) used to perform witr by praying thirteen Raka'as, but when he got older and weaker, he performed it by praying seven raka'as.

Abu E'isa said that Um Salama's hadeeth is a hasan one.

Performing the witr in five raka'as

459- A'isha narrated that the Prophet's (S.A.W.) prayer at night was thirteen Raka'as; he (S.A.W.) would end them with five raka'as of witr, and he would not sit down (for Tashahud) until the last raka'a. When the Moua'then called for the prayers, he would get up and pray two light raka'as (the Sunnah of Fajr).

Abu E'isa said that this hadeeth is hasan sahih.
460- Ali (R.A.A.) narrated that the Prophet (S.A.W.) also used to make witr with three (raka’as). He used to recite nine surahs from the Mufassal; in each raka’a he would recite three surahs and the last one would be Surah Al-Ikhlas.

This hadith is weak because of Al-Hareth Ibn Abdullah Al-Hamadani who is not reliable according to Al-Sha’abi.

(338) Performing the witr in three raka’as

461- Anas Ibn Sireen reported that he once asked Ibn Omar (R.A.A.)
whether he could prolong the two Fajr (Sunnah) raka'as? He (R.A.A.) said, "The Prophet (S.A.W.) used to pray at night two raka'as at a time, and then he would end them with one raka'a of witr. When the Athan was called, he (S.A.W.) would pray two raka'as while the Athan was still in his ear (he meant that they were quick prayers)."

Abu E'isa said that this hadeeth is a hasan sahih hadeeth.

What is recited during witr prayers

Ibn Abbas narrated that the Prophet (S.A.W.) used to recite in the witr prayer the surahs of A'ala, Al-Kafiroon, and Al-Ikhlas; each in every raka'a. Abu E'isa said that it was also reported that in the third raka'a, he (S.A.W.) would recite the two Moua'ethat and then Surah Al-Ikhlas.
463- 'A'isha (R.A.A.) was asked about what surahs the Prophet (S.A.W.) used to recite in witr prayers. She (R.A.A.) said, "He (S.A.W.) used to recite Surah Al-A'ala in the first raka'a, Surah Al-Kafiroon in the second raka'a, and Al-Ikhlas and the two Mouawethat in the third.

Abu E'isa said that this hadeeth is hasan gharib.

(341) Qunut supplication in the witr prayers

464- Al-Hasan Ibn Ali (R.A.A.) said, "The Prophet (S.A.W.) taught me these words with which to supplicate during my witr prayers; 'Allahuma Ehdini Fee Man Hadayt Wa A'afini Fee Man A'afayt Wa Tawallani Fee Man Tawallayt Wa Barik Lee Fee Ma Aa'ytat Wa Qini Sharra Ma Qadayt Fa Innakka Taqdi Wa La Yuqda A'alyk Wa Ennahu La Yathellu Man Walayt Tabarkta Rabbanna Wa Ta'alyt (Oh Allah, guide me among those whom You have guided, give me good health among those whom You have given good health, manage my affairs among those whom You have managed their affairs, bless me in what You have given me, and spare me the evil of what is destined for me. You decree..."
and none decree over You, and no one will be humiliated if You are his Aid. Blessed are You our Lord and may You be even more glorified."

Abu E'isa said that this hadeeth is hasan.

(342) What to do if one misses witr or sleeps without praying it
465- Abu Said Al-Khudri (R.A.A.) said that the Prophet (S.A.W.) said, "The person who sleeps and misses the witr prayer or forgets it should pray it whenever he remembers or when he wakes up."

466- Zaid Ibn Aslam narrated that the Prophet (S.A.W.) said, "Whoever sleeps before performing his witr, then he should pray it in the morning."

Abu E'isa said that this hadeeth is truer than the previous one.

(343) Praying witr right before Fajr
467- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "Precede
the Fajr by praying your witr."

Abu E'isa said that this hadeeth is hasan sahih.

468- Abu Said Al-Khudri narrated that the Prophet (S.A.W.) said, "Pray your witr right before you reach the Fajr time."

469- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "If the dawn breaks, then the night prayers are over including the witr, and thus pray your witr before dawn."

344- Talek Ibn Ali narrated that he heard the Prophet (S.A.W.) saying,

(344) There are no two witrs in one night

470- Talek Ibn Ali narrated that he heard the Prophet (S.A.W.) saying,
"There are no two witr in one night."

Abu E'isa said that this hadeeth is hasan gharib.

Some scholars from the companions of the Prophet (S.A.W.) had the opinion that if someone wants to continue praying he can even out the witr (odd) prayers by praying one raka'a. Then at the end of the night prayers, he makes witr.

Others say that if one prays witr and then he sleeps and wakes up for the night prayers, then it is better to pray his qiyam (night) prayers without making a new witr.

The second opinion is more accurate since it was reported in more than one way from the Prophet (S.A.W.).

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471 - حدثنا محمد بن بشارة، أخبرنا حماد بن مسعدة عن ميمون بن موسى المرتني: عن الحسن عن أبي أمية عن أبي سعيد قال: «أتمك فتخرجت عن تحرير الركعتين.»

قال أبو عيسى: وقد روى نحو هذا عن أبي أمانة وعن الشافعي وغير واحد عن النبي ﷺ.

471- Um Salama narrated that the Prophet (S.A.W.) used to pray two raka'as after performing his witr prayers.

Abu E'isa said that the same was reported by Abu Umama, A'isha, and others from the Prophet (S.A.W.).

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345 - باب ما جاء في الوتر على الرحل: [م: 14، ت: 228]

472 - حدثنا عورث بن سعد، أخبرنا مالك بن أبي سنان عن أبي بكر بن عامر بن عبد الرحمن بن سعيد بن يسار قال: «كنت مع ابن عمر في سفر مخالفة ينفون عنه فقال أبو سنان: أوثرت، فقال أليس لك في رسول الله ﷺ أسوة حسنة؟ ثارت رسول الله ﷺ يوتر على راحلته.»

قال: وفي الغاب عن ابن عباس.

قال أبو عيسى: حدثت ابن عم حسن صحيح.

وقد ذهب بعض أهل العلم من أصحاب النبي ﷺ وغيرهم إلى هذا، ورأوا أن يوتر الرجل على راحلته. وبه يقول الشافعي واحمد وإسحاق.

وقال بعض أهل العلم: لا يوتر الرجل على الرحلة إذا أراد أن يوتر نزل فأوتر على الأرض. وهو قول بعض أهل الكوفة.

(345) Performing witr while riding

472- Said Ibn Yassar reported that he was once riding with Ibn Omar during one of their travels. He retreated for a while and Ibn Omar asked where he was. Said Ibn Yassar said that he had performed his witr prayers. Ibn Omar said, "Is
not the Prophet (S.A.W.) your role model?! I saw the Prophet (S.A.W.) pray witr while riding his camel."

Abu E'isa said that this hadeeth by Ibn Omar is hasan sahih.

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473 - حدثنا أبو كريب محمد بن الوليد أخبرنا يونس بن بكر عن محمد بن إسحاق قال: حدثني موسى بن علاأ بن أنس عن عمه ثامامة بن أنس بن مالك عن أنس بن مالك قال: قال رسول الله ﷺ: "من صلى الصلاة بيني عشرة ركعة بَيْنَ الْحَيَابَةَ وَالْحَيَابَةَ لَهُ قَصْرًا مِنْ ذَهَبٍ فِي الْجَنِّ."

قال: وفي الباب عن عم هانئ وأبي هريرة وابن مهيار وأبي ذر وعائشة وأبي أمامة وعمته بن عبد السلام وأبي ذر وعمتهم وأبي سعيد وزيد بن أرقم وأبي عباس.

قال أبو عيسى: حديث أبو الحبيب غريب لا نعرفه إلا من هذا الوجه.

(346) The late morning (duha) prayers

473 - Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever prays twelve Raka'as in the duha (the late morning voluntary) prayer, Allah (S.W.T.) will build for him a castle of gold in Paradise."

Abu E'isa said that this hadeeth is gharib and is known through only one chain of narrators.

474 - حدثنا أبو موسى محمد بن المتنى أخبرنا محمد بن جعفر أخبرنا شعبة عن عمو أبي عبد الرحمن بن أبي ليلى قال: ما أخبرني أحد أنه رأى رسول الله ﷺ يصلي الصلاة إلا أم هانئ فإنها حدثت أن رسول الله ﷺ دخل بيتها يوماً فتح مكة فاغسل فسبح ثمان ركعات ما رأيت صلاة قطع أخف منها، غير أنه كان يتم الركوع والسجود.

قال أبو عيسى: هذا حديث حسن صحيح.

وكان أحمد رأى وصْبَ شيء في هذا الباب حديث أم هانئ.

وأخذنا في نعمه، فقال بعضهم نعمه بن حمار، وقال بعضهم ابن همّار، وقيل:

ابن همّار، وقيل ابن همّار، والصلاح ابن همّار.

وأبو نعيم وهم في فقال ابن حمار وأخطأ فيه ثم ترّك فقال نعيم عن النبي ﷺ.

قال أبو عيسى: وأخبرني بذلك عبُد بن حمّد بن أبي نعيم.

474 - Abdulrahman Ibn Abu Laila reported that he only heard about the duha prayers of the Prophet (S.A.W.) from Um Hane'. She said, "The Prophet (S.A.W.) entered my home on the day of Mecca conquest and performed ghusl. He (S.A.W.) then prayed eight, short raka'as. I never saw him pray a quicker
prayer than those, but his bowings and his prostrations were complete."

Abu E'isa said that this hadeeth is hasan sahih.

475- Abu Tharr narrated that the Prophet (S.A.W.) said that Allah (S.W.T.) said, "Oh son of Adam, bow for me in the (late) morning four raka'as, and I will protect you until the evening."

Abu E'isa said that this hadeeth is hasan gharib.

476- Abu Huraira narrated that the Prophet (S.A.W.) said, "Whoever keeps the even duha prayers, then his all sins will be forgiven, even if they were as much as the foam of the sea."

477- Abu Said Al-Khudri reported that the Prophet (S.A.W.) used to pray the duha prayers until we said that he never left them, and then he left them until we said that he never prayed them."

Abu E'isa said that this hadeeth is hasan gharib.
(347) The prayers of midday

478- Abdullah Ibn Al-Saeb narrated that the Prophet (S.A.W.) used to pray four raka'as right after the sun moved from the middle of the sky (Zawal time). He (S.A.W.) said, "It is a time when the gates of Heaven are opened, and I like to have a good deed go up at that time."

Abu E'isa said that this hadeeth is a hasan gharib hadeeth.

It was also reported that the Prophet (S.A.W.) used to pray four raka'as after midday before Thuhr prayers and say his Salam in the fourth Raka'a.

(348) The prayers of need

479- Abdullah Ibn Abu Awfa reported that he Prophet (S.A.W.) said, "Whoever needs a favor from Allah (S.W.T.) or from another human being should perform ablution and should perform it perfectly. Then he should pray two raka'as, praise Allah (S.W.T.), pray for peace on the Prophet (S.A.W.), and then say, "La Ilaha Illahu Al-Haleem Al-Kareem, Subhana Allahi Rabbi Al-'arshi Al-Atheem, Al-Hamdu Lillahi Rabbi Al-A'alameen,As-Aluka Mujibati Rahmatek Wa A'az-ema Maghfiratek Wal-Ghaneemata Min Kulli Birr Wa-
Chapters of Witr

Salamata Min Kulli Ethm La Tada' Lana Thanban Illa Ghafartah Wa La Hamman Illa Farrajatjah Wa La Hajatan Hiya Laka Ridan Illa Qadaytaha Ya Arhama Arrahimeen (There is no god but the Wise and the Generous. Praise be to Allah, the Lord of the Great Throne. Thanks are for Allah the Lord of the worlds. I ask You for the causes of Your Mercy and the reasons to get Your Forgiveness. I ask You for the gain of all good deeds and the safety from the consequences of all sin. Please do not leave any sin without forgiving it and do not leave any crisis without solving it. Do not leave any need that we have with which You are pleased without making it come true for us, You are the Merciful of the mercifuls)."

Abu E'isa said that this hadeeth is gharib.

480 - Jaber Ibn Abdullah reported that the Prophet (S.A.W.) used to teach us istikhara (prayers) just as he used to teach us the Quran. He (S.A.W.) used to say, "If one of you wants to start an important matter, then he should pray two voluntary raka'as and say, 'Allahumma Enni Asta-Khiruka Bi-E'lmak Wa Astakdiruka Bi Kudratek Wa As-Alulaka Min Fadlika Al-'theem Fa Ennaka Takder Wa La Akder Wa Ta'/am Wa La Aa'/am Wa Anta A'al/amu Al-Ghuyub Allahumma En Kunta Ta'/am Anna Hatha Al-Amra Khairun Lee Fee Deenee Wa Mae'shati Wa A 'aqibati Amree (he might have said, 'Fee A 'ajilee Amree Wa Aaji/ih') Fa Yasserhu Lee Thumma Barek Leefeeh Wa En Kunta Ta'/am Anna (349) The istikhara (seeking help to make a decision) prayer"
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Chapters of Witr

Hatha Al-Amra Sharrun Lee Fee Deenee Wa Mae'shati Wa A'akibata Amri (he might have said, 'Fee A'jilee Amri Wa Aajililh) Fa Esrifhu A'anni Wa Asrifni A'anhu Wa Akdur Lee Al-Khaira H'aiyhu Can Thumma Ardini Bihi.' Then he should name his need."

The translation of the supplication; "Oh Allah, I consult with Your Knowledge, I empower myself with Your Power, and I ask You for Your Great Favor; You have the power and I do not, You have the Knowledge and I do not, and You are the Knowledgeable of the unseen. Oh Allah, if You know that there is good in this matter for my religion, my living, and my Hereafter, then make it easier for me and bless me with it. Oh Allah, if You know that there is evil in this matter for my religion, my living, and my Hereafter, then let it forsake me and let me forsake it, and then make me be pleased with it."

Abu E'isa said that this hadeeth is sahih gharib.

Abu Rafe'e narrated that the Prophet (S.A.W.) said to Al-Abbas, "Oh uncle, would you like for me to join the kinship between us, to care for you, and to benefit you?" Al-Abbas said, "Yes, oh Messenger of Allah (S.A.W.)." He (S.A.W.) said, "Oh uncle, you must pray four raka'as in which you read in every raka'a the Fatiha and another surah. When you finish the recitation, say 'Allahu Akbar Wal Hamdu Lillah Wa Subhanka Allah Wa La Ilaaha Illa Allah' fifteen times before you bow down. Then bow down and say it ten times. Then lift your head up and say it ten times. Prostrate and repeat it ten times. Then sit up and
say it ten times. Prostrate the second time and say it ten times and then lift your head, sit up and say it ten times. Thus you will have said it seventy five times before you stand up for the second raka'a. You do the same for four raka'as and that adds up to three hundred times. If your sins were the number of the sand particles of the A'alej desert, Allah will still forgive them for you." Al-Abbas said, "Oh Messenger of Allah, who could do that everyday?" He (S.A.W.) said, "If you cannot perform it everyday, then do it once a week, and if you cannot do it once a week, then do it once every month." Al-Abbas kept asking him to lessen it. He (S.A.W.) finally said, "Perform it once every year."

Abu E'isa said that this hadeeth is gharib.
Anas Ibn Malek (R.A.A.) narrated that Um Sulaim passed one noon by the Prophet (S.A.W.) and asked him to teach her words with which to supplicate while she prayed. He (S.A.W.) said, "Make ten takbeers (Allahu Akbar), then ten tasbeehs (Subhāna Allah), then ten tahmeeds (Alhamdu Lillah) and afterwards ask whatever you please, and He (S.W.T.) will say, "Yes, yes!"

Abu E'isa said that this hadeeth is hasan gharib. Many hadeeths on this subject were reported but none reaches the rank of sahih.

Ibn Al-Mubarak was asked about the tasbeeh prayers, and he described it. "First one makes takbeer, and then he says, 'Subhāna Allahumma Wa Bi Hamdika Wa Tabaraka Ismuka Wa Ta'alâa Jadduka Wa La Ilaha Ghairukama (Glorified be You my Lord and praised, blessed be Your Name, elevated be Your Status, and there is no god but You). Then one should say the following fifteen times, 'Subhāna Allah Wal Hamdu Lillah Wa La Ilaha Illa Allah Wa Allahu Akbar (Glorified be Allah, praise is to Allah, there is no god but Allah, and none is greater than Allah).' Next, one should make ta'wuth and read Bismi Allahi Ar-Rahmani Ar-Rahim (Al-Fatiha or opening surah) and then read any other surah. He then should say ten times, 'Subhāna Allah Wal Hamdu Lillah Wa La Ilaha Illa Allah Wa Allahu Akbar.' Then he should bow and say the same ten times. When he erects himself, he should say the same ten times. Then when he prostrates, he should say it for ten more times. Then when he lifts his head up and sits, he should say it for ten times. Then he prostrates again and says it for ten times. This prayer is a prayer of four raka'as and each raka'a consists of seventy-five tasbeehs in which each raka'a is started with fifteen tasbeehs. Then he makes ten tasbeehs. If one prays it at night (Qiyam) and wished to pray it two by two, then that is permissible. Also, if he prays it during the day, then that is permissible too."
Invoke prayer on The Prophet

483- Ka‘ab Ibn Ujrah said, "Oh Messenger of Allah, we have learned how to invoke peace on you, so now teach us how to invoke prayers on you." He (S.A.W.) said, "Say, 'Allahumma Salli A’la Muhammad Wa A’ala Aali Muhammad Kama Sallaita A’ala Ibrahim Innaka Hamidun Majeed. Wa Barik A’ala Muhammad Wa A’ala Aali Muhammad Kama Barakta A’ala Ibrahim, Innaka Hamidun Majeed (Oh Allah, pray on Muhammad and the family of Muhammad as you prayed on Ibrahim. You are the most Blessed, the most Glorified. Oh Allah, bless Muhammad and the family of Muhammad as you blessed Ibrahim, You are the most Blessed, the most Glorified)."

Abu E’isa said that this hadeeth is a hasan sahih hadeeth.

The virtue of invoking prayers on the Prophet (S.A.W.)

484- Abdullah Ibn Masoud (R.A.A.) narrated that the Prophet (S.A.W.) said, "The closest people to me on the Day of Judgment are those who invoke the most prayers on me."

Abu E’isa said that this hadeeth is a hasan gharib hadeeth.

It is also narrated that the Prophet (S.A.W.) said, "Whoever invokes one prayer on me, Allah will invoke ten prayers on him, and He (S.W.T.) will write ten good deeds for him."

The virtue of invoking prayers on the Prophet (S.A.W.)
Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever invokes one prayer on me, Allah (S.W.T.) will invoke for it ten prayers on him."

Abu E'isa said that this hadeeth by Abu Huraira is a hasan sahih hadeeth.

Omar Ibn Al-Khattab (R.A.A.) said, "No one is allowed to conduct business in our markets until he studies the business laws of the religion."

Abu E'isa said that this hadeeth is hasan gharib.
The Chapters of Juma‘a
According to the Prophet (S.A.W.)

(353) The merits of Al-Juma‘a or Friday

488- Abu Huraira narrated that the Prophet (S.A.W.) said, "The best day that the sun rises on is Friday; on that day Adam was created, on that day Adam was admitted into paradise, and on that day he was sent out of it. The Hour (Judgment Day) will not come on any other day but Friday."

Abu E‘isa said that this hadeeth is hasan sahih.

489- Abu Huraira narrated that the Prophet (S.A.W.) said, "The Prophet (S.A.W.) said, "The best day that the sun rises on is Friday; on that day Adam was created, on that day Adam was admitted into paradise, and on that day he was sent out of it. The Hour (Judgment Day) will not come on any other day but Friday."

Abu E‘isa said that this hadeeth is hasan sahih.
The time on Friday when supplication is hoped to be answered

489 - Anas Ibn Malek narrated that the Prophet (S.A.W.) said, "Seek the hours after Asr and until the sun sets on Friday (because that is) when supplication is hoped to be answered."

Abu E'isa said that this hadeeth is a gharib one.

490 - A'ouf Al-Muzani narrated that the Prophet (S.A.W.) said, "There is a time on Friday wherein if a servant of Allah (S.W.T.) asks Him for anything while he is praying, Allah will give it to him." They asked, "Oh Messenger of Allah (S.A.W.), what time is that?" He (S.A.W.) said, "From the time of the Iqama (beginning) of the prayers until it is over."

Abu E'isa said that this hadeeth is a hasan gharib hadeeth.
491- Abu Huraira narrated that the Prophet (S.A.W.) said, "The best day that the sun rises on is Friday. On it Adam was created, on it he was admitted into paradise, on it he descended from it. During it there is also a time wherein if a Muslim servant supplicates to Allah (S.W.T.) for something, Allah (S.W.T.) will give it to him." Abu Huraira (R.A.A.) continued to say that he had mentioned the hadeeth to Abdullah Ibn Salam who said, "I know what time that is." Abu Huraira said, "Tell me and do not deprive me of such knowledge." Abdullah said, "It starts after Asr time (and continues) until the sun sets." Abu Huraira said, "How can it be after Asr when the Prophet (S.A.W.) said, '...while he is praying,' and that time is not a time to pray in?" Abdullah Ibn Salam replied, "Is it not that the Prophet (S.A.W.) said that 'whoever sits in a place waiting for the prayers to be prayed, then it is as if he is still praying'?" Abu Huraira (R.A.A.) said, "Yes." Abdullah (R.A.A.) said, "Then that is it."

Abu E'isa said that this hadeeth is a part of a long story and that it is a hasan sahih hadeeth.

492- Salem reported that his father heard the Prophet (S.A.W.) say, "Whoever comes to the Friday prayers should bathe."

Abu E'isa said that this hadeeth is hasan sahih.

Abu E'isa said that this hadeeth from this chain of narrators is a hasan sahih hadeeth too.

494- Salem narrated from his father that while Omar Ibn Al-Khattab (R.A.A.) was once giving the Friday sermon, a companion of the Prophet (S.A.W.) entered and asked, "What time is this?" He (R.A.A.) said, "It has only been enough time to make ablution since I have heard the call (Athan)." The man said, "And (you say) ablution when you know that the Messenger of Allah (S.A.W.) had ordered (us) to bathe."

495- Al-Laith reported a similar hadeeth from Younes who reported it from Al-Zuhri.

Abu E'isa said that he had asked Abu Muhammad about this hadeeth and he said, "The authentic hadeeth is Al-Zuhri's who narrated it from Salem from his father."
The Chapters of Juna’a

The merit of bathing on Friday

496- Aous Ibn Aous narrated that the Prophet (S.A.W.) said, "Whoever bathed on Friday and washed, left early (for prayers), sat close to the Imam and listened carefully will for every step he took have the reward of fasting and making Qiyam prayers of a whole year."

Wakih said, "'Washed' means here that he washed his wife." However, Ibn Al-Mubarak said that 'washed' means here the washing of the head and then bathing.

Abu E'isa said that this hadeeth is a hasan hadeeth.
The Chapters of Jumā’ā

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(357) Making ablution on Friday

497- Sumra Ibn Jundub narrated that the Prophet (S.A.W.) said, "It is sufficient to perform ablution for Friday, but for those who bathe the (reward) is better."

Abu E’isa said that this hadith is a hasan hadeeth.

Al-Shafe’ii said that in this hadith is evidence that bathing on Friday is better but is not compulsory.

498- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever performs ablution in the best manner, then goes to the Friday prayers where he sits close to the Imam and listens carefully, then all his sins will be forgiven from that time till the next Friday and three more days. However, if someone plays with the pebbles (while the sermon is being given), then he commits a sin."

Abu E’isa said that this hadith is a hasan sahih hadeeth.

499- Abu E’isa said: "A hadith about a man named Musa al-Ansari, who said: "I saw the Prophet (S.A.W.) performing ablution on Friday and the Imam then went to the Mihrab and said: 'Almighty Allah has forgiven me my sins from now till next Friday."

499- Abu E’isa: "This hadith is hasan.

499- Abu E’isa: "A hadith about a man named Musa al-Ansari, who said: "I saw the Prophet (S.A.W.) performing ablution on Friday and the Imam then went to the Mihrab and said: 'Almighty Allah has forgiven me my sins from now till next Friday."

