

صَحَابَةُ  
مُسْلِمٍ

Ṣaḥīḥ  
Muslim

*With the Full Commentary by*  
Imam al-Nawawī

*Translated and Edited by*  
Adil Salahi

VOLUME  
• FIVE •



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## CONTENTS

Transliteration Table .....	x
Preface .....	xi
Before You Read .....	xiii

### BOOK OF TRAVELLERS' PRAYERS

Chapter 1: Prayer When Travelling and Shortening It .....	3
Chapter 2: Shortening Prayers at Mina .....	21
Chapter 3: Praying at Home on Rainy Days .....	27
Chapter 4: Praying Sunnah on One's Mount .....	34
Chapter 5: Combining Two Obligatory Prayers During Travel .....	42
Chapter 6: Combining Prayers When in Residence .....	48
Chapter 7: Turning to Either Direction After Prayer .....	56
Chapter 8: The Preferability of Standing to the Right of the Imam .....	59
Chapter 9: No Sunnah Prayer When the <i>Iqāmah</i> is Announced .....	61
Chapter 10: What to Say When Entering a Mosque .....	67
Chapter 11: Greeting the Mosque .....	69
Chapter 12: On Returning From a Journey, a Prayer in a Mosque is Desirable .....	73
Chapter 13: The Desirable Prayer in Mid-Morning [i.e. <i>Ḍuḥā</i> ] .....	76
Chapter 14: The Fajr Sunnah Prayer .....	89

<b>Chapter 15:</b> Regular Sunnah Before and After Obligatory Prayers .....	99
<b>Chapter 16:</b> Sunnah Prayers May Be Offered Standing or Seated .....	105
<b>Chapter 17:</b> Night Prayer and the Number of <i>Rak'ahs</i> the Prophet Offered .....	119
<b>Chapter 18:</b> A Total View of Night Prayers .....	138
<b>Chapter 19:</b> The <i>Awwābīn</i> Prayer .....	148
<b>Chapter 20:</b> Night Prayers Two <i>Rak'ahs</i> at a Time, Witr is One <i>Rak'ah</i> Late at Night .....	150
<b>Chapter 21:</b> Fearing not Waking up for Witr .....	161
<b>Chapter 22:</b> Long Night Prayer is the Best .....	163
<b>Chapter 23:</b> A Time at Night when Supplication is Answered .....	165
<b>Chapter 24:</b> Supplication and Glorification at the Tail End of the Night .....	167
<b>Chapter 25:</b> Night Worship During Ramadan: <i>Tarāwīḥ</i> .....	174
<b>Chapter 26:</b> Supplication During Night Prayer and Worship .....	184
<b>Chapter 27:</b> Long Recitation in Night Prayer .....	216
<b>Chapter 28:</b> Sleeping into the Morning .....	221
<b>Chapter 29:</b> It is Preferable to Pray the Sunnah at Home .....	228
<b>Chapter 30:</b> Permanent Voluntary Worship .....	234
<b>Chapter 31:</b> Feeling Drowsy During Prayer .....	238
<b>Chapter 32</b> and 33: The Qur'an and Its Memorisation .....	243
<b>Chapter 34:</b> Improving One's Voice When Reciting the Qur'an .....	250
<b>Chapter 35:</b> The Prophet's Recitation of Surah al-Faḥ on the Day Makkah Fell to Islam .....	256
<b>Chapter 36:</b> Qur'anic Recitation Imparts Serenity .....	258
<b>Chapter 37:</b> The Status of One Who Memorises the Qur'an .....	262
<b>Chapter 38:</b> The Status of Reciters of the Qur'an .....	264

<b>Chapter 39:</b> Reciting the Qur'an to One Who Excels in it Even if the Reciter is of a Higher Status .....	267
<b>Chapter 40:</b> Listening to the Qur'an .....	271
<b>Chapter 41:</b> Reciting the Qur'an in Prayer and Learning It .....	276
<b>Chapter 42:</b> Reciting the Qur'an and Surah al-Baqarah (The Cow) .....	278
<b>Chapter 43:</b> Reciting al-Fātiḥah and the End of Surah al-Baqarah (The Cow) .....	280
<b>Chapter 44:</b> Surah 18, The Cave and the Verse of the Throne .....	285
<b>Chapter 45:</b> Reciting Surah 112 .....	289
<b>Chapter 46:</b> Reciting the Last Two Surahs .....	293
<b>Chapter 47:</b> The Merit of One Who Recites and Teaches the Qur'an .....	296
<b>Chapter 48:</b> The Qur'an is Revealed in Seven Pronunciations [i.e. <i>Ḥarfs</i> ] .....	300
<b>Chapter 49:</b> The Proper, Not Too Fast, Recitation .....	312
<b>Chapter 50:</b> On Variant Recitations .....	320
<b>Chapter 51:</b> Times When Prayer is Discouraged .....	325
<b>Chapter 52:</b> 'Amr ibn 'Abasah Embraces Islam .....	333
<b>Chapter 53:</b> Prayer at Sunrise and Sunset .....	340
<b>Chapter 54:</b> The Two <i>Rak'ahs</i> the Prophet Offered After 'Aṣr .....	342
<b>Chapter 55:</b> Two <i>Rak'ahs</i> Before Maghrib .....	350
<b>Chapter 56:</b> A Prayer in Between Every Two Calls .....	352
<b>Chapter 57:</b> Prayer in a State of Fear .....	354

## BOOK OF FRIDAY PRAYER

<b>Chapter 0:</b> .....	367
<b>Chapter 1:</b> A Bath on Friday is a Duty for Adult Men .....	370
<b>Chapter 2:</b> Using Perfume and Brushing One's Teeth on Friday .....	375
<b>Chapter 3:</b> Listening to the Friday Sermon [i.e. <i>Khuṭbah</i> ] .....	381

<b>Chapter 4:</b>	A Special Hour .....	384
<b>Chapter 5:</b>	Friday, Our Best Day .....	390
<b>Chapter 6:</b>	Guided to Friday .....	393
<b>Chapter 7:</b>	Arriving Early on Friday .....	398
<b>Chapter 8:</b>	Listening to the Sermon [i.e. <i>Khuṭbah</i> ] .....	401
<b>Chapter 9:</b>	The Time of Friday Prayer .....	404
<b>Chapter 10:</b>	The Two Speeches Before the Prayer .....	408
<b>Chapter 11:</b>	Distraction at the Time of the <i>Khuṭbah</i> .....	411
<b>Chapter 12:</b>	The Gravity of Neglecting Friday Prayer .....	416
<b>Chapter 13:</b>	A Light Prayer and a Short <i>Khuṭbah</i> .....	418
<b>Chapter 14:</b>	Greeting the Mosque During the <i>Khuṭbah</i> .....	435
<b>Chapter 15:</b>	Teaching During the <i>Khuṭbah</i> .....	441
<b>Chapter 16:</b>	What to Recite in Friday Prayer .....	443
<b>Chapter 17:</b>	Recitation in Prayer on Friday .....	447
<b>Chapter 18:</b>	Sunnah Prayer After Friday Prayer .....	450

## BOOK OF EID PRAYER

<b>Chapter 1:</b>	The Eid Prayer and <i>Khuṭbah</i> .....	457
<b>Chapter 2:</b>	Women Attend the Eid Prayer .....	471
<b>Chapter 3:</b>	No Prayer Before or After the Eid Prayer .....	476
<b>Chapter 4:</b>	What to Recite in Eid Prayer .....	478
<b>Chapter 5:</b>	Fun and Enjoyment During Eid .....	480

## BOOK OF PRAYER FOR RAIN

<b>Chapter 0:</b>	.....	491
<b>Chapter 1:</b>	Raising One's Arms When Supplicating for Rain .....	496
<b>Chapter 2:</b>	What to Say When Supplicating for Rain .....	499
<b>Chapter 3:</b>	Reaction to Natural Phenomena .....	507

## BOOK OF PRAYER AT A SOLAR ECLIPSE

<b>Chapter 1:</b>	Prayer at the Time of Eclipse .....	513
<b>Chapter 2:</b>	Torment in the Grave Mentioned in the Eclipse Prayer .....	527
<b>Chapter 3:</b>	What the Prophet Saw of Heaven and Hell in the Eclipse Prayer .....	530
<b>Chapter 4:</b>	Reporting Eight Bows and Four Prostrations .....	544
<b>Chapter 5:</b>	The Announcement for Prayer at an Eclipse .....	546

