



كتاب الصلاة من باب صلاة أهل الأعذار

The Book of Prayer – from the Chapter of Prayer of the Excused

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بَابُ صَلَاةِ أَهْلِ الْأَعْدَارِ

تَلَزَمُ مَكْتُوبَةٌ مَرِيضًا قَائِمًا، فَإِنْ لَمْ يَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ يَسْتَطِعْ فَعَلَى جَنْبٍ، وَالْأَيْمَنُ أَفْضَلُ، وَتَصَحُّ عَلَى ظَهْرِهِ وَتُكْرَهُ مَعَ قُدْرَةٍ عَلَى جَنْبٍ وَإِلَّا تَعَيَّنَ، وَرَجُلَاهُ لِلْقِبْلَةِ يُومِي رَاكِعًا وَسَاجِدًا وَيُخَفِّضُهُ، فَإِنْ عَجَزَ أَوْمًا بَعِينَهُ.

Chapter: The Prayer of the Excused

The obligatory prayer must be offered by the sick standing, if unable then sitting, and if unable then on the side. The right side is better. To lie on the back is permissible but disliked if one is able to lie on the side. Otherwise he must use his back, with his feet towards the *qiblah*, signalling for bowing and prostration with the latter lower. If he is unable, he signals with his eyes.

وَمَنْ عَجَزَ أَوْ قَدَرَ فِي أَثْنَائِهَا انْتَقَلَ إِلَى الْآخِرِ وَمَنْ قَدَرَ عَلَى قِيَامٍ وَقَعُودٍ دُونَ رُكُوعٍ وَسُجُودٍ أَوْمًا بِرُكُوعٍ قَائِمًا، وَسُجُودٍ قَاعِدًا.

Whoever is unable or able during it, moves to the next level. Whoever can stand and sit but not bow or prostrate, signals for bowing whilst standing, and for prostration whilst sitting.

وَلْمَرِيضِ يُطِيقُ قِيَامًا الصَّلَاةَ مُسْتَلْقِيًا لِمَدَاوَاةٍ بِقَوْلِ طَبِيبٍ مُسْلِمٍ ثَقَةٍ، وَيَفْطُرُ بِقَوْلِهِ إِنْ الصَّوْمَ يُمَكِّنُ الْعِلَّةَ.

For the sick person is to pray standing and leaning for medical reasons, if on the advice of a trustworthy Muslim doctor. He can break his fast on his advice also if he says fasting will make his condition worse.

وَتَصَحُّ فِي سَفِينَةٍ إِذَا أَتَى بِمَا يُعْتَبَرُ لَهَا، وَقَاعِدًا إِنْ عَجَزَ عَنْ خُرُوجِهَا مِنْهَا وَقِيَامًا بِهَا، وَعَلَى رَاحِلَةٍ خَشِيَّةٍ تَأْذٍ بِوَحَلٍ وَنَحْوِهِ لَا لِمَرَضٍ مَعَ قُدْرَةٍ نَزُولٍ وَرُكُوبٍ وَيَصَحُّ النُّفْلُ مُطْلَقًا.

One can pray on a ship if he can perform it correctly, or whilst sitting if unable to disembark or stand. Likewise, on a mount if one fears mud etc., not for the sick person who has the ability to mount and dismount, but voluntary prayers are permissible in general.

فصل

مَنْ سَافَرَ سَفَرًا مُبَاحًا يَوْمَيْنِ فَأَكْثَرَ فَلَهُ قَصْرُ رُبَاعِيَّةٍ رَكَعَتَيْنِ إِذَا فَارَقَ عَامَرَ بُيُوتِ قَرْيَتِهِ، وَهُوَ أَفْضَلُ مِنْ إِتْمَامِ

Whoever travels on a permissible journey for two days or more can shorten four *rak'ahs* to two, once he has passed the houses of his town. This is better than completing.

وَأِنْ مَرَّ بِوَطْنِهِ، أَوْ بَلَدٍ لَهُ بِهِ زَوْجَةٌ، أَوْ دَخَلَ وَقْتُ صَلَاةٍ عَلَيْهِ حَضَرًا أَوْ أَقَامَ فِيهَا، أَوْ ذَكَرَ صَلَاةَ حَضَرٍ بِسَفَرٍ أَوْ عَكْسَهُ أَوْ ائْتَمَّ بِمَقِيمٍ، أَوْ بَمَنْ يَشْكُ فِيهِ، أَوْ أَحْرَمَ بِصَلَاةٍ يَلْزُمُهُ إِتْمَامُهَا فَفَسَدَتْ وَأَعَادَهَا، أَوْ لَمْ يَنْوِ الْقَصْرَ عِنْدَ إِحْرَامِهِ، أَوْ شَكَّ فِي نِيَّتِهِ أَوْ أَخَّرَهَا حَتَّى تَضَاقِقَ وَقْتُهَا عَنْهَا، أَوْ نَوَى إِقَامَةَ فَوْقَ عَشْرِينَ صَلَاةً: لَزِمَهُ الْإِتْمَامُ.

If one passes by his town, or a town where his wife resides, or a prayer time comes in whilst he is still resident or intends to be so, or remembers his resident prayer whilst travelling or vice versa, or is praying behind a resident, or behind someone he is unsure of, or begins a prayer he has to complete but then invalidates it and repeats it, or did not intend to shorten at before the prayer, or doubts his intention, or delays it until its time is too short, or intends to reside somewhere for more than twenty prayers; must pray in full.

وَأِنْ كَانَ لَهُ طَرِيقَانِ فَسَلَّكَ أَبْعَدَهُمَا، أَوْ ذَكَرَ صَلَاةَ سَفَرٍ بِآخَرٍ، أَوْ حُبَسَ لِنَحْوِ مَطَرٍ وَلَمْ يَنْوِ إِقَامَةً، أَوْ أَقَامَ لِقَضَاءِ حَاجَةٍ بِلَا نِيَّتِهَا: قَصَرَ.

If a person has a choice between two routes and chooses the longer one, or remembers a travelling prayer whilst travelling, or is delayed by rain and did not intend to stay, or stopped to fulfil a need without intending to stay, can shorten.

فصل

يَجُوزُ الْجَمْعُ بَيْنَ الظَّهْرَيْنِ وَبَيْنَ الْعِشَائَيْنِ فِي وَقْتِ إِحْدَاهُمَا بِسَفَرٍ قَصْرٍ، وَلِمَرِيضٍ يَلْحَقُهُ بتركه مشقة، وَبَيْنَ الْعِشَائَيْنِ لِمَطَرٍ يَبُلُّ الثِّيَابَ وَتَوَجَّدَ مَعَهُ مَشَقَّةٌ، وَلَوْحَلٍ وَرِيحٍ شَدِيدَةٍ بَارِدَةٍ وَلَوْ صَلَّى بِنِيَّتِهِ.

It is permissible to combine between *Zuhr* and '*Aṣr*', and between *Maghrib* and '*Ishā'*', in the time of either one for a shortening journey, illness which will otherwise bring hardship, and

between the two later prayers for rain which soaks clothes and presents hardship, mud and chilly strong wind, and he can pray at home.

والأفضل فعل الأرفق به من تأخير وتقديم، فإن استويا فتأخير أفضل، ويُرتَّب المجموعتين.

It is best to do what is easier in terms of praying earlier or later. If the two are equal, to delay is better, and the combined prayers are offered in order.

وإن جمع تقديمًا اشترط نيّة الجمع عند إحرام أُولى، وأن لا يُفَرَّق بينهما إلّا بقدر إقامة ووضوء خفيف، فيبطل براتبه بينهما، ووجود العذر عند افتتاحهما وسلام الأولى، واستمراره إلى فراغ ثانية.

If he combines at the earlier time, he must intend to combine when offering the first. He cannot separate between the two prayers except the duration of the *iqāmah* and a quick *wuḍū'*. The combining is nullified by offering voluntary prayers in between. The reason for combining must be present before beginning the first prayer and when completing it, the reason must continue until he finishes the second prayer.

وإن جمع تأخيرًا اشترط نيّة الجمع في وقت أُولى قبل ضيقه عن فعلها، واستمرار عذر إلى دخول وقت الثانية.

If he combines at the later time, he must intend to combine at the time of the first before its time becomes too short to offer it, and the reason must continue through to the timing of the second prayer.

باب صلاة المسافر و المريض

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { أَوَّلُ مَا فُرِضَتْ الصَّلَاةُ رَكْعَتَيْنِ , فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَأُتِمَّتْ صَلَاةُ الْحَضَرِ } مُتَّفَقٌ عَلَيْهِ

وَلِلْبُخَارِيِّ: { ثُمَّ هَاجَرَ, فَفُرِضَتْ أَرْبَعًا, وَأُقِرَّتْ صَلَاةُ السَّفَرِ عَلَى الْأَوَّلِ }

زَادَ أَحْمَدُ: { إِلَّا الْمَغْرِبَ فَإِنَّهَا وَتُرُ النَّهَارِ, وَإِلَّا الصُّبْحَ, فَإِنَّهَا تَطُولُ فِيهَا الْقِرَاءَةُ }

Narrated 'A'ishah that when the prayer was first prescribed, it consisted of two *rak'ahs*. Afterwards, the prayer during travelling was confirmed as this, while the prayer in residence was completed. Agreed upon

Al-Bukhārī has: 'Then he migrated and it was prescribed as four, but prayer while travelling was left according to the original prescription.'

Aḥmad added, 'Except the Maghrib prayer for it is the *witr* of the day; and except Fajr, since recitation is prolonged in it.'

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا; { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَقْصُرُ فِي السَّفَرِ وَيُتِمُّ، وَيَصُومُ وَيُفْطِرُ. }
رَوَاهُ الدَّارِقُطْنِيُّ، وَرَوَاتُهُ ثِقَاتٌ. إِلَّا أَنَّهُ مَعْلُولٌ. وَالْمَحْفُوظُ عَنْ عَائِشَةَ مِنْ فَعْلِهَا، وَقَالَتْ: { إِنَّهُ لَا يَشُقُّ عَلَيَّ }
أَخْرَجَهُ الْبَيْهَقِيُّ

Narrated 'Ā'ishah: "While on a journey, the Prophet (ﷺ) used to shorten the prayer sometimes and offer it completely sometimes. Similarly, he used to fast sometimes and break it sometimes." Ad-Dāraqutnī reported it, and its narrators are reliable, but it is a defective.

The correct narration from 'Ā'ishah is that this was her practice and said: 'It is not hard for me.' Al-Bayhaqī reported it.

وَعَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُحْصُهُ كَمَا يَكْرَهُ أَنْ تُؤْتَى مَعْصِيَتُهُ } رَوَاهُ أَحْمَدُ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ، وَابْنُ حِبَّانَ
وَفِي رِوَايَةٍ: { كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ }

Narrated Ibn 'Umar that Allah's Messenger (ﷺ) said: "Allah the Most High, loves that His concessions be taken, just as he dislikes that disobedience to Him be committed." Aḥmad reported it. Ibn Khuzaymah and Ibn Ḥibbān graded it authentic. A narration has, "As He loves that His duties be observed."

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا خَرَجَ مَسِيرَةَ ثَلَاثَةِ أَمْيَالٍ ٍ أَوْ فَرَاسِخٍ، صَلَّى رَكْعَتَيْنِ } رَوَاهُ مُسْلِمٌ

Narrated Anas: "When Allah's Messenger (ﷺ) went out on a journey of three miles or three *farāsikh*, he (ﷺ) used to pray two *rak'ahs*." Reported by Muslim

وَعَنْهُ قَالَ: { خَرَجْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ } مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ

Narrated Anas: "We went from al-Madinah to Makkah with Allah's Messenger (ﷺ) and he prayed two *rak'ahs* at each time of prayer till we returned to al-Madinah." Agreed upon, and the wording is Al-Bukhārī's

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { أَقَامَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تِسْعَةَ عَشَرَ يَوْمًا يَقْصُرُ } وَفِي لَفْظٍ: { بِمَكَّةَ تِسْعَةَ عَشَرَ يَوْمًا } رَوَاهُ الْبُخَارِيُّ

وَفِي رِوَايَةٍ لِأَبِي دَاوُدَ: { سَبْعَ عَشْرَةَ } وَفِي أُخْرَى: { خَمْسَ عَشْرَةَ }

وَلَهُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: { ثَمَانِي عَشْرَةَ }

وَلَهُ عَنْ جَابِرٍ: { أَقَامَ بَبُوكَ عِشْرِينَ يَوْمًا يَقْصُرُ الصَّلَاةَ } وَرَوَاتُهُ ثِقَاتٌ، إِلَّا أَنَّهُ اخْتَلَفَ فِي وَصْلِهِ

Narrated Ibn 'Abbās: "The Prophet (ﷺ) had a stop of nineteen days, during which he shortened his prayers." Al-Bukhārī. And in a narration: "nineteen days in Makkah." In a narration of Abu Dāwūd: "seventeen days." And in another: "fifteen days."

The narration of Abu Dāwūd from 'Imrān bin Ḥuṣayn has: "eighteen days." His narration from Jābir has: "He stayed at Tabuk for twenty days, and he shortened the prayers." Its narrators are reliable, except that there is difference about whether or not it is connected.

وَعَنْ أَنَسٍ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ آخَرَ الظُّهْرِ إِلَى وَقْتِ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحَلَ صَلَّى الظُّهْرَ، ثُمَّ رَكِبَ } مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةِ الْحَاكِمِ فِي "الْأَرْبَعِينَ" بِإِسْنَادٍ الصَّحِيحِ: { صَلَّى الظُّهْرَ وَالْعَصْرَ، ثُمَّ رَكِبَ }

وَلِأَبِي نُعَيْمٍ فِي "مُسْتَحْرَجِ مُسْلِمٍ" { "كَانَ إِذَا كَانَ فِي سَفَرٍ، فَزَالَتِ الشَّمْسُ صَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ ارْتَحَلَ

Narrated Anas: "When Allah's Messenger (ﷺ) proceeded before the sun had declined from the centre of the sky, he (ﷺ) delayed the Zuhr prayer till the time of the 'Aṣr prayer; he (ﷺ) would then stop and combine the two prayers. If the sun declined before he (ﷺ) moved off, he (ﷺ) would offer the Zuhr prayer and ride." Agreed upon

In the narration of al-Ḥākim quoted in the al-Arba'īn with an authentic chain, "He (ﷺ) prayed Zuhr and 'Aṣr then rode." Abu Nu'aym has in his *Mustakhraj of Muslim*, "While on a journey, if the sun declined, he (ﷺ) used to pray Zuhr and 'Aṣr together and then continue his journey."

وَعَنْ مُعَاذٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { خَرَجْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي غَزْوَةِ تَبُوكَ، فَكَانَ يُصَلِّي الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا } رَوَاهُ مُسْلِمٌ.

Narrated Mu'ādh bin Jabal: "We went out with Allah's Messenger (ﷺ) on the Tabuk expedition, and he would offer Zuhr and 'Aṣr prayers together and Maghrib and 'Ishā' prayers together. Reported by Muslim

و عن ابن عباس قال: قال رَسُولُ اللَّهِ - صلى الله عليه وسلم - (لا تقصروا الصلاة في أقل من أربعة بُرْد، من مكة إلى عُسفان) رواه الدارقطني بإسناد ضعيف و الصحيح أنه موقوف، كذا أخرجه ابن خزيمة

Narrated Ibn 'Abbās that Allah's Messenger (ﷺ) said: "Do not shorten the prayer for a distance of less than four *burud*; from Makkah to 'Usfān."

Ad-Dāraqūṭnī reported it through a weak chain of narrators, the correct position is that it is a saying of a companion, Ibn Khuzaymah reported it as such.

وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - { خَيْرُ أُمَّتِي الَّذِينَ إِذَا أَسَاءُوا اسْتَغْفَرُوا, وَإِذَا سَافَرُوا قَصَرُوا وَأَفْطَرُوا } أَخْرَجَهُ الطَّبْرَانِيُّ فِي "الْأَوْسَطِ" بِإِسْنَادٍ ضَعِيفٍ

وَهُوَ فِي مُرْسَلٍ سَعِيدِ بْنِ الْمُسَيَّبِ عِنْدَ الْبَيْهَقِيِّ مُخْتَصَرٌ

Narrated Jābir that Allah's Messenger (ﷺ) said: "The best of my followers are those who, having done evil, ask for forgiveness; and when on a journey, shorten and break the fast." Al-Ṭabarānī reported it in *al-Awsaṭ* through a weak chain of narrators. Al-Bayhaqī reported it in brief as a *mursal* narration from Sa'id bin al-Musayyab.

وَعَنْ عِمْرَانَ بْنِ خُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { كَانَتْ بِي بَوَاسِيرُ, فَسَأَلْتُ النَّبِيَّ - صلى الله عليه وسلم - عَنْ الصَّلَاةِ؟ فَقَالَ: "صَلِّ قَائِمًا, فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا, فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ } "رَوَاهُ الْبُخَارِيُّ.

Narrated 'Imrān bin Ḥuṣayn: "I suffered from piles. So I asked the Prophet (ﷺ) about the prayers. He said: 'Pray standing; and if you are unable, sitting; and if you are unable, lying on your side.'" Reported by al-Bukhārī

وَعَنْ جَابِرٍ قَالَ: { عَادَ النَّبِيُّ - صلى الله عليه وسلم - مَرِيضًا, فَرَأَاهُ يُصَلِّي عَلَى وَسَادَةٍ, فَرَمَى بِهَا, وَقَالَ: "صَلِّ عَلَى الْأَرْضِ إِنْ اسْتَطَعْتَ, وَإِلَّا فَأَوْمِ إِيمَاءً, وَاجْعَلْ سُجُودَكَ أَخْفَضَ مِنْ رُكُوعِكَ } "رَوَاهُ الْبَيْهَقِيُّ. وَصَحَّحَ أَبُو حَاتِمٍ وَفَقَّهُ.

