SAHIH AL-BUKHARI,
ENGLISH TRANSLATION AND
EXPLANATORY NOTES
Sahih al-Bukhari

English Translation and Explanatory Notes

Based on
the Urdu work Faḍl al-Bārī
by Maulana Muhammad Ali

Part 4

Ahmadiyya Anjuman Lahore Publications, U.K.
2016
Preface

The work Faḍl al-Bārī is an Urdu translation of Ṣaḥīḥ al-Bukhārī with extensive explanatory notes by Maulana Muhammad Ali. Its first volume, consisting of nearly the first half of Ṣaḥīḥ al-Bukhārī, was published in 1932. The same contents had been appearing in the form of instalments, each about 100 pages long, starting in 1926. The remaining half or so was published not as instalments but in its entirety as the second volume in 1937. A newly-typeset edition of the entire Urdu work was published in 2012, again in two volumes, by the Ahmadiyya Anjuman Isha’at Islam Lahore, U.S.A.

Maulana Muhammad Ali (d. 1951) had himself started an English translation of this voluminous work. He reached only as far as Book 2, ch. 21 (ḥadīth 30), and passed on the manuscript to Maulana Aftab-ud-Din Ahmad, who had served as Imām of the Woking Muslim Mission and Mosque in Surrey, England. He continued the translation till his death in 1956, and completed the first three parts and much of the fourth part. The first three parts were then published successively in 1956, 1962 and 1972.

In the mid-1970s Mr Iqbal Ahmad, elder son of Maulana Aftab-ud-Din Ahmad, who also had served in the Woking Muslim Mission, revised the existing, partial translation of Part 4 done by his father. This was serialised in The Light of Lahore, the organ of the Ahmadiyya Anjuman Lahore, from its issue dated June 8, 1983 to its issue dated February 8, 1985.

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1 The collection of Bukhari has, like the Holy Qur’ān, been divided into 30 roughly equal parts, irrespective of subject-matter. In terms of subject-matter, it is divided into books, each book being known as a kitāb, which are of greatly varying lengths, and each book is divided into chapters, each chapter known as a bāb.

2 Up to the end of Book 13, The Two Eid Festivals.
Recently, Mr Nasir Ahmad, also son of Maulana Aftab-ud-Din Ahmad, and a veteran of the Ahmadiyya Anjuman Lahore in its propagation and literary work, has proposed that the translation be continued. The first step in this endeavour was to complete the remaining translation of Part 4. This has been done by me in collaboration with my respected elder, Mr Nasir Ahmad. The portion of Part 4 that was previously translated has also been revised for consistency with the new translation.

In translating the text of Bukhari, we have not merely relied on Maulana Muhammad Ali’s Urdu work, but also kept in view other published translations of Bukhari in English and Urdu, and of course the original Arabic text has been carefully compared.

In the years since the publication of the first edition of Faḍl al-Bārī, a standard scheme of numbering the ḥadīth reports in Bukhari seems to have come into use. We have followed that numbering system here, instead of the ḥadīth numbering adopted in Maulana Muhammad Ali’s work and which was also used in the translation of the three parts that have been previously published. However, in the numbering of the books and chapters of Bukhari, variations are to be found in different publications. We have adhered to the numbering used in the first edition of Faḍl al-Bārī.

The translation of Part 4 is presented here and is being made available only electronically and not in print. When the translation of the earlier parts has been re-formatted and made consistent with the style of Part 4, and some later parts translated, we hope to publish that in printed form, Allāh willing.

Zahid Aziz, Dr.
January 2016

3 These variations relate only to numbering, and not to the text of Bukhari. In case of certain books, what some consider as one book is divided by others into two books. For example, Books 8 and 9 in this translation are the single Book 8 in some other publications. Chapter numbering within a book can also differ in this kind of way.
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He who wraps his garment around him for fear of exposing himself.

814 Sahl ibn Sa’d reported: Men used to say their prayers with the Prophet ﷺ, tying their waist-wrappers on account of short size around their necks. So women were told: Do not to raise your heads until the men are sitting upright.¹

Ch. 137: Not to tidy one’s hair (during prayer)

815 Ibn ʿAbbās reported: The Prophet ﷺ was commanded to perform sajdah on seven bones and not to tidy his hair or gather his clothes.²

Ch. 138: Not to gather one’s garments during prayer

816 Ibn ʿAbbās reported from the Prophet ﷺ that he said: “I have been commanded to prostrate on seven (bones), and not to gather hair or clothes.”³

Ch. 139: Glorification of Allāh and supplication to Him during prostration (sajdah)

817 ʿĀʾishah reported: The Prophet ﷺ used to say frequently in his rukū’ and sajdah: “Glory be to You, O Allāh, our Lord, and

¹ This is a repetition of h. 362. Here, after the words, “tying their waist wrappers”, it is added: “on account of short size”. So whereas in h. 362 it says that “they tied their clothes around their necks as boys do”, here it is made clear that these people were obliged to do so on account of the short size of the clothes on them. Since according to h. 812 it is forbidden to gather or tidy one’s clothes or hair in the course of prayer, here it is made clear that in case of fear of exposure of private parts, or for other necessity, this is not forbidden.

² See h. 809. Prostrating on “seven bones” means to prostrate in a proper way in which the forehead, the forearms etc. touch the ground.

³ H. 809 is repeated here, but using the first person “I have been commanded…”.
with Your praise, O Allāh, forgive me,” in pursuance of the Qur’ān.4

**Ch. 140: Interval between two prostrations**

818–819 Abū Qilābah reported: Mālik ibn al-Ḥawairith said to his companions: “Shall I tell you the manner of prayer of the Messenger of Allāh ﷺ?” And this was done when it was not the time of the prayer. So he stood up, performed rukū’ and after reciting Allāhu Akbar, raised his head, then he stood for a while, then performed sajdah, then he raised his head for a while, then performed the (second) sajdah, then he raised his head for a while, and completed prayer in the manner of our Shaikh ‘Amr ibn Salimah. Ayyūb said: “He (‘Amr ibn Salimah) used to do a certain thing which I do not see people doing now. He used to sit (for a while) in the third or fourth rak’ah.”

He (Mālik ibn al-Ḥawairith) said: We went to the Prophet ﷺ and stayed with him and he said: “When you go back to your people, say such and such prayer at such and such time, and say such and such a prayer at such and such time, and when the time for prayer arrives, let one of you sound the call to prayer and let one who is the eldest of you all, act as the Imām.” 5

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4 See h. 794. The closing words, “in pursuance of the Qur’ān,” are meant to say that he used to recite this prayer in obedience to the commandment of God revealed in the Qur’ān, and that is: “Celebrate the praise of your Lord and ask His forgiveness; surely He is ever Returning (to mercy)” (110:3). This shows that whatever special prayer the Holy Prophet recited was in fact in obedience to some injunction of the Qur’ān.

5 See h. 677. The connection with the title of the chapter is only with the words “then performed sajdah, then he raised his head for a while”. The repetition of these words is not found in some manuscripts, and this repetition means that after the second sajdah of the first rak’ah and of the third rak’ah (in a four rak’ah prayer) he sat for a while before standing up. This sitting is called jalsah al-istarāḥah. The words “He used to sit in the third or fourth rak’ah” mean that at the end of the third rak’ah, or in other words, at the beginning of the fourth he would sit for a while before getting up.
820 Al-Barā’ reported: The sajdahs of the Prophet ﷺ and his ruku’ and the sitting between the two prostrations would almost be equal.⁶

821 Anas reported: I shall not fail in leading you in prayer as I saw the Prophet ﷺ leading us in prayer. Thābit (who reported this from Anas) said: Anas did something which I do not see you doing— he would remain standing after raising his head from ruku’ until someone would say, ‘he has forgotten’, and (he would also remain sitting) between two sajdahs until someone would say, ‘he has forgotten’.

Ch. 141: Not to place one’s forearms on the floor during prostration
And Abū Ḥumaid said: The Prophet ﷺ performed sajdah and placed his hands (on the ground), (the forearms) not being on the ground nor close to the body.

822 Anas ibn Mālik reported that the Prophet ﷺ said: “Perform your sajdahs properly and none of you should stretch his forearms like a dog.”⁷

Ch. 142: Sitting (after prostration) in odd rak’ahs of prayer before standing up (for the second or fourth rak’ah)

823 Mālik ibn al-Ḥuwairith al-Laithī reported that he saw the Prophet ﷺ while he was in prayer and he would not get up from the odd rak’ah until he had sat fully.⁸

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⁶ See h. 792. Some words from h. 792 are not found here.

⁷ That is to say, your forearms should not be spread on the ground while in prostration as a dog spreads its forelegs on the ground while sitting. This prohibition is aimed at removing the inclination to be lax in the course of prayer.

⁸ See h. 677. This sitting before getting up for the second or fourth rak’ah has been regarded as a desirable part of prayer by Imām Shafi’ī and some other authorities on Ḥadīth. But there are reports which omit the mention of this sitting. According to one report, towards the close of Holy Prophet’s life his body had grown heavy, and
Ch. 143: How to support oneself on the ground when getting up to stand after completion of a rakʻah

824 Abū Qilābah reported: Mālik ibn al-Ḥuwairith al-Laithī came to us and led us in prayer in this mosque of ours. Then he said: “I will lead you in prayer, but I do not intend to pray, rather it is to show you how I saw the Prophet ﷺ saying his prayers.”

Ayyūb said that he asked Abū Qilābah how was his (Mālik’s) prayer. He said: It was like the prayer of this Shaikh of ours, meaning Amr ibn Salimah. Ayyūb said: And that Shaikh used to complete the Takbīr and when he raised his head from the second sajdah he would sit and support himself on the ground, and then stand up.9

Ch. 144: Allāhu Akbar should be said before rising from the two prostrations

And Ibn Zubair used to utter Allāhu Akbar when rising.

825 Saʻīd ibn al-Ḫārith reported: Abū Saʻīd led us in prayer and he uttered Allāhu Akbar loudly when he raised his head from sajdah, and when he performed sajdah and when he raised (his head) again and when he stood up from the two rakʻahs. He said: “I saw the Prophet ﷺ doing it like this”.10

it is possible that because of this he rested momentarily before standing up for the second and the fourth rakʻahs. See the next note and the report from Ibn Masʻūd.

9 See h. 677. It is reported on the authority of Ibn Masʻūd with sound transmission: “The Prophet ﷺ used to get up on the toes of his feet.” In other words, he did not lean on the ground while rising from prostration to take the standing position. It is for this reason that according to the Ḥanafī jurisprudence it is improper to lean on the ground at this stage of prayer. In this repetition of h. 677 the name of the Shaikh is also given to whom reference was made in a previous report, and it is ’Amr ibn Salimah. The closing words of this repetition, “And that Shaikh used to complete the Takbīr... “, differ from the closing words of h. 677. Ḥanafī jurisprudence makes this sitting before standing up as conditional on inability.

10 Allāhu Akbar can be uttered while getting up after performing two rakʻahs or when actually taking up the standing position. Imām Bukhārī is in favour of the first view while Imām Mālik supports the second. These are only minor points.
826 Muṭarrif (ibn ‘Abdullāh) reported: I and ’Imrān prayed behind ’Alī ibn Abū Ṭālib. When he went into sajdah he uttered the Takbīr, and when he rose he uttered the Takbīr, and when he rose after the (first) two rak’ahs he uttered the Takbīr. When he said salām, ’Imrān took me by my hand and said: “He has certainly led us in the manner of the prayer of Muḥammad ﷺ”, or he said: “This has reminded me of the prayer of Muḥammad ﷺ”.11

Ch. 145: Prophet’s manner of sitting while saying Tashahhud

And Umm Dardā’, who was well-versed in jurisprudence, sat in prayer as men sat.12

827 ‘Abdullāh ibn ‘Abdullāh reported that he saw ‘Abdullāh ibn ‘Umar sitting cross-legged when he sat in prayer. (He added:) So I did the same, and at that time, I was young. So ‘Abdullāh ibn ‘Umar forbade me and said: “The way you should sit in prayer is that your right foot is propped up on its toes and your left foot is folded.” I said: “But you do it like that (crossing your legs).” He replied: “My two feet are unable to bear my weight”.13

828 Muḥammad ibn ‘Amr ibn ‘Aṭā’ reported that he was sitting with some of the Companions of the Prophet ﷺ and (he added) we were discussing how the Prophet ﷺ said his prayers. Abū Ḥumaid as-Sa’īdī said: I am one who has preserved in memory more than any of you the manner of saying prayers of the Messenger of Allāh ﷺ. I observed that when he said Allāhu Akbar, he would raise his hands as high as his shoulders. Then when he went into ruku’ he would place his hands on his knees, then he would arch his back; when he rose from that position, he would straighten himself until

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11 H. 786 is repeated here in almost the same words.

12 This lady, Umm Dardā’, was not a Companion of the Holy Prophet, but belonged to next the generation after them, known as the Tābi’īn.

13 The right foot is to be kept perpendicular to the ground, putting the weight of the body on the left foot which is lying on its back on the ground. But in cases of any physical difficulty, any manner can be adopted in this posture.
every joint had returned to its place. He would perform *sajdah* by placing his hands (on the ground), neither placing (his forearms) on the ground nor close to the body, and he would turn the ends of his toes towards the *Qiblah*. When sitting after the two *rak`ahs* he would sit on his left foot and prop up the right one (on its toes). When he sat in the last *rak`ah* he pushed his left foot forward, keeping the other one standing, and sat on his sitting place.  

Ch. 146: *Is it unnecessary to say the first *tashahh*ud*, because the Prophet ﷺ *once stood up after the two *rak`ahs* and did not assume a sitting posture?*

829 ’Abdullāh ibn Buḥainah, who belonged to the Azdi Shānū’ah tribe, which was an ally of Banī ‘Abdi Manāf, and was a Companion of the Prophet ﷺ, said that the Prophet ﷺ led them in the *Ẓuhr* prayer, and he stood up after the first two *rak`ahs* and did not sit down. The people stood up with him. When the prayer was about to end and people were waiting for him to say the *Taslīm*, he said *Allāhu Akbar* while he was still sitting and twice performed *sajdah* before saying the *Taslīm* and then he said the *Taslīm*.

Ch. 147: *Tashahh*ud *in the first sitting posture*

830 ’Abdullāh ibn Mālik ibn Buḥainah reported: The Messenger of Allāh ﷺ led us in the *Ẓuhr* prayer, and he stood up when he should have been sitting. So when he was at the end of his prayer he made two prostrations while he was in the sitting posture. (see h. 829).

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14 Here it is mentioned that while sitting after the second *rak`ah* the Holy Prophet used to sit on his left foot lying its back on the ground, and that while sitting after the last *rak`ah* he used to slip forward his left foot placing the burden of the body directly on the ground. This was done perhaps to make the sitting more comfortable due to the longer length of sitting in the second case.

15 Such a *sajdah* is called *sajdah sahw*, that is, a prostration for a mistake committed in the course of prayer. Its details follow later.

16 This is a repetition of h. 829.
Ch. 148: Tashahhud in the second sitting posture

831 'Abdullāh reported: When we prayed behind the Prophet صلى الله عليه وسلم we recited: “Peace be on Gabriel and Michael, and peace be on so-and-so.” Once the Messenger of Allāh صلى الله عليه وسلم turned towards us and said: “Surely Allāh Himself is Peace,¹⁷ so if anyone of you prays, he should say:¹⁸ “All services (At-tahiyyāt) rendered through words, actions and wealth are due to Allāh alone.¹⁹ Peace be on you, O Prophet, and the mercy of Allāh and His blessings.²⁰ Peace

¹⁷ In a repetition of this report later in h. 835 it is stated that previously people used to say: as-sālāmu 'ala-Allāhi min 'ibādi-hī, i.e., ‘Peace be on Allāh from His servants’. So the Holy Prophet said: Do not say, “Peace be on Allāh,” and added that al-Salām (peace) is itself an attribute of Allāh. He it is Who gives peace to all, hence the prayer of peace for Him makes no sense at all. The question naturally arises whether people used to add some prayers of their own in the prescribed prayer in those days. The correct reply would be that apart from those set prayers which were taught by the Holy Prophet himself, people were free to make any supplication to God in their own way in the course of the prayer or to glorify His name in any manner they liked. Thus, though they were taught to utter the words Rabba-nā wa la-ka-l-Ḥamd (our Lord! to You is due all praise), someone added on his own Ḥamd-an Kathīr-an Tayyib-an Mubārak-an fīh. Similarly, it appears that someone added the words under reference to those prescribed for the prayer in the sitting posture beginning with the words At-tahiyyāt. And it was at this that the Holy Prophet corrected the man and told him to say instead ‘Peace be on us and on the righteous servants of Allāh’.

¹⁸ The entire expression here is as follows: At-tahiyyāt li-llāhi waş-salawātu wat-tayyibātu. Assalāmu 'alai-ka ayyuh-annabiyyu wa rāḥmat-ullāhi wa barakātu-hū. As-salāmu 'alai-nā wa 'ala 'ibādi-llāh-is-ṣāliḥīn.

¹⁹ Tahiyyāt is the plural of tahiyyah. This word originally means to bless others by saying the words ḥayya-ka Allāh, meaning “May Allāh give you life”. But in a wider sense it means any kind of prayer (Raghib). It has been said by some authorities that the blessings intended in the word tahiyyah applies to rule and permanence. This means that all such prayers that are meant for the sovereignty and peace and permanence are meant for Allāh alone. In other words, the words At-tahiyyāt lu-llāhi waş-salawātu wat-tayyibātu mean that all kinds of prayers and worship and good deeds which a servant of God can present before his Lord can have nothing as their object but Allāh Himself.

²⁰ The words evidently are addressed to the Holy Prophet and from some reports we learn that during his lifetime the Companions of the Holy Prophet used to say,
be upon us and the righteous servants of Allāh.” If you say this, it will reach every righteous servant in the heavens and the earth. (And then say:) “I bear witness that there is no God but Allāh and I bear witness that Muḥammad is His servant and Messenger.”

Ch. 149: Prayers recited before the Taslīm

832 ‘Ā’ishah, wife of the Prophet ﷺ, reported that the Messenger of Allāh ﷺ used to make the following supplication during prayer:22 “O Allāh, I seek refuge in You from the chastisement of the grave and I seek refuge in You from the evil of the Anti-Christ (Al-Masīḥ al-Dajjāl) and I seek refuge in You from the trial of life and the trial of death; O Allāh, I seek refuge in You from sin and debt.” A person said to him: “You frequently seek refuge from debt.” He replied: “When a person is in debt he tells lies when he speaks, and breaks promises that he makes.”

833 And Muḥammad ibn Yūsuf said: I heard Khalīf ibn ‘Āmir say: “There is no difference between (the words) masīḥ and missīḥ, assālamu ’alai-ka, meaning “peace be on you”, and that it was after his death that the words were changed into assālamu ’ala al-nabiyy, meaning “peace be on the Prophet”. But this cannot be accepted because these words of blessings were never said to the Holy Prophet and it would make no difference whether he was alive or dead at the time of saying these words. To address him in this way is not tantamount to associating him with God (shirk). This is merely out of love. It may also be that as these words of blessings were taught by Allāh through revelation the words assālamu ’alai-ka (“peace be upon you”) may be the words of Allāh Himself addressed to the Prophet, and Muslims are only repeating the words of God just as while reading the Qur’ān one reads: Yā ayyuha al-nabiyyu, “O Prophet”.  

21 In Arabic: Ashhadu an lā ilāha ill-Allāh wa ašḥadu anna Muḥammad-an ’abdu-hū wa rasūluh.

22 In Ṣaḥīh Muslim it is stated that this particular prayer should be said during the Tashahhud and in a report in Ṣaḥīh Kazīma by ‘Ā’ishah it is stated that he made this supplication after the Tashahhud. This was meant as a lesson for the Muslims, and in fact only he is safe from these trials who comes under the protection of Allāh, as did the Holy Prophet.
they are the same. One of them is Jesus and the other Dajjāl.” And Zuhrī reported: ‘Urwh ibn Zubair told me that ‘Ā’ishah said: “I heard the Messenger of Allâhﷺ seeking refuge in his prayer from the evils of the Anti-Christ (Dajjāl).”

834 It is reported from Abū Bakr as-Ṣiddīq that he said to the Messenger of Allâhﷺ: “Teach me a supplication wherewith I may supplicate before Allâh in my prayer.” He said: “Say — ‘O Allâh, I have been greatly unjust to myself and no one forgives sins except You, so forgive me with forgiveness from Yourself and have mercy on me. Surely You are the Forgiving, the Merciful.’”

Ch. 150: Supplication (du’ā’) of choice after tashahhud which is not obligatory

835 ’Abdullâh reported … (see h. 831).

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23 That is to say, the same word is applied to Jesus and to the Antichrist (Dajjāl). It is derived from siyāhah, meaning ‘to travel’. Jesus travelled extensively to preach his religion and the truth, and the Antichrist or Dajjāl also travels extensively but to suppress the truth and preach his false doctrines. The word has two forms: masīḥ and missīḥ, the latter being of the measure of sīdīq.

24 Zulm (injustice) really means ‘placing a thing somewhere other than at its rightful location.’ This word is used in quite a wide sense. The least fault, which can be a hindrance in the way to progress of a human being, can be called as zulm. Thus, zulm in each case will be of a different nature. Similarly, ghaifar (forgiveness or protection) in respect of a sin can have two meanings: protection against commission of a sin, so that sin is not committed at all, and protection against punishment for a sin that has been committed so that one is forgiven the sin.

25 This prayer in Arabic is as follows: النَّورُ إِلَيْهِ نُضَدَّتْ ثَنَى فَلَمْ يَغْفِرَ الْذُّلُومُ، فَأَغْفِرْ لَنَا الْذُّلُومَ وَأَغْفِرْ لِيْلَانَا. This prayer in Arabic is as follows: نُوْبَ الذَّفِرُ، أَنتَ الْغَفُّ وَرُّ الْحَمِيمُ. According to the translation of the Sahih, it means: “He should choose whichever prayer (du’ā’) he likes best and pray accordingly.” From these words, “he should choose”, Bukhārī has drawn two conclusions. Firstly, that a person is at liberty to choose any prayer for himself at this stage according to his desire and preference, and there is no obligation to recite any prescribed prayer. Secondly, the choice has been left to the worshipper to make any
Ch. 151: Not wiping of forehead and nose before completion of prayers

Abū ʿAbdullāh (Bukhārī) said: I saw al-Ḥumaidī inferring from this ḥadīth that a person should not wipe his forehead during prayer.

836 Abū Salamah reported … (see h. 669).27

Ch. 152: Taslīm (concluding the prayer by turning the head to the right and then the left)

837 Umm Salamah reported: When the Messenger of Allāh ﷺ concluded the prayer with Taslīm the women would stand up, but he would remain sitting for a while before getting up.

Ibn Shihāb said: I presume, and Allāh knows best, that his remaining was to allow the women to leave before the departing people came across them.28

kind of supplication. The words in the title of the chapter, laisa bi wājib-in (“… is not obligatory”), mean only that no particular prayer is to be prescribed for this stage, as it is known that the Holy Prophet used to make some kind of supplication at the end of Tashahhud. This ḥadīth shows that the present practice of Muslims in general, to make certain prescribed supplications, is not in accord with the true purpose of the regular prayer. Its main purpose is to attain nearness to God and this is possible only when certain prayers and words of praise emerge from the heart of the worshipper spontaneously. The state of mind and heart would be different for each person, and there is no harm if such prayers and words are said in the language which he speaks. In fact, it is essential that they should be in a person’s own language so that he can express his deepest feelings. This is the middle path, and it avoids the adoption of the extreme, suggested by some at present, to give up the use of Arabic altogether in prayers.

27 The last part of h. 669, from the words ‘I saw the Messenger of Allāh 迫不及 prostrating’ to the end, is repeated here. Mud was sticking to his forehead, yet he did not wipe it off during prayer due to his concentration in worship. Not everyone can attain to such a state of total absorption in prayer, but it is necessary that, so far as possible, one’s attention should be towards Allāh the Most High at this time, and small matters affecting the body should not draw the attention of the worshipper.

28 This shows that, even after the command for women to be in seclusion from men, women came to mosques for prayer and formed rows behind those of the men.
Ch. 153: Doing Taslim when the Imām does Taslim

And Ibn 'Umar liked that when the Imām performs Taslim those behind him should also perform Taslim.

838 'Ibtān reported … (see h. 425).29

Ch. 154: Not saying the salām when the Imām says it but considering his Taslim to be sufficient30

839–840 Maḥmūd ibn ar-Rabī‘ reported… (see h. 425).31

Ch. 155: Remembrance of Allāh (zikr) after prayer

841 Ibn ‘Abbās reported that remembrance of Allāh was done aloud when people finished the prescribed prayers during the time of the Prophet ﷺ. Ibn ‘Abbās said: When I heard this, I would know that people had finished (the prayers).32

29 H. 425 is a long report mentioning 'Ibtān ibn Mālik inviting the Holy Prophet to his house and praying with him. This repetition only says: ‘We prayed with the Messenger of Allāh ﷺ and we performed Taslim when he did Taslim.’ These words are not in h. 425.

30 According to Mālikī jurisprudence, those praying behind the Imām should, apart from the two Salāms as Taslim at the end of the prayer, also say a third Salām in between the two for the Imām. Bukhārī impliedly refuted this view by this chapter.

31 This ḥadīth starts with the words: ‘(839) Maḥmūd ibn ar-Rabī‘ informed me, saying that he remembered the Messenger of Allāh ﷺ well and he remembered the mouthful of water he took from a vessel that was in his house and spat it out. (840) He also said: I heard 'Ibtān ibn Mālik al-Anṣārī and one who was a member of the tribe of Banū Sālim saying…’ This part of the ḥadīth up to the words ‘I heard’ is to be found in h. 77. The rest of the ḥadīth is like h. 425 except that here the reporter is 'Ibtān himself whereas in h. 425 it is Maḥmūd ibn ar-Rabī‘ who narrates it and here it ends with the words: ‘And we said Salām when he said the same.’ Also the part of h. 425 which starts with ‘We asked him (the Holy Prophet) to stay for a meal’ does not occur here.

32 This report shows the practice of zikr (remembrance of God) in a loud voice after the prescribed prayers. Muslims of the present time, instead of proclaiming the remembrance which is proved from Ḥadīth, raise their hands with the Imām who recites some prayers and the worshippers pass their hands over their faces without themselves uttering any zikr or supplication.
842 Ibn 'Abbās reported … (see h. 841).³³

843 Abū Hurairah reported: Some poor people came to the Prophet ﷺ and said: “The wealthy were able to attain high (spiritual) status and abiding happiness; they pray as we pray and fast as we fast, and they have a superiority on account of wealth because they can perform Pilgrimage and 'Umra (minor pilgrimage), take part in Jihād and give in charity.” ³⁴ He said: “Should I not tell you something which, if you act upon it, will enable you to excel those who are ahead of you, and those behind you will not be able to catch up with you? Thus you will be the best among people of your time except those who act upon this? You should say subḥān Allāh (Glory be to Allāh) and al-ḥamdu li-llāh (all praise be to Allāh) and Allāhu Akbar (Allāh is the Greatest) thirty-three times after every prayer.” But we differed among ourselves, some saying (that it is) subḥān Allāh thirty-three times, al-ḥamdu li-llāh thirty-three times and Allāhu Akbar thirty-four times. So I (the narrator) went back to him (the preceding narrator) and he said: “You should say subḥān Allāh and al-ḥamdu li-llāh and Allāhu Akbar so that each one of these expressions would be thirty-three in number.”³⁵

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³³ In this report the words are: ‘I could recognize the end of prayer by the Prophet ﷺ by the sound of takbīr.’ Here zikr in a loud voice is referred to as takbīr. This, incidentally, shows that Ibn ‘Abbās was very young in those days and did not attend the congregational prayers regularly.

³⁴ This shows the extent of people’s love and readiness for good deeds. As the Qur‘ān describes them: “These hasten to good things and they are foremost in attaining them” (23:61). They feel that as they do not possess any wealth to do good with, they must seek nearness to God through other deeds.

³⁵ The narrator, as we are told in Šaḥīḥ Muslim, is Sumayya himself. He went to the preceding narrator, his own teacher, Abū Šāliḥ, who was a disciple of Abū Hurairah and asked him whether Allāhu Akbar should be repeated thirty-three times or thirty-four times after the prayer. Abū Šāliḥ said that it should be thirty-three times. In some reports it says that the thirty-fourth time it should be the words, Lā ilāha ill-Allāh wadhahu lā sharīka lahu, etc. (“There is no God but Allāh, Who is One without any partner…”). But in some other reports we are told that Allāhu Akbar itself should be recited thirty-four times. Bukhārī inserts a report from Sumayya in Book 80 on ‘Supplications’ under chapter headed ‘Supplications after Prayer’ (h.
Warrād, the scribe of al-Mughīrah ibn Shu‘bah reported: al-Mughīrah ibn Shu‘bah dictated to me in the course of a letter addressed to Mu‘āwiyya that the Prophet ﷺ after every prescribed prayer said: “There is no God but Allāh Who is One without any partner. His is the kingdom and all praise is due to Him and He has power over all things. O Allāh! no one can prevent what You have bestowed and no one can grant what You have withheld and no possessor of wealth can avail anything except by Your will.”