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499- Abu E’isa: "This hadith is hasan.
(358) Going early to the Friday prayers

499 - Abu Huraira narrated that the Prophet (S.A.W.) said, "Whoever bathed on Friday the Ghusl of Janaba (bathing after having intercourse), and then went to the mosque during the first hour (meaning he was the first to arrive), then it is as if he had donated a she camel. Whoever arrived during the second hour, it is as if he had donated a cow. Whoever arrived during the third hour, it is as if he donated a big, horned sheep. Whoever arrived the fourth hour, it is as if he donated a hen. Whoever arrived the fifth hour, it is as if he donated an egg. As the Imam approaches the pulpit, the angels arrive to listen to the Thikr or the mentioning Allah (S.W.T.).

Abu E’isa said that his hadeeth is a hasan sahih hadeeth.

(359) Missing the Friday prayers with no valid excuse

500 - Abu Al-Ja’ad Ad-Damri narrated that the Prophet (S.A.W.) said, "Whoever misses three Friday prayers out of negligence, Allah (S.W.T.) will seal his heart."

Abu E’isa said that this hadeeth is a hasan hadeeth.
The distance from which Friday prayers should be received

501—Thuwayr who was from Qubaa narrated from his father that he said, "The Prophet (S.A.W.) ordered us to witness the Friday prayers in Qubaa".

Abu E'isa said that this hadeeth was only received through this chain and that there is nothing from the Prophet (S.A.W.) confirmed on this subject.

502—Ahmad Ibn Al-Hasan said, "We were at Ahmad Ibn Hanbal's (home) when the matter of those who have to go to Friday prayers was raised. Ahmad Ibn Hanbal had nothing to say on this subject that could be related from the Prophet (S.A.W.)." Ahmad Ibn Al-Hasan then said, "There is a hadeeth reported from the Prophet (S.A.W.) on this subject." Ibn Hanbal said, "From the Prophet (S.A.W.)?" Ahmad Ibn Al-Hasan said, "Yes. Al-Hajaj Ibn An_Nusair narrated from Ma'arek Ibn A'bbad from Abdullah Ibn Sa'id Al-Maqberi from his father who said Abu Huraira narrated that the Prophet (S.A.W.) said, "The Friday prayer is compulsory on the man who was driven by the night to go to his family." Ahmad Ibn Hanbal got angry and said, "Ask for forgiveness; ask for forgiveness."

Abu E'isa said that Ahmad Ibn Hanbal said that because he considered that
the hadeeth was irrelevant and ruled it a weak hadeeth.

(361) The time of Friday prayers

503- Anas Ibn Malek narrated that the Prophet (S.A.W.) used to pray Friday prayers when the sun would move from its midpoint in the sky.

504- Othman Ibn Abdurrahman At-Taimi narrated a similar hadeeth. Abu E'isa said that hadeeth from Anas is a hasan sahih hadeeth.

The scholars have a consensus that the time of the Friday prayers starts at the same as the Thuhr prayers when the sun begins to move from the middle of the sky.
(362) The khutba (sermon) given on the minbar (pulpit)

505- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) used to give his khutba while leaning on a tree trunk. When the Prophet (S.A.W.) started to use the minbar, the tree trunk started to whine, and he (S.A.W.) came down and hugged it until it calmed down.

Abu E'isa said that this hadeeth is hasan sahih.

506- Ibn Omar (R.A.A.) reported that the Prophet (S.A.W.) used to give the Friday sermon and then he would sit down. Afterwards he would stand up again and give the sermon. Ibn Omar said, "Just like you are doing today."

Abu E'isa said that this hadeeth is hasan sahih.

(363) Sitting down between the two khutbas

506- Ibn Omar (R.A.A.) reported that the Prophet (S.A.W.) used to give the Friday sermon and then he would sit down. Afterwards he would stand up again and give the sermon. Ibn Omar said, "Just like you are doing today."

Abu E'isa said that this hadeeth is hasan sahih.

(364) The duration of the khutba

507- Jaber Ibn Sumra (R.A.A.) reported that he used to pray with the Prophet (S.A.W.) and that his (S.A.W.) prayer was brief and his sermon was brief.

Abu E'isa said that Jaber's hadeeth is hasan sahih.
The Chapters of Juma’a

365 - Recitation on the pulpit

508 - Safwan Ibn Ya’ala Ibn Umiah reported that his father said, "I have heard the Prophet (S.A.W.) reciting on the minbar. 'And they called on Malek' (Surah 43, verse 77).

Abu E’isa said that this hadeeth is hasan sahib gharib.

366 - Facing the Imam when he is giving the sermon

509 - Abdullah Ibn Mas’oud said, "When the Messenger of Allah (S.A.W.) stood up on the pulpit, and we would face him (S.A.W.)."

Abu E’isa said that there is no authentic hadeeth on this subject that can be substantiated.

510 - Jaber Ibn Abdullah (R.A.A.) said, "Once while the Prophet (S.A.W.)
was giving a Friday sermon a man came in. The Prophet (S.A.W.) asked him, 'Did you pray?' The man said no, and the Prophet (S.A.W.) said, 'Get up and bow (pray).'

Abu E'isa said that this hadeeth is hasan sahih, and it is the truest on this subject.

Abdullah ibn Sarh narrated that once Abu Said Al-Khudri entered the Mosque on Friday while Marwan was giving the khutba. He started to pray, and the guards tried to force him to sit down. He refused and insisted on praying. When he left he was told, 'May Allah (S.W.T.) have mercy on you; they almost harmed you.' He (R.A.A.) said, 'I could not leave those two (raka'as) after what I saw from the Prophet (S.A.W.).' Then he (R.A.A.) added, 'One Friday a man with a coarse appearance entered while the Prophet (S.A.W.) was giving the sermon, and the Prophet (S.A.W.) ordered him (to pray). The man prayed two raka'as while the Prophet (S.A.W.) was giving the khutba.'

Abu E'isa said that this hadeeth is hasan sahih.
368 - باب ما جاء في كراهية الكلام والإمام يخطبٍ [م: 16، ت: 251]

512 - حدثنا فضيل، أخبرنا الليث بن سعيد عن عقيل عن الزهري عن سعيد بن المُستضيء عن أبي هريرة أن رسول الله ﷺ قال: «من قال يوم الجمعة والإمام يخطب فأنت على قلقٍ فقل.»

قال: وفي الباب عن ابن أبي أمية وجابر بن عبد الله.
قال أبو عيسى: حدثت أبي هريرة حديث حسن صحيح. والعمل عليه عند أهل العلم: كرهوا للرجل أن يتكلم والإمام يخطب وقالوا إن تكلم غيره فلا ينكرو عليه إلا بالإشارة.

وختلفوا في ردة السلام وتشمتة الناس والإمام يخطب فرخص بعض أهل العلم في ردة السلام وتشمتة الناس والإمام يخطب. وهو قول أحمد وإسحاق. وكراة بعض أهل العلم من التابعين وغيرهم ذلك. وهو قول الشافعي.

(368) Hating to talk while the Imam is giving the sermon

512- Abu Huraira narrated that the Prophet (S.A.W.) said, "Whoever says, 'listen,' (to the one sitting next to him) during Friday prayer while the Imam is giving the sermon has committed the minor sin of talking nonsense."

Abu E’isa said that this hadeeth is hasan and sahih.

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369 - باب ما جاء في كراهية التخطيط يوم الجمعة

513 - حدثنا أبو كريب، أخبرنا رشدين بن سعيد عن زبان بن فائد عن سهل بن معاذ بن أسس الجهني عن أبيه قال: قال رسول الله ﷺ: «من تخطى قاب الناس يوم الجمعة أتلجأ جسراً إلى جهنم.»

قال: وفي الباب عن جابر.
قال أبو عيسى: حدثت سهيل بن معاذ بن أسس الجهني حديث غريب لا نعرف إلا من حديث رشدين بن سعيد والعمل عليه عند أهل العلم: كرهوا أن يخطي الرجل يوم الجمعة وشدّدوا في ذلك.

وقد تكلم بعض أهل العلم في رشدين بن سعيد وضعفه من قبل حفظه.

(369) It is hated to push through worshippers on Friday.

513- Mua’ath Ibn Anas Al-Juhani reported that his father narrated from the Prophet (S.A.W.) that he said, "Whoever pushes his way through the necks of the worshippers on Friday, it is as if he took a bridge over to the Hellfire."

Abu E’isa said that this aideeth is gharib and that it is only known though the aideeth of Rishdeel Ibn Sa’ad.

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(370) It is hated to crawl while the Imam is giving the sermon.

514- Sahl Inm Mua’ath reported that his father said that the Prophet (S.A.W.) had forbidden crawling during the Friday prayers when the Imam is giving the sermon.

Abu E’isa said that this hadeeth is a hasan hadeeth.

(371) It is hated for the Imam to raise his hands while on the pulpit.

515- I’mara Ibn Ruwaiba Ath-Thaqafi narrated that he once saw Bishr Ibn Marwan raising his hands on the pulpit and supplicating (while giving the sermon). I’mara said, "May Allah (S.W.T.) make those two little hands ugly. I never saw the Prophet (S.A.W.) doing more than point with his index finger."

Abu E’isa said that this hadeeth is a hasan sahih hadeeth.
(372) The call (athan) to the Friday prayers

516 - As-Saeb Ibn Yazeed reported that during the days of the Prophet (S.A.W.), Abu Bakr (R.A.A.), and Omar, the athan was only called first when the Imam goes up the minbar and second when the Iqama was made. However, when Othman (R.A.A.) was Caliph, he added the third call while he was in Azzawraa' (a market in Medina next to the mosque).

Abu E'isa said that this hadith is hasan sahib.

517 - Anas Ibn Malek reported that when the Prophet (S.A.W.) would descend from the pulpit after the Friday sermon, and people talked to him about their needs.

Abu E'isa said that this hadith is only known through Jarir Ibn Hazem.

(373) Talking to the Imam after the sermon

518 - Anas narrated that he saw the Prophet (S.A.W.) listening to someone
after the prayer was called and before he (S.A.W.) got on the minbar. Once a man spoke for so long with him (S.A.W.) that some of us got sleepy as he stood with him.

Abu E'isa said that this hadeeth is hasan sahih.

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Reciting on Friday prayers

519- Ubaiduallah Ibn Abu Rafe'e the servant of the Prophet (S.A.W.) narrated that Marwan once left Medina under the command of Abu Huraira (R.A.A.) and went to Mecca. Abu Huraira gave the Friday sermon and led the congregational prayer. He recited Surah Al-Jumua'a (Friday) in the first raka'a and Surah Al-Munafiquun (the Hypocrites) in the second. Obaidullah once saw Abu Huraira and said to him, "You recited the same two Surahs that Ali (R.A.A.) used to recite in Kufa?" Abu Huraira said, "I heard the Prophet (S.A.W.) recite them (on Friday)."

Abu E'isa said that this hadeeth by Abu Huraira is hasan sahih.
The Surahs recited on the Fajr prayers of Friday

520- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) used to recite in the Fajr prayers of every Friday the Surah Al-Sajda (the Prostration) and Surah Al-Insan (the Man).

Abu E’isa said that this hadeeth is a hasan sahīh hadeeth.

The prayers before and after the Friday prayer

521- Salem narrated that the Prophet (S.A.W.) used to pray two (sunnal) raka’as after the Friday prayers.

Abu E’isa said that the above hadeeth by Ibn Omar is a hasan sahīh hadeeth.

522- It is reported that after Ibn Omar finished his Friday prayers, he would leave and pray two raka’as at home. Ibn Omar said, "That is what the Prophet (S.A.W.) used to do."

Abu E’isa said that this hadeeth is hasan sahīh.
عندما يُروى عن علي بن أبي طالب أنه أمر أن يُصلى بعد الجمعة ركعتين ثم أربعة.
وذهب سنان الثوري وابن المبارك إلى قول ابن مسعود:
قال إسحاق: إن صلَى في المسجد يوم الجمعة صلَى أربعاً، وإن صلَى في بيته صلَى ركعتين.
واحتج بأن النبي قال: كان يُصلى بعد الجمعة ركعتين في بيته، حديث النبِي ﷺ: "من كان منكم مُضليا بعد الجمعة فلصلى أربعاً".
قال أبو عيسى: وابن عمر هو الذي روى عن النبي ﷺ أنه كان يصلى بعد الجمعة ركعتين.
وبينما نصَلَى النبِي ﷺ في المسجد بعد الجمعة ركعتين، وصلَى بعد الركعتين أربعاً.
حدثنا بذلك ابن أبي عمَر أخبرنا سفيان بن عبيدة عن ابن جريج عن عطاء قال: رأيت ابن عمر صلَى بعد الجمعة ركعتين ثم صلى بعد ذلك أربعاً.
حدثنا سعيد بن عبد الرحمن المخزومي أخبرنا سفيان بن عبيدة عن عمرو بن دينار قال: ما رأيت أحداً أنصَلَ للحديث عن الزهري، وما رأيت أحداً الدراهم أهون عنده منه.
إنه كنت الدراهم عدنا بمنزلة البحر.
قال أبو عيسى: سمعت ابن أبي عمَر يقول: سمعت سفيان بن عبيدة يقول: كان
عمرو بن دينار أسرى من الزهري.

523- Abu Huraira narrated that the Prophet (S.A.W.) said, "Whoever wants to pray anything after the Friday prayers, let him pray four raka`as."
Abu E`isa said that this hadeeth is hasan sahih.

(377) When one only catches up one raka`a of the Friday prayers

524- Abu Huraira narrated that the Prophet (S.A.W.) said, "Whoever catches one raka`a of the prayers, then he had not missed the prayers."
Abu E`isa said that this hadeeth is hasan sahih.
525- Sahl Ibn Sa’ad As-Sae’di (R.A.A.) said, "We used to have lunch during the days of the Prophet (S.A.W.) and not nap until after the Friday prayers." Abu E’isa said that this hadith is a hasan sahih hadith.

(379) Changing places during the Friday prayers if one becomes sleepy

526- Ibn Omar narrated that the Prophet (S.A.W.) said, "If any of you becomes sleepy during the Friday prayers, he should change his place." Abu E’isa said that this hadith is hasan sahih.
527- Ibn Abbas reported that the Prophet (S.A.W.) once sent out a battalion and Abdullah Ibn Rawaha was one of them. The day of their departure was on Friday. Abdullah thought that it would be better for him to stay behind that day and witness the sermon with Prophet (S.A.W.) and then later catch up with his companions. When he prayed with the Prophet (S.A.W.) and the Prophet (S.A.W.) saw him, he (S.A.W.) said, "What kept you from traveling with your companions?" Abdullah (R.A.A.) said, "I wanted to witness the prayers with you, and then catch up with them." He (S.A.W.) said, "If you had spent the wealth of all what is on Earth, you would not have matched the favor of their departure."

Abu E'isa said that this hadeeth is gharib and that it is only known through this chain of narrators.

528- Al-Baraa' Ibn Azeeb reported that the Prophet (S.A.W.) said, "It is a right on the Muslims to bathe on Fridays and let each of you use the perfume of his wife (household). If he did not have any, then water is perfume enough for him."

529- Yazeed Ibn Abu Ziad narrated a similar hadeeth using the same chain of narrators.

Abu E'isa said that Al-Baraa's hadeeth is hasan.
The Chapters of the Two Eids

Narrated from the Prophet (S.A.W.)

(382) Walking on Eid day

530- Ali Ibn Abu Taleb (R.A.A.) said, "It is Sunnah to walk to the Eid prayers and to eat something before you leave."

Abu E'isa said that this hadeeth is hasan.

(383) Praying the Eid prayers before the sermon

531- Nafe'e reported that Ibn Omar (R.A.A.) said that the Prophet (S.A.W.), Abu Bakr (R.A.A.), and Omar (R.A.A.) used to pray the Eid prayers before the sermon and then give their speech.
Abu E’isa said that this hadeeth by Ibn Omar is a hasan sahih hadeeth.

532 - حديث نبیٰ ﷺ، آخیراً أبو الأخویص عن سماك بن حرب عن جابر بن سمیرة سبیع
قال: صلى مع النبي ﷺ العیدین غير مرأة ولا مرّین بغير آذان ولا إقامة.
قال: وفي الباب عن عبد الله وأبی عباس.
قال أبو عسیس: وخرجیت جابر بن شمیرة حدیث هذین صحیح والعمل عليه عند أهل
العلم من أصحاب النبي ﷺ وغيرهم أن لا يؤذن لصلاة العیدين ولا شیء من النوافل.

(384) The Eid prayers are performed without Athan or Iqama

532- Jaber Ibn Samurah (R.A.A.) narrated that he had prayed the Eid
prayers with the Prophet (S.A.W.) more than once or twice without either the
Athan or Iqama.

Abu E’isa said that this hadeeth by Jaber is a hasan sahih hadeeth.

533- حديث عرب بن عامر بن عمرو بن المتنیش عن أبيه عن
حییب بن سالم عن النعامان بن بشر قال: كان النبي ﷺ يقرأ في العیدین وفي الجمعه
ب”سماح اسم زیک الأعلى” و”هل أتاك حدیث الغاشیة“، وربما اجتمعا في يوم واحد
فیقرأ بهما.

قال: وفي الباب عن أبي واقف وسمیرة بن جندب وابن عباس.
قال أبو عسیس: حدیث النعامان بن بشر حسین صحیح.
وهکذا یروى سفيان
الثوری ومسعور عن إبراهیم بن محمد بن المتنیش مثل حدیث أبي عوامة وأبا سفيان بن
غیثة میتختل عليه في الرواة، فیروي عنه عن إبراهیم بن محمد بن المتنیش عن أبيه عن
حییب بن سالم عن أبيه عن النعامان بن بشر ولا یعرف لحییب بن سالم روایة عن أبيه هو
مؤلّی النعامان بن بشر، وروى عن النعامان بن بشر أحادیث، وقد یروى عن ابن غیثة عن
إبراهیم بن محمد بن المتنیش نحو روایة هؤلاء وروی عن النبي ﷺ أن كان يقرأ في صلاة
العیدین ب”ق” و”اقتربت الساعة” وبه يقول الشافعی.

(385) The Surahs that are recited on the Eid prayers

533- An-Nu’man Ibn Bashir narrated that the Prophet (S.A.W.) used to
recite Surah Al-A’ala and Surah Al-Ghashia in the two Eid prayers and in the
Friday prayers. If the Eid was on Friday, he (S.A.W.) would recite them in both
prayers.

Abu E’isa said that this hadeeth is a hasan sahih one.
The Chapters of the Two Eids

Abdullah Ibn U’tba reported that Omar Ibn Al-Khattab once asked Abu Waqid Al-Laithi about which Surahs the Prophet (S.A.W.) recited on both the Eids of Fitr (after fasting) and Al-Adha (after the hajj). Al-Laithi said, "He used to recite Surah Qaf and Surah Al-Qamar (the Moon)."

Abu E’isa said that this is a hasan sahib hadeeth.

Sufian Ibn U’ayna reported from Damra Ibn Said a similar hadeeth with the same chain of narrators.
(386) Making takbeer on Eid prayers

536- Kathir Ibn Abdullah reported from his father who reported from his grandfather that on Eid prayers the Prophet (S.A.W.) made seven takbeers before reciting in the first raka'a and five takbeers in the second raka'a before reciting.

Abu E'isa said that this hadeeth is a hasan hadeeth and that it is the best that was said on this subject.

(387) No voluntary prayers before or after the Eid prayers

537- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) went to the Fitr Eid prayers and did not pray before or after the prayers.

Abu E'isa said that this hadeeth is a hasan sahib hadeeth too.

538- It is reported that Ibn Omar went once to the Eid prayers and did not pray before or after the prayers and that he mentioned that this was what the Prophet (S.A.W.) used to do.

Abu E'isa said that this hadeeth is a hasan sahib hadeeth too.
(388) Women going out to the Eid prayers

539- Um A'atiyya narrated that the Prophet (S.A.W.) used to order the virgins, the matrons, the newlyweds, and the menstruating women out to the Eid prayers. As for the menstruating women, they would not be in the praying place, but would witness the gathering of the Muslims. One woman once asked, "Oh Messenger of Allah (S.A.W.), what if one of us does not have a jilbab (the woman’s cloak)?" He (S.A.W.) said, "Let one of her sisters lend her one."

540- Abu E'isa said that Um A'atiyya’s hadeeth is a hasan sahih one.

540- Ahmaed Ibn Manie' narrated from Hushaim from Hisham Ibn Hassan from Hafsa Bint Sireen from A'atiyya a similar hadeeth.

Abu E'isa said that Um A'atiyya’s hadeeth is a hasan sahih one.
Using one way by the Prophet (S.A.W.) to go to the Eid prayers and going back using another

Abu Huraira narrated that on Eid day the Prophet (S.A.W.) would go one way to the prayers and would take another road when he (S.A.W.) returned home.

Abu E'isa said that this hadeeth is hasan gharib.

Eating on day of Eid after fasting before going to the prayers

Abdullah Ibn Buraida reported that his father said that the Prophet (S.A.W.) would not go out to the Eid prayers (after the month of fasting) until after he had eaten and would not eat on Al-Adha Eid day until he had prayed.

Abu E'isa said that this hadeeth is hasan gharib.
543- Anas Ibn Malek narrated that the Prophet (S.A.W.) used to breakfast on a few dates on the Fitr Eid morning, and then he would go to the prayer place.

Abu E’isa said that this hadeeth is a hasan gharib sahih hadeeth.
The Chapters of Traveling

(391) Shortening the prayers

544- Ibn Omar reported, "I have traveled with the Prophet (S.A.W.), Abu Bakr, Omar, and Othman. They would pray Thuhr and Asr both as only two raka'as (right after each other). They would not pray before or after them.

Abdullah then said, "If I was to pray before them or after them, I would have completed them."

Abu E'isa said that this hadeeth is hasan gharib. It is reported by U'tayya Al-Oufi that the Prophet (S.A.W.) had prayed voluntary prayers before and after the shortened prayers.
545- It is reported that Umran Ibn Hussain was once asked about the prayers of the traveler. He said, "I performed Hajj (pilgrimage) with the Prophet (S.A.W.) and at that time he prayed two raka’as. I also performed Hajj with Abu Bakr, and he prayed two raka’as. I performed Hajj with Omar, and he prayed two raka’as. Moreover, I performed pilgrimage with Othman for six or eight years of his caliphate, and he only prayed two raka’as."

Abu E’isa said that this hadeeth is a sahih hadeeth.

546- Anas Ibn Malek (R.A.A.) said, "We prayed Thuhr in Medina with the Prophet (S.A.W.) with four raka’as, and we prayed Asr in Thil-Hulaifa with two raka’as.

Abu E’isa said that this hadeeth is a hasan sahih hadeeth.

547- Ibn Abbas narrated that the Prophet (S.A.W.) left Medina for Mecca fearing only Allah the Lord of the worlds and prayed two raka’as.

Abu E’isa said that this hadeeth is a hasan sahih hadeeth.
How much is the prayer shortened

548- Anas Ibn Malek (R.A.A.) said, "We traveled with the Prophet (S.A.W.) from Medina to Mecca, and he prayed (while he was there every prayer as) two raka'as." Anas was asked, "How long did the Prophet (S.A.W.) stay in Mecca?"

Anas said, "Ten days."

Abu E'isa said that this hadith is a hasan sahih hadith.

It is reported that Ali (R.A.A.) said, "Whoever resides for more than ten days should complete the prayers." However, Ibn Omar has the opinion that after staying for more than fifteen days one completes the prayers.

549- Ibn Abbas narrated that the Prophet (S.A.W.) traveled once for
The Chapters of Traveling

nineteen days and all the while he prayed (the prayers in) two raka'as. Ibn Abbas said, "Thus we pray (our prayers) for a period of nineteen days or less in two raka'as, but if we stay for more then we pray four raka'as.

Abu E'isa said that this hadeeth is a gharib hasan sahih hadeeth.

(393) Voluntary prayers while traveling

550- Al-Baraa' Ibn Azeb said, "I accompanied the Prophet (S.A.W.) for eighteen months, and I never saw him stop praying two raka'as as soon as the sun deviated from the noon time."

Abu E'isa said that Al-Baraa's hadeeth is a gharib hadeeth.

551- Ibn Omar narrated that he prayed two raka'as of Thuhr with the Prophet (S.A.W.) while they were traveling and that he (S.A.W.) prayed two voluntary raka'as afterwards.