Narrated Jābir: "The Prophet (ﷺ) visited a sick man and saw him praying on a cushion, he threw it away and said, 'Pray on the ground, if you can, or else pray by gestures and make your prostration lower than your bowing.'" Al-Bayhaqī reported it and Abu Ḥātim graded it authentic as a saying of a companion.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { رَأَيْتُ النَّبِيَّ - صلى الله عليه وسلم - يُصَلِّي مُتَرَبِّعًا } رَوَاهُ النَّسَائِيُّ. وَصَحَّحَهُ الْحَاكِمُ.

Narrated 'Ā'ishah: "I saw the Prophet (ﷺ) praying while seated in a cross-legged position."
Reported by al-Nasā'ī; and al-Hākim graded it authentic

فصل

صلاة الخوف تجوز كما ورد عنه - صلى الله عليه وسلم -، ويحمل ندباً فيها ما يدفع به عن نفسه ولا يثقله كسيف، ولا يبطلها كثر وفتر لحاجة ولا حمل نجس يحتاجه.

The prayer of fear is permissible as narrated from the Prophet (ﷺ). It is recommended that he carries during it what he needs to defend himself and isn't heavy like a sword. This prayer is not invalidated by moving and running due to need, or by carrying impurities he needs to.

باب صلاة الخوف

عَنْ صَالِحِ بْنِ خَوَّاتٍ {، عَمَّنْ صَلَّى مَعَ رَسُولِ اللَّهِ - صلى الله عليه وسلم - يَوْمَ ذَاتِ الرِّقَاعِ صَلَاةَ الْخَوْفِ: أَنَّ طَائِفَةً صَلَّتْ مَعَهُ وَطَائِفَةٌ وَجَّاهُ الْعَدُوَّ، فَصَلَّى بِالَّذِينَ مَعَهُ رُكْعَةً، ثُمَّ ثَبَتَ قَائِمًا وَأَتَمُّوا لِأَنفُسِهِمْ، ثُمَّ انْصَرَفُوا فَصَفُّوا وَجَّاهُ الْعَدُوَّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى، فَصَلَّى بِهِمُ الرُّكْعَةَ الَّتِي بَقِيَتْ، ثُمَّ ثَبَتَ جَالِسًا وَأَتَمُّوا لِأَنفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ {مُتَّفَقٌ عَلَيْهِ، وَهَذَا لَفْظُ مُسْلِمٍ وَوَقَعَ فِي "الْمَعْرِفَةِ" لِابْنِ مَنْدَه، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ أَبِيهِ

Narrated Ṣālih bin Khawwāt on the authority of one who offered the Fear prayer with Allah's Messenger (ﷺ) at the battle of Dhātūr-Riqā' that a group (of the army) formed a line along with him and a group faced the enemy. He (ﷺ) led the group which was with him in a *rak'ah*, and then remained standing while they finished their prayer by themselves. They then departed and lined up facing the enemy, and the other party came. He led them in the remaining *rak'ah*, after which he remained sitting while they finished their prayer by themselves. He then led them in uttering the *taslīm*. Agreed upon; and this is the wording of Muslim. This has been reported in *al-Ma'rifah* of Ibn Mandah from Ṣālih ibn Khawwāt, from his father.

وَعَنِ ابْنِ عُمَرَ قَالَ { : غَزَوْتُ مَعَ النَّبِيِّ - صلى الله عليه وسلم - قِبَلَ نَجْدٍ، فَأَوَارَيْنَا الْعَدُوَّ، فَصَافَقْنَاهُمْ، فَقَامَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - يُصَلِّي بِنَا، فَقَامَتِ طَائِفَةٌ مَعَهُ، وَأَقْبَلَتِ طَائِفَةٌ عَلَى الْعَدُوَّ، وَرَكَعَ بَيْنَ مَعَهُ، وَسَجَدَ

سَجَدَتَيْنِ، ثُمَّ انْصَرَفُوا مَكَانَ الطَّائِفَةِ الَّتِي لَمْ تُصَلِّ فَجَاءُوا، فَرَكَعَ بِهِمْ رُكْعَةً، وَسَجَدَ سَجَدَتَيْنِ، ثُمَّ سَلَّمَ، فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ، فَرَكَعَ لِنَفْسِهِ رُكْعَةً، وَسَجَدَ سَجَدَتَيْنِ { مُتَّفَقٌ عَلَيْهِ، وَهَذَا لَفْظُ الْبُخَارِيِّ

Narrated Ibn 'Umar: "I went on an expedition with Allah's Messenger (ﷺ) to Najd, and when we came in front of the enemy we lined up in ranks facing them. Allah's Messenger (ﷺ) then stood up and led us in prayer. One group stood up with him while the other faced the enemy. He prayed a *rak'ah* with those who were with him and made two prostrations. Then, they changed places with those who had not prayed. When they came Allah's Messenger (ﷺ) prayed a *rak'ah* with them and made two prostrations. He then uttered the *taslīm* and each of them got up and prayed a *rak'ah* alone and made two prostrations. Agreed upon, and the wording is from al-Bukhārī

وَعَنْ جَابِرٍ قَالَ { :شَهِدْتُ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَاةَ الْخَوْفِ، فَصَفَّنَا صَفَّيْنِ: صَفٌّ خَلْفَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، فَكَبَّرَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَكَبَّرْنَا جَمِيعًا، ثُمَّ رَكَعَ وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا، ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ، وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نَحْرِ الْعَدُوِّ، فَلَمَّا قَضَى السُّجُودَ، قَامَ الصَّفُّ الَّذِي يَلِيهِ... { فَذَكَرَ الْحَدِيثَ. وَفِي رِوَايَةٍ: { ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الْأَوَّلُ، فَلَمَّا قَامُوا سَجَدَ الصَّفُّ الثَّانِي، ثُمَّ تَأَخَّرَ الصَّفُّ الْأَوَّلُ وَتَقَدَّمَ الصَّفُّ الثَّانِي... { فَذَكَرَ مِثْلَهُ. وَفِي آخِرِهِ: { ثُمَّ سَلَّمَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَسَلَّمْنَا جَمِيعًا { رَوَاهُ مُسْلِمٌ وَلِأَبِي دَاوُدَ: عَنْ أَبِي عِيَّاشٍ الرُّقِّيِّ مِثْلَهُ، وَزَادَ: { أَهْمَا كَانَتْ يُعْشَفَانِ {

Narrated Jābir: "I witnessed the prayer of fear with Allah's Messenger (ﷺ) and we lined up in two rows behind him with the enemy between us and the *qiblah*. The Prophet (ﷺ) uttered the *takbīr* and we all uttered it; then he bowed and we all bowed; then he raised his head after bowing and we all raised ours; then he and the row immediately behind him went down in prostration while the rear row stood facing the enemy. Then, when Allah's Messenger (ﷺ) finished the prostration and the row immediately behind him stood up..." then he mentioned the Hadith. And in a narration "Then he prostrated and the first row prostrated with him. So when they stood, the second row prostrated then the first row went back and the second row came forward..." then he mentioned a similar to it. And at the end of it "Then the Prophet (ﷺ) uttered the *taslīm* and we all did so." Reported by Muslim. Abu Dāwūd has reported from Abu 'Ayyāsh az-Zuraqī similarly, and he added: "it was in 'Uṣfān."

وَلِلنَّسَائِيِّ مِنْ وَجْهِ آخَرَ عَنْ جَابِرٍ { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى بِطَائِفَةٍ مِنْ أَصْحَابِهِ رُكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ صَلَّى بِآخَرِينَ أَيْضًا رُكْعَتَيْنِ، ثُمَّ سَلَّمَ { وَمِثْلُهُ لِأَبِي دَاوُدَ، عَنْ أَبِي بَكْرَةَ

Al-Nasā'ī reported this narration - through another chain of narrators - from Jābir: "The Prophet (ﷺ) led a group of his Companions in two *rak'ahs* after which he uttered the *taslīm*.

Then he led another group in two *rak'ahs* after which he uttered the *taslīm*." Abu Dāwūd has reported similarly from Abu Bakrah.

وَعَنْ حُذَيْفَةَ: { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى صَلَاةَ الْخَوْفِ هَذُلَاءِ رُكْعَةً، وَهَذُلَاءِ رُكْعَةً، وَلَمْ يَقْضُوا }
رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ، وَالنَّسَائِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ وَمِثْلُهُ عِنْدَ ابْنِ خُرَيْمَةَ: عَنْ ابْنِ عَبَّاسٍ

Narrated Ḥudhayfah: "The Prophet (ﷺ) performed the fear prayer leading these in one *rak'ah* and those in one *rak'ah*, and they did not make up the second *rak'ah*. Reported by Aḥmad, Abu Dāwūd and al-Nasā'ī. Ibn Ḥibbān graded it authentic. Ibn Khuzaymah has reported it similarly from Ibn 'Abbās.

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { صَلَاةُ الْخَوْفِ رُكْعَةٌ عَلَى أَيِّ وَجْهِ
كَانَ } رَوَاهُ الْبَرْزَاءُ بِإِسْنَادٍ ضَعِيفٍ

وَعَنْهُ مَرْفُوعًا: { لَيْسَ فِي صَلَاةِ الْخَوْفِ سَهْوٌ } أَخْرَجَهُ الدَّارَقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ

Narrated Ibn 'Umar that Allah's Messenger (ﷺ) said: "The prayer in time of danger is one *rak'ah*, in whatever manner it is (performed)." Al-Bazzār reported it through a weak chain of narrators. He also narrated from the Prophet (ﷺ) "There is no prostration for forgetfulness in the prayer in time of fear." Al-Dāraqūṭnī reported it through a weak chain of narrators.

بَابُ صَلَاةِ الْجُمُعَةِ

تَلْزَمُ كُلَّ حَرٍّ مُكَلَّفٍ مُسْتَوْتِنٍ بِنَاءً وَلَوْ تَفَرَّقَ وَاسْمُهُ وَاحِدٌ، لَا عَلَى مُسَافِرٍ سَفَرَ قَصْرٌ أَوْ عَبْدٍ أَوْ امْرَأَةٍ، وَمَنْ حَضَرَهَا مِنْهُمْ أَجْزَأَتْهُ، وَلَا يُحْسَبُ مِنَ الْعَدَدِ، وَلَا يَوْمٌ فِيهَا بِخِلَافٍ نَحْوَ مَرِيضٍ.

Chapter: Jum'uah Prayer

It is obligatory upon every free, responsible resident in structures even if spread out but with a single name. It is not obligatory upon the traveller a shortening distance, a slave, a woman, but if they attend it suffices. However, the latter are not counted in number. They do not lead as opposed to others such as the sick.

وَمَنْ بِخِيَامٍ وَنَحْوِهِ تَلْزَمُهُ بَغِيرُهُ إِنْ كَانَ بَيْنَهُ وَبَيْنَ مَوْضِعِهَا فَرْسَخٌ فَأَقْلُ.

Whoever is residing in a tent or similar must offer it, if there is between him and it the distance of a *farsakh* or less.

وَمَنْ صَلَّى الظهرَ مَنْ تَلَزَمَهُ الْجُمُعَةُ قَبْلَ فِعْلِهَا لَمْ تَصَحَّ، وَالْأَفْضَلُ لِمَنْ لَا تَلَزُمُهُ تَأْخِيرُهَا حَتَّى تُصَلَّى الْجُمُعَةُ. وَيَحْرُمُ سَفَرُ مَنْ تَلَزَمَهُ فِي يَوْمِهَا بَعْدَ الزَّوَالِ، وَقَبْلَهُ يُكْرَهُ مَا لَمْ يَأْتِ بِهَا فِي طَرِيقِهِ.

Whoever prays Zuhhr and must attend *jum'uah* before it is offered, their Zuhhr is invalid. For the one who must not attend it, it is better for them to delay Zuhhr until *jum'uah* has been offered. It is impermissible for one to travel on the day after noon if it is obligatory upon them, and it is disliked before noon, if he is not going to offer it on the way.

فصل

شرط صحتها: الوقت، وهو من ارتفاع الشمس قَدَرِ زُمَحٍ إِلَى الْعَصْرِ، فَإِنْ خَرَجَ قَبْلَ التَّحْرِيمَةِ صَلَّوْا ظَهْرًا وَإِلَّا جُمُعَةً. وَحُضُورُ أَرْبَعِينَ مِنْ أَهْلِ وُجُوهِهَا، مُسْتَوِطِينَ بِقَرْيَةٍ، وَتَصَحُّ فِيهَا قَارِبِ الْبُنْيَانِ، فَإِنْ نَقَصُوا قَبْلَ إِمْتَامِهَا اسْتَأْنَفُوا ظَهْرًا.

Section

The conditions for its validity: timing – this if from sunrise the length of a spear until 'Aṣr. if the time finishes before starting, they pray Zuhhr and not *jum'uah*. There must also be forty present upon whom it is obligatory, resident in that place, or close by. If the number less before the completion of the prayer, they offer Zuhhr.

وَيُدْرِكُهَا مَسْبُوقٌ بِرُكْعَةٍ مَعَ إِمَامِهِ، وَإِنْ أَدْرَكَ دُونَهَا أَتَمَّهَا ظَهْرًا إِنْ دَخَلَ وَقْتُهِ وَنَوَاهُ وَإِلَّا فَتَنَفَّلًا

The one coming late catches it by catching a *rak'ah* with the imam. If he catches less than this, he completes it as Zuhhr if its time has entered, or else a voluntary prayer.

وَتَقْدُمُ حُطْبَتَيْنِ؛ مِنْ شَرْطِهِمَا: حَمْدُ اللَّهِ تَعَالَى، وَالصَّلَاةُ عَلَى رَسُولِهِ -عَلَيْهِ السَّلَامُ-، وَقِرَاءَةُ آيَةٍ، وَالْوَصِيَّةُ بِتَقْوَى اللَّهِ، وَحُضُورُ الْعَدَدِ الْمَعْتَبَرِ، وَالْجَهْرُ بِحَيْثُ يُسْمَعُهُمْ.

It is preceded by two sermons. The conditions of the sermons is to praise Allah, send salutations upon the Prophet (ﷺ), recitation of a verse, admonishment to fear Allah, the required number and to speak aloud so that they can hear.

لَا الطَّهَارَتَانِ وَسِتْرُ الْعَوْرَةِ، وَلَا أَنْ يَتَوَلَّاهُمَا مَنْ يَتَوَلَّى الصَّلَاةَ.

It is not a condition for the sermons to be in a state of ritual purity or to cover the 'awrah. Nor is it a condition that the preacher has to lead the prayer.

وَسُنَّ أَنْ يَخْطُبَ قَائِمًا عَلَى مَنْبَرٍ أَوْ مَوْضِعٍ عَالٍ، وَيُسَلِّمَ عَلَى الْمَأْمُومِينَ إِذَا أَقْبَلَ عَلَيْهِمْ، وَيَجْلِسَ إِلَى فَرَاغِ الْأَذَانِ وَبَيْنَ الْخُطْبَتَيْنِ قَلِيلًا، وَيَعْتَمِدَ عَلَى نَحْوِ سَيْفٍ، وَيَقْصِدُ تَلْقَاءَ وَجْهِهِ، وَيَقْصُرُ الْخُطْبَةَ وَيَدْعُوَ لِلْمُسْلِمِينَ.

It is recommended that he gives the sermon standing on a pulpit or raised place. He gives *salāms* to the congregation when he faces them, then sits until the *adhān* is given and for a short time between the two sermons. He leans on something like a sword, faces those before him, shortens the sermon and supplicates for the Muslims.

فصل

والجمعة ركعتان، يقرأ جهراً نَذْبًا فِي الْأُولَى بِ"الجمعة"، وَفِي الثَّانِيَةِ بِ"المنافقين". وَفِي فَجْرِهَا فِي الْأُولَى "أَلَمْ السَّجْدَةَ"، وَفِي الثَّانِيَةِ "هَلْ أَتَى".

Section

The *jum'uah* is two *rak'ahs*. It is recommended to recite aloud, in the first with *Al-Jum'uah* and in the second with *Al-Munāfiqūn*. In the Fajr prayer of that day, in the first it is recited *Al-Sajdah* and in the second *Al-Insān*.

وَتَحْرُمُ إِقَامَتُهَا كَعِيدٍ فِي أَكْثَرِ مَن مَّوْضِعٍ مِّنَ الْبَلَدِ إِلَّا لِحَاجَةٍ كَضَيْقٍ وَفْتَنَةٍ، فَإِنْ فَعَلُوا فَالْمُسَبَّوْقَةُ بَاطِلَةٌ، وَإِنْ جُهِلَ الْحَالُ صَلَّوْا ظَهْرًا وَجُوبًا.

It is impermissible like *Īd*, to hold it in more than one place in a town, unless there is a need such as a lack of space or trial. If they do so, then the later ones are invalid, and if it is unknown as to which came later, they must pray *Zuhr*.

وَأَقْلُ السُّنَّةِ بَعْدَهَا رَكْعَتَانِ، وَأَكْثَرُهَا سِتٌّ. وَيَتَنَظَّفُ وَيَتَطَيَّبُ وَيَلْبَسُ أَحْسَنَ ثِيَابِهِ، وَيَسِيرُ إِلَيْهَا مَاشِيًا، وَيَدْنُو مِنْ إِمَامِهِ، وَيَقْرَأُ سُورَةَ الْكَهْفِ فِي يَوْمِهَا، وَيَكْثُرُ مِنَ الصَّلَاةِ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَلَا يَتَخَطَّى الرَّقَابَ إِلَّا الْإِمَامُ أَوْ لِفُرْجَةٍ.

