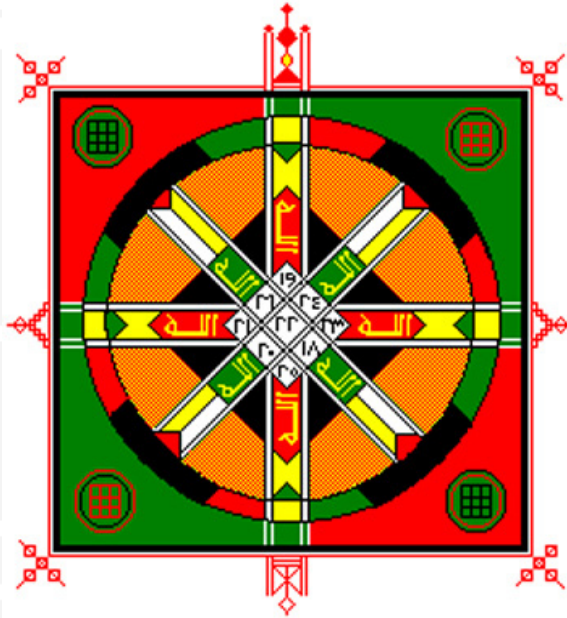


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Sawq'l-Umma Ila Ittiba`s-Sunna



Mobilization of the *Umma* Towards Following the *Sunna*

By

The Right-Acting Scholar-Warrior the Sword of Truth the Pious Inviter to the Way of his Lord
The Light of the Age the Renewer of the Religion the *Amir'l-Mu'mineen*

Shehu Uthman Dan Fuduye'

May Allah engulf him in His mercy Amen

Translation by

Shaykh Muhammad Shareef bin Farid

May Allah pardon him and forgive his teachers, parents, family, and children - Amen

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The Palace of the Sultan of Maiurno

Maiurno, Sennar, Sudan

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I dedicate this book to my children
**Alfa Umar, Modibo Muhammad, Ahmad Mazin, *Shehu* Uthman, *Nana* Tasneem, Abd'r-
Rahman, Fatuuma Mo'ina and Musa Jokolli**

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَصَلَّى اللّٰهُ عَلٰی سَیِّدِنَا مُحَمَّدٍ
 وَآلِهِ وَاصْحَابِهِ وَسَلَّمَ تَسْلِيمًا ۝ قَالَ الرَّعْبِدُ الْعَقِیْرُ الْمَضْرُ
 لَزِعْمَةُ یَوْمَ عَمَلَانَ بِرَحْمَةِ الْمَقْرُوْرٍ بِأَبْنِ هُوْدٍ نَّقَدَهُ اللّٰهُ
 بِرَحْمَتِهِ ۝ اَمِیْنُ اللّٰهِ الَّذِیْ رَفَعَ عَمَادَ السَّنَةِ وَاَعْلَامَ مَنَارِهَا
 وَفَقَّرَ وُجُوْدَ الْبَدْعَةِ وَطَسَفَ اَثْوَارَهَا وَوَضَعَ شَوَارِبَ
 الْبَقِیْفَةِ وَاظْهَرَ اسْرَارَهَا وَطَسَفَ حُرُوقَ الْاَبْطَارِ وَطَسَفَ
 اَثْوَارَهَا وَطَسَفَ السَّلَاةَ وَالسَّلَامَ عَلٰی مُحَمَّدٍ الَّذِیْ سَیَّرَ مَنَارَ الْجَزَا
 یْرِ وَوَضَعَ اسْرَارَهَا وَاَمَرَ بِاتِّبَاعِ السَّنَةِ وَالزَّمْرِ اِیْتَارَهَا
 وَطَسَفَ اَلَهُ وَصَحْبَهُ اَجْمَعِیْنَ عَلٰی السَّادَاتِ الرَّئِیْسِیْنَ وَالْعُلَمَاءِ
 الْعَامِلِیْنَ اَمَّا بَعْدُ فَهَذَا طَبَا سَوِّیْلًا اِلَى اتِّبَاعِ السَّنَةِ
 وَمَقْصُوْدُهُ تَالِیْقُهُ اِحْیَاءُ السَّنَةِ الْمَعْدُوْبَةِ وَاَقْتَصَرَفِیْهِ
 لِنَقْضِ رَهْمَتِ اَبْنِ الزَّمَانِ عَلٰی اَبْرَادِ الْاُمَّةِ یَوْمَ النَّجْدِ فَطَلَّتْ
 اِحْجَالُ مَا بَعْدَ مَدِیْنَةِ حَبْرَةَ عَلَیْهِ السَّلَامُ مِنَ الْاِسْلَامِ وَالْاِبْرَامِ
 وَالْاَعْمَالِ النَّجْدِ بِسْمِ اللّٰهِ بِرَحْمَتِهِ بِالنَّظَرِ اِلَى الْعِبَادَاتِ وَالْاِ

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This is folio 1 from the manuscript *Sawq' l-Umma Ila Ittiba` s-Sunna* of *Shehu* Uthman ibn Fuduye', which I digitized from the library of *Sultan* al-Hajj Abu Bakr ibn Muhammad Tahir in the town of Maiurno, Sennar, Sudan.

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Sawq al-Umma
Ila Ittiba`'s-Sunna
with its commentary

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In the name of Allah the Beneficent the Merciful, may Allah send blessings and peace upon our master Muhammad and upon his family and Companions and give them much peace.

Says the poor slave in need of the mercy of his Lord – **Uthman ibn Muhammad ibn Uthman** – known as **Dan Fuduye`**; (may Allah engulf him in His mercy, Amen.)

All praises are due to Allah who has raised the supports of the *Sunna* and exalted its lamps; who has diminished the existence of heretical innovation and exposed its “lights”; who has made plain the evidences of the Divine Reality and manifested its secrets; and who has eclipsed the paths of falsehood and obliterated its influences.

Peace and blessings be upon Muhammad who elucidated the methods of the Divine realities and erected its secrets; and who commanded to follow the *Sunna* and to adhere to its traditions; and upon his family and Companions, all of them; and also upon the masters of the *Taabi`uun* and the right acting scholars.

To continue: This is the book called

Sawq`l-Umma Ila Ittiba` `s-Sunna

(The Mobilization of the *Umma* Towards Following the *Sunna*)

My objective in writing it is to give life to the *Sunna* of Muhammad. Due to the laxity in the zeal of the people of these times, I have limited this book to mentioning just the prophetic traditions (*al-ahaadith*) which will clarify in summation what has been related in the tradition of Jibril, upon him be peace, regarding *Islam*, *Iman*, and *Ihsan*; which with respect to worship make up the whole of the religion. I have only added in this book the prophetic traditions concerning the issue of military struggle (*jihaad*), which remains the sole means by which the religion is protected.

I have only cited in this book the traditions of the two authentic collections (*as-Saheehayn*): al-Bukhari and Muslim due to the consensus of the *Umma* regarding their acceptability. However, the expressions from the narrations of al-Bukhari are more prominent in this book than those of Muslim, even though both contribute to what is largely desired in meaning. The reason for this is that al-Bukhari is considered more authentic than Muslim in the view held by the majority of the scholars. Another reason is that I have the narration of al-Bukhari by direct transmission (*sama`an*), unlike the narrations of Muslim, although I have license (*ijaazat*) to transmit it.

Therefore, I ask Allah, the Mighty Lord of the Tremendous Throne, that He make this work purely for His Generous sake and that He make it a proof for us and not against us; may He send down upon us His blessings on the Day of Standing before Him and at the time when mankind decomposes in their tombs; may He by means of this book benefit all that read it, explain it to others, write it down or incite others to it. Lastly, I seek from anyone who come upon this book and gains some benefit from it, that he associate me closely in his devout supplications that Allah may benefit me by it in this world and in the Hereafter; and success is with Allah.

Realize O brothers that all good is found in adherence (*itibaa`i*) and all evil is in heretical innovation (*ibtidaa`i*). For this reason, the Prophet, may Allah bless him and grant him peace, spurred all of us on to follow his *Sunna* and to avoid invented matters (*muhdathaat`lumuur*) in many traditions.

Among them are his words, may Allah bless him and grant him peace: “Verily the most excellent discourse is the Book of Allah and the best of guidance is the guidance of Muhammad, may Allah bless him and grant him peace. The worst of matters are invented affairs. Every invented thing is an innovation. Every innovation is error and every error and its doer shall be in the Fire.” Jaabir ibn Abdallah has related this and its source is from Muslim.

There are also his words, as it has been related in the Saheeh of al-Bukhari and of Muslim on the authority of A'isha, may Allah be pleased with her: "Whoever introduces into this matter of ours that which is not from it will be rejected." **In the narration** of Muslim it says: "Whoever does an act which is not in accordance with our matter will be rejected."

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Kitaab'l-Iman (The Book of Belief)

On What Has Been Related Concerning How the *Islam* of the Servant and His Belief Can Be Ascertained in this Life

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, that the Messenger of Allah, may Allah bless him and grant him peace said: "I have been commanded to fight the people until they testify to **Laa ilaha illa Allah wa anna Muhammadan rasulullah**, establish the prayer (*salaat*), and give the obligatory alms (*zakaat*). If they do that, then their lives and property will be protected from me except by the rights of *Islam* and their reckoning is with Allah." **In it also** on the authority of Anas ibn Malik who said that the Messenger of Allah, may Allah bless him and grant hi peace, said: "Whoever prays our prayer, faces our *qibla* and eats out slaughtered meats, then that is a Muslim who is under the protection of Allah and His Messenger. Therefore do not betray Allah regarding those under His protection." **In it also** on the authority of Anas ibn Malik also who said that the Messenger of Allah, may Allah bless him and grant him peace, said: "I have been commanded to fight the people until they say: **Laa ilaha illa Allah**. If they say it, pray our prayer, face our *qibla*, and slaughter as we slaughter; then their life and wealth will be made sacred to us, except by what rights demand." **It has been** related in the Saheeh of Muslim on the authority of Abu Sa'id al-Khudri that the Messenger of Allah, mat Allah bless him and grant him peace, said: "I have not been ordered to search into the hearts of people or to tear open their inward."

On What Has Been Related Concerning the Principles of *Islam*

It has been related in the Saheeh of al-Bukhari on the authority of Abdullah ibn Umar, may Allah be pleased with them both, who said: "I heard the Messenger of Allah, may Allah bless him and grant him peace, say: 'Islam has been built upon five principles: [1] to testify to **Laa ilaha illa Allah wa Muhammadun rasulullah**; [2] to establish the prayer (*salaat*); [3] to pay the obligatory alms (*zakaat*); [4] the pilgrimage (*al-hajj*); and [5] to observe the fast of *Ramadan*'."

On What has Been Related About the Foundations of Belief Which Entitles the Servant Being Safe from the Eternity of the Fire and Entrance into Paradise

It has been in the Saheeh of al-Bukhari on the authority of 'Utban ibn Malik who said that the Messenger of Allah, may Allah bless him and grant him peace, said: "Verily Allah has forbidden from entering the Fire, (that is from the Fire of eternity), him who says: '**Laa ilaha illa Allah**'; seeking by that the continence of Allah." **In it also** on the authority of Anas ibn Malik, may Allah be pleased with him, who said that the Prophet, may Allah bless him and grant him peace, said to Mu'adh (while Mu'adh was seated behind on his saddle): "O Mu'adh ibn Jabal!" He replied: "At your beck and call O Messenger of Allah and at your service! (Three times)." He, may Allah bless him and grant him peace, said: "No one testifies to '**Laa ilaha illa Allah wa Muhammadun rasulullah**', sincerely in his heart except that Allah forbids the Fire from him (that is the Fire of eternity)." **In it also** that he, upon him be blessings and peace, said to Mu'adh: "Whoever meets Allah and he has not associated anything with Him, will enter Paradise." **In it also** on the authority of Abu Hurayra, who said: "O Messenger of Allah! Who will be the most fortunate of people with your intercession (*shafa'at*) on the Day of Standing?" The Messenger of Allah, may Allah bless him and grant him peace, replied: "O Abu Hurayra, I assumed no one was more worthy of asking me about that tradition than you since I realize your enthusiasm for learning the traditions. The most fortunate of people with my intercession (*shafa'at*) on the Day of Standing will be he who said: '**Laa ilaha illa Allah**', sincerely in his heart or soul."