Abu E'isa said that this hadeeth is hasan.
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552- Ibn Omar (R.A.A.) narrated that he prayed with the Prophet (S.A.W.) both while traveling and as residents (at home). He had prayed with him (S.A.W.) as a resident the Thuhr prayers in four raka'as and two voluntary raka'as afterwards. Furthermore, he had prayed with him (S.A.W.) while traveling the Thuhr prayer in two raka'as and two voluntary raka'as afterwards. He (S.A.W.) prayed the Asr prayer in two raka'as and no voluntary prayers afterwards. As for the Mughrib (sunset) prayer, he (S.A.W.) prayed it in three raka'as both as a resident and a traveler since it is the last odd prayer (Witr) of the day. Afterwards, he (S.A.W.) prayed two voluntary raka'as.

Abu E’isa said that his hadeeth is hasan.

553- Mua’ath Ib Jabal (R.A.A.) narrated that during the conquest of Tabouk, the Prophet would leave a position before Thuhr time, and he would delay praying Thuhr until the Asr time and would pray them together. Also, if he left after Thuhr time, he would pray the Asr prayers with the Thuhr prayers and then he (S.A.W.) would march. Similarly, if he left a position before Thuhr.
Mughrib prayers, he would delay praying it until the Isha time and pray them together. If he left after the Mughrib time, he would hasten praying the Isha and combine praying it with Mughrib."

Abu E'isa said that the narration of Osama to this hadeeth is the sahih one.

554 - Haditha 'Abdul al-Salam bin Sulaiman, narrated by Ubaydah ibn al-Musayyab. This hadith was said by Abu Ubaydah who said: "I heard this hadeeth from the Prophet (S.A.W.) when he was traveling."

554 - Ali Ibn Al-Madini reported that Ahmad Ibn Hanbal narrated the above hadeeth from Qutaiba from Mua'ath. Al-Shafe'ii says that it is permissible to combine the two prayers in one time while traveling.

555 - It is narrated that once Ibn Omar was called to help his family. He was far from home and did not dismount until it was dark (Isha time). He then dismounted and prayed Mughrib and Isha together. He then told his companions that whenever the Prophet (S.A.W.) would be delayed while traveling, he used to do the same.

Abu E'isa said that this hadeeth is a hasan sahih hadeeth.
556-Abbad Ibn Tamim reported that his uncle narrated that the Prophet (S.A.W.) once led the people out for prayer to ask for rain from Allah. He (S.A.W.) led a prayer of two raka’as and recited it out loud. He (S.A.W.) wrapped his cloak around himself and raised his hands and supplicated for rain while facing the Qibla (Kaa’ba).

Abu E’isa said that the narration of this hadeeth by Abdullah Ibn Zaid is a hasan sahih one.

557- Abu Al-Lahm reported that he saw the Prophet (S.A.W.) at an area called Ahjar Az-Zait supplicating Allah (S.W.T.) for rain with his hands raised and covering his face.

Abu E’isa said that this hadeeth was taken from Qutaiba as such and that this is the only known hadeeth narrated by Abu Al-Lahm.

558- Abdullah Ibn Kunana reported that his father said, "Al-Walid Ibn Uqba had sent me when he was the governor of Medina to Ibn Abbas to ask him about the prayers of Istitqaa’ (asking for rain) of the Prophet (S.A.W.). Ibn Abbas (R.A.A.) said, 'The Prophet (S.A.W.) once went out disheveled and
humble to supplicate to Allah (S.W.T.) until he reached the place of the prayers. He did not give the sermon that people do these days. Instead, he only supplicated and was insistent in asking Allah (S.W.T.) and made a lot of Takbeer. He then prayed two raka'as just he would do for the Eid prayers." Abu E'isa said that this hadeeth is hasan sahih.

559 - Hisham Ibn Is-haq reported that Abdullah Ibn Kunana reported from his father the same hadeeth but added after the word humble, "God fearing.

559- Abu E'isa said that this narration is hasan sahih too.

396 - Bab ma jaa fi salahatul kussuf [M: 44, T: 279] 560 - Haditha Muhammad bin Bashair Al-Khulafi that Abu Ubaydah bin Saeed bin Sufyan bin Hisham bin Abi Thabit bin Nakhsh on the chain of narrators. "Abdul Manem Bin Abdullah Bin Kunama reported to me that the Messenger of Allah (S.W.T.) was riding a white horse on the day of 'Arafah, and there was a black sheep with me. I said, 'Give me the black sheep.' He said, 'This is my rode.'"

Abu E'isa said that this narration is hasan sahih too.
560- Ibn Abbas reported that the Prophet (S.A.W.) prayed during an eclipse. He recited out loud and then bowed down. He then recited again, bowed down, recited and bowed down again. He did that three times. Then he prostrated twice. He repeated the same sequence in the second raka’a.

Abu E’isa said that this hadeeth is a hasan sahih one.

It is narrated that Ibn Abbas reported that the Prophet (S.A.W.) had prayed the sun eclipse prayers in four raka’as and four prostrations.

561 - حديثنا محمد بن عبد الملك بن أبي الصوارب أخبرنا يزيد بن زرعين أخبرنا
مُعمرٌ عن النَّهْرِي قُلْتُما علي عند رسول الله ﷺ فسّلّى رسول الله ﷺ بالنَّاسِ فأطال القراءة ثم ركع فأاطال الركوع، ثم رفع رأسه فأطلا القراءة، وهي دون الأولى، ثم ركع فأاطال الركوع، وهو دون الأول، ثم رفع رأسة فسجد ثم فعل مثل ذلك في الركعتين الثانية.
قال أبو عيسى: وهذا حديث صحيح.

وأيما الحديث يقول الشافعي و أحمد و إسحاق يُرَؤُون صلاة الكسوف أربع ركعات

في أربع سجادات.

قال الشافعي: يقرأ في الركعتين الأولى بِآم القرآن ونحوًا من سورة البقرة سنة إن كان بالنَّهْرِي، ثم ركع ركوعا طويلًا نحوًا من قراءته، ثم رفع رأسه يتكبر وقَبْثًا قابِمًا كما هو، وقرأ أيضاً بِآم القرآن ونحوًا من آلم عمران، ثم ركع ركوعا طويلًا نحوًا من قراءة ثم رفع رأسه، ثم قال: سمع الله ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

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وردت بعضهم أن يُجَهر بالقراءة فيها كُنْخُوَت صلاة العيدين والجُمْعَة.
وبه يقول مالك وأحمد وإسحاق يَرْوُون الجهر فيها.
وقال الشافعي لا يُجَهر فيها.
وقد صَحَّ عن النبي ﷺ كُلَّ الْرَّوَائِينَ.
أخرج عنه أنه صلى أربع ركعات في أربع سجادات، وصح عنه أيضاً أنه صلى ست ركعات في أربع سجادات.
وقد هذا عند أهل العلم جائز على قُدْرَة الكسوف، إن تطوال الكسوف فَضُلَّ سِتْ ركعات في أربع سجادات فهو جائز، وإن صلى أربع ركعات في أربع سجادات وأطلا القراءة فهو جائز.

ويرى أصحابنا أن تَصُلَّى صلاة الكسوف في جماعة في كُسْوَة الشمس والقمر.

(396) The prayers during the sun’s eclipse
It is reported that A’isha (R.A.A.) said that the sun eclipsed during the time of the Prophet (S.A.W.) and that he led the people in prayers. His (S.A.W.) recitation was long and so was his bowing. He (S.A.W.) then lifted his head and recited less than the first one. After that, he bowed and he bowed for less time than the first bowing. Then he lifted up his head and prostrated. He followed the same sequence in the second raka’a.

Abu E’isa said that this hadeeth is a hasan sahih hadeeth.

Al-Shafe’ii described the Prophet’s (S.A.W.) (eclipse) prayers as such. He (S.A.W.) recited the Fateha in the first raka’a and a part of Surah Al-Baqara (it is recited in secret if it was daylight). He (S.A.W.) then bowed for almost as long as his recitation. After that, he (S.A.W.) raised his head with Takbeer and recited the Fateha and part of Surah Aal-Imran. After that, he bowed for almost as long as he had recited. He (S.A.W.) then lifted his head and said, “Samea’a Allahu Li Man Hamidah (Allah (S.W.T.) hears those who praise Him).” He (S.A.W.) then prostrated two complete prostrations which were separated by sitting down for as long as he had bowed. In the second raka’a, he (S.A.W.) recited the Fateha and part of Surah Al-Nisaa’ (the Women). He (S.A.W.) then bowed for almost as long as his recitation. After that, he (S.A.W.) raised his head with Takbeer and recited the Fateha and part of Surah Al-Maeda (the Table). After that, he bowed for almost as long as he had recited. He (S.A.W.) then lifted his head and said, “Samea’a Allahu Li Man Hamidah (Allah (S.W.T.) hears those who praise Him).” He (S.A.W.) then prostrated twice, read his tashahud and ended the prayers.

397 - يَآبَبِّ مَا جاء في صفة القراءة في الكسُوف وم: 45، ت: 280

562 - حدثنا محمود بن غَيْلَان، أخبرنا وكَيِّبِ أخبرنا سفيان عن الأسود بن قيس عن ثعلبة بن عماد عن سُمْرَة بن جَندَب قَالَ: اصْلَى بنا رَسُولُ اللَّهِ ﷺ في كسُوفِ لا نسمع له صوتًا.

قال: وفي الباب عن عائشة.

قال أبو عيسى: حديث سُمْرَة بن جَندَب حديث حسن صحيح.

وقد ذهب بعض أهل العلم إلى هذا. وهو قول الشافعي.

(397) The state of recitation of the eclipse prayers

562 - Samura Ibn Jundub reported that he prayed with the Prophet (S.A.W.) the prayers of the eclipse and that he did not hear the voice
of the Prophet (S.A.W.).

Abu E’isa said that this hadeeth is a hasan sahih hadeeth.

563 - حدثنا أبو بكر محمد بن أبان حدثنا إبراهيم بن ضدّة عن سفيان بن حسن

عن الزهري عن عروة عن عائشة: “أن النبي صلى الله عليه وسلم جهر بالقراءة فيها”.

قال أبو عبيسة: هذا حديث حسن صحيح.

ورواه أبو إسحاق الفزاري عن سفيان بن حسن نحوه.

و بهذا الحديث يقول مالك بن أنس وأحمد وإسحاق.

563 - A’isha (R.A.A.) narrated that the Prophet (S.A.W.) prayed the eclipse prayers and that he recited out loud.

Abu E’isa said that this hadeeth is hasan sahih.

898 - باب ما جاء في صلاة الخوف [م: 46، ت: 281]

564 - حدثنا محمد بن عبد الملك بن أبي الشوام، أخبرنا يزيد بن زريع حدثنا

معمر عن الزهري عن سالم عن أبيه: “أن النبي صلى الله عليه وسلم صلى صلاة الخوف

باجه الطائفين ركعتين، والطائفين الأخرى مواجهة الحدو ثم انصرفوا فمن قاموا في مقام أولئك، وفاجأ أولئك

فسلوا بهم ركعتين أخرى، ثم سلم عليهم فقام هؤلاء فقضوا ركعتهما، وقام هؤلاء قضاو

ركعتهما”.

قال أبو عبيسة: هذا حديث صحيح وقد روى موسى بن عقبة عن نافع عن ابن عمر مثل هذا.

قال: وفي الباب عن جابر وخذيمة وزيد بن ثابت وأبي عباس وأبي هريرة وأبي

مسعود وسهل بن أبي عبد الله ظهير وأبي عباس الزرققي واسميه زيد بن صامت وأبي بكر.

قال أبو عبيسة: وقد ذهب مالك عن أبي في صلاة الخوف إلى حدث سهيل بن أبي

ختمة وهو قول الشافعي.

وقال أحمد: قد روي عن النبي صلى الله عليه وسلم صلاة الخوف على وجهه، وما أعلمني في هذا

الباب إلا حديث صحيح، وأختار حديث سهيل بن أبي ختمة.

وهكذا قال إسحاق بن إبراهيم قال: ثبتت الروايات عن النبي صلى الله عليه وسلم في صلاة

الخوف، ورأي أن كل ما روي عن النبي صلى الله عليه وسلم في صلاة الخوف فهو جائز وهذا على قدر

الخوف.

قال إسحاق: وландن نختار حديث سهيل بن أبي ختمة على غيره من الروايات.

وحدث ابن عمر حديث حسن صحيح. وقد رواه موسى بن عقبة عن نافع عن ابن

عمر عن النبي صلى الله عليه وسلم نحوه.
The prayers of fear (from the enemy)

564- Salem narrated that his father (Ibn Omar) said, "The Prophet (S.A.W.) led the prayers of fear with half of the troops. He offered one raka’a with them while the other half (of the army) was on alert facing the enemy. Then that group took the positions of the second group in order for them to pray the second raka’a with the Prophet (S.A.W.). When he (S.A.W.) ended the prayers with the salams, that group got up and finished their prayers. Later the first group made up their prayers.

Abu E’isa said that this hadeeth is sahih.

565- Sahl Ibn Abu Hathma described the prayers of fear. He said, "The Imam stands up facing the Qibla leading a group of the army in prayers. The other group would be facing the enemy. He would bow with them once and prostrate twice, and then they would leave and take the positions of the other group. They would pray with the Imam one raka’a and two sajdas (prostrations). Thus he had prayed two raka’as, and they had prayed one. Afterwards they would (all) pray the second raka’a and prostrate the two sajdas.

566- Abdurrahman Ibn Al-Qasem narrated a similar hadeeth from his father from Saleh Ibn Khawat from Sahl Ibn Abu Hathma.

Abu E’isa said that this hadeeth is hasan sahih.
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309 - Ibn Anas narrated that: "who pray with the Prophet the fear pray its reminded toward
Abu E’isa said that this hadeeth is hassan sahih

399 - Bab ma jaa fi Musjood al-Tharaan [M: 47, T: 282]

568 - Haditha Sufyan bin Waleed Abū Bana’ bin Masoud bin Abi Ad-Dardaa narrated that: “I heard someone narrating from Ahrar bin Hayan Al-Dimashki who narrated from her husband Abū Ad-Dardaa the same hadeeth.”

Abu E’isa said that this hadeeth by Abū AD-Dardaa’ is a gharib hadeeth

567- Abu Ad-Dardaa’ reported that he had prostrated with the Messenger of Allah (S.A.W.) eleven prostrations including the one in Surah An-Najm (the Star).

569- Said Ibn Abu Hilal narrated from Omar Ibn Hayan Al-Dimashki who said, "I heard someone narrating from Um Ad-Dardaa’ who narrated from her husband Abu Ad-Dardaa’ the same hadeeth."

Abu E’isa said that this hadeeth by Abu AD-Dardaa’ is a gharib hadeeth
and is only known through Said Ibn Abu Hilal from Omar Al-Dimashki.

400 -BAB 3 JAA FEE JHE3UJ NI33AAE ELI ESSAJE [M: 48, T: 283]

570 - Hadith: 'Abd al-Ummar narrated that the Prophet (S.A.W.) said, "Wine is not permitted to be consumed except for consumers who are women," the woman then said, "The Prophet (S.A.W.) said, "Pour wine over the heads of the women," and the Prophet (S.A.W.) said, "Pour wine over the heads of the women," and the woman replied, "By Allah, it will be a sin to pour wine over the heads of the women." The Prophet (S.A.W.) said, "May Allah forgive you."" Abu Eisa said that this hadith is hasan sahih.

570 - Ibn Omar narrated that the Prophet (S.A.W.) said, "Permit the women to go out to the mosques at night." Ibn Omar's son said, "By Allah, we will never let them do so because they might be stricken by doubtful and evil things." Ibn Omar then said, "May Allah do you so (punish you). I say what the Prophet (S.A.W.) said, and then you say "No, we will not allow them".

Abu E'isa said that this hadeeth is hasan sahih.

401 - BAB MA JAAE FI KURAHABA BIRRAEI FI AL MASJID [M: 49, T: 284]

571 - Hadith: Muhammad son of Abi Thalib narrated that the Prophet (S.A.W.) said, "If you are praying then do not spit to your right. Spit behind your back or to your left or beneath your left foot." Abu E'isa said that this hadeeth is hasan sahih.
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Anas Ibn Malek narrated that the Prophet (S.A.W.) said, "Spitting in the mosque is a sin and make up for it by covering it."

Abu E'isa said that this hadeeth is hasan sahih.

Abu E'isa said that this hadeeth by Abu Huraira is hasan sahih.

574- Abu Huraira narrated, "We have prostrated with the Messenger of Allah (S.A.W.) during the recitation of Surah Al-'Alaq and Al-Inshiqaq." (402) Prostrating when reciting Al-'Alaq and Al-Inshiqaq.

573- Abu Huraira narrated, "(401) Prostrating when reciting Al-'Alaq and Al-Inshiqaq.

575- Abu Huraira narrated, "(401) Prostrating when reciting Al-'Alaq and Al-Inshiqaq.

Abu E'isa said that this hadeeth is hasan sahih.
(403) Making a prostration in Surah An-Najm (the Star)

575- Ibn Abbas said, "The Messenger of Allah (S.A.W.) prostrated at its recitation - meaning Surah An-Najm - and so did the Muslims, the mushriks (the disbelievers), the jinn, and the humans."

Abu E'isa said that this hadeeth is hasan sahih.

(404) Not making a prostration in Surah An-Najm

576- Zaid Ibn Thabet (R.A.A.) said, "I recited Surah An-Najm for the Prophet (S.A.W.), and he did not perform the (recital) prostration."

Abu E'isa said that this hadeeth by Zaid is hasan sahih.

Some scholars claimed that the Prophet (S.A.W.) did not prostrate because Zaid did not and that prostrating is wajib (obligatory). However, other scholars deduced from this hadeeth that prostrating is voluntary. If it had been wajib, the
Prophet (S.A.W.) would have ordered Zaid to prostrate and that they would have prostrated together.

The last ruling is that of Al-Shafe‘ii and Ahmad.

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577 - حدثنا ابن أبي عمر أخبرنا سنان عن أبي بكر بن عكرمة عن ابن عباس قال:
"رأيت رسول الله ﷺ يسجد في "ص". قال ابن عباس: وليست بين عرَائر السُجود«.

قال أبو عيسى: هذا حديث حسن صحيح.

واختفى أهل العلم في ذلك. فرأى بعض أهل العلم من أصحاب النبي ﷺ وغيرهم أن يسجد فيها. وهو قول سنان الثوري وابن المبارك والشافعي وأحمد

وإسحاق. وقال بعضهم: إنها توبة نبي وليم يرا السجود فيها.

(405) Prostrating when reciting Surah Sad

577- Ibn Abbas reported that he had seen that the Prophet (S.A.W.) had prostrated every time Surah Sad was recited. Ibn Abbas also said that Surah Sad is not one of the Surahs where prostrating is necessary.

Abu E‘isa said that this hadeeth is hasan sahih.

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578 - حديثنا فتية أخبرنا ابن عهذا عن مشرح بن هاغان عن عقبة بن عامر قال:
"قلت يا رسول الله تتعلق سورة الحج بأن فيها سجديتين؟ قال: تعم، ومن لم يسجدهما فلا يقرآها«.

قال أبو عيسى: هذا حديث ليس إسناده بذلك القوي.

واختفى أهل العلم في هذا. فرأى بعض من عمر بن الخطاب وابن عمر أنهما قالا:
"فشلت سورة الحج بأن فيها سجديتين. وله يقول ابن المبارك والشافعي وأحمد وإسحاق.

ورأى بعضهم فيها سجدة وهو قول سنان الثوري ومالك وأهل الكوفة.

(406) Prostrating when reciting Surah Al-Hajj

578- Uqba Ibn Amer narrated that he asked the Prophet (S.A.W.) whether Surah Al-Hajj was preferred over other Surahs since there were two prostrations in it. The Prophet (S.A.W.) said, "Yes, and whoever does not prostrate had better not read them (the verses)."

Abu E’isa said that this hadeeth is not that strong. The scholars have disagreed on this issue. Some said that the Surah was preferred by the two sajdas (prostrations) and some said it has one sajda only.
What is said when one is prostrating

579- Ibn Abbas narrated that a man came to the Prophet (S.A.W.) and asked him, "Oh Messenger of Allah (S.A.W.), I saw last night while I was asleep that I was praying behind a tree. I prostrated and the tree prostrated as I did. I heard it say, 'Allahumma Uktub Lee Biha I'ndaka Ajra, Wa Da'a' A'anni Biha Wizra, Waj-a'alha Lee I'ndaka Thukhra Wa Taqqabilha Minni Kama Taqqabaltaha Min A'abdika Dawoud' (Oh Allah (S.W.T.), write for me a good deed for prostrating, wipe out a sin with it, save it for me as a saved good deed, and accept it from me just like You accepted it from your slave David)." Ibn Abbas also said, "Then the Prophet (S.A.W.) recited a verse with a sajda and prostrated. I heard him supplicating the same as the man had told him about the tree’s supplication."

Abu E'isa said that this hadeeth is hasan gharib and that it is only known through Ibn Abbas.

580- A'isha narrated that the Messenger of Allah (S.A.W.) used to supplicate when prostrating during recitation at night; "Sajada Wajhi Li-Lathi Khalaqahu Wa shaqqa Sama'ahu Wa Basarahu Bi H'awlihi wa Quwwatihii (My face has prostrated to the One who created it and opened its faculties of hearing..."
and seeing with His might and strength)."

Abu E'isa said that this hadeeth is hasan sahih.

(408) Making up for the voluntary night worship during the day

581- Omar Ibn Al-Khattab (R.A.A.) narrated that the Prophet (S.A.W.) said, "If someone slept and missed his usual voluntary worship or part of it and then recited it (whether that worship was reciting Quran or prayers) in the hours between the Fajr and Thuhr prayers, then it is recorded the same as if he had recited it during the night."

Abu E'isa said that this hadeeth is hasan sahih.

(409) Rebuking the one who lifts his head up before the Imam

582- Abu Huraira narrated that Muhammad (S.A.W.) said, "Does not the one who raises his head before the Imam (in the prayers) fear that Allah (S.W.T.) might change his head into that of a donkey?"
Praying the obligatory prayers by oneself and then leading others afterwards

583- Mu’aath Ibn Jabal narrated that he used to pray Mughrib behind the Prophet (S.A.W.), and then he would go to his people and lead them in (Mughrib) prayers.

Abu E’isa said that this hadeeth is hasan sahih.

It is permitted to prostrate on a garment during extreme heat or cold.

584- Anas Ibn Malek (R.A.A.) narrated that when they prayed behind the
Prophet (S.A.W.) during the hot noontime, they would prostrate on their clothes in order to avoid extreme heat.

Abu E’isa said that this hadeeth is hasan sahih.

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(412) It is encouraged after praying Fajr to sit down in the mosque until the sun rises.

Jaber Ibn Samurah narrated that the Prophet (S.A.W.) would sit in his place after Fajr prayers until the sun rises.

Abu E’isa said that this hadeeth is hasan sahih.

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(412) - It is encouraged after praying Fajr to sit down in the mosque until the sun rises.

Jaber Ibn Samurah narrated that the Prophet (S.A.W.) would sit in his place after Fajr prayers until the sun rises.

Abu E’isa said that this hadeeth is hasan sahih.
(413) Turning left or right while praying

587- Ibn Abbas (R.A.A.) reported that the Messenger of Allah (S.A.W.) would look to his left or right, but would not rotate his head and look behind his back.

Abu E'isa said that this hadith is gharib.

588- Some of the companions of I'krima (R.A.A.) reported that the Prophet (S.A.W.) looked to his side in prayers and mentioned a similar hadith to the above one.

589- Anas Ibn Malek (R.A.A.) reported that the Prophet (S.A.W.) told him, "Oh son, beware of turning your head in prayers for it is a ruin, but if you have to then it is permissible only in the voluntary prayers not the obligatory ones."

Abu E'isa said that this hadith is hasan gharib.

590- A'isha (R.A.A.) narrated that she asked the Prophet (S.A.W.) about turning in prayers, he (S.A.W.) said, "It is a robbery wherein Satan steals from the man's prayers."

Abu E'isa said that this hadith is hasan gharib.
What to do when one enters the prayers while the Imam is prostrating

Mua’ath Ibn Jabal narrated that the Prophet (S.A.W.) said, "If one arrives when the Imam is already (in the prayers), then he should imitate the Imam in whatever state the Imam is in (and begin to pray)."

Abu E’isa said that this hadeeth is gharib.

