

English Translation of

**Sunan
An-Nasâ'i**

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An-Nasâ'i**

Compiled by:
**Imâm Hâfiz Abû Abdur Rahmân
Ahmad bin Shu'aib bin 'Alî An-Nasâ'i**

Volume-2

From Hadith no. 01 to 876

Ahâdith edited & referenced by:
Hâfiz Abû Tâhir Zubair 'Alî Za'i

Translated by:
Nâsiruddin al-Khattâb (Canada)

Final review by:
Abû Khaliyl (USA)

سُنَنُ النَّسَائِي

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

11. The Book Of The Commencement Of The Prayer

(المعجم (١١) - كِتَابُ الْإِفْتِيحِ
(التحفة ...)

Chapter 1. What Is Done At The Beginning Of The Prayer

(المعجم (١) - الْعَمَلُ فِي افْتِيحِ الصَّلَاةِ
(التحفة ٢٥٨)

877. It was narrated that Ibn 'Umar said: I saw the Messenger of Allâh ﷺ, when he said the opening *Takbîr* of the prayer, raise his hands until they were level with his shoulders. When he said the *Takbîr* before bowing he did likewise, and when he said: '*Samî*' *Allâhu liman hamidah* (Allâh hears those who praise Him), he did likewise, then he said: '*Rabbana wa lakal-ḥamd* (Our Lord, to You be praise).' But he did not do that when he prostrated or when he raised his head from prostration." (*Saḥîḥ*)

٨٧٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمٌ، ح وَأَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ: حَدَّثَنَا عُثْمَانُ - هُوَ ابْنُ سَعِيدٍ - عَنْ شُعَيْبٍ عَنْ مُحَمَّدٍ - وَهُوَ الزُّهْرِيُّ - قَالَ: أَخْبَرَنِي سَالِمٌ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍ، عَنِ ابْنِ عَمْرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا افْتَتَحَ التَّكْبِيرَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حَتَّى يَجْعَلَهُمَا حَذْوَ مَنْكِبَيْهِ، وَإِذَا كَبَّرَ لِلرُّكُوعِ فَعَلَّ مِثْلَ ذَلِكَ، ثُمَّ إِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَعَلَّ مِثْلَ ذَلِكَ، وَقَالَ: رَبَّنَا وَلَكَ الْحَمْدُ، وَلَا يَفْعَلُ ذَلِكَ حِينَ يَسْجُدُ وَلَا حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ.

تخريج: أخرجه البخاري، الأذان، باب إلى أين يرفع يديه؟، ح: ٧٣٨ من حديث شعيب بن أبي حمزة، ومسلم، الصلوة، باب استحباب رفع اليدين حذو المنكبين ... الخ، ح: ٣٩٠ من حديث الزهري به، وهو في الكبرى، ح: ٩٥٠.

Comments:

1. The commencement of the prayer occurs with the pronouncement of *Allâhu Akbar* - Allâh is Supremely Great. It is called *Takbîrat Al-Ihrâm* - consecratory declaration of the Supreme Greatness of Allâh, because with this *Takbîr* many things become forbidden in prayer, for instance eating, drinking, moving about, talking, etc.

2. Raising one's hands to the shoulders or to the ears is known as *Raf Al-Yadayn*. This *Raf Al-Yadayn* (raising one's hands) had been the Prophet's ﷺ permanent and customary (*Sunnah*) practice.

Chapter 2. Raising The Hands Before Saying The *Takbîr*

(المعجم ٢) - رَفَعُ اليَدَيْنِ قَبْلَ التَّكْبِيرِ
(التحفة ٢٥٩)

878. It was narrated that Ibn 'Umar said: "I saw the Messenger of Allâh ﷺ, when he stood to pray, raise his hands until they were in level with his shoulders, then he said the *Takbîr*. He did that when he said the *Takbîr* before bowing, and he did that when he raised his head from bowing and said: '*Sami' Allâhu liman hamidah* (Allâh hears those who praise Him).' But he did not do that during the prostration." (*Ṣaḥîḥ*)

٨٧٨ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ ثُمَّ يَكْبِرُ قَالَ: وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ وَيَفْعَلُ ذَلِكَ حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ وَيَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

تخریج: أخرجه البخاري، الأذان، باب رفع اليدين إذا كبر وإذا ركع وإذا رفع، ح: ٧٣٦، ومسلم، ح: ٢٣/٣٩٠، انظر الحديث السابق من حديث ابن المبارك به، وهو في الكبرى، ح: ٩٥١.