On What Has Been Related Regarding the Principles of Belief

It has been related in the Saheeh of Muslim on the authority of Umar ibn al-Khataab, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace, said at the time Jibril asked him about belief: “It is that you believe in Allah, His Angels, His Divine Books, His Messengers, the Last Day, and that you believe in the decree-its good and its evil.”

On What Has Been Related Regarding the Increase of Belief and Its Decrease

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik, that the Prophet, may Allah bless him and grant him peace, said: “He will be taken out of Hell-Fires who says: ‘**Laa ilaha illa Allah**’, and he has in his heart the equivalent of the weight of a grain of barley in good (*khayr*). He will be taken out of Hell-Fires who says: ‘**Laa ilaha illa Allah**’, and he has in his heart the equivalent of the weight of a grain of wheat in good (*khayr*). He will be taken out of Hell-Fires who says: ‘**Laa ilaha illa Allah**’, and he has in his heart the equivalent of the weight of a grain of an atom in good (*khayr*).” **In another narration** on his authority on the authority of the Prophet, may Allah bless him and grant him peace, who mentioned: “belief (*imaan*)”, in the place of “good (*khayr*)”; in the proceeding tradition.

On What Has Been Related Regarding Spiritual Excellence (*Ihsaan*)

It has been related in the Saheeh of al-Bukhari and Muslim on the authority of Umar ibn al-Khataab that Jibril, upon him be peace, said to the Prophet, may Allah bless him and grant him peace, said: “Inform me about spiritual excellence (*Ihsaan*)?” He, may Allah bless him and grant him peace, replied: “It is that you worship Allah as if you see Him. And if you do not see Him, He sees you.” **In these also** on the authority of Abu Hurayra, who said: “O Messenger of Allah! What is spiritual excellence (*Ihsaan*)?” He, may Allah bless him and grant him peace, said: “It is that you worship Allah as though you see Him. If you do not see Him, realize that He sees you.”

This is the explanation of the reality of *Islam*, *Imaan* and *Ihsaan* as elucidated by the Lawgiver, upon him be peace. For there can be no clearer explanation that can be given after his explanation. We have previously stated that these three divisions make up the whole of the religion, especially with regards to worship (*ibaadaat*). The conclusive proof for that is established by his words, upon him be blessings and peace, when he addressed his Companions: “Verily that was Jibril. He came to you in order to teach you about your religion.” This was after Jibril had asked about its reality, and he explained it as it was related in the narration of Muslim. In the expressions of the narration of al-Bukhari it says: “Verily that was Jibril. He came in order to teach mankind about their religion.” Now we shall commence with the arrangements of the chapters of the acts of Islam (*a'maal'l-Islam*). We will arrange them the way the scholars of the *Sunna*, may Allah be pleased with them, have arranged them.

Kitaab'ŧ-Tahaara (The Book of Purification)

On What Has Been Related Regarding Purification Being Half of Belief

It has been related in the Saheeh of Muslim on the authority of Abu Malik al-Harith ibn `Aasim al-Ash`ari who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Purity is half of belief.”

On What Has Been Related Regarding the Prohibition of Relieving Oneself While Facing the Qibla, the Dhikr Prescribed During That and On Freeing Oneself of Impurities

It has been related in the Saheeh of al-Bukhari on the authority of Abu Ayyub al-Ansari, who said that the Messenger of Allah, may Allah bless him and grant him peace, said: “If anyone of you goes for answering the call of nature, he should neither face the *qibla* nor turn his back to it.” **In it also** on the authority of Anas ibn Malik that whenever the Prophet, may Allah bless him and grant him peace, entered into the toilet, he used to say: “Allah, I seek refuge with You from all evil deeds and evil spirits.” **In it also** on the authority of Ibn Abass, who said: “The Prophet once passed by two graves and said: “These two persons are being tortured not for a major sin. One of them never saved himself from being soiled with urine.” **And in another narration:** “...he did not free himself of urine...”, “...while the other used to go about with slander.”

On What Has Been Related Regarding Cleaning Oneself With Stone (*istijmaar*)

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, who said: “I followed the Prophet, may Allah bless him and grant him peace, while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me: “Fetch for me some stones for removal.” That is in order to purify the private parts. **In it also** on the authority of Abu Hurayra, who said that he, may Allah bless him and grant him peace, said: “Whoever cleans himself with stones, he should use an odd number.”

On What Has Been related Regarding Purification (*istinjaa*’) of the Private Parts With Water

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik, who said: “Whenever the Messenger of Allah, may Allah bless him and grant him peace, entered the toilet, I along with another boy used to accompany him carrying a tumble full of water which had an iron tip to it in order that he might make *istinjaa*’ with water.”

On What Has Been Related Regarding the Prohibition of Cleaning the Private Parts With the Right Hand

It has been related in the Saheeh of al-Bukhari on the authority of Abdullah ibn Abu Qatada on the authority of his father, who said that the Prophet, may Allah bless him and grant him peace, said: “Whenever anyone of you urinates, he should neither touch his penis with his right hand nor clean his private parts with his right hand.”

On What Has Been Related Regarding the Obligations of Full Ritual Bath (*ghusl*)

It has been related in the Saheeh of al-Bukhari on the authority of Umm Salama, the mother of the believers who said: “Once Umm Sulaym, the wife of Abu Talha, came to the Prophet, may Allah bless and grant him peace and said: “O Messenger of Allah! Verily Allah is not shy of telling the truth. Is it obligatory for a woman to take a bath after she has a wet dream?” The Messenger of Allah, may Allah bless him and grant him peace, replied, “Yes, if she notices a discharge.” **It has been related** in the Saheeh of al-Bukhari on the authority of Abu Hurayra on the authority of the

Prophet, may Allah bless him and grant him peace who said: “When one sits between the four parts of a woman and then exerts effort then the ritual bath is made obligatory.” **It has been related** in the narration of Muslim is the tradition of Mutar, that he, may Allah bless him and grant him peace said: “...even if he does not ejaculate.”

On What Has Been Related Regarding the Description of the Ritual Bath

It has been related in the Saheeh of al-Bukhari on the authority of A’isha, may Allah be pleased with her, said: “Whenever the Prophet, may Allah bless him and grant him peace, took a bath (*ghusl*) after major impurity (*janaaba*), he would begin by washing his hands and then he would perform ablution (*wudu*) like that for prayer. After that he would put his finger in the water and rub the roots of his hair with them, and then he would pour three handfuls of water over his head. After that he would pour water all over his body.” **In it on the authority** of A’isha also: “That whenever the Prophet, may Allah bless him and grant him peace used to take a *ghusl* from *janaaba*, he would call for something close to the size of a medium container. He would take hold of its handle and pour over his head; the right side then the left.” **In it on the authority** of A’isha may Allah be pleased with her: “When one of us became ritually impure she would take with her two hands three times over her head and then she would rub the right side of her body with one hand and rub the left side of the body with the other hand.”

On What Has Been Related Regarding The Obligation of Ablution (*wudu*)

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The prayer is not accepted from a person who is impure (*hadath*) until he performs the ablution (*wudu*).” **It has been related** in the Saheeh of Muslim on the authority of Umar ibn al-Khataab, who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Prayer is not accepted except after purification (*tuhuur*).”

On What Has Been Related Regarding the Description of Ablution (*Wudu*)

It has been related in the Saheeh of al-Bukhari on the authority of ‘Amr ibn Abu Hasan that he asked Abdallah ibn Zayd about the ablution of the Messenger of Allah, may Allah bless him and grant him peace. He then asked for earthenware pot containing water and in front of them he performed the ablution like that of the Prophet, may Allah bless him and grant him peace. He poured water from the pot over his hands and washed them three times. He then placed his hands in the pot and rinsed his mouth out and washed his nose by snorting water in it and then blowing it out with three handfuls of water. Again he put his hands in the water and washed his face three times and washed his forearms up to the elbows twice. He then placed his hands in the water and passed them over his head by bringing them back and forth once. He then washed his feet up to the ankles.” **In it in the prophetic tradition** of Uthman: “He would wash his hands up to the elbows three times.”

On What Has Been Related Regarding Performing the Ablution Properly

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra who said: “Perform your ablution properly for verily Abu’l-Qasim, may Allah bless him and grant him peace, said: “Woe to the heels from the Hell-Fires.”

On What Has Been Related Regarding Wiping the Leather Socks (*khuffayn*)

It has been related in the Saheeh of al-Bukhari on the authority of Sa'd ibn Abi Waqqas that the Messenger of Allah, may Allah bless him and grant him peace, used to wipe over the leather socks (*khuffayn*).”

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Kitaab'l-Haid (The Book of Menstruation)

On What Has Been Related Regarding the Extent of Menstruation

It has been related in the Saheeh of al-Bukhari on the authority of 'Aṭaa' who said: "The extent of menstruation is one day up to fifteen days."

On What Has Been Related Regarding Menstruation Prohibits the Prayer and Fasting

It has been related in the Saheeh of al-Bukhari on the authority of Abu Sa'id al-Khudri that the Prophet, may Allah bless him and grant him peace, said to the women: "I have not seen anyone more deficient in reason and religion than you. A cautious sensible man could be lead astray by anyone of you." The women asked: "O Messenger of Allah! What is the deficiency in our intelligence and our religion?" He replied: "Is not the evidence of two women equal to the witness of one man?" We replied in the affirmative. He said: "That is the deficiency in her intelligence." He then said: "Is not so that when you menstruate that you cannot pray and fast?" We replied in the affirmative. He said: "That is the deficiency in her religion?"

On What Has Been Related Regarding Omission of Making-Up the Prayers for the One Who Has Menstruation and the Establishment of Making-Up for the Fast

It has been related in the Saheeh of Muslim on the authority of Mu'adha al-'Adawiyya, who said that she once asked A'isha, may Allah be pleased with her: "What is the reason that a woman menstruating makes-up for the fast, but she does not make-up for the prayer?" She replied: "Are you a Haruriya?" I said: "I am not a Haruriya, but I simply would like to know." She said: "When we passed through this period of menstruation, we were ordered to complete the fasts, but were not ordered to make-up the prayers." **In the** expression related by al-Bukhari, she said: "We were with the Prophet, may Allah bless him and grant him peace, when we used to get our menstruation, but he never ordered us to make-up for the prayer." Or she said: "...we did not offer them."

On What Has Been Related Regarding Sleeping With a Woman on Menstruation While She is in Her Dress

It has been related in the Saheeh of al-Bukhari on the authority of Umm Salama that she said: "I got my menstruation while I was lying under a woolen clothe with the Prophet, may Allah bless him and grant him peace. I slipped away, then removed it and put on the clothes for menstruation. The Messenger of Allah, may Allah bless him and grant him peace, said: "Have you got your menses (*nifaas*)?" I replied, "Yes." He then called me and I slept with him under the woolen sheet."

On What Has Been Related Regarding the Signs of Purification Regarding Dryness and *Qassa*

It has been related in the Saheeh of al-Bukhari that: "Some women used to send pads of cotton with traces of yellowish discharge to A'isha, (for her verdict to know whether they had become clean from menstruation or not). A'isha would say: "Do not hurry until you see the cotton pad white, (meaning by that the purification from menstruation)." The daughter of Zayd ibn Thaabit was told that the women of her generation used to ask for candles at midnight to see if the menses had stopped or not. The daughter of Zayd said that the ladies (the wives of the Companions of the Prophet) had never done that and she censored them for that."