591- It is hated for people to stand up while waiting for the Imam to come out

Abdullah Ibn Abu Qutada reported that his father narrated that the Prophet (S.A.W.) said, "If the Iqama has been called, then do not stand up until you see me coming out."

Abu E’isa said that Abu Qutada’s hadeeth is Hasan Sahih.
416 - (416) Praising Allah (S.W.T.) and invoking prayers on the Prophet (S.A.W.) before asking for oneself

Abdullah narrated that once he was with the Prophet (S.A.W.), Abu Bakr, and Omar when he (Abdullah) started praising Allah (S.A.W.), invoked prayers on the Prophet (S.A.W.) and then he started supplicating for himself. Upon that the Prophet (S.A.W.) said, "Ask and you shall be given; ask and you shall be given."

Abu E'isa said that this hadeeth by Abdullah Ibn Mas'oud is hasan sahih.

417 - (417) Perfuming the Mosques

A'isha narrated that the Prophet (S.A.W.) ordered that the mosques be built and be cleaned and perfumed.

Wakih reported t that Hisham Ibn Urwah narrated from his father a similar hadeeth.

Abu E'isa said that this hadeeth is truer than the first one.
596 - حدثنا ابن أبي عمر أخبرنا سفيان بن عيبيذة عن هشام بن عروة عن أبيه أنَّ النَبيَّ ﷺ أمَرْ فذكَرْ نَحْوًهُ.
قال سفيان: قوله بناء المساجد في الدور يعني القبائل.

596- Sufian Ibn U'yaynah reported that Hisham Ibn Urwah narrated a similar hadith from his father.

418 - باب ما جاء أن صلاة الليل والنهار متنى متنى [م: 65، ت: 301]

418 - Hadith: Muhammad بن يثرب أخبرنا عبد الرحمن بن مهدي أخبرنا شعبة عن يقول بن عطاء عن علي الأزدي عن ابن عمر عن النبي ﷺ قال صلاة الليل والنهار متنى متنى.
قال أبو عيسى: خالف أصحاب شعبة في حديث ابن عمر، فوقع بعضهم وأوقف بعضهم.

وذكر عن عبد الله المعمري عن نافع عن ابن عمر عن النبي ﷺ نحو هذا.

والصحيح ما روي عن ابن عمر عن النبي ﷺ أنه قال صلاة الليل متنى متنى.

واروى الثقات عن عبد الله بن عمر عن النبي ﷺ، ولم يذكروا فيه صلاة الظهر.

وقد روى عن عبد الله عن نافع عن ابن عمر أنه كان يصلي بالليل متنى متنى، وبالنهار أربعا.

وقد اختلت أهل العلم في ذلك، فرأى بعضهم أن صلاة الليل والنهار متنى متنى، وهو قول الشافعي وأحمد. وقال بعضهم: صلاة الليل متنى متنى، ورأوا صلاة التطويع بالنهاير أربعا مثل الأربع قبل الظهر وغيرها من صلاة التطويع. وهو قول سفيان الثوري، وابن المبارك وإسحاق.

(418) Praying the voluntary prayers in two raka'as whether it was day or at night

597- Ibn Omar narrated that the Prophet (S.A.W.) said, "The prayers of the night or the day are (prayed) in twos."

419 - باب كيف كان يتطوع النبي بالنهار [م: 66، ت: 302]

419 - حدثنا محمود بن علي بن أخبرنا وفِن بن جرير أخبرنا شعبة عن أبي إسحاق عن عاصم بن ضمرة قال: أسلمت علية عن صلاة رسول الله ﷺ من النهاير.
قال: إنكم لا تطوعون ذلك فقلتتما: من أطلق ذلك مثناً. قال كان رسول الله ﷺ إذا كانت الشمس من هنَا كهبتها من هنَا عند الظهر صلى ركعتين، وإذا كانت الشمس من هنَا كهبتها من هنَا عند الظهر صلى أربعاً، ويفصل قبل الظهر أربعاً ويعدها ركعتين، يقتل الظهر أربعاً يفصل بين كل ركعتين بالتسليم على الملاكية والضني.
The Prophet’s (S.A.W.) voluntary prayers during the day

598- Asem Ibn Damura narrated that they asked Ali (R.A.A.) about the Prophet’s (S.A.W.) prayers during the day. He (R.A.A.) said, "You could not endure that." They said, "Tell those among us who can endure that!!" He (R.A.A.) said, "At the time when the sun is at the Fajr position, the Prophet (S.A.W.) would pray two raka’as, and at the time when the sun is at the Thuhr position he (S.A.W.) would pray four raka’as. Then he (S.A.W.) would pray four raka’as before the Thuhr prayers and two raka’as afterwards. Before the Asr prayers, he (S.A.W.) would pray four raka’as in which he separated each two raka’as by making tasleem on the angels closest to Allah, the prophets, the messengers, and those who followed them from among the believers and the Muslims."

599- Is-haq reported from Asem Ibn Damura from the Ali, from the Prophet (S.A.W.) a similar hadeeth.

Abu E’isa said that this hadeeth is a hasan hadeeth.

600- A’isha (R.A.A.) narrated that the Prophet (S.A.W.) did not pray wrapped in the blankets of his wives.
Abu E‘isa said that this hadeeth is hasan sahih.

421. بَابُ ذَكْرِ ما يُجُوزُ مِنِ المُفَضَّلِ نَظَرًا فِي صَلاةِ النَّظَرِ

[م: 68، ت: 304]

601. حدثنا أبو سَلَمة يحيى بن حَلْفِنَ أَخْبَرَنَا بِشَرِّ الْمُفْضَّلِ عَنْ بَرْدِ بُن سِيَانٍ عَن
الْرُّضْوَةِ عَنْ عَائِشَةَ قَالَتْ: «جَلَّتُ وَرَسُولُ اللَّهِ ﷺ بِكُلِّ الْبَيْتِ وَالْبَابِ عَلَيْهِ
مُفْضَّلًا، فَمَشَى حَتَى قَتَّعَ لَيْثُ رَجَعَ إِلَى مَكَانِهِ وَوَضَعَ الْبَابَ فِي الْقِبْلَةِ».
قال أبو عيسى: هذا حديث حسن غريب.

(421) Permission to walk or move while praying a voluntary prayers

601. A‘isha (R.A.A.) narrated that once she knocked while the Prophet (S.A.W.) was praying inside the house and the door locked. He (S.A.W.) walked (towards the door) and opened for her. Then he returned to his place. She later described that the door was in the direction of the Qibla.

Abu E‘isa said that this hadeeth is hasan gharib.

422. بَابُ مَا ذُكِرَ فِي قِرَاءَةِ سُورَتَيْنِ فِي رَكَاتَيْنِ

[م: 69، ت: 305]

602. حدثنا محمد بن عُيَانَ أَخْبَرَنَا أبو داود قال أنابا شُغبَةً عَن الأَغْمَشِ قَالَ:
السَّيِّمَةُ أَبا وَائِلَ قال: سَلَال رَجُلٌ عَلَيْهِ النَّظَرِ أَوُلَدَ في هِذَا الحَرِيفِ (عَيْنِ الْمَيْسِ) أو بِأَيْنِ قَالَ: كُلُّ
القُرآنِ قَرَأَتْ عِبَارَاتِهَا حَتَى قَالَ نَعْمَ، قَالَ: إِنْ قُوَّمٌ يُفرَأْ أَوْنَهُ يُشْرُونُهُ نُشَرَ الدَّمَّ، لا يُجَارَوْنَ
نَزُوْقِهِمْ، إِنَّ لِأَغْرَى السُّوَارِ النُظَرِيَّاتِ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يُقَرَّنُ بِبُعْنَيْهِ، فَأَمَرَ أَلْقَاءُ
فُسْأَلَهُمْ، فَقَالَ عَشْرُونَ سُورَةً مِنَ الْمُفْضَّلِ كَانَ النَّبِيُّ ﷺ يُقَرَّنُ بَيْنَ كُلِّ سُوْرَتَيْنِ فِي كُلٌّ
رَكَاتَيْنِ.
قال أبو عيسى: هذا حديث حسن صحيح.

(422) Reciting two surahs in one raka‘a

602. A man asked Abdullah about the word in the Quran "Ghairu Asen" or "Yasen." Abdullah (R.A.A.) said, "You know the meaning of all of the Quran except for this word?" The man said, "Yes. There are people who recite the Quran as if they scatter bad dates, and it does not pass their shoulder bone. I know the comparable surahs that the Prophet (S.A.W.) used to combine reciting them (in one raka‘a)." We asked A‘alqama to ask him (about those surahs). He said, "There are twenty surahs in the Mufassal that the Prophet (S.A.W.) would combine and recite two of them in one raka‘a."

Abu E‘isa said that this hadeeth is hasan sahih.
The merit of walking to the Mosque and the rewards gained by each step

603- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "If a man performed ablution and he performed it well, and then he left to perform the prayers (in congregation); nothing made him go out except for the prayers. For every step he takes Allah (S.W.T.) will either raise him one degree or will eradicate one sin."

Abu E'isa said that this hadeeth is hasan sahih.

It is better to pray the two voluntary raka'as after Mughrib at home

604- Saad Ibn Is-haq Ibn Ka'ab Ibn Ujrah narrated from his father from his grandfather who said, "The Prophet (S.A.W.) once prayed Mughrib in the mosque of the Abd Ashal tribe. After the prayer, people started performing the
voluntary prayers. The Prophet (S.A.W.) said, 'Pray this prayer at home.'"

Abu E’isa said that this is a gharib hadeeth.

It is also reported that the Prophet (S.A.W.) would stay in the mosque after Mughrib and pray until Isha time.

(425) Bathing after embracing Islam

605- Qais Ibn Asem reported that when he embraced Islam, the Prophet (S.A.W.) ordered him to bathe with water and Sidr (lote-tree).

Abu E’isa said that this hadeeth is a hasan hadeeth.

Scholars prefer that the person who embraces Islam bathe and wash his clothes.

(426) Saying Bismillah (in the Name of Allah) when entering the toilet

606- Ali Bin Abu Taleb (R.A.A.) reported that the Messenger of Allah (S.A.W.) said, 'Cover the eyes of the jinn from seeing the private parts of the humans when they enter the toilet by saying 'Bismillah'."

Abu E’isa said that this hadeeth is a gharib hadeeth known only through this narration. The chain of narrators is not that strong.
427 Traces from prostrating and performing ablution remain on the faces of this nation on Judgment Day

Abdullah Ibn Busr narrated that the Prophet said, "My nation on Judgment Day are Ghurun (foreheads show signs of prostration) from prostrating and Muhajaloon (places that are washed are shining with light) from performing ablution."

Abu E'isa said that this hadeeth is hasan sahih gharib.

(428) Using one's right when washing

A'isha (R.A.A.) narrated that the Prophet (S.A.W.) loved to start with his limbs on his right side when he washed and with his right leg when he entered. He used to put on his right shoe first when he put on his shoes.

Abu E'isa said that this hadeeth is hasan sahih.
(429) Amount of water enough for ablution

609- Anas Ibn Malek narrated that the Prophet (S.A.W.) said, "Two pints of water are sufficient for performing ablution."

Abu E'isa said that this hadeeth is gharib and is known through Shareek only.

(430) Sprinkling water to purify where the breastfed infant urinates

610- Ali Ibn Abi Taleb (R.A.A.) narrated the Messenger of Allah (S.A.W.) said that water can be sprinkled on the place where the breastfed, infant boy has urinated, but washing is required for the place where the infant girl has urinated."

Qutada said that in both cases the infant should only be taking his mother's milk, and washing is obligatory in both cases if they have eaten any solid foods.

Abu E'isa said that this hadeeth is hasan sahih.
(431) Wiping over the shoes after the revelation of Surah Al-Ma-eda

611- Shahr Ibn Hawshab narrated that he once saw Jurair Ibn Abdullah performing ablution and only wiping over his shoes. Shahr asked him about it. Jurair said, "I saw the Prophet (S.A.W.) making ablution and wiping over his shoes." Shahr asked Jurair whether that was before the revelation of Surah Al-Ma-eda or after it. Jurair (R.A.A.) said, "I became Muslim only after Surah Al-Ma-eda was revealed."

612- Nuaim Ibn Maisara An-Nahwi reported a similar hadeeth from Khaled Ibn Ziad.

Abu E'isa said that this hadeeth is gharib and is only confirmed through the chain narrated from Mukatel Ibn Hayan from Shahr Ibn Hawshab.

(432) Permitting the Junub to eat and to sleep after performing ablution

613- Ammar Ibn Yasir (R.A.A.) reported that the Prophet (S.A.W.) has permitted the Junub (person who has had intercourse) to eat or to sleep if he wants, but after he has performed an ablution similar to the ablution for prayers.

Abu E'isa said that this hadeeth is hasan sahih.
The merit of the prayers

614- Ka‘ab Ibn Ujrah that the Prophet (S.A.W.) said to him, "I ask Allah (S.W.T.) for refuge for you, oh Ka‘ab Ibn Ujrah, from the princes who will come after me. Whoever stands by their doors and endorses their lies or helps them in their transgression, then he is not from me, I am not from him, and he will not meet me at Al-Hawd (the fountain in Paradise). Whoever stands by their door but not to mislead and opposes their lies and does not support them in their transgression, then he is from me, I am from him, and he will meet me at Al-Hawd. Oh Ka‘ab Ibn Ujrah, prayers are a proof (of faith), fasting is a fortified safeguard, and charity blows out the sin just like water blows out fire. Oh Ka‘ab Ibn Ujrah, the flesh that has grown through unlawful means is only worthy of the hellfire."

Abu E’isa said that this hadeeth is gharib and is only known through Ubaidallah Ibn Musa.

615- Muhammad said, "Ibn Numair reported this hadeeth from Ubaidallah Ibn Musa from Ghalib."
Another hadeeth on the subject

616- Abu Umama (R.A.A.) narrated that he heard the Prophet (S.A.W.) say in his last sermon, "Fear Allah (S.W.T.), your Lord. Pray your five (prayers). Fast the month of (Ramadan). Deliver the zakat on your money. Obey the one to whom you handed the leadership, and you will enter the Paradise of your Lord." Abu Umama was asked when he had heard that from the Prophet (S.A.W.). Abu Umama (R.A.A.) said, "I heard it when I was thirty years of age."

Abu E'isa said that this hadeeth is hasan sahih.
The end of the chapters of prayers.
The Book of Zakat

Taken from the Prophet (S.A.W.)

(1) Taking strict measures against those who refuse to pay zakat (alms)

617 - Abu Tharr (R.A.A.) narrated that he once walked towards the Prophet (S.A.W.) while he was sitting in the shade of the Ka’aba. When he (S.A.W.) saw him (Abu Tharr) coming, he (S.A.W.) said, "By the Lord of the Ka’aba, they are the losers on the day of Judgment." Abu Tharr (R.A.A.) thought that something has just been revealed concerning him, so he asked, "I sacrifice my parents for you, who are those people?" The Messenger of Allah (S.A.W.) said, "They are the wealthy, except for the ones who said and said and said (meaning those who spend money on those) in front of them to their right and to their
left." He (S.A.W.) then said, "By the One who owns my soul, if anyone dies leaving camels or cows and had not paid the zakat for them, they will come to him on the Day of Judgment in their best shape and weight, step on him with their hooves, and strike him with their horns taking turns. When the last one has finished, the first one will come back again, and it will be repeated until the judgment between the people is completed."

Abu E'isa said that this hadeeth is hasan sahib.

(2) If zakat is paid, then the obligation is fulfilled

618- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "If you pay up the zakat on your money, then you have fulfilled your obligation (with Allah (S.W.T))."

Abu E'isa said that this hadeeth is hasan gharib.

It is also reported that once the Prophet (S.A.W.) mentioned the zakat, and a man asked, "Oh Messenger of Allah, is there any other (money obligations) on me?" He (S.A.W.) said, "No, not unless you wish to give voluntarily."
619- Anas Ibn Malek reported that they had waited for an intelligent Bedouin Arabian to question the Prophet (S.A.W.) while they were present (they were prevented from asking). Once an Arabian came, sat in front of the Prophet (S.A.W.) and said, "Oh Muhammad, your messenger came to us and claimed that Allah (S.W.T.) has sent you." The Prophet (S.A.W.) replied, "Yes." The Bedouin asked him, "By Him Who raised the heaven, flattened the earth and set up the mountains, did Allah (S.W.T.) really send you?" The Prophet (S.A.W.) said, "Yes.

He (the Bedouin) said, "Your messenger claims that you claim that we have to pray five prayers each day and night." The Prophet (S.A.W.) said, "Yes." He (the Bedouin) said, "By the One Who has sent you, did Allah (really) order you with this?" He (S.A.W.) said, "Yes.

He (the Bedouin) said, "Your messenger claims that you have claimed that we have to fast one month of the year." The Prophet (S.A.W.) said, "He had said the truth." He (the Bedouin) said, "By the One Who has sent you, did Allah (S.W.T.) (really) order you with this?" He (S.A.W.) said, "Yes.

The Bedouin said, "Your messenger claimed that you claim that we have to pay the zakat on our money." The Prophet (S.A.W.) said, "He had said the truth." He (the Bedouin) said, "By the One Who has sent you, did Allah order you with this?" The Prophet (S.A.W.) said, "Yes.

He (the Bedouin) said, "Your messenger claims that you claimed that we have to perform the Hajj to the House (Ka'aba) if the means are available." The Prophet (S.A.W.) said, "Yes." He said, "By the One Who has sent you, did Allah (really) order you with this?" The Prophet (S.A.W.) said, "Yes.

The Bedouin then said, "By the One Who has sent you with the Truth, I will neither leave any of these obligations, nor I will do more than that." Then he left hastily. The Prophet (S.A.W.) said, "If this Bedouin is true (to his promise), then he will be admitted into Paradise."

Abu E'isa said that this hadeeth is hasan gharib.
(3) The zakat of gold and silver

620- Ali (R.A.A.) narrated that the Prophet (S.A.W.) said, "I have excused you from paying the zakat on horses and slaves. The zakat for wealth of every forty dirhams is to give one dirham. Amounts up to one hundred and ninety dirhams are exempted, but when it reaches two hundred dirhams, then five dirhams are due for its zakat."

Abu E'isa said that he asked Muhammad Ibn Ismail about this hadeeth and its two chains of narration, and he said that both are sahih.
(4) The zakat of camels and sheep

621- Salem Ibn Omar (R.A.A.) narrated that Omar (R.A.A.) said that the Prophet (S.A.W.) had written a document about the zakat but did not give it to his representatives. When he (S.A.W.) died, the document was attached to his sword. After his (S.A.W.) death, Abu Bakr applied the document until he (R.A.A.) died, and so did Omar until he (R.A.A.) died. In the document it was written, "For five camels the zakat is one sheep, for ten (camels it is) two sheep, for fifteen (camels it is) three sheep, and for twenty (camels it is) four sheep."

(5) The zakat of the cows

622- Abdullah Ibn Mas’oud narrated that the Prophet (S.A.W.) said, "For thirty cows (the zakat is) one male or female calf (that is still following its mother) and for forty cows the zakat is one adult cow."
Mua’ath Ibn Jabal narrated that Prophet (S.A.W.) once sent him to Yemen to collect the zakat. He (S.A.W.) ordered him to take for every thirty cows a male or female calf still following (its mother), and for every forty cows collect one adult cow. Also, he was to take from every person who reached puberty one dinar or its equivalent.

Abu E’isa said that this hadeeth is a hasan hadeeth.

It is hated to take the best of the wealth for zakat

Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) sent Mua’ath to Yemen and told him, "You will come to people of the Scriptures, so call them first to testify that there is no god but Allah and that I am the Messenger of Allah. If they accept that from you, then let them know that Allah has imposed five prayers on them every day and night. If they accept that from you, then let them know that Allah has imposed on them a charity to be taken from their rich and given to their poor. If they accept that, then beware not to take from them
their best wealth. Also, beware of the supplication of the oppressed for there is no barrier between it and Allah."

Abu E'isa said that this hadeeth of Ibn Abbas hadeeth is hasan sahih.

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626 - Hadith of Abu Ubayda narrated that the Prophet (S.A.W.) said, "There is no zakat to be taken from an amount that is worth less than five camels or from an amount worth less than five wasaqs (one wasaq equals sixty Saa's). No zakat is taken from an amount worth less than five ounces of silver (one ounce is valued at forty dirhams)."

627 - Hadith narrated by Amr ibn Yehya from his father a similar hadeeth from Abu Sa'id Al-Khudri.

Abu E'isa said that this hadeeth is hasan sahih.

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628 - Hadith narrated by Abu Ubayda. Abu Ubayda said: "I saw the Prophet (S.A.W.) fasting on the day of 'Arafat, and when he was fasting, he would not eat until sunset."

Abu E'isa said that this hadeeth is hasan sahih.
No zakat is imposed on horses or slaves

Abu Huraira narrated that the Prophet (S.A.W.) said, "There is no zakat imposed on the Muslim for his horse or his slave."

Abu E'isa said that this hadith is Hasan Sahih.

The zakat for honey

Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "For every ten zuqs (measurement) of honey, one should be given for zakat."

Abu E'isa said that the chain in this hadith is not confirmed and that there is nothing on this subject that is confirmed to be taken from the Prophet (S.A.W.).

Some scholars said that there is no zakat for honey.

Nafee’ reported that the Omar Ibn Abdulaziz once asked him about the
zakat on honey, and Nafee' said, "We do not have any honey to give for charity, and I have been told by Al-Mughira Ibn Hukaim that there is no zakat on honey."

Omar then said, "This is a justice that I accept." He then ordered people not to pay Zakat on the honey.

631- Abdurrahman Ibn Zaid Ibn Aslam reported from his father that Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "If someone benefits from money, then there is no zakat on that money until one of Allah's years passes by."
Abu E’isa said that this hadeeth is stronger than the one narrated by Abdurrahman Ibn Zaid Ibn Aslam.

11 - باب ما جاء ليس على المسلمين جزية آم: 11، ت: 11

633 - حدثنا يحيى بن أكيم أخبرنا جربير عن قايوس بن أبي طلبان عن أبيه عن ابن عباس قال: قال رسول الله ﷺ: "لا تضل عينلاقا في أرض واحدة وليس على المسلمين جزية.

(11) There is no tribute on the Muslims

633- Ibn Abbas narrated that the Prophet (R.A.A.) said, "No two Qiblas (direction of prayers) are allowed in one land and no jizya (the tax imposed on people of the Book who do not embrace Islam) tribute is imposed on the Muslims."

634 - حدثنا أبو كرتش أخبرنا جربير عن قايوس بهذا الإسناد نحراً.

وفي الباب عن سعيد بن زيد وحده حرب بن عبيد الله الثقفي.

قال أبو عبيض: حدثني ابن عباس قد روى عن قايوس بن أبي طلبان عن أبيه عن النبي ﷺ مرسلاً.

وعدل على هذا عنده عائقة أهل العلم أن التصريفية إذا أُسالم وصبت عنه جزية رقبيه. وقول النبي ﷺ: "ليس على المسلمين غشور" إنما يعنى به جزية الروتية. وفي الحديث ما يفسر هذا خبر قال: إنما الغشور على اليهود والنصارى، وليس على المسلمين غشور.

634- Jarir reported from Qaboos a similar hadeeth.

Abu E’isa said that the first hadeeth here was narrated from the Prophet (S.A.W.) from Ibn Abbas and that the hadeeth is mursal.

12 - باب ما جاء في زكاة الخليل [م: 12، ت: 12]

635 - حدثنا هناد أخبرنا أبو معاوية عن الأعمش عن أبي وائل عن عمرو بن الحارث بن المطلب عن ابن أخي زينب أمّاترة عبد الله عن زينب أمّاترة عبد الله بن مسعود قالت: حظنيا رسول الله ﷺ فقال: يَا مَعِشر النّاسِ تَصَدِّقُوا وَلَوْ مِن خُلُقٍ فإِلَّا كُنْتُ أَكْثَرُ أَهْلِ جَهَنَّمِ يَوْمَ الْقِيَامَةِ.

(12) The Zakat of jewelry

635- Zainab, the wife of Ibn Mas’oud, reported that the Prophet (S.A.W.) once said in his sermon, "Oh women, give charity even if you have to give it from your jewelry. You are the most numerous in the
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hellfire on the day of resurrection."