The voluntary prayer after is to a minimum of two and a maximum of six. He should cleanse himself, perfume, wear his best clothes, walk towards it, sit as close as possible to the imam, recite *Sūrah al-Kahf* during its day, send many salutations upon the Prophet (ﷺ), and not step over others unless it is the imam or to fill a space.

وَحَرَّمَ إِقَامَتُهُ غَيْرَهُ لِيَجْلِسَ مَكَانَهُ، وَرَفَعَ مُصَلًّى مَفْرُوشٍ، إِلَّا إِذَا حَضَرَتِ الصَّلَاةُ، وَمَنْ قَامَ لِعَارِضٍ ثُمَّ عَادَ قَرِيبًا فَهُوَ أَحَقُّ بِمَكَانِهِ

It is impermissible to make another stand so as to sit in his place and to remove someone else's prayer mat unless the prayer is starting. Whoever leaves for a need and then soon returns, has more right to his place.

وَمَنْ دَخَلَ الْإِمَامُ يَخْطُبُ بِمَسْجِدٍ صَلَّى تَحِيَّتَهُ مُوَجِّزًا، وَجَلَسَ. وَحَرَّمَ كَلَامُ الْإِمَامِ يَخْطُبُ إِلَّا لَهُ أَوْ لِمَنْ كَلَّمَهُ لِمَصْلَحَةٍ، وَيجوزُ قَبْلَ الْخُطْبَةِ وَبَعْدَهَا.

Whoever enters whilst the imam is speaking in a mosque, should pray two short *rak'ahs* and then sits. It is impermissible to speak whilst the imam is speaking except to him or the one the imam addresses for a need. It is permissible to speak before and after the sermon.

باب الجمعة

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ، { أَتَاهُمَا سَمِعًا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ - عَلَى أَعْوَادٍ مِنْبَرِهِ - "لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَحْتَبِئَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ } رَوَاهُ مُسْلِمٌ

Narrated 'Abdullāh bin 'Umar and Abu Hurayrah: They heard Allah's Messenger (ﷺ) say upon the steps of his pulpit: "People must cease to neglect the Friday prayers, or else Allah will seal their hearts and then they will be among the unmindful." Reported by Muslim

وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْجُمُعَةَ، ثُمَّ نَنْصَرِفُ وَلَيْسَ لِلْحَيَّاتِ ظِلٌّ نَسْتَتِلُ بِهِ } مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ

وَفِي لَفْظٍ لِمُسْلِمٍ: { كُنَّا نَجْمَعُ مَعَهُ إِذَا زَالَتِ الشَّمْسُ، ثُمَّ نَرْجِعُ، نَتَّبَعُ الْفَيْءَ }

Narrated Salamah bin al-Akwa': "We used to offer the Friday prayer with Allah's Messenger (ﷺ) and return while the walls had no shade for us to go under (at that time)." Agreed upon, this is the wording of al-Bukhārī. And in a narration of Muslim: "We used to offer the Friday prayers with him when the sun passed the meridian. We would then return and try to find the afternoon shadow."

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { مَا كُنَّا نَقِيلُ وَلَا نَتَعَدَّى إِلَّا بَعْدَ الْجُمُعَةِ } مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ
وَفِي رَوَايَةٍ: { فِي عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . }

Narrated Sahl bin Sa'd: "We would not have a siesta nor lunch till after the Friday prayer." Agreed upon; and the wording is Muslim's. Another narration has: "during the life time of Allah's Messenger (ﷺ)."

وَعَنْ جَابِرٍ { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَخْطُبُ قَائِمًا، فَجَاءَتْ عِيرٌ مِنَ الشَّامِ، فَأَنْفَتَلَ النَّاسُ إِلَيْهَا، حَتَّى لَمْ يَبْقَ إِلَّا اثْنَا عَشَرَ رَجُلًا } رَوَاهُ مُسْلِمٌ

Narrated Jābir: "Allah's Messenger (ﷺ) was standing while delivering the sermon on Friday when a caravan from Syria arrived. The people flocked towards it till no one was left except twelve men. Reported by Muslim

وَعَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الْجُمُعَةِ وَغَيْرَهَا فَلْيُضِفْ إِلَيْهَا أُخْرَى، وَقَدْ تَمَّتْ صَلَاتُهُ } رَوَاهُ النَّسَائِيُّ، وَابْنُ مَاجَةَ، وَالدَّارَقُطْنِيُّ، وَاللَّفْظُ لَهُ، وَإِسْنَادُهُ صَحِيحٌ، لَكِنْ قَوَى أَبُو حَاتِمٍ إِسْنَالَهُ

Narrated Ibn 'Umar that Allah's Messenger (ﷺ) said: "Whoever is in time for *rak'ah* of the Friday prayer, or any other prayer, should add another to it and his prayer will then be complete." Al-Nasā'ī, Ibn Mājah and ad-Dāraquṭnī reported it; the wording is from ad-Dāraquṭnī. Its chain of narrators is authentic, but Abu Ḥātim strengthened the view that it is *mursal*.

وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُمَا، { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَخْطُبُ قَائِمًا، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا، فَمَنْ أَنْبَأَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا، فَقَدْ كَذَبَ } أَخْرَجَهُ مُسْلِمٌ

Narrated Jābir bin Samurah: "The Prophet (ﷺ) used to deliver the sermon while standing. He (ﷺ) would then sit down and then stand up and deliver the sermon in a standing posture. So, whoever informs you that he delivered the sermon while sitting has definitely told a lie." Reported by Muslim

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا خَطَبَ، احْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ، حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: صَبَحَكُمْ وَمَسَاكُمْ، وَيَقُولُ: "أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهُدَى هَدَى مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَالَّةٌ" } رَوَاهُ مُسْلِمٌ.

وَفِي رِوَايَةٍ لَهُ كَانَتْ خُطْبَةُ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمَ الْجُمُعَةِ { :يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ، ثُمَّ يَقُولُ عَلَى إِثْرِ ذَلِكَ، وَقَدْ عَلَا صَوْتُهُ }

وَفِي رِوَايَةٍ لَهُ: { مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّلْ فَلَا هَادِيَ لَهُ } وَلِلنَّسَائِيِّ: { وَكُلَّ ضَلَالَةٍ فِي النَّارِ }

Narrated Jābir bin 'Abdullāh: "Whenever Allah's Messenger (ﷺ) delivered a sermon, his eyes would become red, his voice rose and his anger would become intensified, as if he (ﷺ) was like one warning an army and saying, "The enemy has made a morning attack on you. The enemy has made an evening attack on you." He (ﷺ) would also say "To proceed, the best of speech is embodied in the Book of Allah, and the best of guidance is the guidance of Muhammad. And the most evil of affairs are their innovations and every innovation is misguidance." Reported by Muslim. And in a narration of Muslim: "In the Prophet's sermon on Friday: He would praise Allah and extol Him. Then, following that, he would say - and he had raised his voice..."

And in another narration from Muslim: "Whoever Allah guides, no one can lead astray; and whoever Allah leads astray, no one can guide him." Al-Nasā'ī has: "Every misguidance is in the Fire."

وَعَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: { إِنَّ طُولَ صَلَاةِ الرَّجُلِ، وَقِصَرَ خُطْبَتِهِ مِمَّنَّةٌ مِنْ فَقهِهِ } رَوَاهُ مُسْلِمٌ

Narrated 'Ammār bin Yāsir that he heard Allah's Messenger (ﷺ) say: "The length of a man's prayer and the shortness of his sermon are a sign of his understanding." Reported by Muslim

وَعَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { مَا أَخَذْتُ: ق وَالْقُرْآنِ الْمَجِيدِ, "إِلَّا عَنْ لِسَانِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقْرؤها كُلَّ جُمُعَةٍ عَلَى الْمِنْبَرِ إِذَا خَطَبَ النَّاسَ } رَوَاهُ مُسْلِمٌ

Umm Hishām daughter of Hārithah said: "I learnt *Sūrah Qāf* from no other source than the tongue of Allah's Messenger (ﷺ), who used to recite it every Friday on the pulpit when he delivered the sermon to the people." Reported by Muslim

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَهُوَ كَمَثَلِ الْحِمَارِ يَحْمِلُ أَثْقَارًا، وَالَّذِي يَقُولُ لَهُ: أَنْصِتْ، لَيْسَتْ لَهُ جُمُعَةٌ } رَوَاهُ أَحْمَدُ، بِإِسْنَادٍ لَا بَأْسَ بِهِ

Narrated Ibn 'Abbās that Allah's Messenger (ﷺ) said: "Whoever speaks on Friday while the imam is giving the sermon, is like a donkey which carries books; and he who tells him to be quiet has no *Jumu'ah*." Reported by Aḥmad with an acceptable chain of narrators.

حَدِيثُ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - فِي "الصَّحِيحَيْنِ" مَرْفُوعًا: { إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَعَوْتَ }

Abu Hurayrah reported in the *Ṣaḥīḥayn*: "On Friday, when the imam is delivering the sermon, if you say to your companion to keep quiet, then indeed you have committed a spoken in vain."

وَعَنْ جَابِرٍ قَالَ: { دَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَالنَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَخْطُبُ . فَقَالَ: "صَلَّيْتَ؟" قَالَ: لَا. قَالَ: "فَمُ فَصَلِّ رَكَعَتَيْنِ } "مُتَّفَقٌ عَلَيْهِ

Narrated Jābir: "A man entered the mosque on a Friday when the Prophet (ﷺ) was delivering the sermon and he said, "Have you prayed? He replied, "No." He said, "Stand and pray two rak'ahs." Agreed upon

و عن ابن عباس: أن النبي - صلى الله عليه وسلم - كان يقرأ في صلاة الجمعة سورة الجمعة و المنافقين. رواه مسلم

Narrated Ibn 'Abbās: "The Prophet (ﷺ) used to recite in *Jumu'ah* prayer *Sūrah al-Jumu'ah* and *al-Munāfiqūn*. Reported by Muslim

وَلَهُ: عَنِ النَّعْمَانِ بْنِ بَشِيرٍ: { كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ: بِ "سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى", وَ: "هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ"

Narrated Nu'mān ibn Bashīr: "Allah's Messenger (ﷺ) used to recite in the two 'īds and in the Friday prayer: *al-A'lā* and *al-Ghāshiyah*." Reported by Muslim

وَعَنْ زَيْدِ بْنِ أَرْقَمَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { صَلَّى النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْعِيدَ، ثُمَّ رَخَّصَ فِي الْجُمُعَةِ، فَقَالَ: "مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ } "رَوَاهُ الْخَمْسَةُ إِلَّا التِّرْمِذِيَّ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ

Narrated Zayd bin Arqam: "The Prophet (ﷺ) prayed the 'īd prayer and granted permission to be excused from the praying of Friday prayer and said, "Whoever wants to pray it, he may pray." Reported by the Five excluding at-Tirmidhī. Ibn Khuzaymah graded it authentic.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا } رَوَاهُ مُسْلِمٌ

Narrated Abu Hurayrah that Allah's Messenger (ﷺ) said: "When anyone of you prays the *Jumu'ah* prayer, he should pray four rak'ahs after it." Reported by Muslim

وَعَنِ السَّائِبِ بْنِ يَزِيدَ، أَنَّ مُعَاوِيَةَ قَالَ لَهُ: { إِذَا صَلَّيْتَ الْجُمُعَةَ فَلَا تَصِلْهَا بِصَلَاةٍ، حَتَّى تُكَلِّمَ أَوْ تَخْرُجَ، فَإِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَمَرَنَا بِذَلِكَ: أَنْ لَا نُوصِلَ صَلَاةً بِصَلَاةٍ حَتَّى نَتَكَلَّمَ أَوْ نَخْرُجَ } رَوَاهُ مُسْلِمٌ

Narrated as-Sā'ib bin Yazīd that Mu'āwiyah told him, "If you offer the Friday prayer, do not connect it with another prayer, till you talk or leave. Allah's Messenger (ﷺ) had commanded us accordingly: That we should not connect a prayer to another prayer till we talk or leave." Reported by Muslim

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ اغْتَسَلَ، ثُمَّ أَتَى الْجُمُعَةَ، فَصَلَّى مَا قُدِّرَ لَهُ، ثُمَّ أَنْصَتَ، حَتَّى يَفْرَغَ الْإِمَامُ مِنْ خُطْبَتِهِ، ثُمَّ يُصَلِّي مَعَهُ: غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى، وَفُضِّلَ ثَلَاثَةَ أَيَّامٍ } رَوَاهُ مُسْلِمٌ

Narrated Abu Hurayrah that Allah's Messenger (ﷺ) said: "Whoever takes a bath, then comes to the *Jumu'ah* prayer, then prays what was decreed for him, then keeps silent till the imam finishes the sermon, and then prays along with him - his sins between that time and the next Friday will be forgiven, with an addition of three days more." Reported by Muslim

وَعَنْهُ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ { فِيهِ سَاعَةٌ لَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ، وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا } مُتَّفَقٌ عَلَيْهِ وَفِي رَوَايَةٍ لِمُسْلِمٍ: { وَهِيَ سَاعَةٌ خَفِيفَةٌ }

Narrated Abu Hurayrah that Allah's Messenger (ﷺ) mentioned the day of *Jumu'ah* and then said, "There is a time during it at which no Muslim would stand up while praying and begging Allah, Who is Great and Glorious, for something except that He would give it to him. He (ﷺ) indicated with his hand that it is short." Agreed upon. A narration of Muslim has: "This time is brief."

وَعَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ { هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ } رَوَاهُ مُسْلِمٌ، وَرَجَّحَ الدَّارَقُطْنِيُّ أَنَّهُ مِنْ قَوْلِ أَبِي بُرْدَةَ

وَفِي حَدِيثِ عَبْدِ اللَّهِ بْنِ سَلَامٍ عِنْدَ ابْنِ مَاجَه. وَجَابِرٍ عِنْدَ أَبِي دَاوُدَ، وَالنَّسَائِيِّ: { أَهْمَا مَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ } وَقَدْ اخْتَلَفَ فِيهَا عَلَى أَكْثَرِ مَنْ أَرَبَعِينَ قَوْلًا، أَمْلَيْتُهَا فِي "شَرْحِ الْبَحَارِيِّ"

Narrated Abu Burdah from his father: "I heard Allah's Messenger (ﷺ) say, "That time is between the time when the Imam sits down and the end of the prayer." Reported by Muslim. Ad-Dāraqūṭnī held that the stronger view is that it is the saying of Abu Burdah. Ibn Mājah

reported it from 'Abdullāh bin Salām. Abu Dāwūd and al-Nasā'ī reported from Jābir: "It is between the 'Aṣr prayer and sunset." More than forty different sayings were narrated about this, and I have detailed them in explanation of al-Bukhārī.

و عن جابر قال: مضت السنة أن في كل أربعين فصاعدا جمعة. رواه الدارقطني بإسناد ضعيف

Narrated Jābir: "The *Sunnah* has been that the Friday prayer is when forty praying persons or more attend it." Al-Dāraquṭnī reported it through a weak chain of narrators.

وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَسْتَعْفِرُ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ كُلِّ جُمُعَةٍ } رَوَاهُ الْبَزَّازُ بِإِسْنَادٍ لَيْتٍ

Narrated Samurah bin Jundub (RA):

The Prophet (ﷺ) used to ask for (Allah's) forgiveness for the believing men and believing women, every al-Jumu'ah (Friday prayer). [al-Bazzar reported it through a weak chain of narrators].

وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُمَا { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ فِي الْخُطْبَةِ يَقْرَأُ آيَاتٍ مِنَ الْقُرْآنِ، وَيُذَكِّرُ النَّاسَ } رَوَاهُ أَبُو دَاوُدَ وَأَصْلُهُ فِي مُسْلِمٍ

Narrated Jābir bin Samurah that the Prophet (ﷺ) used to recite some verses from the Qur'an in the Friday sermon, reminding the people. Abu Dāwūd reported it, and its basic meaning is in Muslim.

و عن طارق بن شهاب أن رسول الله - صلى الله عليه وسلم - قال: (الجمعة حق واجب على كل مسلم في جماعة إلا أربعة: مملوك، وامرأة، و صبي و مريض) رواه أبو داود و قال: لم يسمع طارق من النبي - صلى الله عليه وسلم - و أخرجه الحاكم من رواية طارق المذكور عن أبي موسى

Narrated Ṭāriq bin Shihāb that Allah's Messenger (ﷺ) said: "The Friday prayer in congregation is an obligatory duty upon every Muslim, with the exception of four: a slave, a woman, a child and a sick person." Reported by Abu Dāwūd, who said that Ṭāriq did not hear from the Prophet (ﷺ). Al-Hākim also reported it from the narration of the aforementioned Ṭāriq, who narrated from Abu Mūsā.

وَعَنِ ابْنِ عُثْمَرَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَيْسَ عَلَى مُسَافِرٍ جُمُعَةٌ } رَوَاهُ الطَّبْرَانِيُّ بِإِسْنَادٍ ضَعِيفٍ

Narrated Ibn 'Umar that Allah's Messenger (ﷺ) said: "Jumu'ah prayer is not obligatory on a traveller." Reported by al-Ṭabarānī through a weak chain of narrators.

