CONTENTS

The Author’s Biography ............................ 7
Introduction ........................................ 9
A Note from the Publisher .......................... 10
Brief biographies of the eminent Imāms of Hadīth whose names are mentioned in this book ................................................................. 11
1. The Book of Purification .......................... 19
   Chapter 1. Water .................................... 19
   Chapter 2. Utensils .................................. 23
   Chapter 3. The nature and cleansing of An-Najasab (impurities) .......... 25
   Chapter 4. Wūdū’ (ablution) ..................... 28
   Chapter 5. Masb (wiping) over Kubffain (two leather socks) .......... 35
   Chapter 6. The nullification of Wūdu’ (ablution) ....................... 39
   Chapter 7. Manners related to answering the call of nature .............. 45
   Chapter 8. Ghusl (bath) and the ruling of the sexually impure person .... 50
   Chapter 9. Tayammum (purification with soil) ............................ 55
   Chapter 10. Menstruation ........................... 59
2. The Book of Prayer ................................. 64
   Chapter 1. The Times of Salāt (prayers) .......... 64
   Chapter 2. Al-Adhān (the call to prayer) .......... 70
   Chapter 3. The conditions of Salāt (prayer) ............ 77
   Chapter 4. Sutrah (screen) in prayer .................. 83
   Chapter 5. Khushū’ (humility) in Salāt (prayer) ............ 86
   Chapter 6. Mosques .................................. 89
   Chapter 7. The description of the Salāt (prayer) .............. 93
   Chapter 8. Sajdah As-Sabw and other matters .................. 116
   Chapter 9. Voluntary Prayer ........................ 124
   Chapter 10. Prayer in congregation and the imamate ................... 134
   Chapter 11. The prayer of a traveler and a sick person .............. 143
   Chapter 12. Al-Jumu’ā Prayer ....................... 148
   Chapter 13. Salāt-ul-Ka'bah (prayer in time of fear) .............. 156
   Chapter 14. The prayers of the two ‘Eid (festivals) .............. 160
   Chapter 15. Salāt Al-Kursīf (prayer at an eclipse) .......... 164
   Chapter 16. Salāt-ul-Isisqa (prayer for rain) .................... 166
   Chapter 17. The manners of clothing .................... 171
THE AUTHOR'S BIOGRAPHY

The full name of the famous Imam Al-Hāfiz Ibn Hajar Al-'Asqalāni is Abul-Fadl, Shihābuddin Ahmad bin 'Ali bin Muhammad bin Muhammad bin Ahmad Al-Kināni Ash-Shāfi'i. Ibn Hajar Al-'Asqalāni was born on the 10th of Sha'bān, 773 H. in Egypt, where he grew up also. He memorized the Qur'an at the age of nine years. He also memorized Al-Hāwi, the book Mukhtasar of Ibn Al-Hajib, and other books. He traveled to Makkah and listened to the teaching of its 'Ulama. He admired the knowledge of Hadith and began to acquire it from the great Shaykhs in Hijaz, Ash-Shām, Egypt and stayed with Az-Zain Al-'Irāqi for ten years. He also studied under Al-Balqini, Ibn Al-Mulaqiin and others. Many eminent Shaykhs of his time approved his knowledge and allowed him to give religious verdicts and teach.

He had learned the two sources (Qur'an and Hadith) from Al-'Izz bin Jamā'a, the language from Al-Majd Al-Fairuzabādi, the Arabic from Al-'Amāri, literature and poetry from Al-Badr Al-Mushhtaki and writing from a group of professors. He also recited some parts of the Qur'an in all the seven styles of recitation before Al-Tanukhi.

He occupied himself with the promotion of the knowledge of Hadith, so he dwelt in its study, teaching, writing and giving Fatwa (religious verdicts). He also taught Tafsir (interpretation of the Qur'an), Hadith, Fiqh (jurisprudence) and preached at many places like Al-Azhar, Jami' 'Amr and others. He also dictated to his students from his memory. Many highly educated people and distinguished scholars traveled to him to acquire from his vast knowledge.

Ibn Hajar Al-'Asqalāni authored more than 150 books – most of them being in the studies of Hadith – which flourished during his lifetime, and the kings and princes exchanged them as gifts. His book most worthy of mentioning is Fatḥ Al-Bāri – the commentary of Sabīb Al-Bukhāri, which he started in the beginning of 817 H., after finishing its introductory part in 815 H., and completed the whole commentary in Rajab 842 H. After the completion of the commentary, he had a gathering attended by the Muslim dignitaries and spent 500 Dinar on it. Then some kings requested it and paid 300 Dinar.