636 - Haditha Muhammad bin Uthman narrated from Abu Dowaad that:

Abu Wael narrated from Amr Ibn Al-Hareth, the nephew of Zainab, a similar hadith from the Prophet (S.A.W.).

Abu E'isa said that the chain of this hadith has been disputed.

The scholars have differed on whether there is Zakat on the personal jewelry of the woman or not.

637 - Haditha Qattiba, Abu Wael narrated from his father from the grandfather that two women came to the Prophet (S.A.W.) wearing two gold bracelets, and he (S.A.W.) asked them, "Do you pay their zakat?" They said, "No." He (S.A.W.) said, "Would you like for Allah to dress you with two bracelets of fire?" They said that they did not. He (S.A.W.) said, "Then pay its zakat."

Abu E'isa said that this hadith is weak and that there is no sahih hadeth on this subject.
(13) Zakat on green vegetables

638- Mua'ath (R.A.A.) once wrote to the Prophet (S.A.W.) to ask him about the zakat on green vegetables. He (S.A.W.) replied, "There is no zakat on them."

Abu E'isa said that this hadeeth is not sahih and that there is no sahih on this subject. However the scholars say that there is no zakat on green vegetables.

(14) Zakat on lands irrigated by rivers

639- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "In lands that the sky and the springs have irrigated one tenth, then one half of one tenth is imposed on the land that was irrigated by hand."

This is the ruling of the majority of the scholars.
640- Salem narrated from his father that the Prophet (S.A.W.) had made it sunnah that in lands that the sky and the springs water or do not need watering the Zakat is one tenth, and in lands that need to be watered the Zakat is half of one tenth.

Abu E’isa said that this hadeeth is hasan sahih.

15 - باب ما جاء في زكاة ماله التيم [م: 15، ت: 15]

641- حدثنا محمد بن إسماعيل أخربه بن موسى أخربه بن مسلم عن المتنبي بن الصباح عن عمرو بن شعبان عن أبيه عن جدّه أن النبي ﷺ حظر الناس فقال: «ألا من ولي يبميّ له مال قلبيجز فيه ولا يزرعه حتى تأكله الصدقة». قال أبو عيسى: وإنما روى هذا الحديث من هذا الوجه وفي إسناده مقال لأن المتنبي بن الصباح يضعف في الحديث. وروى بعضهم هذا الحديث عن عمرو بن شعبان.

وقد اختلّن أهل العلم في هذا النبّاب، قرأاً غير واحد من أصحاب النبي ﷺ في مال النبي ﷺ زكاة من مال عمرو وعلي وعائشة وابن عمرو. وبه يقول مالك والشافعي وأحمد.

وقالت طائفة من أهل العلم: ليس في مال النبي ﷺ زكاة، وبه يقول سفيان الثوري

وعبد الله بن المبارك.

وعمرو بن شعبان هو ابن محمد بن عبد الله بن عمرو بن العاص. وشعبان قد سمع من جدّه عبد الله بن عمرو. وقد تكلّم بهم بن سعيد في حديث عمرو بن شعبان وقال: هو عضدها واأ. ومن ضعفه فإنهما ضعفه من قبل أنه يحدث من صحيحة جدّه عبد الله بن عمرو.

وأما أكثر أهل الحديث فيتحرون حديث عمرو بن شعبان فيثبونه، منهم أحمد.

15) Zakat of the wealth of the orphan

641- Amr Ibn Shuaib reported from his father from his grandfather that once the Prophet (S.A.W.) gave a sermon and said, "Whoever takes charge of an orphan’s money should invest it; he should not allow zakat to eat it up."

Abu E’isa said that there is a weak link in the chain of narrators of this hadeeth.

However, the scholars differed on whether there is zakat on the wealth of the
orphan or not. Some such as Omar, Ali, A'isha, and Ibn Omar said there is. Others like Sufian Ath-Thawri, and Abdullah Ibn Al-Mubarak said there is no zakat on it.

(16) There is no compensation for the animal injured by another animal and one fifth is paid for found treasures

642- Abu Huraira narrated that the Prophet (S.A.W.) said, "There is no compensation for the one killed by an animal, while working in mines, or by falling in a well. Zakat for the hidden treasure that has discovered is one fifth (of its value)."

Abu E'isa said that this hadeeth is hasan sahih.

(17) Inspecting the products before determining zakat

643- Sahl Ibn Abu Hathma narrated that the Prophet (S.A.W.) said, "When
the time of inspection (Khars) comes, then take and leave one third, and if you did not leave the one third, then leave the fourth."

Abu E'isa said that most of the scholars apply this hadeeth, and they interpret as such. When the fruits such as dates and grapes reach the time to pay zakat for them, the Sultan sends his inspector. Khars (inspection) means to look at the fruits and determine from which fruits to take the one tenth. Then the inspector leaves the farmers to do with their remaining fruit whatever they want. When the time comes, the inspector returns and picks up the one tenth.

Abu Umar reported that the Prophet (S.A.W.) used to send people someone to evaluate their vineyards and their fruits. In the same narration he (S.A.W.) said, "In the zakat of the vineyards; it is evaluated in the same way as the palm tree. Its zakat is paid in raisins just like the palm's zakat is paid in dates."

Abu E'isa said that this hadeeth is hasan gharib.

(18) The merit of the honest zakat collector

645- Rafee' Ibn Khadeej reported that he heard the Prophet (S.A.W.) say, "The worker who collects the zakat with honesty is like the combatant for the
sake of Allah until he returns home."

Abu E’isa said that this hadeeth is a hasan hadeeth.


Waad taktum Ahmad bin Hanbal fi al-as-sadqaa min al-Sa‘id. Wa-ha rikat Qal Al-lithth bin al-Sa‘id. Wa-ha rikat Qal Abu Usayn: Hadith Ats harib min al-wajja.

Anas bin Malek narrated that the Prophet (S.A.W.) said, “The transgressor in (collecting) zakat is like the one who refuses to pay it.”

Abu E’isa said that this hadeeth is gharib.


(20) The collector should be pleased

647- Mujaled narrated from Ash-Sha’abi from Jarir that the Prophet (S.A.W.) said, "If the alms collector comes to you, make sure he does not leave unless he is pleased (with you)."

Abu E’isa said that this hadeeth is gharib.


648- Sufian Ibn Uayna narrated from Dawood from Ash-Sha’abi from Jarir a similar hadeeth.

Abu E’isa said that the hadeeth of Dawood from Ash-Sha’abi is more true than that of Mujaled.
21 - Bab ma jaa Allan al-ṣadaqa tuḥaddī min al-āghṣiyā faṭrūd

علي الفقراء [M: 21, T: 21]

649 - Haditha Anbee' bin Syyeed al-kīnī, al-kofī, Anbeerina Hafṣun bin Ubaydah bin Aswād 'Anfūs al-ṣadaqa min 'Anfūs al-nas. 'Aḥbābina tājul-lāh fī farrārīna, wa'Alī al-ṣadaqa min Ubaydah bin Aswād. قال: 'Abdullāh ibn Juhaifa narrated from his father that the alms collector of the Prophet (S.A.W.) came to their tribe and took the zakat money from their rich and distributed it among their poor. At the time he was an orphan child and got a share.

Abū ʾĪsā said that this hadeeth is hasan gharib.

22 - Bab Mīn Tājul-Lā' al-ṣakāa [M: 22, T: 22]

650 - Haditha Qabilah bi-Anbee' Anbee' Āhāni Shīrabīk. Said: Anbee' Āhāni Shīrabīk, ʿAbdullāh ibn Masʿūd narrated that the Prophet (S.A.W.) said, "Whoever asks people for zakat despite the fact that he has enough will come on the day of resurrection and what he has asked for is marked on his face as a scratch or a scar or a cut." They asked the Prophet (S.A.W.), "How much is considered enough wealth?" He (S.A.W.) said, "Fifty dirhams or its equivalence in gold."

Abū ʾĪsā said that this hadeeth is hasan.

(21) The zakat is taken from the rich and distributed among the poor

649 - Aoun Ibn Juhaifa narrated from his father that the alms collector of the Prophet (S.A.W.) came to their tribe and took the zakat money from their rich and distributed it among their poor. At the time he was an orphan child and got a share.

Abu E'isa said that this hadeeth is hasan gharib.

(22) Who is eligible for taking zakat?

650- Abdullah Ibn Mas'oud narrated that the Prophet (S.A.W.) said, "Whoever asks people for zakat despite the fact that he has enough will come on the day of resurrection and what he has asked for is marked on his face as a scratch or a scar or a cut." They asked the Prophet (S.A.W.), "How much is considered enough wealth?" He (S.A.W.) said, "Fifty dirhams or its equivalence in gold."

Abu E'isa said that this hadeeth is hasan.

651 - Haditha Muhammad bin 'Abī-l-ʿAlān, Aḥbābina yuḥāni bīn ʾĀdh Aḥbābina Sufiyan bīn Ḥākim bīn
Abdullah Ibn Othman told a friend of Shu'ba: "I wish it was someone other than Hakeem narrating this hadeeth." Sufian said, "I have also heard this hadeeth from Zubaid from Muhammad Ibn Abdurrahman Ibn Yazeed.

The scholars did not take this hadeeth, and they said that even if someone has more than fifty dirhams but he is still needy, then he is still eligible for zakat.

651- Abdullah Ibn Amr narrated that the Prophet (S.A.W.) said, "Zakat is neither given to a rich person nor to a strong one who has a profession."

Abu E'isa said that this hadeeth is hasan.

However, the scholars say that if a strong person is needy and someone gave him zakat money, then he is accountable for it.

652- Abdullah Ibn Amr narrated that the Prophet (S.A.W.) said, "Zakat is neither given to a rich person nor to a strong one who has a profession."

Abu E'isa said that this hadeeth is hasan.

The scholars say that if a strong person is needy and someone gave him zakat money, then he is accountable for it.
653 - حدثنا عائشة بنت سعيد الكندي أخبرنا عبد الرزاق بن سليمان عن محمد بن عثمان عن عمار الشعبي عن عبيد بن جحش بن جحش السُلْطَوِي. قال: سمعت رسول الله ﷺ في حجة الوداع وهو واقف يفرغة أئذى أُمرهم فأخذ يطرف ردائه فسألته ﷺ: أنا أُغاظة وذُهبت فَعَلَّت ذلك حُزْمُهُ المسانئة فقال رسول الله ﷺ: إن المسانئة لا تجعل ليقينى ولا يذكرًا سوى إلا الذي فقرر مذقى أو مقطع، ومن سأل الناس ليقني به ماله كان خمُوسًا في وجهه يوم القيامة ورضفاً بأكلته من جهَّمه، فمن شاء فليقل ومن شاء فلايجيب.

654 - حدثنا محمد بن عيان أخبرنا يحيى بن عدي عن عبد الرزاق بن سليمان

 قال أبو عيسى: هذا حديث غريب من هذا الوجه.

654- Yehya Ibn Adam narrated a similar hadith from Abdurrahman Ibn Suleiman.

 Abu E'isa said that this is a gharib hadeeth.

24 - باب ما جاء من تجْرَل لَهُ الصَّدِّقَةُ من الغارِمين وغُنِيَهم (م: 24، ت: 24)

655 - حدثنا سفيئ، أخبرنا الليث عن بكير بن عبد الله الأشج عن عياض بن عبد الله عن أبي سعيد الخدري قال: أصبت رجل في عهد رسول الله ﷺ في ثيامه إباعاهُ فَكَثِّرَ دينه فقال رسول الله ﷺ: تصدّقو عليه، فتصدّقو الناس عليه ق锪 يبلغ ذلك وفاء دينه، فقال رسول الله ﷺ: لفؤاد الله ﷺ. فلما جاء إليه: خذوا ما وجدتم وليست لكم إلا ذلك.

 قال: وفي الباب عن عائشة وجريشة وأنس.

 قال أبو عيسى: حديث أبي سعيد حديث حسن صحيح.

(24) Those in debt deserve zakat

655- Abu Said Al-Khudri (R.A.A.) narrated that during the days of the Prophet (S.A.W.) one man had a very bad season and was in a lot of debt. The
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Prophet (S.A.W.) said, "Give him from your zakat." The people did, but it was not enough to pay for his debts. The Messenger of Allah (S.A.W.) said to his creditors, "Take whatever you find from his wealth and that is all you are entitled to."

Abu E'isa said that this hadith is hasan sahih.

(25) It is hated to give zakat to the Prophet (S.A.W.), his family, and his aids

656- Bahz Ibn Hakeem narrated from his father from the grandfather that if the Messenger of Allah (S.A.W.) was brought something, he (S.A.W.) would ask whether it was zakat or a gift. If they said it was zakat, then he would not eat from it. If they said it was a gift, he (S.A.W.) would eat from it.

Abu E'isa said that this hadith is hasan gharib.
Rafee' to accompany him and he would give him something from the alms. Abu Rafee' asked to consult with the Prophet (S.A.W.) first. He went to the Prophet (S.A.W.) and asked him. He (S.A.W.) said, "Zakat is not lawful for us and the people you are responsible for (in your family including slaves)."

Abu E'isa said that this hadith is hasan sahib.

658- Giving zakat to a relative

Salman Ibn Amer narrated a hadith from the Prophet (S.A.W.) in which he (S.A.W.) said, "If one of you breaks his fast, then let him break it with a date since it is a baraka (abundance). If he does not have one, then with water since it is a purifier." He (S.A.W.) also said, "Zakat given to the poor is an act of charity, and zakat given to blood kin is both a charity and sila (connecting with the kin)"

Abu E'isa said that this hadith is hasan.

659- There is another right on money other than zakat

Fatima Bint Qais narrated that the Prophet (S.A.W.) was asked about
zakat. He (S.A.W.) said, "There is another right on money other than zakat." Then he (S.A.W.) recited a verse in Surah Al-Baqara (the Cow). "It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (the pious).

Amer Ash-Shaa'bi reported that Fatima Bi'nt Qais from the Prophet (S.A.W.) that he said, "There is on money another right other than zakat." Abu E'isa said that this hadeeth's chain of narrators is not the one mentioned above. The same hadeeth with the narration from Bayan and Ismail Ibn Salem from Ash-Shaa'bi is stronger.

Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whenever one gives something in charity from a good (halal) source, and Allah (S.W.T.) never accepts but what is good, the Most Gracious will accept it and take it with His right Hand. Even if it was only as little as a date, it will grow in the Hand of Allah the Most Gracious until it becomes more enormous than the
mountain, the same as any of you looks after his mare or camel."

Abu E’isa said that this hadeeth by Abu Huraira is hasan sahih.

662 - Abu Huraira narrated that the Prophet (S.A.W.) said, "Allah (S.W.T.) accepts an act of charity and takes it by His right Hand, then He will grow it for one of you just like you raise your mare; even the little bite will grow until it becomes as big as (the mountain of) Uhud."

Abu E’isa said that this hadeeth is hasan sahih.

663- Anas (R.A.A.) narrated that the Prophet (S.A.W.) was asked about what days are the best to fast other than Ramadan. He (S.A.W.) said, "(The month of) Sha’ban (is the best) out of glorifying Ramadan." Then he was asked about which charity is best. He (S.A.W.) said, "A charity done in Ramadan."

Abu E’isa said that this hadeeth is gharib, and Sadaqa Ibn Musa (one of the narrators) is not that strong.

664 - Anas (R.A.A.) narrated that the Prophet (S.A.W.) was asked about the acceptance of charity and how it grows. He said, "(Allah) accepts an act of charity and takes it by His right Hand, then He will grow it for one of you just like you raise your mare; even the little bite will grow until it becomes as big as (the mountain of) Uhud."

Then he was asked about what days are the best to fast other than Ramadan. He (S.A.W.) said, "(The month of) Sha’ban (is the best) out of glorifying Ramadan." Then he was asked about which charity is best. He (S.A.W.) said, "A charity done in Ramadan."

Abu E’isa said that this hadeeth is gharib, and Sadaqa Ibn Musa (one of the narrators) is not that strong.
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664- Anas Ibn Malek narrated that the Prophet (S.A.W.) said, "An act of charity extinguishes the wrath of Allah and pushes away the bad death."

Abu E'isa said that this hadeeth is hasan gharib.

665- Abdurrahman Ibn Bujaid narrated from his grandmother Um Bujaid - she was among those who pledged allegiance to the Messenger of Allah (S.A.W.) - that she told the Prophet (S.A.W.) that a poor man would stand by her door, but she could not find anything to give him. He (S.A.W.) said, "Even if all you find is a burned hoof then hand it to him."

Abu E'isa said that this hadeeth by Um Junaid is hasan sahih.

(29) The right of the poor who asks for charity

666- Abdurrahman Ibn Bujaid narrated from his grandmother Um Bujaid - she was among those who pledged allegiance to the Messenger of Allah (S.A.W.) - that she told the Prophet (S.A.W.) that a poor man would stand by her door, but she could not find anything to give him. He (S.A.W.) said, "Even if all you find is a burned hoof then hand it to him."

Abu E'isa said that this hadeeth by Um Junaid is hasan sahih.
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And the Messenger of Allah (S.A.W.) on the day of Hunain gave to me (from the booty) and at that time I hated him more than anyone, but he kept giving to me until for me he became the most beloved of the people.

Abu E'isa said that this hadeeth was narrated to him by Al-Hasan Ibn Ali.

(30) Giving to those whose hearts are inclined towards Islam

666- Safwan Ibn Umiah said, "The Messenger of Allah (S.A.W.) on the day of Hunain gave to me (from the booty) and at that time I hated him more than anyone, but he kept giving to me until for me he became the most beloved of the people."

Abu E'isa said that this hadeeth was narrated to him by Al-Hasan Ibn Ali.

(31) It is permissible for one to inherit back his charity

667- Abdullah Ibn Buraida narrated that his father reported that once he
was sitting with the Prophet (S.A.W.) when a woman came to him. She told him that she had given her mother a slave girl in charity and then her mother died. He (S.A.W.) said, "You have earned your reward, and the girl is yours again through your inheritance."

The woman then asked, "Oh Messenger of Allah (S.A.W.), my mother had not fasted the month of Ramadan, so should I fast it for her?" He (S.A.W.) said, "Fast it for her."

She then asked, "Oh Messenger of Allah (S.A.W.), she never performed pilgrimage, so should I perform it on her behalf?" He (S.A.W.) said, "Yes, perform it on her behalf."

Abu E'isa said that this hadeeth is hasan sahib.

(32) It is hated to take back charity

668- Salem reported from Ibn Omar (R.A.A.) from Omar (R.A.A.) that once he donated a horse for the sake of Allah (S.W.T.), and later he saw it being sold and wanted to buy it. The Prophet (S.A.W.), "Do not take your charity back."

Abu E'isa said that this hadeeth is hasan saih.

(33) Giving charity on behalf of the deceased

669- Ibn Abbas narrated that a man asked the Prophet (S.A.W.) saying, "Oh
Messenger of Allah, my mother had died, would it benefit her to give charity on her behalf?" He (S.A.W.) said, "Yes." The man said, "I have a garden and I want you to witness that I am giving it on her behalf."

Abu E'isa said that this hadeeth is hasan.

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(34) The woman giving charity from her husband’s house

670- Abu Umama Al-Baheli narrated that he heard the Prophet (S.A.W.) say in his last sermon in his farewell Hajj, "A woman is not allowed to give any charity from the house of her husband without his permission." The Messenger of Allah (S.A.W.) was then asked, "Oh Messenger of Allah, not even food?" He (S.A.W.) said, "That is the best of our possessions."

Abu E'isa said that this hadeeth by Abu Umama is a hasan hadeeth.

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671- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) said, "If a woman gives charity from her husband’s house, then she is rewarded and her husband gets the same reward; the one who saved it also gets the same reward, and no one decreases the reward of his companion. He is rewarded for earning what was given, and she is rewarded for giving it."

Abu E'isa said that this hadeeth is hasan.
The Book of Zakat

A’isha (R.A.) narrated that the Messenger of Allah (S.A.W.) said, "If the woman gives from the house of her husband good heartedly and without harming the home, then she earns the same rewards as him. She is rewarded for her good intention, and the one who saved it gets the same reward."

Abu E’isa said that this hadeeth is hasan sahih.

Abu Said Al-Khudri narrated that during the days of the Prophet (S.A.W.) they used to pay Zakat Al-Fitr as one saa’ of food, or one saa’ of barley, or one saa’ of dates, or one saa’ of raisins, or one saa’ of clotted cheese. We kept doing that until Mou’awiya came to Medina. He talked to people and one thing he talked about was that he thought that two mudds (one mudd equals two saa’s) of the dark product of Al-Sham (referring to wheat) equals one saa’ of dates. People then worked according to that ruling.

Abu Said said, "However, I still give the same way as I used to during the Prophet’s days."

Abu E’isa said that this hadeeth is hasan sahih.
Amr Ibn Shuaib narrated from his father that the Prophet (S.A.W.) sent a caller into the streets of Mecca (to tell people) that the Zakat of Fitr is obligatory on every Muslim, whether a male or female, free or a slave, young or old. The amount to give is either two mudds of wheat or one saa' of food.

Abu E'isa said that this hadeeth is hasan gharib.

Abdullah Ibn Omar narrated that the Prophet (S.A.W.) imposed Zakat Al-Fitr for after Ramadan; one saa’ of dates, or one saa’ of barley on every

Ibn Omar (R.A.A.) said, "The Messenger of Allah (S.A.W.) imposed Zakat Al-Fitr on the male and the female, the free and the slave; one saa’ of dates or one saa’ of barley. Then people treated half a saa’ of wheat as equal (to two of the above)."

Abu E’isa said that this hadeeth is hasan sahih.
Muslim person whether free or slave and whether male or female.
Abu E'isa said that the hadeeth of Ibn Omar is hasan sahib.

(36) Paying Zakat Al-Fitr before the Eid prayers

677- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to order people to pay the Zakat Al-Fitr before going to the prayers on the first day of (the Eid of) Fitr.

Abu E'isa said that this hadeeth is hasan sahib gharib.

(37) Paying Zakat Al-Fitr before it is too late

678- Ali (R.A.A.) narrated that Ibn Abbas (R.A.A.) asked the Messenger of Allah (S.A.W.) about paying Zakat Al-Fitr early before its time had come. The Prophet (S.A.W.) allowed him to do so.
680- Abu Huraira (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "It is better for one of you to go out early morning and cut wood, carry it on his back, give charity from it, and not need people, than to ask a man for charity whether that man gives it to him or not. The higher hand (the one that gives) is better than the lower one (the one that takes). Start (doing the good) with the ones you are responsible for (your family...)."

Abu E'isa said that this hadeeth by Abu Huraira is a hasan sahih gharib hadeeth.

681- Samura Ibn Jundub (R.A.A.) narrated that the Messenger of Allah
(S.A.W.) said, "Asking is a tiring matter and the man tires his face, except for when a man asks one in authority or about a matter that is indispensable."

Abu E'isa said that this hadeeth is hasan sahih.
The Book of Fasting
According to the Prophet (S.A.W.)

(1) The virtue of the month of Ramadan

682- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "When the first night of the month of Ramadan arrives the satans will be chained up and so will the giants of the jinn. The gates of the Hellfire will be locked up, and all of its doors will not open. The gates of Paradise will be open, and no one of its doors will be closed. A caller will call, "Oh you seeker of good, come forward. Oh you seeker of sin, slow down." Also, Allah (S.W.T.) frees (a group of) people from the hellfire every night.

683- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever fasts Ramadan and prays the nights (Qiyam Al-Layl)
out of faith and seeking rewards, all of his past sins are forgiven. Also, whoever
prays the night of Power out of faith and seeking rewards, all of his past sins are
forgiven."

This is a sahib hadeeth.

Abu E’isa said that the first hadeeth is a gharib hadeeth.

Abu E’isa said that this hadeeth is hasan sahih.

(2) Do not fast the days before Ramadan

684- Abu Huraira narrated that the Prophet said, "Do not fast the day or
two before Ramadan unless it happens that you had a habit of fasting. Begin the
fast when you see it (the crescent signaling the beginning of the month) and end
your fast when you see it. If it is cloudy (and could not see it), then count thirty
days and end your fast."

Abu E’isa said that this hadeeth is hasan sahih.

685- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "Do
not fast a day or two days ahead of Ramadan, except for a man who had a habit
of fasting. He could fast (those days)."