## BOOK OF FUNERAL PRAYER

<b>Chapter 1:</b>	Remind the Dying to Declare God's Oneness .....	557
<b>Chapter 2:</b>	What to Say When Suffering a Calamity .....	560
<b>Chapter 3:</b>	When Attending Someone Who is Ill or Deceased .....	564
<b>Chapter 4:</b>	Closing the Deceased's Eyes and Praying for Them .....	566
<b>Chapter 5:</b>	The Eyes Follow the Deceased Person .....	569
<b>Chapter 6:</b>	Weeping for the Deceased .....	571
<b>Chapter 7:</b>	Visiting Unwell People .....	576
<b>Chapter 8:</b>	Patience at the Initial Shock .....	578
<b>Chapter 9:</b>	The Dead Are Tormented by Their Family's Lamentations .....	581
<b>Chapter 10:</b>	Strict Prohibition Against Wailing .....	596
<b>Chapter 11:</b>	Women Should Not March with Funerals .....	602
<b>Chapter 12:</b>	Washing the Body of the Deceased .....	604
<b>Chapter 13:</b>	A Deceased Person's Shroud .....	612





# TRANSLITERATION TABLE

## Arabic Consonants

Initial, unexpressed medial and final: ء ’

ا	a	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

With a *shaddah*, both medial and final consonants are doubled.

## Vowels, diphthongs, etc.

Short:	ا	a	ي	i	و	u
Long:	آ	ā	يِ	ī	وِ	ū
Diphthongs:			اَو	aw		
			اِ	ay		

## PREFACE

We live in a time when people can spread their views around the globe at the touch of a button. Yet such views may come from people of little knowledge who can confuse and even misguide others. This is a concern that has become particularly acute with the widespread misrepresentation of Islam, both by those hostile towards it, and, unfortunately, even those who claim to profess it. Through their evil but eloquent schemes, such people can misrepresent the sacred teachings of this religion, and direct the ignorant and the ill-fated to perpetrate heinous crimes against both an innocent public and an innocent religion. Such deception and misinterpretation has sadly become all too common in our day, and among its causes is, undoubtedly, the relative inaccessibility of sound Islamic scholarship and literature in the English language. An additional cause is the suggestion that there is no difference between experts and non-experts. It is as though God never declared in His Book: *'How can those who know be equal to those who do not know?'* (39: 9)

A plethora of problems can arise when non-experts begin to consider themselves experts on a subject matter. One can vividly illustrate with the example of a person who requires medical attention. A sensible individual would choose to be treated by a medical professional—an expert in the field—rather than risk their health by consenting to a medical procedure from someone who fancies themselves a doctor simply because they have read a medical textbook in their spare time. Indeed, there are serious legal consequences for those who claim to practice medicine without a recognized licence—one which is granted because they have been through rigorous training and examination. Such legal repercussions are entirely appropriate of course, for such frauds place people's worldly lives at risk. Yet why is it that when it comes to our health we seek an expert opinion, but when it comes to our everlasting Hereafter so many of us prefer to follow someone who considers himself an expert after reading just a couple of books? Simply put: why do we risk our eternity by following those who are not qualified? Why do we not seek out recognized experts? As God the

Almighty says: ‘ask the people of knowledge if you do not know.’ (16: 43) It is precisely to address this gap between scholarly works and non-scholarly opinions that we have endeavoured to produce this invaluable resource.

After reading the entirety of *al-Minhāj* in Turkish, the Director of Organisational Management at Islamic Community Milli Gorus (ICMG) Youth Australia, Adem Temel, conducted a meeting with our small team in which we studied the book and recognized how blessed we were to have access to such a stupendous work. It was evident that the renowned scholar and author of *al-Minhāj*, Imam al-Nawawī, may God have mercy on him, had wisdom and knowledge many today are in desperate need of. Indeed, *al-Minhāj* is one of the greatest and most respected commentaries on *Ṣaḥīḥ Muslim*. While an English translation of a hadith can struggle to convey its apparent meaning, let alone the appropriate context and other subtleties, commentaries by experts like Imam al-Nawawī can shed light on hadiths more comprehensively and thus give us greater access to the intended meaning while guarding us against misunderstanding. During a subsequent meeting, our team compared the Turkish translation of *Fī Zīlāl al-Qurʿan* with the English translation by Dr Adil Salahi and were impressed by the remarkable consistency between the two translations. Immediately thereafter, the team made the decision to contact Dr Salahi with a view to proposing that he translate Imam al-Nawawī’s *al-Minhāj* into English. We were overjoyed to hear his positive response.

A number of people and organizations have contributed to this project. Firstly, this work would not have been possible without Adil Salahi’s mastery of both the Arabic and English languages. His love of Prophet Muhammad, peace and blessings be upon him, and his dedication to making knowledge accessible has led to the translation of significant works from the Islamic literary heritage. Second, the ICMG Youth Australia and Kube Publishing (UK) teams worked closely to meet all project timelines. Third, many individuals and groups volunteered to support this project both physically and financially. Lastly, and most importantly, God, the Almighty, guided us, brought ease, and opened closed doors to make everything possible.

**‘... and my success can only come from God. In Him I  
put my trust, and to Him I will return.’ (11: 88)**

**Halim Erbasi**  
*ICMG Youth Australia*  
*Director of Education*

## BEFORE YOU READ

There are some important points that the reader, particularly a student of Hadith, needs to bear in mind when using this book. Although these have been explained in the Introduction to the first volume, it is considered worthwhile to remind readers of the editorial method followed in this work.

### 1. Numbering and references

It is surprising, but there has never been a full and serial numbering of hadiths in *Ṣaḥīḥ* Muslim, and hence references to hadiths vary. A hadith is often referenced by book and chapter: 'Related by Muslim, Book of Faith, Chapter so-and-so', and so forth. This is a difficult method of referencing, particularly because the headings of some chapters run into two or three lines, or even longer. The fullest numbering of the hadiths in *Ṣaḥīḥ* Muslim is that given in *al-Muʿjam al-Mufahras li-Alfāz al-Ḥadīth*, but many hadiths are left without numbers. These are versions of the previous hadith, differing only in their chains of transmission, and it was probably felt that they should count with the earlier and often more complete version.

*Al-Muʿjam al-Mufahras* is a concordance of the words of the Prophet's hadiths listed in the most important nine anthologies: al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, as well as Mālik's *al-Muwattaʿa*, Ahmad's *al-Musnad* and al-Dārimī's *Sunan*. It was prepared by a group of forty Western researchers of Islamic studies under the supervision of Arent Jan Wensinck (1882–1939) and edited by the Egyptian scholar Muhammad Fu'ād 'Abd al-Bāqī (1882–1967).<sup>i</sup>

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i. Shaykh Muhammad Rashīd Riḍā gave an English copy of *A Manual of the Early Muhammadan Traditions* by Arent Jan Wensinck, Professor of Arabic and Islam at the University of Leiden in Holland, to one of his regular students, Muhammad

However, *al-Mu‘jam al-Mufahras* gives a serial number to each ‘book’ in Muslim’s Ṣaḥīḥ. Thus, it lists the numbers of the hadiths in the Book of Faith from 1 to 380, and then begins the numbering in the Book of Cleansing from 1. As such, it does not give a complete serial numbering to the entire anthology. I have therefore decided to provide serial numbering, giving every hadith its own numbered identification. In doing so, I follow the method adopted by the late hadith scholar Mūsā Shāhīn Lāshīn (1920–2009) in his 10-volume commentary, *Faṭḥ al-Mun‘im fī Sharḥ Ṣaḥīḥ Muslim*. This method does not assign a number for a hadith that differs from the one before it only in its chain of transmission, but that has exactly the same text.

Muslim’s Ṣaḥīḥ has been translated into English by Abd al-Hamid Siddiqui. The translation is well circulated and its better known edition, published by Dār al-Salām, is available online. After looking carefully at this translation, I have decided to provide my own. However, the translation gives a full serial numbering of the hadiths listed by Muslim, bringing the total to 7,190 hadiths. This is different from Lāshīn’s method of numbering, which brings the total to 6,571 hadiths. To make it easier for readers who wish to refer to Dār al-Salām’s translation, I give the number in that translation in brackets before the chain of transmission.