On What Has Been Related Regarding the Method of Purification from Menstruation

It has been related in the Saheeh of al-Bukhari on the authority of A'isha who said: "A woman once questioned the Prophet, may Allah bless him and grant him peace, about the ritual bath taken after finishing from menstruation. He ordered her to take the ritual bath and said: "Take a piece of cloth scented with musk and purify yourself with it." The women then asked, "How shall I purify myself with it?" He replied, "Purify yourself with it." She said: "How!?" He said: "*Sub`Hanna Allah!* Purify yourself with it!" She said: "How!?" Again he replied: "*Sub`Hanna Allah!* Purify yourself with it!" Then A'isha said: "I pulled her to me and said: 'Rub the place soiled with blood with it.'" **In the Saheeh** of Muslim: "You should purify yourself, and perform the purification well. Then pour water over your head and rub it vigorously until it reaches the roots of your hair. You should then pour water over yourselves. Then you should take a small cloth scented with musk and purify yourselves with it."

On What Has Been Related Regarding the Period of Menstruation (*istihaada*)

It has been related in the Saheeh of al-Bukhari on the authority of A'isha who said that Fatima the daughter of Abu Hubaysh said to the Messenger of Allah, may Allah bless him and grant him peace: "O Messenger of Allah! I do not become clean from bleeding. Shall I give up my prayers?" The Messenger of Allah, may Allah bless him and grant him peace, said: "No, because it is from a blood vessel and not the menstruation. So when the real menses begins give up your prayers and when it has finished wash the blood off your body and offer your prayers."

Kitaab't-Tayammum (The Book of Purification With Earth)

On What Has Been Related Regarding the Entire Earth Being Made a Place of Worship for Him upon Him be Blessings and Peace and It Being Made Pure

It has been related in the Saheeh of al-Bukhari on the authority of Jaabir ibn Abdallah that the Prophet, may Allah bless him and grant him peace, said: "The entire earth has been made into a place of worship and it has been made pure. Therefore wherever a person from my *Umma* encounters the prayer, he should pray." **It has been related by Muslim:** "The earth's soil has been made pure for us when we cannot find water."

On What Has Been Related Regarding Tayammum Being Allowable in the Absence of Water, Even Though One is in Janaaba

It has been related in the Saheeh of al-Bukhari on the authority of `Imran ibn Husayn ar-Khuza'iy that the Messenger of Allah, may Allah bless him and grant him peace, saw a man sitting aloof avoiding praying with the people. He, may Allah bless him and grant him peace, then said: "O so-and-so! What prevents you from praying with the people?" He said: "O Messenger of Allah! I have been afflicted with *janaaba* and there is no water." He, may Allah bless him and grant him peace, said: "Then take yourself to clean earth, that will be sufficient for you."

On What Has Been Related Regarding Tayammum Being Lawful for One Who Fears Sickness, Even When in A State of Major Impurity (Janaaba)

It has been related in the Saheeh of al-Bukhari on the authority of `Amr ibn al-`Aas, who was in a state of major impurity (*janaaba*) during a severely cold night. He then performed *tayammum* and recited the following verse: "Do not kill yourselves, indeed Allah is merciful to you." When that was reported to the Prophet, may Allah bless him and grant him peace, he did not object to it."

On What Has Been Related Regarding the Description of Tayammum

It has been related in the Saheeh of al-Bukhari on the authority of Ammar, who once said to Umar: "I rolled myself in the dust and went to the Prophet, may Allah bless him and grant him peace, who said: "Sufficient for you are the face and the hands." **In another narration:** "The Prophet, may Allah bless him and grant him peace, then struck the earth with his palms and then wiped his face and hands." **In the narration of Muslim:** "It would have been sufficient for you to do this with your hands." He then struck the earth with his hands once and wiped his right hand with his left."

Kitaab's-Salaat (The Book of Prayer)

On What Has Been Related Regarding the Obligations of the Prayer (*fard's-salaat*)

It has been related in the Saheeh of al-Bukhari on the authority of A'isha, the mother of the believers, who said: "Allah made the prayer obligatory when He enjoined it to be two *rak'ats* and two *rak'ats*, both when resident or on a journey. Then the prayer of travel remained the same, and increase was made in the prayers for non-travelers."

On What Has Been Related Regarding the Five Prayers Being Atonement For Errors

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra that he heard the Messenger of Allah, may Allah bless him and grant him peace, say: "What is your opinion if a river ran at the door of your house in which you could bathe in it five times a day? What would you say about that? Will there remain any dirtiness on him?" They said: "No dirtiness would remain on him." He, may Allah bless him and grant him peace, said: "Then that is the likeness of the five prayers. By it Allah wipes away all errors."

On What Has Been Related Regarding the Obligation of Covering the Private Parts (*awra*) During Prayer and Other Than That

It has been related in the Saheeh of al-Bukhari in a prophetic tradition of Abu Hurayra that he said: "The Prophet, may Allah bless him and grant him peace ordered that no one was allowed to perform circumambulation (*tawwaf*) around the *Kaaba* naked." If there is conclusive prohibition against nakedness during the *tawwaf*, then the prohibition is foremost in the prayer.

On What Has Been Related Regarding One Who Prays In a Single Garment Should Cross Its Ends Over the Shoulders

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, who said: "I testify that I heard the Messenger of Allah, may Allah bless him and grant him peace, say: "Whoever prays in a single garment must cross its ends over the shoulders."

On What Has Been Related Regarding the Prohibition of Wrapping With a Garment Tightly and Sitting With the Legs Raised During the Prayer or Other Than That

It has been related in the Saheeh of al-Bukhari on the authority of Abu Sa'id al-Khudri, who said: "The Messenger of Allah, may Allah bless him and grant him peace forbade wrapping one's body with a single garment so tight that one could not raise its end or take one's hands out of it. He also forbade sitting on the buttocks wrapped in a single garment (without anything covering the private parts) with the knees close to the abdomen and feet apart, while the hands circled the knees."

On What Has Been Related Regarding the Amount of Clothing a Woman Should Pray In

It has been related in the Saheeh of al-Bukhari on the authority of A'isha, may Allah be pleased with her, who said: "The Messenger of Allah, may Allah bless him and grant him peace, used to pray the *fajr* prayer and some of the believing women covered with their wool veiling cloths, used to attend the *fajr* with him and they would return to their homes without being recognized by anyone."

On What Has Been Related Regarding Facing the *Qibla*

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, who said that the Prophet, may Allah bless him and grant him peace, said: “Face the *qibla* and say: ‘*Allahu akbar*’.”

On What Has Been Related Regarding the Reward for One Who Constructs a Place of Worship

It has been related in the Saheeh of al-Bukhari on the authority of Uthman ibn Afan, who said he heard the Prophet, may Allah bless him and grant him peace, say: “Whoever builds a place of worship intending by that the pleasure of Allah, Allah will build for him the like in Paradise.”

On What Has Been Related Regarding the Blessings of One Who Goes to the Mosque and Returns from It

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace, said: “Whoever goes to the mosque and returns from it Allah will prepare for him an honorable place in Paradise for each going or returning he does.”

On What Has Been Related Regarding Tallying the Steps to the Mosque

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik that the Banu Salama desired to relocate from their place to a place near the Prophet, may Allah bless him and grant him peace. But the Prophet disliked them leaving their homes uninhabited and said: “Do you not consider that you will get a reward for everyone of your footsteps.”

On What Has Been Related Regarding the Times of the Prayer

It has been related in the Saheeh of al-Bukhari on the authority of Jaabir ibn Abdallah that the Prophet, may Allah bless him and grant him peace used to pray *dhuhr* at midday, the *asr* when the sun was still bright, *maghrib* at its required time and *isha* at various times and various times. Whenever he saw the people assembled for *isha*, he would pray earlier. If he saw them delayed, he would postpone the prayer. The *subh* prayer, they or the Prophet may Allah bless him and grant him peace used to pray it when it was still dark.”

On What Has Been Related Regarding Allowing the Cooling of the Heat for the *Dhuhr*

It has been related in the Saheeh of al-Bukhari on the authority of Abu Sa'id that the Messenger of Allah, may Allah bless him and grant him peace, said: “Wait until it becomes cool for the *dhuhr* prayer, for the severity of the heat is from the raging of *Jahannam*.”

On What Has Been Related Regarding the *Adhaan* and the *Iqaama*

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik who said: “Bilal was ordered to double the wording of the *adhaan* and to pronounce the wording of the *iqaama* once.”

On What Has Been Related Regarding the Account of the *Mu`adhin* During the *Adhan*

It has been related in the Saheeh of al-Bukhari on the authority of Abu Sa`id al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace, said: “When you hear the *mu`adhin*, you should say the like of what the *mu`adhin* says.” **In the Saheeh** of Muslim on the authority of Umar ibn al-Khataab, who said that the Messenger of Allah, may Allah bless him and grant him peace, said: “When the *mu`adhin* says: Allah is the greatest! Allah is the greatest! - He should say: *Allahu akbar! Allahu akbar!* When he says: I bear witness that there is no deity except Allah! He should say: *Ash`hadu an Laa ilaha illa Allah!* When he says: I bear witness that Muhammad is the Messenger of Allah! -You should say: *Ash`hadu anna Muhammadan rasulullah!* When he says: Come to the prayer! – He should say: There is no power nor might except with Allah!. When he says: Come to success! - He should say: There is no power nor might except with Allah. When he says: Allahu is the greatest! Allah is the greatest! - He should say: *Allahu akbar! Allahu akbar!* When he says: There is no deity except Allah! - You should say: *Laa ilaha illa Allah!* If he says this sincerely in your heart, he will enter paradise.”

On What Has Been Related Regarding the Supplication (*du`a*) Which Follows After Hearing the *Adhan*

It has been related in the Saheeh of al-Bukhari on the authority of Jaabir ibn Abdallah that the Messenger of Allah, may Allah bless him and grant him peace, said: “Whoever says when he hears the proclamation O Allah, the Lord of this perfect call and this established prayer, give Muhammad the agency the bounty and the highest rank; resurrect him to the station of *mahmuud* which you have promised him); then incumbent upon him is my intercession on the Day of Standing.” **In the Saheeh** of Muslim on the authority of Sa`d ibn Abi Waqqas on the authority of the Prophet, may Allah bless him and grant him peace, who said: “Whoever says when he hears the *mu`adhin*: I bear witness that there is no deity except Allah, the One who has no partner. And I bear witness that Muhammad is his slave and messenger. I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad, may Allah bless him and grant him peace, as my messenger.); will be forgiven all of his sins.”

On What Has Been Related Regarding Walking to the Mosque Calmly

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said: “When you hear the *Iqaama* walk to the prayer. Walk calmly and with dignity and do not hurry; for that which you catch from the prayer, pray it and what you miss, then complete it.”

On What Has Been Related Regarding Beginning With the Meal Before the Prayer When it is Served If the Time of the *Iqaama* Has Occurred

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her on the authority of the Prophet, may Allah bless him and grant him peace, who said: “If dinner is placed down while the prayer has been established, then begin with dinner.” **In it also** on the authority of Umar ibn al-Khataab, who said that the Prophet, may Allah bless him and grant him peace, said: “If one of you is sitting at his meal, do not rush until you have finished your requirements from it, even if the prayer has been established.”

On What Has Been Related Regarding Greeting the Mosque

It has been related in the Saheeh of al-Bukhari on the authority of Abu Qatada as-Salami that the Messenger of Allah, may Allah bless him and grant him peace, said: “When one of you enters the mosque, he should make two *ruk`ats* before he sits down.”