Abu E’isa said that this hadeeth is hasan sahih.
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686 - Sila Ibn Zufar said that he was with Ammar Ibn Yaser when he was brought a barbequed sheep. He told the people to eat, and one person declined to eat and said that he was fasting. Ammar (R.A.A.) then said, "Whoever fasts the day of suspicion (the day that precedes Ramadan) has disobeyed Abu Al-Qasem (S.A.W.)."

Abu E'isa said that this hadith is hasan sahih.

The scholars hated fasting the day of suspicion, and most say that if one fasts it and then it was clear that it was Ramadan, he still has to make up that day.

(4) Calculating the crescent of Sha'ban going into Ramadan

687 - Abu Huraira narrated that the Prophet (S.A.W.) said, "Calculate the crescent of Sha'ban going into Ramadan."

Abu E'isa said that this hadith is a gharib hadith.

[...]
(5) Starting the fast upon seeing the crescent and ending the fast upon seeing it

688- Ibn Abbas (R.A.A.) narrated that the Prophet said, "Do not fast before Ramadan; fast upon seeing it (the crescent) and end the fast upon seeing it. In the case that it cannot be seen because of the clouds, then complete thirty days of fasting."

Abu E'isa said that this hadeeth is hasan sahih.

(6) The time when the month is twenty-nine days

689- Ibn Mas'oud narrated that he fasted more twenty-nine day months with the Prophet (S.A.W.) than he did thirty day months.

It also narrated by Omar, Abu Huraira, A'isha, and others that the Prophet (S.A.W.) said, "The month is (usually) twenty-nine days."

690- Anas (R.A.A.) reported that the Prophet (S.A.W.) deserted his wives for a month. He (S.A.W.) stayed at some place by himself for twenty days. They (his wives) said, "You said you would leave us for a month." He (S.A.W.) said,
"The month is twenty-nine days."

Abu E'isa said that this hadeeth is hasan sahih.

7- باب ما جاء في الصوم بالشهادة [م: 7، ت: 7]

691 - حدثنا محمد بن إسماعيل، أخبرنا محمد بن الصقاصأخبرنا البولي بن أبي


حدثنا أبو كربش أخبرنا حسن بن الجعفي عن زيد بن سماك بن حرب نَحْوَهُ بهذا

الإسناد.

قال أبو عيسى: حديث ابن عباس فيه المخالفة، ورُوِى سفيان المؤرخ وغيره عن

سماك بن حرب عن عكرمة عن النبي ﷺ مرسلاً، وأكثر أصحاب سماك رواه عن سماك

عن عكرمة عن النبي ﷺ مرسلاً.

والعمل على هذا الحديث عند أكثر أهل العلم، قالوا: نقبل شهادة رجل واحد في

الصوم. وله يقول: ابن المبارك والثاني وأحمد وأهل الكوفة. قال إسحاق: لا يقسم إلا \(بِشَهَادَةِ رَجُلٍ وَلَّمْ يُخَالِفَ أَهْلَ الْعَلَمِ فِي الإفْتَارِ أَنَّهُ لا يُقَبَّلُ فِيهِ إِلَّا شهادة رجلٍ.

(7) Fasting according to a witness

691- Ibn Abbas narrated that a Bedouin man came to the Prophet (S.A.W.) and said, "I have seen the crescent." The Prophet (S.A.W.) said, "Do you bear witness that there is no god but Allah, and do you bear witness that Muhammad is the Messenger of Allah?" The man said yes. He (S.A.W.) said, "Oh Bilal, make a call among the people to (start their) fast tomorrow."

Abu E'isa said that this hadeeth is mursal.

Most of the scholars agree that the witness of one man about fasting is accepted whole others say two witnesses are needed. However, they all agreed that two witnesses who have seen the crescent are needed to end the fast.
(8) The two months of Eid are never incomplete

692- Abdulrahman Ibn Abu Bakra narrated from his father that the Messenger of Allah (S.A.W.) said, "The two months of Eid (the festivals), Ramadan and Thul-Hijjah, are never incomplete (in reward even if it is only twenty-nine days)."

Abu E'isa said that this hadith is mursal.

(9) Every country has its own sighting of the crescent

693- Kuraib reported that he was sent by Um Al-Fadl Bint Al-Hareth to Mou'awiyah in Damascus. When he was in Damascus it was reported that the crescent of Ramadan had been sighted on the night of Friday. When he arrived back at Medina, it was towards the end of the month. Ibn Abbas asked him about when the crescent was sighted in Damascus. Kuraib said that they sighted it on the night of Friday. Ibn Abbas then asked, "Did you see it yourself on that night?" Kuraib said, "People saw it, so they fasted and so did Mou'awiyah." Ibn Abbas said, "However we saw it on the night of Saturday, and we will fast until we see it again or complete the thirty day fast." Kuraib said, "Is not the sighting and fasting of Mou'awiyah sufficient?" Ibn Abbas said, "No, this is how we were taught by the Messenger of Allah (S.A.W.)."

Abu E'isa said that this hadith is Hasan Sahih Gharib.

The scholars apply this hadith and agree that each country must go
by its own sighting.

694 - Hadith: Muhammad bin Umair bin Umayr al-Mughit bi'Anas bin Sidin bin Umar narrated that: Caliph Anas bin Malik said, "Prophet Muhammad (S.A.W.) said, "Whoever finds a date should break his fast on it. Otherwise he should break it with water; water is a purifier."

Abu E’isa said that there is a stronger narration of the same hadeeth.

695 - Hadith: Muhammad bin Umayr bin ‘Ubayd bin Abi Hisham narrated that: Anas bin Sidin bin Umar said, "If one of you breaks his fast, let him break it on dates."

Ibn U’ayyin added in his narration, "...because it is a blessed (fruit). Although if it is not available, then he should break the fast on water since it is a purifier."

Abu E’isa said that this is a hasan sahih hadeeth.
696 - Anas Ibn Malek reported that the Prophet (S.A.W.) used to break his fast before he prayed (Mughrib) with few *rutabs* (the fruit that becomes the date). If there are none, then begin with small dates. If there are none, then begin with few sips of water.

Abu E'isa said that is a hasan gharib hadeeth.

Abu E'isa also said that it is reported that in the winter time, he (S.A.W.) would break his fast with dates, and in the summertime he would break it with water.

697 - Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Beginning the fast is when you start the fast (by consensus), ending the fast is when you end it (by consensus), and Adha day is when you sacrifice."

Abu E'isa said that this hadeeth is hasan gharib.

Some scholars interpreted this hadeeth to mean that the day of beginning to fast and the day of ending the fast is decided by the majority of the people and their consensus.
(12) When the night starts and the day has departed, then the fast ends

698- Omar Ibn Al-Khattab (R.A.A.) narrated that the Prophet (S.A.W.) said, "If the night starts, the day has departed and the sun has set, then it is time to end the fast."

Abu E'isa said that this hadeeth is hasan sahih.

(13) Ending the fast as soon as it is time

699- Sahl Ibn Sa'ad narrated that the Messenger of Allah (S.A.W.) said, "People will stay in good condition as long as they end their fast at exactly the time for breaking it."

Abu E'isa said that this hadeeth by Sahl is a hasan sahih hadeeth.

700- Abu Huraira narrated that the Prophet (S.A.W.) said, "Allah the Almighty said, 'The most beloved servant to me is the one who is fastest in breaking his fast.'"
701- Imam Al-Ouzai also narrated the same hadeeth with the same chain of narrators.

Abu E'isa said that this hadeeth is a hasan gharib hadeeth.

702- Abu A'atyia narrated that he visited A'isha (R.A.A.) with Masrouq, and they asked her about two men that they knew; "there is one who ends his fast and starts his prayer as soon as the time comes, and there is another man who delays them, who is the better one?" She (R.A.A.) said, "Who is the one who ends his fast and prays as soon as the time comes?" They said, "Abdullah Ibn Mas'oud." She (R.A.A.) said, "That was the way of the Messenger of Allah (S.A.W.)." The other man was Abu Musa.

Abu E'isa said that this hadeeth is hasan sahih.

703- Zaid Ibn Thabet narrated that they ate suhur with the Prophet (S.A.W.), and then they got up for prayers (Fajr). He was asked about the length of time between suhur and the prayers. He said that it was "about fifty ayahs (verses)".

(14) Delaying the suhur (the meal before beginning to fast)

704- Haditha hikayat khairan wa khayyim" (14) (Ameen)
Wakee’ narrated from Hisham a similar hadith except he said, "About the amount of time it takes to recite fifty verses."

Abu E’isa said that this hadeeth is hasan sahih.

15 - باب ما جاء في بيتان الفجر [م: 15، ت: 15]

705 - حدثنا هندان أخبرنا ملايم بن عمر قال حدثني عبد الله بن النعمة عن قيس أبى طلقي بن علي قال حديثي أبي طلقي بن علي بن أن رسول الله ﷺ قال: "كلوا واشربوا ولا يغتربوا المطاعم ولا الإبل وشربوا حتى يغترب لكم الأنفس".

قال وفي الباب عن عبد بن حامد وأبي ذر وسمرة.

قال أبو عيسى: حديث أبى طلقي بن علي حديث حسن وسند من هذا الوجه. والعمل على هذا عند أهل العلم أنه لا يخرب على الطعام الأكل والشرب حتى يكون الفجر الأحمر المغترب. وبه يقول عامة أهل العلم.

(15) The time of Fajr

705 - Abu Talq Ibn Ali narrate that the Prophet (S.A.W.) said, "Eat and drink and do not be stirred by the false dawn. Eat and drink until you see the redness of Fajr time."

Abu E’isa said this hadeeth is hasan gharib.

706 - أخبرنا هندان ويوسف بن عيسى قالا أخبرنا وكيج عن أبي هلال عن سوادة بن حنثالة عن سمرة بن جندب قال: قال رسول الله ﷺ "لا ينفعكم من سحوركم ما أنزل بالليلي ولا الفجر المستقبل ولكن الفجر المسيطر في الأفقي".

قال أبو عيسى: هذا حدث حسن.

706 - Samura Ibn Jundub narrated that the Messenger of Allah (S.A.W.) said, "Do not finish your suhur when you hear the athan of Bilal or see the false dawn, but only when you see the true dawn in the horizon."

Abu E’isa said that this hadeeth is a hasan hadeeth.

16 - باب ما جاء في التشديد في الغيام للصائم [م: 16، ت: 16]

707 - حدثنا أبو موسى محمد بن المتنى أخبرنا عثمان بن عمر قال وحدثنا ابن أبي ذئب عن سعيد المغترب عن أبيه عن أبي هريرة أن النبي ﷺ قال: "شهاد من لم يدع قول الزوار وعمل الله فليست الله حاجة أن يدع طعامه وشرابه".

قال: وفي الباب عن أنس.
(16) Being stricter about not backbiting while fasting

707- Abu Huraira narrated that the Prophet (S.A.W.) said, "He who does not forsake false talk or doing the evil, then with Allah (S.W.T.) there is no need for him to forsake eating or drinking."

Abu E'isa said that this hadeeth is a hasan sahib hadeeth.

(17) The benefits of suhur

708- Anas (R.A.A.) narrated that the Prophet (S.A.W.) said, "Have suhur because there is a great blessing in having suhur."

Abu E'isa said that this hadeeth by Anas is a hasan sahib hadeeth.

709- It is also reported that the Prophet (S.A.W.) said, "The difference between our fasting and the fasting of the people of the Book (the Christians and the Jews) is the meal of suhur."

Abu E'isa said that this hadeeth is Hasan sahib.

...
It is hated to fast while traveling

Jaber Ibn Abdullah narrated that when the Messenger of Allah left for Mecca in the year of the conquest, and he fasted until he reached the area of Kuraa’ Al-Ghamim and people fasted with him. He (S.A.W.) was told that it was hard on people to continue fasting, and that they were copying him (S.A.W.). He (S.A.W.) then ordered a glass of water and drank. It was Asr time. People saw what he (S.A.W.) had done, so some ended their fast and some completed it. When he (S.A.W.) was told that some people did not end their fast, he (S.A.W.) said, "Those are the disobedient ones."

Abu E’isa said that this hadeeth by Jaber is hasan sahih.

It is also reported that the Prophet (S.A.W.) said, "It is not a good act to fast when traveling."
(19) Permission to fast while traveling

711- A’isha (R.A.A.) narrated that once Hamza Ibn Amr Al-Aslami (R.A.A.) asked the Prophet (S.A.W.) about fasting while traveling - he used to have a habit of fasting - and he (S.A.W.) said, "Fast if you want or do not fast if you want."

Abu E’isa said that this hadeeth is hasan sahih.

712- Anu Said Al-Khudri (R.A.A.) reported that they used to travel with the Messenger of Allah (S.A.W.) in Ramadan and that he (S.A.W.) did not scold the fasting person for his fasting nor he scolded the non-fasting person for not fasting.

Abu E’isa said that this hadeeth is hasan sahih.

713- In another narration Abu Said Al-Khudri (R.A.A.) reported that they would travel with the Messenger of Allah (S.A.W.), and some would be fasting while others were not. The non-fasting person would not reprimand the fasting one nor would the fasting one reprimand the non-fasting one. They considered it good for those who had the strength to fast, and as for those who do not have the strength, it is better not to fast.

Abu E’isa said that this hadeeth is hasan sahih.
(20) Permission for the soldier not to fast

714- Omar Ibn Al-Khattab (R.A.A.) reported that they fought with the Prophet (S.A.W.) in both Badr battle and the day of conquest and that they broke their fast on both days.

Abu E'isa said that this hadeeth is only known through one chain of narrators.

(21) Permission for the pregnant or breastfeeding woman not to fast

715- Anas Ibn Malek, a man from the Abdullah Ibn Kaa'ib tribe, reported that a cavalry that was sent by the Messenger of Allah (S.A.W.) raided their
tribe. Later Anas went to the Prophet (S.A.W.) and found him eating. He (S.A.W.) said, "Approach and eat." Anas said, "I am fasting." He (S.A.W.) said, "Approach and I will tell you about fasting. Allah (S.W.T.) exempted the traveler from fasting and half of the prayers, and He exempted the pregnant or the breastfeeding woman from fasting."

Abu E'isa said that this hadith by this Anas Ibn Malek is a hasan hadith, and it is the only hadith narrated by him.

Some scholars said that the pregnant and the breastfeeding woman do not fast and that later they should make up their fast and still have to feed a poor person for every day they did not fast.

22- باب ما جاء في الصوم عن النبي [م: 22، ت: 22]

716- حدثنا أبو سعيد الأشجع، أخبرنا أبو عباس النجلي عن الأغمش عن سلامة بن كهيل ومسلم البتيش عن سعيد بن سعيد بن بن جبير وعطاء ومجاحد عن ابن عباس قال جاءت أمه رأى إلى النبي فقالت: إنما كنت وعليها ضوم شهرين متناهيين؟ قال: "أرائهم أن كان على أخيب دين أكذب تقضيته؟" قالت: نعم، قاله: "فلكن الله أحق".

قال وفي الباب عن يزيد بن عمرو وعائشة.

قال أبو عبيسا: حديث ابن عباس حسن صحيح.

(22) Fasting on behalf of the deceased

716- Ibn Abbas (R.A.A.) reported that a woman came to the Prophet (S.A.W.) and said, "My sister died, and she had to fast two consecutive months, so should I make them up on her behalf?" He (S.A.W.) said, "If your sister had had a debt on her, would you not pay it back on her behalf?" She said, "I would." He (S.A.W.) said, "The debt of Allah (S.W.T.) has more precedence (to be fulfilled)."

717- حدثنا أبو كرير أخبرنا أبو خالد الأحمر عن الأغمش بهذا الإسناد نحوي.

قال: سمعت محمد يقول: جأت أبو خالد الأحمر هذا الحديث عن الأغمش. قال محمد: وقد روى عزى أبو خالد عن الأغمش مثل وؤازية أبي خالد.

قال أبو عبيسا: وروى أبو معاوية وعزى وأخذ هذا الحديث عن الأغمش من مسلم البتيش عن سعيد بن جبير عن ابن عباس عن النبي wage ولم يذكر فيه عن سلامة بن كهيل ولا عن عطاء ولا عن مجاحد. واسم أبو خالد سليمان بن حبان.

717- Al-Aa'mash narrated a similar hadith with the chain of narrators.

Abu E'isa said that this hadith by Ibn Abbas is a hasan sahih hadith.
23 - باب ما جاء في الكفارة [م: 23، ت: 23]

718 - حدثنا عمرو بن الخطاب، أن النبي ﷺ قال: "من مات وعليه صيام شهرين فليطعم عندها مكان كل يوم يصوم بناءً.

قال أبو عيسى: حدثتني عمرو بن عمير، في نحوه."

وحدثنا أبو أمية، أن النبي ﷺ قال: "أين يعفو منه، من هذا الوجيه، والصحيح، عن ابن عمر مؤمن، قال أبو أمية: حدثتني ابن عمير، لا يعفو منه من هذا الوجيه، والصحيح.

قال بعضهم يضام عن الميت، ويقول أحمد والاسحاق، قالا: إذا كان على الميت تذكير صيام يوم عنه، وإذا كان عليه فضله، ومنذ أن أطعمه.

وقال: ما ليك، سيفتى، ولا يضام أحد عن أحد، قال: وأشعة هو ابن سوار، محمد بن عبد الرحمن بن أبي ليلى.

(23) Compensating for missing the fast (kaffara)

718- Ibn Omar narrated that the Prophet (S.A.W.) said, "Whoever dies and had missed (some days of) fasting, a poor person should be fed on his behalf for every day he missed."

Abu E'isa said that this hadeeth is marfu' (meaning taken directly) through this narration.

The scholars differed on this issue. Some scholars like Ahmad and Ibn Is-haqq said that if the missed fasting was a nathr (a vow), then someone should fast on his behalf. If the fasting was missed in Ramadan, then feeding the poor is his kaffara (compensation). Other scholars like Malek, Sufian, and Al-Shafe'i ruled that no one can fast on anyone else's behalf.

24 - باب ما جاء في الصيام يُذرَعه اللَّهُ ﷺ

719 - حدثنا محمد بن عبيد المحساوي، أن حنبر بن عبدالرحمن بن زياد بن أسامة، عن أبيه عطاء بن يسأر، عن أبي سعيد الخدري، قال: قال رسول الله ﷺ: "ثلاث لا يمطرن الصيام: الجماعة والقيء والاحتفال.

قال أبو عيسى: حدثتني أبي سعيد الخدري، حدث عمرو محفوظ.

وقد روى عبد الله بن زياد بن أسامة، وعبد العزيز بن محمد، وعبد الواحد، وأيضاً، وأيضاً، هذا الحديث:

عن زياد بن أسامة، ولم يذكرنا فيه عن أبي سعيد. وعبد الرحمن بن زياد بن أسامة، يسمع في الحديث قال سمعت أبا ذا ذمة السجزي يقول: سألت أحمد بن حنبل عن عبد الرحمن بن زياد بن أسامة: فقال: أخبر عبد الله أن زياد لا يبتدأ به قال: وسمعته محمد بن زياد، عن عبد الله المقدسي، قال: عبد الله بن زياد بن أسامة.

وعبد الرحمن بن زياد بن أسامة، ضيف، قال: محمد، ولا أرى عنه شيء.

(24) Fasting not annulled through vomiting

719- Abu Said AL-Khudri narrated that the Prophet (S.A.W.) said, "Three
(actions) do not render the fast invalid; *Al-Hujama* (cupping), vomiting, or having a wet dream."

Abu E'isa said this hadeeth is not a well documented hadeeth.

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25 - Bāb ْماْ جَاءَ فِي مِنْ أِسْتَقْاءَ عُمْدَةً [٢٥، ت: ٢٥]

720 - حدثنا علي بن حنجر أخبرنا عيسى بن يونس عن هشام بن حسان عن ابن سيرين عن أبي هريرة أن النبي ﷺ قال "الذّكّةُ للْقِيْيْ، فِيْلِيْسَ عَلَيْهِ فَضَاءَةً وَمَنَ أَسْتَقَّىْ عَمَدًا فَلْيُغَطَّ.”

قال: وفي البٰع عن أبي الدَّرذاء ونُويبان وفضالة بن مُعَبّد.

قال أبو عيسى: حديث أبي هريرة حقيقي حسن غريب لا نعرفه من حديث هشام عن ابن سيرين عن أبي هريرة عن النبي ﷺ إلا من حديث عيسى بن يونس. وقال محمد: لا أراه محفوظًا.

قال أبو عيسى: وقد روي هذا الحديث من غير وجه عن أبي هريرة عن النبي ﷺ ولا يصح إسناده. وقد روي عن أبي الدَّرذاء ونُويبان وفضالة بن مُعَبّد أن النبي ﷺ قال: فأفطر.

وإِنَّمَا مَعْتَقَدُ هَذَا الْحَدِيثُ أَنَّ النَّبِيَّ ﷺ كَانَ ضَائِئًا مُنْظُوْعًا فَقَاءَ فَأَفَطَرَ لِذَلِكَ. هَكَذَا رَوَى فِي بَعْضِ الْحَدِيثِ مُقَدَّرٌ.

والعمل عند أهل العلم على حديث أبي هريرة عن النبي ﷺ أن الضيائم إذا درعها القيء فلا فضاء عليه وإذا استقى عمداً يغط، وفيه يقول الشافعي وسفيان الشثوري وأحمد وإسحاق.

(25) Forcing one self to vomit

720- Abu Huraira narrated that the Prophet (S.A.W.) said, "Whoever vomited accidentally does not have to make up the fast, but whoever forced himself to vomit has to make up his fast."

Abu E’isa said that this hadeeth by Abu Huraira is a hasan gharib hadeeth.

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26 - Bāb ْماْ جَاءَ فِي الصَّائِمِ يَأْكُلُ أَوْ يُسْتَهَرُّ نَاسِيًّا [٢٦، ت: ٢٦]

721 - حدثنا أبو سعيد الأشج أخبرنا أبو خالد الأحمير عن حجاج عن قتادة عن ابن ميميس عن أبي هريرة قال: قال رسول الله ﷺ "مَنْ أَكَلْ أَوْ ضَرَّبَ نَاسِيًّا فَلاَ يُفْطَرْ فَإِنَّمَا هُوَ رَزَقُ رَزَقَةِ اللَّهِ.".

(26) The case of eating and drinking forgetting the fast

721- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever eats or drinks because he forgot that he was fasting should not break
the fast; it is sustenance supplied to him by Allah (S.A.W.)殷

722 - حديثنا أبو سعيد الأشجأ آخرنا أبو أسامة عن عوّف عن ابن سيرين وخلاس

عن أبي هريرة عن النبي ﷺ مثلاً أو نصّه.

قَالَ: وفي الباب عن أبي سعيد وأم إسحاق الغَنْوِيَة.

قَالَ أَبُو عَيْسٍ: حَدِيثَ أَبي هِرِيرَة حَدِيثٌ صَحِيحٌ. وَالطَّرِيقُ عَلَى هذَا عَنْدَ أُكْرُ

أَهْلِ الْعِلْمِ. وَهَوْبُ حَدِيثٌ سُمْهُبُ النَّزْيِرِيّ وَالشَّافِعِيّ وَأَحْمَدُ وَإِسْحَاقُ.

وَقَالَ مَالِكُ: أَيْنَ أَطْلَسُ: إِذَا أَكْلَ فِي رَمَضَانِ نَاسِيًا فَعَلَىٰهُ الْفَقْهَاء. وَالْقُولُ الْأَوْلُ أَصْحَ.

722- أوف أَوْف رَأَيْتُهُ مِنْ أَبِي سَحَنَةَ إِبْنِ سَرِينِ ﷺ وَهَذَا الْحَدِيثُ.

عَنْيَ أَبِي صَبِيحَةً. وَهَذَا الْحَدِيثُ صَحِيحٌ. وَالْأَمْرُ عَلَى هذَا عَنْدَ أَكْرُ

أَهْلِ الْعِلْمِ. وَهَوْبُ حَدِيثٌ سُمْهُبُ النَّزْيِرِيّ وَالشَّافِعِيّ وَأَحْمَدُ وَإِسْحَاقُ.

وَقَالَ مَالِكُ: أَيْنَ أَطْلَسُ: إِذَا أَكْلَ فِي رَمَضَانِ نَاسِيًا فَعَلَىٰهُ الْفَقْهَاء. وَالْقُولُ الْأَوْلُ أَصْحَ.