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Fu‘ād ‘Abd al-Bāqī, and asked him to translate it into Arabic. ‘Abd al-Bāqī, who was working as a translator at the Agricultural Bank in Cairo at the time, complied and translated the book, but first he wrote to Wensinck for his permission. Wensinck expressed delight at the idea and also sent ‘Abd al-Bāqī a copy of the first part of a concordance of the Prophet’s hadiths that he and other researchers were working on. ‘Abd al-Bāqī reviewed the work and found many mistakes. He made a list of these and sent it to Wensinck, who was delighted with the input and recruited ‘Abd al-Bāqī as editor of the entire *al-Mu‘jam al-Mufahras* concordance.

*Al-Mu‘jam al-Mufahras* is published in Arabic in eight volumes and is indispensable for any researcher in Islamic Studies. Words are listed alphabetically, and a short sentence or phrase in which the word occurs is given. Then the hadith which includes the sentence or phrase is referenced to any of the nine anthologies. ‘Abd al-Bāqī’s role is acknowledged by Wensinck in the Introduction, and working on this concordance enabled Muhammad Fu‘ād ‘Abd al-Bāqī to subsequently undertake his own highly acclaimed concordance of the Qur’an.

Thus, three sets of numbers are included before the chain of transmission of each hadith. The first is a complete serial number following Lāshīn's method. The second is that of *al-Mu'jam al-Mufahras* and the third is that of Dār al-Salām's translation given in brackets. Where Lāshīn or *al-Mu'jam al-Mufahras* does not give a hadith a number, because it is the same as the hadith before it, I follow the convention of giving it the mark '000'. Thus, either of the first two numbers may be replaced by 000. Where Dār al-Salām's translation omits a hadith or does not give it a number, I give it the mark '0'. The pattern of numbering is simplified, as follows:

$$\boxed{\text{Lāshīn}} - \boxed{\text{Al-Mu'jam}} - \boxed{(\text{Dār al-Salām})}$$

This applies to all the hadiths that are entered in the anthology itself, beginning with the Book of Faith. Imam Muslim wrote a long introduction to his work, explaining his method. In it, he includes ninety-two hadiths and statements by the early scholars of Hadith. These are given separate numbers, from 1 to 92. Only a few of these are entered in *al-Mu'jam al-Mufahras*, because the majority are attributed to scholars of Hadith. Whichever is entered in *al-Mu'jam al-Mufahras* its number is stated. Dār al-Salām's translation does not include this introduction.

When a hadith is entered in any of the other five anthologies considered to be the most authentic, I mention these in a footnote. Where no such information is given, it means that the hadith is entered only in Muslim's anthology. The Arabic original of each hadith is given immediately after the English translation, but this applies to the main body of the anthology, not to Muslim's introduction.

Imam Muslim divided his anthology into books, each covering an important area of the Islamic faith, such as the Book of Faith, the Book of Prayer, etc. He did not make further classification. It was left to Imam al-Nawawī to divide each book into chapters, and give headings to these. These chapters were later given numbers in

*al-Muʿjam al-Mufahras*. The headings and their numbers are given in this translation. However, as many headings tend to be long, I have tried to reduce them while retaining the elements highlighted in the headings. It should be pointed out, however, that some of these chapters are not given numbers. Where no number is given to a chapter in *al-Muʿjam al-Mufahras*, it appears without a number in this translation.

There are a few instances where the same number is given to two consecutive hadiths. In order to indicate that this is not an error, but merely following the Arabic original, the repetition is indicated by the symbol [R].

## 2. The chain of transmission

Hadith scholars were very specific in their terminology. Therefore, when they used synonymous words, they imparted clear distinction to them. Thus, the words *ḥaddathanā*, *akhbaranā*, *anbaʿanā*, and *ʿan*, have different meanings, although linguistically speaking they are very similar and denote receiving information from a named person. However, *ḥaddathanā* is used to refer to a process whereby the teacher reads out the hadith to his students, whether he is narrating from memory or reading out loud directly. *Akhbaranā* and *anbaʿanā* are practically identical in meaning. However, the first refers to a process whereby a student is reading aloud from his teacher's books in the presence of the teacher. *Anbaʿanā* does not specify this process, but means that the information was passed on by the teacher or in his presence. *ʿAn*, on the other hand, does not specify any process, nor does it specify that the reporter actually heard the teacher's narration or his student's reading out in his presence. Indeed, it could, thus, mean that the reporter heard the hadith from a colleague who was in the teacher's circle at the time.

In order to reflect these differences, 'narrated' is the term used here for *ḥaddathanā*, 'reported' for *akhbaranā*, 'mentioned' for *anbaʿanā*, and 'from' for *ʿan*. However, any of the first three ways could involve a one-to-one situation in which the reporter is the only one

present with his teacher. In Arabic, this is marked by changing the last letter in the three Arabic words, using 'ī' instead of 'ā'. Thus the words become *ḥaddathanī*, *akhbaranī*, and *anba'anī*. To reflect the difference in the English translation the words 'to me' have been used after 'narrated', 'reported' and 'mentioned' to indicate the one-to-one situation, while the three words on their own indicate the presence of others when the narration took place.

Readers will also note that in some hadiths the chain of transmission includes the mark [H]. This is indicated in Arabic by the use of the letter [H], and it may occur once, twice, or even more in the chain of transmission of the same hadith. What this signifies is that the hadith is narrated by two or more chains of transmission, but these join up at some stage. Rather than give them separately, repeating the names of reporters from where they join up to the Prophet's companion, Hadith scholars use this way to indicate that the different chains are joined at this point.

Another symbol used in the chain of transmission is [R], but this is much less frequent. It simply indicates that the number given to a particular hadith is repeated, which means that the number has been given to more than one hadith instead of giving each of them a separate number.

Sometimes Muslim narrates a hadith from three of his teachers and uses the word 'narrated', but their methods of learning from their teacher whom they quote differ. Muslim is too careful and meticulous to overlook this fact. He makes this clear by immediately adding something like: 'The first said "narrated" and the other two said "reported".'

### **3. Word usage**

The usage of some Arabic words need to be explained. The word 'imam' is often used in reference to some scholars quoted in this work. It is also used in reference to both Muslim and al-Nawawī. There is, however, a very clear difference in the use of this word by Sunni Muslims and the Shia.



Linguistically speaking, *imām* means 'leader' and is often used, particularly in books of Islamic Jurisprudence, or *fiqh*, to refer to the ruler or the head of state, whether he has the title of caliph or some other title. It is also commonly used to refer to the person who leads congregational prayer. In this second usage, there is no difference between the one who leads the prayer and anyone in the congregation, except that the imam leads and the congregation follow.

A far more common usage of the word is as a title of respect added before the name of a scholar who is recognized for his high achievement and scholarship. This is how it is mostly used in this work. It may, however, also be used here in the sense of the 'leader of congregational prayer' when this topic is discussed, but as such will be clearly identified at that juncture. A scholar who is considered an imam has no special distinction, apart from what his scholarship gives him; he does not enjoy any special status. It will be noted in this work that the views of some such scholars are outlined, and discussed or rejected. This is clearly a matter of scholarly difference that does not detract from the high standing of the scholar or the one who differs with him.

The Shia have a totally different concept of 'imam'. They give this status to twelve people starting with 'Alī ibn Abī Ṭālib, the Prophet's cousin, followed by eleven of his descendants through Fāṭimah, his wife and the Prophet's daughter. To the Shia, those imams were infallible and enjoy a rank that is almost equal to that of the Prophet. Indeed, the way some Shia speak of the third Imam, al-Ḥusayn, the Prophet's grandson, gives at times the impression that they rank him above the Prophet himself. Moreover, the Shia believe that the twelfth Imam was taken away and did not die: he will return at some point when he will bring justice to the world. This Shia concept is absolutely unacceptable to Sunni Muslims who do not recognize any such status as belonging to anyone.



We speak of a hadith having a chain of transmission and we mention ‘transmitters’. We also use the words ‘reporter’ and ‘narrator’. These three words are used interchangeably and they refer to the people named in the chain of transmission. These have the same status with regard to how the Prophet’s statement or action is taught and learnt. When we use the verb ‘narrate’ we are referring to the action of stating the hadith, whether by reading it out loud or otherwise. However, the word ‘narrate’ is often used in Islamic literature in reference to the works of the leading scholars of Hadith and what they include in their anthologies. Thus, we often see phrases like ‘al-Tirmidhī narrated ...’, ‘al-Bukhārī narrated ...’. It is felt that it is better to distinguish the mere quoting of a hadith and its entry in an anthology. Therefore we use the word ‘narrate’ to indicate quoting a hadith and the word ‘relate’ to mean the ‘entry in a Hadith anthology’. Thus, we say: ‘al-Bukhārī relates in his *Ṣaḥīḥ*’, or ‘al-Bayhaqī relates in *Shu‘ab al-Īmān*’, or ‘al-Nasā’ī relates in *al-Sunan al-Kubrā*’.