On What Has Been Related Regarding Straightening the Lines of Prayer

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik on the authority of the Prophet, who said: “Straighten up your lines, for indeed straightening the lines is a part of establishing the prayer.” **In it also** on the authority of an-Nu`man ibn Bashir that the Prophet, may Allah bless him and grant him peace, said: “You should straighten your lines or Allah will cause conflict between your objectives.”

On What Has Been Related Regarding the *Imamat* and That the People of Knowledge and Excellence are Deserving of It

It has been related in the Saheeh of al-Bukhari on the authority of Abu Musa, who said that when the sickness of the Prophet, may Allah bless him and grant him peace, became intense he said: “Order Abu Bakr to go and pray with the people.” **In it also** on the authority of Malik ibn ‘I-Huwayrith that the Prophet, may Allah bless him and grant him peace, said to them when they had come to him and stayed some twenty nights: “When you return to your country and people. You should teach them, command them to pray this prayer in this particular time and that prayer in that particular time. And when the time for the prayer has come, one of you should call the *adhaan* and you should then make the eldest of you the *Imam*.”

On What Has Been Related Regarding the *Imam* Lightening the Prayer When He Prays With the People

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace, said: “Whenever one of you prays with the people, he should lighten the prayer, because perhaps among them there are the weak, the infirm, those who have needs and the elderly. But when one of you prays by himself, he can lengthen it as long as he likes.” **In it also** on the authority of Anas ibn Malik, who said: “The Prophet, may Allah bless him and grant him peace, used to make the prayer brief but perfectly?”

On What Has Been Related Regarding the Prohibition of the One Following (*ma`muum*) Preceding the *Imam* in Any of the Acts or Words of the Prayer

It has been related in the Saheeh of al-Bukhari on the authority of A`isha that the Prophet, may Allah bless him and grant him peace, said: “Verily the *Imam* has been appointed in order to be gone along with; thus, when he makes *ruk`u*, you should then make *ruk`u* with him. When he rises up from it, you should then rise up from it. When he says: ‘Allah hears the one who praises Him’, you should then say: ‘Our Lord and to You is the praise’.” **In it also** on the authority of Abu Hurayra on the authority of the Prophet, may Allah bless him and grant him peace, who said: “Does anyone of you fear, or does anyone of you not fear that if he raises his head before the *Imam*, that Allah will transform his head into the head of a donkey, or make his entire form like that of a donkey?” **In it also** on the authority of al-Bara’, who said: “Whenever the Messenger of Allah, may Allah bless him and grant him peace, said: ‘*Sami`a Allahu liman hamidahu*’ (Allah hears the one who praises Him); no one from among us would bend his back after him until the Prophet, may

Allah bless him and grant him peace had moved into prostration. Then we would move into prostration.”

On What Has Been Related Regarding the Description of the Prayer

It has been related in the Saheeh of al-Bukhari on the authority of Malik ibn al-Huwayrith that the Prophet, may Allah bless him and grant him peace, said: “Pray the way you see me pray.” **In it also** the authority of Abu Humayd as-Sa`idi, who said: “I have preserved the prayer of the Messenger of Allah, may Allah bless him and grant him peace, more than any of you. For I saw him when he said the *takbir*, he placed his hands parallel with his shoulders. When he made the *ruk`u*, he placed his hands firmly upon his knees and then kept his back straight and level. When he raised his head he would stand straight until his spine and all his joints returned to their proper place. When he made prostration, he would not place his hands with the fingers spread out or with them clinched. When he sat for the first *rak`at*, he would make the toes of his left face towards the *qibla* and straighten up his right foot. When he sat for the second *rak`at*, he would place his left foot forward and straighten up the other foot, and he would sit upon his hips.” **In it also** on the authority of Abu Hurayra that he, upon him be blessings and peace, said to a man named Khalaad ibn Raafi` who had not completed the pillars of the prayer: “When you stand for the prayer, say the *takbir* and read what is easiest for you from the *Qur`an*. Then make *ruk`u* until you become tranquil in *ruk`u*. Then rise up until you are standing straight up. Then make prostration until you are tranquil in prostration. Then rise up until you are tranquil in sitting. Then make prostration again until you are tranquil in prostration. You should then do like that in the remainder of your prayer.” **In it also** on the authority of Ibn Abbas, may Allah be pleased with him, that the Prophet, may Allah bless him and grant him peace, said: “We have been ordered to make prostration upon seven bones, and not to tuck up the garments or the hair.” **In it also** on the authority of Abdallah ibn Malik ibn Buhayna: “When the Prophet, may Allah bless him and grant him peace used to pray, he would spread his arms wide enough until the brightness of his armpits were seen.” **In it also** on the authority of Anas ibn Malik that the Prophet, may Allah bless him and grant him peace, said: “Be moderate in your prostration and do not spread out your forearms in prostration like a dog.”

On What Has Been Related Regarding the Sin of Those Who Pass in Front of Someone Praying

It has been related in the Saheeh of al-Bukhari on the authority of Abu Juhaym, that the Messenger of Allah, may Allah bless him and grant him peace, said: “If the one passing in front of one praying knew what was against him, he would have considered stopping in his place for some forty to be better for him than passing in front of the one praying.” Abu an-Nadri said: “I don’t know whether he said forty days, months or years.”

On What Has Been Related Regarding Making-up for Missed Prayers

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik that the Prophet, may Allah bless him and grant him peace, said: “Whoever forgets a prayer, should pray it when he remembers it. There is no atonement for it other than that. ‘*And establish the prayer for My remembrance*’.”

On What Has Been Related Regarding Forgetfulness in the Prayer

It has been related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Buhayna, who said: “The Messenger of Allah, may Allah bless him and grant him peace, prayed with us two *rak`ats* from one of the prayers. He then stood up without sitting and the people stood up with him. When he had finished the prayer; we waited for him to make the *salaams*. However, he made the *takbir* before the *salaams* and he then made two prostrations while he was sitting. He then made the *salaams*.” **In it also** on the authority of Abu Hurayra, who said: “The Prophet, may Allah bless him and grant him peace, prayed the *dhuhr* prayer but only prayed two *rak`ats*. It was said to him: ‘You have only prayed two *rak`ats*.’ He then stood and prayed two *rak`ats*, made the *salaams* and then made two prostrations.”

On What Has Been Related Regarding the Prostration of the *Qur'an*

It has been related in the Saheeh of al-Bukhari on the authority of Umar ibn al-Khataab, who said: “The Prophet, may Allah bless him and grant him peace, read the Qur’anic chapter called *Sajda* while we were with him. He then made the prostration and we prostrated with him. And because of the heavy crowd there was almost no place for some of us to make the prostration upon.”

Salaat An-Nawwaafil (Superogatory Prayers)

On What Has Been Related Regarding the Two *Rak`ats* of Dawn

It has been related in the Saheeh of Muslim on the authority of A`isha, may Allah be pleased with her, who said: “The Messenger of Allah, may Allah bless him and grant him peace, prayed two *rak`ats* before *fajr* prayer and he did it so lightly that I said (to myself): ‘Did he even read the *Umm`l-Qur`an* in it?’”

On What Has Been Related Regarding the *Duha* Prayer

It has been related in the Saheeh of Muslim on the authority of Mu`adha al-`Adawiyya, who asked A`isha: “How many *rak`ats* did the Messenger of Allah, may Allah bless him and grant him peace, do in the *duha* prayer?” She said: “Four *raka`ats*, but he would exceed that if he wished.” **In the Saheeh** of al-Bukhari and Muslim in the prophetic tradition of Umm Haani: “He, may Allah bless him and grant him peace, used to pray the forenoon prayer with eight *rak`ats*.”

On What Has Been Related Regarding the Four *Rak`ats* Before *Dhuhr* Prayer

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her, that the Prophet, may Allah bless him and grant him peace, never neglected the four *rak`ats* before *dhuhr* prayer.”

On What Has Been Related Regarding the Two *Rak`ats* to Be Done Before and After *Dhuhr*; After *Maghrib*; After `Isha; and Before *Subha*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said: “I preserved from the Prophet, may Allah bless him and grant him peace, ten *rak`ats*: two *rak`ats* before *dhuhr* prayer; two *rak`ats* after it; two *rak`ats* after *maghrib* prayer in his home; two *rak`ats* after `isha in his home; and two *rak`ats* before *subha* prayer.” **I have not come across** the evidence of four *rak`ats* before the `asr prayer in the two Saheeh collections. However it has been related by an-Nisaa’i from a tradition on Ali ibn Abi Taalib, may Allah ennoble his face.

On What Has Been Related Regarding Standing in Prayer During the Night

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Abaas, who said: “The Prophet, may Allah bless him and grant him peace used to pray thirteen *rak`ats*”; meaning by that during the night. **In it also** on the authority of A`isha, may Allah be pleased with her who said: “The Prophet, may Allah bless him and grant him peace used to pray during the night thirteen *rak`ats* included among these were the *witr* and the two *rak`ats* after *fajr*.”

On What Has Been Related Regarding the *Witr* Prayer

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said: “The Prophet, may Allah bless him and grant him peace, used to pray during the night two *rak`ats* then two *rak`ats*, continuously. He would then pray a single odd *rak`at*.” **In it also** on the authority of Ibn Umar, that the Prophet, may Allah bless him and grant him peace, said: “Make your final prayer during the night *witr*.”

On What Has Been Related Regarding Ease in the Religion

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said: “Verily the religion is easy and no one is rigid in the religion except that he is overcome. Therefore, be moderate, come as close as possible

to what is correct, have the good news of acceptance, and seek assistance with something of worship in the mornings, the late afternoon and something from the late evenings.”

On What Has Been Related Regarding the Most Beloved of the Religion to Allah

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her, that the Prophet, may Allah bless him and grant him peace, entered upon her while she was with a woman. He said: “Who is this?” She said: “It is so-and-so doing remembrance of Allah from her prayer.” He then said: “What is this?! Stick to what is in your abilities. For by Allah! Allah never become fed up until you become tired and fed-up. The most beloved of the religion to Allah is that which is done continuously.”

On What Has Been Related Regarding the Travel Prayer

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik, who said: “We went out with the Prophet, may Allah bless him and grant him peace, from Medina to Mecca, and the Prophet, may Allah bless him and grant him peace, prayed two *rak`ats* repeatedly until we returned to Medina.”

On What Has Been Related Regarding Joining Two Prayers During Travel

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Abaas, who said: “The Messenger of Allah, may Allah bless him and grant him peace, used to join the *dhuhr* and *`asr* prayer when he was in the midst of travel; and he used to join the *maghrib* and *`isha* prayers.”

On What Has Been Related Regarding Avoiding Doing Superogatory Prayers During Travel, Either Before or After the Obligatory Prayers

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said: “I accompanied the Prophet, may Allah bless him and grant him peace, and I did not see him glorifying Allah during travel.”

On What Has Been Related Regarding Praying Superogatory Prayers Other Than Before and After the Obligatory Prayers

It has been related in the Saheeh of al-Bukhari that, “The Prophet, may Allah bless him and grant him peace, used to pray the two *rak`ats* of *fajr* during travel.” **Muslim narrated** a prophetic tradition from Abu Qatada in which it said: “...he then prayed two *rak`ats* before the *subh* and then prayed *subh*. That was during travel.” **In it also** on the authority of Umm Haani, who mentioned: “On the day of the opening of Mecca the Prophet, may Allah bless him and grant him peace, made *ghusl* in her home and prayed eight *rak`ats*. I did not see him pray prayers more moderate than them except that he completed perfectly the bowing and prostration.” **In it also** on the authority of Ibn Umar, who said: “The Messenger of Allah, may Allah bless him and grant him peace, used to make glorification on the back of his mount facing any direction, and he used to offer the *witr* prayer while on mount, but he never did the prescribed obligatory prayers upon it.”

