

Chapter 29. The Superiority Of The First Row Over The Second	483
Chapter 30. The Last Row	483
Chapter 31. One Who Completes A Row	483
Chapter 32. The Best Row For Women And The Worst Row For Men	484
Chapter 33. A Row Between Two Pillars	484
Chapter 34. The Place In The Row That Is Recommended	485
Chapter 35. The <i>Imâm</i> Should Make The Prayer Short	485
Chapter 36. The Concession Allowing The <i>Imâm</i> To Offer A Lengthy Prayer.....	487
Chapter 37. What Is Permissible For The <i>Imâm</i> To Do During The Prayer	487
Chapter 38. Preceding The <i>Imâm</i>	488
Chapter 39. A Man Exiting The Prayer Behind The <i>Imâm</i> And Going To Pray By Himself In A Corner Of The <i>Masjid</i>	490
Chapter 40. Following An <i>Imâm</i> Who Prays Sitting Down.....	491
Chapter 41. Difference In Intention Between The <i>Imâm</i> And The One Following Him.....	495
Chapter 42. The Virtue Of (Prayer In) Congregation	496
Chapter 43. Congregation When There Are Three People	497
Chapter 44. Congregation When There Are Three People: A Man, A Boy And A Woman...	497
Chapter 45. Congregation If There Are Two People	498
Chapter 46. Offering A Voluntary Prayer In Congregation	499
Chapter 47. Making Up A Missed Prayer In Congregation	500
Chapter 48. A Stern Warning Against Failing To Pray In Congregation	501
Chapter 49. A Stern Warning Against Staying Behind From Prayer In Congregation.....	502
Chapter 50. Regularly Attending The Prayers When The Call Is Given.....	502
Chapter 51. Excuse For Not Praying In Congregation.....	504
Chapter 52. Regulating "Catching the Congregation" (When Is One Regarded As Having Caught Up With The Congregation)	506
Chapter 53. Repeating A Prayer With The Congregation When A Man Has Already Prayed By Himself.....	507
Chapter 54. Repeating <i>Fajr</i> With The Congregation For One Who Has Already Prayed On His Own	508
Chapter 55. Repeating A Prayer With A Congregation After The Time For It Is Over	509
Chapter 56. The Obligation Of Prayer Is Removed From One Who Offered It In The <i>Masjid</i> With The <i>Imâm</i> In Congregation.....	509
Chapter 57. Rushing To Pray	510
Chapter 58. Hastening To Pray Without Rushing Unduly.....	510
Chapter 59. Coming To Prayer Early (before others).....	512
Chapter 60. The Disapproval Of Praying When The <i>Iqâmah</i> Is Said.....	512
Chapter 61. Concerning One Who Prays The Two (<i>Sunnah</i>) <i>Rak'ahs</i> Of <i>Fajr</i> While The <i>Imâm</i> Is Leading The Prayer.....	514
Chapter 62. A Person Praying Alone Behind The Row	514
Chapter 63. Bowing Outside The Row.....	515
Chapter 64. Praying After <i>Zuhr</i>	516
Chapter 65. Prayer Before <i>Asr</i> . And Different Narrations From Abû Ishâq Concerning That	517

In the Name of Allâh, the Most
Beneficent, the Most Merciful

INTRODUCTION

SUNAN AN-NASÂ'Î AŞ-ŞUGHRA^[1]

By Abu Khaliyl

About the Author

He is Abû 'Abdur-Rahmân Aḥmad bin Shu'aîb bin 'Alî bin Sinân bin Baḥr An-Nasâ'î. The name "An-Nasâ'î" is an ascription to Nasa' of *Khurâsân*.^[2]

His Birth, Studies and Travels

Imâm An-Nasâ'î was born in the year 214 or 215 after *Hijrah* in Nasa' and he traveled to Naysâbûr and other cities in *Khurâsân*, *Baghdâd*, and other cities in *Al-'Irâq*, *Ash-Shâm*, *Egypt*, *Makkah*, *Al-Madînah*, and areas of 'Arabia to seek knowledge.

His Teachers and Students

He learned from many important scholars of his time, including Abû Dâwûd, *Al-Bukhârî*, Aḥmad, as well as his son 'Abdullâh, *Al-Bazzâr*, *Ishâq bin Ibrahîm Ar-Rahuwyah*, Aḥmad bin Manî', *Ishâq bin Shâhîn*, *Muḥammad bin Naşr Al-Marwazî*, and many others. He had many

[1] References for this introduction include: *Siyar A'lâm An-Nubalâ'*; *Al-Qawlul-Mu'tabar*; *Bughyat Ar-Râghib*; *Al-Ansâb*; *Mu'jam Al-Buldan*; *Dhakhîrat Al-'Uqba*, and others noted in the text. As for controversial statements about Imâm An-Nasâ'î, they have not been discussed here, because it is not appropriate to mention this here, whereas famous biographers have already discussed these topics, with sufficient defense and refutation of them all.

[2] Modern spelling is *Khorasan*. Perhaps Nasa' is *Nisa*, which is located about 18km southwest of *Ashgabat* (also spelled *Ashkhabad*; *Ashkabat*; *Ashgabad*) in *Turkmenistan*. Previously; it was part of the *Khorasan* area. Scholars disagree over whether this namé is a foreign name; (*Mu'jam Al-Buldân*) or is derived from the Arabic word *nisâ'* (women), as stated by *As-Sam'ânî* in *Al-Ansâb* – that the Arabs named it like this because when they conquered the village, the men had fled, and only the women fought. And Allâh knows best.