The words Abū and Abī are often used in the names of hadith reporters and scholars. These two are the same word, but the endings are case markers according to their position in the sentence. Invariably, Abū is used at the beginning of the sentence and when not preceded by a name, while Abī is used when preceded by the word ‘ibn’. There are other situations that indicate which of the two should be used. Both words mean ‘father of’ and their use indicates an appellation of respect.



The word *mawlā* is used to describe some reporters and other persons mentioned in the commentary. This word is one of the few Arabic words that denote opposite meanings. Linguistically, it means both ‘master’ and ‘slave’, and it is used in the Qur’an to refer to God as the *mawlā* of the believers. When someone is referred to as the *mawlā*

of another or of a tribe, it most frequently refers to a slave who was set free. He then allied himself with his former master or with his tribe, as this was a recognized practice in Arabia both under Islam and prior to it.



It will be noted that the phrase ‘but God knows best’ is used very frequently in al-Nawawī’s commentary and by the scholars he quotes: this is a mark of humility. They express their views but shy away from presenting these as the true and correct view, to the exclusion of anything different. It is akin to saying that ‘this is what I know, but ultimate knowledge rests with God’.

The word *ḥadīth* is used with a capital or small ‘h’ and this usage indicates a difference. When it is used with the lower case first letter it refers to a single statement by the Prophet. Hence, the reference to one or more statements by the Prophet is always with the lower case. When it is used with a capital first letter, it refers to the *Ḥadīth* discipline, which is a specialized branch of study, concerned with the Prophet’s statements, actions and approvals.

#### **4. Arrangement**

Imam al-Nawawī discusses three areas in relation to every *ḥadīth* included in Muslim’s anthology: 1) The general meaning of the *ḥadīth* and its message. He also outlines the important points it includes and highlights any rulings that it stipulates or may be based on it. 2) The chain of transmission: he identifies the different reporters, giving some information about them and their full names if they are mentioned by first name or by appellation. He also highlights any useful point that the chain provides, and explains any subtle point that reflects Muslim’s careful and meticulous scholarship. 3) He explains the language of the *ḥadīth*, stating the meanings of individual words, particularly those that may be unfamiliar to readers or became rarely used. Where a word, phrase or sentence

may have more than one meaning, he discusses these and shows which, if any, is unacceptable. However, he does not follow a single pattern in the arrangement of his commentary. Sometimes, he begins by discussing the chain of transmission, but often he discusses the general meaning first. He may also start by explaining the language and the meaning of individual words.

In this English version, liberty has been taken to follow a consistent pattern. The meaning of the hadith is given first and then its explanation, under the subheading 'text explanation', is provided. This is followed with any discussion al-Nawawī gives concerning the chain of transmission, using the subheading 'transmission'. The information al-Nawawī provides about the meaning of individual words and the pronunciation of unfamiliar words and names has been ignored, because these are already reflected in the translation. However, when he discusses alternative meanings, what is considered useful to English readers is included. If it is a matter of pronunciation or a grammatical aspect that does not affect the meaning or the message of the hadith, this has been disregarded.

## **5. Quotations and references**

In his monumental work, al-Nawawī cites numerous quotations from various scholars. At times, he mentions the work from which the quotation is made, but in most cases this is not done. Although his work has been checked and verified several times, and published many times in different countries, none of these undertook the task of checking the original works in order to provide detailed references. There are several reasons for this omission. Many of the original works have not been published, but remain in manuscript form held in different libraries in various countries. Moreover, many of these works are voluminous. For example, al-Nawawī often quotes from Imam al-Ḥaramayn, who wrote a large number of books. As mentioned in the biographical note on Imam al-Ḥaramayn, one of his books is published in twenty-one volumes. Although a discerning

scholar may have a good guess as to the book from which a particular quote is taken, finding it may require several hours, if not days of hard work. Imam al-Nawawī died 750 years ago and we cannot blame him for not citing his references according to modern methods of citation. It should be remembered that all the books he read were written in long hand and manuscripts of the same book differed in size, number of pages and style of writing. Readers and students must simply trust to his scholarship and piety with all that he quotes from other scholars. May God bless them all for their meticulous and faithful scholarship.

## **6. Notes and editorial liberty**

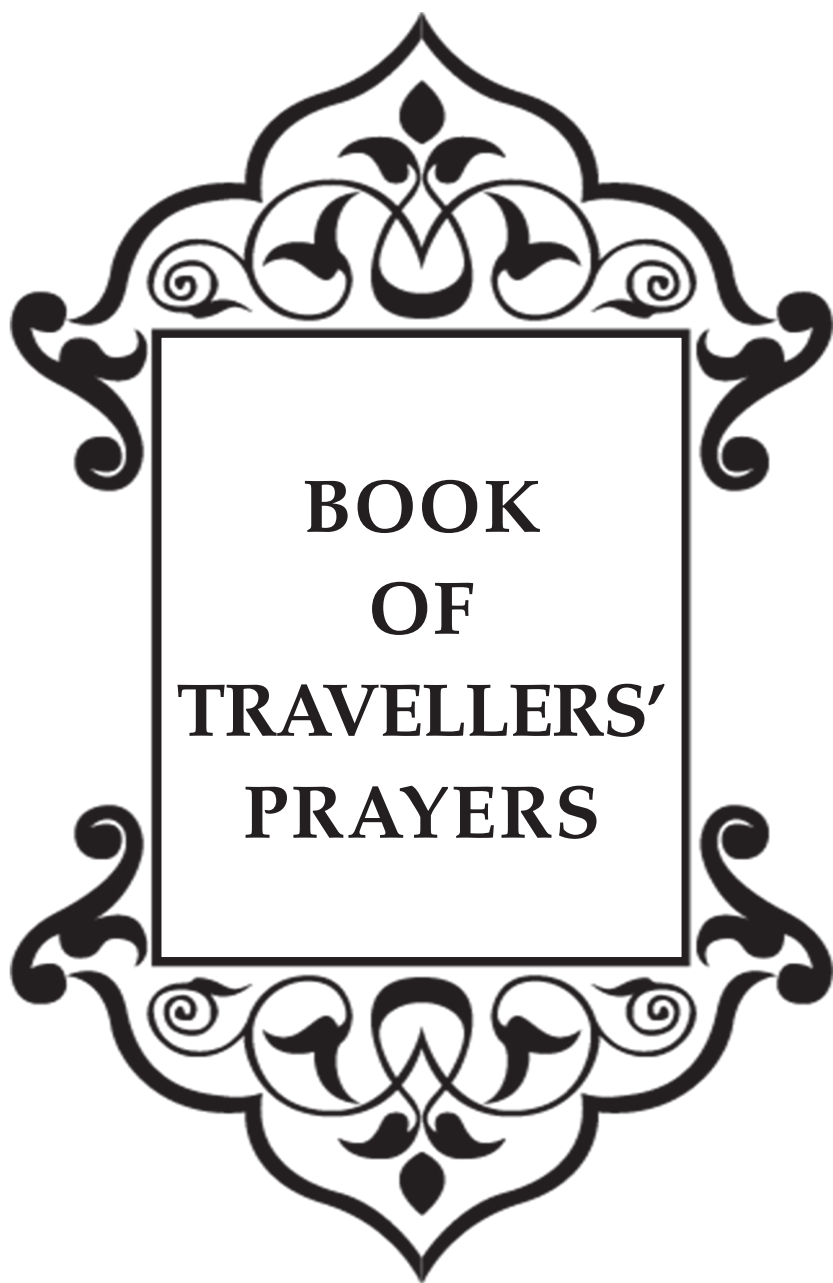
In certain cases, it is felt that a note should be added within the text to explain certain points or add a particular perspective. This is not surprising considering that the book was written nearly eight centuries ago. In order to make the addition very clear, it is preceded by the word 'Note' and given an independent paragraph.