Kitaab'l-Jumu`a (The Book of the Friday Prayer)

On What Has Been Related Regarding the Obligation of *Jumu`a* Prayer

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, who said that he heard the Messenger of Allah, may Allah bless him and grant him peace, say: "We will be the last and the foremost on the Day of Judgment, although initially the former nations were given the Books before us. This day (Friday) was their day in which Allah made worship obligatory upon them. But they differed about it. So Allah guided us to it and all of the people are behind us in this respect; the Jews' day is tomorrow and the Christians' is the day after tomorrow."

On What Has Been Related Regarding the Time of the *Jumu`a*

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik, may Allah be pleased with him, said that: "The Prophet, may Allah bless him and grant him peace, used to pray *jumu`a* when the sun had descended from its zenith."

On What Has Been Related Regarding the *Ghusl* of the Day of *Jumu`a*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said that the Messenger of Allah, may Allah bless him and grant him peace, said: "When any of you comes upon *jumu`a*, he should make *ghusl*."

On What Has Been Related Regarding the *Khutba* of *Jumu`a*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said: "The Prophet, may Allah bless him and grant him peace, used to make the *khutba* while standing and he would then sit and then stand the way it is done in the times."

On What Has Been Related Regarding Sitting Between the Two *Khutbas* of the Day of *Jumu`a*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said: "The Prophet, may Allah bless him and grant him peace, used to stand while making the two *khutbas*, sitting between them."

On What Has Been Related Regarding Being Silent During the Day of *Jumu`a* While the *Imam* Makes the *Khutba*

It has been related in the Saheeh of al-Bukhari on the authority of Salman, that the Prophet, may Allah bless him and grant him peace, said: "Be silent when the *Imam* is speaking."

On What Has Been Related Regarding Using Oils and Scents on the Day of *Jumu`a*

It has been related in the Saheeh of al-Bukhari on the authority of Salman 'l-Farsi, who said that the Messenger of Allah, may Allah bless him and grant him peace, said: "Whoever makes *ghusl* on the day of *jumu`a*, then purifies what he is able to purify, then oils himself or uses scents and walks calmly to the prayer without walking between two sitting people, then prays what has been prescribed for him to pray and when the *Imam* comes out, he is silent-will be forgiven for what is between that *jumu`a* and the other."

Kitaab Salaat'l-Khawf wa'l-`Eidayn Wa'l-Istisqa'I wa'l-Kusuuf **(The Book of the Prayer of Fear, the Two `Eid Prayers, the Rain Prayer, and the Eclipse Prayer)**

On What Has Been Related Regarding the Fear Prayer

It has been related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Umar, who said: "I went out on a military raid with the Messenger of Allah, may Allah bless him and grant him peace, in the direction of Najd. Then the enemies stationed themselves opposite us. We then arranged ourselves in ranks and then the Messenger of Allah, may Allah bless him and grant him peace, prayed with us. A group stood and prayed with him while another group faced off the enemies. The Messenger of Allah, may Allah bless him and grant him peace, made a single *ruk`u*, and prostrated twice with them. Then the group, which had not prayed, came and took their place. Then the Messenger of Allah, may Allah bless him and grant him peace, made a single *ruk`u* and two prostrations with them, then he made the *salaams*. Then each one stood by himself and made a single *ruk`u* and made two prostrations."

On What Has Been Related Regarding Praying the Fear Prayer While Walking or Riding

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar from the words of Mujahid: "When the Muslims are intermixed with the enemies, they should do the prayer standing." Ibn Umar added on the authority of the Prophet, may Allah bless him and grant him peace: "If they dread them more than that, then they should pray standing or mounted."

On What Has Been Related Regarding the Prayer of the Two `Eids

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, who said that the Messenger of Allah, may Allah bless him and grant him peace, said: "Every people have an *`Eid*, and this day is our *`Eid*."

On What Has Been Related Regarding Eating on the Day of *Fitr* Before Going Out to the `Eid Prayer

It has been related in the Saheeh of al-Bukhari on the authority of Anas who said: "The Messenger of Allah, may Allah bless him and grant him peace, did not go out on the day of *`Eid'l-Fitr* until he had eaten some dates." **In it also** on the authority of Anas again, who said: "The dates should be eaten in odd numbers."

On What Has Been Related Regarding the Glorification of the `Eid

It has been related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Yusr, who said: "When we had finished with the *`Eid* prayer at that hour was the time for the glorification of Allah."

On What Has Been Related Regarding Going Out to the Place of Prayer in Empty Spaces and the Desert on the Days of `Eid of *Fitr* and *Ad`haa* for Those Not in Mecca

It has been related in the Saheeh of al-Bukhari on the authority of Abu Sa`id al-Khudri, who said: "The Messenger of Allah, may Allah bless him and grant him peace, used to go outside of the town to the place of prayer on the days of *fitr* and *ad`haa*."

On What Has Been Related Regarding It Being Reprehensible to Carry Weapons to the `Eid Prayers for the One Who is Not Carrying Them to Protect Himself In Order That the One Carrying Them Does not Wound Any People

It has been related in the Saheeh of al-Bukhari on the authority of al-Hassan, who said: “We were prohibited to carry weapons to the `Eid prayers, except when there was fear of the enemies.” **In it also** on the authority of Sa`id ibn Jubayr, who said: “I was with Ibn Umar at the time he was wounded with the spearhead of a javelin in the hollow of his foot. He then foisted his foot on to his riding animal. I then descended and withdrew his foot from it. That was on the day that the pilgrims had reached Mina. When this news reached al-Hajjaj he tried to visit him. Al-Hajjaj then said: “If we only knew who wounded you.” Ibn Umar then said: “It was you who wounded me!” He said: “How was that?” He said: “Because you carried your weapons on a day when it is not permissible to do so. And you entered weapons into the Sacred Precincts, when it is not lawful to enter weapons into the Sacred Precincts!”

On What Has Been Related Regarding Going A Different Direction On the Return From the `Eid

It has been related in the Saheeh of al-Bukhari on the authority of Jaabir ibn Abdallah, who said: “The Prophet, may Allah bless him and grant him peace, used to redirect himself on the way returning on the day of the `Eid.”

On What Has Been Related Regarding Beginning With the Prayer on the Day of the of Sacrifice

It has been related in the Saheeh of al-Bukhari on the authority of al-Bara`, who said that the Messenger of Allah, may Allah bless him and grant him peace, said in a sermon on the day of sacrifice: “The first thing that we begin with on this day of ours is we pray then return and make our sacrifices. Whoever has done so, has accomplished our *Sunna*.”

On What Has Been Related Regarding Glorifying Allah During the Days at Mina at the End of Every Prayer

It has been related in the Saheeh of al-Bukhari: “Ibn Umar, may Allah be pleased with him, used to glorify Allah during the days at Mina after every prayer, on his bed, in his tent, while sitting and while walking, and during the whole of these days of Mina. Maymuna used to glorify Allah on the day of sacrifice. And the women used to glorify Allah when praying behind Aban ibn Uthman and Umar ibn Abd'l-Azeez on the nights of *tashreeq* (11th, 12th, and 13th of *Dhu'l-Hijja*) along with the men in the mosque.”

On What Has Been Related Regarding the Rain Prayer

It has been related in the Saheeh of al-Bukhari on the authority of `Abaad ibn Tamim on his uncle, who said: “The Prophet, may Allah bless him and grant him peace, went out to the place of prayer to pray for rain. He faced the *qibla* and prayed two *rak`ats*.” **In it also** on the authority of his uncle, who said: “The Prophet, may Allah bless him and grant him peace used to pray two *rak`ats* and recited outloud in them.”

On What Has Been Related Regarding the Prayer of the Eclipse of the Sun

It has been related in the Saheeh of al-Bukhari on the authority of Abu Bakra, who said: “We were with the Prophet, may Allah bless him and grant him peace, when the sun eclipsed. The Prophet, may Allah bless him and grant him peace, then stood up and walked dragging his cloak until he entered the mosque. We entered and he prayed with us two *rak`ats* continuously until the sun reappeared.”

On What Has Been Related Regarding the Methodology of Praying During the Eclipse

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, who said: “There was an eclipse of the sun in the time of the Messenger of Allah, may Allah bless him and grant him peace, and the Messenger of Allah, may Allah bless him and grant him peace, led the people in prayer. He stood, and did so for a long time. Then he went into *ruk`u*, and made the *ruk`u* long. Then he stood again, and did so for a long time, though not as long as the first time. Then he went into *ruk`u*, and made the *ruk`u* long, though not as long as the first time. Then he went down into *sajda*, and made the *sajda* long. He then did the same in the second *rak`at*. When he finished the sun had reappeared. He then gave a *khutba* to the people, in which, he praised and glorified Allah and then said: “The sun and moon are two signs from the signs of Allah. They do not eclipse for the death of anyone or for his life. When you see an eclipse, call on Allah and say, ‘**Allahu akbar**’ and then give charity.” Then he said: “O *Umma* of Muhammad! By Allah, there is no one more jealous than Allah of a male or female slave of His who commits adultery. O *Umma* of Muhammad! By Allah, if you knew what I knew, you would laugh little and weep much’.”

On What Has Been Related Regarding the Prayer of the Eclipse of the Moon

It has been related in the Saheeh of al-Bukhari on the authority of Abu Bakra, who said that the Messenger of Allah, may Allah bless him and grant him peace, said: “The sun and moon are two signs from the signs of Allah. They do not eclipse because of the death of anyone. When that happens, you should pray and supplicate until they reappear to you.”

Kitaab'l-Janaa'iz (The Book of Funerals)

On What Has Been Related Regarding Instructing Those Dying the Words of the *Shahada* at the Point of Death

It has been related in the Saheeh of Muslim on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said: "Instruct those dying among you the words of: 'There is no deity except Allah';" that is to say, along with: 'Muhammad is the Messenger of Allah.'

On What Has Been Related Regarding Bathing the Deceased and It Being Done an Odd Number of Times

It has been related in the Saheeh of al-Bukhari on the authority of Umm `Atiyya, may Allah be pleased with her who said: "The Messenger of Allah, may Allah bless him and grant him peace, entered upon us while we were bathing his daughter. He said: 'Wash her three times, or five, or more than that, with water and lotus leaves, and at the end utilize camphor, or a little camphor, and when you have finished let me know.' When we finished we told him, and he gave us his waist-wrapper and said: 'Shroud her with this'."

On What Has Been Related Regarding the White Garments for Shrouding

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her: "That the Messenger of Allah, may Allah bless him and grant him peace, was shrouded in three Yemeni white Suhuliya garments made from cotton."

On What Has Been Related Regarding Those Carrying the Dead Hurrying to the Grave

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said: "Hurry with the bier of the deceased; for if he was a righteous person it is better to hand it over to it. However, if he is other than that, then it is bad to have him upon your necks."

On What Has Been Related Regarding the Lines of the Prayer of *Janaaza*

It has been related in the Saheeh of al-Bukhari on the authority of `Aṭaa' who said he heard Jaabir ibn Abdallah say that the Prophet may Allah bless him and grant him peace, said: "Today a righteous man from Abyssinia has died, so come and we will pray upon him." He then arranged us into ranks and the Prophet, may Allah bless him and grant him peace, prayed while we were in ranks. Abu'z-Zubayr said that Jaabir said: "I was in the second rank."

On What Has Been Related Regarding Praying Over the Graves

It has been related in the Saheeh of al-Bukhari on the authority of as-Shaybaani on the authority of as-Sha`bi, who said: "I was informed by one who witnessed the Prophet, may Allah bless him and grant him peace, that he came to an abandoned grave, arranged them in ranks and said: '**Allahu akbar**', four times." I said: "Who related that to you?" He said: "Ibn Abaas."

On What Has Been Related Regarding Making the Graves Arched

It has been related in the Saheeh of al-Bukhari on the authority of Abu Bakr ibn `Ayyash on the authority of Sufyan at-Tamaari, who narrated that he saw the grave of the Prophet, may Allah bless him and grant him peace, and it was arched.”