**Ch. 156: The Imām should turn and face the people after Taslīm**

Samrah ibn Jundub reported: The Prophet ﷺ turned his face towards us when he finished his prayer.

Zaid ibn Khālid al-Juhanī reported: The Messenger of Allāh ﷺ led us in the morning prayers at Ḥudaibiyah after it had rained during the night. After finishing his prayers, he turned towards the people and said: “Do you know what it is that your Lord, the Almighty, the Glorious said?” They said: “Allāh and His Messenger know best.” He said: “(Allāh said:) Among My servants some get up in the morning believing in Me and (some) as unbelievers. So whoever says, ‘It rained on us by the grace of Allāh and His mercy,’ he indeed is a believer in Me and an unbeliever in the stars. And whoever says, ‘It rained on us because of the rising (of such and

6329) saying that subhān Allāh, Al-ḥamdu li-llāh and Allāhu Akbar should be recited ten times each. The ḥadīth here contains the words ‘after every prayer’, showing that this is a remembrance (zikr) after every regular prayer. The expression subhān Allāh implies that no defect or imperfection can be attributed to God, al-ḥamdu li-llāh is a reminder that all achievements and favours are from God alone, and Allāhu Akbar is the declaration of the unique greatness of God and of the necessity of our bowing before Him in recognition of His greatness.

36 Jadd means both grandfather and wealth. The word min in min-ka means “in the place of”, and thus min-ka is translated here as ‘except by Your will’. This expression means that neither any great ancestry nor abundance of wealth can avail anything to someone who leaves his connection with God.
such star),’ he indeed is an unbeliever in Me and a believer in the stars’.” 37

847 Anas reported … (see h. 572). 38

Ch. 157: The staying of the Imām in his place after salām

848 Nāfi’ reported: Ibn ‘Umar used to say his sunnah prayers in the same place where he said his obligatory prayers and Qāsim did the same. And it is reported from Abū Hurairah, attributed to the Prophet: “The Imām should not say optional prayers in the same place (from where he has led the obligatory prayers).” This is incorrect. 39

37 Nau’ means rising. People of Arabia in those days used to think that rain is caused by the movement of stars and this was due to the influence of astrology on their minds. The Holy Prophet obliterated from Arabia all ideas connected with divining by stars. This, however, does not mean that it is wrong to say that the rainfall coincided with the rising of some star or with its being in a certain position. The purpose is to do away with superstition. Thus it is stated in Nihāyah: “The Prophet has given this strict order as regards (predicting from) rising of stars because the Arabs attributed rain to them. As to him who considers rain to be an act of Allāh, and by the words ‘it rained on us because of the rising of such and such” he means ‘at such a time’, that is permissible because Allāh has established a system that rain should come at certain times.”

38 H. 572 is repeated here with a slight difference in wording. It is added here: ‘So when he had prayed he turned with his face towards us’ and it is this which relates it to the title of the chapter. The concluding part of h. 572 beginning with ‘And Ibn Maryam added’ is not found here.

39 Bukhārī has declared the report by Abū Hurairah (referred to in the last part of h. 848), which is to be found in Abū Dawūd, as not being correct although it is regarded as a marfū’ (one whose narration is traceable to the Holy Prophet). It appears that the Holy Prophet generally used to say all the optional prayers not at the mosque but in his own house, because at home a person one can devote as much time to such prayer as he likes and also because in this way there is remembrance of Allāh at home. It is possible that for these reasons the Holy Prophet may have made this statement on some occasion. But this should not be taken to mean total prohibition because the Companions are known to have said these prayers at the mosque, and this is what Bukhārī is indicating. Some people have taken it to mean that optional prayers should not be said at exactly the same spot as the obligatory prayer but a little distance away. But the fact is that prayer is valid anywhere.
849 Umm Salamah reported … (see h. 837).

850 Umm Salamah reported … (see h. 837).40

Ch. 158: One who led people in prayer, then remembered something and passed over them (to leave)

851 'Uqbah reported: I said my 'Asr prayer behind the Prophet \( \text{ﷺ} \) at Madînah and after Taslîm he quickly stood up and went over the heads of people towards the chamber of one of his wives. The people were concerned by his haste. Then he came out to them and found that they were wondering at his haste. He said: “I remembered that something of gold was in my quarters and I did not want it to distract me, so I ordered its distribution.” 41

Ch. 159: To depart (after prayer) turning right or left

Anas ibn Mâlik would turn to his right or to his left, and disapproved if someone purposely and deliberately always turned to the right.

852 'Abdullâh (ibn Mas’ûd) said: None of you should allow the devil to spoil his prayer by thinking that it is incumbent on him to

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40 In this repetition, all the words are attributed to Umm Salamah: ‘When he concluded the prayer with Taslîm the women would depart and they would enter their houses before the Messenger of Allâh \( \text{ﷺ} \) departed.’ This delay served a double purpose: he would find time for the remembrance of Allâh after the prayer was over and the women would get the opportunity of conveniently leaving the mosque.

41 Whenever any wealth was brought to him, it was the habit of the Holy Prophet to distribute it among the people immediately and he would always feel anxious that it should reach deserving persons. That is why he hurried towards his home as soon as the prayer was over. Only that man can have such supreme indifference towards material things who has the strongest connection with God. It leaves not the least doubt that the Holy Prophet had no inclination whatsoever for worldly wealth and desires. As the head of the state, there would have been nothing wrong if he kept some gold for himself, but no one other than him showed the example of being a monarch without wealth in his possession. It is not so difficult to give up worldly rule and become an ascetic, as it is to be both a ruler and an ascetic at one and the same time.
depart (after the prayer) only towards his right. I have often seen the Prophet ﷺ departing towards his left.42

Ch. 160: Eating of raw garlic, onion and leek

And the saying of the Prophet ﷺ: “Whoever eats garlic or onion due to hunger or for some other reason should not come near our mosque.”43

853 Ibn ’Umar reported … (see h. 855).44

854 ’Atā’ reported … (see h. 855).45

855 Jābir ibn ‘Abdullāh reported that the Prophet ﷺ said: “One who eats garlic or onion should keep away from us — or he said, should keep away from our mosque — and should stay at home.”

42 To apply rules in such small matters is really to allow the devil to interfere. Controversies of the Muslims of today all relate to such trivial things. Caring little for the real purpose of religion, they fight over these insignificant matters, call each other as misguided and unbelievers, and expend all their energies in such disputes. Hence they are unable to combat the external enemy.

43 Garlic, onion and other similar things create a bad odour in the mouth which causes unpleasantness to other people. There is nothing special about a mosque except that there is a gathering of people in it, and this instruction is applicable to all assemblies. Such a person should not come to the mosque until the bad smell has disappeared from his mouth, as is clear from h. 855, which contains the words: ‘and he should sit in his house.’ It is not only that hygiene and cleanliness is kept in view. It also shows that the concept has been developed to the highest level that no action of a person, however trivial, should harm or annoy others. When a person has this much regard for others, that he refrains from offending them by bad odour from his mouth, more general feelings of human sympathy must be deeply embedded in his heart.

44 In this repetition it is added that this was said during the Khaibar expedition: ‘…that the Prophet ﷺ said during the Khaibar expedition: ‘Whoever eats from this plant’ — meaning the garlic — ‘he should not come near our mosque.’

45 This ḥadīth occurs in detail in h. 855. Here it is only stated: ‘Whoever eats from this plant — meaning the garlic — he should not come to our mosque.’ Then there is an addition not found in h. 855: ‘I said (to Jābir ibn ‘Abdullāh): What did he mean by this? He said: I think he meant only raw garlic; (in another narration it is:) its bad smell.’
An urn was brought to the Prophet ﷺ which contained green vegetables. He detected some smell in them. On enquiring, he was told that it contained such and such vegetables. He said: “Give it to so and so,” that is, to one of his Companions who was present. When he (the Prophet) saw him disliking to eat it, he said: “Eat, for surely I am privy to that to which you are not privy.”

(And according to another report): A dish was brought to him, in which there were green vegetables.46

856 ‘Abdul ‘Azīz reported … (see h. 855).47

Ch. 161: *Wuḍū’* for boys — When does it become obligatory for them to bathe, to be in a state of purity, and their attendance at prayers, Eid services, funeral prayers, and formation of rows?

857 Ash-Sha’bī reported: I was told by one who was with the Prophet  that when they passed by a grave that was on its own, the Prophet  led people in (the funeral) prayer and they formed lines behind him. I said: “O Abū ‘Amr, who reported this to you?” He said: “Ibn ‘Abbās.”48

46 What he meant was that this should not be considered forbidden. The more a person develops a sense of the spiritual world, the more he avoids eating things which are difficult to digest. This is the meaning of the words: ‘I am privy to that to which you are not privy.’ It was the Holy Prophet’s habit to eat very little and to eat simple food. There seems to be something in the vegetables brought before him on this occasion which he considered to be difficult to digest and that was the reason for his refusal to eat it.

47 This repetition is as follows: ‘A man asked Anas ibn Mālik: What have you heard the Prophet  say about garlic? He said: The Prophet  said: ‘Whoever eats of this plant he should not come near to us nor he should he pray with us.’ This shows that the injunction is not confined to the mosque. The purpose seems to be that a person should not inconvenience others by the bad smell of his mouth. Thus those who do not properly brush their teeth and keep them clean not only cause harm to themselves but also cause discomfort to others by the bad smell of their mouth.

48 In this chapter there are four reports from Ibn ‘Abbās. This report says that he attended a funeral prayer. The third report of this chapter says that he joined the Holy
858 Abū Sa‘īd al-Khudrī reported that the Prophet ﷺ said: “A bath on Friday is incumbent on every adult.”

859 Ibn ’Abbās reported … (see h. 138).49

860 Anas ibn Mālik reported … (see h. 380).50

861 Ibn ’Abbās reported … (see h. 76).51

862 ’Ā’ishah reported … (see h. 566).52

863 ’Abdur Raḥmān ibn ’Ābis reported: I heard from Ibn ’Abbās that a certain person said to him: “Were you present in the company of the Prophet ﷺ when he set out for Eid prayers?” He said: “Yes, and if I had not been related to him this would not have been possible,” that is, because of his young age. He (the Prophet) stopped at the roadside mark near the house of Kathîr ibn aṣ-Ṣalt, delivered a sermon, and then went towards the women and exhorted and counselled them and enjoined upon them that they should spend the Prophet in his midnight prayer. The fifth report says that he attended an obligatory prayer during the days of pilgrimage and stood in the row of congregation. In the seventh report it says that he joined the Eid congregation. In the fifth and seventh it has been clearly stated that he had not attained maturity at the time.

49 In this repetition of h. 138 there is only a slight difference in wording and it speaks of Ibn ’Abbās performing ablution and joining the Holy Prophet in his post-midnight (Tahajjud) prayer.

50 This repetition has the same content and wording as h. 380, except for a minor difference of wording in the concluding words. It says that an orphan boy stood with Anas in a row of prayer behind the Holy Prophet.

51 It says the same thing as h. 76, namely that the Holy Prophet was leading a congregation at Minā and Ibn ’Abbās was close to attaining majority but was yet a minor boy and he joined the prayer and no one objected.

52 In this repetition, the content of h. 566 occurs with only slight variations. It says that the Holy Prophet was once late in performing the ‘Ishā’ prayer, so ’Umar called out to him: “The women and children have gone to sleep,” which shows that the children were also waiting for the ‘Ishā’ prayer and had fallen asleep due to the lateness. Whereas h. 566 begins with the words, “And this happened before Islam had spread,” this repetition says at the end: “And no one in those days used to say prayers except the people of Madīnah,” i.e. Islām was yet confined to Madīnah.
in charity. So the women began to take off their rings and throw them into the cloth of Bilāl. Then he (the Prophet) and Bilāl returned home.

Ch. 162: Women going out to the mosque at night and in darkness (before dawn)

864 'Ā’ishah reported … (see h. 566).\footnote{In this repetition the words are very much the same as in h. 862 but with the addition of the following words at the end which are not even in h. 566: ‘And people used to say the ‘Ishā’ prayer between the time of the disappearance of twilight and the passing of one-third of the night.’ This also occurs at the end of h. 569.}

865 Ibn ‘Umar reported the Prophet ﷺ as saying: “When your women ask your permission to go to the mosque at night, give them your consent.”\footnote{At night that risk is greater, for the fear of which Muslims today do not allow their women to go to mosques even during the day! This instruction of the Holy Prophet is the very opposite of the present-day practice of Muslims. This saying does not mean that permission must be sought whenever a woman wishes to go to the mosque. Its real purpose is to forbid husbands to prevent their wives from going to mosques, even at night.}

866 Umm Salamah reported … (see h. 837).\footnote{In this repetition the following words occur: ‘In the time of the Messenger of Allāh ﷺ women used to get up after they had invoked peace (Taslīm) at the end of obligatory prayers while the Messenger of Allāh ﷺ and those men who said their prayers as Allāh willed, stayed, and when the Messenger of Allāh ﷺ stood up, the men also stood up.’}

867 ‘Ā’ishah reported … (see h. 372).\footnote{H. 372 has been repeated with a slight difference of wording. It says that women, after they had finished their prayers led by the Holy Prophet, used to go back and they were not recognised, and here it is explicitly stated that this was because it was still dark. The words here are: ‘They were not recognized due to darkness.’ Though, as stated in this report, they covered themselves with sheets, the reason they were not recognized was not because they were covering themselves but because of darkness. Two points are clear from this: firstly, that if it were not dark they would have been recognized despite being covered, and this could only be because their faces}
Abū Qatādah reported … (see h. 707).\(^{57}\)

\(^{869}\) ‘Ā’ishah said: “Had the Messenger of Allāh ῶseen what women have now introduced (in their habits), he would have forbidden them from going to the mosque as the women of the Israelites were forbidden.” \(^{58}\) I (Yaḥyā ibn Sa‘īd, narrator) asked ‘Amrah (from whom he was narrating): “Were they (the Israelite women) forbidden?” She said: “Yes.”

Ch. 163: Women praying behind men

Umm Salamah reported … (see h. 837).\(^{59}\)

were not covered; and secondly, this was the practice after the injunction for women to cover themselves had been revealed.

\(^{57}\) This repetition is exactly like h. 707. The five reports in this chapter clearly show that women used to join the congregational prayers in the mosque in the days of the Holy Prophet. In Abū Dāwūd and Ibn Khazīmah there is a report from Ibn ‘Umar that the Holy Prophet said: “Do not prevent your women from going to the mosques but their houses are better for them” (Abū Dāwūd, Book: Prayer, ch. ‘Concerning women going out to mosques’). However, all the reports in Bukhārī mention that women used to join the congregation in the mosque. In none of them is it mentioned that the Holy Prophet told women that it is better for them to say their prayers at home.

\(^{58}\) This is nothing more than a presumption by ‘Ā’ishah. Neither did the Holy Prophet see the women of later times nor did he forbid them, nor can it be proved that it was for such a reason that Israelite women were forbidden to go to their places of worship. The Holy Prophet found both men and women in the most degraded moral condition, and he brought about their reform. Had he found any women behaving in the objectionable manner that ‘Ā’ishah alludes to, he would have corrected them instead of forbidding them to go to mosques. A Divinely-raised reformer does not forbid people to perform a good act because of some weakness on their part, thus depriving them of its benefits. Ever since Muslim women have been excluded from national life and activities, and kept uninformed about them, the Muslims have gone into decline. It is to be regretted that they made their women unable to do worldly work as well as incapable in religious duties.

\(^{59}\) H. 837 is repeated here with only a slight difference in wording. Women used to leave the mosque when the Holy Prophet completed the prayer with Taslim, while he kept on sitting with the men. This shows that women formed a line at the rear and this was to keep the two sexes from mixing with one another. Such mixing in Christian churches leads people into temptation.
871 Anas reported … (see h. 380).\textsuperscript{60}

Ch. 164: Departure of women soon after the morning prayers and their short stay in the mosque

872 'Ā’ishah reported … (see h. 372).\textsuperscript{61}

Ch. 165: A woman seeking permission from her husband to go to the mosque

873 'Abdullāh reported … (see h. 865).\textsuperscript{62}

Ch. 166: Women praying behind men

874 Umm Salamah reported … (see h. 837).

875 Anas reported … (see h. 380).\textsuperscript{63}

\textsuperscript{60} Only the following part of h. 380 is given here: ‘The Prophet \textsuperscript{ﷺ} prayed in the house of Umm Sulaim, and I and an orphan stood behind him, and Umm Sulaim stood behind us.’

\textsuperscript{61} In this repetition, the words are as follows: ‘The Messenger of Allāh \textsuperscript{ﷺ} used to say the morning prayer when it was still dark and the women of the believers used to depart and they would not be recognised because of darkness, nor would some of them recognise others.’ This shows that because of darkness women did not recognize one another.

\textsuperscript{62} The wording of this repetition is: ‘When the wife of any of you asks for permission he should not withhold it from her.’ Here, there is no mention of mosques. This shows that it is not allowable to forbid women to go out for worldly business, and it follows that it cannot be allowable to forbid them to go to mosques.

\textsuperscript{63} This chapter and its reports are a repeat of chapter 163 and the reports h. 870 and h. 871 under it.
Book 11: *Jumu'ah*

Friday Congregation

_In the name of Allāh, the Beneficent, the Merciful_

**Ch. 1: Obligation of Friday prayer**

On account of the word of Allāh the Most High: “…when the call is sounded for prayer on Friday, hasten (*fa-s’au*) to the remembrance of Allāh¹ and leave off business. That is

¹ Bukhārī, as is his usual practice of first quoting the Qur’ān to substantiate his reports, which is the right principle, quotes a verse of the chapter *Jumu’ah* (meaning ‘The Congregation’ or ‘Friday’) of the Qur’ān on the obligation of the Friday prayer. Most authorities have inferred from this that the *Jumu’ah* prayer became obligatory with the revelation of this verse which took place in Madīnah. Abdur Razāq has reported from Muḥammad ibn Sīrīn that even before the Holy Prophet’s migration people in Madīnah held Friday congregational prayer and it was led by As’ad ibn Zarārah. This is supported by the report from Ka’b ibn Mālik recorded by Aḥmad ibn Ḥanbal, Ibn Mājah and Ibn Khazīmah. If this report is correct, it would mean that as soon as a community of Muslims was formed in Madīnah the Holy Prophet sent instructions there for the holding of Friday prayers, and As’ad followed them. This is borne out by the fact that the Holy Prophet started holding Friday prayers as soon as he arrived in Madīnah. The “call to prayer” mentioned here came later on. Hence there is no objection if this verse was revealed later on. As to how the Friday prayer was ordered before the revelation of this verse, it was just as the Holy Prophet was Divinely taught details of the other prayers by means of inner revelation (*waḥy khafiyy*), the same was the case with Friday prayers. Later, the revelation which came in words (*waḥy matluww*) gave this obligation greater importance as it stresses the necessity of suspension of other affairs of life for its sake. However, h. 892 shows that the first congregational prayer on Friday was conducted by the Holy Prophet himself because it is particularly mentioned in that report that the very next *Jumu’ah* congregation that took place was at Juwāthā in Bahrain. This second *Jumu'ah* would not have had this significance if Friday prayers had been held before the first one led by the Holy Prophet.
better for you, if you know” (62:9). The word *fa-s’au* means go forth (*fa-mḍū*).

876 Abū Hurairah reported that he heard the Messenger of Allāh ﷺ say: “We are the last (religious community) but we will be foremost on the day of Resurrection though they (other nations) were given the revealed books before us. And this was their day which was made obligatory for them, but they differed about it. So Allāh gave us guidance in this matter, and all other people are behind us in this respect: the Jews tomorrow and the Christians the day after tomorrow.”

**Ch. 2: The excellence of bath on Friday** and whether the presence of children and women is obligatory in the Friday congregation

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2 In the Qurʾān it is stated: “The Sabbath was ordained only for those who differed about it” (16:124), showing that the Sabbath was made obligatory for the Jews and the Christians. The reference to differing may mean either that these people violated the sanctity of this day or that whereas in the beginning of Christian history the Jews and the Christians both observed the same Sabbath, but later on the Christians changed the Sabbath from Saturday to Sunday in imitation of pagan nations. The words, “this was their day which was made obligatory for them”, cannot mean that it was Friday which was appointed for them and God did not tell them it was Friday. This is contrary to the verse quoted earlier (16:124) and is also absurd. These words mean nothing more than that just as one day has been specially appointed for Muslims for religious congregation, a day was particularly reserved for this purpose for previous communities as well, and such a day can literally be described by the word *Jumu’ah* since this word means ‘congregation.’ The words ‘Allāh gave us guidance in this matter’ mean that Muslims in their history will have no difference regarding this, unlike the Jews and the Christians whose difference is described in the words ‘the Jews tomorrow and the Christians the day after tomorrow’.

3 Islam has laid great stress on physical purity as a preparation for worship since it is an aid to attaining spiritual purity. This is particularly required at gatherings, such as Friday and Eid prayers, so that the close mixing may not cause discomfort and inconvenience to others, but increase mutual love and harmony. This is why the Holy Prophet gave the instruction to have a bath before Friday prayers.

4 The report of Abu Sa’īd al-Khudrī, which is the third report of this chapter and has already occurred as h. 858, and is a part of h. 880, is as follows: ‘A bath on Friday is incumbent on every adult.’ This implies that children are not required to have a bath
877 Abdullāh ibn ‘Umar reported that the Messenger of Allāh ﷺ said: “Before any of you comes to the Friday congregation he should take a bath.”

878 Ibn ‘Umar reported that ‘Umar ibn al-Khaṭṭāb was standing and delivering the Friday sermon, when a man from among the early muhājīrs (emigrants), from among the Companions of the Prophet ﷺ, came along, and ‘Umar called out to him: “What time is this?” He said: “I was busy and was unable to get home and I heard the call to prayer, and I was only able to perform ablution (wuḍū’).” He (‘Umar) said: “Just ablution!⁵ You know that the Messenger of Allāh ﷺ enjoined the taking of a bath.”

879 Abū Saʿīd al-Khudrī reported … (see h. 858).

Ch. 3: Using perfume for Friday prayer

880 ‘Amr ibn Sulaim al-Anṣārī reported: I bear witness that Abū Saʿīd (al-Khudrī) said: I bear witness that the Messenger of Allāh, ﷺ said: “A bath on Friday is incumbent on every adult as also is the cleaning of teeth and use of perfume if he can get hold of it.”

‘Amr said: As for bath, I bear witness that it is obligatory, and as for cleaning of teeth and the use of perfume, Allāh knows best

on Friday because Jumu‘ah prayer is not obligatory on them. Still, the elders should see that children attend congregational prayers in their young age to accustom them to it, even though it is not obligatory. As to whether Jumu‘ah prayer is obligatory or not on women, no report has been recorded here, nor has Bukhārī decided this question. There is a report in Abū Dāwūd, regarded as authentic, which says that Jumu‘ah prayer is not obligatory on women and children. However, according to Abū Dāwūd, the narrator of this report is Ibn Shahāb, a man who only saw the Holy Prophet and did not report anything from him. This fact apart, the words of the Qur‘ān, “hasten to the remembrance of God” (62:9), apply to both men and women. Though it uses the masculine form, this is the case generally with injunctions of the Qur‘ān. However, in accordance with the verse “He has not laid upon you any hardship in the matter of religion” (22:78), there can be an exemption for women if, for example, a long distance has to be travelled to the place of prayer or there is some other hardship which women cannot bear.

⁵ Two defaults were pointed out: firstly, coming late, and secondly, not having taken a bath. The man referred to here was ‘Uthmān.
whether they are incumbent or not, but this is how it occurs in the ḥadīth.⁶

**Ch. 4: Virtues of (attending the) Friday congregation**

881 Abū Hurairah reported that the Messenger of Allāh ﷺ said:
“Whosoever takes a bath on Friday, like the bath which is required (after sexual intercourse), and proceeds (for congregational prayers), it is as if he has sacrificed a camel; and whoever proceeds a little later, it is as if he has sacrificed a cow; and whoever proceeds later still, it is as if he has sacrificed a horned ram; and whoever proceeds even later, it is as if he has sacrificed a chicken; and whoever proceeds last of all, it is as if he has given away an egg (in the way of Allāh). Then when the Imām comes out (for the sermon) the angels make their presence to listen to the sermon.”⁷

**Ch. 5: Chapter concerning the above**

882 Abū Hurairah reported … (see h. 878).⁸

**Ch. 6: Applying oil to the hair for Friday prayers**

883 Salmān al-Fārisī reported: The Prophet ﷺ said: “Any person who takes bath on Friday, and cleanses his body as much as

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⁶ The use of a toothbrush and perfume on Friday is necessary to make the atmosphere pleasant in the congregation. It is the Holy Prophet’s instruction and he himself used perfume on such occasions. The part of this report, “A bath on Friday is incumbent on every adult”, has already occurred in h. 858.

⁷ This is an illustration of being foremost and prompt in responding to the call of God. The quicker a person goes towards God, the closer to Him he becomes. Similarly, the greater time he can devote in the service of God, the more he gains spiritually. The reference to angels is meant to convey that as their function is to inspire the hearts of people with goodness they are present at the sermon and whoever listens to it attentively they inspire noble thoughts within him. The listening by the angels indicates that the audience too must listen with full attention.

⁸ H. 878 is repeated here with some brevity and change of wording. Its closing words make it even clearer: “Have you not heard that the Prophet ﷺ said: “When one of you goes to the Friday prayer he must take a bath”.”
he can, and applies oil (to his hair) or uses some perfume of his own, then goes out and (enters the mosque) without pushing people apart,\(^9\) then says the prayer prescribed for him, then remains silent when the Imam delivers the sermon, his sins from then to the following Friday will be forgiven.”\(^{10}\)

884 Ṭāwus reported: I said to Ibn ʾAbbas: “People say that the Prophet ﷺ said: ‘Take bath on Friday, wash your hair and dab some perfume on even if you are not under an obligation of bath (due to sexual intercourse).’ Ibn ʾAbbas said: “As for bath, Yes, and as for perfume, I do not know.”\(^{11}\)

\(^9\) In other words, one should not disturb people who are sitting close to each other by passing between them.

\(^{10}\) There is no atonement in Islām. So the words here cannot at all mean that a person who acts in the manner described here on Friday can behave as he likes throughout the next week and his sins will be forgiven. For this reason, commentators of Ḥadīth have taken it to mean forgiveness of minor sins, and in one report this has been added: “so long as he does not indulge in major sins” (Ṣaḥīḥ Muslim, book: Purification (Ṭahārah), ch. 5). In other words, such a man will receive the forgiveness of God in minor omissions provided he does not knowingly violate any clear commandment of God. What is meant are unintentional faults. However, the word ghafara means not only ‘forgiveness’ but also ‘protection’. Thus, what may be meant is that if a man becomes so devout on Friday as is suggested here, he will receive the protection of God from all kinds of sins during the rest of the week. The next Friday is mentioned because he has the same opportunity to renew this a week later. The fact is that the Friday sermon is an excellent arrangement for Muslims, and if they took care to benefit from it, it would be the best way for strengthening their communal life. If every week they were told of the needs of the community and made aware of their obligations, they would not be like the dead nation that they are today. Unfortunately, there is no true spirit left in Friday sermons generally. They are usually delivered in Arabic, which people do not understand, and those delivering the sermons have no spiritual connection with God as they have made their prayer leadership and delivery of sermons a mere job and occupation for earning their livelihood.

\(^{11}\) In the Ḥadīth collection of Ibn Mājah there is another report from Ibn ʾAbbas, traceable to the Holy Prophet, which speaks of bath and the using of perfume. If that is authentic, the mention of not knowing about perfume must be due to forgetfulness on his part.
885 Ibn ’Abbās reported … (see h. 884).

Ch. 7: Wearing the best clothes one can find

886 ’Abdullāh ibn ’Umar reported that ’Umar ibn al-Khaṭṭāb saw a silk garment (being sold) near the entrance of the mosque and said: “O Messenger of Allāh ﷺ, I wish you would buy this to wear on Fridays and for (meeting) the envoys when they call on you.” The Messenger of Allāh ﷺ said: “Only such people wear it who have no thought for the hereafter.” Then garments of that cloth came to the Messenger of Allāh ﷺ and he gave one of those garments to ’Umar ibn al-Khaṭṭāb, and ’Umar said: “O Messenger of Allāh, you give it to me to wear it in spite of what you said about this garment of ’Uṯārid?” The Messenger of Allāh said: “Surely I have not given it to you to wear it.” So ’Umar ibn al-Khaṭṭāb gave it to his brother who was in Makkah and was an idolater.

Ch. 8: Brushing teeth on Friday

And Abū Sā‘īd reported, on the authority of the Prophet ﷺ: “One should brush one’s teeth.”

12 In this repetition, the same is reported as in h. 884 with the difference of wording: ‘He mentioned the saying of the Prophet ﷺ on the question of bath on Friday and I said to Ibn ’Abbās: “Did he use perfume or oil when he was with his family?” He said: “I do not know”.’