In a few cases, a sentence is started by mentioning the author's name before mentioning what he says, such as 'al-Nawawī considers these hadiths self-explanatory, adding only ...', and in a very few cases, a short comment by the author is not included in the translation, because time has made it irrelevant and including it would be either confusing or require a long explanatory footnote. Since it is unlikely to concern the reader, it is felt that omission is better. Such liberty is taken only in cases where it is felt that had the author lived in our time, he would have approved of such omission.

**Adil Salahi**

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## PRAYER WHEN TRAVELLING AND SHORTENING IT

[1327–1]. (Dar al-Salam 1458) Yaḥyā ibn Yaḥyā narrated:<sup>i</sup> he said: I read out to Mālīk; from Ṣāliḥ ibn Kaysān; from ‘Urwah ibn al-Zubayr; from ‘Ā’ishah, the Prophet’s wife; that she said: **‘When prayer was made a duty, it was two *rak’ahs* each, when at home and when travelling. Later, prayer on a journey remained the same but it was increased when at home’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهَا قَالَتْ فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ رَكَعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ، فَأُفِرَّتْ صَلَاةُ السَّفَرِ وَزِيدَ فِي صَلَاةِ الْحَضَرِ.

[1328–2]. (Dar al-Salam 1459) Abu al-Ṭāhir and Ḥarmalah ibn Yaḥyā narrated to me: both said: Ibn Wahb narrated; from Yūnus; from Ibn Shihāb. He said: ‘Urwah ibn al-Zubayr narrated to me that ‘Ā’ishah, the Prophet’s wife, said: **‘When God commanded [Muslims] to pray, He ordered it to be two *rak’ahs*. He later made it complete when at home, while prayer during a journey remained as it was in the first instance’.**

وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى، قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

i. Related by al-Bukhari, 350; Abu Dāwūd, 1198; al-Nasā’ī, 454.

قَالَتْ: فَرَضَ اللَّهُ الصَّلَاةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ، ثُمَّ أَتَمَّهَا فِي الْحَضَرِ. فَأُقِرَّتْ صَلَاةُ  
السَّفَرِ عَلَى الْفَرِيضَةِ الْأُولَى.

[1329–3]. (Dar al-Salam 1460) ‘Alī ibn Khashram narrated to me:<sup>i</sup> Ibn ‘Uyaynah reported; from al-Zuhri; from ‘Urwah; from ‘Ā’ishah that **‘When prayer was first made a duty, it was in two rak‘ahs. Prayer during travel remained the same, but prayer at home was made more complete’.**

Al-Zuhri said: ‘I said to ‘Urwah: “How is it, then, that ‘Ā’ishah offers the prayer complete when she is travelling?” He said: “She justified it as ‘Uthmān did”.’

وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ  
الصَّلَاةَ أَوَّلَ مَا فُرِضَتْ رَكْعَتَيْنِ. فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَأُتِمَّتْ صَلَاةُ الْحَضَرِ.  
قَالَ الزُّهْرِيُّ فَقُلْتُ لِعُرْوَةَ مَا بَالُ عَائِشَةَ تُتِمُّ فِي السَّفَرِ؟ قَالَ: إِنَّهَا تَأَوَّلَتْ كَمَا تَأَوَّلَ عُثْمَانُ.

[1330–4]. (Dar al-Salam 1461) Abu Bakr ibn Abi Shaybah, Abu Kurayb, Zuhayr ibn Ḥarb and Ishāq ibn Ibrāhīm narrated:<sup>ii</sup> ‘Abdullāh ibn Idrīs (Ishāq said: ‘reported’ and the others said: ‘narrated’); from Ibn Jurayj; from Ibn Abi ‘Ammār; from ‘Abdullāh ibn Bābayh; from Ya‘lā ibn Umayyah. He said: ‘I said to ‘Umar ibn al-Khaṭṭāb: [God says:] “You will incur no sin by shortening your prayers, if you have reason to fear that the unbelievers may cause you affliction”. (4: 101) People now live in security’. He said: “I wondered the same as you wonder, and I asked God’s Messenger (peace be upon him)

i. Related by al-Bukhari, 1090; al-Nasā’ī, 452.

ii. Related by Abu Dāwūd, 1199 and in a similar text, 1200; al-Tirmidhī, 3034; al-Nasā’ī, 1432; Ibn Mājah, 1065.



about it. He said: 'This is a charity God has given you. You should accept His charity'."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الْآخَرُونَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابِيهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ، قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: "لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا، مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمْ الَّذِينَ كَفَرُوا"، فَقَدْ أَمَنَ النَّاسُ. فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ، فَقَالَ: "صَدَقَهُ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ، فَاقْبَلُوا صَدَقَتَهُ".

[000–000]. (Dar al-Salam 1462) Muhammad ibn Abu Bakr al-Muqaddamī narrated: Yahyā narrated; from Ibn Jurayj. He said: 'Abd al-Raḥmān ibn 'Abdullāh ibn Abi 'Ammār; from 'Abdullāh ibn Bābayh; from Ya'la ibn Umayyah: 'I said to 'Umar ibn al-Khaṭṭāb...' the same as Ibn Idrīs' narration.

وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابِيهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ. بِمِثْلِ حَدِيثِ ابْنِ إِدْرِيسَ.

[1331–5]. (Dar al-Salam 1463) Yahyā ibn Yahyā, Sa'īd ibn Manṣūr, Abu al-Rabī' and Qutaybah ibn Sa'īd narrated:<sup>i</sup> Abu 'Awānah (Yahyā said: 'reported' and the others said: 'narrated'); from Bukayr ibn al-Akhnas; from Mujāhid; from Ibn 'Abbās. He said: 'God has made prayer obligatory through your Prophet (peace be upon him): at home four *rak'ahs*, on a journey two *rak'ahs* and only one *rak'ah* in situations of fear'.

i. Related by Abu Dawud, 1247; al-Nasa'i, 455, 1440, 1441 and 1531; Ibn Majah in a shorter version, 1068.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الْآخَرُونَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: **فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً.**

[1332–6]. (Dar al-Salam 1464) Abu Bakr ibn Abi Shaybah and ‘Amr al-Nāqid narrated: both from al-Qāsim ibn Mālik. ‘Amr said: Qāsim ibn Mālik al-Muzanī narrated; Ayyūb ibn ‘Ā’idh al-Ṭā’ī narrated; from Bukayr ibn al-Akhnas; from Mujāhid; from Ibn ‘Abbās. He said: **‘God has made prayer obligatory through your Prophet (peace be upon him): two rak‘ahs for a person on a journey, four rak‘ahs for a person at home and one rak‘ah in situations of fear’.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنِ الْقَاسِمِ بْنِ مَالِكٍ، قَالَ عَمْرُو: حَدَّثَنَا قَاسِمُ بْنُ مَالِكٍ الْمُزْنِيُّ، حَدَّثَنَا أَيُّوبُ بْنُ عَائِدِ الطَّائِي، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: **إِنَّ اللَّهَ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَى الْمُسَافِرِ رَكْعَتَيْنِ، وَعَلَى الْمُقِيمِ أَرْبَعًا، وَفِي الْخَوْفِ رَكْعَةً.**

[1333–7]. (Dar al-Salam 1465–1466) Muhammad ibn al-Muthannā and Ibn Bashshār narrated:<sup>i</sup> both said: Muhammad ibn Ja‘far narrated; Shu‘bah narrated; he said: I heard Qatādah narrating from Mūsā ibn Salamah al-Hudhalī. He said: **‘I asked Ibn ‘Abbās: “How should I pray if I am in Makkah and I do not pray with the imam?” He said: “Two rak‘ahs. Such is Abu al-Qāsim’s sunnah”.’**

i. Related by al-Nasā’ī, 1442 and 1443.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ مُوسَى بْنِ سَلَمَةَ الْهَدَلِيِّ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ كَيْفَ أُصَلِّي إِذَا كُنْتُ بِمَكَّةَ إِذَا لَمْ أَصِلْ مَعَ الْإِمَامِ؟ فَقَالَ: رَكَعَتَيْنِ سُنَّةَ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Muhammad ibn Minhāl al-Ḍarīr narrated: Yazīd ibn Zuray‘ narrated; Sa‘īd ibn Abī ‘Arūbah narrated [H]. Muhammad ibn al-Muthannā narrated; Mu‘ādh ibn Hishām narrated; my father narrated; both from Qatādah, with the same chain of transmission: **a similar text.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنَا أَبِي جَمِيعًا، عَنْ قَتَادَةَ، هَذَا الْإِسْنَادِ نَحْوَهُ.