Ibn Hajar became the Qādi of Egypt, and then Ash-Shām was also added to his jurisdiction which he held for more than twenty-one years. He was against holding the office of the Qādi at first, until the Sultan assigned him a special case. Then, he accepted to represent Al-Balqini, when he begged him very much to preside for him as Qādi. Then, he presided for others until he was assigned to hold the office of Chief Qādi on 12 Muharram, 827 H. He then left, but had to take the office of the Chief Qādi seven times until he left.
INTRODUCTION

Praise is to Allah for his apparent and concealed bounties at all times, and peace and blessings be upon His Prophet and Messenger Muhammad, his family and companions who strove steadfastly in the path of serving Allah’s religion, and their followers who inherited the knowledge — for the ‘Ulama are the heirs of the Prophets — and may they be honored, whether they be Wāridh (those who inherit) or Mawridh (those who are inherited from).

To proceed; this is a concise book comprising the Hadith evidence sources of the Shariah Rulings, which I have compiled meticulously, so that the one who memorizes it excels among his peers, it may assist the beginner student and the learned one seeking more knowledge may find it indispensable.

I have indicated at the end of every Hadith the Imam who collected it, in order to be honest to the (Muslim) Ummah. Therefore, As-Sab’a (the Seven) stands for Ahmad, Al-Bukhari, Muslim, Abu Da’ud, An-Nasai, At-Tirmidhi and Ibn Majah. As-Sitta (the Six)[1] stands for the rest excluding Ahmad. Al-Khamsa (the Five)[2] stands for the rest except Al-Bukhari and Muslim, or I may say Al-Abara’ (the Four)[3] and Ahmad. I mean by Al-Abara’ (the Four) all except the first three (i.e. Ahmad, Al-Bukhari and Muslim), and by Al-Thalatha (the Three)[4] I mean all except the first three and the last one. I mean by Al-Muttafaq ‘alaib (the Agreed upon)[5] Al-Bukhari and Muslim, and I might not mention with them anyone else; and whatever is besides these (seven collectors) is clear (i.e. clearly mentioned by name).

I have named it (this book) Bulugh Al-Marâm min Adillat Al-Ahkâm (Attainment of the Objective according to Evidence of the Ordinances); and I pray to Allah not to render, what we have learned, a calamity against us; but may He guide us to act according to what pleases Him — the Glorified and Exalted One.

[5] By ‘the Agreed upon’ he means: Abadith accepted and agreed to by both Imam Bukhari and Imam Muslim.

The Most reliable Hadith is that one which has been narrated by Bukhari and Muslim. Secondly is the Hadith which has been narrated only by Bukhari. Third in reliability is that which has been narrated by Muslim alone. Abadith narrated by An-Nasai, At-Tirmidhi, Abu Da’ud, Ibn Majah and Muwatta’ of Imam Malik are graded thereafter in the line of reliability, and then comes the place of Abadith mentioned in other books. This established order of reliability should be followed where there is a contention.
A NOTE FROM THE PUBLISHER

In line with our main object of propagating the pure teachings of Qurān and Sunnah, we are presenting the English translation of the book Bulugh Al-Maram based upon the Abadith of our Prophet ﷺ. There are many authentic books of Abadith, in all of these collections, Bulugh Al-Maram holds a distinction in the respect that it is based on such Abadith of the Prophet ﷺ which have been the sources of Islamic Jurisprudence. Allama Hafiz Ibn Hajar Asqalānī has also recorded the true significance of almost each Hadith, thus making it more valuable and useful in many respects. He has also mentioned the origins of the Abadith and made a comparison of the versions in case the sources are more than one. One more distinctive feature, along with others, is that the versions have also been shortened to present just the main purpose of the Hadith according to its classification under the chapter. Because of these preferential qualities, Bulugh Al-Maram has been accepted widely and is among the most-sought-after books of Abadith.

We hope that like its other translations, this English translation will also acclaim popularity and people will get benefited from it.

We want to point out that the publishing of Islamic books in non-Arabic language is not an easy task as it needs a colossal work and a great deal so that it can be saved from lingual, creedal and methodical errors.