Comments:

This *Ḥadīth* indicates that first the hands should be raised, and in the same state, the *Takbîr* should be pronounced. The wisdom in this is that raising the hands stands for the negation of false deities, and saying *Allâhu Akbar* is the assertion of the Oneness of Allâh - of *Tawhîd*.

Chapter 3. Raising The Hands In Level With The Shoulders

(المعجم ٣) - رَفَعُ اليَدَيْنِ حَذْوَ الْمَنْكِبَيْنِ
(التحفة ٢٦٠)

879. It was narrated from 'Abdullâh bin 'Umar that when the Messenger of Allâh ﷺ started to pray, he would raise his hands in level with his shoulders, and when he bowed and when he raised his head from bowing, he would raise them likewise and say "*Sami'*"

٨٧٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ، وَقَالَ: «سَمِعَ اللَّهُ

Allâhu liman hamidah, Rabbanâ wa lakal-hamd (Allâh hears those who praise Him, our Lord, to You be praise)." And he did not do that when he prostrated. (*Sahîh*)

لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ. وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

تخريج: أخرجه البخاري، ح: ٧٣٥ من حديث مالك، ومسلم: ٢٢/٣٩٠، وانظر الحديث السابق من حديث الزهري به، وهو في الموطأ (يحيى): ٧٥/١، والكبرى، ح: ٩٥٢.

Comments:

Numerous narrations mention raising the two hands (*Yadayn*) to a position in level with the shoulders. Some reports mention raising the hands to a position in level with the ears. (*Sahîh Muslim*: 391). Both ways are permissible.

Chapter 4. Raising The Hands Parallel To The Ears

(المعجم ٤) - رَفَعَ اليَدَيْنِ حِيَالَ الأُذُنَيْنِ
(التحفة ٢٦١)

880. It was narrated from ‘Abdul-Jabbâr bin Wâ’il that his father said: “I prayed behind the Messenger of Allâh ﷺ and when he started to pray he said the *Takbîr* and raised his hands until they were in level with his ears. Then he recited the Opening of the Book, and when he had finished he said ‘*Amîn*’ and raised his voice with it.” (*Sahîh*)

٨٨٠ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الْجَبَّارِ ابْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ حَلْفَ رَسُولِ اللَّهِ ﷺ فَلَمَّا افْتَتَحَ الصَّلَاةَ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَادَّتَا أُذُنَيْهِ، ثُمَّ يَمُرُّ بِفَاتِحَةِ الْكِتَابِ فَلَمَّا فَرَغَ مِنْهَا قَالَ: «أَمِينَ». يَرْفَعُ بِهَا صَوْتَهُ.

تخريج: [صحيح] أخرجه أحمد: ٣١٨/٤ من حديث أبي إسحاق به، وهو في الكبرى، ح: ٩٥٣ * عبد الجبار لم يسمع من أبيه، انظر، ح: ٨٨٣، ١٤٠٥، وللحديث شواهد كثيرة عند أبي داود، والترمذي وغيرهما.

881. It was narrated from Mâlik bin Al-Ĥuwairith - who was one of the Companions of the Prophet ﷺ - that when the Messenger of Allâh ﷺ prayed he would raise his hands — when he said the *Takbîr* — until they were parallel to his ears, and when he wanted to bow and when he raised his head from bowing. (*Sahîh*)

٨٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ نَصْرَ بْنَ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ - وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ - [أَنَّ رَسُولَ اللَّهِ ﷺ] كَانَ إِذَا صَلَّى رَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حِيَالَ أُذُنَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ.

تخريج: أخرجه مسلم، ح: ٢٥/٣٩١، وانظر الحديث المتقدم: (٨٧٧) من حديث قتادة به، وهو في الكبرى، ح: ٩٥٤.

Comments:

This demonstrates that the act of raising hands (to ears or to a position in level with one's shoulders) should be performed in the posture of standing (the *Qiyâm*) before the act of bowing and not while bowing. Likewise, when the worshipper raises his head (from the bowing posture) and assumes an upright posture, the hands should be raised then, and not while raising the head. In other words, the raising of the hands ought to be performed in the upright standing posture.

882. It was narrated that Mâlik bin Al-Ḥuwairith said: "I saw the Messenger of Allâh ﷺ, when he started to pray, raise his hands, and when he bowed, and when he raised his head from bowing, until they were parallel with the top of his ears." (*Sahîh*)

٨٨٢ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُثَيْبٍ عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ دَخَلَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ، وَحِينَ رَكَعَ، وَحِينَ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ حَتَّى حَادَتَا فُرُوعَ أُذُنَيْهِ.