[1334–8]. (Dar al-Salam 1467) ‘Abdullāh ibn Maslamah ibn Qa‘nab narrated:<sup>i</sup> ‘Īsā ibn Ḥafṣ ibn ‘Āṣim ibn ‘Umar ibn al-Khaṭṭāb; from his father. He said: **‘I was in Ibn ‘Umar’s company [travelling] on the way to Makkah. He led us in Zuhṛ Prayer, offering it in two rak‘ahs. He then moved forward and we moved with him until he reached his camel where he sat, and we sat with him. He then happened to turn his face towards the place where he prayed and saw some people standing [in prayer]. He asked: “What are these people doing?” I said: “They are praying the sunnah”. He said: “Were I to pray the sunnah, I would rather have completed my [obligatory] prayer. My nephew, I accompanied God’s Messenger (peace be upon him) on travel and he never offered more than two**

i. Related by al-Bukhari in a shorter version, 1102; Abu Dāwūd, 1223; al-Nasā‘ī in a shorter version, 1457; Ibn Mājah, 1071.

## LONG NIGHT PRAYER IS THE BEST

[1504–164]. (Dar al-Salam 1652) ‘Abd ibn Ḥumayd narrated:<sup>i</sup> Abu ‘Āṣim reported; Ibn Jurayj reported; Abu al-Zubayr reported to me; from Jābir. He said: **‘God’s Messenger (peace be upon him) said: “The best prayer is to stand up for a long time”.’**

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَفْضَلُ الصَّلَاةِ طَوْلُ الْقُنُوتِ».

[1505–165]. (Dar al-Salam 1653) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated: both said: Abu Mu‘āwiyah narrated; al-A‘mash narrated; from Abu Sufyān; from Jābir. He said: **‘God’s Messenger (peace be upon him) was asked: “which prayer is best?” He said: “Standing up [for] long”.’**

Abu Bakr said: ‘Abu Mu‘āwiyah narrated; from al-A‘mash.’

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي سُوْفْيَانَ، عَنْ جَابِرٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طَوْلُ الْقُنُوتِ».

قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ.

i. Related by Ibn Mājah, 1421.

### Text Explanation

The hadith uses the expression ‘a long *qunūt*’ [and this Arabic word normally refers to supplication before prostration in the last *rak‘ah* of a prayer]. Al-Nawawī says: ‘To the best of my knowledge, *qunūt* in this instance refers to standing up [when one is reciting the Qur’an]. The hadith provides evidence in support of the view of al-Shāfi‘ī and other scholars that in night worship, standing up is preferable to many bowings and prostrations’ [in other words, a longer recitation of the Qur’an in prayer is preferable to a larger number of shorter *rak‘ahs*]. This point was discussed earlier in this volume.



## A TIME AT NIGHT WHEN SUPPLICATION IS ANSWERED

[1506–166]. (Dar al-Salam 1654) ‘Uthmān ibn Abi Shaybah narrated: Jarīr narrated; from al-A‘mash; from Abu Sufyān; from Jābir; he said: I heard the Prophet (peace be upon him) say: **‘There is an hour during the night when any Muslim who happens to request God for any good thing of this life or the life to come will be granted his request. This is so every night’.**

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ فِي اللَّيْلِ لَسَاعَةً لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ، يَسْأَلُ اللَّهَ خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ، إِلَّا أَعْطَاهُ إِيَّاهُ. وَذَلِكَ كُلَّ لَيْلَةٍ».

[1507–167]. (Dar al-Salam 1655) Salamah ibn Shabīb narrated to me: al-Ḥasan ibn A‘yan narrated; Ma‘qil narrated; from Abu al-Zubayr; from Jābir; that God’s Messenger (peace be upon him) said: **‘There is an hour during the night when any Muslim who happens to request God for any good thing will be granted his request’.**

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ مِنَ اللَّيْلِ سَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ».

### **Text Explanation**

This hadith confirms that there is a time when supplication is answered and that this is on every night. The hadith urges us to appeal to God and to supplicate at all hours of the night hoping that our supplication coincides with this particular time.





BOOK  
OF  
PRAYER  
FOR  
RAIN



[1775–1]. (Dar al-Salam 1947) Yaḥyā ibn Yaḥyā narrated:<sup>i</sup> he said: I read out to Mālik; from ‘Abdullāh ibn Abi Bakr; that he heard ‘Abbād ibn Tamīm say: I heard ‘Abdullāh ibn Zayd al-Māzinī say: **‘God’s Messenger (peace be upon him) went out to the prayer place and prayed for rain. He turned his upper garment when he faced the qiblah’.**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَيْدٍ الْمَازِنِيَّ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُصَلَّى فَاسْتَسْقَى، وَحَوْلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ.

[1776–2]. (Dar al-Salam 1948) Yaḥyā ibn Yaḥyā narrated: Sufyān ibn ‘Uyaynah reported; from ‘Abdullāh ibn Abi Bakr; from ‘Abbād ibn Tamīm; from his uncle. He said: **‘The Prophet went out to the prayer place and prayed for rain. He faced the qiblah and turned his upper garment. He prayed two rak‘ahs’.**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُصَلَّى فَاسْتَسْقَى، وَاسْتَقْبَلَ الْقِبْلَةَ، وَقَلَبَ رِدَاءَهُ وَصَلَّى رَكْعَتَيْنِ.

i. Related by al-Bukhari, 1011, 1012, 1005, 1023, 1024, 1025 and 1026; Abu Dāwūd, 1161, 1162, 1163, 1164, 1166 and 1167; al-Tirmidhī, 556; al-Nasā’ī, 1504, 1506, 1508, 1509, 1510, 1511, 1518 and 1519; Ibn Mājah, 1267.

[1777–3]. (Dar al-Salam 1949) Yaḥyā ibn Yaḥyā narrated: Sulaymān ibn Bilāl reported; from Yaḥyā ibn Saʿīd; he said: Abu Bakr ibn Muhammad ibn ʿAmr reported to me; that ʿAbbād ibn Tamīm reported to him; that ʿAbdullāh ibn Zayd al-Anṣārī told him that **ʿGod’s Messenger (peace be upon him) went out to the prayer place to pray for rain. When he was about to start his supplication, he faced the qiblah and turned his garmentʿ.**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ مُحَمَّدٍ بْنُ عَمْرٍو، أَنَّ عَبَّادَ بْنَ تَمِيمٍ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ الْأَنْصَارِيَّ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي. وَأَنَّهُ لَمَّا أَرَادَ أَنْ يَدْعُو اسْتَقْبَلَ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ.

[1778–4]. (Dar al-Salam 1950) Abu al-Ṭāhir and Ḥarmalah narrated to me: both said: Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; he said: ʿAbbād ibn Tamīm al-Māzinī reported to him; that he heard his uncle, who was a Companion of the Prophet (peace be upon him), say: **ʿGod’s Messenger (peace be upon him) went out one day to pray for rain. His back was to the people and he supplicated to God, facing the qiblah. He had turned his garment. He then prayed two rakʿahsʿ.**

وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ، قَالَا أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبَّادُ بْنُ تَمِيمٍ الْمَازِنِيُّ، أَنَّهُ سَمِعَ عَمَّهُ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا يَسْتَسْقِي، فَجَعَلَ إِلَى النَّاسِ ظَهْرَهُ يَدْعُو اللَّهَ. وَاسْتَقْبَلَ الْقِبْلَةَ، وَحَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى رَكَعَتَيْنِ.

### Text Explanation

Scholars are unanimous that appealing for rain is a sunnah, but they

differ on whether it is a sunnah to offer a prayer for it or not. Abu Ḥanīfah said that no prayer is recommended for it, and it is done only by supplication. The rest of the scholars of early and later generations, from the Prophet's Companions onwards, say that prayer is also recommended. Only Abu Ḥanīfah disagrees, basing his view on the hadiths that mention supplication for rain without mentioning a prayer. The majority of scholars cite the authentic hadiths entered in the two *Ṣaḥīḥ* anthologies of al-Bukhari and Muslim, as well as other anthologies, mentioning that the Prophet prayed two *rak'ahs* when he appealed to God for rain. As for the hadiths that do not mention a prayer, the omission is felt to be the result of the narrator forgetting to mention the prayer in some cases. Others mention a supplication for rain during the Friday *Khuṭbah*, or sermon, which is followed by the Friday Prayer, and the Prophet deemed it sufficient. If he did not pray at all, then he did so to show that it is permissible to supplicate for rain without performing a prayer. There is no disagreement among scholars that this is permissible. However, the hadiths that mention a prayer, are given priority because they add some information and cause no conflict.