13 Best clothing is not the same as silk clothing, and silk clothing is discouraged for men to avoid leading a life of luxury. Bukhārī seems to imply here that ’Umar suggested the wearing of good clothes to the Holy Prophet, and he declined only because it was made of silk. ’Umar loved the Holy Prophet and wished to see him wearing best clothes. ’Umar himself had no desire for silk clothing. Even as a ruler of an extensive empire he felt pleasure in wearing clothes with patches. On his arrival at Jerusalem after its conquest by the Muslims, ’Umar was offered some precious costumes, but he refused the offer.
887 Abū Hurairah reported that the Messenger of Allāh ﷺ said: “Had it not been hard upon my followers” — or people — “I would have enjoined upon them the brushing of teeth for every prayer.”

888 Anas reported: The Messenger of Allāh ﷺ said: “I have repeatedly told you about brushing your teeth.”

889 Ḥudhaifah reported … (see h. 245).

Ch. 9: Using *miswāk* other than one’s own

890 ‘Ā’ishah reported: ‘Abdūr Raḥmān, son of Abū Bakr, came with a *miswāk* which he was using. The Messenger of Allāh ﷺ looked at him, so I said to him: “‘Abdūr Raḥmān, Give me the *miswāk*.” So he gave it to me and I broke it, chewed it a little and gave it to the Messenger of Allāh ﷺ. He cleaned his teeth with it and he was resting against my chest.

Ch. 10: What should be recited in the *Fajr* prayer on Friday

891 Abū Hurairah reported: The Prophet ﷺ used to recite in the *Fajr* prayer on Friday *Alif, Lām, Mīm, Tanzīl* (chapter 32 of the Holy Qur’ān) and *Hal atā ’ala-l-insān* (chapter 76).

Ch. 11: Friday prayers in villages and towns

14 Since he regarded it as almost necessary to brush the teeth at every time of daily prayer, it would be really necessary in the case of the *Jumu‘ah* prayer. The cleaning of teeth not only keeps the mouth clean but is also a remedy and a preventative for many diseases of the gums and teeth. Not brushing the teeth also leads to many ailments of the digestive system.

15 In this repetition the wording is the same as in h. 245, except that the closing words “with toothbrush” are not present.

16 This was during the last illness of the Holy Prophet before his death.

17 According to the Ḥanafīs and some Companions such as Ḥudhaifah and ‘Alī, the *Jumu‘ah* congregation can be held only in towns, not in villages and small hamlets. Then there is such a wide divergence of opinion in the books of Ḥanafī jurisprudence as to the definition of a town that according to some a small village can be regarded as a town for this purpose. For places where there is a doubt as to it being a
892 Ibn 'Abbās reported: The first Friday prayer that was held after a Friday prayer in the mosque of the Messenger of Allāh ﷺ was in the mosque of 'Abdul Qais in Juwāthā in Bahrain.\textsuperscript{18}

893 Ibn 'Umar reported: I heard the Messenger of Allāh ﷺ say: “Each one of you is a guardian.” Al-Laith added: Yūnus said that Ruzaiq ibn Ḥukaim wrote to Ibn Shihāb, and I was with him on that day at the valley of Qurā: “Do you think I should hold Friday congregational prayers?” Ruzaiq was supervising the land which was being brought under cultivation by some Abyssinian and other (labourers) and he was at that time was governor of Aylah.\textsuperscript{19} Ibn Shihāb wrote, and I heard him, ordering him that the Friday town, some people have invented a prayer known as \textit{iḥtiyāṭī} (“by way of caution”). It is absolutely unjustified to limit the command to hold the Friday prayer to so-called towns and then define towns in different ways. Imām Bukhārī rejects all these views by the very title of this chapter. Friday congregation can be held anywhere, whether it is a town or a village or even a place without any habitation. To confine the \textit{Jumu’ah} congregation to certain places reserved for this purpose is to copy Christians whose prayers can be held only in churches. The Holy Prophet has said that the whole of the earth has been made a mosque for him and considered it a special characteristic of his religion. Other religions may require the holding of their services within their appointed places of worship, but prayer in Islām can be held anywhere.

\textsuperscript{18} In some reports we read the word \textit{qaryah}, meaning town, with Juwāthā, and this links it with the title of the chapter. The deputation of 'Abdul Qais visited the Holy Prophet and after learning the teachings of Islam went back to their own home.

\textsuperscript{19} Aylah was a famous city lying on the route between Syria and Madīnah. Ruzaiq was its governor, appointed by 'Umar ibn 'Abdul 'Azīz. At the time of the incident referred to here, Ruzaiq was away from the city engaged in supervising the cultivation of fields. Ibn Shihāb wrote to him in reply that he should hold the \textit{Jumu’ah} prayer at the place he was staying, because as the governor it was his responsibility to make arrangements for such prayers and that his negligence in the matter will be a dereliction of duty. In support of his view, he cited a report of Ibn 'Umar saying that everyone is in a way a ruler on whom devolves the duty of looking after those under his rulership, both in respect of their religious and their social needs. According to Ḥanafīs, a Friday congregation can be held only where the ruler is a Muslim. The ḥadīth under discussion rejects this idea as well because, according to it, every person, in a domain where he has authority, is a kind of king and ruler. So Friday prayer can be held at any place under any circumstances.
congregational prayer should be held, and also informed him that Sālim reported to him that ʿAbdullāh ibn ʿUmar used to say: I have heard the Messenger of Allāh ﷺ say: “Each one of you is a guardian and will be questioned (by Allāh) about those in his care. A Muslim ruler is a guardian and will be questioned about his subjects; a man is a guardian of his own family and he will be questioned about those for whom he is responsible; a woman is a guardian of her husband’s house, and will be questioned about those dependent on her; and a servant is a guardian of his master’s property and will be questioned about that for which he is responsible.” He (also) said: And I think that he (the Prophet) said: “A man is a guardian over the property of his father and will be questioned about what is under his care. Thus each one of you is a guardian and will be questioned about his responsibilities.”

Ch. 12: Is bath incumbent on women and children, etc., who do not attend Friday prayers?

And Ibn ʿUmar said: “Bath is incumbent only on those on whom Friday congregational prayers are obligatory.”

894 ʿAbdullāh ibn ʿUmar reported … (see h. 877).

895 Abū Saʿīd al-Khudrī reported … (see h. 880).

896–898 Abū Hurairah reported … (see h. 876).

20 Only a part of h. 880 has been repeated here which says: “The Messenger of Allāh ﷺ said: “A bath on Friday is incumbent on every adult”.”

21 In this repetition there is a slight difference and some addition as compared to h. 876. Instead of “this was their day which was made obligatory for them, but they differed about it”, here it says: “this was the day about which they differed”. At the end occurs the following addition: “Then he became silent. (897) Then he said: “It is obligatory upon every Muslim to have a bath once in seven days, in which he should wash his head and body”. This is followed by another report (h. 898) with the words: “The Prophet ﷺ said: “From Allāh, the Most High, it is obligatory upon every Muslim to have a bath once in seven days”. This is not limited to those attending Friday prayers, as it says ‘every Muslim’. Thus, whoever attends the Jumuʿah prayer should have a bath before he comes to the mosque, and as for those who do not attend, they also should have a bath whether before the prayer or after it,
Ch. 13: Chapter concerning the above

899 Ibn ‘Umar reported … (see h. 865). 

900 Ibn ‘Umar reported: A wife of ’Umar used to attend the Fajr and ’Ishā’ congregational prayers in the mosque and someone said to her: “Why do you come when you know that ’Umar does not like it and has a strong sense of honour?” She said: “What prevents him from forbidding me?” He said: “What prevents him is the saying of the Messenger of Allāh ﷺ: ‘Do not forbid the women dedicated to Allāh from coming to the mosques of Allāh’.”

Ch. 14: Exemption from attending Friday prayers on account of rain

whether on Friday or on some other day. In any case, everyone should have a bath at least once in a week, even including children. Cleanliness is among the teachings of Islām and one bath at least in a week is essential to physical cleanliness. Of course, a person may have a bath as many times as he needs or wishes or is able to do it.

22 The words of h. 899 are: ‘Permit women to go to mosques at night.’ It has been inferred from it that women should not be allowed to go to mosques during the day and hence they are not required to attend the Jumu’ah prayers or to have the bath recommended for Friday. This conclusion is absolutely opposed to the reasoning of this hadīth and illogical. The meaning is clear: since women cannot be disallowed to attend the mosque prayers at night, they certainly cannot be prohibited from doing so during the daytime. So they should be expected to attend the Friday congregation. The importance of the Friday prayer has been made clear by the Qur’ān, and for women to attend it is even more necessary than their attendance at the daily prayers. And when women are to attend the Jumu’ah prayers, the bath becomes necessary. The exclusion of women from the education and instruction given in the Friday sermon is among the major causes of the decline of the Muslims. This has led to the spread of ignorant and idolatrous customs within the home, and women who can make the home free of these un-Islamic practices are not given the knowledge of the teachings of Allāh and His Messenger.

23 ’Umar used to live in the suburb of Madīnah at a distance at least of two miles. From this distance his wife ’Ātikah used to come to the Prophet’s mosque for her morning and ’Ishā’ prayers. Another report adds that she used to accompany ’Umar and that although he did not approve of her coming he could not prevent her because of the clear injunction of the Holy Prophet.
901 'Abdullāh ibn Ḥārith reported … (see h. 616).24

Ch. 15: From how far should one come to Friday prayers, and on whom is it obligatory?

Due to the word of Allāh the Most High: “When the call is sounded for prayer on Friday” (62:9).25

‘Aṭā’ said: “When you are in a locality where there are arrangements for Friday prayers and the call for prayer on Friday is given, it is your duty to attend it whether you hear the call or not.” Anas sometimes used to say his Friday prayers at home, and sometimes would miss saying them, and he lived in al-Zawia, at a distance of six miles.26

902 ḔĀˈishah, wife of the Prophet ﷺ, reported: People came for Friday congregational prayers from their settlements and from

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24 H. 616 is repeated here with some difference in the wording: ‘Ibn Ṭabbās said to his muˈādh-dhīn (caller to prayer) on a rainy day: When you say As-h-hadu an-na Muḥammad-an Rasūl-Allāh (“I bear witness that Muhammad is the Messenger of Allāh”), do not say Ḥayya ˈala-ṣ-salāh (“Come to prayer”) but say: Ṣallā fī būyūṭi-kum (“Say your prayers in your own houses”). At this, the people were surprised. So he said: “One who was better than me did this; surely the Jumuˈah prayer is obligatory and I did not like that I bring you out so that you walk in mud and slush”.* Here it is clear that it was a Friday and the prayer concerned was the Jumuˈah prayer. So in spite of its obligatory nature and importance, when it was found that it would be hard and difficult for people to some out due to mud and rain, they were allowed not to come and join the congregation.

25 In the words nūdiya li-ṣ-salāti (“the call is sounded for prayer”), it is not the necessity of hearing the call which is mentioned but that of sounding the call. Even if the call is not actually heard, the time for prayer can be known by other means such as a clock.

26 Anas’ house was situated at a place which was at a distance of six miles from the city of Baṣrah. He was not regular in attending Friday congregations at Baṣrah. It has been inferred from this that those who would have to travel six miles should be excused from attending the congregational prayers.
‘Awālī in turns.27 They would come in the midst of dust which would cover them, and drenched in sweat which would drip from them. A man from among them once came to the Messenger of Allāh ﷺ while he (the Prophet) was with me. The Prophet ﷺ said: “Would it not be better if you cleanse your bodies on this (special) day?”

Ch. 16: **Time for Friday prayers (is) when the sun declines**

And this is reported on the authority of ‘Umar, ‘Alī, Nu’mān ibn Bashīr and ‘Amr ibn Ḥuraith.28

903 Yāḥya ibn Sa‘īd reported that he asked ‘Amrah about taking a bath on Friday and she said: “‘Ā’ishah said: People used to work themselves and when they come for Friday prayers they came in the same condition.29 They were told: (It would be better) if you took a bath (before coming).”

904 Anas ibn Mālik reported that the Prophet ﷺ used to say Friday congregational prayers when the sun was on the decline.

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27 ‘Awālī was at a distance of two to three miles from Madīnah. People coming from there by turns shows that some used to be absent. This indicates exemption from attendance to Jumu‘ah prayers from a distance of three miles as well.

28 Because the Jumu‘ah prayers take the place of Zuhr prayers, the time for which, according to the Holy Qur’ān (17:78), begins from the declining of the sun, the same is also the time for the Jumu‘ah prayers. As the report from Anas in this chapter shows, it was the practice of the Holy Prophet to hold the Friday prayers after the sun began to decline. Certain reports show a different action on the part of the Companions, but the correct time for Jumu‘ah is the time of the declining of the sun.

29 The inference has been drawn from the words ‘when they came (rāḥū) for Friday prayers’ that the time for Friday prayers is after the sun starts to decline. Rāḥū is derived from the word rawāḥ which means walking after the decline of the sun has set in. This applied to the majority. People coming from long distances would have started before noon.
Anas ibn Mālik reported: We used to say Friday prayers earliest possible and would have our midday nap after the Friday prayers.\(^{30}\)

**Ch. 17: When it is extremely hot on Friday**

Anas ibn Mālik reported: The Prophet ﷺ said prayers earlier if it was very cold, and when it was extremely hot he would delay the prayers (till the heat lessened), that is, the Friday prayer.

(And according to another report:) He (Anas) did not mention the Friday prayers.\(^{31}\)

(And according to another report:) The Amīr (ruler) led us in Friday congregational prayers and then asked Anas: At what time did the Prophet ﷺ say Zuhr prayers?\(^{32}\)

**Ch. 18: Walking to the Friday prayers**

And the word of Allāh, the Mighty, the Glorious: “Hasten (fa-s’au) to the remembrance of Allāh” (62:9). Sa’y means to make an effort or exert one’s self by walking, as the Most High has said: “He strives (sa’ā) for it as he ought to strive (sa’ya)” (17:19). Ibn ‘Abbās said: “During that time (of Friday prayers), buying and selling

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\(^{30}\) In other words, people used to have a little rest immediately after the Jumu’ah prayers held shortly after the decline of the sun. The word qailūlah, used for midday nap here, means sleep after midday. This rest could not be taken before the Jumu’ah prayers because they would miss the prayers.

\(^{31}\) Since the Jumu’ah prayers take the place of Zuhr prayers, the time for Jumu’ah prayer should be set according to the time for the Zuhr prayers.

\(^{32}\) This Amīr was Hakam ibn Abū ‘Aqīl who was representing his cousin Ḥajjāj ibn Yūsuf. He used to deliver such long sermons that the time for ‘Asr prayer would approach. One Yazīd al-Ḍabī objected to this. The Amīr asked Anas about the time at which the Holy Prophet used to say the Zuhr prayer, implying that the same time should be observed for the Jumu’ah prayer. Anas’ reply was that in hot weather the Holy Prophet used to say the Zuhr prayer when it had cooled down, implying that the Jumu’ah prayer should also be said when the weather had cooled down.
is forbidden.” ’Aṭā’ said: “All work is forbidden.” Ibrāhīm ibn Sa’d said on the authority of az-Zuhri: “When the mu’ādh-dhin gives the call for prayers on Friday, it is incumbent on one who is travelling to attend the prayers.” 33

907 ’Abāyah ibn Rifā’ah reported: Abū ’Abas came and met me when I was going for Jumu‘ah prayers and he said to me: I heard the Messenger of Allāh ﷺ say: “He whose feet are covered with dust in the way of Allāh, Allāh protects him from hell-fire.”

908 Abū Hurairah reported … (see h. 636).34

909 Abū Qatādah reported … (see h. 637).35

Ch. 19: One should not push apart two persons on Friday (i.e., pass between people)

910 Salmān al-Fārisī reported … (see h. 883).36

Ch. 20: A man should not make his brother get up in the Friday congregation and take his place

911 Ibn ’Umar reported: The Prophet ﷺ forbade any man from making his brother get up from his place to sit there himself. I (the reporter narrating from Nāfi’) said to Nāfi’: “Was it for the Friday congregation?” He said: “It is irrespective of whether it is the Friday congregation or not.”

33 Az-Zuhri has also reported that Jumu‘ah prayer is not obligatory on a traveller. He may have expressed these different opinions according to the circumstances of the traveller.

34 This repetition starts with the words: ‘When the starting of the prayer is called (by Iqāmah), do not come to it running, but come to it walking and you should be calm.’ After that, the words are the same as in h. 636.

35 In this repetition the wording is: ‘Do not stand up for prayer until you see me, and you should be calm.’

36 In this repetition the words are as in h. 883 with little change.
Ch. 21: The Call to Prayer (Adhān) for Friday

912 As-Sā’ib ibn Yazīd reported: The first call to prayer on Friday in the days of the Prophet ﷺ, Abū Bakr and 'Umar, used to be given when the Imām sat on the pulpit. When 'Uthmān’s time came, and the size of the congregation increased, he added a third call to be given from az-Zaurā’.

And Abū 'Abdullāh (Bukhārī) said: Az-Zaurā’ is a place in the market of Madīnah.

Ch. 22: Only one mu’adh-dhin giving the call for Friday prayers

913 As-Sā’ib ibn Yazīd reported … (see h. 912).

Ch. 23: The Imām should repeat the words of the Adhān from the pulpit when he hears the call to prayer

914 Abū Umāmah ibn Sahl reported … (see h. 612).

37 What is at present the first call to prayer for Jumu’ah has been called the third one here because it came into vogue after the Adhān for the sermon and the Iqāmah for it.

38 The wording in this repetition of h. 912 is as follows: “The one who added the third Adhān for Friday was 'Uthmān ibn 'Affān when the number of people of Madīnah increased, and the Prophet ﷺ had only one mu’adh-dhin and there used to be only one Adhān on Friday when the Imām would take his seat on the pulpit.” In other words, it would be the same mu’adh-dhin who sounded the call for prayer as well as the Iqāmah.

39 Whereas in h. 612 the report is very brief, here it is given in some detail: “He said: I heard Mu’āwiya ibn Abū Sufyān while he would be sitting on the pulpit and the mu’adh-dhin would sound the call of prayer, saying “Allāhu Akbar, Allāhu Akbar” (Allāh is the Greatest, twice), Mu’āwiya would say “Allāhu Akbar, Allāhu Akbar.” Then he (the mu’adh-dhin) would say “Ashhadu an lā ilāha ill-Allāh” (I bear witness that there is no God but Allāh) and Mu’āwiya would say: “And (so do) I.” Then he (the mu’adh-dhin) would say “Ashhadu anna Muḥammadan Rasūl-ullāh” (I bear witness that Muḥammad is Messenger of Allāh) and Mu’āwiya would say: “And (so do) I.” Then, when the Adhān was finished, he (Mu’āwiya) said: “O people, I have heard the Messenger of Allāh reciting while sitting at the same place when the mu’adh-dhin would call out the Adhān what you have heard me saying.”
Ch. 24: Sitting on the pulpit at the time of the Adhān

915 As-Sā‘ib ibn Yazīd reported … (see h. 912).40

Ch. 25: Adhān for commencement of Friday sermon

916 As-Sā‘ib ibn Yazīd reported … (see h. 912).41

Ch. 26: Sermon from the pulpit

And Anas said: “The Prophet ﷺ delivered sermons from the pulpit.”

917 Abū Ḥāzim reported … (see h. 377).42

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40 The words of this report are: “The second call for prayer on the day of Jumu‘ah was ordered by ‘Uthmān when the number of people attending the mosque increased and the Adhān on the Friday used to be called out only when the Imām took his seat (on the pulpit).” Here this Adhān has been called the second Adhān, not counting the takbīr which signifies the start of congregational prayer.

41 In this repetition, the words are very similar to those of h. 912 with a slight difference. The following words are added at the end: “So the practice was established accordingly.”

42 In this repetition there is more at the beginning than in h. 377, and there is also some difference in the wording:

‘Some people came to Sahl ibn Sa’d al-Sā‘idī and they were differing about the pulpit (of the Holy Prophet) as to the tree of which it was made; so they asked him about it. So he said: By Allāh! I know of which wood it was made and I saw it on the first day it was installed and the first day the Messenger of Allāh ﷺ sat on it; the Messenger of Allāh ﷺ sent for such and such a woman — Sahl mentioned her name — and said to her: “Tell your slave, who is a carpenter, that he should make for me a seat made of wood on which I would sit when I speak to the people.” So she ordered him (her slave) and he made it of the tamarisk wood taken from the forest, then brought it to her. She sent it on to the Messenger of Allāh ﷺ who ordered it to be placed there. Then I saw the Messenger of Allāh ﷺ praying on it. He said the takbīr while he was on it, then he went into rukū’ while he was still on it, then he came down from it, stepping back. He then went into prostration at the base of the pulpit, then went back (to the top of the pulpit and said the second rak‘ah in the same way). When he finished his prayers, he turned his face towards the people and said: “O people, I have done this only so that you may follow me and learn my prayer”.’
918 Jābir ibn 'Abdullāh reported: There was a stump of a palm-tree on which the Prophet ﷺ used to stand (to deliver his sermons). When a pulpit was installed for him, we heard from the stump sounds like that of a pregnant she-camel in her tenth month, so much so that the Prophet ﷺ came down (from the pulpit) and placed his hand on it (the stump). 43

919 'Abdullāh ibn 'Umar reported … (see h. 877). 44

Ch. 27: Delivering the sermon (khutbah) while standing

Anas said: “The Prophet ﷺ delivered sermons while standing.” 45

920 Ibn ‘Umar reported: The Prophet ﷺ delivered sermons while standing, then he would sit down and stand up again in the same way as you do it now. 46

Ch. 28: People should face the Imām when he delivers the sermon

And Ibn ‘Umar and Anas faced the Imām. 47

In these last words, the Holy Prophet explained the reason for standing higher up in prayer and then stepping back for prostration. The statement in h. 377 beginning with “Abū ‘Abdullāh said”, to the end, is not found here.

43 Rumi has well written: “The rationalist may deny the (incident of the) hanānah, but he is a stranger to the spiritual senses of the prophets.” Hanānah was the name of the tree. The Holy Prophet heard the sound of weeping from the wood by means of his spiritual senses not possessed by most people. The vision was so powerful that people around him were granted the sense with which to hear this sound.

44 At the beginning of this repetition the following additional words occur: “I heard the Prophet ﷺ addressing (the people) from the pulpit,” from which the title of the chapter is taken. The wording is otherwise almost the same as in h. 894.

45 Bukhārī has taken the mention of “standing” from h. 1013 and h. 1014.

46 The purpose in sitting after the first sermon seems to be to allow the preacher to take some rest and also to complete the sermon if something has been missed in the first address. It is not a mere ritual.

47 In speaking of people turning their faces towards the Imām, it is emphasized that the congregation should not take the sermon to be a meaningless ritual but listen to it
Abū Sa‘īd al-Khudrī reported that the Prophet ﷺ one day sat down on the pulpit and we sat around it (facing him).

Ch. 29: Saying the words ammā ba‘d (“after this”) after praising Allāh in the sermon

‘Ikrimah reported it from Ibn ‘Abbās, from the Prophet ﷺ. 48

Asmā’, daughter of Abū Bakr, reported … (see h. 86). 49

with all attention. The importance of the Jumu‘ah prayer lies in the sermon. Some take the words of the Qur‘ān, “Hasten to the remembrance of Allāh” (62:9), to mean the Friday sermon. Abū Ḥanīfah says that the Imām in the Friday congregation should turn his face towards the right and the left in order to be seen addressing all the people. If the sermon consists of mere repetition of customary words and formulae as a ritual, the listeners do not benefit at all, nor does it fulfil the purpose of the Friday service. To deliver the entire sermon in Arabic to a non-Arab congregation is senseless.

48 Under this heading, Bukhārī has placed together all those reports wherein it is stated that the Holy Prophet, at the start of his sermons and discourses, said the words ammā ba‘d (literally “after this”, meaning “to continue” or “now”).

49 Here we find a repetition of h. 86, with some addition in the beginning and the rest slightly varying in wording. It begins:

‘Asmā’, daughter of Abū Bakr, reported: I went to see ‘Ā’ishah and people were saying their prayer. I said: “What has happened to the people?” So she indicated with her head towards the sky and I said: “A sign?” She indicated with her head to say “Yes.” She (Asmā’) said: And the Messenger of Allāh ﷺ prolonged (the prayer) so much so that fainting began to overpower me and there was a water-skin by my side in which there was water and I opened it and began to pour water from it on my head. When the Messenger of Allāh ﷺ finished, the sun became clear, and he addressed the people and praised Allāh as He deserves to be praised, and then he said: Ammā ba‘d. She (Asmā’) said: And some women of the Anṣār began to make noise and I turned towards them to silence them, and I said to ‘Ā’ishah: “What did he (the Prophet) say?” She said: …?’

See the note under h. 86. This shows that at the time of the Holy Prophet women attended not only the daily obligatory prayers in the mosque, but also the supererogatory prayers that used to be held on extraordinary occasions. Also in this repetition we find the following words of the narrator added at the end which are not in h. 86: ‘Hishām said: I have preserved what Fāṭimah (daughter of al-Mundhir) said to me except what she said about severity (of the punishment in the grave) on the hypocrites.’
923 'Amr ibn Taghlib reported that the Messenger of Allâh ﷺ received some wealth or goods which he distributed among some people and left out some. When the news reached him that those left out were unhappy, he recited the praise of Allâh and then said: "Ammâ ba’d, by Allâh, I give (something) to one man and leave out another man. The one whom I leave out is dearer to me than the one to whom I give, but I give it to some people because I see impatience and restlessness in their hearts, and I entrust some people to what Allâh has implanted in their hearts, a sense of sufficiency and goodness, and among them is 'Amr ibn Taghlib." ('Amr ibn Taghlib added:) By Allâh, I attach more value to this utterance of the Messenger of Allâh ﷺ than to a herd of red camels.

924 'Urwah reported that 'Ā’ishah informed him that the Messenger of Allâh ﷺ came out one night in the middle of the night (from his apartment) and said his prayer (i.e., Tahajjud) in the mosque and some people said the same prayer with him. Then in the morning people talked about it and (the next night) more of them gathered (in the mosque) and said their prayer with him. Then again in the morning people talked about it and the people in the mosque increased in number on the third night. So the Messenger of Allâh ﷺ came out and they said their prayer with him. And when it

50 These are the people called mu’allaflat-ul-qlub, literally meaning ‘those whose hearts are made to incline (to truth)’ and for whom the Holy Qur’ân sets apart a portion of the zakâr fund (see 9:60). The idea behind it was to afford relief to those who had been deprived of their livelihood on account of their change of faith, so that the hardships may not compel them to leave the faith before they have learnt about it and appreciated its qualities. This wise teaching of the Holy Prophet led to these people in time becoming confirmed believers who were able to withstand financial hardship. Compared to them was that noble band called Companions of the Holy Prophet Muḥammad whose faith was unshakeable by any trial and who are mentioned in the Qur’ân in the words: “they prefer others before themselves (to receive help) even though poverty may afflict them” (59:9). To say that the Holy Prophet offered people financial inducements to remain in Islâm is against historical facts. He possessed no treasure to offer people to become Muslims; on the contrary, as soon as they became Muslims they had to make every kind of sacrifice, give their properties, leave their homes, and bear persecution. Later on, such people joined Islâm who could not bear these hardships and they are the ones mentioned here.
was the fourth night the mosque proved too small for the people who came (but the Holy Prophet did not come out) till he came out for his morning prayer. When he had finished the Fajr prayer, he turned his face towards the people and after reciting the shahādah he said: “Ammā ba’du, surely it was not that I feared your attendance but I feared lest it (the Tahajjud prayer) should be made obligatory on you and you are unable to observe it.” 51

925 Abū Ḥumaid as-Sā’īdī reported that the Messenger of Allāh ﷺ rose one evening after the (‘Ishā’) prayer and said Tashahhud and praised Allāh as He deserves to be praised, then said: “Ammā ba’da.” 52

926 Al-Miswar ibn Makhramah reported: The Messenger of Allāh ﷺ stood up and I heard him saying Ammā ba’da after the Tashahhud. 53

927 Ibn ’Abbās reported: The Prophet ﷺ ascended the pulpit on the occasion of the last time he was seen sitting (in the mosque), with a sheet thrown over his shoulders and a black headband tied on his head, he praised and glorified Allāh and then said: “O people, come nearer to me.” People drew closer and he proceeded to say: “Ammā ba’d. Surely those alive from among the Helpers (Anṣār) will grow smaller in number and other people will increase in number, so whoever from among the followers of Muḥammad acquires any rule and the power to harm or benefit a person, he should appreciate the good ones among them (the Helpers) and overlook their wrong-doers.” 54

51 See h. 729.

52 This ḥadīth has occurred in detail in the Book of Faith.

53 This ḥadīth occurs in detail later in the Book of Qualities.

54 The proportion of the Anṣār among the Muslims was obviously decreasing as Islām was spreading in the world and the number of Muslims was increasing. The admonition of the Holy Prophet regarding the Anṣār, to the effect that their good works should be valued and their weaknesses should be ignored, was in view of their services to the cause of Islam at a time when it was hard pressed by the
Ch. 30:  Sitting between the two sermons on Friday

928  ’Abdullāh reported … (see h. 920).\(^{55}\)

Ch. 31:  Listening attentively to the sermon

929  Abū Hurairah reported … (see h. 881).\(^{56}\)

Ch. 32:  When the Imām, seeing a man coming while he is delivering his sermon, asks him to say two rak’ahs of prayer

930  Jābir ibn ʿAbdullāh reported: A man came while the Prophet ﷺ was giving the sermon to the people on Friday and he said: “So-and-so, have you said your prayers?” He said: “No.” He (the Prophet) said: “Stand up and say your prayers.”