723- أَبُو حُرَアイْر (رَأْيَةً) وَهَذَا الْحَدِيثُ صَحِيحٌ. وَالْأَمْرُ عَلَى هذَا عَنْدَ أَكْرُ

أَهْلِ الْعِلْمِ. وَهَوْبُ حَدِيثٌ سُمْهُبُ النَّزْيِرِيّ وَالشَّافِعِيّ وَأَحْمَدُ وَإِسْحَاقُ.

وَقَالَ مَالِكُ: أَيْنَ أَطْلَسُ: إِذَا أَكْلَ فِي رَمَضَانِ نَاسِيًا فَعَلَىٰهُ الْفَقْهَاء. وَالْقُولُ الْأَوْلُ أَصْحَ.

723- أَبُو حُرَائيْر (رَأْيَةً) وَهَذَا الْحَدِيثُ صَحِيحٌ. وَالْأَمْرُ عَلَى هذَا عَنْدَ أَكْرُ

أَهْلِ الْعِلْمِ. وَهَوْبُ حَدِيثٌ سُمْهُبُ النَّزْيِرِيّ وَالشَّافِعِيّ وَأَحْمَدُ وَإِسْحَاقُ.

وَقَالَ مَالِكُ: أَيْنَ أَطْلَسُ: إِذَا أَكْلَ فِي رَمَضَانِ نَاسِيًا فَعَلَىٰهُ الْفَقْهَاء. وَالْقُولُ الْأَوْلُ أَصْحَ.

724- أَبُو سَحَنَةَ إِبْنِ سَرِينِ ﷺ وَهَذَا الْحَدِيثُ صَحِيحٌ. وَالْأَمْرُ عَلَى هذَا عَنْدَ أَكْرُ

أَهْلِ الْعِلْمِ. وَهَوْبُ حَدِيثٌ سُمْهُبُ النَّزْيِرِيّ وَالشَّافِعِيّ وَأَحْمَدُ وَإِسْحَاقُ.

وَقَالَ مَالِكُ: أَيْنَ أَطْلَسُ: إِذَا أَكْلَ فِي رَمَضَانِ نَاسِيًا فَعَلَىٰهُ الْفَقْهَاء. وَالْقُولُ الْأَوْلُ أَصْحَ.
Compensating (kaflara) missing days in Ramadan

724- Abu Huraira (R.A.A.) narrated that a man came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), I have perished." He (S.A.W.) asked, "What perished you?" the man said, "I had intercourse with my wife in Ramadan." He (S.A.W.) asked, "Can you free a slave?" The man said, "I cannot." He (S.A.W.) said, "Can you fast two consecutive months?" The man said, "I cannot." He (S.A.W.) said, "Can you feed sixty poor people?" The man said, "I cannot." He (S.A.W.) said, "Sit down."

The man sat down, and the Prophet (S.A.W.) was brought a big branch of a palm that contained lot of dates. He (S.A.W.) said, "Give this as charity." The man said, "There is no poorer home than mine between the two mountains of Medina." The Prophet (S.A.W.) laughed until his incisors showed and said, "Take it and feed it to your family."

Abu E’isa said that this hadeeth is hasan sahib.

The scholars differed on this issue. Some said that whoever stops fasting on purpose by intercourse or by eating or drinking on purpose should make up that day and pay the kaflara. Others like Ash-Shafe’i and Ahmad said that he should make up the fasting, but he does not have to pay the kaflara since the kaflara here was imposed on the one who had intercourse, but not on the one who eats or drinks.

Ash-Shafe’i also said that letting the man here take the dates and feeding it to his family indicates that the kaflara is imposed only on those who can afford to pay it. However, the kaflara remains as a debt on him.
until he can afford to pay it.

(29) Using the siwak when fasting

725- Abdullah Ibn Amer Ibn Rabe'a'a reported that his father said that he saw the Prophet (S.A.W.) using the siwak (a small twig used to clean the teeth) while fasting more times that he could count.

Abu E'isa said that this hadeeth is hasan.

(30) Using kohl (black eyeliner) when fasting

726- Anas Ibn Malek narrated that a man came to the Prophet (S.A.W.) and said, "I have pain in my eyes. Can I use kohl while fasting?" He (S.A.W.) said, "Yes."

Abu E'isa said that the chain of narrators of this hadeeth is not that strong and there is no true or reliable hadeeth from the Prophet (S.A.W.) on this subject.
31 - باب ما جاء في القبلة للصائم [م: 31، ت: 31]

727 - حدثنا هذاء وFILENAME.F01 قلنا: أخبرنا أبو الأحوصي عن زياد بن علامة عن عمرو بن ميمون عن عائشة أن النبي ﷺ كان يقبل في شهر الصوم.
قال: وفي الباب عن عمر بن الخطاب وخمسة وأبي سعيد وأم سلمة وأبي عباس وأبي هريرة.
قال أبو عبيضة: حدث عائشة: حديث حسن صحيح.
واختلف أهل العلم من أصحاب النبي ﷺ وغيرهم في القنبلة للصائم. فرخص بعض أصحاب النبي ﷺ في القنبلة للشجخ، ولم يرخصوا للصائم محبأة أن لا يسجد له صومه.
والمعارضة عندهم أتت. وقد قال بعض أهل العلم: القنبلة تحل الأحر ولا ينجز الصائم، ورأوا أن للصائم إذا ملك نفسه أن يقبل، وإذا لم يأمن على نفسه ترك القنبلة ليسلم له صومه. وهو قول سفيان الثوري والشافعي.

(31) Kissing when fasting

727 - A'isha (R.A.A.) narrated that the Prophet (S.A.W.) used to kiss (his wives) during the month of fasting.

Abu E'isa said that this hadeeth is hasan sahih.

The scholars differed on the issue of kissing for the fasting person. Some allowed kissing for the older man and not for the young person due to the fear that the young could ruin their fast. They considered foreplay even worse than kissing. Some scholars also said that kissing takes away from the rewards, but does not ruin the fast. They allowed the one who can control himself to kiss, but the one who cannot should not kiss to protect his fast. This is the ruling of Ash-Shafe'ii and Ahmad.

32 - باب ما جاء في مباحة الصائم [م: 32، ت: 32]

728 - حدثنا ابن أبي عمرو، وأخبرنا وكيع، أخبرنا إسحاق عن أبي إسحاق عن أبي ميسرة عن عائشة: قالت: "كان رسول الله ﷺ يباشرني وهو صائم وكان أملكته لأربعه.

(32) Foreplay while fasting

728 - A'isha (S.A.W.) reported that the Prophet (S.A.W.) used to have foreplay with her while he (S.A.W.) was fasting. She (R.A.A.) said, "He (S.A.W.) was the strongest among you in controlling himself (his desires)."

729 - حدثنا هذاء وأخبرنا أبو معاوية عن الأغمش عن إبراهيم عن علقمة والأسود عن عائشة: قالت: "كان رسول الله ﷺ يباشرني وهو صائم وكان أملكته لأربعه.
قال أبو عبيضة: هذا حديث حسن صحيح وأبو ميسرة اسمه عمر بن شريحيل.
Alqama narrated that A'isha (R.A.A.) said, "The Messenger of Allah (S.A.W.) used to kiss and have foreplay when fasting, and he was the strongest among you in controlling his desire."

Abu E'isa said that this hadeeth is hasan sahih.

730- Hafsa (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever did not intend the fasting before Fajr, then there is no fasting for him."

Abu E'isa said that this hadeeth is taken from the Prophet (S.A.W.) through this narration alone.

(34) Ending the fast for the person not fasting obligatory days

731- Um Hani (R.A.A.) narrated that once she was sitting at the Prophet's
(S.A.W.) when he was brought a drink. He drank from it and handed it to her to drink from it too, and she did. She then said, "I have committed a sin, so ask forgiveness for me." He (S.A.W.) said, "How is that?" She said, "I was fasting and broke it." He (S.A.W.) asked, "Is it a fast to make up for something that you have missed?" She said, "No." He (S.A.W.) said, "Then there is no harm in that."

732 - حدثنا محمد بن عقيلان، أخبارنا أبو داوود، أخبرنا شعبة قال: كنت أسمع سماك بن حرب يقول: أخذت بني أم هانى، حدثني فلقيت أنا أفضلهم وكان اسمه جعدة، وكانت أم هانى جدته، فحدثني عن جدته أن رسول الله ﷺ دخل عليها فدعا بشرب فسكت ثم أوراها فسكتت، فقالت يا رسول الله ﷺ أنتي كنت صامدة، فقال رسول الله ﷺ: "الأصحاء المتعلقين أمين نفسه إني شاء صام وإن شاء أفسط."

قول شعبة: قلت له: أنت سمعت هذا من أم هانى؟ قال: لا أخبرني أبو صالح وأهلني عن أم هانى.

وروى حماد بن سلمة هذا الحديث عن سماك، فقال عن هارون بن بني أم هانى، عن أم هانى، وروى عائشة أم حسنين. هكذا حدثنا محمد بن عقيلان عن أبي داوود، فقال "امين نفسه" وحدثنا عبد محمود بن عقيلان عن أبي داوود فقال "أمير نفسه أو أمين نفسه" على الملك.

وهكذا زوي من غير وجوه عن عائشة "أمير نفسه أو أمين نفسه" على الملك.

732- The grandson of Um Hani (R.A.A.) reported that his grandmother reported that the Messenger of Allah (S.A.W.) once entered her house and asked for a drink. He drank and handed it to her, and she drank. She then said, "Oh Messenger of Allah (S.A.W.), I was fasting." The Messenger of Allah (S.A.W.) said, "The person fasting optional days is the trustee of himself; if he wants, he continues his fast and if he wants, he breaks it."

732- The grandson of Um Hani (R.A.A.) reported that his grandmother reported that the Messenger of Allah (S.A.W.) once entered her house and asked for a drink. He drank and handed it to her, and she drank. She then said, "Oh Messenger of Allah (S.A.W.), I was fasting." The Messenger of Allah (S.A.W.) said, "Then I am fasting."

(35) No night intention is needed for voluntary fasting

733- A'isha, the mother of the believers, (R.A.A.) reported that once the Prophet (S.A.W.) entered her house and said, "Do you have anything to eat?" She said, "No." He (S.A.W.) said, "Then I am fasting."

2734 - حدثنا محمد بن عقيلان أخبرنا يحيى بن السري عن سفيان عن طلحة بن
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734 - A'isha, the mother of the believers, (R.A.A.) reported that the Prophet (S.A.W.) would come in and ask her if she had anything to eat, and she would say no. He would then say that he would fast. One day he (S.A.W.) came to her house, and she said, "Oh Messenger of Allah (S.A.W.), we have been brought a present." He (S.A.W.) said, "What is it?" She said, "H'ais (a certain food)." He (S.A.W.) said, "This morning I made the intention to fast." She mentioned that he later ate from it.

Abu E'isa said that this is a hasan hadeeth.

36735 - باب ما جاء في إيجاب القضاء عليه [م: 36، ت: 36]

735 - حدثنا أحمد بن ميسي، أخبرنا كثير بن هشام، أخبرنا جعفر بن برقان عن الزهري عن غزوة عن عائشة قالت: "كنت أنا وحلفت صائمين فعرض لى نار الطعام اشتمناه فأكلنا منه فجاء رسول الله ﷺ قدره من خمسة وعشرين إلى خمسة وعشرون وكأنى ابنتي أبناها، فقالت: يا رسول الله إذا كنا صائمين فعرض لى نار الطعام اشتمناه فأكلنا منه، قال: "افصلي ياً وآمنا آخر مكانتك".

قال أبو عيسى: وروى صالح بن أبي الأحمر ومحمد بن أبي حضرة هذا الحديث عن الزهري عن غزوة عن عائشة مثل هذا. ورواه مالك بن أسن ومعتمر وعبيد الله بن عمر وزيد بن سعد وهو جماع عن الحكاظ عن الزهري عن عائشة مرسلاً، ولم يذكرنا فيه عن غزوة وهذا أصح لأنه روي عن ابن جرير قال: سألت الزهري فقالت له: أخذه غزوة عن عائشة؟ قال: لم أسمع من غزوة في هذا شيء، ولكنني سمعت في خلافة سليمان بن عبيد الملك من ناسين عن بعض من سأل عائشة عن هذا الحديث.

حدثنا بذلك علي بن عيسى بن يزيد البغدادي أخبرنا روح بن عيادة عن ابن جرير:

فذكر الحديث.

وقد ذهب قوم من أهل العلم من أصحاب النبي ﷺ وغيرهم إلى هذا الحديث قرأوا عليه القضاء إذا أفطر، وهو قول مالك بن أسن.

(36) Making up the voluntary fast

735 - A'isha (R.A.A.) narrated that she was once fasting with Hafsa (R.A.A.). They were offered food that they liked, so they ate from it. When the Messenger of Allah (S.A.W.) came, Hafsa was first to ask him. "Oh Messenger
of Allah (S.A.W.), we were fasting and we were offered a food that we liked, so we ate from it." He (S.A.W.) said, "Fast another day and make up for it."

Some scholars used this hadeeth to rule that one should make up the voluntary fast.

736- Um Salama (R.A.A.) narrated that she never saw the Prophet (S.A.W.) fast two consecutive months except for Shaa’ban and Ramadan.

Abu E’isa said that this hadeeth by Um Salama is a hasan hadeeth. It is also reported that A’isha (R.A.A.) said, "I never saw the Prophet (S.A.W.) fast more than in the month of Shaa’ban. He used to fast it all except for very few days or would fast it all."

737- Hannad narrated a similar hadeeth from A’isha (R.A.A.).

Ibn Al-Mubarak said it is customary in the language of the Arabs to say "fasting the whole month" when meaning most of it and not all of it. Thus the above hadeeth means that he (S.A.W.) used to fast most of the month and not all of it.
389 It is hated to fast the second half of Shawwal.

738- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Do not fast the second half of Shawwal." Abu E'isa said that this hadith is hasan sahih.

It has also been narrated by Abu Huraira (R.A.A.) that the Prophet (S.A.W.) said, "Do not proceed the month of Ramadan by fasting unless one of you is used to habitual fasting."

This hadith indicates that it is only hated to fast any of the fifteen days prior to Ramadan if the person wants to fast only because Ramadan is approaching and he is not in the habit of fasting.

39 The night of the fifteenth of Shawwal

739- A'isha (R.A.A.) narrated that one night she missed the messenger of
Allah (S.A.W.), and so she went out looking for him. She found him at the cemetery (Bakee'). He (S.A.W.) said, "Did you fear that Allah (S.W.T.) and His Messenger would do you wrong?" She (R.A.A.) said, "Oh Messenger of Allah, I thought you were visiting one of your other wives." HE (S.A.W.) said, "Allah, the Almighty, descends to the first heaven on the night in the middle of Shaa’ban and forgives more people than the number of the hair of the Bani Kalb sheep."

Abu E’isa said that this hadeeth is known through one narration only and that he had heard Muhammad saying that this hadeeth is a weak hadeeth.

740- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The best fasting other than the fasting of Ramadan is fasting in the month of Allah; Muharram."

Abu E’isa said that this hadeeth is hasan sahih.
41- Bab ma jaa' fi chum yoom jumma' [M: 41, T: 41]

742 - Haditha alaqa'm in dinar akharna 'ushad al-ham bin Munasi walsan 'ibn 'unaam 'an shiyan

743 - Haditha yoom jumma' in ruza' 'an 'ibad al-ham 'azal nisays 'an rassul al-ham yoom jumma' yoom chum wa yoom yoom jumma'.

744 - Haditha 'ibad al-ham 'azal al-rassul al-bani 'ibad al-ham yoom jumma' yoom yoom jumma' yoom yoom jumma' yoom jumma'.

(41) Fasting Fridays

742- Abdullah reported that the Prophet (S.A.W.) used to fast three days of every month, and rarely on Fridays did he not fast.

Abu E'isa said that this hadeeth is hasan gharib.

Some people liked fasting on Fridays as long as one fasts one day before it or one day after.

(42) It is hated to fast only Friday

743- Abu Huraira narrated that the Prophet (S.A.W.) said, "None of you should fast on a Friday unless he fasts one day before or one day afterwards."

Abu E'isa said that this hadeeth is hasan sahih.
Fasting Saturdays

744- Abdullah Ibn Busr reported that his sister narrated that the Prophet (S.A.W.) said, "Do not fast on a Saturday unless it is obligatory by Allah (S.W.T.); even if someone cannot find anything but a dry grape or a tree stick then he should chew on it."

Abu E'isa said that this hadeeth is hasan.

Fasting Mondays and Thursdays

745- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) used to make a practice of fasting on Mondays and Thursdays.

Abu E'isa said that this hadeeth is hasan gharib.

746- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to fast from every month the days of Saturday, Sunday and Monday. Also at the end of every month, (he would fast) Tuesday, Wednesday, and Thursday.

Abu E'isa said that this hadeeth is hasan.
Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Deeds are shown to Allah (S.W.T.) on Mondays and Thursdays, and I wish for my deeds to be shown while I am fasting."

Abu E'isa said that this hadeeth is hasan gharib.

Abu Qutada narrated that the Prophet (S.A.W.) said, "In regards to fasting the day of Arafat, I hope that Allah (S.W.T.) will take it into account and forgive the sins of the year before it and the year after it."

Abu E'isa said that this hadeeth is hasan.
The scholars liked the fasting of the day of Arafat except for those who actually are on Mount Arafat (performing Hajj).

(47) It is hated to fast the day of Arafat while on Arafat

750- Ibn Abbas narrated that the Prophet (S.A.W.) did not fast the day of Arafat when he was on Arafat. Um Al-Fadl (R.A.A.) sent him milk, and he drank it.

Abu E'isa said that this hadeeth is hasan sahih.

It is also reported by Ibn Omar that he performed Hajj with the Prophet (S.A.W.) and that he did not fast the day of Arafat. He also made hajj with Abu Bakr, Omar, and Othman. None of them fasted it either.

751- Ibn Omar (R.A.A.) was asked about fasting the day of Arafat while on Mount Arafat. He (R.A.A.) said, "I performed Hajj with the Prophet (S.A.W.), and he did not fast it; with Abu Bakr (R.A.A.) and did not fast it; with Omar and he did not fast it; and with Othman and he did not fast it. Thus I do not fast or say if you should or should not fast it."

Abu E'isa said that this hadeeth is hasan.
48 - بَابّ ما جاء في الحديث على صَوم يوم عَاشُورَاء [م: 48، ت: 48]

752 - حدثنا سُهيل بن عَمَر عن عبد الله بن مَعِيشة الزماني عن أبي قَتادة أن النبي ﷺ قال: «صَيَام يوم عَاشُورَاء إِنّي أَحْتَبِبُ على الله أن يَفْكُر السَّنَة التي قَبله». وفي الباب عن علي بن أبي طالب، عن الحديث عن الرضوان، عن عبد الرحمن بن سُهيل بن الزبير، ذُكرت عن النبي ﷺ أن حَتِّى أَحْتَبِب على الله ﷺ أن يَفْكُر السَّنَة التي قَبله.

(48) Encouraging fasting the day of Ashoura

752 - Abu Qutada narrated that the Prophet (S.A.W.) said, "In regards to fasting the day of Ashoura, I reckon it with Allah (S.A.W.) that He may forgive the previous year."

Abu E’isa said that this is the only hadeeth we know from him (S.A.W.) encouraging fasting the day of Ashoura.

49 - باب ما جاء في الرخصة في ترك صوم يوم عاشورا [م: 49، ت: 49]

753 - حدثنا هارون بن إسحاق الهيماني أخبرنا عُبَيدة بن سُليمان عن هُمَامي عن مُجَرَة من أبيه عن عائشةقالت: «كان عاشورَاء يوما تَصُومهُ في القبلة، وكان رسول الله ﷺ يصوم فيه قلماً قِدِمَ المدينَة صاماً وأمر الناس صيامهُ، فلمَّا افتُرَضَ رمضان كان رمضان هو القيامة وترك عاشورَاء، فَمَن شاء صافَه ومن شاء تركه».

وفي الباب عن ابن مَسْعَود وقَيْس بن سُعَيد وجابر بن سُعَيد وابن عمر ومَعاوِية قال أبو عبيدة: والعمل عند أهل العلم على حديث عائشة وهو حديث صحيح لا يزوَّن صيام عاشورَاءِ واجبًا إلا من رُغم في صيامه لِمَّا ذُكر فيه من الفضائل.

(49) Permitting not fasting the day of Ashoura

753- A’isha (R.A.A.) said, "The Quraish used to fast day of Ashoura during the time of Jahiliya (pre-Islamic era). The Messenger of Allah (S.A.W.) used to fast it too. When he (S.A.W.) arrived at Medina, he fasted it and ordered people to fast it. When the fasting of Ramadan was ordained obligatory, Ramadan became compulsory and fasting the day of Ashoura became voluntary. Whoever wants to fast it, can and whoever does not want to, does not."

Abu E’isa said that this hadeeth by A’isha is sahih and the scholars agree on this ruling. They encourage, however, people to fast it to get its great reward.
Which day is Ashoura?

754- Al-Hakam Ibn Al-Aa’raj reported that he saw Ibn Abbas lying down near the Zamzam well using his gown as a pillow. Al-Hakam asked him, "Tell me which day is Ashoura so I can fast it." Ibn Abbas said, "Start counting the days when you see the crescent of the month of Al-Muharram and fast the morning of the ninth day." Al-Hakam asked, "Is that the day the Prophet (S.A.W.) used to fast?" Ibn Abbas said, "Yes."

755- Ibn Abbas said, "The Prophet (S.A.W.) ordered the fasting of the day of Ashoura; the tenth."

Abu E’isa said that the hadeeth of Ibn Abbas is hasan sahih.

The scholars differed whether the Ashoura day is the ninth or the tenth. However, it is reported that Ibn Abbas said, "Fast the ninth and the tenth and differentiate yourselves from the Jews."
Not fasting the first ten days of Thul-Hijjah

756- A'isha (R.A.A.) reported that she never saw the Prophet (S.A.W.) fast the ten days (of Thul-Hijjah).

Rewards are increased during the ten days

757- Ibn Abbas narrated that the Messenger of Allah (S.A.W.) said, "There are no other days in which doing good is more liked by Allah (S.W.T.) than these ten days." They asked, "Oh Messenger of Allah, not even fighting for the sake of Allah (S.W.T.)?" The Messenger of Allah (S.A.W.) said, "Not even fighting for the sake of Allah (S.W.T.) except for a man leaving (to the battle) with his self and money and coming back with neither one."

Abu E'isa said that this hadeeth is hasan gharib.

758- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.)
said, "There are no other days in which Allah (S.W.T.) likes more to be worshipped than the (first) ten days of Thul-Hijjah; fasting one day then is equivalent to fasting a year and making qiyam (night prayers) in each night of them is equivalent to making qiyam in the night of power."

Abu E’isa said that this hadeeth is gharib.

759- Abu Ayoub narrated that the Prophet (S.A.W.) said, "Whoever fasts Ramadan and follows it by fasting six days in Shawwal, it is equivalent to fasting the entire year."

Abu E’isa said that this hadeeth is hasan sahib.

(53) Fasting six days in Shawwal

759- Abu Ayoub narrated that the Prophet (S.A.W.) said, "Whoever fasts Ramadan and follows it by fasting six days in Shawwal, it is equivalent to fasting the entire year."

Abu E’isa said that this hadeeth is hasan sahib.
(54) Fasting three days of every month

760- Abu Huraira (R.A.A.) reported, "The Prophet (S.A.W.) had me make sure that I do three things; not to sleep before I perform the *witr* (odd number of raka'as) prayers, fast three days of every month and pray *duha* (two, four, six, or eight raka'as prayed in twos before noon).

761- Musa Ibn Talha reported that he had heard Abu Tharr (R.A.A.) say, "The Messenger of Allah (S.A.W.) said (to me), 'Oh Abu Tharr, if you fast three days of the month, then fast the thirteenth, fourteenth, and the fifteenth.'"

Abu E'isa said that this hadeeth by Abu Tharr is a hasan hadeeth.

762- Abu Tharr (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever fasts three days of every month, it is equivalent to fasting the entire year."

Allah (S.W.T.) has revealed a verse confirming that; "And whoever performs a good deed will be written for him ten times fold." One day is like fasting ten days.

Abu E'isa said that this is a hasan sahih hadeeth.
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Mua‘atha asked A’isha (R.A.A.), "Did the Messenger of Allah (S.A.W.) have a habit of fasting three days of every month?" A’isha (R.A.A.) said, "Yes." Mu’atha asked her, "Which days were they?" A’isha (R.A.A.) said, "It did not matter to him which days they were."