On What Has Been Related Regarding Expressing One’s Condolences

It has been related in the Saheeh of al-Bukhari on the authority of Usaama ibn Zayd, who said: “The daughter of the Prophet, may Allah bless him and grant him peace, sent a message to him saying: “That my child is being seized by death, so come to us.” However, the Prophet, may Allah bless him and grant him peace, returned the messenger and told him to convey the greetings of peace to her and say, “It is for Allah to take away and it is for Him to give, and everything with Him has an appointed time. So be patient and take reckoning of your own soul.”



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Kitaab'z-Zakaat (The Book of Obligatory Alms)

On What Has Been Related Regarding the Obligation of the Zakaat

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Abbas that the Prophet, may Allah bless him and grant him peace dispatched Mu'adh to Yemen and said to him: "Invite them to bear witness to **Laa ilaha illa Allah** and that I am the Messenger of Allah. If they are obedient to that, then teach them that Allah has obligated upon them the five prayers every day and night. If they are obedient in that, then teach them that Allah has obligated upon them charity from their wealth to be taken from the wealthy from among them to be given to the poor among them."

On What Has Been Related Regarding the Extent of the Minimum Amount to Be Paid On Cereals and Fruits

It has been related in the Saheeh of al-Bukhari on the authority of Abu Sa'id al-Khudri may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace, said: "Upon anything less than five *awsuq* there is no *sadaqa*."

On What Has Been Related Regarding the Extent of the Minimum Amount to Be Paid for Camels, Cows, and Sheep

It has been related in the Saheeh of al-Bukhari on the authority of Thumaama ibn Abdallah ibn Anas that Anas related that Abu Bakr, may Allah be pleased with him wrote for him this letter when he sent him to Bahrayn: "In the name of Allah the Beneficent the Merciful this is the obligations of the charity (*sadaqa*) which the Messenger of Allah, may Allah bless him and grant him peace, obligated upon the Muslims which Allah ordered His Messenger to take. For whoever it is requested from among the Muslims on its face value should give it over. Whoever is requested for what is above that amount, he should not give it. On twenty-four camels or less, *zakaat* is paid with sheep, one ewe for every five camels. On twenty-five to thirty-five camels *zakaat* is paid with a she-camel in its second year. On thirty-six up to forty-five camels *zakaat* is paid with a she-camel in its third year. On forty-six up to sixty camels *zakaat* is paid with a she-camel in its fourth year that is ready to be sired. On sixty-one up to seventy-five camels *zakaat* is paid with a she-camel in her fifth year. On seventy-six up to ninety camels *zakaat* is paid with two she-camels in their third year. On ninety-one up to one-hundred and twenty camels *zakaat* is paid with two she-camels in their year ready to be sired. On any addition to one-hundred and twenty camels *zakaat* is paid with a she-camel in its third year for every forty camels and for every fifty camels a she-camel in its fourth year. Whoever has only four camels, then there is no alms to be paid except if he desires to do so, perhaps believing that the number will reach five. In that case *zakaat* is paid with one ewe. On grazing sheep and goats, if they come to forty or more, up to one-hundred and twenty head, the *zakaat* is one ewe. If there is an addition to one-hundred and twenty up to two-hundred of them, the *zakaat* is two ewes. On any addition to that up to three-hundred camels, then for every hundred, one ewe is to be paid. If the sheep are deficient and less than forty in number, then there are no alms to be paid upon them except if the owner wills to." **I have not come across** the amount to be paid for cow in the two Saheeh collections. Al-Qastalaani said in his commentary upon al-Bukhari: "The author did not mention anything which is related to the amount to be paid on cows, because nothing had occurred to him conceding its conditions." He then said: "It has been related by at-Tirmidhi in a good tradition and which is considered sound by al-Haakim on the authority of Mu'adh, who said: "The Prophet, may Allah bless him and grant him peace, dispatched me to

Yemen and ordered me to take from every thirty cows a male or female cow in its first or second year; and to take from every forty cows a cow in its third or fourth year.”

On What Has Been Related Regarding Gathering Together Livestock and Separating Them Fearing to Pay the Charity on Them

It has been related in the Saheeh of al-Bukhari in the above-mentioned letter of Abu Bakr: “Those separated should not be gathered together nor should those gathered together be separated in fearing to pay the charity on them.”

On What Has Been Related Regarding Settling Proportionately Between Two Associates

It has been related in the Saheeh of al-Bukhari in the above-mentioned letter of Abu Bakr, “Whatever belongs to two associates is to be settled between them proportionately.”

On What Has Been Related Regarding the Prohibition of Taken Alms On Old or Defective Ewes, and Rams

It has been related in the Saheeh of al-Bukhari in the above-mentioned letter of Abu Bakr, “Alms should not be given with an old or a defective ewe, nor a ram, except when the alms collector sees fit.”

On What Has Been Related Regarding the *Zakaat'l-Fitr*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, may Allah be pleased with both of them, who said: “The Messenger of Allah, may Allah bless him and grant him peace, made the *zakaat'l-fitr* obligatory. It was either a *saa`an* (four double-hand scoops) of dates or a *saa`an* of barley obligatory upon the captive, the freeman, male, female, the young or old among the Muslims; and he ordered it to be given before the people went to the prayer.”

Kitaab's-Sawm (The Book of Fasting)

On What Has Been Related Regarding the Obligation of Fasting Based Upon Sighting the New Moon and Breaking the Fast Based Upon Sighting It

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, who said that the Prophet, may Allah bless him and grant him peace, said: “Start fasting on sighting the new moon and break the fast on sighting it. If it is concealed from you, then complete the period of *Sha`ban* by thirty days.”

On What Has Been Related Regarding Fasting the Day of Doubt

It has been related in the Saheeh of al-Bukhari on the authority of `Amaar who said: “Whoever fast the day of doubt has disobeyed Abu'l-Qasim, may Allah bless him and grant him peace.”

On What Has Been Related Regarding Standing in Prayer During *Ramadhan*

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace, said: “Whoever stands in prayer during *Ramadhan* with faith and reckoning himself, he will be forgiven what has gone before from sins.”

On What Has Been Related Regarding Hurrying to Break the Fast

It has been related in the Saheeh of al-Bukhari on the authority of Sahl ibn S`ad that the Messenger of Allah, may Allah bless him and grant him peace, said: “The people will remain with good as long as they hurry to break the fast.”

On What Has Been Related Regarding Postponing the Morning Meal

It has been related in the Saheeh of al-Bukhari on the authority of Sahl ibn S`ad, may Allah be pleased with him who said: “I used to take the early morning meal with my family, then I would rush to catch the prostration of *subh* with the Messenger of Allah, may Allah bless him and grant him peace.” **In it also** on the authority of Zayd ibn Thaabit, may Allah be pleased with him who said: “We took the early morning meal with the Prophet, may Allah bless him and grant him peace. He then stood up for the prayer.” I asked him: “How much time passed between the *adhan* and the early morning meal (*suhuur*)?” He said: “The time it takes to recite fifty verses from the *Qur'an*.”

On What Has Been Related Regarding Increasing of Generosity in Good During *Ramadhan*

It has been related in the Saheeh of al-Bukhari on the authority of `Ubaydullah ibn Abdallah ibn `Utba, that Ibn Abass, may Allah be pleased with him once said: “The Prophet, may Allah bless him and grant him peace, used to be the most generous of men in good. He was even more generous during *Ramadhan* when Jibril, upon him be peace, would come to him. Jibril, upon him be peace, used to come to him every night during *Ramadhan* until it was complete reviewing the *Qur'an* with him. Whenever Jibril, upon him be peace, would come to him, he was more generous in good than the flowing winds.”

On What Has Been Related Regarding Pursuing the Night of Power

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her, that the Prophet, may Allah bless him and grant him peace, said: “Look for the Night of Power (*laylat`l-qadr*) on the odd nights during the last ten nights of *Ramadan*.”

On What Has Been Related Regarding the *I`tikaaf*

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her, who said: “The Messenger of Allah, may Allah bless him and grant him peace, used to go into retreat (*ya`takifu*) during the last ten days of every *Ramadan* until he died. Then after him his wives used to go into retreat in the same manner.”

On What Has Been Related Regarding the One in *I`tikaaf* Not Entering His Home Except Out of Necessity

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her, the wife of the Prophet, may Allah bless him and grant him peace who said: “Although the Messenger of Allah, may Allah bless him and grant him peace, used enter his head in my window while he was in the *masjid* and I would plait it; yet he would only go into the house to relieve himself when he was in retreat.”

Kitaab'l-Hajj (The Book of Pilgrimage)

On What Has Been Related Regarding the Obligation of Hajj

It has been related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Abbas, that a woman from the tribe of Khath'am came and said: "O Messenger of Allah! The obligation of *hajj*, which Allah has enjoined upon His slaves, has become due on my father and he is old and weak and he cannot sit firm in the caravan. May I perform the *hajj* on his behalf?" He, may Allah bless him and grant him peace, replied: "Yes." That occurred during the Farewell *hajj* of the Prophet."

On What Has Been Related Regarding the Merits of an Accepted Hajj

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, who said: "I heard the Prophet, may Allah bless him and grant him peace, say: 'Whoever makes the *hajj* for Allah, and does not act obscenely nor cause corruption, will return (from *hajj*) like the day that his mother gave birth to him.'"

On What Has Been Related Regarding the *Mawaaqeet*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Abbas, who said: "The Prophet, may Allah bless him and grant him peace, made the *waqqat* for the people of Medina that of Dhu'l-Hulayfa, for the people of Syria that of al-Juhfa, for the people of Najd that of Qarn'l-Manaazil, and for the people of Yemen that of Yalamlama. These are those and for the people who come to them from outside for those desiring *hajj* and *'umra*. Other than these then their *waqqat* is from wherever they set out, even the people of Mecca is from Mecca."

On What Has Been Related Regarding the *Talbiyya*

It has been related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Umar, who said: "The *talbiyya* of the Messenger of Allah, may Allah bless him and grant him peace, was: 'At Your service, O Allah! At Your service and You have no partner. At Your service and the praise and blessings belong to You, and the kingdom. There is no partner with You'."

On What Has Been Related Regarding What Clothes is to Be Worn by the One in *Ihraam*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said that a man once asked saying: "O Messenger of Allah what clothes are proper for the one in *ihram* to wear?" He, may Allah bless him and grant him peace, said: "He should not wear shirts, turbans, trousers, burnouses, or leather socks, except if a person cannot find sandals. In that case he can wear leather socks, but cut them off below the ankles. He should also not wear any attire which has been dyed with anything from saffron or any kind of yellowish dye."

On What Has Been Related Regarding Entering Mecca From the Two Elevated Places and Leaving Mecca from the Two Low Places

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, may Allah be pleased with him who said: "The Messenger of Allah, may Allah bless him and grant him peace, used to enter Mecca from a mountain trail which was at the highest point and he would leave Mecca from a mountain trail which was at the lowest point."

On What Has Been Related Regarding Saluting the Black Stone

It has been related in the Saheeh of al-Bukhari on the authority of ‘Aabis ibn Rabi’a, on the authority of Umar may Allah be pleased with him who once came to the Black Stone, kissed it and said: “Verily I know you are but a stone, which can neither harm nor benefit. If I had not seen the Messenger of Allah, may Allah bless him and grant him peace, kiss you, I would not do so.”

On What Has Been Related Regarding Saying the *Takbir* at the Corner of the Black Stone

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Abbas, who said: “The Prophet, may Allah bless him and grant him peace, made *tawaaf* around the House upon a camel. Whenever he came upon the Yemeni corner he would point towards it with whatever was with him and then made glorification.”