Ch. 33:  He who arrives when the Imām is delivering his sermon should say two rak’ahs of prayer briefly

931  Jābir reported … (see h. 930).\(^{57}\)

enemies from all sides. They undertook to stand up against Arabs and non-Arabs to defend Islām in practice, provided refuge to Muslims and were prepared to make every kind of sacrifice. Allāh stated the same about them in words similar to those used in this ḥadīth: “These are they from whom We accept the best of what they do and overlook their evil deeds — among the owners of the Garden” (46:16).

\(^{55}\) In this repetition the words are: ‘The Prophet ﷺ used to deliver two sermons and used to sit down between the two.’ See note on h. 920.

\(^{56}\) H. 881 is repeated here with brevity and a change in the wording: ‘The Prophet ﷺ said: “When it is Friday, angels stand at the gate of the mosque and write down the names of those coming in, the first as the first (and so on). And the likeness of one who comes earliest is that of one who has sacrificed a camel, then the next as one who has sacrificed a cow, then the next as one who has sacrificed a ram, then the next as one who has sacrificed a chicken, then the next as one who has offered an egg. When the Imām comes out (for the sermon) they roll up their scrolls and listen to the sermon.” ’ It is these last words which are related to the heading of this chapter. The angels listening to the sermon means only that they get ready to cast the influence of the sermon into the hearts of those among the audience who take care to listen. This shows that those who do not appear in the Jumu’ah congregation before the sermon starts miss the real purpose of their participation.
Ch. 34:  Raising of hands (in prayer) during the sermon

932 Anas reported (see h. 933).58

Ch. 35:  Praying for rain during the Friday sermon

933 Anas ibn Mālik reported: A famine visited the people in the time of the Prophet ﷺ. When the Prophet ﷺ was delivering his sermon on a Friday, a Bedouin got up and said: “O Messenger of Allāh, our wealth has perished and our families are starving, so pray to Allāh for us.” He (the Holy Prophet) raised his hands and we could not see a patch of cloud in the sky. By Him in Whose hand is my life, he had not lowered them (his hands) when billows of clouds appeared, and he had hardly left the pulpit when I saw rain dripping from his beard. We had rainfall on that day, the next day, the day after that and so on till the following Friday. That same Bedouin — or he (the narrator) said, someone else — got up and said: “O Messenger of Allāh, buildings have collapsed and property has been submerged in water, so pray to Allāh for us.” He (the Prophet) raised his hands and said: “O Allāh, (let it rain) around us and not on us,” and any cloud he pointed towards, it cleared away and Madīnah became like a pool of water and the stream of Qanāt

57 Here there are two consecutive chapters. Ch. 32 requires the Imām to ask the newcomer to the mosque to say two rak‘ahs of prayer before he sits down to listen to the sermon, and this if he does not say them himself. The present one requires the newcomer himself to say these two rak‘ahs. In h. 930, the report says that the Holy Prophet said, ‘Stand up and say your prayers,’ whereas in this report the words are ‘Stand up and say two rak‘ahs of prayer,’ thus giving the number of rak‘ahs.

58 This report will be given in detail in h. 933 that follows. Here only a part of it given as follows: ‘Once when the Prophet ﷺ was delivering the sermon on Friday, a man got up and said: “O Messenger of Allāh, the horses have perished and so have the goats, so pray to Allāh that He give us rain!”’ So he (the Prophet) stretched out his hands and prayed. This shows that to raise hands for prayer in the course of sermon is allowed.
flowed with water for a month. Anyone who came from anywhere talked of nothing else but heavy rainfall.59

Ch. 36: Keeping silent on Friday while the Imām is delivering the sermon, and to say to one’s companion “Be quiet” is senseless

Salmān reported from the Prophet ﷺ: “Be quiet once the Imām starts speaking.”

934 Abū Hurairah reported that the Messenger of Allāh ﷺ said: “When you say to your companion on Friday, ‘Keep quiet,’ while the Imām is delivering the sermon, you have certainly acted senselessly.” 60

Ch. 37: A special moment during on Friday

935 Abū Hurairah reported that the Messenger of Allāh ﷺ was speaking about Friday and he said: “There is a moment during it (Friday) when, if a dutiful Muslim standing in prayer, asks of Allāh something, Allāh grants him that very thing,” and he indicated with his hand that it (the moment) is very short.61

59 This is one of the miracles of the acceptance of the Holy Prophet’s prayer. He has also taught the holding of prayer for rain, showing that such acceptance of prayer would be granted to his followers as well. There are persons among his followers whose prayers are granted such miraculous acceptance by Allāh that through them He shows extraordinary occurrences even now which appear as miraculous to the people. In the chapter after the next, there is mention of a particular moment during Friday congregational prayer in which such acceptance of prayer takes place.

60 A person who speaks, if only to ask another to keep quiet, becomes a source of noise himself. It is quite a different thing if the Imām asks people to keep silent.

61 There is such a divergence of opinion on the identification of this particular moment that in Fath al-Bārī there are as many as thirty-eight different opinions quoted, each one of which has been attributed to the Holy Prophet or some Companions or someone from the next generation after the Companions. It has also been said that this particular moment existed in earlier times but is no longer in existence. Some have suggested that this moment comes on a Friday only once in a year. It is stated in Fath al-Bārī that, out of these divergent reports, two appear to be the most reliable of all: (1) it is between the time the Imām takes his seat on the
Ch. 38: When some people leave while the Imām is engaged in Friday prayers, the prayer of the Imām and those who remain is valid\textsuperscript{62}

936 Jābir ibn Ṭabdullāh reported: Once when we were saying our prayers with the Prophet ﷺ a caravan arrived carrying food grains and people became attentive towards it so much that no more than twelve people remained with the Prophet ﷺ, so this verse was

pulpit and when he finishes the prayer, and (2) it comes between the ‘Aṣr prayer and sunset. But in this hadīth there are the words ‘standing for prayer,’ which show that it is to be found in the course of some prayer. But, as we know, no prayer is said in the course of the sermon nor between the hours of ‘Aṣr prayer and sunset. The fact is that this moment of acceptance is connected with the inner condition of the heart which exerts itself in the way of God to try to reach Him. A person may pray constantly all day and he may not find this moment. To find it depends on the inner humility and melting of the heart that commends the soul to the mercy of Allāh. We can reach this state by the special efforts we make on Friday to cleanse ourselves physically and spiritually. These efforts make an impression on our soul, which then attains nearness to God. Moreover, the gathering of people seeking the same object intensifies the feeling of nearness to God. On such a day, the collective prayers of these pure souls are welcomed at the Divine threshold and the blessings of God descend on them. This effect, be it during the sermon, or during the Friday prayer, or at the time of the next ‘Aṣr prayer, does not go to waste and Allāh hears the prayer. There can be no objection to this interpretation, i.e., that the moment of acceptance can be at different times. It is impossible to fix one and the same time for everyone since people live in different time zones and do not say Friday prayers at the same time. As for granting whatever one asks for at that moment of acceptance, it should be remembered that only such prayers are granted that do not run counter to any promise or law of Allāh. Thus, in one ḥadīth we read that the father of Jābir, who died a martyr’s death, was told by Allāh that He was so pleased with him that he will be given whatever he asked for, at which he prayed that he might be sent back alive to the world and enjoy death by martyrdom as before. Allāh told him in reply that this particular prayer could not be granted because it was contrary to the promise of Allāh.

\textsuperscript{62} The purpose of this chapter seems to be to indicate that no particular number is required for the validity of Jumu’ah congregation. In Fath al-Bārī fifteen opinions have been quoted on the question of the minimum number to form a Friday congregation. According to Imām Abū Ḥanīfah, there should be at least three people besides the Imām to form the congregation.
revealed: “And when they see merchandise or sport, they break away to it and leave you standing” (the Qur’ān, 62:11).

**Ch. 39: Prayers before and after the Friday congregational prayer**

937 ‘Abdullāh ibn ‘Umar reported that the Messenger of Allāh used to say two rak‘ahs of prayer before Zuhr and two rak‘ahs after it, and two rak‘ahs in his house after Maghrib prayers and two rak‘ahs after the ’Ishā‘ prayers. He would not say any prayers after the Friday congregational prayers until he returned home and then he would say two rak‘ahs of prayer.

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63 Opinions differ in respect of the number of people referred to here. In al-Dār Quṭnī the report gives the number to be forty. The report mentioning twelve has been regarded as authentic, and while it may be authentic according to the principles of Ḥadith narrations, it does not seem to be true according to knowledge and reason. At that time the number of Helpers and the number of Emigrants were both considerable, and all used to attend the Friday prayers. According to the verse “hasten to the remembrance of Allāh and leave off business” (62:9), listening to the sermon is obligatory and conducting business is disallowed. These were people who had made great sacrifices of giving up their properties and loved ones for the sake of Allāh, and included those who had helped their fellow Muslims of Makkah to settle, preferring their needs over their own while themselves being in need (the Qur’ān, 59:9), only for the love of Islām. It is unthinkable that they would leave during the sermon to run after mere worldly gain and not return even for the prayer. Besides, if the verses relating to the Friday prayer (62:9–11) are considered together, it will be seen that the first two verses address the believers, “O you who believe, when the call is sounded for prayer on Friday, … that you may be successful”, while the third verse uses the third person, “And when they see trading or entertainment, they break away to it…”, to refer to a different group of people, i.e., the hypocrites. It was the worldly-minded hypocrites who did not obey God, did not listen to the sermon, went after mundane attractions, and did not listen to the mention of God. Just as the hypocrites did not attend the sermon, they also separated themselves when required to fight in the way of Allāh.

64 There is no mention of any prayer preceding the Jumu‘ah congregation in the report in this chapter. Bukhārī has either regarded Jumu‘ah as analogous to Zuhr prayers, and before Zuhr the Holy Prophet used to say two rak‘ahs of prayer, or he is referring to h. 930 reported by Jābir, in which the Holy Prophet asked a certain man, who arrived as he was delivering the sermon, to say two rak‘ahs of prayer before he sat down to listen to the sermon.
Ch. 40:  The word of Allāh, the Mighty, the Glorious: “But when the prayer is ended, disperse in the land and seek of Allāh’s grace” (62:11)

938 Sahl reported: A woman among us sowed beetroot in her cultivated fields. On Friday she used to pull out the roots of the beet and put them in a cooking pot and add to it a handful of ground barley, and cook it. The roots of the beet would appear like pieces of meat in it. On our return from Friday prayers we would greet her with salām and she would bring this food to us, and we would devour it. We looked forward to Friday for this food of hers.

939 It is added (in another report) from Sahl that he said: We would not have our mid-day nap or lunch till after the Friday congregational prayers.

Ch. 41:  Having a nap after the Friday congregational prayers

940 Anas reported … (see h. 938).

941 Sahl reported … (see h. 938).

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65 There are three verses in connection with the Jumu’ah prayer (62:9–11), all three of which speak of business transactions and affairs of the world, showing that attending to worldly affairs on Friday is quite lawful. The Muslim Friday is accordingly not like the Jewish or Christian Sabbath. It is not a day for wholesale asceticism, or giving up all business entirely and engaging in the remembrance of God in seclusion. It is only from the time of hearing the call to prayer till the end of the prayer that all other work is abandoned. Both before and after the prayers all kinds of worldly affairs can be attended to as usual. The Jews and Christians tried observing the seventh day when no work was allowed, but they could not maintain it.

66 This shows that in those days women engaged in shop-keeping and there was nothing wrong in their selling to men or men buying from them.

67 These two reports consist of the additional part of h. 938 which is given as h. 939. In h. 940, the words are: ‘We used to say the Jumu’ah prayer rather early and then have our mid-day nap’. In h. 941 the words are: ‘We used to say the Jumu’ah prayer with the Prophet ﷺ and then have the mid-day nap.’
Book 12: Ṣalāt al-Khauf
Prayer when facing fear

*In the name of Allāh, the Beneficent, the Merciful*

Ch. 1: Prayer when facing fear

And Allāh the Most High said: “And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will give you trouble. Surely the disbelievers are an open enemy to you. … Surely Allāh has prepared a humiliating punishment for the disbelievers.” (4:101–102).

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1 The Holy Qur’ān twice deals with the question of prayer in a state of fear. In 4:101 it is stated: “And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will give you trouble”, which is referred to here. The other occasion is in 2:239: “But if you are in danger, then (say your prayers) on foot or on horseback”, which is referred to in the heading of the next chapter. This again shows that Bukhārī treats the Qur’ān as the primary source of Islām and adds ḥadīth in further explanation of it. The first passage is intended for a situation in which congregational prayer is possible inspite of the state of fear, whereas the second regulation is meant for a situation in which congregation is not possible due to combat with the enemy. In this latter condition prayer can be said by each one on his own, whether on foot or riding, as stated in the next chapter. In case of an ordinary journey, in which there is no fear, prayer can similarly be shortened. This is proved by the practice and the sayings of the Holy Prophet. Thus we read in Abū Dāwūd, Nasā’i and Muslim a report of Ibn ’Abbās saying: “Allāh has ordained prayers by the tongue of your Prophet: four rakʿahs when resident (i.e., not travelling), two rakʿahs in journey and one rakʿah in a state of fear.” Accordingly, the rule of prayer is that those which are ordinarily four rakʿahs become two rakʿahs in a journey. The Holy Qurʾān confirms this view in 4:102 in which, while in the battlefield, the congregation is to say just one rakʿah and the Imām says only two rakʿahs in prayers that normally consists of four rakʿahs. This shows that reduction from four to two rakʿahs is on account of journey and that the further con-
Ch. 2: Chapter concerning the above

942 'Abdullāh ibn 'Umar reported: I set off with the Messenger of Allāh ﷺ for a battle at Najd. When we were faced with the enemy and arrayed in rows against them, the Messenger of Allāh ﷺ got up to lead us in prayer and a group of people stood with him and the other group faced the enemy. The Messenger of Allāh ﷺ performed rukū’ with those who were with him and performed sajdah twice. Then they (who had prayed with the Holy Prophet) went to take the place of the group who had not said their prayers. When they came, the Messenger of Allāh ﷺ performed rukū’ and two sajdahs with them as well and then (he concluded the prayers with) Taslīm. Then everyone stood up in prayer, and individually performed rukū’ once and sajdah twice.

Ch. 3: Prayer when facing fear while on foot (rījāl) or riding

Rājil means standing.

cession of one rak‘ah to the congregation is only on account of fear. Thus this verse also speaks of two conditions: one, that of journey, and the second, that of fear. As for fear, there are divergent reports about concessions allowed, showing that the rak‘ahs vary according to the situation and the Holy Prophet led prayers in whatever way was possible according to the circumstances. Today too, if such a situation arises, prayers can be said in whatever way is suitable.

2 The word najd means an elevated place. It is the name of that plateau which lies in the middle of the Arabian Peninsula and is a verdant region. The battle to which these words refer is the battle known as Dhāt al-Riqā’. The manner of prayer herein described is that the whole army should be divided into two sections, one of which should stand ready to fight the enemy and the second is to say one rak‘ah of prayer with the Holy Prophet. The second section, after finishing the first rak‘ah, should go and replace the first section in facing the enemy, thus releasing the first one to join the Holy Prophet in the second rak‘ah of the prayer. At the end, this report adds that each section completed its prayer by saying the missing one rak‘ah, in which every man prayed on his own. The manner of this completion, as reported by Ibn Mas‘ūd in Abū Dāwūd, is that the section that came last to join the Holy Prophet in prayer, completed its missing rak‘ah on the spot and when they had finished it, they took the place of the other section to face the enemy, releasing them to complete their missing rak‘ah.
943 Ibn ’Umar reported, like the saying of Mujāhid, that when people are mixed up (in a battle with the enemy), they should pray while standing. Ibn ’Umar has added on the authority of the Prophet ﷺ: “And when they (the enemy) are more numerous, they (the Muslims) should say their prayers while standing or riding.3

Ch. 4: In the prayer when facing fear, one group guards another and vice versa

944 Ibn ’Abbās reported: The Prophet ﷺ stood up for prayers and people stood likewise with him. He said takbīr and the people said the same with him. He performed rukū’ and some people from among them went into rukū’ with him. Then he performed sajdah and people performed sajdah with him. Then he stood up for the second rak’ah and those who had already performed sajdah stood up to guard their brothers. The others (who had previously been guarding) performed rukū’ and sajdah with him. Everyone prayed but some had to guard others (while these others prayed).4

3 The statement of Mujāhid has been reported by Ismā’īlī and runs thus: “When they are mixed up (i.e., Muslims are mixed up with the enemies in fighting), it is sufficient (to say the prayer) by indicating with the head.” A report from Ibn ’Umar by Nāfī is similar to this statement of Mujāhid and runs as follows: ‘When they are mixed up, there can be only remembrance of (Allāh) at heart and by indicating with the head.’ But these reports are not traceable in their lines of transmission to the Holy Prophet. The word “standing” occurring after “mixed up” in h. 943 is missing in the reports just referred to. It seems that this word is employed to summarize the manner of prayer described by the expression “indicating with the head”. The addition by Ibn ’Umar in h. 943 means that when the enemy is so numerous that one part of the Muslim army is not enough to confront it, no division should be made in the army and prayer should be said in whichever position in battle any individual believer finds himself. It is evident that such a prayer is possible only by making indications.

4 The manner of saying the prayer in fear as given here by Ibn ’Abbās differs from the one given by Ibn ’Umar in h. 942. Here the whole army stood up in the prayer position behind the Holy Prophet, but as he went into rukū’ only the first row followed him in rukū’ while the rear row kept guard. Then when the Holy Prophet finished the first rak’ah together with the first row, this batch kept standing in readiness for the enemy while the rear row followed him in rukū’ and sajdah. Thus
Ch. 5: Prayers when there is hope of gaining fortresses and when in combat with the enemy

And al-Aüzāʽī said: When victory is imminent and people are unable to perform prayers, everyone should say prayers individually by gesture. If they are unable to (pray) even by gesture, they should defer prayers until the end of the battle or till peace is established, when they should pray two rakʽahs. If they are unable to do this, they should say one rakʽah and perform two sajdahs. If they are unable to do (even this), then takbīr alone is not sufficient for them and they should defer (prayers) until they are in peace (conditions).

And Makḥūl said the same.

Anas ibn Mālik said: I was present when the fort of Tustar was attacked at the break of dawn. The fury of the battle intensified and people were unable to say their prayers. We did not say prayers till it was well into the morning and then we prayed, and (on this occasion) we were with Abū Mūsā. Thus (ultimately) we captured the fort. Anas ibn Mālik said: And the world and whatever is in it could not have pleased me so much as prayers (did at that time).\(^5\)

every row said only one rakʽah of prayer with the Holy Prophet. This is when the enemy is close at hand. In this report there is no mention as to whether people completed their missing rakʽah of prayer or not. But there is a report by Ibn ṬAbbās in Nasāʽī in which it is added at the end: “And did not complete the missing rakʽah.” In Abū Dāwūd, Nasāʽī and Muslim there is a report from Ibn ṬAbbās saying: “Allāh has ordained prayers by the tongue of your Prophet: four rakʽahs when resident (i.e., not travelling), two rakʽahs in journey and one rakʽah in a state of fear.” Companions like Abū Hurairah and Abū Mūsā Ash’arī and many of those from the next generation, and Ishāq and Thaurī, are of the same view. The majority holds that prayer in the state of fear consists of two rakʽahs, and say that even the report under discussion does not negate it but says nothing about it. The report from Ibn ṬUmar also mentions two rakʽahs. It seems that the second rakʽah in such a condition was said by the congregation only by gesture or indication.

\(^5\) Tustar is a famous city in Ahwāz. It was conquered by the Muslims in 20 A.H. during the Caliphate of ṬUmar. Abū Mūsā Ash’arī was the commander of the Muslim army, and Anas was the officer commanding the vanguard. On this occasion, the
Jābir ibn ‘Abdullāh reported… (see h. 596).  

Ch. 6: Prayer of the pursuer (ṭālib) and the pursued (maṭlūb) while riding and by gesture

And Walīd said: I spoke to al-Auzā’ī about Shuraḥbīl ibn al-Simṭ and his companions praying while mounted on the back of their animals and he said: “In our view, this is the rule when there is fear of missing (prayers).” Walīd reasoned the same from the saying of the Prophet ﷺ: “None should say his Ḥaḍr prayers until he reaches Banī Quraizah.”

Ibn ’Umar reported: The Prophet ﷺ said to us on his return from the battle of al-Aḥzāb: “No one should say his Ḥaḍr prayers until he reaches Banī Quraizah.” Some of them were on the way when it was time for Ḥaḍr prayer, and some of them said: “We shall not say our prayer until we reach there.” But some of them said: “We will say our prayers as this has not been required of us.” This was mentioned to the Prophet ﷺ but he did not reproach anyone.

battle that ensued took precedence over saying the prayer at the appointed time. In the same way the Holy Prophet himself, on the day of the battle of the Ditch (known also as battle of al-Aḥzāb), deferred the prayer in consideration of the seriousness of the battle, as reported in h. 596. In both these cases, if the prayers were not deferred there was every likelihood of the army being routed by the enemies.

6 H. 596 is repeated here with a slight change in the wording. It is the same incident in which the Holy Prophet and his Companions could not say their Ḥaḍr prayer in time on account of their engagement with the enemy.

7 The word ṭālib refers to the person who chases the enemy either to capture him or to kill him, and maṭlūb is the man so chased. Walīd sought justification for the action of Shuraḥbīl from the orders of the Holy Prophet on the day of the battle of the Ditch to his Companions saying that they should say their Ḥaḍr prayer only after they had reached the tribe of Banī Quraizah, and some of the Companions acted on it by putting off their Ḥaḍr prayer at the appointed time.

8 Immediately after the battle of al-Aḥzāb, the Holy Prophet ordered an attack on Banī Quraizah on account of their breach of covenant and treachery. Accordingly, he had it announced in Madīnah that the Ḥaḍr prayer should be said only when the Muslim forces had reached the colony of Banī Quraizah. When it was found on the
Ch. 7: Saying of morning prayers at the earliest time and in the dark when an attack is taking place or during fighting

947 Anas ibn Mālik reported … (see h. 371).°

way that the sun was about to set, the Companions of the Holy Prophet differed in their opinion on the question of prayer. Some held the view that real sense of the Holy Prophet’s order was that the Muslim forces should be quick in their march and it did not amount to saying that the prayer must be deferred. Others were of the opinion that the Holy Prophet had said that they should not say their prayer at all before they had arrived at the colony of Banī Quraizah even if they had to miss the time of the prayer. Each acted upon his own understanding, some praying on time while on the way there, and others delaying the prayer until they reached the destination. When this difference of opinion and action was communicated to the Holy Prophet he did not disapprove of the conduct of anyone. This shows that a particular prayer can be delayed from its proper time if the gravity of the situation calls for it.

° H. 371 has been repeated here with much brevity: ‘The Messenger of Allāh ﷺ led the morning prayers in the dark, then he rode and said: “Allāhu Akbar, Khaibar is destroyed, when we alight in the grounds of a people it is the worst morning of those who have been warned.” People came out into the streets running and saying: “Muḥammad and the khamīs” — he (the reporter of the ḥadīth) said: khamīs means army. The Messenger of Allāh ﷺ defeated them, the fighting men were killed, and the women and children taken captive. And Safiyya fell to the lot of Diḥyah al-Kalbī and then she came to the Messenger of Allāh ﷺ who married her and freed her by way of her dowry. And ’Abdul ’Azīz said to Thābit: “O Abū Muḥammad, did you ask Anas what was the dowry he (the Holy Prophet) gave to her?” And he (Thābit) said: “He gave herself to her by way of dowry.” And he smiled.’
Book 13: Al-‘Īdain

The Two Eid Festivals

In the name of Allāh, the Beneficent, the Merciful

Ch. 1: Concerning the two Eid festivals and dressing up for them

948 ʿAbdullāh ibn ʿUmar reported … (see h. 886).

Ch. 2: Lances and shields on Eid day

1 Bukhārī starts this book on the two Eids with reports that have a reference to external embellishment and sport and play, because generally the Eid or a festival is considered to consist of such activities. After this, Bukhārī proceeds to tell us the Holy Prophet’s practice in celebrating Eid and its inner significance. The reports also tell us that there should be no extravagance in physical embellishment. That is why wearing silk has not been approved for men. It is, however, permissible for women. The significance of Eid in Islām involves three principal points: a collective devotional service to God which impresses the greatness of God upon the heart, developing loving relationships within the community, and showing concern for the poor.

2 This repetition occurs with some difference in the wording. Where h. 886 has ‘a silk garment’, this has instead: ‘a thick silk cloak’. Where h. 886 uses the words ‘to wear on Fridays and for (meeting) the envoys’, this mentions Eid instead of Friday. At the end the Holy Prophet’s utterance has been given in greater detail: ‘Sell it or fulfil some other need by it.’ But there is no mention of ʿUmar sending it to his idolater brother.

3 Javelins and shields were the weapons of war in those days. These Abyssinians were having a game with these weapons on Eid day. However, it was no mere recreation but was also an exercise for the development of physical strength, courage and skill in the use of these weapons. In the report in this chapter, mention is made of two girls singing and the Holy Prophet not stopping them. This shows that ordinary singing is not forbidden in Islām.
949 ’Ā’ishah reported: The Prophet ﷺ came to me when there were two girls with me singing the song of (the battle of) Bu’āth. He lay down on the bed and turned his face the other way. Abū Bakr came and scolded me and said: “Satan’s music near the Prophet ﷺ!” So the Messenger of Allāh turned his face towards him (Abū Bakr) and said: “Leave them alone.” 5 So when his attention was diverted I signalled the two girls and they left.

950 It was the day of Eid and the Abyssinians were sporting with lances and leather shields. I asked the Messenger of Allāh ﷺ, or (perhaps) he said (himself): “Do you want to see (the sport)?” I said: “Yes.” So he made me stand behind him and my cheek was touching his and he was saying: “Carry on, O Banī Arfadah”, until such time as I became tired. He asked me: “Is that enough for you?” I said: “Yes.” He said: “Then you may go.” 6

Ch. 3: Sunnah on the two Eids to be followed by Muslims

951 Al-Barā’ reported: I heard the Prophet ﷺ delivering a sermon and he said: “The first thing with which we begin this day

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4 Bu’āth is the name of the fort belonging to the Madinite tribe of ’Aus and was situated at a distance of two days journey from Madīnah. According to some, the battle of Bu’āth took place between the tribes of ’Aus and Khazraj and lasted for one hundred and twenty years. According to others, this battle took place three or five years before the Hijrah.

5 ‘Leave them alone’ obviously means that the girls should not be stopped from singing the particular songs. In h. 952 reported by Hishām there are the additional words: “Surely every nation has an Eid, and this is our Eid.” H. 987 also contains the words: “These are the days of Eid.” In that ḥadīth it also says: “Those days were the days of Minā,” showing that the days following Eid are included in Eid since the days of Minā are the 10th, 11th, 12th and 13th of the month of Dhul Hijjah. All this goes to prove that there is no harm in singing in chorus on occasions of happiness. H. 987 states that they were also beating the tambourine.

6 The Holy Prophet helped ’Ā’ishah to watch the game. His making her stand behind him as a spectator shows that the incident belongs to a period following the ordinance of seclusion. Thus it is not forbidden for women to watch any entertainment, provided that they are not exposed.
of ours is that we say our prayers, then we return (home) and make sacrifice (on the Eid of Sacrifice). So whosoever does this, he follows our practice.”

952 ŦĀ‘ishah reported … (see h. 949).

Ch. 4: Eating on Eid-ul-Fitr (‘Īd-ul-Fiṭr) day before leaving for prayer

953 Anas reported: The Messenger of Allāh ﷺ would not leave his home (for prayer) on the day of Fiṭr until he had eaten some dates. (Another report further says:) And he would eat them in odd numbers.

Ch. 5: Eating on the Day of Sacrifices (‘Īd-ul-Adḥā’)

954 Anas ibn Mālik reported … (see h. 955).

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7 The Muslim festival is to begin with a humble bow of the believers before God and a remembrance of His greatness. The sacrifice of animals should come after that, as it is involved with eating and drinking. This order of procedure is also hinted at in the Holy Qur‘ān itself: “So pray to your Lord and sacrifice” (108: 2).

8 The wording of this repetition is that ŦĀ‘ishah reported: ‘Abū Bakr came in and with me were two girls from among the girls of the Ansār singing what the Ansār used to say on the day of the battle of Bu‘āth. She further said: And these two were no professional singers. Abū Bakr said: “Satan’s music in the house of the Messenger of Allāh ﷺ?” And this was on an Eid day. So the Messenger of Allāh ﷺ said: “O Abū Bakr, surely every nation has an Eid, and this is our Eid”.