تخريج: أخرجه مسلم، من حديث سعيد بن أبي عروبة به (انظر الحديث السابق)، وهو في الكبرى، ح: ٩٥٥.

Chapter 5. Location Of The Thumbs When Raising The Hands

883. It was narrated from 'Abdul-Jabbâr bin Wâ'il, from his father, that he saw the Prophet ﷺ, when he started to pray, raise his hands until his thumbs were almost level with his earlobes. (*Da'if*)

(المعجم ٥) - مَوْضِعُ الإِبْهَامَيْنِ عِنْدَ الرَّفْعِ (التحفة ٢٦٢)

٨٨٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا فِطْرُ بْنُ خَلِيفَةَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَاثِلٍ، عَنْ أَبِيهِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّى تَكَادَ إِبْهَامَاهُ تُحَادِي شَحْمَةَ أُذُنَيْهِ.

تخريج: [إسناده ضعيف] حرجه أبو داود، الصلوة، باب افتتاح الصلوة، ح: ٧٣٧ من حديث فطر بن بشر، وهو في الكبرى، ح: ٩٥٦، وقال النسائي في الكبرى: * عبد الجبار بن واثل لم يسمع من أبيه، والحديث في نفسه صحيح" كذا قال، والسند منقطع.

Comments:

The most appropriate way of raising the hands is such that one's fingertips are even with the tops of one's ears, the upper part of the thumbs are even with the earlobes, and the lower rim of the palms are even with one's shoulders.

Chapter 6. Raising The Hands, Extended^[1]

(المعجم ٦) - رَفَعَ اليَدَيْنِ مَدًّا
(التحفة ٢٦٣)

884. Sa'eed bin Sam'ân said: "Abû Hurairah came to the *Masjid* of Banu Zuraiq and said: "There are three things that the Messenger of Allâh ﷺ used to do and the people have abandoned; he used to raise his hands extended when praying, and he would fall silent briefly, and say *Takbîr* when he prostrated and when he sat up." (*Hasan*)

٨٨٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا ابْنُ أَبِي ذُنَيْبٍ: حَدَّثَنَا سَعِيدُ بْنُ سَمْعَانَ قَالَ: جَاءَ أَبُو هُرَيْرَةَ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ فَقَالَ: ثَلَاثٌ كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِنَّ تَرَكَهِنَّ النَّاسُ كَانَ يَرْفَعُ يَدَيْهِ فِي الصَّلَاةِ مَدًّا، وَيَسْكُتُ هُنَيْهَةً، وَيُكَبِّرُ إِذَا سَجَدَ وَإِذَا رَفَعَ.

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوة، باب من لم يذكر الرفع عند الركوع، ح: ٧٥٣ من حديث يحيى القطان به، وهو في الكبرى، ح: ٩٥٧، وصححه ابن خزيمة، والحاكم: ٢٣٤/١، والذهبي.

Comments:

Slothfully acting people had, after the lifetime of the Prophet's ﷺ Companions themselves, abandoned some of the Prophet's ﷺ *Sunnah* practices. Such practices, they felt, were not obligatory. The *Dîn* (the Religion) does not become complete by observing obligations alone; the Prophet's ﷺ customs (the *Sunan*) are also essential. Altogether abandonment of the Prophet's ﷺ practices is blameworthy and condemnable.

Chapter 7. Obligation Of The First *Takbîr*

(المعجم ٧) - فَرَضُ التَّكْبِيرَةِ الْأُولَى
(التحفة ٢٦٤)

885. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ entered the *Masjid*, then a man entered and prayed, then he came and greeted the Messenger of Allâh ﷺ with *Salâm*. The Messenger of Allâh ﷺ returned his

٨٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمَرَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَيَّ

[1] They disagree over the meaning of *Madda* in this *Hadîth*. It is translated here in accordance with the explanation of Aḥmad Shâkir in his comments on *Jâmi' At-Tirmidhî*. See also *Tuḥfat Al-Aḥwadhî* and *Nail Al-Awtâr*.