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - [إِذَا] اسْتَوَى عَلَى الْمِنْبَرِ اسْتَقْبَلَنَاهُ بِوُجُوهِنَا } رَوَاهُ التِّرْمِذِيُّ، بِإِسْنَادٍ ضَعِيفٍ وَلَهُ شَاهِدٌ مِنْ حَدِيثِ الْبَرَاءِ عِنْدَ ابْنِ حُرَيْمَةَ

Narrated 'Abdullāh bin Mas'ūd: "Whenever Allah's Messenger (ﷺ) ascended the pulpit, we used to face him." Al-Tirmidhī reported it through a weak chain of narrators. It has a supporting narration from al-Barā', reported by Ibn Khuzaymah.

وَعَنِ الْحَكَمِ بْنِ حَزْنٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { شَهِدْنَا الْجُمُعَةَ مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَامَ مُتَوَكِّئًا عَلَى عَصَا أَوْ قَوْسٍ } رَوَاهُ أَبُو دَاوُدَ

Narrated al-Ḥakam bin Ḥazn: "We attended the Friday prayer with the Prophet (ﷺ) and he (ﷺ) stood leaning on a staff or a staff or bow." Reported by Abu Dāwūd.

بَابُ

صَلَاةُ الْعِيدَيْنِ فَرْضٌ كَفَايَةٌ، إِذَا تَرَكَهَا أَهْلُ بَلَدٍ قَاتَلَهُمُ الْإِمَامُ. وَوَقْتُهَا كَصَلَاةِ الضُّحَى مِنْ ارْتِفَاعِ الشَّمْسِ قَدَرِ رُمْحٍ إِلَى قُبَيْلِ الزَّوَالِ.

Chapter

The two 'Īd prayers are a collective obligation. If the people of a town leave them, the leader should fight them. Its timing is like the Ḍuḥā prayer from sunrise by the length of a spear to just before noon.

وَتُسَنُّ فِي صَحْرَاءَ قَرِيبَةٍ، وَتَقْدِيمُ صَلَاةِ الْأَضْحَى، وَعَكْسُهُ الْفِطْرِ، وَأَكْلُهُ قَبْلَهَا عَكْسٌ أَضْحَى لِمَضْحٍ. وَتُكْرَهُ فِي جَامِعٍ بِلَا عَذْرِ. وَيُخْرَجُ إِلَيْهَا عَلَى أَحْسَنِ حَالٍ، يُبَكِّرُ مَأْمُومٌ مَاشِيًا، وَيَتَأَخَّرُ إِمَامٌ إِلَى الصَّلَاةِ.

It is recommended to offer it in an open area close by. It is recommended to hasten the Aḍḥā prayer and delay the Fiṭr, and eat before it as opposed to Aḍḥā for the one offering a sacrifice. It is disliked to offer in a mosque for no reason. The congregation should be in their best state, walk and arrive early, and the imam should delay his arrival.

وَمِنْ شَرْطِهَا: اسْتِيطَانٌ، وَعَدْدُ الْجُمُعَةِ.

From its conditions are residency and the number required for jum'uah.

ويرجع من طريقٍ أُخرى، ويُصَلِّي قبلَ الخطبة ركعتين، يكبِّر في الأولى بعد استفتاحٍ وقبلَ تَعُوذٍ وقراءةٍ سِتًّا، وفي الثانية قبلَ قراءةٍ خمسًا، يرفعُ يديه معَ كلِّ تكبيرةٍ، ويقولُ بينَ كلِّ تكبيرةٍ: "الله أكبر كبيراً، والحمد لله كثيراً، وسبحان الله بكرةً وأصيلاً، وصلى الله على محمد النبي وآله وسلم تسليماً"، وإن أحبَّ قال غيره، ويقرأ بعد الفاتحة في الأولى بـ"سَبِّح"، وفي الثانية بـ"الغاشية"، فإذا سلَّم خطبَ خطبتين كالجمعة، يستفتح الأولى بتسع تكبيراتٍ، والثانية بسبع نسفاً. والخطبتان والتكبيرات الزوائد والدُّكْرُ بينها: سُنَّةٌ.

He should return via a different route. The prayer is two *rak'ahs* before the sermon. In the first *rak'ah*, after the opening supplication and *isti'adhah* but before recitation, he makes six *takbirs*, and five in the second *rak'ah* before recitation. He raises his hands with each *takbīr* and says between every two, "Allah is All Great. Abundant praises are for Allah. Glory be to Allah in the morning and evening. May Allah's salutations and peace be upon Muhammad and his family." He can also say other than this. In the first *rak'ah*, he recites after Al-Fātiḥah, Al-A'lā and in the second Al-Ghāshiyah. After the prayer, he delivers two sermons like in *jum'uah*, he opens the first sermon with seven *takbirs* and the second with seven consecutively. The two sermons, the extra *takbirs* and the *dhikr* made in between them are all recommended.

وَكُرَّة تَقْلُهُ قَبْلَ الصَّلَاةِ وَبَعْدَهَا بِمَوْضِعِهَا.

It is disliked to pray before it and after it in the same place.

ويُسَنُّ التَّكْبِيرُ المَطْلُوقُ والجَهْرُ به في لَيْلَتِي الْعِيدَيْنِ، وفَطْرٍ آكِدٌ، وفي كُلِّ عَشْرِ ذِي الْحِجَّةِ، والمَقِيدُ عَقِبَ كُلِّ فَرِيضَةٍ جَمَاعَةٍ فِي الْأَضْحَى مِنْ صُبْحِ يَوْمِ عَرَفَةَ، والمِخْرَمُ مِنْ ظَهْرِ يَوْمِ النَّحْرِ إِلَى عَصْرِ آخِرِ أَيَّامِ التَّشْرِيقِ، وَإِنْ نَسِيَهُ قَضَاهُ مَوْضِعَهُ مَا لَمْ يُحْدِثْ أَوْ يَخْرُجْ مِنَ الْمَسْجِدِ، وَلَا يُسَنُّ عَقِبَ صَلَاةِ عِيدٍ. وَصِفَتُهُ - شَفْعًا - "الله أكبر، الله أكبر، لا إله إلا الله، والله أكبر الله أكبر، والله الحمد."

It is recommended to make general *takbīr* aloud on the two nights of 'Īd, and it is stressed more for Fiṭr. Likewise, he does so for the ten of Dhul-Hijjah. He makes specific *takbīr* after every obligatory prayer for Aḍḥā from the morning of the Day of 'Arafah, and for the pilgrim from Zuhr on the Day of Sacrifice until the end of the Days of Tashrīq. If he forgets, he can make it up in the same place so long as he does not break his *wuḍū'* or leave the mosque. It is not recommended to say it after the 'Īd prayer. Its wording is, "Allah is Great, Allah is Great, none has the right to be worshipped except Allah. Allah is Great, Allah is Great, all praise is for Allah."

باب صلاة العيدين

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { -الْفِطْرُ يَوْمَ يُفْطِرُ النَّاسُ، وَالْأَضْحَى يَوْمَ يُضْحِي النَّاسُ } رَوَاهُ التِّرْمِذِيُّ

Narrated 'A'ishah that Allah's Messenger (ﷺ) said: "Al-Fiṭr is the day on which the people break the fast, and al-Aḍḥā is the day the people offer sacrifices." Reported by a-Tirmidhī

وَعَنْ أَبِي عُمَيْرٍ بْنِ أَنَسٍ، عَنْ عُمُومَةٍ لَهُ مِنَ الصَّحَابَةِ، { أَنَّ رَكْبًا جَاءُوا، فَشَهِدُوا أَنَّهُمْ رَأَوْا الْهِلَالَ بِالْأَمْسِ، فَأَمَرَهُمُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُفْطِرُوا، وَإِذَا أَصْبَحُوا يَغْدُوا إِلَى مُصَلَّاهُمْ } رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ - وَهَذَا لَفْظُهُ - وَإِسْنَادُهُ صَحِيحٌ

Narrated Abu 'Umayr ibn Anas on the authority of some of his paternal uncles who were among the Companions, that some riders came and testified that they had seen the new moon the previous day. The Prophet (ﷺ) therefore commanded the people to break the fast and go out to their place of prayer in the morning. Reported by Aḥmad and Abu Dāwūd. This is Abu Dāwūd's wording and its authentic.

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمْرَاتٍ } أَخْرَجَهُ الْبُخَارِيُّ. وَفِي رِوَايَةٍ مُعَلَّقَةٍ - وَوَصَلَهَا أَحْمَدُ -: وَيَأْكُلُهُنَّ أَفْرَادًا

Narrated Anas that Allah's Messenger (ﷺ) would not go out on the day of the breaking of the Fiṭr till he ate some dates, which he used to eat in odd numbers. Al-Bukhārī reported it. In a suspended narration but connected by Aḥmad: "and he used to eat them one by one."

وَعَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: { كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ، وَلَا يَطْعَمُ يَوْمَ الْأَضْحَى حَتَّى يُصَلِّيَ } رَوَاهُ أَحْمَدُ، وَالتِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ

Narrated Ibn Buraydah on the authority of his father that Allah's Messenger (ﷺ) would not go out on the day of Fiṭr till he had some food, and he would not to take any food on the day of Aḍḥā till he had prayed. Reported by Aḥmad and at-Tirmidhī; Ibn Ḥibbān graded it authentic.

وَعَنْ أُمِّ عَطِيَّةَ قَالَتْ { :أُمِرْنَا أَنْ نُخْرِجَ الْعَوَاتِقَ، وَالْحَيْضَ فِي الْعِيدَيْنِ؛ وَيَشْهَدَنَّ الْحَيَّرَ وَدَعْوَةَ الْمُسْلِمِينَ، وَيَعْتَزِلَ الْحَيْضُ الْمُصَلَّى } مُتَّفَقٌ عَلَيْهِ

Narrated Umm 'Aṭiyyah: “We were commanded to bring out on 'Īd ul-Fiṭr and 'Īd ul-Aḍḥā, the young women and the menstruating women to participate in the goodness and supplications of the Muslims. However, the menstruating women would refrain from the place of prayer.” Agreed upon

وَعَنِ ابْنِ عُمَرَ: { كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَبُو بَكْرٍ, وَعُمَرُ: يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ } مُتَّفَقٌ عَلَيْهِ

Narrated Ibn 'Umar: “Allah's Messenger (ﷺ), Abu Bakr and 'Umar used to offer the 'Īd prayer before the sermon.” Agreed upon

وَعَنِ ابْنِ عَبَّاسٍ: { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى يَوْمَ الْعِيدِ رَكَعَتَيْنِ, لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا } أَخْرَجَهُ السَّبْعَةُ

Narrated Ibn 'Abbās: “The Prophet (ﷺ) offered two *rak'ahs* on the day of 'Īd, and did not pray before or after them.” Reported by the Seven

وَعَنْهُ: { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى الْعِيدَ بِلَا أَذَانٍ, وَلَا إِقَامَةٍ } أَخْرَجَهُ أَبُو دَاوُدَ. وَأَصْلُهُ فِي الْبُخَارِيِّ

Narrated Ibn 'Abbās: “The Prophet (ﷺ) offered the 'Īd prayer without an *adhān* or an *iqāmah*.” Reported by Abu Dāwūd, and its basic meaning is in al-Bukhārī.

وَعَنْ أَبِي سَعِيدٍ قَالَ { :كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا يُصَلِّي قَبْلَ الْعِيدِ شَيْئًا, فَإِذَا رَجَعَ إِلَى مَنْزِلِهِ صَلَّى رَكَعَتَيْنِ } رَوَاهُ ابْنُ مَاجَةَ بِإِسْنَادٍ حَسَنٍ

Narrated Abu Sa'īd: “The Prophet (ﷺ) never used to offer any prayer before the 'Īd prayer. But when he went back home, he used to pray two *rak'ahs*.” Reported by Ibn Mājah through a good chain.

وَعَنْهُ قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَخْرُجُ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَى الْمُصَلَّى, وَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلَاةُ, ثُمَّ يَنْصَرِفُ فَيَقُومُ مُقَابِلَ النَّاسِ - وَالنَّاسُ عَلَى صُفُوفِهِمْ - فَيُعِظُهُمْ وَيَأْمُرُهُمْ } مُتَّفَقٌ عَلَيْهِ

Narrated Abu Sa'īd: “The Prophet (ﷺ) used to go out on the day of Fiṭr and Aḍḥā to the place of prayer, and the first thing he would start with was the prayer. When he finished he would stand facing the people, who were seated in their rows, and he would then preach to them and command them.” Agreed upon

وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ نَبِيُّ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { التَّكْبِيرُ فِي الْفِطْرِ سَبْعٌ فِي الْأَوَّلَى وَخَمْسٌ فِي الْآخِرَةِ, وَالْقِرَاءَةُ بَعْدَهُمَا كِلْتَاهِمَا } أَخْرَجَهُ أَبُو دَاوُدَ. وَنَقَلَ الزَّيْمِيُّ عَنِ الْبُخَارِيِّ تَصْحِيحَهُ

Narrated 'Amr bin Shu'ayb from his father on the authority of his grandfather that the Prophet of Allah (ﷺ) said: "The *takbīr* in al-Fiṭr prayer is seven in the first *rak'ah* and five in the second, and the recitation of the Qur'an in both is after the *takbīr*." Reported by Abu Dāwūd, al-Tirmidhī said that al-Bukhārī authenticated it.

وَعَنْ أَبِي وَقِيدٍ اللَّيْثِيِّ قَالَ: { كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقْرَأُ فِي الْأَضْحَى وَالْفِطْرِ بِ (ق), وَ (اقْتَرَبَتْ). }
أَخْرَجَهُ مُسْلِمٌ

Narrated Abu Wāqid al-Laythī: "The Prophet (ﷺ) used to recite on al-Aḍḥā and al-Fiṭr, Sūrah Qāf and Sūrah al-Qamar." Reported by Muslim

وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا كَانَ يَوْمُ الْعِيدِ خَالَفَ الطَّرِيقَ }
{ أَخْرَجَهُ الْبُخَارِيُّ. وَلَا يُبِي دَاوُدَ: عَنْ ابْنِ عُمَرَ, نَحْوُهُ

Narrated Jābir: "On an 'Īd day, Allah's Messenger (ﷺ) would return by a different road from the one he had taken when going out." Reported by al-Bukhārī. Abu Dāwūd has a similar report from Ibn 'Umar.

وَعَنْ أَنَسٍ قَالَ: { قَدِمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْمَدِينَةَ, وَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا. فَقَالَ: "قَدْ أَبْدَلَكُمُ اللَّهُ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى, وَيَوْمَ الْفِطْرِ } أَخْرَجَهُ أَبُو دَاوُدَ, وَالتَّسَائِيُّ بِإِسْنَادٍ صَحِيحٍ

Narrated Anas that when Allah's Messenger (ﷺ) came to al-Madinah, the people had two days on which they engaged in games. He (ﷺ) said: "Allah has substituted for you something better than them: the day of sacrifice and the day of breaking the fast." Reported by Abu Dāwūd and an-Nasā'ī; with an authentic chain.

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { مِنَ السُّنَّةِ أَنْ يَخْرُجَ إِلَى الْعِيدِ مَاشِيًا } رَوَاهُ التِّرْمِذِيُّ, وَحَسَنَهُ

Narrated 'Alī: "It is Sunnah to go to the 'Īd prayer walking." Reported by at-Tirmidhī who graded it good.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّهُمْ أَصَاهُمْ مَطَرٌ فِي يَوْمِ عِيدٍ. فَصَلَّى بِهِمُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَاةَ الْعِيدِ فِي الْمَسْجِدِ } رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ لَيْسَ

Narrated Abu Hurayrah: "It rained on an 'Īd day, so the Prophet (ﷺ) led them in the 'Īd prayer in the mosque." Reported by Abu Dāwūd with a weak chain.

بَابُ

تُسن صلاة الكسوف إذا كُسِفَ أحدُ النَّيِّرَيْنِ ركعتين، يقرأ جهراً في الأولى بالفاتحة وسورة طويلة، ثم يركع طويلاً، ثم يرفع مُسَبِّحاً ويُحَمِّدُ، ثم يقرأ الفاتحة وسورة طويلة دون الأولى، ثم يركع طويلاً دون الأول، ثم يرفع ويعتدل، ثم يسجد سجدتين طويلتين، ثم يصلي الثانية كالأولى، لكن دونها في الكل، ثم يتشهد ويسلم

It is recommended to offer the eclipse prayer as two *rak'ahs* if either the sun or moon are eclipsed. In the first *rak'ah*, he reads aloud Al-Fātiḥah and then a long *surah*. He then makes a long *rukū'*, he then stands saying the *tasmī'* and praise. He then recites Al-Fātiḥah and a long *surah* but shorter than the first. He then makes a long *rukū'* but shorter than the first. He then stands, and then makes two long *sajdahs*. He offers the second *rak'ah* like the first but shorter each in each position. He then makes *tashahhud* and *taslīm*.

وإن تجلّى الكسوف فيها أتمّها خفيفةً، وقبّلها لم يصل. ويصيحُ فعلها كنافلة، وبثلاث ركوعاتٍ وأربع وخمس

If the eclipse ends whilst he is praying, he finishes the prayer quickly, and if it ends before he prays, he does not pray. It can also be offered like a voluntary prayer, and with three *rukū'*, or four or five.