9 In h. 955 this report occurs in greater detail. Here it says: ‘The Prophet ﷺ said: “Whosoever slaughters his animal before the prayer, he should repeat it.” A man got up and said: “This is a day wherein meat is desired (by people),” and he mentioned the condition of his neighbours. The Prophet ﷺ seemed to accept it (what he said). He (the man) said: “I have with me a she-kid which is dearer to me than two goats of meat.” So the Prophet ﷺ gave him permission and I do not know if this permission extends to anyone else or not.’ The Arabic word for she-kid in this report is jadha’āth, which means a camel which has entered its fifth year, or a calf which is in its second or third year, or a kid which is one year old, as also a lamb which is nearly one year old. In h. 955 it has been called ‘anāq, and according to the Nihāyah this is a kid which has not completed its first year. Whatever the age of the animal was, it was a well grown one and this is why the Holy Prophet admitted it as an animal for
Al-Barā’ ibn ’Āzib reported: The Prophet ﷺ delivered to us a sermon on the Day of Sacrifices after the (Eid) prayers and he said: “Whoever says his prayers as we do and makes sacrifices as we do, he indeed has correctly sacrificed. Whosoever makes sacrifice before the (congregational) prayers, his sacrifice is not proper.” Abū Burdah ibn Niyār, the maternal uncle of al-Barā’, said: “O Messenger of Allāh, I have sacrificed my goat before the prayers because I thought that today is the day for eating and drinking and I wanted that my goat should be the first one to be slaughtered in my house. So I slaughtered my goat and took my morning meal before setting out for prayers.”

10 He (the Holy Prophet) said: “Your goat is (merely) a goat for meat (not a sacrifice).” He said: “O Messenger of Allāh, I have a young she-goat less than a year old which is dearer to me than two she-goats. Will that do on my behalf (as sacrifice)?” He said: “Yes, but it will never be considered sufficient for anyone else after you.”

Ch. 6: Going to the prayer ground where there is no pulpit

Abū Sa’īd al-Khudrī reported: The Messenger of Allāh ﷺ used to come out on the day of Eid-ul-Fitr and Eid-ul-Adha and proceed towards the prayer-ground. He would start the day with Eid prayers. After that, he would stand facing the people while the people would be sitting in rows. He would exhort them and preach to them and would give them instructions. If he wanted to send an army he would give his decision about it, or if he wanted to give an

sacrifice. According to h. 955 this exemption was only for this man and not general. However, in similar circumstances such permission can be given following the precedent of the Holy Prophet.

10 There is a report in Tirmidhī and Ḥākim that the Holy Prophet would not take anything on the day of Eid-ul-Adha before the prayers. It has, therefore, been regarded as necessary not to eat anything on the morning of this day till the prayer is over. However, that report is weak. Bukhārī has indicated that it is weak and shown that sacrifice should not take place before prayer but there is no proof that one should not eat before prayer.

11 See note on h. 954.
order in some matter he would do it. He would then return (home).

Abū Saʿīd said: People continued to follow this practice until when I (once) went out with Marwān, who was then Governor of Madīnah, on Eid-ul-Adha or Eid-ul-Fitr. When we reached the prayer-ground, there was a pulpit which had been made by Kathīr ibn aṣ-Ṣalt. When Marwān wanted to ascend it before the prayers, I pulled him by his garment and he pulled (back his garment from) me, and he ascended the pulpit and delivered the sermon before the congregational prayers. I said to him: “You people, by Allāh, have changed (the Sunnah).” He said: “O Abu Saʿīd, the times you knew have gone now.” I retorted: “By Allāh, what I know is better than that which I do not know.” He answered: “People do not stay behind for us after prayers, that is why I did it (i.e., delivered the sermon) before the prayers.”

Ch. 7: Going to Eid prayers on foot and riding, without Adhān or Iqāmah

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12 The prayer-ground was at a distance of about five hundred yards from the city of Madīnah. Kathīr ibn aṣ-Ṣalt built his house there after the death of the Holy Prophet which was very close to the ground. This pulpit was made of unbaked bricks.

13 Abu Saʿīd, it appears, did not object to the use of the pulpit but to the sermon being delivered before the prayer. The excuse presented by Marwān also contains no reference to the pulpit. In the time of the Holy Prophet and the first four rightly-guided Caliphs the Eid sermon was not delivered from a pulpit, but this was not prohibited either. As it seems that the Friday sermons were delivered from a pulpit, there would be nothing wrong in doing the same for Eid sermons. In fact, it would be preferable because of the larger gathering for Eid than for Friday prayers. Imām Shāfiʿī has recorded a report to the effect that Muʿāwiya was the first man who delivered an Eid sermon before the prayers. As Marwān was governor of Madīnah appointed by Muʿāwiya, it is possible that he did this under his orders.

14 According to some reports, Marwān in his sermons used to speak ill of ʿAlī and his companions and praise the Banī Umayya excessively, and that was the reason why people were reluctant to listen to his sermons.

15 It appears from some reports that it is against the Sunnah to go to the place of Eid riding. Bukhārī has, quite rightly, not considered these reports to be reliable. Even supposing that the Holy Prophet did not ride to the Eid prayer ground, it could not
957 'Abdullāh ibn 'Umar reported that the Messenger of Allāh ﷺ used to say prayers for Eid-ul-Adha and Eid-ul-Fitr, and then deliver the sermon after the prayers.

958 Jābir ibn 'Abdullāh reported that the Prophet ﷺ set out on the day of Eid-ul-Fitr and started with prayers before the sermon.

959 He (Ibn Juraij) said: ‘Aṭā’ told me that Ibn ’Abbās sent a message to Ibn Zubair, soon after he had given his pledge of allegiance, that Adhān should not be given for (Eid) prayers on the day of Eid-ul-Fitr and that the sermon should follow the prayers.

960 ‘Aṭā’ reported that Ibn ’Abbās and Jābir ibn ‘Abdullāh said: There was no Adhān on Eid-ul-Fitr or on Eid-ul-Adha (for Eid prayers).

961 Jābir ibn ‘Abdullāh reported that the Prophet ﷺ stood up and started with the prayers and then delivered the sermon to the people after that. After the Prophet of Allāh ﷺ finished, he came down (from the pulpit) and came to the women and preached to them. He was leaning on Bilāl’s hand, who spread his cloth on which women placed their charity. I said to ‘Aṭā’: “Do you think it is incumbent on the Imam even now to go to women and preach to them after he has finished?” He said: “Surely that is incumbent on them and why should they not do it?”

make it prohibited for other people to ride to it, especially if they came from longer distances.


17 Today in the Muslim world, how many Eid congregations are there where women are to be found and the Imam goes to address them! This neglect of women’s education is one of the reasons which has made Muslims indifferent to the needs of the nation. The Holy Prophet used to instruct and teach women just as he used to instruct and teach men, and he used to make them aware of community works and the need to take part in them. Unfortunately, Muslims treat this half of their community, which is responsible for training the next generation, as if it were dead. The part about preaching to women in this report has already occurred in h. 98.
Ch. 8: The sermon to be after the Eid prayers

962 Ibn ʿAbbās reported: I attended Eid prayers with the Messenger of Allāh ﷺ and Abū Bakr and ʿUmar and ʿUthmān (i.e., during the times of these Caliphs) and all of them used to say prayers before the sermon.18

963 Ibn ʿUmar reported: The Prophet ﷺ and Abū Bakr and ʿUmar used to say the prayers before the sermon on both Eids.

964 Ibn ʿAbbās reported … (see h. 98).19

965 Al-Barāʾ ibn ʿĀzib reported … (see h. 955).20

Ch. 9: The carrying of weapons to an Eid congregation and to the Sacred Area (of the Kaʿbah) is disapproved

And al-Hasan said: “It is prohibited to carry weapons on Eid day unless there is fear of the enemy.”21

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18 Certain reports speak of ʿUmar and ʿUthmān as delivering their Eid sermons before the prayer. H. 962 and h. 963 show those reports to be wrong.

19 Here the wording is: “The Prophet ﷺ said two rakʿahs of prayer on the day of Eid-ul-Fitr and he did not say any prayer before or after it. Then he came to the women and with him was Bilāl. He exhorted them on charity and they began to throw (their ornaments), some throwing their earrings and others their necklaces.” In h. 98, ring is mentioned instead of necklace. It appears that necklaces as well as rings were both contributed by these women. It is not mentioned in h. 98 that he said two rakʿahs of Eid prayer, and the words here up to “after it” are an addition to h. 98.

20 The words here are: “The Prophet ﷺ said: “The first thing with which we begin this day of ours is that we say our prayer and then come back (home) and make sacrifices; so whoever does like this follows the Sunnah and one who makes sacrifice before the prayer is only providing meat for his people and it has nothing to do with sacrifices.” At this, a man from among the Ansār named Abū Burdah ibn Niyār said: “O Messenger of Allâh, I have slaughtered already but I have a one year kid with me which is better than a two year old goat.” He (the Holy Prophet) said: “Sacrifice it in the place of the one required, but it will not be sufficient (as a sacrifice) for anyone after you”.’

21 That is to say, one should not carry weapons when attending the Eid congregation. The reason obviously is that there is the danger of causing injury to someone in the
966 Sa‘īd ibn Jubair reported: I was in the company of Ibn ’Umar when he was injured in the sole of his foot by the blade of a spear and his foot stuck to the stirrup. So I got down (from my animal) and pulled it (the blade) out. This happened at Minā. The news reached Ḥajjāj who came to enquire about his health. Ḥajjāj said: “I wish I knew who caused you the injury.” Ibn ’Umar said: “You caused me (the injury).” He (Ḥajjāj) said: “How is that?” He said: “You carried weapons on a day on which they should not be carried. You allowed weapons to enter the sacred area (of the Ka’bah), whereas weapons were not allowed to enter the sacred area.”

967 Sa‘īd ibn ’Amr Sa‘īd ibn al-‘Āṣ reported … (see h. 966). 22

Ch. 10: Going out early in the morning for Eid prayers
And ’Abdullāh ibn Busr said: “By this time we would be free (from the Eid prayers) and it would be time for the optional prayers” (i.e., the mid-morning optional prayer known as Duḥā or Ishrāq).

968 Al-Barā’ reported … (see h. 955). 23

Ch. 11: Excellence of (good) deeds during days of Tashrīq
Ibn ’Abbās said: “Remember the name of Allāh on the well-known days, the ten days. And the appointed days are the days of Tashrīq. Ibn ’Umar and Abū Hurairah

crowd. Similarly, one should not carry weapons in the sacred area of the Ka’bah because that is a place of security for all, and people also gather there in larger numbers. In chapter 2 of this book, it is mentioned that javelins and shields were used for game on Eid day. But that was after the Eid prayer gathering, and those wielding them were not mixed up with the spectators.

22 Here the words are: ‘Ḥajjāj came to see Ibn ’Umar while I was with him. He said: “How are you?” He (Ibn ’Umar) said: “All right.” He (Ḥajjāj) said: “Who caused you this injury?” He (Ibn ’Umar) said: “This has been caused to me by one who has ordered the carrying of weapons on a day in which their carrying is not lawful,” meaning Ḥajjāj.*

23 The words of this repetition are similar to h. 965.
used to go to the market during the ten days reciting aloud *Allāhu Akbar* and people used to recite the *takbīr* with them. And Muḥammad ibn ʿAlī recited *takbīr* after optional prayers.

969 Ibn ʿAbbās reported from the Prophet &nbsp; that he said: “No deed on other days is superior to those (deeds done) on these days (i.e., *Tashrīq*).” People asked: “Not even *jiḥād*?” He said: “Not even *jiḥād*, unless a person goes out endangering his life and property and returns with nothing” (i.e., loses his life and property).

Ch. 12:  **To say Takbīr (i.e., *Allāhu Akbar*) during the days at Minā and when going to ʿArafa (on the 9th day of Dhul Ḥijjah)**

And Ibn ʿUmar used to recite the *takbīr* in his own tent at Minā. People in the mosque used to hear him and they would join in. People in the market would recite the *takbīr* so much so that Minā would resound with *Allāhu Akbar*. Ibn ʿUmar recited *Allāhu Akbar* at Minā during those days (of *Tashrīq*), and after the prayers, and on his bed, and in his camp and place of sitting, and while walking about, throughout those days. Maimūnah used to recite *Allāhu Akbar* at Minā during those days (of *Tashrīq*), and after the prayers, and on his bed, and in his camp and place of sitting, and while walking about, throughout those days. Maimūnah used to recite *Allāhu Akbar* on the day of Sacrifice. Women used to recite *Allāhu Akbar* in the mosque after Abān ibn ʿUthmān and ʿUmar ibn ʿAbdul ʿAzīz during the days of *Tashrīq* along with the men.

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24 The Qurʾān says in its chapter entitled *The Pilgrimage*: “and (that they may) mention the name of Allāh on the well-known days (*ayyām maʾlūmāt*) over the cattle quadrupeds that He has given them” (22:28), and in its chapter entitled *The Cow*: “And remember Allāh during the appointed days (*ayyām maʾdūdāt*)” (2:203). Ibn ʿAbbās says here that the well-known days (*ayyām maʾlūmāt*) are the first ten days of the month of Dhul Ḥijjah, and the appointed days (*ayyām maʾdūdāt*) are the days of *Tashrīq*, i.e., the 11th, 12th and 13th of that month. Muḥammad ibn ʿAlī is Imām Bāqir.

25 The days of Minā are four including the Eid day. The day of ʿArafa is the 9th day of Dhul Ḥijjah. Thus, the days of *takbīr* are from the 9th to the 13th of Dhul Ḥijjah,
970 Muḥammad ibn Abū Bakr al-Thaqafī reported: I asked Anas ibn Mālik, when we were going from Minā to ʿArafāt, about the saying of Labbaika (‘Here I am in Your presence’): “How did you do it with the Prophet ﷺ?” He said: “Those who wanted to say Labbaika said that and there was no objection to it, while those who wanted to recite Allāhu Akbar did so if they so wished and this was not objected to either.”

971 Umm Ṭāiyyya reported … (see h. 324).26

Ch. 13:  Praying on Eid day with lance in front

972 Ibn ʿUmar reported … (see h. 494).27

Ch. 14:  Carrying of lance or short spear in front of the Imām on Eid day

973 Ibn ʿUmar reported … (see h. 494).28

Ch. 15:  Going of women and those in menstruation to the place of prayer (for Eid)

five days in all. There is no saying of the Holy Prophet recorded in this connection, and as for the practice of the Companions, the most reliable reports are those from ʿAlī and ʿAbdullāh ibn Masʿūd, according to which the period of takbīr starts from the morning of ʿArafa and ends with the ʿAṣr prayer on the 13th of Dhul Ḥijjah. During this period, men as well as women should say the takbīr aloud after the congregational prayers in the mosque.

26 A part of h. 324 occurs here: “She said: We were ordered to come out on the day of Eid, and even bring virgins from their houses and the menstruating women. They stood behind the men and said takbīr as they did, and made supplication when they made supplication, hoping to attain the blessings of this day and its purity.” The heading of the chapter comes from the words “and they (the women) said takbīr as they (the men) did.”

27 The wording here is: “A spear-head used to be planted on the ground (as the sutra or marker for prayer) before the Prophet ﷺ on the day of Eid-ul-Fitr and Eid-ul-Adha, and he used to pray.”

28 The wording of this repetition is: “The Prophet ﷺ would go out in the morning towards the prayer ground and a javelin used to be carried before him and planted in the prayer ground and he would pray facing it.”
**BOOK 13: THE TWO EID FESTIVALS**

974 Umm 'Atiyya reported … (see h. 324).

Ch. 16: **Going of children to the place of prayer (for Eid)**

975 Ibn 'Abbās reported … (see h. 98).

Ch. 17: **The Imām facing the people when delivering the Eid sermon**

Abū Saʿīd said: The Prophet ﷺ stood facing the people.

976 Al-Barāʾ reported … (see h. 955).

Ch. 18: **Marking (the boundaries of ) the prayer ground**

977 Ibn 'Abbās reported … (see h. 98).

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29 This repetition is very brief: ‘She said: “We were commanded that we should take out the virgin girls and the women in seclusion (to the Eid prayer-ground)” — and it is added in the report from Ḥafṣah — “(we should take out) the virgin girls and the women in seclusion, and the menstruating women should remain away from the place of prayer (i.e., while being present in the prayer-ground)”.

30 In this repetition from Ibn 'Abbās the words are: ‘I went out with the Prophet ﷺ on the day of Eid-ul-Fitr or Eid-ul-Adha. He said the prayer and then delivered the sermon. Then he went to the women and exhorted them and reminded them (of their duties) and commanded them to spend in charity.’ In h. 977 it is stated that at that time Ibn 'Abbās was a boy, which shows that even boys went to the Eid prayer-ground.

31 Here the following additional words are found in the beginning of the report: ‘The Prophet ﷺ went out on the day of Eid-ul-Adha towards al-Baqī’ and he said two rak‘ahs of prayer and then turned his face towards us.’ The last words give this chapter its heading. The rest of the words of this report are like h. 965 with slight variations.

32 This report begins as follows: ‘He (Ibn ‘Abbās) was asked: “Did you attend the Eid prayers in the company of the Prophet ﷺ?” He said: “Yes, and had I not been held in regard (by the Holy Prophet), because of my young age I would not have attended.” He went to the standard that was (fixed) near the house of Kathīr ibn as-Šalt and said the prayers.’ The rest of the report is similar to h. 98: ‘Then he delivered the sermon. Then he went to the women, and Bilāl was with him, and he exhorted them and reminded them of their duties and commanded them to spend in
Ch. 19:  Preaching of the Imām to women on Eid day

978 Jābir ibn ʿAbdullāh reported … (see h. 958).³³

979 Ibn ʿAbbās reported … (see h. 98, h. 962).³⁴

Ch. 20:  When a woman does not have an over-garment on Eid day

980 Ḥafṣah, daughter of Sīrīn, reported … (see h. 324).³⁵

Ch. 21:  Menstruating women to stand aside in the prayer ground

981 Umm ʿAṭiyyah reported … (see h. 324).³⁶

charity and I saw them spreading out their hands and throwing on the cloth of Bilāl (their ornaments), and then he and Bilāl went towards his house.’

³³ Here the later part of h. 958 has been repeated with a slight difference in wording. But in the mention of women giving in charity the following is added: ‘I asked ʿAṭā’: “Was it the zakah of Eid-ul-Fitr?” He said: “No, but it was a voluntary charity which they were making at that time.” ’ This was therefore separate from the charity required to be given on Eid-ul-Fitr, known as fitrānah.

³⁴ The first part of this report is a repetition of h. 962 and the last part is a repetition of h. 98. But there is greater detail here: “The Prophet ﷺ came out, and it seems as if I am (even now) looking at him as he was making the people sit down by (pointing with) his hand. Then he advanced, making his way through the congregation until he came to the women, while Bilāl was with him. He then recited (the verse): “O Prophet, when believing women come to you giving you a pledge” (60:12) till the end of the verse. As he finished it, he said: “Are you (women) adhering to it (i.e., the pledge)”? One woman among them said “Yes,” and no one else replied. Ḥasan did not know who was this woman.’

In other words, this one woman spoke for all of them. Within that pledge it is also included that: “They shall not disobey you (the Prophet) in what is good” (60:12). Accordingly, he commanded them to perform the good deed of charity, as the report continues:

‘He said: “So you women should spend in charity.” Then Bilāl spread his cloth and said: “Come along, O you women, (give your charities), my father and mother be a sacrifice to you.” Then they began to throw their big rings (fatakh) and smaller rings on the cloth of Bilāl. ʿAbdur Razzaq said: “Fatakh was the name of big rings used in the days of ignorance.” ’

³⁵ H. 324 is repeated here with minor variation in wording.
Ch. 22: Sacrificing and slaughtering (of animals) on the day of Sacrifice at the prayer ground

982 Ibn ’Umar reported that the Prophet ﷺ used to sacrifice or slaughter animals at the prayer ground.37

Ch. 23: The Imām and the people talking during the sermon and when the Imām is asked about anything while he is delivering the sermon

983 Al-Barâ’ ibn ’Āzib reported … (see h. 955).38

984 Anas ibn Mālik reported … (see h. 955).39

985 Jundab reported … (see h. 955).40

36 The concluding part of h. 324 has been repeated here with a slight variation in wording: ‘We were commanded to go out (for Eid) and bring out the menstruating women and the virgin girls and the women in seclusion — Ibn ’Aun said: “or the virgin girls in seclusion.” And as for the menstruating women, they should be present at the gathering of the Muslims and their supplication (to Allāh), but should keep away from their place of prayer.’

37 So there is nothing wrong if animal sacrifice is made right in the prayer ground or in a nearby place.

38 H. 955 is repeated with minor variation in wording. Instead of ‘and I wanted that my goat should be the first one to be slaughtered in my house. So I slaughtered my goat and took my morning meal before setting out for prayers’, here it says: ‘And I made haste and ate, and I fed my family and my neighbours.’ Here the question and answer that took place in the course of the sermon was only in reference to a certain point of religion which the Holy Prophet was explaining. It does not mean that any kind of talk or conversation could take place during a sermon.

39 This repetition is very brief: ‘The Messenger of Allāh ﷺ said the prayer on the day of sacrifice, then he delivered the sermon and gave the commandment: Whoever makes animal sacrifice before the Eid prayer should repeat his sacrifice. At this, a man from the Ansār got up and said: “O Messenger of Allāh, I have some neighbours” — he either said “They passed their days in hunger” or “They are needy” — “and certainly I slaughtered my animal before the prayer but I have a kid which is very dear to me and which is equal in flesh to two goats.” So he (the Holy Prophet) permitted him to do so.’

40 Here it says: ‘The Prophet ﷺ said his prayer on the day of Sacrifice and then delivered his sermon, and then he slaughtered (his animal) and said: “Whosoever
Ch. 24: Taking a different route on returning from Eid

986 Jābir reported: The Prophet ﷺ used to take a different route on Eid day (while returning from the Eid prayer-ground).41

Ch. 25: When anyone misses Eid (prayers) he should say two rak‘aḥs

And the same should be done by women, those at home and in villages in accordance with the saying the Prophet ﷺ: “This is our Eid, O followers of Islam.” Anas ibn Mālik ordered his slave, Ibn Abū ’Utbah, who was (living) in Zāwiyah, and the latter (accordingly) called together the people of his household as well as his sons and said prayers like people in the city and recited aloud Allāhu Akbar) like them. ’Ikrimah said: “The people of the villages should assemble on Eid day and say two rak‘aḥs of prayers as the Imām does.” ’Aṭā’ said: “When one misses Eid congregational prayer, one should say two rak‘aḥs of prayer.”

987–988 ’Ā’ishah reported … (see h. 949).42

has slaughtered (his animal) before he has said his prayer he should slaughter another in its place and whosoever has not slaughtered any he should slaughter (his animal) with the name of Allāh.” * The order of words in the statement *then he slaughtered (his animal) and said* has created the misconception that the Holy Prophet said this after slaughtering the animal. All that is meant by this report is that the Holy Prophet stated this in the course of the sermon. This is why Bukhārī has included it in this chapter, the heading of which refers to talking during the sermon.

41 The change of route, it seems, was adopted in order to show the enemies of Islām living in Madīnah that Islām was growing in strength in spite of their opposition.

42 The words here are: *(987) ’Ā’ishah reported that Abū Bakr came to her (one day) and with her were two girls, in the days of Minā, beating drums and making music (thereby), while the Prophet ﷺ was lying, covering himself with his cloth. Abū Bakr remonstrated with them. At this, the Prophet ﷺ took off the cloth from his face and said: “Leave them, O Abū Bakr, for surely these are the days of Eid.” And those were the days of the Minā. (988) And ’Ā’ishah said: “I saw the Prophet ﷺ acting as a screen for me and I was looking at the Abyssinians engaged in a game in the mosque. ’Umar rebuked them, but the Prophet ﷺ said: “Leave them”, (and said
Ch. 26: Prayers before and after Eid

And Abul Muʿalā said: “I heard Saʿīd reporting on the authority of Ibn ʿAbbās that he disliked any prayers before the Eid congregational prayers.”

989 Ibn ʿAbbās reported … (see h. 98, 962).

43 There is difference of opinion on this question. There is a report in Ibn Mājah that shows that the Holy Prophet used to say two optional rakʿahs of prayer on returning home after the Eid prayer, so there is no absolute prohibition in this regard. However, the Eid prayers consist only of two rakʿahs and not more.

44 This repetition is as follows: ‘The Prophet came out on the day of Eid-ul-Fitr and said two rakʿahs of prayer and did not say any prayer before it or after it and he was accompanied by Bilāl.’ This report is like the beginning of h. 964, which is a repetition of h. 98 with additions. H. 98 mentions the Holy Prophet going out with Bilāl and his preaching to the women but it does not mention Eid or Eid prayers at all in this connection. However, it is the same incident.
Book 14: Witr

Witr Prayer

In the name of Allāh, the Beneficent, the Merciful

Ch. 1: What is said regarding Witr

990–991 Ibn ‘Umar reported … (see h. 472).²

992 Ibn ‘Abbās reported … (see h. 183).³

993 ‘Abdullāh ibn ‘Umar reported … (see h. 472).⁴

¹ The word witr occurs with both kasrah (witr) and fathah (watr) and means ‘an odd number’. Here it means the prayer of three rak‘ahs which is said after the ‘Ishā‘ prayer. Bukhārī has a separate book dealing with Tahajjud, but in fact Witr is part of Tahajjud. Those who cannot rise up for Tahajjud say the three rak‘ah Witr prayer immediately after the ‘Ishā‘ prayer.

² H. 472 is repeated here with a slight difference. The last sentence, from ‘he (Ibn ‘Umar) used to say’ to the end, does not occur here. But there is the following addition here: ‘(991) Nāfi‘ reported that ‘Abdullāh ibn ‘Umar used to say Taslīm between the (first) two rak‘ahs and the (third) one rak‘ah in Witr, and he even used to ask for something (in between) if he needed it’, i.e., he used to say a two rak‘ah prayer, ending it with Taslīm, and then the third rak‘ah on its own, even speaking to someone in between.

³ This is a repetition of h. 183 with only a slight difference. According to it, the Holy Prophet’s Tahajjud prayer consisted of thirteen rak‘ahs. However, as shown earlier in the note to h. 698, the repetitions of this hadith mention different numbers of rak‘ahs for Tahajjud prayers, which is definitely an error by some narrator. Despite these reports being authentic, some of them must be in error according to reason and knowledge. On the whole these reports tend to show that the Holy Prophet’s Tahajjud prayers were usually of eleven rak‘ahs, and in h. 994 ‘Ā‘ishah too has mentioned eleven rak‘ahs.

⁴ H. 472 occurs here with some differences in wording. Instead of ‘if anyone of you
994 'Ā’ishah reported that the Messenger of Allāh used to pray eleven *rak’ahs* — that was his night prayer — and he used to prostrate in it for such a long time that one of you could recite fifty verses before he raised his head. He also used to pray two *rak’ahs* before the *Fajr* prayer. Then he would lie down on his right side till the caller to prayer came to him (to call him) for the prayer.

Ch. 2: The times of *Witr*

And Abū Hurairah said: “The Messenger of Allāh ﷺ ordered me to say *Witr* before going to sleep.”  

995 Anas ibn Sīrīn reported: I asked Ibn ‘Umar: What do you think as regards the two *rak’ahs* before the *Fajr* prayer, should I prolong the recitation (of the Qur’ān) in them?” He said: “The Prophet ﷺ used to pray at night two *rak’ahs* followed by two and so on, and then one *rak’ah Witr*, and he used to say two *rak’ahs* (of Sunnah) before the *Fajr* prayer (almost) as if the *Adhān* was still sounding in his ears.” Hammād said: This means immediately (after the *Adhān*).

996 ‘Ā’ishah reported: The Messenger of Allāh ﷺ said *Witr* prayer at all the various times of the night, and the latest time of *Witr* was at dawn.

fears the approach of dawn*, it says: “if you want to finish it”. As in h. 990, the words from “he (Ibn ‘Umar) used to say” to the end do not occur here. Here it says: “Al-Qāsim said: Since we attained the age of understanding we have seen some people saying three *rak’ahs* of *Witr* prayer, and all that is permissible. I hope there is no wrong in any of them”, that is, whether three *rak’ahs* are said as one prayer or *Taslīm* is said after the first two and then a single *rak’ah* is said on its own.

5 Three of these *rak’ahs* were those of the *Witr* prayer, whether with one *Taslīm* or two. After this he would say the two *Sunnah rak’ahs* of the *Fajr* prayer, making a total of thirteen. In the *Tahajjud* prayers the Holy Prophet used to make intense supplications (*du‘ā*), especially during prostration. This is why he was sometimes in prostration for a very long time.

6 By this chapter Bukhārī intends to show that *Witr* can be said in any part of the night, whether the first, the middle or the last. It is best to say it in the last part, but this is for those who can wake up at that time. For those who cannot, it is better to say it before going to sleep, as the Holy Prophet instructed Abū Hurairah.
Ch. 3: The Prophet waking up his wives for Witr

997 ’Ā’ishah reported … (see h. 512).

Ch. 4: Making Witr the last prayer (of the night)

998 ’Abdullāh ibn ’Umar reported from the Prophet that he said: “Make Witr your last prayer of the night.”