On What Has Been Related Regarding Making the *Tawaaf*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, may Allah be pleased with him who said: “I saw the Messenger of Allah, may Allah bless him and grant him peace, when he had proceeded to Mecca, he first saluted the corner of the Black Stone and made the *tawaaf* by trotting the first three *tawaafs* of the seven.” **In it also** on his authority who said: “The Prophet, may Allah bless him and grant him peace, used to run three courses and walked four during the *hajj* and the ‘*umra*.”

On What Has Been Related Regarding the Two *Rak’ats* After *Tawaaf* Behind the *Maqaam*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said: “When the Prophet, may Allah bless him and grant him peace, reached (Mecca), he made the *tawaaf* of the House seven times and then prayed two *rak’ats* behind the *maqaam* of Ibrahim.”

On What Has Been Related Regarding Making *Tawaaf* While in *Wudu*

It has been related in the Saheeh of al-Bukhari on the authority of ‘Urwa ibn az-Zubayr, who said: “The Prophet, may Allah bless him and grant him peace, made the *hajj* and A’isha informed me that the first thing which he began with was that he made the *wudu* and then made the *tawaaf* of the House.”

On What Has Been Related Regarding Drinking the Water of *Zamzam*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Abaas, may Allah be pleased with him who said: “I gave the Messenger of Allah, may Allah bless him and grant him peace, to drink from *zamzam* water and he drank while standing.”

On What Has Been Related Regarding Running Between *Safa* and *Marwa*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, may Allah be pleased with him who said: “The Prophet, may Allah bless him and grant him peace, reached Mecca then made seven *tawaafs* of the House, and prayed two *rak’ats* behind the *maqaam* of Ibrahim, and then made the rounds between Safa and Marwa seven times.”

On What Has Been Related Regarding the *Dhuhr* Prayer on the Day of *Tarwiya* at Mina

It has been related in the Saheeh of al-Bukhari on the authority of Abd'l-Azeez ibn Raafi', who said: "I asked Anas ibn Malik, may Allah be pleased with him: "Inform me of something which you comprehended from the Messenger of Allah, may Allah bless him and grant him peace; which was where did he pray the *dhuhr* and '*asr* prayers on the Day of *Tarwiya*?" He said: "At Mina." **In it also** on the authority of 'Ubaydallah ibn Abdallah ibn Umar on his father, who said: "The Messenger of Allah, may Allah bless him and grant him peace, prayed at Mina only two *rak'ats*; as well as Abu Bakr, Umar and Uthman, at least he did in the beginning of his *khilafate*."

On What Has Been Related Regarding Joining Two Prayers Together at 'Arafat

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Shihaab, who said: "Salim ibn Abdullah ibn Umar informed me that al-Hajjaj ibn Yusef on the year that he dismounted there against Ibn az-Zubayr, may Allah be pleased with him, he asked Abdallah, may Allah be pleased with him: "What should one do at the stopping place on the Day of 'Arafat?" Salim said: 'If you really desire to accord yourself with the *Sunna*, then do the prayer early in the midday on the Day of Arafat." Then Abdallah ibn Umar said: "He spoke the truth, because they used to join together the *dhuhr* and '*asr* prayers in according to the *Sunna*." Ibn Shihaab said: "I then said to Salim: 'Did the Messenger of Allah, may Allah bless him and grant him peace do that?" Salim said: "Would they follow that except out of adherence to the *Sunna*?"

On What Has Been Related Regarding the Halting at 'Arafat

It has been related in the Saheeh of al-Bukhari on the authority of Jabayr ibn Muṭ'im, who said: "Once my camel went astray from me and I went to find it on the day of 'Arafat, I then saw the Prophet, may Allah bless him and grant him peace, halting at 'Arafat."

On What Has Been Related Regarding Stopping at 'Arafat While Mounted and Ceasing to Fast on That Day

It has been related in the Saheeh of al-Bukhari on the authority of Umm'l-Fadl the daughter of al-Harith, who said: "Some people disagreed on the Day of 'Arafat regarding the fasting of the Prophet, may Allah bless him and grant him peace. Some of them said that he was fasting, while some of them said that he was not fasting. So I sent a bowl of milk to him while he was halting upon his camel and he drank it."

On What Has Been Related Regarding Joining the *Maghrib* and the '*Isha* Prayers at Muzdalifa

It has been related in the Saheeh of al-Bukhari on the authority of Abu Ayyub al-Anṣaari, who said: "The Messenger of Allah, may Allah bless him and grant him peace, joined together during the Farewell Pilgrimage the *maghrib* and '*isha* at Muzdalifa."

On What Has Been Related Regarding Stoning the *Jimaar*

It has been related in the Saheeh of al-Bukhari on the authority of Jaabir: "The Prophet, may Allah bless him and grant him peace made the stoning on the day of sacrifice during the late forenoon (*duhaa*). Then after that he made the stoning after the descent of the sun."

On What Has Been Related Regarding Stoning the *Jimaar* With Seven Stones

It has been related in the Saheeh of al-Bukhari on the authority of Abd'r-Rahman ibn Yazid, on the authority of Abdallah, may Allah be pleased with him: "That he eventually came to the big *jamra* and made the House of Allah on his left side and Mina on his right side. He stoned the *jamra* with seven and said: "It was in this way that he upon whom descended the chapter of *Baqara*, used to stone it."

On What Has Been Related Regarding Saying the *Takbir* With Every Stone

It has been related in the Saheeh of al-Bukhari on the authority of Abd'r-Rahman ibn Yazid was with Ibn Mas'ud, may Allah be pleased with him at the time he was stoning the last *jamra*. He penetrated the valley until he stood opposite the tree which obstructed it. He then stoned it with seven stones saying, '**Allahu akbar**', with every stone. He then said: "By the One whom there is no deity except Him it was from here that the one upon whom the chapter *Baqara* was revealed stood."

On What Has Been Related Regarding Sacrificing at the Place of Sacrifice of the Prophet, may Allah bless him and grant him peace

It has been related in the Saheeh of al-Bukhari on the authority of Naafi', who said: "Abdallah ibn Umar, may Allah be pleased with him used to make the sacrifice at the place of sacrifice. Ubaydallah said: 'It was at the place of sacrifice of the Messenger of Allah, may Allah bless him and grant him peace.'"

On What Has Been Related Regarding Shaving and Cutting the Hair

It has been related in the Saheeh of al-Bukhari on the authority of Naafi' that Abdallah said: "The Prophet, may Allah bless him and grant him peace, shaved his head along with a group of his Companions, and some of them cut theirs."

On What Has Been Related Regarding the *Tawwaaf'l-Ifaadat*

It has been related in the Saheeh of al-Bukhari on the authority of A'isha, may Allah be pleased with her, who said: "We made the *hajj* with the Prophet, may Allah bless him and grant him peace, and we poured forth in large numbers on the Day of Sacrifice."

On What Has Been Related Regarding the Farewell *Tawwaaf*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Abaas said: "The people were ordered that their last obligation be with the House." **In has been related** in the narration of Muslim: "...be with the *tawwaaf* of the House."

On What Has Been Related Regarding What is Said During the Return From the *Hajj*

It has been related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Umar, who said: "Whenever the Messenger of Allah, may Allah bless him and grant him peace, returned home from a military raid, *hajj* or *'umra*, he would make glorification at every elevated place of he earth with three glorifications. He would then say: "There is no deity except Allah the One without partner. To Him is the dominion and to Him is the praise and He has power over all things. We return repentant, worshipping, prostrating and to our Lord praising. Allah has fulfilled His promise and gave victory to His servants and He alone has destroyed the confederates."

Kitaab 'I-Jihaad (The Book of Military Struggle)

On What Has Been Related Regarding the Obligations of Jihaad

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Abass, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace, said on the day of the conquering of Mecca: "There is no *hijra* after the conquering but there remains *jihaad* and intention. Thus, when you are asked to go out and fight, then go out."

On What Has Been Related Regarding the Merits of Jihaad

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him who said: "A man once came to the Messenger of Allah, may Allah bless him and grant him peace, and said: 'Guide me to an action which is equal to *jihaad*, he, may Allah bless and grant him peace, said: "I can not find any." **In it also** on the authority of Abu Sa'id al-Khudri, may Allah be pleased with him, who said: "It was once said: 'O Messenger of Allah, which people are the best?' The Messenger of Allah, may Allah bless him and grant him peace, said: 'A believer who struggles (*yujaahid*) in the way of Allah with his *nafs* and wealth.' They then said: 'Then who?' He, may Allah bless him and grant him peace, said: 'A believer who resides among the diverse mountain passes fearing Allah and keeping people safe from his evil.'" **In it also** on the authority of Anas ibn Malik, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace, said: "An early morning out in the Way of Allah or a late evening return is better than this world and all that is in it."

On What Has Been Related Regarding the Ranks of the Mujaahiduun in the Way of Allah

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace, said: "Verily in Paradise there are one hundred degrees which Allah has promised for the *Mujaahiduun* in the way of Allah. What is between each degree is like what is between the heavens and the earth.

On What Has Been Related Regarding the Fighter in the Way of Allah

It has been related in the Saheeh of al-Bukhari on the authority of Abu Musa al-'Ashari, may Allah be pleased with her who said: "A man came to the Prophet, may Allah bless him and grant him peace, and said: 'One man fights for the spoils of war while another man fights for renown, and yet another fights so that his rank can be seen. Which of these is fighting in the Way of Allah?' He, may Allah bless and grant him peace, said: 'Whoever fights so that the word of Allah is exalted, that is in the way of Allah.'"

On What Has Been Related Regarding Fettering Horses

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace, said: "Whoever keeps horses in the way of Allah, having faith in Allah and trusting in His promise, then its fill, its watering, its dung, and its urine will all be placed upon the persons scales on the Day of Judgment.

On What Has Been Related Regarding Making Horses Lean by Training

It has been related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Umar, may Allah be pleased with both of them who said: “The Messenger of Allah, may Allah bless him and grant him peace arranged a horse race amongst the horses that had been made lean, letting them start from Al-Hafya' and their limit was up to Thaniyat-al-Wada'. I asked Musa: ‘What was the distance between the two places?’ He said: ‘Six or seven miles. He arranged a race of the horses which had not been made lean sending them from Thaniyat-al-Wada', and their limit was up to the *masjid* of the Bani Zurayq.’ I asked: ‘What was the distance between those two places?’ He replied: ‘One mile or so’.”

On What Has Been Related Regarding Weapons

It has been related in the Saheeh of al-Bukhari on the authority of Umar, may Allah bless him and grant him peace who said: “The wealth of the Banu'n-Nadīr was apart of the tribute of Allah to His Messenger, may Allah bless him and grant him peace. When the Muslims were not in distress for horses and mounts, then this tribute went to the Messenger of Allah, may Allah bless him and grant him peace, exclusively. He used to expend it by first buying provision for his family for a year and he would then customarily make the remainder for weapons and mounts in preparation in the Way of Allah.” **In it also** on the authority of `Amr ibn al-Haarith, who said: “The Prophet, may Allah bless him and grant him peace, did not leave behind anything except his weapons, his white female mule, and some land and he made it as alms.”

On What Has Been Related Regarding Motivating While Shooting Arrows

It has been related in the Saheeh of al-Bukhari on the authority of Salma ibn al-Akwai`, may Allah be pleased with him, that he said: “The Prophet, may Allah bless him and grant him peace, once passed by some of the Aslam who were competing with one another. The Prophet, may Allah bless him and grant him peace, said: ‘Shoot O Banu Isma'il! For verily your ancestor was an archer! And I am with the clan of so-and-so!’” Then one of the groups withdrew and stopped shooting. The Messenger of Allah, may Allah bless him and grant him peace, said: “What is wrong with you that you are not shooting?” They said: “How can we shoot, when you are with them?!” The Prophet, may Allah bless him and grant him peace, said: “Shoot! for I am with all of you’!” **In it also** on the authority of Hamza ibn Usayd on the authority of his father, that the Messenger of Allah, may Allah bless him and grant him peace, said on the Day of Badr when he had arranged us in ranks against the Quraysh and they had lined themselves up against us: “When they approach, then shoot them with arrows.” **In it also** on the authority of Ali, may Allah be pleased with him, who said: “I never saw the Prophet, may Allah bless him and grant him peace, declare a sacrifice to a man after he did it for Sa`d. I heard him say: “Shoot! I ransom my father and mother for you!”