Abu E’isa said that his hadeeth is hasan sahih.

The merits of fasting

764- Abu Huraira (R.A.A.) reported that the Messenger of Allah (S.A.W.) said, "Your Lord has said, 'Every good deed is multiplied from ten to seven hundred times. Fasting is for Me, and I reward for it. Fasting is a shield from the Hellfire. The smell from the mouth of a fasting person is sweeter with Allah (S.W.T.) than the smell of musk.' If an ignorant person quarrels or insults someone while he is fasting, he should say, 'I am fasting.'"

Abu E’isa said that this hadeeth by Abu Huraira is hasan gharib.

765- Sahl Ibn Sa’ad narrated that the Prophet (S.A.W.) said, "One of the
gates of Paradise is Ar-Rayyan; the people who fast are called to enter through it. Whoever was a fasting person would enter through it, and whoever enters through it will never be thirsty again."

Abu E’isa said that this hadith is hasan sahih gharib.

766- حديثاً قَالَ أَبُو حَرَارَةَ قَالَ رَسُولُ اللَّهِ ﷺ قَالَ: «الْقِصَائِمُ فَرَحَتُانِ فَرَحَةُ جَيْنِ يُفَطِّرُ وَفَرَحَةُ جَيْنِ يَلْقَى رَبُّهُ». قال أبو عيسى: هذا حديث حسن صحيح.

766- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The fasting person has two pleasures; one when he breaks his fast and the other when he meets his Lord (S.W.T.)."

Abu E’isa said that this hadith is hasan sahih.

56- باب ما جاء في صوم الدهر [م: 56، ت: 56]


وقد كَرَى قَوْمٌ مِنْ أُهْلِ الْعَلَمِ صِيَامَ الْدَّهْرِ، وقالوا إنما يَكُونُ صِيَامُ الْدَّهْرِ إِذَا لم يُفَطِّر يَوْمُ الْفَطْرِ وَيَوْمُ الأَضْحَى وَأَيُّامِ النُّشْرِ. فَقَامَ أَفْقَهُ فِي هَذِهِ الأَيَامِ فَقَدَ خَرَجَ مِنْ حَدَّ الكَرَاهِيَةِ وَلَا يَكُونَ قَدْ صَامَ الْدَّهْرَ كُلَّهُ. هَكَذَا رَوَى عَنْ مَالِكِ بْنِ أَبِي صَالِحٍ وَهُوَ قُوَّلُ النَّافِعِ وَقَالَ أَحْمَدُ وَإِسْحَاقُ بْنُ أَبِي جَعْفَرٍ: لا يَجْعَلُ أَيَّامَ الْفَطْرِ أَيَّامَ الْأَضْحَى وَأَيَّامَ النُّشْرِ.

(56) Fasting every day

767- Abu Qutada (R.A.A.) reported that the Prophet (S.A.W.) was asked about someone who fasted every day. He (S.A.W.) said, "He neither fasted nor he broke his fast; or (he might have said) he had not fasted and had not broken his fast."

Abu E’isa said that this hadith by Abu Qutada is a hasan hadith.

Some scholars hated fasting every day for the entire year while others did not hate as long as the person did not fast the forbidden days such as Al-Fitr
day, Al-Adha Day, and the three Tashreeq days (the three days following the first day of Al-Adha). If he does not fast those days and fasts the rest of the year, then it is not hated.

768- Abdullah Ibn Shaqeeq reported that he had asked A’isha (R.A.A.) about the fasting of the Prophet (S.A.W.). She said, “He used to fast until we would say that he was (going to keep) fasting, and then he would not fast until we would say that he was not going to fast (at all that month).

She (R.A.A.) also said, "The Messenger of Allah (S.A.W.) never fasted an entire month except the month of Ramadan."

Abu E’isa said that this is a sahih hadeeth.

769- Anas Ibn Malek (R.A.A.) reported that he was asked about the Prophet’s (S.A.W.) fasting and he said, "He used to fast so many days of the month that we would think he would fast the whole month. (At other times) he would not fast during the month until we thought that he would not fast any of its days. (Furthermore), if you wanted to see him praying (the whole) night, you could, and if you wanted to see him asleep, then you could find him asleep."

Abu E’isa said that this hadeeth is hasan sahih.
Abu E'isa said that this is a hasan sahih hadeeth.

(58) It is hated to fast the days of Al-Fitr and Al-Adha

Abu E'isa said that this hadeeth by Abu Said is a hasan sahih hadeeth.
Messenger of Allah (S.A.W.) prohibit fasting these two days. As for the day of Al-Fitr day, it is for breaking your fast, and it is a feast for the Muslims. As for the day of Al-Adha, you are to eat from the meat of your sacrifices."

Abu E'isa said that this hadeeth is hasan sahih.

59 - باب ما جاء في كراهيّة الصّوم في أيام التشريق [م: 59 ، ت: 59]

773 - حديثاً هناد أخبرنا وكيج عن مؤسى بن عليّ عن أبيه عن عقبة بن عامر قال:
قال رسول الله ﷺ: "فيوم عَرَفَة وَيُوم النَّحر وَأيام التشريقيّ عَيْنِيُّ أَهَل الإسلام، وَهيِّ أيام أفك وشرب".
قال: وفي الباب عن عليّ وسعود وأبي هريرة وجابر وتبنيه وبي قَرَن بِن شحيم
عِبّد الله بن حذافة وأنس وحمزة بن عمرو الأشْلْبِيّ وعِبّد بن مالك وعائشة وعِمَرُ بن
العاص وعِبّد الله بن عمرو.
قال أبو عيسى: حديث عقبة بن عامر حديث حسن صحيح. والعمل على هذا عند
أهل العلم يكرهون عيناً أيام التشريقيّ، إلا أنّ قوماً من أصحاب النبي ﷺ وغيرهم
رخصوا للمتمتعة إذا لم يجذ هذَا، ولم يقم في العشر أن يصوم أيام التشريقيّ. وَيَقُول
ملك بن أنس والشافعي وأحمد وإسحاق.
قال أبو عيسى: وأهل العراق يقولون: موسى بن عليّ بِن رباح وأهل مصر يقولون
موسى بن عليّ. وقال: سمعت قَنَبة يَقول سمعت اللَّهُب بن سعيد يقول: قال موسى بن
عليّ: لا أجعل أحداً في حَل ضَرّ اسم أبي.

(59) It is hated to fast the three days of Tashreeq

773- Uqba Ibn Amer said, "The Messenger of Allah (S.A.W.) said, 'Arafat, the Sacrifice, and the three Tashreeq are days of feasting for us the people of Islam; they are days of eating and drinking (feasting)."

Abu E'isa said that this hadeeth buy Uqba Ibn Amer is a hasan sahih hadeeth.

60 - باب ما جاء في كراهيّة الحجامة للصّائم [م: 60 ، ت: 60]

774 - حديثاً محمد بن رافع البُسْتَابُورِيّ ومحمود بن غالب وَيَحُبّي بن موسي قايلوا
أخبرنا عبد الرزاق عن معمَر عن يَحُبّي بن أبي كثير عن إبراهيم بن عبد الله بن قارئ عن
السُّالِب بن يزيد بن رافع بن خُلذ للنبي ﷺ قال: "أَفْظَرُ الحاجم والمحجوم".
قال أبو عيسى: وفي الباب عن سعد وعليّ وسُلَاد بن أوُس وثوبان وأسامة بن الرُّدِّي
وَعَائِشَة وَعِيَّقَل بن يَسَار، ويَقُول مَعَيْقَل بن يَسَان وأبي هريرة وأبي عباس وأبي موسي وابن مالك
وَسَعَد.
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It is hated to make hujama (cupping) while fasting

774- Rafee' Ibn Khudaij (R.A.A.) narrated that the Prophet (S.A.W.) said, "Both the person performing cupping and the one being performed on (the patient) are not fasting."

Abu E’isa said that the hadeeth by Rafee’ Ibn Khudaij is a hasan sahih hadeeth.

61 - Bab ma gaa men rauhahahah in zalik [M: 61, T: 61]

775- 61 - Haditha baa baa in bihlah al-bajray, A'hamna 'Abd al-waari' waa saabi A'hamna Abyoob u'n

775- Ibn Abbas narrated that the Messenger of Allah (S.A.W.) performed cupping while he was in the state of ihram (the state of sanctity during Hajj) and was fasting.
Abu E'isa said that this hadeeth is sahih.

776 - حدثنا أبو موسى محمد بن الحسن، أنه خبرنا أحمد بن عبد الله، عن أبي هريرة، عن ابن عباس "أن النبي ﷺ أوتر في الصوم وهو صائم".

قال أبو عيسى: هذا حديث غريب من هذا الوجه.

776 - Ibn Abbas narrated that the Prophet (S.A.W.) performed hujama while he was fasting.

Abu E'isa said that this hadeeth is hasan gharib.

777 - حدثنا أحمد بن محمد، أنه خبرنا عبد الله بن إدريس عن زياد بن أبي زياد عن

فاسم عن ابن عباس "أن النبي ﷺ أوتر في الصوم وهو صائم".

قال أبو عيسى: وفي الباب عن أبي سعيد وجابر وأنس.

قال أبو عيسى: حديث ابن عباس حسن صحيح. وقد ذهب بعض أهل العلم من أصحاب النبي ﷺ وغيرهم إلى هذا الحديث، ولم يỨروا بالحجامة للصائم بأساً.

وهو قول سفيان الثوري ومالة بن أنس والشافعي.

777 - Ibn Abbas narrated that the Prophet (S.A.W.) performed hujama while he was between Mecca and Medina. He was fasting and in the state of Ihram.

Abu E'isa said that this hadeeth is hasan sahih.

62 - باب ما جاء في كراهية الوصل للصائم [م: 62، ت: 62]

778 - حدثنا نصر بن علي الجهني، أنه خبرنا يشة بن المفضل وخالد بن الحارث

عن سعيد بن أبي عروبة عن قتادة عن أنس قال: قال رسول الله ﷺ: "لا تواصلوا، قالوا فإنكم تواصلتم يا رسول الله قال: إنه إن كنت كأخيكم إن رأيت يطعمكم ويسقيكم".

قال: وفي الباب عن علي وأبي هريرة وعائشة وأبي عمر وجابر وأبي سعيد وشبل ابن الحارث.

قال أبو عيسى: حديث أنس حسن صحيح والعمل على هذا عند بعض أهل العلم كرهوا الوصل في الصيام وروري عن عبد الله بن الزبير أنه كان يواصل الإمام ولا ينفر.

(62) It is hated not to break the fast at Mughrib and continue the fast until the end of the next day.

778- Anas (R.A.A.) narrated that the Prophet (S.A.W.) said, "Do not fast continuously (for two days)." They said, "But you fast continuously, oh Messenger of Allah (S.A.W.)." He (S.A.W.) said, "I am not like any of you
because my Lord (S.W.T.) feeds and gives me drink."

Abu E'isa said that this hadeeth is hasan sahih.

Abu E'isa said that this hadeeth is hasan sahih.

779- A'isha (R.A.A.) and Um Salama (R.A.A.), the wives of the Prophet (S.A.W.), both narrated that the Prophet (S.A.W.) would wake up in the state of junub (not having bathed after intercourse) and then would bathe and fast.

Abu E'isa said that this hadeeth is hasan sahih.

(64) Accepting the invitation when fasting

780- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "If anyone was invited to eat he should accept the invitation, and if he was fasting he should pray; meaning he should supplicate."

781- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "If anyone of you was invited to eat while fasting he should say, 'I am fasting.'"

Abu E'isa said that both hadeeths are hasan sahih.
It is hated for the woman to fast without her husband's permission

Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "The wife should not fast a day when her husband is present without his permission other than Ramadan."

Abu E'isa said that this hadith by Abu Huraira is a hasan sahih hadith.

Delaying making up missed days of Ramadan

A'isha (R.A.A.) reported that she did not make up fasting for the missed days of Ramadan until the month of Shaa'ban and that was her practice until the Messenger of Allah (S.A.W.) died.

Abu E'isa said that this hadith is Hasan Sahih.

The rewards of the fasting person when people are invited to eat with him

Laila reported that her servant narrated that the Prophet (S.A.W.) said,
"The fasting person that has people over to eat who are not fasting, the angels will pray upon him."

785 - Um A'mara Bint Kaa'b Al-Ansariya narrated that the Prophet (S.A.W.) visited with her, and she offered him food. He (S.A.W.) said, "Eat." She said, "I am fasting." He (S.A.W.) said, "The angels will pray for the person who has people over to eat while he is fasting until they finish (eating)." Or he might have said, "...until they were full."

Abu E'isa said that this hadeeth is hasan sahih.

786- In another narration by Um A'mara the same hadeeth was also reported without the last part; "until they finish" or "until they were full."

787- A'isha (R.A.A.) reported that they used to menstruate during the days...
of the Messenger of Allah (S.A.W.) and when they became clean, he (S.A.W.) would order them to make up the fast but not the prayers.

Abu E’isa said that this hadeeth is hasan.

69 - باب ما جاء في كرارة مبالغة الاستثنائي للصائم [م: 69، ت: 69]


قال أبو عيسى: هذا حديث حسن صحيح. وقد كره أهل العلم السُّغوط للصائم.

(69) It is hated to breathe too much water into the nostrils while fasting

788- Asem Ibn Laqeet Ibn Sabera reported that his father asked the Prophet (S.A.W.) about ablution and that he (S.A.W.) said, "Embellish performing the ablution, wash between the fingers (and toes), and exaggerate breathing water into nostrils (cleaning them) unless you are fasting."

Abu E’isa said that this hadeeth is Hasan Sahih.

(70) Not fasting when visiting people without their permission

789- Hisham Ibn Urwa reported that his father said that A’isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever visits a group of people should not fast a voluntary fast without their permission."

Abu E’isa said that this hadeeth is unknown and that he does not know any
reliable narrator narrating this hadeeth from Hisham Ibn Urwa. A similar hadeeth is reported through a different chain of narrators, and it is weak too.

(71) Making I’tikaf

790- A’isha reported that the Prophet (S.A.W.) used to make I’tikaf (staying in the mosque) during the last ten days of Ramadan until his soul met Allah (S.W.T.).

Abu E’isa said that this hadeeth is hasan sahib.

791- A’isha (R.A.A.) reported that when the Messenger of Allah (S.A.W.) wanted to make I’tikaf, he would pray the Fajr prayers and then enter into his place of I’tikaf (in the mosque).

Abu E’isa said that this hadeeth is mursal.
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792- A’isha (R.A.A.) reported that the Messenger of Allah (S.A.W.) used to stay in the mosque the last ten days of Ramadan and that he would say, "Look for the Night of Power in the last ten days of Ramadan."

Abu E’isa said that this hadeeth is hasan sahih.

It is also reported that the Prophet (S.A.W.) said, "Look for it in the odd night of the last ten days of Ramadan."

(72) The Night of Power

793- Zirr asked Ubbai Ibn Kaab, "Did you know, oh Abu Munther, that it (the Night of Power) is the night of the twenty-seventh?" He said, "Yes, we were told by the Messenger of Allah (S.A.W.) that it is a night that has a morning sun that does not have strong rays, and we counted the days and watched for it. By Allah (S.W.T.), Ibn Mas’oud knows that it is in Ramadan and that it is the night of the twenty-seventh, but he hated to tell you because..."
you might be negligent."

Abu E'isa said that this hadeeth is hasan sahih.

794 - Uuyana Ibn Abdurrahman reported that his father told him that the Night of Power was mentioned at Abu Bakra's and that he said, "I do not look for it except that it is the last ten days of Ramadan because I heard the Messenger of Allah (S.A.W.) say, 'Look for it when there is only nine nights left, seven nights left, five nights left, or the last three nights.'" The father also said, "Abu Bakra used to pray in the first twenty nights of Ramadan just like he prayed the rest of the year. When the ten nights began, he would exert an extra effort."

Abu E'isa said that this hadeeth is hasan sahih.

73 - Bab Mi'nat (M: 73, T: 73)

795 - Hadith Holmes Bin 'Ulaan, Abu Bakra and Abu Bakra (U.S.A.) narrated that the Prophet (S.A.W.) said: "The Night of Power is the most beautiful of all the nights, so let the people of the withered plants pray it from three to eight of Filipino." (73) Another hadeeth on the subject

795 - Ali (R.A.A.) narrated that the Prophet (S.A.W.) used to wake his wives up (for prayers during the night) in the last ten nights of Ramadan."

Abu E'isa said that this hadeeth is hasan sahih.

796 - Al A'isha (R.A.A.) narrated that the Messenger of Allah used to make an extra effort in the last ten nights of Ramadan that he would not exert on other nights.
Abu E'isa said that this hadeeth is hasan sahih gharib.

74 - باب ما جاء في الصوم في الشتاء [م: 74، ت: 74]

797 - حدثنا محمد بن بشارة، أخبرنا يحيى بن سعید، أحبرنا سفيان عن أبي إسحاق عن نمير بن عربة عن عامر بن مسعود عن النبي ﷺ قال: "الغنى في السنة الصوم في الشتاء". قال أبو عيسى: هذا حديث مرسل. عامر بن مسعود لم يدرك النبي ﷺ وهو والد إبراهيم بن عامر القرشي الذي روى عنه شعبة والثوري.

(74) Fasting in the winter time

797- Amer Ibn Mas'oud narrated that the Prophet (S.A.W.) said, "The easily won booty (rewards) is fasting in the winter time."

Abu E'isa said that this hadeeth is mursal.

75 - باب ما جاء [وَمَنْ أَكْرَمَ مَنْ خَرَجَ بِرَيْدٍ سَقَرَ] [م: 75، ت: 75]

798 - حدثنا قتيبة، أخبرنا بكير بن مضر بن عمرو بن الحارث عن بكير بن عبد الله بن الأشج عن بريد مؤلث سلامة بن الأكووع عن سلامة بن الأكووع قال: لم أزلت [وَمَنْ أَكْرَمَ مَنْ خَرَجَ بِرَيْدٍ سَقَرَ] [Holy Quran, Al-Baqara, 184]

(75) "And as for those who can fast with difficulty..." (Holy Quran, Al-Baqara, 184)

798- Salama Ibn Al-Akwa' reported that when the verse, "And for those who can fast with difficulty..." was revealed, some of them wanted not to fast and pay the Fidya (compensation) until the next verse was revealed and it cancelled that ruling.

Abu E'isa said that this hadeeth is hasan sahih gharib.

76 - باب ما جاء من أكل مم خرج بريد سقر [م: 76، ت: 76]

799 - حدثنا قتيبة قال: أخبرنا عبد الله بن جعفر عن زيد بن أسلم عن محمد بن المتكير عن محمد بن كعب أنَّه قال: "أنت أنت ابن مالك في رمضان، وهو يزيد سقراً وقد رحل له راحة ولم يلبث يباه السقر قدما يقطع فاكلي فقُلْت له سنة؟ فقال سنة مَرْكِب".
Eating before leaving on a journey

Muhammad Ibn Kaa'b reported that he met with Anas Ibn Malek when he was getting ready to travel and his camel was prepared for the journey. He was wearing his travel clothes. He asked for food and he ate from it. Ibn Kaa'b asked, "Is this sunnah." Anas said, "It is sunnah," and he mounted and left.

There is another chain of narrators for the same hadeeth.

Abu E'isa said that this hadeeth is hasan sahih.

Some of the scholars ruled according to this hadeeth that the traveler can break his fast at home and then leave, but he cannot start shortening the prayers until he is outside the gates of his home city.

The ornament of the fasting person

Al-Hasan Ibn Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The ornament of the fasting person; hair oil and burned incense."

Abu E'isa said that this hadeeth is gharib and that one of the narrators, Said Ibn Tarif, is weak and so is Umair Ibn Ma'moum.
The time of Eid Al-Fitr and Eid Al-Adha

802- A'isha narrated that the Messenger of Allah (S.A.W.) said, "Al-Fitr day is when the people (agree to) break their fast, and Al-Adha day is when the people (agree to) slaughter their sacrifices."

Abu E'isa said that this hadith is hasan sahih gharib.

Leaving I'tikaf

803- Anas Ibn Malek narrated that the Prophet (S.A.W.) used to make I'tikaf in the last ten days of Ramadan. One year he did not make I'tikaf so he made it up the next year by making I'tikaf for twenty days.

Abu E'isa said that this hadith is hasan sahih gharib.

The scholars differed on the issue of a person who interrupted his I'tikaf and whether he should make it up according to his intention. Some said that he has to make it up according to the hadith above. Others said that it is a voluntary act of worship, thus he is not required to make it up.
804- A’isha (R.A.A.) reported that when the Messenger of Allah (S.A.W.) was in I’tikaf he would extend his head (into her room), and she would comb his hair. However, he never entered the house except to use the bathroom.

Abu E’isa said that his hadeeth is hasan sahih.

805- There is another narration of the same hadeeth from A’isha (R.A.A.).

The ruling according to majority of the scholars is that the person in I’tikaf should not leave except for using the bathroom. However, they differed on leaving to visit the sick, attending the Friday prayers, or witnessing a funeral. Some say he can do that if he had it in his initial intention. On the other hand, other like Al-Shafe’i said he cannot and that he should make his I’tikaf in the greatest mosque of his town where Friday prayers are prayed.
806 - Abu Tharr (R.A.A.) reported that they fasted with the Messenger of Allah (S.A.W.) and that he did not make any (congregational) qiyam until there were only seven nights left before the end of Ramadan. On the night of the seventh, he led them in prayers until one third of the night had passed. On the night of the sixth (before the end of Ramadan), he did not pray qiyam (with them). On the night of the fifth he led them in prayers until one half of the night had passed. They asked, "Oh Messenger of Allah (S.A.W.), we had hoped that you would pray the entire night." He (S.A.W.) said, "Whoever prays with the Imam until the Imam stops praying is like praying the whole night." Then he did not lead them again in qiyam prayers until there were only three nights left in the month. On the night of the third, he led them in prayers, and he had called his family and wives. He (S.A.W.) kept praying until they feared that they were going to miss Suhur.

Abu E'isa said that this hadeeth is hasan sahib .

The scholars have differed on how many raka'as are prayed during the
nights of Ramadan. Some said forty-one Raka'as is the Sunnah while others said it is twenty raka'as.

Al-Shafe'ii chose that the man can pray by himself if he is a good reader of the Quran.

[82] The reward of giving iftar (food to break the fast on) to a fasting person

807- Zaid Ibn Khaled Al-Juhani narrated that the Messenger of Allah (S.A.W.) said, "Whoever gives food to fasting person so he can break his fast will have the same reward of that fasting person without diminishing any of the reward of that fasting person.

Abu E'isa said that this hadeeth is hasan sahib.

(83) Encouraging making qiyam in Ramadan and its rewards

808- Abu Huraira narrated that the Messenger of Allah (S.A.W.) used to encourage making qiyam prayers in Ramadan without ordering them to do so. He (S.A.W.) would say, "Whoever makes qiyam prayers during Ramadan out of faith in Allah (S.W.T.) and seeking His reward, his previous sins will be forgiven."

Abu E'isa said that this hadeeth is hasan sahib.
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(2) If zakat is paid, then the obligation is fulfilled.
(3) The zakat of gold and silver.
(4) The zakat of camels and sheep.
(5) The zakat of the cows.
(6) It is hated to take the best of the wealth for zakat.
(7) Calculating the zakat of dates, produce and cereals.
(8) No zakat is imposed on horses or slaves.
(9) The zakat for honey.
(10) No zakat on the business money until it completes a year.
(11) There is no tribute on the Muslims.
(12) The Zakat of jewelry.
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(14) Zakat on lands irrigated by rivers.
(15) Zakat of the wealth of the orphan.
(16) There is no compensation for the animal injured by another animal and one fifth is paid for found treasures.
(17) Inspecting the products before determining zakat.
(18) The merit of the honest zakat collector.
(19) The punishment of transgressor who collects zakat.
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(21) The zakat is taken from the rich and distributed among the poor.
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(23) The ones who are not eligible for zakat.
(24) Those in debt deserve zakat.
(25) It is hated to give zakat to the Prophet (S.A.W.), his family, and his aids.
(26) Giving zakat to a relative.
(27) There is another right on money other than zakat.
(28) The virtue of giving zakat.
(29) The right of the poor who asks for charity.
(30) Giving to those whose hearts are inclined towards Islam.

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