Ch. 5: Saying Witr while riding on an animal.

999 Sa’īd ibn Yasār reported: I was going towards Makkah with ’Abdullāh ibn ’Umar, and he added: When I apprehended the approaching dawn, I dismounted and said the Witr prayer and then joined him. ’Abdullah ibn ’Umar said: “Where were you?” I replied: “I apprehended the approaching dawn so I dismounted and said the Witr prayer.” ’Abdullāh said: “Is there not a good example for you in the Messenger of Allāh?” I replied: “Yes, by Allāh.” He said: “The Messenger of Allāh used to pray Witr while on the back of a camel.”

Ch. 6: Saying Witr when on a journey

1000 Ibn ’Umar reported: The Prophet, while travelling, used to say the night prayer by gestures on his mount, in whichever direction it was facing, except the obligatory prayers (farḍ). And he used to pray Witr on his mount.

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7 According to the Ḥanafīs it is not permitted to say Witr while riding an animal. Imām Bukhārī has contradicted this view in this chapter.

8 Editor’s Note: By “gestures” is meant indicating a posture of prayer by a movement which is possible to make under the conditions of travel; for example, bowing the head to indicate prostration (sajdah).

9 Not saying the farḍ prayers on a transport is in the case when a person has control over starting and stopping the carriage that he is travelling in. In a bus, railway train or aircraft, farḍ can also be performed in the same way as described here.
Ch. 7: Qunūt before rukū’ (bowing down) and after it.¹⁰

1001 Muḥammad ibn Sūrīn reported: Anas ibn Mālik was asked, “Did the Prophet say the Qunūt in the morning?” He replied: “Yes.” He was asked: “Did he say the Qunūt before bowing down (rukū’)? He replied: “For some days it was after bowing down.”

1002 ’Āṣim reported: I asked Anas ibn Mālik about the Qunūt. He said: “Definitely the qunūt was recited.” I asked: “Before rukū’ or after it?” He replied: “Before it.” I said: “So and so has told me

¹⁰ By Qunūt is meant that supplication which is recited during prayer in the standing posture. It is sought to show in this chapter that the Holy Prophet usually said the Qunūt before bowing down for rukū’, and it was only for a few days that he said it after rukū’ while he was cursing the persecutors. The chapter on Qunūt is brought under Witr because the saying of Qunūt in Witr is reported by Ḥasan ibn ’Alī and accepted as authentic (ṣaḥīḥ) by Tirmidhī, that “the Prophet taught me some prayers which I say in Witr, which are as follows”. This is the following prayer:

ِۚاَللَّهُمَّ اِنَّ نَسْتَعِیْنُكَ وَ نَسْتَغْفِرُّکَ وَ نُّثْنِیَ عَلَیْکَ الْخَیْرَ وَ لَا نَکْفُّرُّکَ وَ نَخْلَعُّ وَ نَتْرُّکُّ مَنْ یَفْجُّرُّکَ۔

ِۚاَللَّهُمَّ اِن َنَعْبُّدُ وَ لَکَ نُّصَلِّعَذَابَکَ بِالْکُّفَارِ حِقٌ۔

“O Allāh! Guide me (to be) among those You have guided, and grant me security (to be) among those You have granted security, and befriend me (to be) among those of whom You have befriended, and make blessed for me what You have decreed. Surely You it is Who decrees, and nothing can be decreed against You. He whom You befriend cannot be disgraced, and he whom You turn against cannot attain honour. Our Lord! You are blessed and the Highest. We seek Your protection and We turn to You.”

Another well-known prayer recited in Witr is the following:

ِۚاَللَّهُمَّ اَللَّهُمَّ اِن َنَعْبُّدُ وَ لَکَ نُّصَلِّعَذَابَکَ بِالْکُّفَارِ حِقٌ۔

“O Allāh! We ask for Your help and protection, and praise You best, and do not disbelieve in You, and separate ourselves from and leave those who disobey You. O Allāh! You it is Whom we serve, and to Whom we pray, and to Whom we submit, and to Whom we run and for Whom we strive. We hope for Your mercy and fear Your punishment. Surely Your punishment overtakes the disbelievers.”
that you had said after *rukū’*.’ He said: ‘He told wrongly. The Messenger of Allāh ﷺ said the *Qunūt* after bowing for one month — I think it was when he sent a group of about seventy men known as *qurrā’* (who knew the Qur’ān by heart) towards an idol-worshipping people other than them, and there was a peace treaty between them and the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ prayed against them for one month.”

1003 Anas reported … (see h. 1002).12

1004 Anas reported … (see h. 798).

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11 Ibn Sa’d says that Abū Barā’ ‘Āmir ibn Mālik ibn Ja’far Kalābī requested the Holy Prophet to send with him some of his Companions to the people of Najd for inviting them to Islam, saying he hoped they would accept Islam. So he sent seventy men who knew the Qur’ān by heart. In the way they passed the tribes of Ri’l and Dhakwān, who had a treaty with the Holy Prophet. These preachers stopped in Bi’r Ma’auna and sent to their leader, ‘Āmir ibn al-Ṭufail, a letter from the Holy Prophet. But he gathered these tribes and attacked them. The Holy Prophet prayed against them, for punishment to befall them, for one month after *rukū’*. In this ḥadīth the word *kadhaba* is used (literally, “he lied”). As stated in *Fath al-Bārī*, this word is used in the dialect of the Hijāz, not only for a deliberate lie but merely for an incorrect statement (hence translated above as “He told wrongly”).

12 This only contains the words: ‘The Prophet ﷺ said *Qunūt* for one month against Ri’l and Dhakwān.’
Book 15: *Al-Istisqā’*

Prayer for Rain

*In the name of Allāh, the Beneficent, the Merciful*

Ch. 1: Asking for rain and the Prophet ﷺ coming out to pray for rain

1005 ‘Abbād ibn Tamīm reported his uncle as saying: The Prophet ﷺ went out to pray for rain and he turned his cloak around.1, 2, 3

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1 The word *istisqā’* means asking for water or praying for rain. Just as all the people of an area go out to the Eid prayer ground to say the Eid prayer and make supplications before Allāh, in the same way when the country is suffering from drought due to lack of rain, the example set by the Holy Prophet is that people gather outside in the prayer ground and say a two rak‘ah prayer, making heart-felt supplications with the utmost humility.

2 *Editor’s Note:* The turning around of the cloak is described in a ḥadīth as follows: “He turned around his cloak, putting its right side upon his left shoulder, and its left side upon his right shoulder” (Abū Dāwūd, Book of Prayer for Rain, ch. 1).

3 The turning around of the cloak was either a coincidence or done on purpose. If he did it on purpose, the questions: was it specially for the prayer for rain or did he do it to prevent the cloak from slipping off when he raised his hands for supplication, and whether this was done before the supplication or after it, are difficult to answer with certainty. The majority opinion regards it as recommended for this prayer, but the question arises that since these days cloaks are not worn ordinarily, but only rarely, can the prayer for rain be said without a cloak or not? It is stated in *Fatḥ al-Bārî:* “Some say that the cloak was turned around so that when the hands were raised for prayer it would remain on the shoulders. Thus it is not a *sunnah* in all conditions.” It is further added that it is better to follow this practice instead of abandoning it. However, it can only be called *sunnah* if, first of all, wearing a cloak is declared to be *sunnah* which no one has ever done. Since the wearing of a cloak ordinarily and
Ch. 2: The prayer of the Prophetﷺ: “Make their years for them like the years of Joseph (during the drought)” ⁴

1006 Abū Hurairah reported … (see h. 803).⁵

especially for the prayer for rain has not been considered by anyone as Sunnah, how can turning it around be Sunnah? Also, the wording of this hadith does not show clearly whether the supplication was made first or the cloak was turned around first. But later, in the repetition of this hadith in h. 1011, it is said clearly that he ‘prayed for rain and turned his cloak around’. In h. 1012 it is stated that he ‘prayed for rain, then faced the Qiblah, and turned his cloak around and prayed two rak‘ah.’ In h. 1013 it says that the Holy Prophet prayed for rain during the Friday prayer, and there is no mention of turning his cloak around.

It is possible that this was given to him as a sign of the acceptance of prayer, that is, the turning around of the cloak was a sign that his prayer was accepted, and the condition of the people would be turned around, as the rain would bring an end to the drought. It is stated in Fath al-Bārī: “And as to turning the cloak around, it was a sign between him and his Lord. It was said to him: Turn your cloak around so that your condition is turned around.” In this case also, it cannot be sunnah. According to Imām Abū Ḥanīfah and some followers of Imām Mālik it is not sunnah, and that is the correct opinion. If it is considered to have been due to some unavoidable compulsion, even then to do it as a formal custom does not create any compulsion. Those who consider it necessary differ among themselves as to whether only the Imām should turn his cloak around or those praying behind him should also do it. Laith and Abū Yūsuf hold that only the Imām should do it. Ibn al-Mājishūn has exempted women from it, which shows that women must also go out for the prayer for rain. Since the real object of the prayer for rain is that everyone should gather and turn to God in a state of humility and helplessness, for its acceptance much must depend on the size of the gathering and the feeling in the people’s hearts.

⁴ When a people become prey to worldly allurements beyond all limits, and run blindly after material gains and comforts, falling down far below the high moral level of humanity, Allāh the Most High afflicts them with suffering. The object is only to make them turn to God, and if their condition of ease and plenty has made them forget God then for the attainment of this high object tribulations are sent upon them. In the verse, “then We seized them with distress and affliction that they might humble themselves” (6:42), the Holy Qur‘ān has clearly laid down this law. It was under this law that the Holy Prophet prayed for drought to befall the Quraish after they had exceeded all limits in wrong-doing. It was not a prayer for their destruction but suffering, so that upon being afflicted with it they might become humble. If a people will not reform without suffering being sent upon them, it is better that they should be struck with such affliction. It is a fact that those people, instead of accepting the message of truth, persecuted the Holy Prophet bitterly. It was in that condition of persecution that he had recourse to this prayer.
1007 Masrūq reported: We were with 'Abdullāh and he said, When the Prophet ﷺ saw the turning away of the people (from the truth) he said: “O Allāh! (send on them) seven (years) like the seven (years of drought) of Joseph.” So a year of famine overtook them which destroyed every kind of life until they started eating hides, carcasses and dead animals. Whenever one of them looked towards the sky, he would see smoke because of hunger. So Abū Sufyān went to him⁵ and said: “O Muhammad! You order people to obey Allāh and to do good to relatives; surely the people of your tribe are dying, so pray to Allāh for them.” So Allāh, the Mighty, the Glorious revealed: “So wait for the day when the heaven brings a clear drought” (the Qur’ān, 44:10) to “(but) you will surely return (to evil). On the day when We seize (them) with the most violent

⁵ Here the last part of h. 803–804, which relates only to supplication, is repeated with some difference in wording. This ḥadīth begins as follows: ‘When the Prophet ﷺ used to raise his head from the last rak’ah he would say: O Allāh…’ It contains the prayer: ‘O Allāh, Make their years like the years of Joseph (during the drought).’ The words ‘In those days the eastern part of the tribe of Muḍar was against him (the Prophet)’ do not occur here. In their place occur these words: ‘And the Prophet ﷺ said: May Allāh forgive the tribe of Ghifār, may Allāh keep safe the tribe of Aslam.’ He prayed for these two tribes because the Ghifār had accepted Islam long ago, and the Aslam had made peace with him. At the end of this ḥadīth there is this addition: ‘The son of Abū az-Zinād reported from his father that this was in the morning prayer.’ At the end of the book of Witr in h. 1004 the report from Anas says: ‘The Qunāṭ used to be recited in the Maghrib and the Fajr prayers.’

⁶ The prophecy of this famine is in the chapter Al-Dukhān of the Holy Qur’ān (ch. 44) as is clear from this hadīth. The Ḥā Mīm chapters, which include Al-Dukhān, were revealed in the middle Makkah period, i.e., the 6th, 7th and 8th years of the mission of the Holy Prophet. It seems that this famine began before the Hijrah, most probably in the 7th or 8th year, and its severity reached its peak towards the last period of the Holy Prophet’s life in Makkah or at the beginning of his life at Madīnah, and thus Abū Sufyān came to him. His coming was, in any case, before the battle of Badr because it was after the end of the famine that the words were revealed: “On the day when We seize (them) with the most violent seizing” (44:16), which refer to the battle of Badr. It is not impossible that Abū Sufyān came to Madīnah before the battle of Badr, when war had not yet commenced. After the famine came to an end, the Makkans resumed their hostility towards the Muslims and sent an army against them. The result was that their chieftains were killed at Badr, and this was “the most violent seizing”.
seizing; surely We shall exact retribution.” (44:15–16). The day of the most violent seizing was the day of Badr, and certainly the drought and the violent seizing and *al-lizām* and the signs mentioned in *Sūrah Rūm* (the Qur’ān, ch. 30) of the have come to pass.\(^7\)

**Ch. 3: People asking the Imām to pray for water at time of drought**

1008 ‘Abdullāh ibn Dīnār reported: I heard Ibn ‘Umar reciting the poetic verses of Abū Ṭālib: “And a white one (i.e., the Prophet who had a radiant countenance) who is requested to pray for rain, Who takes care of the orphans and is the guardian of widows.”

1009 And ‘Umar ibn Ḥamzah said: Sālim told that his father said: Sometimes this verse came to my mind when I looked at the face of the Prophetﷺ while he was praying for rain. He did not get down till the rain water flowed profusely from every gutter: “And a white one (i.e., the Prophet who had a radiant countenance) who is requested to pray for rain, Who takes care of the orphans and is the guardian of widows.” And this was said by Abū Ṭālib.\(^8\)

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\(^7\) Here four prophecies are mentioned as being fulfilled which were announced at a time when the Muslims were in a state of the utmost weakness: prophecy of the famine, prophecy of the battle of Badr, prophecy of the victory of the Romans (*al-Rūm*) over the Persians (the Qur’ān 30:2–6), and *lizām*. The word *lizām* occurs in the Holy Qur’ān twice: “And if a word had not gone forth from your Lord, and a term been fixed, it would surely have *come* upon them” (20:129) and “Now indeed you have rejected, so the punishment will (necessarily) *come*” (25:77). (In these verses, *lizām* is translated as “coming”, and has the significance of *necessarily coming*). It is not made clear in Ḥadīth what is meant by *lizām*. Probably it refers to the conquest of Makkah because it brought about a state of subjugation which, so to speak, became a necessary part of their condition. It was the end of the power of the Quraisḥ.

\(^8\) There are two verses of poetry by Abu Talib, one of which is quoted here, of the time when the unbelieving Quraisḥ asked him to hand over the Holy Prophet to them. The narrator says that he recalled this verse whenever the Holy Prophet prayed for rain and the rain came, because it says that his face was so radiant that he was asked to pray for rain, i.e., his light dispelled and removed the suffering and distress of the people.
It is reported from Anas ibn Mālik that whenever drought came upon them ʿUmar ibn Al-Khaṭṭāb used to pray for rain by means of ʿAbbās ibn ʿAbdul Muṭṭalib. He used to say: “O Allāh! We used to invoke You for rain by the advocacy of our Prophet ﷺ, and You would grant us rain, and now we invoke You for rain by the advocacy of the paternal uncle of our Prophet. O Allāh! Bless us with rain.” And it would rain on them.

Ch. 4: Turning the cloak around in the prayer for rain

ʿAbdullāh ibn Zaid reported … (see h. 1005)

ʿAbdullāh ibn Zaid reported … (see h. 1005).

Ch. 5: The retribution of the Lord, the Most High, Mighty and Glorious, for His creation by drought when they violate what Allāh has made sacred

It is clear that by “the advocacy of” (wasīlah) is only meant that the said person was made the Imām of the prayer. As the Imām is in a sense the representative of those praying behind him, he is called wasīlah or advocate of prayer here, i.e., during the life of the Holy Prophet he used to be our Imām in prayer, and now we make his paternal uncle the Imām in prayer. It is also obvious that along with the Imām the rest of the people were also praying. It was not the case that they believed that they had to appoint someone for prayer because their own prayers were not listened to by God. Their own participation in the prayer shows that the Companions, and ʿUmar in particular who was a zealous believer in the oneness of God, did not hold the view that is found among Muslims today, a view which amounts to making someone a partner with Allāh. Someone had to be made Imām, and ʿAbbās was made Imām due to his close kinship with the Holy Prophet.

Here the words are: “The Prophet ﷺ prayed for rain and turned his cloak around.”

Here the words are: “The Prophet ﷺ went out to the place of prayer, then prayed for rain, then faced the Qiblah, and turned his cloak around and prayed two rakʿahs’, that is, he also said a prayer of two rakʿah afterwards. At the end of this report Imām Bukhārī has added that its narrator is not the ʿAbdullāh ibn Zaid who saw the dream relating to the Adhān (who was ʿAbdullāh ibn Zaid ibn ʿAbd Rabih), but this was ʿAbdullāh ibn Zaid ibn ʿĀṣim al-Māzinī of the Māzin tribe of the Anṣār.
Ch. 6:  Praying for rain in the main mosque

1013 Anas ibn Mālik reported … (see h. 933).  

Ch. 7:  Praying for rain during the Friday sermon without facing the Qiblah

1014 Anas ibn Mālik reported … (see h. 933).

Ch. 8:  Praying for rain on the pulpit

1015 Anas reported … (see h. 911)

12 This chapter occurs only in the version of Ḥamūwī. Under this title the ḥadīth by 'Abdullāh ibn Mas‘ūd (h. 1007) would be most appropriate but for some reason it is not repeated here.

13 H. 933 is repeated here with a difference in wording: ‘On a Friday a man entered (the main Mosque) by the gate facing the pulpit while the Messenger of Allāh was standing delivering the sermon (khutbah). He stood in front of the Messenger of Allāh and said: “O Messenger of Allāh! The livestock are dying and the roads are cut off, so pray to Allāh for rain.” Anas added: The Messenger of Allāh raised both his hands and said: “O Allāh! grant us rain! O Allāh! grant us rain! O Allāh! grant us rain!” Anas said: By Allāh, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountain of) Sal’). He said: A heavy cloud like a shield appeared from behind it. When it came in the middle of the sky, it spread and then it rained. He said: By Allāh! We could not see the sun for a week. The following Friday a man entered by the same gate while the Messenger of Allāh was delivering the sermon. He stood in front of him and said: “O Messenger of Allāh! The livestock are dying and the roads are cut off; so pray to Allāh to stop the rain.” Anas added: The Messenger of Allāh raised both his hands and said: “O Allāh! Around us and not upon us, O Allāh! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.” So the rain stopped and we came out walking in the sun. Sharīk said: I asked Anas: Was it the same man (who had asked for rain the Friday before)? Anas said: I do not know.’

14 The words of this repetition are similar to those of h. 1013. Instead of ‘by the gate facing the pulpit’ here it says: ‘by the gate in the direction of Dār al-Qaḍā’. Dār al-Qaḍā’ was a house built by ‘Umar which was sold according to his will to pay his debts; hence its name. It is meant to show by this ḥadīth that in order to pray for rain it is not necessary to gather people and hold a special, separate prayer and make supplication (du’ā). The supplication can be made in any conditions. In fact, any supplication can be made in any condition as a person may wish.
Ch. 9: He who considers it sufficient to pray for rain during the Friday Prayer

1016 Anas reported … (see h. 933).16

Ch. 10: Prayer when roads are cut off due to excessive rain

1017 Anas reported … (see h. 933).17

Ch. 11: It has been said that the Prophet ﷺ did not turn his cloak around for prayer for rain on Friday

1018 Anas reported … (see h. 933).18

Ch. 12: If people ask the Imām to pray for rain for them, he should not refuse

15 The words of this report are: ‘Anas said: While the Messenger of Allāh ﷺ was delivering the Friday sermon a man came and said: “O Messenger of Allāh! Rain is scarce; so call on Allāh to grant us rain.” So he made supplication, and it rained so much that we could hardly reach our homes and it continued raining till the next Friday. Anas further said: Then the same or some other man stood up and said: “O Messenger of Allāh! call on Allāh to withhold the rain.” So the Messenger of Allāh ﷺ said: “O Allāh! Around us and not upon us.” Anas added: I saw the clouds dispersing right and left and it continued to rain but did not rain on the people of Madīnah.’

16 The wording of this ḥadīth is: ‘A man came to the Prophet ﷺ and said: “Livestock are destroyed and the roads are cut off.” So he prayed and it rained from that Friday till the next Friday. Then he came again and said: “Houses have collapsed, roads are cut off, and the livestock are destroyed, so pray to Allāh to withhold the rain.” He ﷺ stood up and said: “O Allāh! (Let it rain) on the plateaus, on the hills, in the valleys and over the places where trees grow.” So it (the cloud) was torn away from Madīnah as clothes are torn.’

17 This repetition uses very similar words. The heading of the chapter indicates that just as prayer can be said for the coming of rain, a prayer can also be said if there is excessive rain causing damage.

18 This repetition is very brief: ‘A man complained to the Prophet ﷺ about the destruction of livestock and the hunger of the offspring. So he called on Allāh for rain. The narrator (Anas) did not mention that the Prophet ﷺ had turned his cloak around or faced the Qibla.’ This shows that it is not necessary to turn the cloak around for the prayer for rain.
1019 Anas reported ... (see h. 933). 19

Ch. 13: When idol-worshippers ask Muslims for prayer at time of drought

1020 Masrūq reported ... (see h. 1007). 20

19 The wording of this repetition is very similar to h. 1016.

20 H. 1007 occurs here more briefly. ‘Masrūq reported: I went to Ibn Mas‘ūd who said: When the Quraish were slow in embracing Islam, the Prophet ﷺ prayed against them, so they were afflicted with a year (of drought) until many of them died and they ate carcasses and bones. So Abū Sufyān came to him and said: “O Muhammad! You have come to order people to do good to relatives and the people of your tribe are dying, so call on Allāh.” So he (the Prophet) recited: “So wait for the day when the heaven brings a clear drought” (the Qur’ān, 44:10). Then they returned to their (former) disbelief, and that is the word of Allāh (about it): “On the day when We seize (them) with the most violent seizing” (44:16) — this was the day of Badr.’ After this, there occurs a part not found in h. 1007: ‘Asbāṭ added on the authority of Mansūr: The Messenger of Allāh ﷺ prayed for them and it rained heavily and continued for seven days. The people complained of the excessive rain, so he (the Prophet) said: “O Allāh! (Let it rain) around us and not upon us.” So the clouds dispersed over his head and it rained around the people.’

This shows that the incident of the seven days’ rain, mentioned in h. 933, relates to the seven years’ drought faced by the Quraish. Objection has been raised to this on the basis that the incident of the seven days’ rain took place in Madinah since the Holy Prophet made the supplication in his Friday sermon. But this objection is not right because, most probably, the seven years of drought began when the Holy Prophet was still at Makkah and when it ended he was at Madīnah. It is possible that the man mentioned in h. 933 was sent by Abū Sufyān. In fact, there is a report in Baihaqī that Abū Sufyān along with several men from Makkah came to the Holy Prophet. Moreover, one should not be misled by the mention of just one man in h. 933. Its repetition in h. 1021 contains the words: ‘People stood up and called out.’ It is therefore possible that different narrators mentioned different people. It is also possible that the reporter of this addition, Asbāṭ, confused the two events. Anyhow, the coming of the Quraish to request the Holy Prophet for prayer at a time of their utmost hostility towards him (he having been expelled from his native city) shows the great confidence people had in his kind behaviour. There is nothing strange in this, because when, after the conquest of Makkah, the opportunity arose to administer the severest punishment and the Holy Prophet asked these people what treatment they expected from him, they replied: “noble brother, son of a noble brother”. The most bitter enemies approached him for their needs and he fulfilled their needs with an open heart. This example is not found in the life of any other
Ch. 14: Saying the prayer “around us and not upon us” when it rains excessively

1021 Anas reported … (see h. 933).21

Ch. 15: To make supplication (du‘ā’) during prayer for rain while standing

1022 Abū Ishāq narrated that ‘Abdullāh ibn Yazīd al-Anṣārī went out with al-Barā’ ibn ʿĀzib, and Zaid ibn Arqam and prayed for rain. He (‘Abdullāh) stood up on his feet but not on a pulpit and made supplication for rain. Then he prayed two rak‘ahs with loud recitation, and did not give the Adhān or Iqāmah.22

prophet. Just as the enmity of his opponents had reached its height, so also did his mercy reach its height. As the Qur’ān says of him: “We have not sent you but as a mercy to the nations” (21:107).

21 This differs from the other repetitions of this ḥadīth. ‘Anas reported: The Prophet was delivering the sermon on a Friday when the people stood up, shouted and said: “O Messenger of Allāh! The rain has stopped, the trees have dried and the livestock are destroyed; call on Allāh for rain.” So he said twice: “O Allāh! grant us rain.” By Allāh, we saw no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. He came down the pulpit and said the prayer. When he departed it was raining and it continued raining till the next Friday. When the Prophet stood up to deliver the sermon, people started shouting to him: “The houses have collapsed and the roads are cut off; so call on Allāh to withhold the rain.” So the Prophet smiled and said: “O Allāh! Around us and not upon us.” And the sky became clear over Madīnah but it continued to rain around it and not a single drop of rain fell on Madīnah. I looked towards (the sky at) Madīnah and it was like a crown (iklīl).’

The word iklīl is applied to a crown, and it really means the thing which surrounds. The narrator means that the cloud surrounded the sky of Madīnah, which was clear over the city itself. The words of the prayer of the Holy Prophet are notable. He did not merely ask that Allāh stop the rain because the desire to bring the mercy of Allāh to an end can never arise in the heart of a prophet which is full of Divine knowledge. So he prayed that it should rain around them, where it was still required, and not upon them. The prayers of the Holy Prophet have wonderfully sublime aspects within them, which require a separate book to explain properly.

22 This shows that ‘Abdullāh ibn Zubair, who was a Companion, said the regular prayers after the supplication (du‘ā’). It is known that the Holy Prophet did the same. See h. 1012 and h. 1014. There is a report from ʿĀ’ishah in Abū Dāwūd and from
1023 ’Abbād ibn Tamīm reported … (see h. 1005).

Ch. 16:  Loud Recitation in Prayer for Rain

1024 ’Abbād ibn Tamīm reported … (see h. 1005).

Ch. 17:  How the Prophetﷺ turned his back towards the People

1025 ’Abbād ibn Tamīm reported … (see h. 1005).

Ch. 18:  The Prayer for rain is two Rak‘ahs

1026 ’Abbād ibn Tamīm reported … (see h. 1005).

Ch. 19:  Prayer for rain at the Prayer Ground

‘Abdullāh ibn Abbās in Musnad Aḥmad about the Holy Prophet’s prayer for rain which mentions him ascending the pulpit before the regular prayer. Other reports are to the contrary. It is probable that he prayed for rain on several occasions, sometimes making the du‘ā before and sometimes after the regular prayer. The event reported here is from 64 A.H. when ’Abdullāh ibn Yazīd was the governor of Kūfah, appointed by ’Abdullāh ibn Zubair.

23 The words here are: ‘The Prophetﷺ went out with the people to pray for rain for them. He stood up and called on Allāh, then he faced the Qiblah and turned his cloak around and it rained.’

24 This repetition has some extra words over and above h. 1012. After “then faced the Qiblah,”, there is the addition: ‘he made supplication’. After “he prayed two rak‘ahs” it says: ‘he recited aloud (i.e., the Qur‘ān) in both of them’. The chapter heading comes from these words.

25 This has more words than h. 1024, without any addition to the subject. It is as follows: ‘I saw the Prophetﷺ on the day when he went out to pray for rain. He turned his back towards the people and faced the Qiblah and made supplication. Then he turned his cloak around and led us in a two rak‘ah prayer and recited aloud (i.e., the Qur‘ān) in both of them.’ H. 1024 does not contain the words “he turned his back towards the people”. From both these hadith it is clearly seen that the Holy Prophet led the two rak‘ah prayer after he made the supplication.

26 The words here are: “The Prophetﷺ prayed for rain, then prayed two rak‘ahs and turned his cloak around.”
1027 ‘Abbād ibn Tamīm reported … (see h. 1005).  

Ch. 20: Facing the Qiblah during the prayer for rain

1028 ‘Abbād ibn Tamīm reported … (see h. 1005).

Ch. 21: The people raising their hands with the Imām during the prayer for rain

1029–1030 Anas ibn Mālik reported … (see h. 933).

Ch. 22: The Imām raising his hands in the prayer for rain

1031 Anas ibn Mālik reported: The Prophet ﷺ never raised his hands for any of his supplications except for that of the prayer for

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27 The words here are: ‘The Prophet ﷺ went out to the prayer ground to pray for rain, and faced the Qiblah. Then he prayed two rak‘ahs and turned his cloak around.’ The words ‘to the prayer ground’ are not found in the repetitions that have occurred before, and this chapter heading comes from them. Here, after facing the Qiblah, there is no mention of making the supplication (du‘ā) but only of saying the two rak‘ah prayer, and turning the cloak around is after the prayer.

28 The words here are: ‘The Prophet ﷺ went out to the prayer ground to pray and when he made supplication, or intended to make supplication, he faced the Qiblah and turned his cloak around.’