All praise is due to Allah that all of us in Darussalam have great enthusiasm regarding the propagation of the teachings of Qurān and Sunnah. The members of Darussalam put their each and every effort and worked very hard all year round to present this book in such a good form. I am thankful to Allah that the task has been completed in the desired way with His help only.

My gratitudes and thanks are for the members of the team who provided their great efforts and fulfilled their tasks assigned to them in computerization, editing, compilation and correction of manuscripts:

I ask Allah عز وجل to accept this humble task from us, which we have done purely for His pleasure and put it in the balances of all those who participated in this presentation.

Finally, we should admit that being a human task, it may be that any mistake in composing or translation has been overlooked so if any mistake is observed by any reader, it should be sent to us for correction in the next edition. We will be thankful for any such correction indicated.

May peace and blessings of Allah be upon our Prophet Muhammad, his family, Companions and all who follow him.

Abdul Malik Mujahid
General Manager
Darussalam Publications, Riyadh, Saudi Arabia

BRIEF BIOGRAPHIES OF THE EMINENT IMAMS OF HADITH WHOSE NAMES ARE MENTIONED IN THIS BOOK THE SEVEN GREAT IMAMS OF HADITH

1. AHMAD (Ibn Hanbal):

He is Abu ‘Abdullah, Ahmad bin Muhammad bin Hanbal Ash-Shaibānī, known by the name Ibn Hanbal. He was a celebrated theologian, jurist and a Hadith scholar. He is also one of the four Fiqh Imāms and the founder of what later came to be known as Madhabb Al-Hanbalīya (The Hanbalī juristic school).

Ahmad was born at Baghdad in Rabi’-ul-Awwal, 164 H. He studied the Hadith and Fiqh together with other Islamic disciplines in Baghdad, then traveled to Ash-Shām and Hijāz for further studies. He was persecuted during the rule of Al-Mā’mūn bin Ḥārun ar-Rashīd for refusing to acknowledge the Bid’ā of claiming ‘the creation of the Qur’ān’ introduced by the Mu’tazilīya. He, however, stood firm against all the trials and saved the Sunnah from the innovation of the Mu’tazilī thoughts. He was the mostly persecuted and most firm amongst all the Imāms. He is most famous for collecting the Abadith of the Prophet ﷺ compiled in the Musnad Ahmad bin Hanbal, which contains 28 to 29 thousand Abadith. It was said that Ibn Hanbal memorized one million Abadith.

Ibn Hanbal died in Baghdad on Friday, 12 Rabi’-ul-Awwal 241 H.

2. AL-BUKHARI, Muhammad bin Isma’il:

He is the Amīr-ul-Mu’mīnin in the knowledge of Hadith, and his full name is Abu ‘Abdullah, Muhammad bin Ismā’il bin Ḥırım bin Al-Mughīrah bin Bardizbah Al-Ju’fī Al-Bukhārī. He was born in Shawwāl 194 H. in Bukhārā in what is now Uzbekistan. Al-Bukhārī studied Abadith at an early age and traveled widely around the Muslim world collecting Abadith and compiled the most authentic ones in his book Al-Jāmi’ As-Sāhib, which later became known as Sabih Al-Bukhārī and contains 2602 Abadith which he selected from the thousands of Abadith that he had memorized.

Al-Bukhārī studied under many famous Hadith Imāms like ‘Ali bin Al-Madīnī and Yahya bin Ma’in. He died in Samarkand, the present day capital of Uzbekistan[1], the night of ‘Eid-ul-Fitr, 256 H. Al-Bukhārī was unique in the science of the methodology of Hadith and his book Al-Jāmi’ As-Sāhib is considered to be the most authentic book after the Qur’ān.

3. MUSLIM bin Hajjaj:

Muslim’s full name is Muslim bin Al-Hajjāj Al-Qushairi An-Nishapuri. He was born in 204 H., in the city of Nishapur near the city of Mashhad in present Iran. Muslim is considered second only to Al-Bukhārī in the science of the methodology of Hadith. He started the study of Hadith at an early age and

[1] Nowadays the capital is Tashkent.
2. THE BOOK OF PRAYER

Chapter 1
THE TIMES OF SALAT (PRAYERS)

129. Narrated 'Abdullāh bin 'Amr: The Prophet ﷺ said, "The time of the Zuhur (noon) prayer [11] is when the sun passes the meridian and a man's shadow is of the same length as his height. It lasts until the time of the 'Asr (afternoon) prayer. The time of the 'Asr prayer as long as the sun has not become yellow (during its setting). The time of the Maghrib (sunset) prayer [2] is as long as the twilight [3] has not disappeared. The time of the 'Ishā' (night) prayer is up to midnight. And the time of the Fajr (morning) prayer is from the appearance of dawn as long as the sun has not risen; (but when the sun rises abstain from prayer; for it rises between the two horns of Satan)."