بَابُ صَلَاةِ الْكُسُوفِ

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { إِنَّكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ: إِنَّكَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا، فَادْعُوا اللَّهَ وَصَلُّوا، حَتَّى تَنْكَشِفَ } "مُتَّفَقٌ عَلَيْهِ

وَفِي رِوَايَةٍ لِلْبُخَارِيِّ: { حَتَّى تَنْجَلِيَ } وَلِلْبُخَارِيِّ مِنْ حَدِيثِ أَبِي بَكْرَةَ - رَضِيَ اللَّهُ عَنْهُ - { فَصَلُّوا وَادْعُوا حَتَّى يُكْشَفَ مَا بَكُمْ }

Narrated Mughīrah ibn Shu'bah that there was a solar eclipse in the time of Allah's Messenger (ﷺ) on the day his son Ibrāhīm died. The people said, "The eclipse of the sun has happened

due to the death of Ibrahim." Allah's Messenger (ﷺ) said: "The sun and the moon are two of Allah's signs; they are not eclipsed due to the death or the life of anyone. So when you see them, supplicate to Allah and offer prayers until the eclipse is over." Agreed upon
In a narration of al-Bukhārī: "till it becomes bright." Al-Bukhārī's narration from Abu Bakrah has: "Pray and supplicate till it is over."

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَهَرَ فِي صَلَاةِ الْكُسُوفِ بِقِرَاءَتِهِ، فَصَلَّى أَرْبَعَ رَكَعَاتٍ فِي رَكَعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ { مُتَّفَقٌ عَلَيْهِ، وَهَذَا لَفْظُ مُسْلِمٍ

وَفِي رَوَايَةٍ لَهُ: فَبَعَثَ مُنَادِيًا يُنَادِي: الصَّلَاةُ جَامِعَةٌ

Narrated 'A'ishah: "Allah's Messenger (ﷺ) recited in an audible voice in the prayer at an eclipse, and prayed two *rak'ahs* in which he bowed four times and prostrated four times." Agreed upon and this is the wording of Muslim. In another narration of Muslim: "He (ﷺ) sent an announcer to announce: The prayer is in congregation".

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { انْخَسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَصَلَّى، فَقَامَ قِيَامًا طَوِيلًا، نَحْوًا مِنْ قِرَاءَةِ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، [ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ]، ثُمَّ رَفَعَ، فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ. فَخَطَبَ النَّاسَ { مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ

وَفِي رَوَايَةٍ لِمُسْلِمٍ: { صَلَّى حِينَ كَسَفَتِ الشَّمْسُ ثَمَانِ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ { وَعَنْ عَلِيٍّ مِثْلُ ذَلِكَ

Narrated Ibn 'Abbās: "There was an eclipse of the sun in the life-time of Allah's Messenger (ﷺ) and then he prayed and stood for a long time, about as long as it would take to recite Sūrah al-Baqarah. Then, he bowed for a long time, and then he raised his head and stood for a long time, which was less than the first standing. Then, he bowed again for a long time, which was less than the first bowing. Then, he prostrated and then he stood for a long time, which was less than the first time standing. Then, he bowed for a long time, which was less than the first bowing. Then, he raised his head and stood up for a long time, which was less than the first standing. Then, he bowed for a long time, which was less than the first bowing. Then he prostrated, and then he finished and the sun had become bright. He then delivered a sermon." Agreed upon and the wording is al-Bukhārī's.

In a narration of Muslim: "When there was an eclipse of the sun, Allah's Messenger (ﷺ) performed eight bowings with four prostrations". Muslim reported from 'Alī similarly.

وَلَهُ: عَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - { صَلَّى سِتَّ رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ {

وَلَأَبِي دَاوُدَ: عَنْ أَبِي بِنِ كَعْبٍ: { صَلَّى, فَرَكَعَ خَمْسَ رَكَعَاتٍ وَسَجَدَ سَجْدَتَيْنِ, وَفَعَلَ فِي الثَّانِيَةِ مِثْلَ ذَلِكَ }

He also reported from Jābir: "He performed six bowings with four prostrations."

Narrated Ubayy bin Ka'b: "He prayed and bowed five times and prostrated twice, and in the second *rak'ah* he also did the same." Abu Dāwūd

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { مَا هَبَّتْ رِيحٌ قَطُّ إِلَّا جَنَّا النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى رُكْبَتَيْهِ, وَقَالَ: "اللَّهُمَّ اجْعَلْهَا رَحْمَةً, وَلَا تَجْعَلْهَا عَذَابًا } "رَوَاهُ الشَّافِعِيُّ وَالطَّبْرَانِيُّ

وَعَنْهُ: { أَنَّهُ صَلَّى فِي زَلْزَلَةٍ سِتَّ رَكَعَاتٍ, وَأَرْبَعَ سَجَدَاتٍ, وَقَالَ: هَكَذَا صَلَاةُ الْآيَاتِ } رَوَاهُ الْبَيْهَقِيُّ

وَذَكَرَ الشَّافِعِيُّ عَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - مِثْلَهُ دُونَ آخِرِهِ

Narrated Ibn 'Abbās: "No wind ever blew without the Prophet (ﷺ) getting down on his knees and saying, "O Allah, make it a mercy and do not make it a punishment." Reported by al-Shāfi'i and al-Ṭabarānī.

Narrated Ibn 'Abbās: "He prayed during an earthquake six bowings and four prostrations, and said, "This is the way the Prayer of the Signs is offered. Reported by al-Bayhaqī. Al-Shāfi'i reported a similar narration without its end from 'Alī.

فصل

وَإِذَا ضَرَّ جَدْبُ أَرْضٍ وَقَحَطَ مَطَرٌ صَلُّوا صَلَاةَ الْإِسْتِسْقَاءِ كَعِيدٍ فِيمَا تَقَدَّمَ.

Section

If there is drought or lack of rain, they can pray the rain prayer like they do the 'Id.

وَإِذَا أَرَادَ الْإِمَامُ الْخُرُوجَ لَهَا وَعَدَّ النَّاسَ يَوْمًا يَخْرُجُونَ فِيهِ, وَأَمَرَهُمُ بِالتَّوْبَةِ وَتَرَكَ التَّشَاخُنَ وَالصِّيَامَ وَالصَّدَقَةَ.

If the imam wants to offer it, he assigns a day for the people when they should meet. He advises them to repent, leave aside ill feelings, to fast and give charity.

ويُخرج متواضعًا متخشعًا متذللًا، ومعه أهل الدين والصّلاح والشيوخ والمميزون، فيصلّي بهم ركعتين كالعيد، ثمّ يخطب واحدةً يفتتحها بالتكبير كعيدٍ، ويكثر فيها الاستغفار وقراءة آيات فيها الأمرُ به، ويرفع يديه ويدعو بدعاء النبي - صلى الله عليه وسلم - ، ويُنادي له ككسوفٍ: "الصلاة جامعةٌ".

He comes out humble, with humility. Along with him should be the people of religion, righteousness, the elderly and the young boys. He prays two *rak'ahs* like 'Īd, and then gives one sermon, beginning with *takbīrs* as he did for 'Īd. In his sermon, he often seeks forgiveness and recites relevant verses that command this. He raises his hands and supplicates with the supplication of the Prophet (ﷺ). This prayer is announced like the eclipse prayer, 'The prayer is in congregation.'

وسُنَّ وقوفٌ في أوّلِ مطرٍ وإخراجُ متاعه ليُصيبه، وقوله: "مُطرنا بفضل الله ويحرّم" : بِنَوءٍ كَذَا.

It is recommended to stand in the rain when it first descends and to take out his possessions to be rained upon. He should say, 'We received rain by Allah's grace'. It is impermissible to say, 'by such and such star'.

باب صلاة الإستسقاء

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { خَرَجَ النَّبِيُّ - صلى الله عليه وسلم - مُتَوَاضِعًا، مُتَبَذِّلًا، مُتَخَشِّعًا، مُتَرَسِّلًا، مُتَضَرِّعًا، فَصَلَّى رَكْعَتَيْنِ، كَمَا يُصَلِّي فِي الْعِيدِ، لَمْ يَخْطُبْ حُطْبَتَكُمْ هَذِهِ } رَوَاهُ الْحُمْسَةُ، وَصَحَّحَهُ التِّرْمِذِيُّ، وَأَبُو عَوَانَةَ، وَابْنُ جِبَانَ

Narrated Ibn 'Abbās that Allah's Messenger (ﷺ) went out humbling himself, wearing rough clothes, submissive, walking slowly, supplicating. Then, he offered two *rak'ahs* in the same way he prayed 'Īd, but did not deliver your kind of sermon. Reported by the Five; and al-Tirmidhī, Abu 'Awānah and Ibn Hibbān graded it authentic.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { شَكَا النَّاسُ إِلَى رَسُولِ اللَّهِ - صلى الله عليه وسلم - فُحُوطَ الْمَطَرِ، فَأَمَرَ بِمَنْبَرٍ، فَوُضِعَ لَهُ فِي الْمُصَلَّى، وَوَعَدَ النَّاسَ يَوْمًا يَخْرُجُونَ فِيهِ، فَخَرَجَ حِينَ بَدَأَ حَاجِبُ الشَّمْسِ، فَقَعَدَ عَلَى الْمَنْبَرِ، فَكَبَّرَ وَحَمِدَ اللَّهَ، ثُمَّ قَالَ: "إِنَّكُمْ شَكَوْتُمْ جَدَبَ دِيَارِكُمْ، وَقَدْ أَمَرَكُمُ اللَّهُ أَنْ تَدْعُوهُ، وَوَعَدَكُمْ أَنْ يَسْتَجِيبَ لَكُمْ، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنِ الرَّحِيمِ، مَالِكِ يَوْمِ الدِّينِ، لَا إِلَهَ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ، اَللَّهُمَّ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ الْعَظِيمُ وَنَحْنُ الْفُقَرَاءُ، أَنْزِلْ عَلَيْنَا الْغَيْثَ، وَاجْعَلْ مَا أَنْزَلْتَ قُوَّةً وَبَلَاءًا إِلَى حِينٍ " ثُمَّ رَفَعَ يَدَيْهِ، فَلَمْ يَزَلْ

حَتَّى رُئِيَ بَيَاضُ إِبْطِيهِ، ثُمَّ حَوَّلَ إِلَى النَّاسِ ظَهْرَهُ، وَقَلَبَ رِدَاءَهُ، وَهُوَ رَافِعٌ يَدَيْهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ وَنَزَلَ، وَصَلَّى رَكَعَتَيْنِ، فَأَنْشَأَ اللَّهُ سَحَابَةً، فَرَعَدَتْ، وَبَرَقَتْ، ثُمَّ أَمْطَرَتْ } رَوَاهُ أَبُو دَاوُدَ وَقَالَ: "غَرِيبٌ، وَإِسْنَادُهُ جَيِّدٌ"

Narrated 'Ā'ishah: "The people complained to Allah's Messenger (ﷺ) of the lack of rain. So, he gave orders for a *minbar*, which was put for him at the prayer place. He then fixed a day for the people to come out. And he (ﷺ) came out when the edge of the sun appeared, sat down on the *minbar*, pronounced the greatness of Allah and expressed His praise. Then, he said, "You have complained of drought in your abodes. Allah has ordered you to supplicate Him, and promised that He would answer." Then he (ﷺ) said: "All Praise is due to Allah, the Lord of the universe, the Compassionate, the Merciful, the Master of the Day of Judgement; nothing deserves to be worshipped except Allah, who does what He wills. O Allah! You are Allah, nothing deserves to be worshipped except You; You are the Rich, and we are the poor; send down rain upon us and make what You send down strength and satisfaction for a time." He (ﷺ) then raised his hands and kept rising them till the whiteness of his armpits was visible. He then turned his back to the people and inverted his cloak while keeping his hands raised. He (ﷺ) then faced the people, descended and prayed two *rak'ahs*. Then, Allah produced a cloud and storms of thunder and lightning came and the rain fell."

Reported by Abu Dāwūd who graded it singular, but its chain is good.

وَقِصَّةُ التَّحْوِيلِ فِي "الصَّحِيحِ" مِنْ: حَدِيثِ عَبْدِ اللَّهِ بْنِ زَيْدٍ، وَفِيهِ: } فَتَوَجَّهَ إِلَى الْقِبْلَةِ، يَدْعُو، ثُمَّ صَلَّى رَكَعَتَيْنِ، جَهَرَ فِيهِمَا بِالْقِرَاءَةِ } وَلِلدَّارِقُطْنِيِّ مِنْ مُرْسَلِ أَبِي جَعْفَرٍ الْبَاقِرِ: وَحَوَّلَ رِدَاءَهُ؛ لِيَتَحَوَّلَ الْقَحْطُ

The story of how the Prophet (ﷺ) inverted his cloak is mentioned in al-Bukhārī from the narration of 'Abdullāh ibn Zayd and it contains: "He (ﷺ) faced the *qiblah* making supplication. Then, he prayed two *rak'ahs*, reciting in them audibly." Ad-Dāraqutnī reported from the *mursal* narration of Abu Ja'far al-Bāqir: "He (ﷺ) turned his cloak round, so that the drought may change."

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - } أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ، وَالنَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَائِمٌ يَخْطُبُ. فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَتِ الْأَمْوَالُ، وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ [عَزَّ وَجَلَّ] يُغِيثَنَا، فَرَفَعَ يَدَيْهِ، ثُمَّ قَالَ: "اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا... } "فَذَكَرَ الْحَدِيثَ، وَفِيهِ الدُّعَاءُ بِإِمْسَاكِهَا مُتَّفَقٌ عَلَيْهِ

Narrated Anas: "The Prophet (ﷺ) was delivering the sermon while standing on a Friday when a man came into the mosque and said, "O Messenger of Allah! The livestock have died and the roads are cut off, so supplicate Allah to send us down rain." Allah's Messenger (ﷺ) raised his hands and then said, "O Allah! send us down rain, O Allah! send us down rain, O Allah! send us down rain." The narrator mentioned the complete narration, which contains supplication to stop the rain. Agreed upon

وَعَنْ أَنَسٍ: { أَنَّ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - كَانَ إِذَا قَحِطُوا يَسْتَسْقِي بِأَلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ. وَقَالَ: اللَّهُمَّ إِنَّا كُنَّا نَسْتَسْقِي إِلَيْكَ بَنِيَّنا فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنا فَاسْقِنَا، فَيُسْقَوْنَ } رَوَاهُ الْبُخَارِيُّ

Narrated Anas: "When they experienced drought 'Umar bin al-Khaṭṭāb used to seek rain by asking al-'Abbās ibn 'Abdul Muṭṭalib to supplicate to Allah for rain. Umar would say: 'O Allah, we used to ask our Prophet (ﷺ) to supplicate to You for rain, and You would give us rain. We are now asking our Prophet's uncle to supplicate to You for rain, so give us rain.'" They would then be given rain." Reported by al-Bukhārī

وَعَنْ أَنَسٍ قَالَ: { أَصَابَنَا -وَنَحْنُ مَعَ رَسُولِ اللَّهِ- - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مَطَرٌ قَالَ: فَحَسَرَ ثَوْبَهُ، حَتَّى أَصَابَهُ مِنْ الْمَطَرِ، وَقَالَ: إِنَّهُ حَدِيثُ عَهْدٍ بِرَبِّهِ } "رَوَاهُ مُسْلِمٌ"

Narrated Anas: "Rain fell upon us while we were with Allah's Messenger (ﷺ). He opened his garment till some of the rain fell upon him. He then said, "It has only recently been created by its Rabb." Reported by Muslim

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا; أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا رَأَى الْمَطَرَ قَالَ: { اللَّهُمَّ صَيِّبًا نَافِعًا { أَخْرَجَاهُ

Narrated 'Ā'ishah: "When the Prophet (ﷺ) saw rain he said, "O Allah, (send down) a beneficial downpour." Agreed upon

وَعَنْ سَعْدٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دَعَا فِي الْإِسْتِسْقَاءِ { :اللَّهُمَّ جَلِّلْنَا سَحَابًا، كَثِيفًا، قَصِيفًا، دَلُوقًا، ضَحُوكًا، تُمَطِّرُنَا مِنْهُ رَذَاذًا، قِطْقِطًا، سَجَلًا، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ } رَوَاهُ أَبُو عَوَانَةَ فِي "صَحِيحِهِ"

Narrated Sa'd: "The Prophet (ﷺ) supplicated for rain saying, "O Allah, cover all the land with accumulated, thundering, plunging and lightening clouds from which You would send us down a showery, drizzly, and pouring rain. O Possessor of Glory and Honour." Reported by Abu 'Awānah in his *Ṣaḥīḥ*

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ { :خَرَجَ سُلَيْمَانُ عَلَيْهِ السَّلَامُ يَسْتَسْقِي، فَرَأَى نَمْلَةً مُسْتَلْقِيَةً عَلَى ظَهْرِهَا رَافِعَةً قَوَائِمَهَا إِلَى السَّمَاءِ تَقُولُ: اللَّهُمَّ إِنَّا خَلَقْنَا مِنْ خَلْقِكَ، لَيْسَ بِنَا غِنَى عَنْ سُفْيَاكَ، فَقَالَ: ارْجِعُوا لَقَدْ سَقِيتُمْ بِدَعْوَةِ غَيْرِكُمْ } رَوَاهُ أَحْمَدُ وَصَحَّحَهُ الْحَاكِمُ

Narrated Abu Hurayrah that Allah's Messenger (ﷺ) said: "Sulaymān went out to pray for rain, and he saw an ant lying on its back, raising its legs to the sky saying: "O Allah, we are creatures among your creatures, we cannot live without your water." He said, "Go back, for you have

been given water through the supplication of others." Reported by Aḥmad and al-Ḥākim graded it authentic

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اسْتَسْقَى فَأَشَارَ بِظَهْرِ كَفَّيْهِ إِلَى السَّمَاءِ } أَخْرَجَهُ مُسْلِمٌ

Narrated Anas: "The Prophet (ﷺ) prayed for rain pointing the back of his palms to the sky." Reported by Muslim

كِتَابُ الْجَنَائِزِ

يُسْنُ الإِسْتِعْدَادُ لِلْمَوْتِ، وَعِيَادَةُ مَرِيضٍ، وَتَذَكِيرُهُ التَّوْبَةَ، وَالْوَصِيَّةَ.