29 The words here are: ‘(1029) A man of the bedouins came to the Messenger of Allāh ﷺ on a Friday and said: “O Messenger of Allāh! The livestock, the offspring, and the people have perished.” So the Messenger of Allāh ﷺ raised both his hands, making supplication (for rain), and the people too raised their hands with the Messenger of Allāh ﷺ making supplication. We had not left the mosque when it started raining. It rained till the next Friday when the same man came to the Prophet ﷺ and said: “O Messenger of Allāh! Travellers are inconvenienced and roads are unusable.”’ A report is appended to this with the addition that: ‘(1030) He (the Holy Prophet) raised his hands so much that the whiteness of his armpits could be seen.’ In h. 933 it is only mentioned that the Holy Prophet raised his hands and prayed. Here it is mentioned that the Companions also raised their hands, and therefore they all were making the supplication.
rain and he used to raise them so much that the whiteness of his armpits became visible.\textsuperscript{30}

**Ch. 23:** What should be said when it is raining

And Ibn Abbās said regarding \textit{ka-ṣayyib-in} (the Qur’ān, 2:19), it is rain. Others said: \textit{ṣāba yaṣūbu}, and (derived from it is) \textit{aṣāba}.\textsuperscript{31}

\textbf{1032} ‘Ā’ishah related that whenever the Messenger of Allāh ﷺ saw rain, he used to say: “O Allāh! Let it be a beneficial rain.”

**Ch. 24:** He who stays in the rain so long that water trickles down his beard

\textbf{1033} Anas ibn Mālik reported … (see h. 933).\textsuperscript{32}

**Ch. 25:** When the wind blows\textsuperscript{33}

\textbf{1034} Anas ibn Mālik reported: When the wind blew strongly its effect could be seen on the face of the Prophet ﷺ.\textsuperscript{34}

\textsuperscript{30} The raising of the hands to make supplication will be discussed in detail later on. The meaning given to this statement, that he never raised his hands for supplications except for the supplication for rain, is that he raised his hands much more so in supplication for rain, and this was to make his beseeching more intense.

\textsuperscript{31} \textit{Ṣayyib} means rain, as Ibn Abbās said. Its perfect tense is \textit{ṣāba}, meaning ‘it came down’, and imperfect is \textit{yaṣūbu}. In the verbal form \textit{af`āl}, its perfect tense is \textit{aṣāba} which is the causative of the verb \textit{ṣāba}, and the imperfect is \textit{yuṣību}. The writers of this report have placed \textit{aṣāba} between \textit{ṣāba} and \textit{yaṣūbu} while its correct position is after \textit{yaṣūbu} (as in this translation). \textit{Ṣayyib} is mentioned in the hadīth in this chapter, which is why the word occurring in the Qur’ān (2:19) required to be explained.

\textsuperscript{32} The wording and subject of this repetition is very similar to h. 933 with only a slight difference. The chapter heading seems to indicate that the Holy Prophet did not leave his place under the water dripping from the ceiling until he had completed his sermon (\textit{khutbah}).

\textsuperscript{33} A gale and a stormy wind is meant, as the hadīth shows.

\textsuperscript{34} It is not mentioned here what should be done at such time. It is only said that the Holy Prophet’s face showed anxiety. Sometimes stormy wind has destroyed people and communities and it is possible that he was anxious in case his people be
Ch. 26: Saying of the Prophet ﷺ: “I was helped by (the wind of) Al-Ṣabā”

1035 Ibn ’Abbās reported that the Prophet ﷺ said: “I was helped by (the wind of) Al-Ṣabā and the people of ’Ād were destroyed by (the wind of) Al-Dabūr.” 35

Ch. 27: What has been said about earthquakes and signs

1036 Abū Hurairah reported … (see h. 85). 36

1037 Ibn ’Umar reported: (the Prophet ﷺ said:) “O Allāh, bless our Shām and our Yaman.” People said: And our Najd? He said: “O Allāh, bless our Shām and our Yaman.” They said: And our Najd? He said: “Quacks and tribulations are there, and from there the party of the devil will arise.” 37

35 Al-Ṣabā is the wind which comes from the east, while that from the west is known as Al-Dabūr. The Holy Prophet was helped by the wind of Al-Ṣabā in the battle of the Allies (Aḥzāb) which drove away his enemies in failure and defeat, but this wind did not kill even one man among them.

36 The words here are: ‘The Prophet ﷺ said: “The Hour shall not come until knowledge is taken away, quakes are frequent, time passes quickly, afflictions appear, murder and slaughter will be widespread, and money will flow abundantly amongst you”.’ If quakes (al-zalāzil) are taken to mean the agitation of the earth then its connection with lack of rain and blowing of storms is that these, too, are disasters, and to repel them it is necessary to turn to God. However, this may indicate tribulations of all kinds which arose later, and are still arising. By the taking away of knowledge is meant the knowledge of attaining to God, which these days has entirely disappeared. By time passing quickly is meant that people will be so engrossed in their worldly occupations, or there will be so many comforts of life, that they will not perceive the passage of time. This ḥadīth occurs in detail in the book of Tribulations (Kitāb al-Fitan).

37 Apparently these statements were made by Ibn ’Umar but it has been said that the words “the Prophet ﷺ” have been omitted here in the manuscripts. Which
Ch. 28:  Allāh the Most High’s Saying: “And you make your denial your means of subsistence” (the Qur’ān, 56:82)

Ibn ’Abbās said: Your thankfulness. 38

1038 Zaid ibn Khālid reported … (see h. 846). 39

Ch. 29:  None knows the time of the coming of rain except Allāh the Most High

And Abū Hurairah reported from the Prophet ﷺ: “There are five things which none knows but Allāh.”

1039 Ibn ’Umar reported: The Prophet ﷺ said: “Keys of the unseen are five, which none knows but Allāh — no one knows what will happen tomorrow, no one knows what is in the wombs, no one knows what he will gain tomorrow, no one knows in which land he will die, and no one knows when it will rain.” 40

tribulations will arise from Najd, only Allāh knows. Perhaps it is about the future. It may be that by Najd is meant the entire area which includes Yamama, from where Musailima the false prophet arose and this may be a reference to it.

38 That is, by subsistence is meant thankfulness. The meaning is that you should have been thankful for the Divine blessings, but your thankfulness is that you belie the Divine message.

39 This repetition has almost the same words as h. 846, which describes it as an act of unbelief (kufr) to attribute the coming of rain to the fortune written in the stars instead of attributing it to Allāh.

40 Those five matters are mentioned regarding which fortune-tellers and astrologers mislead people by claiming that they can foretell them. Therefore, the Holy Prophet said that these are their conjectures, and the true knowledge is with Allāh. In chapter Luqmān of the Holy Qur’ān five things are mentioned (31:34) but there it says “knowledge of the hour” and here “what will happen tomorrow”. The conjectures of fortune-tellers and astrologers are a hindrance to the real progress of man. For example, instead of trying to find out what will happen tomorrow a person should consider the consequences of his deeds. If his deeds are good, the consequences will be good. The words “knowledge of the hour” used in the Qur’ān indicate that the destruction of nations comes about due to their deeds. The conjectures as to whether the child to be born is male or female are also purposeless. Whichever offspring is bestowed by Allāh, one should bring it up in the best possible way, whether it is a male or a female. To be over-joyed by the one and dismayed by the other is not right. As to what a person will gain tomorrow, this is mentioned to teach that a
person should not postpone till tomorrow what he can do today. As to dying, no one knows when and where he will die, and therefore he must be prepared to face death at any time by being always in a state of obedience to God: “Do not die except as submitting ones” (the Qur’an, 3:102). As to when it will rain, man does not know. Therefore, he must not rely on this for his business, but do whatever lies in his power.
Book 16: Al-Kusūf

Eclipses

In the name of Allāh, the Beneficent, the Merciful

Ch. 1: Prayer during an eclipse of the sun

1040 Abū Bakrah reported … (see h. 1044).¹

¹ This hadīth, which occurs in detail as h. 1044, occurs here in brief as follows: “We were with the Messenger of Allāh ﷺ when the sun eclipsed. The Messenger of Allāh ﷺ stood up, dragging his cloak till he entered the Mosque. So we (too) entered and he led us in a two rak`ah prayer till the sun appeared clearly. Then he said: “The sun and the moon do not become eclipsed because of anyone’s death. So whenever you see them, pray and call on Allāh till it has cleared.””

As stated further on, this was the day of the death of his son Ibrāhīm, and people were saying that the sun was eclipsed due to his death. This was a miracle for the taking. But the Holy Prophet’s religion was based on knowledge and wisdom, and he did not want to make his followers superstitious. Hence he told them that the eclipse of the sun is not caused by anyone’s death, nor connected in any way with Ibrāhīm’s death. However, he instructed them to pray at such a time, and a ḥadīth further on mentions the giving of charity. What is meant is that whenever an extraordinary event occurs, we must turn to Allāh the Most High. Those persons who are charged with the Divine mission of turning people’s minds towards God are not concerned with questions such as why, how or when does it rain, or why, how and when do eclipses occur. If it does not rain, or if an eclipse occurs, they ask people to bow before God. A Muslim is also commanded to pray every day when the sun starts to decline at mid-day, sets in the evening, or is about to rise at dawn. This is not worship of the sun but worship of God Who has full power to bring about these changes. Similarly, the eclipse of the sun is a change which occurs in normal circumstances, and it is taught that at such a time one must bow before God Who has caused this change with His total control over nature. This is not a prayer asking that the eclipse be brought to an end, nor is this mentioned in any ḥadīth. It is, of course, called a sign, which it is in the sense that just as light has been interrupted for a while from the world, similarly the light in the human heart can sometimes change


1041 Abū Mas‘ūd reported … (see h. 1044).²

1042 Ibn ‘Umar reported … (see h. 1044).³

1043 Al-Mughīrah ibn Shu‘bāh reported … (see h. 1044).⁴

Ch. 2: To give in charity for the eclipse

1044 ‘Ā’ishah reported: The sun eclipsed in the time of the Messenger of Allāhﷺ, so he led the people in prayer. He stood up and remained for long in qiyām (standing posture in prayer). Then he bowed down and remained for long in rukū’ (the bowing posture). Then he stood up and remained for long in qiyām, but shorter than in the first qiyām. Then he bowed down and remained for long in rukū’, but shorter than in the first rukū’. Then he went into prostration and remained for long in sajdah (prostration). Then he did the same in the second rak’ah which he had done in the first. He then finished and the sun became bright. He addressed the people, and after praising Allāh and extolling Him, he said: “The sun and the moon are two signs from among the signs of Allāh. They do not become eclipsed on account of the death or life of anyone. When you see this, call on Allāh, declare His greatness, pray to darkness for unknown reasons, or that the Divine light ceases to have any effect on man. The purpose of prayer is to try to create such a true link with Allāh which can never be broken even temporarily.

² The wording is even briefer here: ‘The Prophetﷺ said: “The sun and the moon do not become eclipsed because of the death of any human being, but they are two signs from among the signs of Allāh. So whenever you see them, stand up and pray.”’

³ The wording here is that of h. 1041 except that it says: ‘…because of the death or the life of anyone…’, where the reference to “or the life” is an addition.

⁴ In this repetition it is further mentioned that this incident took place on the day of Ibrāhīm’s death and people thought it was because of his death. The Holy Prophet dismissed this idea as wrong: ‘The sun eclipsed in the time of the Messenger of Allāhﷺ on the day Ibrāhīm died. So people said: “The sun has eclipsed because of Ibrāhīm’s death.” So the Messenger of Allāhﷺ said: “The sun and the moon do not become eclipsed because of the death or the life of anyone. So whenever you see (them), pray and call on Allāh.”’
and give in charity.” Then he said: “O followers of Muḥammad! by Allāh! There is no one who has a greater sense of honour than Allāh that his servants, male or female, should commit illicit sexual intercourse. O followers of Muḥammad! by Allāh! If you knew what I know, you would laugh little and weep more.”

Ch. 3: Making a loud announcement for prayer in congregation for eclipse

1045 ’Abdullāh ibn ’Amr reported: When the sun was eclipsed in the time of the Prophet ﷺ, it was announced that people should gather for prayer.

Ch. 4: A sermon (khuṭbah) delivered by the Imām at the time of the eclipse

And ’Ā’ishah and Asmā’ said: The Prophet ﷺ gave a sermon (khuṭbah).

1046 ’Ā’ishah reported … (see h. 1044).

5 A description of the Holy Prophet’s eclipse prayer, with qiyām and rukū’ etc., has already been given in h. 745. However, in that ḥadīth what he is reported as having said in his speech after the prayer is different from here. These two reports complement one another. Here moral reform has been emphasized in particular.

6 In h. 1044 reported by ’Ā’ishah the word khuṭbah occurs explicitly (khataba al-nās — “he addressed the people”). In this chapter in h. 1046, and in h. 86, 745 and 1053 which are related by Asmā’, although the word khuṭbah does not occur explicitly but the khuṭbah itself is found in all of them, and the incident these refer to is the same.

7 This begins with the words: “The sun eclipsed during the life of the Prophet ﷺ, so he went to the mosque and people formed rows behind him. He pronounced Allāhu Akbar and recited a long portion (of the Qur’ān).” This ḥadīth mentions the pronouncing of Allāhu Akbar and samī’-Allāhu li-man ḥamida-h, rabba-nā la-ka-l-ḥamd at the appropriate stages in the prayer, which is not mentioned in h. 1044, and says that there was a lengthy recitation in each standing posture. After mentioning the prayer, the ḥadīth states: “He completed four rukū’ (bowing posture) and four prostrations.” In his sermon as given here, instead of “When you see this, call on Allāh, declare His greatness, pray and give in charity”, the words are: “When you see these, hasten to prayer”. The last part of h. 1044, beginning with “Then he said: O followers of Muḥammad” is not present here. The rest of the wording of this hadīth varies only
Ch. 5: Should one say *kasafat* or *khasafat* for the sun?

And Allāh the Most High said: *Wa khasafa al-qamar* (‘And the moon became dark’, the Qur’ān, 75:8).

1047 ṬĀ’ishah reported … (see h. 1044).8

Ch. 6: The saying of the Prophet ﷺ: ‘Allāh makes His servants fear by means of the eclipse.’

Abū Mūsā reported it from the Prophet ﷺ.

1048 Abū Bakrah reported … (see h. 1044).9

Ch. 7: To seek refuge from punishment of the grave during eclipse

1049–1050 ṬĀ’ishah reported … (see h. 1044).10

slightly from h. 1044, and then there is the following addition: ‘It is reported from Kathīr ibn ‘Abbās that ¢Abbūdullāh ibn ¢Abbās used to report (the incident of) the day of the eclipse of the sun as it is in the ḥadīth narrated by ‘Urwah from ṬĀ’ishah. I (the narrator Az-Zuhrī) said to ‘Urwah: ‘Your brother (¢Abbūdullāh ibn Zubair), on the day there was an eclipse of the sun in Madīnah, prayed only two rak‘ahs as in the morning prayer.’ He said: ‘Yes, because he made an error in (correctly knowing) the Sunnah.’ 8

8 This ḥadīth is similar to h. 1046 but is briefer. It begins: ‘The Messenger of Allāh ﷺ prayed on the day the sun was eclipsed. He stood and pronounced Allāhu Akbar.’ The addition found in h. 1046 (mentioned in the last footnote) is not here. The ḥadīth ends with: ‘…hasten to prayer’. In both these ḥadīth the word *khasafat* is used in connection with the sun, and this is what the chapter heading refers to.

9 Here the following part only of h. 1044 occurs: ‘The sun and the moon are two signs from among the signs of Allāh. They do not become eclipsed on account of the death of anyone’, and this followed by: ‘but Allāh makes His servants fear by means of these two’. It then adds that several reporters do not report these words.

10 This begins with the words: ‘(1049) ṬĀ’ishah said that a Jewess came to ask her for something and said to her: ‘May Allāh grant you refuge from the punishment of the grave.’ So ṬĀ’ishah asked the Messenger of Allāh ﷺ: ‘Will people be punished in their graves?’ The Messenger of Allāh ﷺ said: ‘I seek refuge in Allāh from this.’ (1050) Then one morning the Messenger of Allāh ﷺ went riding but the sun was eclipsed. So he returned before noon and passing between the rear of (his) dwellings (*hujur*) he (came to the mosque and) stood to pray and people stood behind
Ch. 8:  Prolonging the prostration (sajdah) during the eclipse prayer

1051 'Abdullāh ibn 'Amr reported … (see h. 1045).\(^{11}\)

Ch. 9:  Saying the eclipse prayer in congregation

And Ibn 'Abdūs led them in prayer in the porch of Zamzam. And 'Alī ibn 'Abdullāh ibn 'Abdūs gathered (people together) and Ibn 'Umar led (them) in prayer

1052 'Abdullāh ibn 'Abbās reported … (see h. 1044).\(^{12}\)

him.' After this, the two rak‘ahs are described in detail, namely, that in each rak‘ah he assumed the standing posture (qiyyām) twice and the bowing down posture (rukū’) twice, and each posture was longer the first time than the second time. Here, while also mentioning the second rak‘ah, the words are repeated: ‘and it was shorter than in the first qiyām … and it was shorter than in the first rukū’.’ At the end this ḥadīth says: ‘He said whatever Allāh pleased that he should say, then he commanded them to seek refuge from the punishment of the grave.’ That is, after finishing the prayer he gave the sermon as stated in the other reports from ‘Ā’ishah, but here its detail is not provided as it is in h. 1044, and he directed them to seek refuge from the punishment of the grave. By “grave” is meant the intermediate state between death and the rising to life, the barzakh between this world and the hereafter. It is mentioned at the beginning of this ḥadīth that the Holy Prophet went out riding one morning and then returned. This was for the burial of his son Ibrāhīm who had died that day.

\(^{11}\) The wording of this repetition is different from the other occurrences of this ḥadīth. Its first sentence is a repeat of h. 1045, and the rest is a brief version of h. 1044: ‘When the sun was eclipsed in the time of the Messenger of Allāh it was announced that people should gather for prayer. So the Prophet bowed down for two rukū’ in one prostration (i.e., rak‘ah), then he stood up and bowed down for two rukū’ in one prostration (i.e., rak‘ah), then he sat (to finish the prayer), then the eclipse cleared. ‘Ā’ishah said: I have never performed such a long prostration.’

\(^{12}\) In this ḥadīth, the accounts given in several preceding reports are repeated with some variation in wording. In its first part the details of the eclipse prayer are similar to those in h. 1046. However, instead of “he recited a long portion (of the Qur‘ān)”, it says near the beginning: “he stood for a long time, time in which one could recite Sūrah al-Baqarah”. It was not that Sūrah al-Baqarah was recited, but other chapters were recited. Then, as in h. 1049, the details of the second rak‘ah are provided like those of the first. After quoting the words of the sermon up to “so when you see this, remember Allāh”, the statement of the last part of h. 745 begins but in different words as follows: “They said: “O Messenger of Allāh, we saw you going forward a little from your place and then we saw you retreating.” He said: “I saw Paradise and
Ch. 10: Women praying along with men during the eclipse

1053 Asmā’, daughter of Abū Bakr, reported … (see h. 86).\textsuperscript{13}

Ch. 11: He who likes to free a slave during the eclipse

1054 Asmā’ said: The Prophet ordered the freeing of a slave during the eclipse.

Ch. 12: Saying the eclipse prayer in the mosque

1055–1056 ‘Ā’ishah reported … (see h. 1044).\textsuperscript{14}

Ch. 13: The sun is not eclipsed due to the death or life of anyone

This was reported by Abū Bakrah, Mughīrah, Abū Mūsā, Ibn ’Abbās and Ibn ’Umar.\textsuperscript{15}

1057 Abū Masʿūd reported … (see h. 1044).\textsuperscript{16}

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\textsuperscript{13} Here h. 86 is repeated with slight variation of wording. The words are identical to h. 184. It begins: ‘She said: I came to ‘Ā’ishah, wife of the Prophet, when the sun was eclipsed and (saw that) people were standing praying and she was also standing praying.’ H. 86 does not mention the eclipse. This hadith states that ‘Ā’ishah and Asmā’ both joined the congregation for the eclipse prayer. There are some reports to the effect that other women were also in the congregation. This shows that women joined men not only in the congregations for the five daily prayers but also for voluntary prayers.

\textsuperscript{14} This repetition consists of the same account as h. 1049, using the same wording with slight variations. The mosque is mentioned in the words ‘between the rear of (his) dwellings (ḥujur)’ because these dwellings adjoined the mosque. In h. 1040, relating the same event, the mosque is explicitly mentioned.

\textsuperscript{15} These reports are in the following hadith. Abū Bakrah: h. 1040, Ibn ’Umar: h. 1042, Mughīrah: h. 1043, Ibn ’Abbās: h. 1052, and Abū Mūsā: h. 1059.

\textsuperscript{16} This consists of only a part of the Holy Prophet’s sermon from h. 1044. The words are similar to those in h. 1041: ‘The Messenger of Allāh said: “The sun and the
1058 ʿĀʾishah reported … (see h. 1044).17

Ch. 14:  Remembering Allāh during the eclipse
Ibn ʿAbbās related this.

1059 ʿAbū Mūsā reported … (see h. 1044).18

Ch. 15:  Making supplication (duʿāʾ) during eclipse
Related by Abū Mūsā and ʿĀʾishah from the Prophet ﷺ.

1060 Mughīrah ibn Shuʿbah reported … (see h. 1044).19

Ch. 16:  The Imām saying ammā baʿḍ (“after this”) in the sermon after the eclipse prayer

1061 Asmāʾ reported … (see h. 86).20

Moon do not become eclipsed because of the death of anyone, but they are two signs from among the signs of Allāh. So whenever you see them, pray.”

17 The last part of h. 1044 is omitted here, while the rest is repeated in different words. Instead of “remained for long in qiyām”, it says: “prolonged the recitation”, and it mentions the first recitation, before bowing, and the second, after bowing, and that the second recitation was shorter than the first. Instead of “Then he went into prostration and remained for long in sajda (prostration)”, here it says: “Then he raised his head and performed two prostrations”, i.e. two prostrations in each rakʿah. After “When you see this”, here it says: “hasten to prayer”. The report ends with this.

18 The event and the subject are the same but the words are very different: “He said: The sun was eclipsed, so the Prophet ﷺ stood up quickly, fearing that the hour (of the Day of Judgment) had come. He came to the mosque and prayed, taking the longest time in qiyām and bowing down and prostration that I have ever seen him doing. And he said: “These are signs sent by Allāh, not because of the death or life of anyone but to make His servants fear by means of them. So when you see such a thing, hasten to the remembrance of Allāh and to call on Him and to seek His forgiveness.” This has also been related by others, but none of them said that the Holy Prophet feared that the Day of Judgment had arrived. Abū Mūsā only concluded this from the Holy Prophet’s intense humility and pleading before Allāh and his lengthening of the prayer. Had the Holy Prophet mentioned the fear of the Day of Judgment, some other narrators would have recorded it as well.

19 This is a repetition of h. 1043 with slight variation of wording. It ends as follows: “call on Allāh and pray until it is clear” with the addition “until it is clear”.
Ch. 17: To say prayer during an eclipse of the moon

1062 Abū Bakrah reported … (see h. 1044).  
1063 Abū Bakrah reported … (see h. 1044).

Ch. 18: A woman pouring water on her head when the Imām stays standing for long (in qiyām) in the first rakʿah

Ch. 19: In the eclipse prayer the first rakʿah is longer

1064 ‘Āʾishah reported … (see h. 1044).

Ch. 20: To recite aloud in the eclipse prayer

1065 ‘Āʾishah reported … (see h. 1044).

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20 This is a portion from h. 86, but the wording is: ‘When the Messenger of Allāh ﷺ finished, the sun had brightened. He then gave a sermon, praised Allāh as He should be praised and then said: “Ammā baʿd.” ’

21 This report is very brief: ‘The sun eclipsed in the time of the Messenger of Allāh ﷺ, so he prayed two rakʿahs.’ From this it is concluded that a prayer should be said during an eclipse of the moon.

22 This has the subject of h. 1040, with slight variation in wording. In place of ‘We were with the Messenger of Allāh ﷺ, it says: ‘The sun eclipsed in the time of the Messenger of Allāh ﷺ.’ After ‘The sun and the moon’, the words are added: ‘are two signs from among the signs of Allāh’. After ‘until it has cleared’, the following words are added: ‘And this was because a son of the Prophet ﷺ, called Ibrāhīm, died and people said: It is because of that.’ The meaning is that the Holy Prophet’s saying that the sun and the moon ‘do not become eclipsed because of anyone’s death’ was because his son Ibrāhīm died that day and people were attributing the eclipse to his death.

23 This subject was covered in h. 86. Here that ḥadīth is not repeated.

24 This report is very brief: ‘The Prophet ﷺ led them in the prayer of the eclipse of the sun, bowing down four times in the two prostrations, the first being longer’, the meaning being that in the two-rakʿah prayer he performed rukūʿ (bowing down) four times, and the first rakʿah took longer than the second.

25 The same incident described earlier in h. 1044 is repeated here briefly. However, loud recitation is mentioned here, which is not in h. 1044. It is as follows: ‘The Prophet ﷺ did loud recitation (of the Qurʾān) in the eclipse prayer. When he
1066 (And in a report) from 'Urwah he related from ‘Ā’ishah that the sun eclipsed in the time of the Messenger of Allāh ﷺ, so he sent an announcer (to proclaim) that people should gather for prayer. He stepped forward and performed four rukū’ and four prostrations in the two rak‘ahs.26

Az-Zuhrī said:27 I said: “What made your brother ’Abdullāh ibn Zubair do this, that he prayed two rak‘ahs like the morning prayer when he said the (eclipse) prayer in Madīnah?” He said: “Yes, he made an error in (correctly knowing) the sunnah.”

finished his recitation he said Allāhu Akbar and went into rukū’. When he raised up (his head) from rukū’ he said: “Allāh hears him who praises Him, our Lord praise is for you.” Then he again started recitation in the eclipse prayer, so that there were four rukū’ and four prostrations in the two rak‘ahs.’

26 This report includes the subject-matter of h. 1045 about the announcement.

27 This report is the last part of h. 1046 which began with ‘I said to ’Urwah’ and here the name of ’Abdullāh ibn Zubair is mentioned.
Book 17: *Sujūd al-Qur’ān*  
Prostrations (during the recitation) of the Qur’ān

*In the name of Allāh, the Beneficent, the Merciful*

Ch. 1: What is said concerning prostrations in the Qur’ān and the Sunnah about it

1067 ‘Abdullāh (ibn Masʿūd) reported: The Prophet ﷺ recited *Al-Najm* (chapter 53 of the Qur’ān, ‘The Star’) in Makkah and went into prostration during it, and those with him also prostrated, except one old man who took a handful of small stones or dust, raised it to his forehead and said: “This is sufficient for me.” I saw him later, killed as an unbeliever.  

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1 What is meant are those places in the Qur’ān at which, during its recitation, a person must go into prostration (*sajdah*). By requiring such prostrations, the Holy Prophet has taught that a Muslim must show immediate readiness to obey Divine commandments.

2 In the commentary on *Sūrah Al-Najm* in Bukhārī’s book of ‘Commentary on the Qur’ān’, under ch. ‘Make submission to Allāh and serve Him’, it is stated: “The first chapter in which prostration was revealed was *Al-Najm*” (h. 4863). This shows, incidentally, that apart from the first five verses of chapter 96 of the Qur’ān (i.e., the very first revelation), the rest of that chapter was revealed later as there is a prostration at the end of it. The words ‘those with him’ in this hadith are also explained in the above commentary: “and Muslims and idolaters all prostrated with him” (h. 4862). It seems that the recitation of the Holy Qur’ān so overwhelmed the hearts that the unbelievers joined the Muslims in performing a prostration. The baseless reports which say that the Holy Prophet, after reciting the verses “Have you then considered Lāt and Uzzā, and another, the third, Manāt?” (53:19–20), then praised these idols, and for this reason the idolaters also prostrated, are all weak and inauthentic. The old
Ch. 2:  The prostration during (Sūrah) Tanzīl

1068 Abū Hurairah reported … (see h. 891).

Ch. 3:  The prostration during (Sūrah) Ṣād

1069 Ibn ʿAbbās reported: The prostration during (Sūrah) Ṣād is not among the prostrations required, but I have seen the Prophet prostrate during it.

Ch. 4:  The prostration during (Sūrah) Al-Najm

Ibn ʿAbbās reported it from the Prophet.

1070 ʿAbdullāh (ibn Masʿūd) reported … (see h. 1067).

Ch. 5:  Muslims prostrating along with idolaters

An idolater is polluted and does not perform ablution (wuḍūʿ). And Ibn ʿUmar used to prostrate without wuḍūʿ.

man who did not prostrate was Umayya ibn Khalaf, as is mentioned in h. 4863 from ʿAbdullāh ibn Masʿūd. Had the reason why the idolaters prostrated been that their idols were praised, this old man, who was later killed while an unbeliever, would also have prostrated.