Our scholars say that the appeal for rain is of three types: the first is to supplicate without offering a prayer, the second is to supplicate for rain during the Friday *Khuṭbah* or after an obligatory prayer – this is better than the first type – and the third, which is the best and most perfect, is to pray two *rak'ahs* and deliver two *khuṭbahs*. Prior preparation is added in the form of donating some *ṣadaqah*, or charity, or fasting, or repentance of sin, and doing some good things and avoiding all bad behaviour, etc.

Hadith No. 1775 states: 'God's Messenger (peace be upon him) went out to the prayer place and prayed for rain. He turned his upper garment when he faced the *qiblah*'. The next hadith gives the same text but adds that the Prophet prayed two *rak'ahs*. These hadiths show that it is desirable when praying for rain to go out of town because it better demonstrates humility. Moreover, it is spacious and can accommodate all comers because all people may come and no mosque can accommodate them. According to the hadiths, it is also

desirable to turn one's upper garment inside out in appealing for rain. Our scholars say that the imam turns his garment inside out at about one-third of the second *khuṭbah*, which is when the imam faces the *qiblah*, i.e. the direction of prayer.

Scholars say that the imam turns his upper garment as a gesture of hope that the situation will change from draught to rain and abundance. The hadith provides evidence in support of the view of al-Shāfi'ī, Mālik, Ahmad and the great majority of scholars that turning one's garment is desirable. Abu Ḥanīfah does not approve of it. According to our school, it is also desirable for the people in the congregation to do the same as the imam. Mālik and others share this view. However, a number of scholars disagree. The hadiths make clear that prayer for rain is valid and they refute the argument of those who deny it. The hadiths make clear that the prayer for rain is in two *rak'ahs*. This is unanimously agreed upon by all those who confirm it. They differ as to whether the prayer is before or after the *khuṭbah*, with al-Shāfi'ī and the majority of scholars saying that the prayer is first. Al-Layth said that the prayer is after the *khuṭbah*, and Mālik used to say the same but then changed his views and agreed with the majority of scholars. Our scholars say that if the imam starts with the *khuṭbah* before the prayer, both are valid, but it is more preferable to start with the prayer in the same way as the Eid Prayer and its *khuṭbah*. The relevant hadiths suggest that there is no strict order. Reports from the Prophet's Companions on this point show both ways.

Scholars differ on whether this prayer starts with added glorifications, or *takbīr*, as in the Eid Prayer. Al-Shāfi'ī and Ibn Jarīr prefer it, and it is reported to be agreed upon by Ibn al-Musayyib, 'Umar ibn 'Abd al-'Azīz and Makḥūl. The majority of scholars say that no glorifications are added. In support of al-Shāfi'ī's view, scholars say that some hadiths mention that the Prophet 'prayed two *rak'ahs* as he did for Eid'. The majority of scholars understand this as meaning that the prayer is like the Eid Prayer in number, reciting the Qur'an aloud and being offered before the *khuṭbah*. Different reports are given from Ahmad on this point. Dāwūd gives the imam a choice

to add glorifications or not. Reciting aloud is not mentioned in the hadiths related by Muslim, but al-Bukhari mentions it and scholars agree that it is desirable. They further agree that the prayer for rain is not preceded by an *adhān* or *iqāmah*, but it is announced with *al-ṣalāt jāmi'ah*, which means 'come to prayer'.

Hadith No. 1777 mentions that the Prophet faced the *qiblah* when he was about to start his supplication. This means that it is desirable when one supplicates. The same applies to other acts of worship, including ablution, taking a bath, dry ablution, recitation of the Qur'an, praising God and calling the *adhān*, etc. except what is not included on the basis of some evidence, such as the *khuṭbah*.

Hadith No. 1778 says: 'God's Messenger (peace be upon him) went out one day to pray for rain. His back was to the people and he supplicated to God, facing the *qiblah*. He had turned his garment. He then prayed two *rak'ahs*'. This provides a basis for the argument that the *khuṭbah* is before the prayer for rain. Our scholars interpret it as meaning that it is permissible, as stated earlier.

### Transmission

The chain of transmission of hadith No. 1778 states that 'Abbād ibn Tamīm al-Māzinī reported to me that he heard his uncle'. His paternal uncle was 'Abdullāh ibn Zayd ibn 'Āṣim al-Anṣārī, mentioned in the previous hadiths.



## RAISING ONE'S ARMS WHEN SUPPLICATING FOR RAIN

[1779–5]. (Dar al-Salam 1951) Abu Bakr ibn Abi Shaybah narrated:<sup>i</sup> Yaḥyā ibn Abi Bukayr narrated; from Shuʿbah; from Thābit; from Anas. He said: **‘I saw God’s Messenger (peace be upon him) raising his arms when supplicating, with the whiteness of his armpits visible’.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ حَتَّى يَرَى بَيَاضَ إِبْطَيْهِ.

[1780–6]. (Dar al-Salam 1952) ʿAbd ibn Ḥumayd narrated:<sup>ii</sup> al-Ḥasan ibn Mūsā narrated; Ḥammād ibn Salamah narrated; from Thābit; from Anas ibn Mālik; that **‘The Prophet (peace be upon him) prayed for rain with the back of his palms pointing to the sky’.**

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَسْقَى، فَأَشَارَ بِظَهْرِ كَفِّهِ إِلَى السَّمَاءِ.

i. Related by al-Nasāʾī 1747.

ii. Related by Abu Dāwūd, 1171.

[1781–7]. (Dar al-Salam 1953–1954) Muhammad ibn al-Muthannā narrated:<sup>i</sup> Ibn Abi ‘Adiy and ‘Abd al-A‘lā narrated; from Sa‘īd; from Qatādah; from Anas; that **‘The Prophet (peace be upon him) did not raise his arms in any supplication other than when he supplicated for rain. [He raised them] so, that the whiteness of his two armpits was visible’.**

‘Abd al-A‘lā, however, said: **‘that the whiteness of his armpit or armpits was visible’.**

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَعَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلَّا فِي الْإِسْتِسْقَاءِ، حَتَّى يَرَى بَيَاضَ إِبْطَيْهِ. غَيْرَ أَنَّ عَبْدَ الْأَعْلَى قَالَ يَرَى بَيَاضَ إِبْطَيْهِ أَوْ بَيَاضَ إِبْطَيْهِ.

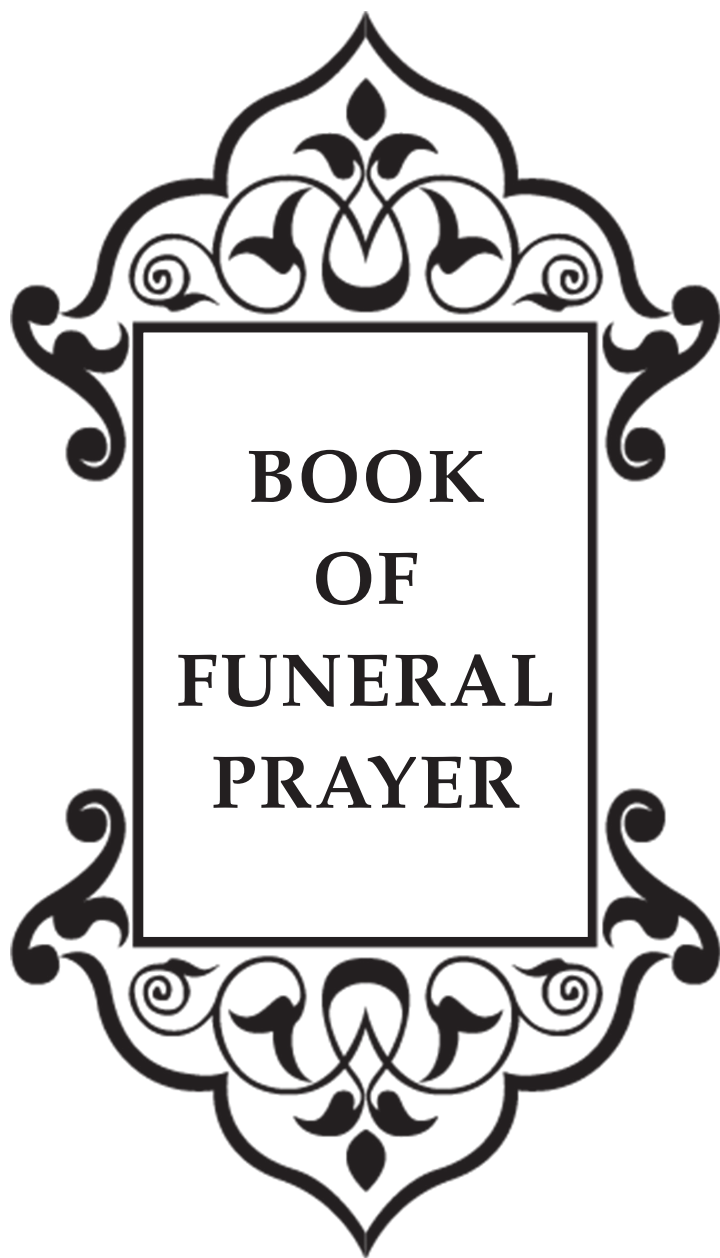
Ibn al-Muthannā narrated: Yahyā ibn Sa‘īd narrated; from Ibn Abi ‘Arūbah; from Qatādah; that Anas ibn Mālik narrated to them from the Prophet (peace be upon him): **a similar text.**