The Book of Funerals

It is recommended to prepare for death, to visit the sick, remind them about *tawbah* and to have a will.

وَإِذَا نُزِلَ بِهِ تَعَاهَدَ بَلَّ حَلْقَهُ بِمَاءٍ أَوْ شَرَابٍ، وَنَدَّى شَفَتَيْهِ، وَلَقَّنَهُ لَا إِلَهَ إِلَّا اللَّهُ مَرَّةً وَلَا يُزَادُ عَلَى ثَلَاثٍ إِنْ لَمْ يَتَكَلَّمْ، وَيَقْرَأُ عِنْدَهُ يَسَ، وَيُوجَّهُ لِلْقَبِيلَةِ.

When death approaches a person, someone should moisten his throat with water or a drink, moisten his lips. He should be prompted to recite the testimony of faith once, and not more

than three times if he does not speak. Yā Sīn is recited near him and he is made to face the *qiblah*.

وإذا مَاتَ سُنَّ تَغْمِيضُهُ، وَشَدُّ لَحْيَيْهِ، وَتَلْيِينُ مَفَاصِلِهِ، وَخَلْعُ ثِيَابِهِ، وَوَضْعُهُ عَلَى سَرِيرٍ غَسَلَهُ مُوجَّهًا مُسْتَوْرًا بِثَوْبٍ، وَوَضْعُ حَدِيدَةٍ عَلَى بَطْنِهِ، وَإِسْرَاعُ تَجْهِيْزِهِ، وَإِنْفَادُ وَصِيَّتِهِ؛ وَيَجِبُ فِي قَضَاءِ دَيْنِهِ.

When he dies, it is recommended to close his eyes, wrap his cheeks, soften his limbs, remove his clothes, and place him on his wash bed, facing the *qiblah* and covered with a sheet. Iron should be placed on his stomach. His washing should be hastened, his final will carried out and his debts must be repaid.

فصل

وَعَسَلُ الْمَيِّتِ وَتَكْفِينُهُ وَالصَّلَاةُ عَلَيْهِ وَحَمْلُهُ وَدَفْنُهُ: فَرَضُ كَفَايَةٍ.

Section

Washing the deceased, shrouding him, praying over him, carrying and burying him are all a collective obligation.

وَأَوَّلَى النَّاسِ بِغَسَلِهِ وَصِيَّتُهُ، ثُمَّ أَبُوهُ، ثُمَّ جَدُّهُ، ثُمَّ الْأَقْرَبُ فَلِلْأَقْرَبِ، وَبِأَنْثَى وَصِيَّتُهَا، ثُمَّ أُمُّهَا، ثُمَّ جَدُّهَا، ثُمَّ الْقَرْبَى فَالْقَرْبَى، وَلِكُلِّ مَنْ الزَّوْجَيْنِ غَسَلَ صَاحِبُهُ، وَكَذَا سَيِّدٌ مَعَ أَمَّتِهِ، وَلِرَجُلٍ وَامْرَأَةٍ غَسَلُ مَنْ دُونَ سَبْعِ سَنِينَ، وَمَنْ لَمْ يَحْضُرْ مَنْ لَهُ تَغْسِيلُهُ يُمِّمُ.

The one who has most right to this is the appointed in the will, then his father, grandfather, then those closest to him. For a woman, the appointed in her will, then her mother, grandmother and then those closest to her. A spouse can wash their spouse, and a master his female slave. Both a man or woman can wash a child below seven. If one cannot be found to wash, they make *tayammum* for them.

وإذا أخذ في غسله سَتَرَ عَوْرَتَهُ، وَجَرَّدَهُ وَسَتَرَهُ عَنِ الْعْيُونِ، ثُمَّ يَرْفَعُ رَأْسَهُ بِرَفْقٍ إِلَى قُرْبِ جُلُوسِهِ، وَيَعْصِرُ بَطْنَهُ بِرَفْقٍ، وَيَكُونُ ثُمَّ بَخَوْرًا، وَيَكْثُرُ صَبُّ الْمَاءِ إِذْنَ، وَيَلْفُ عَلَى يَدِهِ خِرْقَةٌ يَنْجِيهِ بِهَا، وَيَغْسِلُ مَا عَلَيْهِ مِنْ نَجَاسَةٍ. ثُمَّ يَنْوِي غَسْلَهُ، وَيَسْمِي وَيَغْسِلُ كَفَّيْهِ، وَيُوَضِّيهِ نَدْبًا، وَلَا يُدْخِلُ مَاءً فَمَهُ وَلَا أَنْفَهُ، بَلْ أَصْبَعِيهِ بِخِرْقَةٍ حَشِنَةٍ مَبْلُولَةٍ بِمَاءٍ بَيْنَ شَفَتَيْهِ،

فيمسح أسنانه، وفي مَنْخَرِهِ فينظفهما، ويغسل بِرَغْوَةِ السِّدْرِ رَأْسَهُ وَلَحْيَتَهُ فَقَطْ، ثُمَّ يَغْسِلُ شَقَّهُ الْأَيْمَنَ ثُمَّ الْأَيْسَرَ، ثُمَّ يُفِيضُ الْمَاءَ عَلَيْهِ ثَلَاثًا، يَمُرُّ يَدَهُ فِي كُلِّ مَرَّةٍ عَلَى بَطْنِهِ، فَإِنْ لَمْ يُنْقِ بِثَلَاثٍ زَادَ حَتَّى يُنْقَى، وَيَجْعَلُ فِي الْأَخِيرَةِ كَافُورًا

When beginning the washing, their *'awrah* is covered, they are unclothed and concealed from others. The head is then raised close to the sitting position, their stomach pressed gently with *bukhūr* being present. More water is poured at this point, and the washer should wrap a cloth around their hand to cleanse and wash off all impurities.

The washer then intends the washing, says Allah's name and washes the hands of the deceased. He then performs *wuḍū'* on him. He does not place water in his mouth or nose, but uses his fingers with a moist cloth to pass over his lips, teeth and nostrils. *Sidr* is then used to wash his head and beard. The right side of his body is then washed and then the left. Water is then poured over him three times, each time passing hands over his stomach. If three washes are insufficient, he continues until it is cleansed. The final washing should contain camphor.

وَيُكْرَهُ مَاءٌ حَارٌّ لَمْ يُتَحْتَجْ إِلَيْهِ.

It is disliked to use hot water that is not needed.

وَمُحْرَمٌ مَيِّتٌ كَحَيٍّ، يُغْسَلُ بِمَاءٍ وَسِدْرٍ، وَيُجَنَّبُ الطِّيبُ، وَلَا يَلْبَسُ ذَكَرٌ مَخِيطًا، وَلَا يُعْطَى رَأْسُهُ، وَلَا وَجْهُ أُنْثَى.

The deceased pilgrim is like the living one. He is washed with water and *sidr*. However, he is not perfumed, the male is not dressed, his head is not covered, nor is the face of the woman covered.

وَلَا يُغْسَلُ شَهِيدٌ مُعْرَكَةٍ، وَمَقْتُولٌ ظُلْمًا إِلَّا لِنَحْوِ جَنَابَةٍ، وَيُدْفَنُ فِي ثِيَابِهِ بِدَمِهِ، بَعْدَ نَزْعِ سِلَاحٍ وَجِلْدٍ، فَإِنْ سُلِبَها كُفِّنَ بِغَيْرِهَا. وَسَقَطُ لَأَرْبَعَةِ أَشْهُرٍ كَمَوْلُودٍ حَيًّا، وَمَنْ تَعَدَّرَ غَسْلَهُ يُمِّمَ، وَعَلَى غَاسِلٍ سَتْرٌ شَرٌّ.

Others not washed are the martyr of the battlefield and the one murdered oppressively, unless they were in major ritual impurity. They are buried in their clothing, after removing all weapons and armour. If they were undressed, they are shrouded in something else. A four month old foetus is like a living person. Whoever cannot be washed, has *tayammum* done. The washer must conceal all faults.

فصل

يجب كَفْنُهُ فِي مَالِهِ مُقَدِّمًا عَلَى دَيْنٍ وَغَيْرِهِ، فَإِنْ لَمْ يَكُنْ فَعَلَى مَنْ تَلَزَمَهُ نَفَقَتُهُ غَيْرَ زَوْجٍ، ثُمَّ مِنْ بَيْتِ الْمَالِ، ثُمَّ عَلَى غَنِيِّ عَٰلِمٍ بِهِ.

Section

The shroud should come from his wealth and is taken before debts and other things. If he does not have this, then it is upon those who would support him, but not a husband. If not, then from the Muslim treasury. If not, then from someone who hears of it and can afford it.

وَسُنَّ تَكْفِينُ رَجُلٍ فِي ثَلَاثِ لَفَافٍ بَيَاضٍ مِنْ قُطْنٍ، تُجَمَّرُ وَيُسَطُّ بَعْضُهَا عَلَى بَعْضٍ، وَالْحَنُوطُ فِيهَا بَيْنَهَا، وَيُوضَعُ عَلَيْهَا مُسْتَلْقِيًا، وَيُجْعَلُ قُطْنٌ مَحْنُطٌ بَيْنَ أَلْيَتَيْهِ وَيُشَدُّ عَلَيْهِ بِخِرْقَةٍ مَشْقُوقَةٍ الطَّرَفِ تَجْمَعُ أَلْيَتَيْهِ وَمَثَانَتَهُ، وَعَلَى مَنَافَذِ وَجْهِهِ، وَمَوَاضِعِ سَجُودِهِ، وَيُلَفُّ فِيهَا، وَيُجْعَلُ أَكْثَرُ فَاضِلٍ كَفَنِ عِنْدَ رَأْسِهِ، وَإِنْ كُفِّنَ فِي قَمِيصٍ وَمَنْزَرٍ وَلَفَافَةٍ جَازٍ، وَيُكْرَهُ تَعْمِيمُهُ، وَزَعْفَرَانُ.

It is recommended for the man to be shrouded in three white cotton sheets, they are perfumed and laid one on top of the other, with perfume between them. He is then laid upon them. Perfumed cotton is placed in their cheeks and a cloth tying his cheeks and mouth together, other openings in the face and the places of prostration. He is then wrapped with some excess left by his head. If a shirt, girdle and cloak are used, it is permissible. It is disliked to tie a turban or use saffron.

وَتُكْفَنُ امْرَأَةٌ فِي خَمْسَةِ أَثَوَابٍ: إِزَارٌ وَخِمَارٌ وَقَمِيصٌ وَلِفَافَتَانِ، وَالْوَاجِبُ ثَوْبٌ يَسْتُرُ جَمِيعَهُ، وَيَحْرُمُ بَحْرِيرٌ، وَلَا يُجْبَى كَفْنٌ لِعَدِمٍ إِنْ أَمَكَنَ سَتْرَهُ بِحَشِيشٍ وَنَحْوِهِ.

A woman is shrouded in five sheets, a lower robe, head piece, shirt and two sheets. What is obligatory is to cover the complete body. Silk is forbidden. Shrouds are not taken from people, if the body can be covered with leaves etc.

فصل

وَيَقِفُ إِمَامٌ عِنْدَ صَدْرِ رَجُلٍ وَوَسَطِ امْرَأَةٍ نَذْبًا

Section

It is recommended for the imam to stand at the head of a male and the middle of a female.

ويكبّر أربعاً؛ يقرأ في الأولى بعد التعوذ الفاتحة، وفي الثانية يُصلي على النبي - صلى الله عليه وسلم - كفي تشهد

He makes four *takbirs*. After the first, he seeks refuge and recites Al-Fātiḥah. After the second, he send salutations upon the Prophet (ﷺ) as he would in the *tashahhud*.

ويدعو للميت في الثالثة، فيقول: "اللهم اغفر لحينا وميتنا، وشاهدنا وغائبنا، وصغيرنا وكبيرنا، وذكرنا وأنثانا، إنك تعلم مئة ثقلنا ومئة ثوانا، وأنت على كل شيء قدير، اللهم من أحييته منا فأخيه على الإسلام والسنة، ومن توفيته منا فتوفه عليهما، اللهم اغفر له وارحمه، وعافه واعف عنه، وأكرم نزله، وأوسع مدخله، واغسله بالماء والثلج والبرد، ونقه من الذنوب والخطايا كما ينقى الثوب الأبيض من الدنس، وأبدله داراً خيراً من داره، وزوجاً خيراً من زوجته، وأدخله الجنة، وأعذه من عذاب القبر، وعذاب النار، وأفسح له في قبره، ونور له فيه."

He supplicates for the deceased after the third *takbīr* and says, "O Allah, forgive our living and deceased, our present and absent, our old and young, our males and females, for You know our ending and return and have power over all things. O Allah, whoever You give life to, allow them to live upon Islam and the *Sunnah*, and whoever You give death to, all them to die upon that. O Allah, forgive him and have mercy upon him, pardon and save him. Bless his abode and widen his entry. Wash him with water, snow and ice, and cleanse him of sins just as the white cloth is cleansed of dirt. Replace his house with a better house, his spouse with a better spouse, enter him into Paradise, safeguard him from the punishment of the grave and Fire. Widen his grave and illuminate it."

ويؤتت الضمير على أنثى، وإن كان صغيراً قال بدل الاستغفار له: "اللهم اجعله دُخراً لوالديه وفرطاً وأجرًا وشفيعاً مجاباً، اللهم ثقل به موازينهما، وأعظم به أجورهما، وألحقه بصالح سلف المؤمنين، واجعله في كفالة إبراهيم، وقه برحمتك عذاب الجحيم."

The pronouns are changed for the female. For a child, instead of seeking forgiveness, one says, "O Allah, make him a forerunner and safeguard for his parents, and reward and an answered intercessor. O Allah, make him heavy upon their scales, a means of increased reward for them, and unite him with the pious believing predecessors. Place him in the custodianship of Ibrāhīm, and save him by Your mercy from the punishment of the Fire."

ويقف بعد الرابعة قليلاً، ويسلم واحدة عن يمينه، ويرفع يديه مع كل تكبيرة.

He pauses a little after the fourth *takbīr*, and then makes one *taslīm* on the right. He raises his hands with each *takbīr*.

والواجب: القيام، والتكبيرات، والفتحة، والصلاة على النبي - صلى الله عليه وسلم - ودعوة للميت، والسلام

The obligation is to stand, the *takbīrs*, Al-Fātiḥah, salutations upon the Prophet (ﷺ) and the *taslīm*.

وَمَنْ فاتَهُ شيءٌ من التكبير قضاءً على صفته نَدْبًا، وإن فاتته الصلاة عليه صلى على القبر إلى شهرٍ، وكذا على غائبٍ عن البلد بالنية، ولا بأس بالصلاة عليه في المسجد.

Whoever misses a *takbīr*, it is recommended they make it up as it should be. If he misses the prayer, he can pray over his grave up to a month. He can pray in absentia by his intention. There is no harm in praying over someone in the mosque.

فصل

سُنَّ تَرْبِيعٌ فِي حَمَلِهِ، وَيُباح بين العمودين، وسُنَّ إِسْرَاحٌ بِهَا، وَكُنَّ مَاشٍ أَمَامَهَا وَرَاقِبٌ خَلْفَهَا.

Section

It is recommended for four to carry the body. It is permissible to use two poles. It is recommended to hasten with it. Those walking should be ahead of it and those riding behind it.

وَكُرِهَ أَنْ تَتَّبِعَهَا امْرَأَةٌ، وَرَفْعُ الصَوْتِ مَعَهَا، وَحُرْمٌ أَنْ يَتَّبِعَهَا مَعَ مُنْكَرٍ عَاجِزٍ عَنْ إِزَالَتِهِ، وَكَرِهَ جُلُوسٌ مُتَّبِعَهَا حَتَّى تُوضَعَ لِلدَّفْنِ. وَيُسَجَّى قَبْرُ امْرَأَةٍ فَقَطْ.

It is disliked for a woman to follow or raise voices. It is impermissible to follow it with sin that cannot be stopped. It is disliked for those following to sit until it is placed in the grave. Only the grave of a woman is covered.

واللَّحْدُ أَفْضَلُ، فَيُوضَعُ فِيهِ عَلَى شِقِّهِ الْأَيْمَنِ مُسْتَقْبِلَ الْقِبْلَةِ، وَيُغَطَّى بِاللَّيْنِ، وَيَقُولُ مُدْخِلُهُ: "بِسْمِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ". وَيُرْفَعُ قَبْرٌ عَنْ أَرْضٍ قَدَرِ شِبْرِ مُسْنَمًا

A crevice in a grave is better. He is placed into it on his right side facing the *qiblah*. It is covered with bricks. The one entering the body says, "In the name of Allah, and upon the way of Allah's Messenger." The grave is raised above ground by a hand span in a hump.

وَيُبَاحُ تَطْيِينُهُ، وَيُكْرَهُ تَحْصِيسُهُ، وَالْبِنَاءُ وَالْكِتَابَةُ، وَالْجُلُوسُ، وَالْوُطْئُ عَلَيْهِ، وَالِإِتِّكَاءُ إِلَيْهِ، وَمَشْيٌ بِنَعْلِ فِي مَقْبَرَةٍ بِلَا حَاجَةٍ

It is permissible to use clay. It is disliked to plaster it, build over it, write on it, sit on it, step on it or lean on it, or walk in a graveyard with shoes for no need.