3 This is chapter 32 of the Qurʾān, also entitled Al-Sajdah.

4 The words here are almost the same as in h. 891. It only mentions that in the Fajr prayer on Fridays the Holy Prophet used to recite Alif, lām, mīm, Tanzīl (ch. 32) and Hal atā ʿalā al-insān (ch. 76). The name of this chapter itself, Al-Sajdah, refers to the prostration which comes at 32:15.

5 In Sūrah Ṣād (38:24) there is no command to perform prostration but only a statement that David “fell down bowing and turned (to God)”. However, as the Holy Prophet prostrated after reciting this verse, we do the same. In the commentary on Sūrah Ṣād in Bukhārī’s book of ‘Commentary on the Qurʾān’ it is reported that Mujāhid asked Ibn ʿAbbās why he prostrated at this verse, and he replied: “Do you not read: “and of his descendants, David and Solomon… These are they whom Allāh guided, so follow their guidance” (the Qurʾān, 6:84, 6:90). So David was among those whom your Prophet was commanded to follow” (see h. 4807). That is, as a prophet performed a prostration in these conditions, the Holy Prophet showed by his practice that Muslims must also prostrate.

6 Here h. 1067 is repeated with a slight variation in wording.
1071 Ibn ‘Abbās reported … (see h. 1067).  

Ch. 6: He who recites a verse of prostration and did not prostrate

1072 ‘Aṭā’ ibn Yāsār reported that he asked Zaid ibn Thābit, who said (in reply) that he recited Sūrah Al-Najm to the Prophet ﷺ and he (the Prophet) did not prostrate in it.  

1073 Zaid ibn Thābit reported … (see h. 1072).

Ch. 7: The prostration during (the Sūrah beginning): “When the heaven bursts apart” (ch. 84)

1074 Abū Salamah reported … (see h. 766).

7 As a person can recite the Holy Qur’ān without having performed wudū’, he can also go into prostration without wudū’ while reciting it. Imām Bukhārī has drawn an inference from two facts: firstly, the prostration performed by the idolaters, and secondly Ibn ‘Umar prostrating without being in a state of wudū’. The first inference is not strong, even though the Holy Prophet may not have forbidden it. As to an idolater being polluted, this is discussed elsewhere.

8 Here the words are as follows: ‘Ibn ‘Abbās reported that the Prophet ﷺ went into prostration during Sūrah Al-Najm and with him prostrated the Muslims, the idolaters, the jinn and the people.’ Ibn ‘Abbās was not even born at the time, and the ethereal beings known as jinn cannot be seen by anyone. By ‘the jinn and the people’ can only be meant the great and the small of the human population. Hence if the reciter on some occasion does not prostrate it is not a sin. Here Zaid was the reciter. If he had prostrated, the Holy Prophet would also have done it. The Holy Prophet did not command him to do it, in order to establish that it need not always be done.

10 The wording is the same. It is in direct speech: ‘Zaid ibn Thābit reported: I recited…’

11 The wording is somewhat different but the meaning is the same: ‘I saw Abū Hurairah reciting (the Sūrah beginning): “When the heaven bursts apart” (ch. 84). He prostrated in it. I asked him: “Abū Hurairah, am I seeing you prostrate?” He said: “Had I not seen the Prophet ﷺ prostrating, I would not have prostrated”. It appears from this that some people did not prostrate during this Sūrah (at 84:21). This may explain why Imām Mālik does not recognise a prostration at this point.
Ch. 8: He who prostrates with the prostration of the reciter

Ibn Mas‘ūd said to Tamīm ibn Ḥadhlam, and he was a boy who had recited a verse of prostration before him: “Prostrate, for you are our Imām in this.” 12

1075 Ibn ‘Umar reported: When the Prophet recited to us a sūrah in which there was a prostration, he would prostrate and we (too) would prostrate, and some of us could not even find a place for our forehead.

Ch. 9: Crowding of people when the Imām recites a verse of prostration

1076 Ibn ‘Umar reported … (see h. 1075).13

Ch. 10: He who holds that Allāh, the Mighty, the Glorious, has not made prostration obligatory

‘Imrān ibn Ḥuṣain was asked: What about a man who hears a verse of prostration although he is not sitting to hear it? He said: “Even if he were sitting for this purpose,” meaning it would not be obligatory for him. And Salmān said: “We did not come for this purpose.”

‘Uthmān said: “Prostration is only for the one who is intentionally listening.” And az-Zuhrī said: “Do not prostrate unless you are in a state of purity, and when you

12 The scholars are agreed that when the reciter performs a prostration, anyone who is listening to the recitation purposely and intentionally must also go into prostration. The reciter is regarded as the Imām in this situation, as Ibn Mas‘ūd said to Tamīm ibn Ḥadhlam. The same appears from h. 1072, since Zaid, who was reciting, did not prostrate, the Holy Prophet also did not prostrate. In the ḥadīth of this chapter it is related that whenever the Holy Prophet prostrated, so did all those who were listening to him.

13 H. 1075 is repeated with a slight variation in wording. It mentions crowding specifically: ‘…there would be such a crowd that some of us could not even find a place for our forehead to prostrate on.’ It is not mentioned that such people did not prostrate, although that appears to be the case. It is possible that they prostrated one upon another.
prostrate and you are not travelling, face the Qiblah, and if you are riding there is no sin on you whichever way you face.”

As-Sāʾib ibn Yazīd did not prostrate at the prostration of story tellers.  

1077 Rabīʿah ibn ʿAbdullāh ibn al-Hudair al-Taimī reported — Abū Bakr (ibn Abū Mulaikah) said: “Rabīʿah was one of the best people” — about what Rabīʿah saw of (the practice of) ʿUmar ibn al-Khaṭṭāb: On a Friday he recited Sūrah al-Naḥl (ch. 16 of the Qurʾān) from the pulpit and when he reached the (verse 16:50 of) prostration, he descended and prostrated and people also prostrated. When the next Friday came, he recited the same and when he reached the (verse of) prostration, he said: “People! when we pass the verses of prostration, whoever prostrates does good, and whoever does not prostrate, there is no sin on him.” And ʿUmar did not prostrate.

Nāfiʿ added, from Ibn ʿUmar, that Allāh has not made the prostration obligatory, except if we wish (to do it).

Ch. 11: He who recited a verse of prostration during prayer and prostrated at it

1078 Abū Rāfīʿ reported … (see h. 766).  

14 All these statements show two points: (1) If someone is present by co-incidence when a verse of prostration is recited, and is not there for the purpose of listening to the recitation, he is not obliged to prostrate; (2) even if he is there with that intention, it is not a sin if he does not prostrate. Az-Zuhrī has here expressed the following two opinions: (1) a person who is not in a state of wuḍūʿ should not prostrate, but it has been said earlier (in heading of ch. 5) that even without being in a state of wuḍūʿ prostration can be performed; (2) if a person is resident he must prostrate facing the Qiblah. It appears that in both these conclusions az-Zuhrī has treated the prostration during recitation like the prostration during prayer; hence he says that while travelling one can face any direction for this prostration. However, to draw the analogy of prayer is not correct. Wuḍūʿ and facing the Qiblah are essential only for prayer. Since wuḍūʿ and facing the Qiblah are not requirements for reciting the Qurʾān, they cannot be requirements for the prostration during recitation.
Ch. 12: He who does not find a place for prostration because of crowding

1079 Ibn ‘Umar reported … (see h. 1075).\(^{16}\)

\(^{15}\) The wording here is almost the same as in h. 766.

\(^{16}\) The words here are the same as in h. 1075, except that at the end the words for ‘a place for our forehead’ are \textit{makān-an li-mauḍī’i jahati-hī} instead of \textit{auḍi’a jahati-hī}. 
Book 18: Taqṣīr al-Ṣalāt

Shortening the Prayers

In the name of Allāh, the Beneficent, the Merciful

Ch. 1: What is said regarding shortening (the prayers) and for what period of stay should they be shortened

1080 Ibn ‘Abbās reported: The Prophet ﷺ stayed for nineteen days and shortened the prayer. So when we were travelling for (up to) nineteen days we would shorten, but if it exceeded that we would say the complete prayers.1

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1 This stay was at the time of the conquest of Makkah. There is much difference about its length in the reports. In Abū Dāwūd, according to the report by ‘Ikramah from Ibn ‘Abbās it was 17, according to the report by ‘Imrān ibn Ḥuṣain it was 18, and in the third report from Ibn ‘Abbās it was 15, and here in Bukhārī it is 19. According Imām Mālik, Shafi‘ī and Ahmad, if the temporary stay is four days (or more) the prayers should be said complete. According to Imām Abū Ḥanīfah prayers can be shortened in a stay of less than 15 days, otherwise they must be said complete. He has followed the least of the lengths mentioned in these four reports and which is certain. Ibn ‘Umar also held the same view. However, there is no evidence that if the Holy Prophet had stayed for more than 19 days he would not have shortened the prayers. Also, the condition added by the jurists, that if the intention is to stay for four days or more then the prayers should be said complete, is not mentioned in Ḥadīth. The Holy Prophet stayed for 19 days and it cannot be said that his intention was to stay for less than four days. The next hadīth mentions that he stayed there for hajj for ten days. It is obvious that he could not have returned in less time, and he knew beforehand that his return would be on the 14th of the month yet he still shortened his prayers. Hence, whether the intention existed or not, it is proved that he shortened prayers for 19 days. If a person is on a journey for longer, he can still shorten his prayers.
1081 Yaḥyā ibn Abū Ishāq related, I heard Anas say: “We went out from Madīnah for Makkah with the Prophet ﷺ. He prayed two rak‘ahs for each prayer until we returned to Madīnah.” I said (to Anas): “Did you stay in Makkah for a while?” He said: “We stayed there for ten days.”

Ch. 2: Prayer at Minā

1082 ‘Abdullāh (ibn ‘Umar) reported: I prayed with the Prophet ﷺ at Minā two rak‘ah, and (likewise) with Abū Bakr and ‘Umar, and with ‘Uthmān in the early part of his rule, and then he prayed it complete.

1083 Ḥārithah ibn Wahb reported … (see h. 1082).

1084 ‘Abdur Raḥmān ibn Yazīd reported: ‘Uthmān ibn ‘Affān led us in prayer at Minā in four rak‘ahs. ‘Abdullāh ibn Mas‘ūd was asked about it and he said: “We belong to Allāh and to Him do we return.” Then he said: “I prayed with the Messenger of Allāh ﷺ.

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2 This stay of ten days was for the Farewell Pilgrimage of the Holy Prophet. Those who have set the limit of four days for a journey say that he remained in Makkah itself for four days and then at Minā and ‘Arafāt. This inference is not correct. Minā and ‘Arafāt are included in Makkah; moreover, reports saying that he stayed for ten days or nineteen days do not establish a limit. What is meant is a state of journeying. However, if one takes up residence where one goes to, then that is not a state of journeying.

3 This action of ‘Uthmān can be taken as meaning that he considered shortening the prayer as a concession and permission, and thought there was nothing wrong in saying it in full.

4 Here the words are: “The Prophet ﷺ led us in prayer at Minā, when it was peace, in two rak‘ahs.” Some people consider shortening of prayer to be allowed only in case of danger, and not under peaceful circumstances, because in the Qur‘ān the shortening of prayer is conditional upon “if you fear” (4:101). However, the shortening mentioned here in the Qur‘ān is in case of war. Shortening of prayer during a journey is established from the Holy Prophet’s practice. By his example he showed that four rak‘ahs when not on a journey become two rak‘ahs when on a journey.

5 These words from the Qur‘ān (2:156) are used to express one’s regret at someone else’s action.
at Minā two rak’ahs, and with Abū Bakr at Minā two rak’ahs, and with ‘Umar at Minā two rak’ahs. May be my two rak’ahs will be accepted in place of four.”

Ch. 3: How many days did the Prophet ﷺ stay during his Ḥajj?

1085 Ibn ‘Abbās reported: The Prophet ﷺ and his Companions came on the morning of the 4th saying Allāhumma Labbai-ka for the Ḥajj. He ordered them to make it into an ‘Umrah, except for those who brought a sacrifice with them.6

Ch. 4: For what length of journey is shortening of prayer allowed?

The Prophet ﷺ called one day and night (of travel) as a journey.7 Ibn ‘Umar and Ibn ‘Abbās used to shorten prayers and stop fasting in a journey of four burud which is equal to 16 farsakh.8

1086 Ibn ‘Umar reported that the Prophet ﷺ said: “A woman should not travel for three days without being accompanied by a maḥram.”9

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6 The Holy Prophet arrived on the 4th of Dhu-l-Ḥijjah. The 11th, 12th, and 13th are the Tashrīq days. He left for Madīnah on the morning of the 14th, which makes the stay 10 days.

7 The report from Abū Hurairah referring to this length of journey, which takes one day and one night, occurs further down in this chapter. To set the limit by time rather than by distance is better since these days a car can cover more than forty miles in one hour’s journey.

8 A barīd (plural burud) is four farsakh, and one farsakh is equal to three miles. Thus the journey comes to 48 miles. ’Abdullāh ibn ’Umar and ’Abdullāh ibn ’Abbās must have appointed this limit in accordance with the practice of the time for the convenience of people, or it is the distance estimated to be covered in one day and one night; otherwise there is no such limit mentioned by the Holy Prophet. The Ḥanafīs also hold that the limit of the journey is 48 miles.

9 Here three days of travel is considered as a journey. For a long journey it has been made necessary that a woman be accompanied by a close relation for her protection.
1087 Ibn 'Umar reported … (see h. 1086).10

1088 Abū Hurairah reported: The Prophet  said: “It is not allowed to a woman who believes in Allāh and the Last Day to travel for a day and a night without being accompanied by a maḥram.”11

Ch. 5: Prayers can be shortened at the point of leaving the place of departure
'Alī ibn Abū Ṭālib left (Kūfah) and started shortening his prayers even while he could see the houses. On his return (journey), it was said: “Here is Kūfah.” He said: “No, until we enter it (we will continue shortening the prayers).” 12

1089 Anas ibn Mālik reported: I prayed Zuhr with the Prophet  in Madīnah as four rak’ah, and two rak’ah ('Āṣr) at Dhul- הוועה.13

1090 ‘Ā’ishah reported … (see h. 350).14

Ch. 6: Maghrib prayer to be said as three rak’ah during a journey

10 H. 1086 is repeated here with slight variation in wording.

11 Here travelling for a day and a night has been called a journey, although it does not prove that a journey cannot be shorter than this.

12 After one has left the town of departure, prayers can be shortened and fasting stopped. The same applies upon return, as shown by the action of ’Alī.

13 Dhul-Ḥulaifah is six miles from Madīnah, and the Holy Prophet was travelling to Makkah. When a person leaves his town of residence for a journey then prayers can be shortened whether he has gone one mile or six miles.

14 The first part is a repetition of h. 350: ‘‘ ‘Ā’ishah reported: When prayers were first made obligatory they were two rak’ah. Later, prayers on a journey remained like this but prayers when not on a journey were to be completed.’ The second part is an addition here: ‘Az-Zuhrī said: I asked ’Urwah, “What made ’Ā’ishah complete the prayer (to four rak’ah)?” He said: “She took the same view as ’Uthmān.”’ It is reported in Baihaqī that ‘Ā’ishah said: “It is no hardship on me.” This shows that ’Uthmān, like her, considered the shortening as a concession, not a requirement.
'Abdullāh ibn 'Umar reported: I saw the Messenger of Allāh ﷺ, when he was in a hurry in a journey, delay the Maghrib prayer so much as to join it with the 'Ishā’ prayer. Sālim said: 'Abdullāh ibn 'Umar used to do the same when he was in a hurry in a journey.

(And in another report) Sālim said: Ibn 'Umar used to join the Maghrib with the 'Ishā’ prayers at Muzdalifah. And Sālim said: Ibn 'Umar delayed the Maghrib prayer when he heard the news of the serious illness of his wife Ṣafiyya, daughter of Abū 'Ubaid. I said to him: “Prayer (time).” He said: “Go on.” I again said to him: “Prayer.” He again said: “Go on.” Until he went on two or three miles, then he came down and prayed. Then he said: “I saw the Prophet ﷺ pray like this whenever he was in a hurry in a journey.” And 'Abdullāh (ibn 'Umar) also said: “I saw the Prophet ﷺ when he was in a hurry in a journey that he would have the Iqāmah called for the Maghrib prayer and pray it as three rak‘ah, then close it with Taslīm. Then he would wait for a short while and have the Iqāmah called for the 'Ishā’ prayer and pray it as two rak‘ah, then close it with Taslīm. He would not say any optional prayers after 'Ishā’ until he arose in the middle of the night.”

Ch. 7: Optional prayers while riding animals whichever direction they face

1093 'Āmir ibn Rabī’ah reported … (see h. 999).

1094 Jābir ibn 'Abdullāh reported … (see h. 400).

This shows that the Maghrib prayer is not shortened, but said as three rak‘ah. The 'Ishā’ and other four rak‘ah prayers are shortened to two rak‘ah. The optional (sunnah) prayers were also not said during a journey. However, the Holy Prophet continued to say Tahajjud and Witr prayers.

16 Here the concluding part of h. 999 is repeated as follows: ‘I saw the Prophet ﷺ praying on his mount in whichever direction it was facing.’ Here it is not mentioned that these were optional prayers (nawāfīl), but in h. 1000, which is a repetition of h. 999, the words are: “the night prayer … except the obligatory prayers (fard). And he used to pray Witr on his mount.” The heading of this chapter is taken from this.
1095 Nāfi‘ reported … (see h. 999).18

Ch. 8: Praying by gestures while riding an animal

1096 ‘Abdullāh ibn Dīnār reported … (see h. 999).19

Ch. 9: To descend (from the mount) for obligatory prayer

1097–1098 ‘Abdullāh ibn ‘Āmir ibn Rabī‘ah reported … (see h. 999).20

1099 Jābir ibn ‘Abdullāh reported … (see h. 400).21

Ch. 10: Saying optional prayers while riding a donkey

1100 Anas ibn Sīrīn reported: When Anas ibn Mālik returned from Syria we went to greet him and met him at ‘Ain al-Tamr.22 I saw him praying on a donkey which was facing this direction, that

17 H. 400 occurs here briefly as follows: ‘The Prophet used to say optional prayers while riding, facing a direction other than the Qiblah.’

18 This is in brief as follows: ‘Ibn ‘Umar used to pray upon his mount, and say Witr upon it, and inform (people) that the Prophet did that.’

19 Here it is in brief as follows: ‘Ibn ‘Umar used to pray upon his mount by gestures whichever direction it faced, and ‘Abdullāh mentioned that the Prophet did that.’

20 The contents of this report are similar to h. 1000 but with different wording: ‘(1097) I saw the Messenger of Allāh riding his mount, saying optional prayers by making gestures with his head, whichever way it (the animal) turned, but the Messenger of Allāh did not do that in the obligatory prayers.’ Then h. 999 is repeated in the following words: ‘(1098) Sālim said: ‘Abdullāh (ibn ‘Umar) used to pray on his animal at night while travelling, without concern about which way it was facing. Ibn ‘Umar said: The Messenger of Allāh used to pray on his mount facing whichever direction it was facing, and (also) said the Witr prayer on it, but he did not say the obligatory prayers on it.’

21 The words here are almost the same as in h. 400. Instead of ‘whichever direction it was facing’, it says: ‘facing east.’

22 This is a place on the border of Iraq with Syria where, near the end of the rule of Abū Bakr, there was a famous battle between Muslims, led by Khālid ibn Walīd, and the Persians.
is, to the left of the *Qiblah*. I said: “I have seen you praying in a direction other than the *Qiblah.*” He said: “Had I not seen the Messenger of Allāhﷺ doing the same, I would not have done it.”

**Ch. 11: Not saying the optional prayers in a journey, after or before the obligatory prayers**

1101  Ḥafṣ ibn ’Āṣim reported: I asked Ibn ‘Umar and he said: I used to accompany the Prophetﷺ and I did not see him saying the optional prayers while travelling, and Allāh says in His Word: “Certainly you have in the Messenger of Allāh an excellent exemplar” (33:21).

1102  Ibn ‘Umar reported … (see h. 1082).

**Ch. 12: Saying the optional prayers in a journey at a time other than after the obligatory prayers and before them**

The Prophetﷺ said two *rak’ahs* of *Fajr* prayer on a journey.

1103–1104  Ibn Abū Lailā reported … (see h. 280).

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23  When praying while riding, one’s face cannot remain in the direction of the *Qiblah*, because it is in the direction of travel. The same applies to travelling in a railway train or ship.

24  By optional prayers are here meant the *sunnahs* which are said before and after the *fard* prayers. It is known that the Holy Prophet did say the mid-morning and *Tahajjud* voluntary prayers while on a journey. As he shortened the *fard* part, he also omitted the *sunnah* part.

25  The words of the repetition are: “I accompanied the Messenger of Allāhﷺ, and while travelling he did not pray more than two *rak’ah*. And Abū Bakr and ‘Umar and ‘Uthmān did the same.” However, in h. 1082 it is reported from Ibn ‘Umar that ‘Uthmān used to pray two *rak’ahs* at Minā in the beginning of his rule, and later prayed four *rak’ahs* there.

26  In h. 280 only the taking of bath by the Holy Prophet is mentioned. Here, prayer is also mentioned: “(1103) Ibn Abū Lailā reported: None but Umm Hānī informed us that they saw the Prophetﷺ saying the mid-morning prayer. She said: “The Prophetﷺ, on the day of the conquest of Makkah, took bath in my house and then
1105 Ibn ‘Umar reported … (see h. 999).27

Ch. 13: Combining the *Maghrib* and ‘*Ishā’* prayers during a journey

1106 Sālim reported from his father… (see h. 1091).28

1107 Ibn ‘Abbās reported: The Messenger of Allāh ﷺ used to combine *Ẓuhr* and ‘*Aṣr* prayers when he was on a journey, and (also) combine the *Maghrib* and ‘*Ishā’* prayers.

1108 Anas ibn Mālik reported … (see h. 1091).29

Ch. 14: When *Maghrib* and ‘*Ishā’* prayers are combined, is *Adhān* or *Iqāmah* called out?

1109 ‘Abdullāh ibn ‘Umar reported … (see h. 1091, 1092).30

prayed eight *rak‘ahs*. I have never seen him say such a quick prayer, but he did perform the bowing and the prostration fully.”’ In h. 381 the prayer is described in more detail but there is no mention there of the quickness in prayer. This shows that the mid-morning prayers may be said during a journey, which is an optional prayer. Then here h. 1093 is brought in again (as h. 1104) but with the following addition: ‘he used to say optional prayers at night while travelling’. This was the *Tahajjud* prayer, as is clear from the repetitions of this ḥadīth.

27 This repetition is similar to h. 1000 which is a repetition of a part of h. 999: “The Messenger of Allāh ﷺ used to say optional prayers riding the back of his mount, whichever direction it faced, and would make gestures with his head, and Ibn ‘Umar used to do the same.”

28 H. 1091 is very briefly repeated here: “The Prophet ﷺ used to combine *Maghrib* and ‘*Ishā’* prayers when he had to hurry in a journey.” Bringing this ḥadīth here seems to be for showing that in such a case he did not say the *sunnah* after the *fard* of *Maghrib* prayers, as the *fard* of ‘*Ishā’* were said immediately after the *fard* of *Maghrib*.

29 Here too that part of h. 1091 occurs which is in h. 1106. Instead of ‘when he had to hurry in a journey’ the words are: ‘in a journey’. So the prayers were combined whether or not he had to hurry for a journey.

30 This consists of the words of h. 1091, and then the closing part of h. 1092 in the following words: “…he would have the *Iqāmah* called for the *Maghrib* prayer and pray it as three *rak‘ah*, then close it with *Taslīm*. Then he would wait for a short while and have the *Iqāmah* called for the ‘*Ishā’* prayer and pray it as two *rak‘ah*,
1110 Anas reported … (see h. 1091).\(^{31}\)

Ch. 15: Delaying \textit{Zuhr} until \textit{’Aṣr} when leaving on a journey before the declining of the sun

This contains a report from Ibn ’Abbās from the Prophetﷺ.

1111 Anas ibn Mālik reported: When the Prophetﷺ used to start a journey before the declining of the sun he would delay \textit{Zuhr} until the time of \textit{’Aṣr}, and then combine the two of them. If the sun had declined, he would say \textit{Zuhr} and then ride (to start the journey).\(^{32}\)

Ch. 16: When leaving on a journey after the declining of the sun, one should say the \textit{Zuhr} prayer and then ride

1112 Anas ibn Mālik reported … (see h. 1111).\(^{33}\)

Ch. 17: Prayer while sitting

1113 ’Ā’ishah reported … (see h. 378).\(^{34}\)

then close it with \textit{Taslīm}. He would not say any optional prayers between these, nor any prostration after \textit{’Ishā}, until he arose in the middle of the night.\(^{35}\) The \textit{Iqāmah} is mentioned as having been called for each of the two prayers, but there is no mention of \textit{Adhān}. This does not negate \textit{Adhān} being called, but since the purpose of \textit{Adhān} is to gather people, one \textit{Adhān} can suffice for both prayers. But Bukhārī in his Book of Rites of the Pilgrimage (\textit{Manāsik}), in the chapter ‘He who has \textit{Adhān} and \textit{Iqāmah} called for each of the two (prayers)’, (25:97), records the action of Ibn Mas‘ūd in having \textit{Adhān} called out for each of the two prayers.

\(^{31}\) The words are as in h. 1108.

\(^{32}\) When two prayers are combined at the time of the first, it is called \textit{jam‘i taqdīm} (combining earlier), and when they are combined at the time of the second, it is called \textit{jam‘i tākhīr} (combining later). Combining later is mentioned in many sound reports and all scholars, except a few from the generation after the Companions, acknowledge it. In this report also, combining later is mentioned. Some reports mention combining earlier. Although these are regarded as weak, it is known that the Holy Prophet combined prayers earlier at ’Arafāt. Therefore, both are permissible.

\(^{33}\) H. 1111 is repeated with minor variation in wording.
1114 Anas reported … (see h. 378).35

1115 'Imrān ibn Ḥuṣain, who had haemorrhoids, reported: I asked the Messenger of Allāh ﷺ about the prayer of the man who sits down (to say prayers). He said: “It is best if he prays standing. If he prays sitting down, for him is half of the reward of one who stands, and he who prays lying down, for him is half of the reward of one who sits down”.

Ch. 18: Prayer while sitting by gestures

1116 ‘Imrān ibn Ḥuṣain reported … (see h. 1115).37

Ch. 19: He who has not the strength (to pray) while sitting down can pray lying

And 'Aṭā’ said: “When a man is unable to turn towards the Qiblah, he can pray facing any direction.”

1117 ‘Imrān ibn Ḥuṣain reported: I suffered from haemorrhoids, so I asked the Prophet ﷺ about prayer. He said: “Pray standing (during qiyām), but if you are unable (to do that), then sitting down,

34 This report is the same as the h. 689 repetition of h. 378, except that the last part, beginning with “and when he says: Allāh hears him who praises Him…”, is not found here. This hadīth mentions the Holy Prophet as praying while sitting due to illness.

35 This report is much like the h. 689 repetition of h. 378, with minor difference in wording. The part after “Our Lord, praise is for You” is absent here.

36 This is to encourage people to stand for prayer, since to pray sitting down shows laxity and laziness. Therefore, minor excuses should not be used to pray sitting down, and without valid reason prayer must not be said lying down. However, for good reason it is permitted to say prayers sitting down or lying.

37 H. 1115 is repeated in almost the same words. It contains no mention of praying by gestures. Bukhārī’s argument appears to be that as it is allowed to pray sitting down, omitting to stand, it means that other postures of prayer can be omitted if there is good reason.
and if you are unable (to do that), then (lying) on your side.”

Ch. 20: **He who starts his prayer sitting down, then (during it) he recovers or feels better, should complete the rest standing**

Ḥasan said: “If the ill person wishes, he can pray two *rak‘ahs* sitting down and two *rak‘ahs* standing.”

1118 ‘Ā’ishah reported: I never saw the Messenger of Allāh ﷺ praying at night sitting down until he was old. He would recite sitting down until, when he wanted to bow down (in *rukū‘*) he would stand up. He would recite thirty or forty verses and then bow down.

1119 ‘Ā’ishah reported that the Messenger of Allāh ﷺ used to pray sitting down (in old age). He would recite while sitting, and when there remained thirty or forty verses from his recitation he would stand up and recite them standing. Then he would bow down (in *rukū‘*) and then go into prostration. He would do the same in the second *rak‘ah*. When he completed his prayer he would look, and if I was awake he would talk to me, and if I was asleep he would lie down.

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38 H. 1115 is also a report from ʿImrān ibn Ḥuṣain but there the question and answer are general, and it is stated that to pray standing, during *qiya‘m*, is better than sitting down. Here it is stated that he who is unable to stand can sit down, and he who cannot even sit can pray while lying down. When standing, a person is more alert and attentive, and the purpose of standing in prayer is that during the worship a person should be alert. Prayer does not make a person slow and lazy. The history of Islām testifies to the fact that the people of whom it was said that they “pass the night prostrating themselves before their Lord and standing” (the Qur‘ān, 25:64) did not sleep during the day but carried on their work, and in addition, when necessary, fought battles in the way of God.

39 As his recitation was very long, he would do most of it sitting down and the remaining thirty or forty verses standing.