[Reported by Muslim].

Narraed Buraida [4] in another version of the above Hadith regarding

[1] It means that the time for Zuhur prayer is up to the same size shadow [from the start of the sun decline up to the time when a man's height and the size of his shadow are equal in length]; and after that, the time of 'Asr prayer starts. Some of the religious scholars consider the time of Zuhur prayer up to double-size shadow, but this is not proven by any authentic Hadith.

[2] This Hadith tells that Maghrib prayer also has two timings, early and late. In the Hadith of Jibril only one time is mentioned for Maghrib prayer on both days, but this was an affair of the early period of Islam. Later on, in Al-Madinah, the time for the Maghrib prayer was extended.

[3] Ishaq (غروب) - twilight is a redness on the western horizon at evening after sunset, as its description is given in the narration of Ad-Daraqutni.

[4] He is Abu 'Abdullāh Buraida bin Al-Husai B-Aslami. He embraced Islam together with eighty of his colleagues when the Prophet ﷺ passed him on his way to the migration to Al-Madinah. He then came to the Prophet ﷺ after the battle of Uhud and then took part in the other battles. He also attended Al-Hudaybiya and Bai'at-ur-Ridwān. He settled at Basra then went with an expedition to Khurāsān settling at Marw where he died and was buried in 62 H. or 63 H.

Bulugh al-Maram

'Asr (afternoon prayer): "When the sun is white [11] and clear." [Reported by Muslim]. And Abū Musa [2] narrated regarding the time of 'Asr prayer: "While the sun is high. [3]"

[Reported by Muslim in another narration of the former Hadith].


Allāh's Messenger ﷺ used to offer the 'Asr prayer (and after the prayer) one of us would return to his house at the furthest end of Al-Madinah and arrive while the sun was still hot and bright. And he (ﷺ) loved to delay the 'Ishā' prayer, and he disliked sleeping before it and conversation after it [5]. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him and he used to recite between 60 to 100 Verses of the Qurān in the Fajr prayer. [Agreed upon].

Narraed Jābir, in the version of Al-Bukhārī and Muslim: (The Prophet ﷺ used to advance the 'Ishā' prayer sometimes and delay it at other times. Whenever he saw the people assembled for the 'Ishā' prayer) he would pray

[1] It means that 'Asr prayer should be offered in its early time. After the same size shadow, there is time for four Rak'at only which is common between Zuhur and 'Asr prayers. After that, time for 'Asr begins.

[2] 'Abdullāh bin Qais Al-Ashā'ari was one of the most eminent Sabi'a. He migrated to Abyssinia (Ethiopia) and then came to the Prophet ﷺ at Khaybar. He was assigned to administer Zabid and 'Aden and then became 'Umar's governor for Kufa and Basra. He was instrumental in the conquest of Tastar and several other towns. He probably died in 42 H. or in another year.

[3] All the mentioned narrations confirm that every Salāt (prayer) has its 'early time' and 'late time' [time of prayer to be offered], but every Salāt (prayer) should be offered in its early time.

[4] He is Nadla Bin 'Ubad. He became a Muslim very early and witnessed the conquest of Makkah and the other important battles. He settled at Basra, then Khurāsān and died at Marw or Basra in 60 H. or 64 H.

[5] After 'Ishā' prayer it has been prohibited to talk. The motive behind this prevention is that the sins of a believer are pardoned after his offering the prayer, and it is better to go to bed than to talk and indulge oneself in worldly affairs. After offering 'Ishā' prayer, going to bed earns double benefit: first, to save oneself from sins and, secondly, that the prayer will be regarded his last action before sleep.
early and if the people delayed, he would delay the prayer. And the Prophet ﷺ used to offer the Fajr prayer when it was still dark.\(^{[1]}\)

Narrated Abu Musa (ﷺ) in another version of Muslim: He (ﷺ) offered the Fajr prayer at breakday when the people could hardly recognize one another.