وَيَحْرُمُ دَفْنُ اثْنَيْنِ فَأَكْثَرَ فِي قَبْرِ بِلَا ضَرُورَةٍ، وَيُجْعَلُ بَيْنَهُمَا حَاجِزٌ مِنْ تَرَابٍ وَتُسَنُّ الْقِرَاءَةُ عِنْدَهُ، وَجَعْلُ نَحْوِ جَرِيدَةٍ خَضِرَاءَ.

It is impermissible to bury two or more in one grave without need, in which case earth is placed between them. It is recommended to recite there and to place something like a green branch.

وَأَيُّ قُرْبَةٍ فَعَلَهَا وَجَعَلَ ثَوَابَهَا لِمُسْلِمٍ؛ حَيٍّ أَوْ مَيِّتٍ نَفَعَهُ.

Any good deed performed and its reward given to another Muslim, whether alive or dead, will benefit them.

وَيُنْدَبُ إِصْلَاحُ طَعَامٍ لِأَهْلِ مَيِّتٍ يُبْعَثُ بِهِ إِلَيْهِمْ ثَلَاثًا، وَكُرْهُ لَهُمْ فَعْلُهُ لِلنَّاسِ.

It is recommended to make food for the bereaved family for three days, it is disliked for them to do so for other people.

وَتُسَنُّ زِيَارَةُ قُبُورِ لَعِيرٍ نِسَاءٍ، وَيَقُولُ إِذَا مَرَّ بِهَا: "السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَلْآحِقُونَ، يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنْكُمْ وَالْمُسْتَأْخِرِينَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ، وَلَا تَفْتِنَّا بَعْدَهُمْ، وَاعْفُزْ لَنَا وَلَهُمْ"، وَتَعْزِيَةُ مُصَابٍ.

It is recommended to visit the graveyard except for women. He says when passing by them, "Peace be on you, O believing inhabitants. By Allah's will, we shall soon join you. May Allah have mercy upon the predecessors and successors. We ask Allah's pardon for us and you. O Allah, do not prevent us from their reward, do not test us after them, and forgive us and them." It is also recommended to give condolences to the bereaved.

وَيَحْرُمُ نَذْبُ وَنِيَاحَةٌ وَلَطْمُ خَدٍّ، وَشَقُّ ثَوْبٍ، وَنُحُوه، لَا بَكَاءَ.

It is impermissible to announce him, wail, strike the face, rip pockets, etc, but not to cry.

كتاب الجنائز

Book of Funerals

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ: الْمَوْتِ } رَوَاهُ التِّرْمِذِيُّ، وَالنَّسَائِيُّ، وَصَحَّحَهُ ابْنُ جِبَّانَ

Abu Hurayrah narrated that the Messenger of Allah (ﷺ) said: "Remember, as much as you can, the one thing which brings an end to all worldly joys and pleasures, meaning death." Related by At-Tirmidhī, An-Nasā'ī and Ibn Ḥibbān.

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِضُرِّ يَنْزِلُ بِهِ، فَإِنْ كَانَ لَا بُدَّ مُتَمَنِّيًّا فَلْيُقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي } مُتَّفَقٌ عَلَيْهِ

Anas narrated that the Messenger of Allah (ﷺ) said: "None of you should wish for death due to any affliction, which might have affected him. But if he feels compelled to wish for it, he should say: "O Allah! Grant me life as long as life is better for me, and let me die when death is better for me." Agreed upon

وَعَنْ بُرَيْدَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { الْمُؤْمِنُ يَمُوتُ بِعَرَقِ الْجَبِينِ } رَوَاهُ الثَّلَاثَةُ وَصَحَّحَهُ ابْنُ حِبَّانَ

Buraydah narrated that the messenger of Allah (ﷺ) said: "The believer dies while his forehead is sweating." Related by the Three and authenticated by Ibn Ḥibbān

وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَقِئُوا مَوْتَائِكُمْ لَا إِلَهَ إِلَّا اللَّهُ } رَوَاهُ مُسْلِمٌ، وَالْأَرْبَعَةُ

Abu Sa'id and Abu Hurayrah narrated that the Messenger of Allah (ﷺ) said: "Remind those who are on their death bed to say, "La'ilaha illallah." Muslim and the Four

وَعَنْ مَعْقِلِ بْنِ يَسَارٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { أَفْرُؤُوا عَلَى مَوْتَائِكُمْ يَس } رَوَاهُ أَبُو دَاوُدَ، وَالنَّسَائِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ

Ma'qil bin Yasar narrated that the Messenger of Allah (ﷺ) said: "Recite Ya Sin, over those who are dying." Related by Abu Dawud, an-Nasa'i and Ibn Hibban graded it as authentic

وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { دَخَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى أَبِي سَلَمَةَ - رَضِيَ اللَّهُ عَنْهُ - وَقَدْ شَقَّ بَصَرُهُ فَأَعْمَضَهُ، ثُمَّ قَالَ: "إِنَّ الرُّوحَ إِذَا قُبِضَ، اتَّبَعَهُ الْبَصَرُ" فَضَجَّ نَاسٌ مِنْ أَهْلِهِ، فَقَالَ: "لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ. فَإِنَّ الْمَلَائِكَةَ تَوَمَّنُ عَلَى مَا تَقُولُونَ". ثُمَّ قَالَ: "اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ، وَاخْلُقْهُ فِي عَقِبِهِ } رَوَاهُ مُسْلِمٌ

Umm Salamah narrated, 'The Messenger of Allah (ﷺ) came to see Abu Salamah when his eyes were fixed open upon dying. So the Prophet (ﷺ) closed his eyes and said, "When the soul is seized and leaves the body, the sight follows it.' Some of Abu Salamah's family wept and wailed, whereupon the Messenger of Allah (ﷺ) said to them, 'Do not supplicate to Allah anything except that which is good for you, because the angels say "Amin" to whatever you say.' Then he said, "O Allah! Forgive Abu Salamah, raise his status among (Your) rightly guided servants, make his grave spacious, and fill it with light for him, and be his successor in taking good care of his descendants whom he has left behind." Related by Muslim

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: { أَنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - حِينَ تُؤَيِّ سَجِّي بِرِدِّ حَبْرَةٍ { مُتَّفَقٌ عَلَيْهِ

'A'ishah narrated "When the Messenger of Allah (ﷺ) died, he was covered with a Yemeni mantle that had some designs on it." Agreed upon

وَعَنْهَا { أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ - رَضِيَ اللَّهُ عَنْهُ - قَبَّلَ النَّبِيَّ - صلى الله عليه وسلم - بَعْدَ مَوْتِهِ { رَوَاهُ الْبُخَارِيُّ

'A'ishah reported that Abu Bakr kissed the Prophet (ﷺ) after he had died.' Related by Al-Bukhari

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صلى الله عليه وسلم - قَالَ: { نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَنْيِهِ، حَتَّى يُفْضَى عَنْهُ { رَوَاهُ أَحْمَدُ، وَالتِّرْمِذِيُّ وَحَسَنَهُ

Abu Hurayrah narrated that the Messenger of Allah (ﷺ) said, "A believer's soul remains suspended according to his debt until it is settled or paid off on his behalf". Related by Ahmad and At-Tirmidhi

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ - صلى الله عليه وسلم - قَالَ فِي الَّذِي سَقَطَ عَنْ رَاحِلَتِهِ فَمَاتَ: { اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ { مُتَّفَقٌ عَلَيْهِ

Ibn 'Abbas narrated that the Messenger of Allah (ﷺ) said concerning the man who fell off his mount and died during Hajj, "Wash him with water and sidr (lotus leaves) and shroud him in his two garments." Agreed upon

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { لَمَّا أَرَادُوا غَسْلَ النَّبِيِّ - صلى الله عليه وسلم - قَالُوا: وَاللَّهِ مَا نَدْرِي، نُجَرِّدُ رَسُولَ اللَّهِ - صلى الله عليه وسلم - كَمَا نُجَرِّدُ مَوْتَانَا، أَمْ لَا؟ { الْحَدِيثُ، رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ

‘A’ishah narrated, “When the Messenger of Allah (ﷺ) died and they wanted to make *ghusl*, they said, ‘By Allah we do not know whether we should take off the clothes of Allah’s Messenger as we do for our dead or not?’” Related by Ahmad and Abu Dawud

وَعَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { دَخَلَ عَلَيْنَا النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَنَحْنُ نُعَسِّلُ ابْنَتَهُ، فَقَالَ: "اغْسِلْنَهَا ثَلَاثًا، أَوْ خَمْسًا، أَوْ أَكْثَرَ مِنْ ذَلِكَ، إِنْ رَأَيْتُمْ ذَلِكَ، بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الْأَخِرَةِ كَافُورًا، أَوْ شَيْئًا مِنْ كَافُورٍ"، فَلَمَّا فَرَعْنَا آدَتَاهُ، فَأَلْقَى إِلَيْنَا حِقْوَهُ. فَقَالَ: "أَشْعِرْهَا إِيَّاهُ" { مُتَّفَقٌ عَلَيْهِ

Umm ‘Atiyyah narrated, “The Messenger of Allah (ﷺ) came to us when we were washing his daughter after she had died and said, ‘Wash her three times, five times or more if necessary, with water and lotus leaves and apply some camphor to the last washing.’ When we finished making *ghusl* for her, we informed the Messenger of Allah (ﷺ) and he threw his lower robe to us and told us to wrap her in it as the first sheet of the shroud.” Agreed upon

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { كُفِّنَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي ثَلَاثَةِ أَثَوَابٍ بَيْضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. { مُتَّفَقٌ عَلَيْهِ

‘A’ishah narrated, “The Messenger of Allah (ﷺ) was shrouded in three pieces of white Yemenite cotton sheets. They did not include either a shirt or a turban.” Agreed upon

وَعَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: { لَمَّا تُوفِّيَ عَبْدُ اللَّهِ بْنُ أَبِي جَاءَ ابْنُهُ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: أَعْطِنِي قَمِيصَكَ أَكْفِنُهُ فِيهِ، فَأَعْطَاهُ [إِيَّاهُ] { مُتَّفَقٌ عَلَيْهِ -

‘Abdullah bin ‘Umar narrated, “When ‘Abdullah bin Ubay died, his son came to the Prophet (ﷺ) and said, ‘O Messenger of Allah! Please give me your shirt to shroud him in it.’ So, Allah’s Messenger gave it to him.” Agreed upon

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَكُمْ { رَوَاهُ الْخَمْسَةُ إِلَّا النَّسَائِيَّ، وَصَحَّحَهُ التِّرْمِذِيُّ

Ibn ‘Abbas narrated that the Messenger of Allah (ﷺ) said: “Wear white clothes, for they are your best clothes, and enshroud your dead in them.” Related by the Five, except for An-Nasa’i, and At-Tirmidhi reported it to be authentic.

وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحْسِنْ كَفَنَهُ } رَوَاهُ مُسْلِمٌ

Jabir narrated that the Messenger of Allah (ﷺ) said: "When one of you is in charge of shrouding his brother, he should give him the best shroud he can." Related by Muslim

وَعَنْهُ قَالَ: { كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مَنِ قَتَلَ أَحَدٌ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ يَقُولُ: "أَيُّهُمَا أَكْثَرَ أَحَدًا لِلْقُرْآنِ؟", فَيَقْدِمُهُ فِي اللَّحْدِ، وَلَمْ يُعَسَّلُوا، وَلَمْ يُصَلَّ عَلَيْهِمَا } رَوَاهُ الْبُخَارِيُّ

Jabir narrated that the Messenger of Allah (ﷺ) had each two martyrs of the battle of Uhud wrapped in one shroud, and then would ask, "Which one of them knew more of the Qur'an?" He would put that one (that was pointed out) first in the grave. They were not washed and the Messenger of Allah (ﷺ) did not offer a funeral prayer for them. Related by Al-Bukhari

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { سَمِعْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: "لَا تُعَالُوا فِي الْكَفَنِ، فَإِنَّهُ يُسْلُبُ سَرِيعًا" } رَوَاهُ أَبُو دَاوُدَ

'Ali narrated that he heard the Messenger of Allah (ﷺ) say, "Do not be extravagant in shrouding for it will decay quickly." Related by Abu Dawud

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ; أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ هَذَا: { لَوْ مِتَّ قَبْلِي فَعَسَلْتُكَ } الْحَدِيثُ. رَوَاهُ أَحْمَدُ، وَابْنُ مَاجَهَ، وَصَحَّحَهُ ابْنُ حِبَّانَ

'A'ishah narrated that the Messenger of Allah (ﷺ) said to her, "If you die before me, I will wash you myself." Related by Ahmad, Ibn Majah and Ibn Hibban graded it as authentic.

وَعَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ رَضِيَ اللَّهُ عَنْهَا: { أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ أَوْصَتْ أَنْ يُعَسَّلَهَا عَلِيٌّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ } رَوَاهُ الدَّارَقُطْنِيُّ

Asma' bint 'Umayy narrated that Fatimah made a will that 'Ali was to wash her when she dies. Related by Ad-Daraqutni

وَعَنْ بُرَيْدَةَ - رَضِيَ اللَّهُ عَنْهُ - - فِي قِصَّةِ الْعَامِدِيَّةِ الَّتِي أَمَرَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِرَجْمِهَا فِي الزَّنَا - قَالَ: { ثُمَّ أَمَرَ بِهَا فَصُلِّيَ عَلَيْهَا وَدُفِنَتْ } رَوَاهُ مُسْلِمٌ

Buraydah reported concerning the story of the Ghamidi woman, who was to be stoned by the order of the Prophet (ﷺ) "Then the Messenger of Allah (ﷺ) gave his command concerning her, so he offered the funeral prayer for her, and she was then buried." Related by Muslim

وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { أَتَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَجُلٌ قَتَلَ نَفْسَهُ بِمَشَاقِصٍ، فَلَمْ يُصَلِّ عَلَيْهِ } رَوَاهُ مُسْلِمٌ

Jabir bin Samurah narrated, "A man who killed himself with a broad-headed arrow, was brought to the Prophet (ﷺ) but he did not offer the funeral prayer for him." Related by Muslim

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - فِي قِصَّةِ الْمَرْأَةِ الَّتِي كَانَتْ تَقُومُ الْمَسْجِدَ - قَالَ: { فَسَأَلَ عَنْهَا النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالُوا: مَاتَتْ، فَقَالَ: "أَفَلَا كُنْتُمْ آذَنْتُمُونِي؟" فَكَأَنَّهُمْ صَعَرُوا أَمْرَهَا } فَقَالَ: "ذُلُّونِي عَلَى قَبْرِهَا"، فَذَلُّوهُ، فَصَلَّى عَلَيْهَا { مُتَّفَقٌ عَلَيْهِ . وَزَادَ مُسْلِمٌ، ثُمَّ قَالَ: { إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا، وَإِنَّ اللَّهَ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ }

Abu Hurayrah narrated regarding the story of the black woman who used to clean the mosque. The Messenger of Allah (ﷺ) asked about her, and he was told that she had died. He said to them, "Why didn't you inform me of her death?" It seems that they regarded it too insignificant. The Messenger of Allah (ﷺ) said: "Show me her grave." They showed him her grave and he offered the funeral prayer for her.' Agreed upon
Muslim added in his narration, "Verily, those graves are full of darkness for those buried in them. Allah, the Almighty, will illuminate them for their dwellers by my prayer over them"

وَعَنْ حُذَيْفَةَ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَنْهَى عَنِ النَّعْيِ } رَوَاهُ أَحْمَدُ، وَكَرْمِذِيُّ وَحَسَنَةُ

Hudhayfah narrated that the Messenger of Allah (ﷺ) used to prohibit the announcement of anyone's death. Related by Ahmad and At-Tirmidhi, who rendered it good

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، وَخَرَجَ بِهِمْ مِنَ الْمُصَلَّى، فَصَفَّ بِهِمْ، وَكَبَّرَ عَلَيْهِ أَرْبَعًا } مُتَّفَقٌ عَلَيْهِ

Abu Hurayrah (RAA) narrated that the Messenger of Allah (ﷺ) informed the people about the death of Negus the day he died. He took them out to the place of prayer, to offer the funeral prayer for him. He arranged them in rows, and made *takbir* four times. Agreed upon

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: سَمِعْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: { مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ، فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا، لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا، إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ } رَوَاهُ مُسْلِمٌ

Ibn 'Abbas narrated that he heard the Messenger of Allah (ﷺ) say, "If a Muslim man dies and a group of forty people, who do not associate any one with Allah, pray for him, Allah will accept their intercession for him." Related by Muslim

وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { صَلَّيْتُ وَرَاءَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى امْرَأَةٍ مَاتَتْ فِي نَفْسِهَا، فَقَامَ وَسَطُهَا } مُتَّفَقٌ عَلَيْهِ

Samurah bin Jundub narrated, "I offered the funeral prayer behind the Prophet (ﷺ) for a woman who had died during child-birth and he prayed standing opposite the middle of her body." Agreed upon

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { وَاللَّهِ لَقَدْ صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى ابْنِي بَيْضَاءَ فِي الْمَسْجِدِ } رَوَاهُ مُسْلِمٌ

'A'ishah narrated, "By Allah, the Messenger of Allah (ﷺ) offered funeral prayer in the mosque for the sons of Bayda." Related by Muslim

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: { كَانَ زَيْدُ بْنُ أَرْقَمٍ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا، وَإِنَّهُ كَبَّرَ عَلَى جَنَازَةِ خَمْسًا، فَسَأَلْتُهُ فَقَالَ: كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُكَبِّرُهَا { رَوَاهُ مُسْلِمٌ وَالْأَرْبَعَةُ

'Abdur Rahman bin Abi Layla and Zayd bin Arqam used to recite four *takbirat* when praying over the dead, but once he said it five times, so I asked him about it. He said to me, "The Messenger of Allah (ﷺ) used to do so." Related by Muslim and the Four