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

### Text Explanation

Hadith No. 1780 says: ‘The Prophet (peace be upon him) prayed for rain with the back of his palms pointing to the sky’. A number of our scholars and others say that it is a sunnah in every supplication to remove some hardship, such as a draught or shortage of provisions, that the supplicant should raise his arms and point to the sky with the back of his palms. If he is supplicating to be granted something,

i. Related by al-Bukhari, 1031 and 3565; Abu Dāwūd, 1170; al-Nasā’ī, 1512; Ibn Mājah, 1180



**BOOK  
OF  
FUNERAL  
PRAYER**



## REMIND THE DYING TO DECLARE GOD'S ONENESS

[1825–1]. (Dar al-Salam 1996–1997) Abu Kāmil al-Jahḍarī Fuḍayl ibn Ḥusayn and ‘Uthmān ibn Abi Shaybah narrated:<sup>i</sup> both from Bishr. Abu Kāmil said: Bishr ibn al-Mufaḍḍal narrated; ‘Umārah ibn Ghaziyyah narrated; Yaḥyā ibn ‘Umārah narrated; he said: I heard Abu Sa‘īd al-Khudrī say: **‘God’s Messenger (peace be upon him) said: “Get your dying people to say: ‘There is no deity other than God’.”**”

وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ فَضِيلُ بْنُ حُسَيْنٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ بَشْرٍ، - قَالَ أَبُو كَامِلٍ حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ، - حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةٍ، حَدَّثَنَا يَحْيَى بْنُ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ».

Qutaybah ibn Sa‘īd narrated: ‘Abd al-‘Azīz (meaning al-Darāwardī) narrated [H]. Also, Abu Bakr ibn Abi Shaybah narrated; Khālīd ibn Makhlad narrated; Sulaymān ibn Bilāl narrated; all with the same chain of transmission: **the same text**.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، جَمِيعًا هَذَا الْإِسْنَادِ.

i. Related by Abu Dāwūd, 3117; al-Tirmidhī, 976; al-Nasā‘ī, 1825; Ibn Mājah, 1445.

[1826–2]. (Dar al-Salam 1998) Abu Bakr and ‘Uthmān, sons of Abi Shaybah narrated<sup>i</sup> [H]. Also, ‘Amr al-Nāqid narrated to me; all said; Abu Khālid al-Aḥmar narrated; from Yazīd ibn Kaysān; from Abu Hāzim; from Abu Hurayrah: **‘God’s Messenger (peace be upon him) said: “Get your dying people to say: ‘There is no deity other than God’.”’**

وَحَدَّثَنَا أَبُو بَكْرٍ وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ ح. وَحَدَّثَنِي عَمْرُو النَّاقِدُ، قَالُوا جَمِيعًا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ».

### Text Explanation

The Prophet (peace be upon him) urges us that when a person is about to die, that person should be reminded to say: ‘There is no deity other than God’ so that it will be the last word he or she utters. Another hadith quotes the Prophet as saying: ‘A person whose final words are, “There is no deity other than God”, enters Heaven’. The Prophet’s order to remind the dying to say this is one of recommendation. Scholars are unanimous that this is what should be urged on a person approaching death. However, they discourage insistence and frequent repetition lest the dying person become irritated, particularly one who is suffering. The dying person might then feel unwilling to say it and might say what is unsuitable.

If the dying person says ‘There is no deity other than God’ once, they should not be urged to say it again, unless they say some other words. If they do, then they are encouraged to say it again so that these are the last words they say. The hadith implies staying near anyone who is approaching death so as to remind and comfort them, close their eyes and do what is due to them. This is unanimously agreed upon by all scholars.

i. Related by Ibn Mājah, 1444.

### **Transmission**

After the first hadith in this chapter, Muslim mentions the following chain of transmission: ‘Qutaybah ibn Sa‘īd narrated: ‘Abd al-‘Azīz (meaning al-Darāwardī) narrated [H]. Also, Abu Bakr ibn Abi Shaybah narrated; Khālīd ibn Makhḷad narrated; Sulaymān ibn Bilāl narrated; all with the same chain of transmission’. This is how it appears in all copies, and it is correct. Abu ‘Alī al-Ḥusayn ibn Muhammad al-Ghassānī and other scholars explain that it means ‘from ‘Umārah ibn Ghaziyyah’ who is mentioned in the chain of transmission of the first hadith, No. 1825. This means that both al-Darāwardī and Sulaymān ibn Bilāl reported from ‘Umārah. It is as Abu ‘Alī said. Had Muslim said: ‘all from ‘Umārah ibn Ghaziyyah with the same chain of transmission’, it would have been better and clearer. This is what he normally does in his book, but he omitted it in this instance because it is clear for anyone who is versed in this discipline.



## WHAT TO SAY WHEN SUFFERING A CALAMITY

[1827–3]. (Dar al-Salam 1999) Yaḥyā ibn Ayyūb, Qutaybah and Ibn Ḥujr narrated: all from Ismā‘īl ibn Ja‘far; Ibn Ayyūb said: Ismā‘īl narrated; Sa‘d ibn Sa‘īd reported to me; from ‘Umar ibn Kathīr ibn Aflaḥ; from Ibn Saḥīn; from Umm Salamah; that she said: I heard God’s Messenger (peace be upon him) say: ‘Any Muslim who suffers a calamity and says what God has ordered to be said: “We all belong to God and to Him we shall return. My Lord, reward me in this calamity of mine and compensate me with what is better”. God will certainly compensate him [or her] with what is better’. She said: ‘When Abu Salamah died, I said: “Who among the Muslims is better than Abu Salamah? His was the first family to migrate, joining God’s Messenger (peace be upon him)”. I then said it, and God compensated me [by marrying] God’s Messenger’.

She said: ‘God’s Messenger (peace be upon him) sent Ḥaṭīb ibn Abi Balta‘ah with his proposal. I said: “I have a young girl and I am a jealous [woman]”. He said: “As for her daughter, we shall pray that God will give her [i.e. the girl] what is sufficient for her, and I shall pray to God to do away with the jealousy”.’

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ  
أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - أَخْبَرَنِي سَعْدُ بْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ  
ابْنِ سَفِينَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

Since its compilation over a thousand years ago, *Ṣaḥīḥ Muslim* has been recognised by scholars as an authentic collection of Prophetic teachings second only to that of Imam Bukhārī (d. 256/870). The hadith collection of Imam Muslim (d. 261/875) has had innumerable commentaries written on it down to modern times. However, there is no doubt that one commentary stands out as the most authoritative, namely that of the great Damascene scholar, Imam al-Nawawī (d. 676/1277), which in Arabic is entitled *al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*. This multidisciplinary commentary brings forth rich insights into the Arabic language, Qur'anic studies, Islamic law and jurisprudence, Islamic theology, Islamic spirituality and Islamic history.

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