On What Has Been Related Regarding Making Entertainment With the Instruments of War Like the Sword and the Shield

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him: “We were present when some Abyssinians were making entertainment in the presence of the Prophet, may Allah bless him and grant him peace, with their lances when Umar entered. He (Umar) then reached for some pebbles and began to stone them with them. He, may Allah bless him and grant him peace, said: “Let them alone O Umar!” **In it also** on the authority of A`isha, may Allah be pleased with her who said: “On the day of the `Eid, the Blacks were playing with leather shields and lances.”

On What Has Been Related Regarding the Spears

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar on the authority of the Prophet, may Allah bless him and grant peace, said: “Allah has placed my daily provision beneath the shade of my spear and He has placed humiliation and contempt upon those who oppose my command.”

On What Has Been Related Regarding the Shield and Being Shielded With the Shield of One’s Companions

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Maalik, may Allah be pleased be with him who said: “Abu Talḥa shielded himself along with the Prophet, may Allah bless him and grant him peace behind a single shield. Abu Talḥa was an excellent archer. Whenever he would shoot, the Prophet, may Allah bless him and grant him peace would direct him and look to the place of his arrow.”

On What Has Been Related Regarding the Sword and Hanging It From the Neck

It has been related in the Saheeh of al-Bukhari on the authority of Anas, may Allah be pleased with him who said: “The Prophet, may Allah bless him and grant him peace, was the best of the people and the bravest of people. One night the people of al-Medina were frightened. When they came out in the direction of the noise, they found the Prophet, may Allah bless him and grant him peace had already investigated into what had happened. He was riding the bare back horse of Abu Talḥa and around his neck was a sword. He said: “Do not be frightened! Do not be frightened!” He then said: “I discovered it (Talḥa’s horse) to be an ocean!”; or he said: “Indeed, it is an ocean!”

On What Has Been Related Regarding the Dagger

It has been related in the Saheeh of al-Bukhari on the authority of Ja’far ibn `Amr ibn Umayya on the authority if his father, who said: “I once saw the Prophet, may Allah bless him and grant him peace, eating a piece of shoulder by cutting from it. Then the call to the prayer was made. He then prayed without making *wudu*.” **In a narration** from az-Zuhri: “He put the dagger down.”

On What Has Been Related Regarding the Armored Suit

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Abbas, may Allah be pleased with them that the Prophet, may Allah bless him and grant him peace, said while he was in a cupola: “O Allah! I implore You regarding Your pledge and promise! O Allah! If it is Your will, You will not be worshipped after this day!” Then Abu Bakr took hold of his hand and said: “Enough O Messenger of Allah! You have committed your cause over to your Lord!” He, may Allah bless him and grant him peace, was dressed in armor. He then came out saying: “*The whole of them will be destroyed and they will show us their backs. Indeed the Hour will be their rendezvous, for the Hour is severest and harshest.*” **In it also** on the authority of A`isha, may Allah be pleased with her who said: “The Messenger of Allah, may Allah bless him and grant him peace died while his armor was pawned in the custody of a Jew which he pawned for thirty *saa`* of wheat.”

On What Has Been Related Regarding the War Standard

It has been related in the Saheeh of al-Bukhari on the authority of Tha'laba ibn Maalik al-Ghur^{dh}i, who said: "Qays ibn Sa'd al-Ansaari, may Allah be pleased with him, who was one of the standard bearer of the Messenger of Allah, may Allah bless him and grant him peace, desired to make *hajj* so he went on foot."

On What Has Been Related Regarding the Merits of the Reconnoiterer or Scout

It has been related in the Saheeh of al-Bukhari on the authority of Jaabir ibn Abdallah, may Allah be pleased with him who said that the Prophet, may Allah bless him and grant him peace, said: "Who will bring me intelligence about the people?" This was on the Day of the Confederates. Then az-Zubayr stood and said: "I will do it!" He then said again: "Who will bring me intelligence about the people?" Then az-Zubayr said: "I will do it!" Then the Prophet, may Allah bless him and grant him peace, said: "Every Prophet has a close disciple (*hawaariyyan*) and my close disciple is az-Zubayr."

On What Has Been Related Regarding the Benefits of One Who Prepares a Warrior or Leaves Good for His Family

It has been related in the Saheeh of al-Bukhari on the authority of Zayd ibn Khalid, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace, said: "Whoever prepares a warrior in the Way of Allah, has himself fought. Whoever takes care of the needs of those dependents the warrior in the Way of Allah have left behind, has himself fought."

On What Has Been Related Regarding That If the Prophet, may Allah less him and grant him peace, Did Not Go Out to Fight in the Beginning of the Day, He Would Delay Going Out Until the Sun Had Descended

It has been related in the Saheeh of al-Bukhari on the authority of Saalim Abu'n-Nadr the freedman of Umar ibn 'Ubaydallah and his scribe said: "Abdallah ibn Abi Awfa, may Allah be pleased with him once wrote to him and I read it: "The Messenger of Allah, may Allah bless him and grant him peace, during some of his days he engaged the enemy would wait until the sun had descended."

On What Has Been Related Regarding the Order to Be Patient When Engaging the Enemy

It has been related in the Saheeh of al-Bukhari on the authority of Saalim Abu'n-Nadr who said: "Abdullah ibn Abi Awfa wrote and I read it: "The Messenger of Allah, may Allah bless him and grant him peace, said: "When you encounter them, be patient."

On What Has Been Related Regarding Making Supplication Against the *Kufaar* During Times of War, Conquering and Violent Repercussions

It has been related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Abi Awfa, who said: "The Messenger of Allah, may Allah bless him and grant him peace supplicated against the Confederates. He said: "O Allah! The Revealer of the Book, the One Swift in Reckoning! Destroy the Confederates! Destroy them and shake them violently!"

On What Has Been Related Regarding War Being Deceit

It has been related in the Saheeh of al-Bukhari on the authority of Jaabir ibn Abdallah, may Allah be pleased with them that the Prophet, may Allah bless him and grant him peace said: “War is deceit.”

On What Has Been Related Regarding the Prohibition of Killing Women and Children

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, may Allah be pleased with him who said: “A woman was found killed in one of the military expeditions of the Messenger of Allah, may Allah bless him and grant him peace. It was then that the Messenger of Allah, may Allah bless him and grant him peace, prohibited the killing of women and children.”

On What Has Been Related Regarding Cheating in the Spoils

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him who said: “The Prophet, may Allah bless him and grant him peace, stood up among us and mentioned cheating in the spoils of war (*ghuluul*), then emphasized its enormity and the immensity of its affair.” **In it also** on the authority of Abdallah ibn `Amr, who said: “There was a man who was responsible for the baggage of the Prophet, may Allah bless him and grant him peace whose name was Kirkira. When he died, the Messenger of Allah, may Allah bless him and grant him peace, said: “He will be in the Fire.” Some people went to investigate his situation and they found with him a woolen wrap which he had pilfered from the spoils of war.”

On What Has Been Related Regarding the Spoils of War Being for Those Present at the Combat

It has been related in the Saheeh of al-Bukhari on the authority of Zayd ibn Aslam on the authority of his father, who said that Umar ibn al-Khataab, may Allah be pleased with him said: “Were it not for those Muslims who have not yet come into existence I would divide the wealth of every town I conquer among the people the way the Messenger of Allah, may Allah bless him and grant him peace, divided the wealth of Khaybar.” **In it also** on the authority of Abu Musa al-Ash’ari, may Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace said: “No one who was not present at the conquering of Khaybar should receive anything from the spoils of war except those who were present, with the exception of the companions of our ship with Ja’far and his companions. The spoils should be divided for them with the others.”

On What Has Been Related Regarding the *Khums* (the Fifth)

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Abass, may Allah be pleased with him who said: “Delegations of Abd’l-Qays came and said: “O Messenger of Allah! Indeed we are this tribe from among the Rabi’a between us and you there is an area where the disbelieving people called the Mudar reside. There is no way for us to reach you except during the sacred months. Therefore order us with what we can adhere to and with what we can invite those left behind to.” He said: “I command you to four things and I forbid you four things: belief in Allah; bearing witness to **Laa ilaha illa Allah...**”; (He then pointed with his hand); “...establish the prayer; give the *zakaat*; fast *Ramadan*; and that you turn over to Allah a fifth (*khumus*) of what you take for spoils.”

On What Has Been Related Regarding the *Jizya*

It has been related in the Saheeh of al-Bukhari on the authority of Abd'r-Rahman ibn `Awf, who said: "The Messenger of Allah, may Allah bless him and grant him peace, took it from the Magians of Hajar." **In it also** on the authority of `Amr ibn `Awf al-Ansaari, who said: "The Messenger of Allah, may Allah bless him and grant him peace, dispatched Abu `Ubayda ibn al-Jarraah to Bahrayn in order to take the *jizya* from it."

On What Has Been Related Regarding the Benefits of the *Ribaat* (Military Garrison) for the Sake of Allah

It has been related in the Saheeh of al-Bukhari on the authority of Sahl ibn S`ad as-Saa`idi that the Messenger of Allah, may Allah bless him and grant him peace, said: "A single day in the *ribaah* in the way of Allah is better than this world and all that is in it."

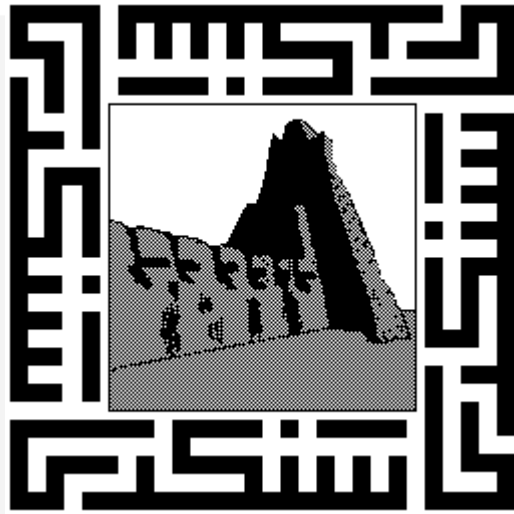
Here ends the book **Sawq'l-Umma ila Ittiba` as-Sunna**. All praises are due to Allah, who guided us to this and we would not have been guided had not Allah guided us. The best blessings and most perfect peace be upon our master Muhammad and upon his family and Companions all together. O Allah! Be merciful to the *Umma* of Muhammad with an all-encompassing mercy by his rank with you-Amen!¹



¹ I initially completed the typing of the book: **Sawq'l-Umma Ila Ittiba`'s-Sunna** with the best help of Allah and His success on Tuesday, the 27th of the month of *Ramadan* in the year 1422 A.H. – December 13, 2001. I completed its first commentary on Friday before the *juma`* prayer on the 21st of *Jumad'l-Akhir* in the year 1423 – August 20, 2003 from his *hijra* may Allah bless him and grant him peace. I then completed a second commentary upon it along with an editing, annotation, and review on Thursday, the 27th from the month of *Jumad'l-Awwal* in the year 1431 – May 11, 2010 from his *hijra*, may Allah bless him and grant him peace. I named the commentary: **Tawq'l-Lum`a wa Itmaam`n-Ni`ma Fee Sharh `Ala Sawq'l-Umma Ila Ittiba` as-Sunna**: (The Desire for Illumination and Completion of Blessings through a Commentary upon the Mobilization of the *Umma* towards Following the *Sunna*).

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