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّهُ كَبَّرَ عَلَى سَهْلِ بْنِ حُنَيْفٍ سِتًّا، وَقَالَ: إِنَّهُ بَدْرِي } رَوَاهُ سَعِيدُ بْنُ مَنْصُورٍ . وَأَصْلُهُ فِي "الْبُخَارِيِّ"

'Ali bin Abi Talib narrated that he said six *takbirat* when he prayed over Sahl bin Hunayf, and he said, "He is one of the Companions who fought in the Battle of Badr." Related by Sa'id bin Mansur and its origin is in Al-Bukhari

وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا وَيَقْرَأُ بِفَاتِحَةِ الْكِتَابِ فِي التَّكْبِيرَةِ الْأُولَى } رَوَاهُ الشَّافِعِيُّ بِإِسْنَادٍ ضَعِيفٍ

Jabir narrated that the Messenger of Allah (ﷺ) used to say four *takbirat* over the dead, and would recite al-Fatihah after the first *takbir*. Related by Ash-Shafi'i with a weak chain of narrators

وَعَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ قَالَ: { صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ، فَقَرَأَ فَاتِحَةَ الْكِتَابِ فَقَالَ: "لِتَعْلَمُوا أَنَّهَا سُنَّةٌ" } رَوَاهُ الْبُخَارِيُّ

Talhah bin 'Abdullah bin 'Awf narrated, "I offered a funeral prayer led by Ibn 'Abbas. He recited al-Fatihah and said, 'You should know that it is a Sunnah of the Prophet (ﷺ)'. Related by Al-Bukhari

وَعَنْ عَوْفِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى جَنَازَةٍ، فَحَفِظْتُ مِنْ دُعَائِهِ: "اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالتَّلَجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ" } رَوَاهُ مُسْلِمٌ

'Awf bin Malik narrated that the Messenger of Allah (ﷺ) offered the funeral prayer, and I memorized this supplication, "O Allah! Forgive him and have mercy on him. Grant him ease and respite. Make his resting place a noble one, and facilitate his entry. Wash him with the most pure and clean water, snow and hail. Purify him from sins as a white garment is cleansed of dirt. Give him in exchange a home better than his home and a family better than his family. Grant him entrance to Paradise and protect him from the trials of the grave and the torture of Hell Fire." Related by Muslim

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا صَلَّى عَلَى جَنَازَةٍ يَقُولُ: "اللَّهُمَّ اغْفِرْ لِحَيِّنَا، وَمَيِّتِنَا، وَشَاهِدِنَا، وَغَائِبِنَا، وَصَغِيرِنَا، وَكَبِيرِنَا، وَذَكَرِنَا، وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلَّنَا بَعْدَهُ" } رَوَاهُ مُسْلِمٌ، وَالْأَرْبَعَةُ

Abu Hurayrah narrated, "When the Messenger of Allah (ﷺ) prayed a funeral prayer, he would say, 'O Allah! Forgive those of us who are alive, and those who are dead, those present and those absent, those who are young and those who are male and those who are female. O Allah! Let those of us to whom You have given life, live in Islam, and let those of us You take

back die in a state of faith. O Allah! Do not deprive us of our reward for him, and cause us not to go astray after him.” Related by Muslim and the Four

وَعَنْهُ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ } رَوَاهُ أَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ جِبَّانَ

Abu Hurayrah narrated that the Messenger of Allah (ﷺ) said: “If you offer the funeral prayer for a deceased person, supplicate Allah sincerely for him.” Related by Abu Dawud

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُوهَا إِلَيْهِ، وَإِنْ تَكُ سَيِّئَةً فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ } مُتَّفَقٌ عَلَيْهِ

Abu Hurayrah narrated that the Messenger of Allah (ﷺ) said, "Hurry up when you carry the dead body, for if the deceased is righteous, you would be taking it to something better, and if he or she is an evil person, then you will be getting him or her off your necks." Agreed upon

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ. قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: { مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ } مُتَّفَقٌ عَلَيْهِ. وَلِمُسْلِمٍ: { حَتَّى تُوَضَعَ فِي اللَّحْدِ }

Abu Hurayrah narrated that the Messenger of Allah (ﷺ) said: "Whoever accompanies the funeral until he performs the funeral prayer will have a reward equal to one *qirat*, and whoever accompanies the burial procession, will be doubly awarded two *qirat*." They then asked, 'What is meant by the two *qirat*?' He replied (ﷺ) "Like two huge mountains." Agreed upon. Muslim added the statement, 'until it is buried.'

وَلِلْبُخَارِيِّ: { مَنْ تَبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا، وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا وَيُفْرَغَ مِنْ دَفْنِهَا فَإِنَّهُ يَرْجِعُ بِقِيرَاطَيْنِ، كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ }

Al-Bukhari related on the authority of Abu Hurayrah, "Whoever accompanies the funeral of a Muslim, seeking the reward only from Allah, the Almighty, and he stays with it until he offers the funeral prayer and the burial is completed, will return back with two *qirat*, each *qirat* is equal to the mount of Uhud."

وَعَنْ سَالِمٍ، عَنْ أَبِيهِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ رَأَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَبَا بَكْرٍ وَعُمَرَ، يَمْشُونَ أَمَامَ الْجَنَازَةِ { رَوَاهُ الْخُمْسَةُ، وَصَحَّحَهُ ابْنُ جِبَّانَ، وَأَعْلَاهُ النَّسَائِيُّ وَطَائِفَةٌ بِالْإِسْنَادِ

Salim narrated on the authority of his father that he saw the Messenger of Allah (ﷺ) Abu Bakr and 'Umar walking in front of a Funeral. Related by the Five, and Ibn Hibban rendered it authentic.

وَعَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { تُهَيِّنَا عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعَزِّمْ عَلَيْنَا } مُتَّفَقٌ عَلَيْهِ

Umm 'Atiyyah narrated, "We were forbidden to accompany funeral processions, but this prohibition was not mandatory for us." Agreed upon

وَعَنْ أَبِي سَعِيدٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلَا يَجْلِسْ حَتَّى تُوَضَعَ } مُتَّفَقٌ عَلَيْهِ

Abu Sa'id narrated that the Messenger of Allah (ﷺ) said: "Stand up when you see a funeral procession, and he who accompanies it should not sit down until the coffin is placed on the ground." Agreed upon

وَعَنْ أَبِي إِسْحَاقَ، أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ - رَضِيَ اللَّهُ عَنْهُ - { أَذْخَلَ الْمَيِّتَ مِنْ قِبَلِ رِجْلِي الْقَبْرِ، وَقَالَ: هَذَا مِنَ السُّنَّةِ } أَخْرَجَهُ أَبُو دَاوُدَ

Abu Ishaq narrated that 'Abdullah bin Yazid placed a dead body in the grave from the side near the foot of the grave. He then said, "This is the Sunnah of the Prophet (ﷺ)." Related by Abu Dawud

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { إِذَا وَضَعْتُمْ مَوْتَاكُمْ فِي الْقُبُورِ، فَقُولُوا: بِسْمِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . } أَخْرَجَهُ أَحْمَدُ، وَأَبُو دَاوُدَ، وَالتَّسَائِيُّ، وَصَحَّحَهُ ابْنُ جِبَانَ، وَأَعْلَهُ الدَّارَقُطْنِيُّ بِالْوُفْقِ

Ibn 'Umar narrated that the Messenger of Allah (ﷺ) said: "When you place your deceased in the grave, say, 'In the Name of Allah, and in accordance with the tradition of Allah's Messenger (ﷺ)." Related by Ahmad, Abu Dawud and An-Nasa'i

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا; أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { كَسَرُ عَظْمِ الْمَيِّتِ كَكَسْرِهِ حَيًّا } رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ عَلَى شَرْطِ مُسْلِمٍ

وَرَادَ ابْنُ مَاجَهَ مِنْ حَدِيثِ أُمِّ سَلَمَةَ: { فِي الْإِثْمِ }

‘A’ishah narrated that the Messenger of Allah (ﷺ) said: “Breaking a deceased body’s bones is exactly like breaking them when he is alive.” Related by Abu Dawud in accordance with the conditions of Muslim. Ibn Majah added, on the authority of Umm Salamah, “with regards to it being a sin.”

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { اَلْحُدُوْا لِىَ لِحْدًا, وَانْصِبُوْا عَلَى اللَّيْنِ نَضْبًا, كَمَا صُنِعَ بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . } رَوَاهُ مُسْلِمٌ

وَاللَّبِيْهَقِيُّ عَنْ جَابِرِ نَحْوَهُ, وَزَادَ: { وَرُفِعَ قَبْرُهُ عَنِ الْأَرْضِ قَدْرَ شِبْرٍ } وَصَحَّحَهُ ابْنُ حِبَّانَ

وَلِمُسْلِمٍ عَنْهُ: { هَمَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُجْصَصَ الْقَبْرُ, وَأَنْ يُقْعَدَ عَلَيْهِ, وَأَنْ يُبْنَى عَلَيْهِ ۖ

Sa'd bin Abi Wqqqas said, “Make a *lahd* for me and cover it with un-burnt bricks, as you did with the grave of the Prophet (ﷺ).” Related by Muslim

Al-Bayhaqi transmitted on the authority of Jabir a similar narration and added, “And his grave was raised one span from the ground.” Ibn Hibban graded it as authentic.

Jabir narrated that the Messenger of Allah (ﷺ) prohibited whitening a grave with plaster, to sit on it or to build over it. Related by Muslim

وَعَنْ عَامِرِ بْنِ رَبِيعَةَ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى عَلَى عُثْمَانَ بْنِ مَظْعُونٍ, وَأَتَى الْقَبْرَ, فَحَتَّى عَلَيْهِ ثَلَاثَ حَثِيَّاتٍ, وَهُوَ قَائِمٌ } رَوَاهُ الدَّارَقُطْنِيُّ

‘Amir ibn Rabi’ah narrated that the Messenger of Allah (ﷺ) prayed over ‘Uthman bin Maz’un, then went to the grave and sprinkled three handfuls of soil while he was standing. Related by Ad-Darqutni

وَعَنْ عُثْمَانَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا فَرَّغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ وَقَالَ: "اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا لَهُ التَّثْبِيتَ, فَإِنَّهُ الْآنَ يُسْأَلُ" } رَوَاهُ أَبُو دَاوُدَ, وَصَحَّحَهُ الْحَاكِمُ

Uthman ibn ‘Affan narrated, ‘Whenever the Messenger of Allah (ﷺ) finished the burial of the dead, he would stand by the grave and say, ‘Seek forgiveness for your brother and pray for him to be steadfast, because he is now being questioned.’” Related by Abu Dawud, Al-Hakim graded it as authentic

وَعَنْ ضَمْرَةَ بْنِ حَبِيبٍ أَحَدِ التَّابِعِينَ قَالَ: { كَانُوا يَسْتَحِبُّونَ إِذَا سُويَ عَلَى الْمَيِّتِ قَبْرُهُ، وَانْصَرَفَ النَّاسُ عَنْهُ، أَنْ يُقَالَ عِنْدَ قَبْرِهِ: يَا فُلَانُ! قُلْ: لَا إِلَهَ إِلَّا اللَّهُ. ثَلَاثَ مَرَّاتٍ، يَا فُلَانُ! قُلْ: رَبِّيَ اللَّهُ، وَدِينِي الْإِسْلَامُ، وَنَبِيِّ مُحَمَّدٌ - صلى الله عليه وسلم - } رَوَاهُ سَعِيدُ بْنُ مَنْصُورٍ مَوْثُوقًا

وَلِلطَّبْرَانِيِّ نَحْوُهُ مِنْ حَدِيثِ أَبِي أُمَامَةَ مَرْفُوعًا مُطَوَّلًا

Damrah bin Habib narrated, 'They recommended that after the grave is levelled and the people leave, that one should stand by the grave and say three times to the deceased, 'O so-and-so, say: "There is no god but Allah", 'O so-and-so, say: "Allah is my Lord, Islam is my religion, and Muhammad is my prophet." Related by Sa'id bin Mansur.

At-Tabarani related a similar narration on the authority of Abu Umamah on the authority of the Prophet (ﷺ).

وَعَنْ بُرَيْدَةَ بْنِ الْحَصْبِ الْأَسْلَمِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - { هَيِّئْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَرُوزُوهَا } رَوَاهُ مُسْلِمٌ . زَادَ التِّرْمِذِيُّ: { فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ }

زَادَ ابْنُ مَاجَهَ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ: { وَتُزْهَدُ فِي الدُّنْيَا }

Buraydah bin Al-Hasib al-Aslami narrated that the Messenger of Allah (ﷺ) said: "I had forbidden you to visit graves, but now you may visit them." Related by Muslim

At-Tirmidhi added the following, "It will remind you of the Hereafter." Ibn Majah added on the authority of Ibn Mas'ud, "And they make you renounce this worldly life."

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - لَعَنَ زَائِرَاتِ الْقُبُورِ } أَخْرَجَهُ التِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ

Abu Hurayrah narrated that the Messenger of Allah (ﷺ) cursed the women who frequently visit the graves. Related At-Tirmidhi and Ibn Hibban graded it as authentic.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { لَعَنَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - الْنَائِحَةَ , وَالْمُسْتَمِعَةَ } أَخْرَجَهُ أَبُو دَاوُدَ

Abu Sa'id al-Khudri narrated that the Messenger of Allah (ﷺ) cursed the wailing women and those who listen to them. Related by Abu Dawud

وَعَنْ أُمِّ عَطِيَّةٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ - صلى الله عليه وسلم - أَنْ لَا نَنُوحَ } مُتَّفَقٌ عَلَيْهِ

Umm 'Atiyah narrated that the Messenger of Allah (ﷺ) made us pledge that we will not wail. Agreed upon

وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ { مُتَّفَقٌ عَلَيْهِ

وَهُمَا: نَحْوُهُ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ

Ibn 'Umar narrated that the Messenger of Allah said, "A dead person is tormented in his grave by the wailing for him." Agreed upon

Al-Bukhari and Muslim transmitted a similar narration on the authority of Al-Mughirah ibn Shu'bah.

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { شَهِدْتُ بِنْتًا لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تُدْفَنُ , وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَالِسٌ عِنْدَ الْقَبْرِ , فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ { رَوَاهُ الْبُخَارِيُّ

Anas narrated that he attended the burial of one of the daughters of the Prophet (ﷺ) as he was sitting by the side of the grave and his eyes were shedding tears.' Related by Al-Bukhari

وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { لَا تَدْفِنُوا مَوْتَاكُمْ بِاللَّيْلِ إِلَّا أَنْ تُضْطَرُّوا { أَخْرَجَهُ ابْنُ مَاجَهَ . وَأَصْلُهُ فِي "مُسْلِمٍ" , لَكِنْ قَالَ: زَجَرَ أَنْ يُقْبَرَ الرَّجُلُ بِاللَّيْلِ , حَتَّى يُصَلَّى عَلَيْهِ

Jabir ibn 'Abdullah narrated that the Messenger of Allah (ﷺ) said: "Do not bury your dead during the night unless you have to do so." Related by Ibn Majah. Muslim reported a similar narration, but Jabir said in his narration, "The Prophet (ﷺ) disapproved that someone is buried at night, until the funeral prayer has been offered for him."

وَعَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { لَمَّا جَاءَ نَعْيُ جَعْفَرٍ - حِينَ قُتِلَ - قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "اصْنَعُوا لِآلِ جَعْفَرٍ طَعَامًا , فَقَدْ أَتَاهُمْ مَا يَشْعَلُهُمْ" { أَخْرَجَهُ الْخُمْسَةُ , إِلَّا النَّسَائِيُّ

'Abdullah Ibn Ja'far narrated, 'When we received the news of Ja'far's death; when he was killed, the Prophet(ﷺ) said: "Prepare some food for the family of Ja'far, for what has befallen them is keeping them preoccupied." Related by the Five except for An-Nasa'i

وَعَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ: { السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ, وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لِلْحِقْثُونَ, أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ } رَوَاهُ مُسْلِمٌ

Sulayman bin Buraydah narrated on the authority of his father that the Prophet (ﷺ) taught us that when we visit graves we should say, "Peace be upon you, O believing men and women, O dwellers of this place. Certainly, Allah willing, we will join you. We supplicate to Allah to grant us and you well being." Related by Muslim

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { مَرَّ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِقُبُورِ الْمَدِينَةِ, فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ: "السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ, يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ, أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآخِرِ" } رَوَاهُ التِّرْمِذِيُّ, وَقَالَ: حَسَنٌ

Ibn 'Abbas narrated, "Once the Messenger of Allah (ﷺ) passed by some graves in Madinah. He turned his face toward them saying, 'Peace be upon you, O dwellers of these graves. May Allah forgive you and us. You have preceded us, and we are following your trail.'" Related by At-Tirmidhi, who graded it as good.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَا تَسُبُّوا الْأَمْوَاتَ, فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا } رَوَاهُ الْبُخَارِيُّ

وَرَوَى التِّرْمِذِيُّ عَنِ الْمَغِيرَةِ نَحْوَهُ, لَكِنْ قَالَ: { فَتَوَدُّوا الْأَحْيَاءَ }

'A'ishah narrated that the Messenger of Allah (ﷺ) said: "Do not speak badly of the dead, they have already seen the result of that they sent on before them." Related by Al-Bukhari At-Tirmidhi related a similar narration on the authority of Al-Mughirah ibn Shu'bah, and he added, "Thus you will be offending the living."