131. Narrated Rafi’ b. Khadij: We used to offer the Magrib with Allah’s Messenger ﷺ and then one of us would go (out of the mosque) and be able to see the spot his arrow would fall at. [Agreed upon].

132. Narrated ‘Aisha (radiya Allahu anha): The Prophet ﷺ delayed the ‘Isba (prayer) one night till a great part of the night passed, then he went out and offered the prayer, and said, “This is the proper time for it,” were it not that I would impose a burden on my followers.” [Reported by Muslim].

133. Narrated Abu Huraira (radiya Allahu anhu): Allah’s Messenger ﷺ said, “When it is hot, delay the Zuhr prayer till it cools down,\(^{[4]}\) for the intensity of heat is from the exhalation of Hell.” [Agreed upon].


---

\(^{[1]}\) Regarding the time of Fajr (morning) prayer, there are various opinions and conjectures of the Companions of the Prophet ﷺ. In this Hadith, the Arabic word Ghilas (غلاص) means when dawn appears in the darkness of night.

\(^{[2]}\) He is an Ansari nicknamed Abu Abdulla. He missed Badr due to young age, but took part in Uhud and the battles that followed. He died in the year 73 H. or 74 H. at the age of 86 years.

\(^{[3]}\) It is preferable to offer the ‘Isba prayer as late as possible. This order is exclusively for ‘Isba prayer only and not for any other prayer. The Prophet ﷺ used to wait for and delay this prayer.

\(^{[4]}\) In summer, whether the Zuhr prayer be offered in its early time or late, there is a difference of opinion regarding this issue. But it is appropriate to make a little delay, until one could walk in the shade of walls. According to Abu Da’ud and Nasi, the noble Prophet ﷺ used to delay the Zuhr prayer till the shadow becomes three to five footsteps long.

---

morning prayer at dawn,\(^{[1]}\) for it is greater for your rewards.” [Reported by Al-Khamsa. At-Tirmidhi and Ibn Hibban graded it Sahib (authentic).

135. Narrated Abu Huraira (radiya Allahu anhu): The Prophet ﷺ said, “He who prays a Rak’at of the Fajr prayer before the sun rises, has offered the dawn prayer in its time, and he who prays a Rak’at of the Asr prayer before the sun sets has offered the afternoon prayer.” [Agreed upon].

Muslim reported the same above Hadith in another version narrated by ‘Aisha (radiya Allahu anha) who narrated ‘Sajda (prostration)’ instead of ‘Rak’at (prayer unit)’ and then he (Muslim) said, “A Sajda implies a Rak’at.”

136. Narrated Abu Sa’id Al-Khudri (radiya Allahu anhu): I heard Allah’s Messenger ﷺ saying: “No Salat (prayer) is to be offered after the morning prayer until the sun rises,\(^{[2]}\) or after the afternoon prayer until the sun sets.” [Agreed upon]. And in the narration of Muslim: “There is no Salat (after the Fajr prayer).”

‘Uqba b. ‘Aamir\(^{[3]}\) narrated: ‘There are three times at which Allah’s Messenger ﷺ used to forbid us to pray

---

\(^{[1]}\) It only means that morning light should appear clearly and there should be no doubt in it, therefore, this Hadith is not contrary to the Hadith of “darkness” (Ghilas). Another aspect is that the prayer should be started in the darkness and the recitation should be prolonged until the light of morning appears clearly.

\(^{[2]}\) It means that from dawn to sunrise and from Asr to sunset, voluntary prayers (Nawafil) are impermissible. Two Rak’at before obligatory morning prayer (Fajr, ﷺ) are excluded from this command, as it is proven from the noble Prophet ﷺ. Though these two Rak’at are offered before obligatory prayer but if these are missed, they can be offered after the obligatory prayer as it is reported in Tirmidhi.

\(^{[3]}\) ‘Uqba b. ‘Aamir was a Juhani nicknamed Abu Hammad or Abu ‘Aamir. He became a Muslim, migrated and accompanied the Prophet ﷺ very early. He read the Qur’an a lot, was knowledgeable in inheritance and jurisprudence and was learned and a poet. He was allocated a land in Basra, and took part in Siffin with Mu’awiyah. He later governed Egypt for Mu’awiyah for three years and became incharge of the sea expeditions. He died in 58 H. in Egypt and was buried at Al-Muqtaam.