greeting and said: "Go back and pray, for you have not prayed." So he went back and prayed as he had prayed before, then he came to the Prophet ﷺ and greeted him with *Salâm*, and the Messenger of Allâh ﷺ said to him: "*Wa 'alaika as-salâm* (and upon you be peace). Go back and pray for you have not prayed." He did that three times, then the man said: "By the One Who sent you with the truth, I cannot do any better than that; teach me." He said: "When you stand to pray, say the *Takbîr*, then recite whatever is easy for you of Qur'ân. Then bow until you have tranquillity in your bowing, then stand up until you are standing straight. Then prostrate until you have tranquillity in your prostration, then sit up until you have tranquillity in your sitting. Then do that throughout your entire prayer." (*Sahîh*)

رَسُولِ اللَّهِ ﷺ، فَرَدَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَقَالَ: «أَرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَرَجَعَ فَصَلَّى كَمَا صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ السَّلَامُ أَرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أَحْسِنُ غَيْرَ هَذَا فَعَلَّمَنِي، قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ أقرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكُعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا».

تخريج: أخرجه مسلم، الصلوة، باب وجوب قراءة الفاتحة في كل ركعة . . . الخ، ح: ٣٩٧ عن محمد بن المثني، والبخاري، الأذان، باب وجوب القراءة للإمام والمأموم في الصلوات كلها . . . الخ، ح: ٧٥٧ من حديث يحيى القطان به، وهو في الكبرى، ح: ٩٥٨ .

Comments:

1. This *Hadith* is known as the "*Hadith* of the one who prayed incorrect."
2. According to many scholars, the Prophet ﷺ has shown in this Tradition the obligatory elements of the prayer; without them, there is no prayer at all.
3. According to this narration, all of the following are obligatory elements of the prayer: the *Takbîrat Al-Ihrâm* the consecratory declaration of the Supreme Greatness of Allâh, recitation of the Qur'ân, the act of bowing and calmness in it, raising the head and standing upright, prostration and tranquillity in it, raising the head and sitting calmly composed.

Chapter 8. The Saying With Which The Prayer Is Begun

886. It was narrated from ‘Abdullâh bin ‘Umar that a man stood behind the Prophet of Allâh ﷺ and said: “*Allâhu Akbaru kabîra wal-ḥamdu Lillâhi kathîra, wa subhân-Allâhi bukratan wa aṣîla* (Allâh is Most Great and much praise be to Allâh and glorified be Allâh at the beginning and end of the day).” The Prophet of Allâh ﷺ said: “Who spoke these words?” A man said: “I did, O Prophet of Allâh.” He said: “Twelve angels rushed (to take them up).” (*Ṣaḥîḥ*)

تخریج: أخرجه مسلم، المساجد، باب ما يقال بين تكبيرة الإحرام والقراءة، ح: ١٥٠/٦٠١ من حديث عون بن عبد الله به، وهو في الكبرى، ح: ٩٥٩.

887. It was narrated that Ibn ‘Umar said: “While we were praying with the Messenger of Allâh ﷺ, a man among the people said: ‘*Allâhu Akbaru kabîra, wal-ḥamdu Lillâhi kathîra, wa subhân-Allâhi bukratan wa aṣîla* (Allâh is Most Great and much praise be to Allâh and glorified be Allâh at the beginning and end of the day).’ The Messenger of Allâh ﷺ said: ‘Who is the one who said such and such?’ A man among the people said: ‘I did, O Messenger of Allâh.’ He said: ‘I like it,’ and he said words to the effect that the gates of the Heavens had been opened for it.” Ibn ‘Umar said: “I never

(المعجم ٨) - الْقَوْلُ الَّذِي يُبْتَدَأُ بِهِ الصَّلَاةُ
(التحفة ٢٦٥)

٨٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهَبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدٌ - هُوَ ابْنُ أَبِي أُنَيْسَةَ - عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ خَلْفَ نَبِيِّ اللَّهِ ﷺ فَقَالَ: اللَّهُ أَكْبَرُ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «مَنْ صَاحَبَ الْكَلِمَةَ؟» فَقَالَ رَجُلٌ: أَنَا يَا نَبِيَّ اللَّهِ، فَقَالَ: «لَقَدْ ابْتَدَرَهَا اثْنَا عَشَرَ مَلَكًا».

٨٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ شُجَاعٍ الْمُرَوِّزِيُّ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حَجَّاجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: اللَّهُ أَكْبَرُ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا يَا رَسُولَ اللَّهِ، قَالَ: «عَجِبْتُ لَهَا، وَذَكَرَ كَلِمَةَ مَعْنَاهَا فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ». قَالَ ابْنُ عُمَرَ: مَا تَرَكْتُهُ مِنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ.

stopped saying it since I heard the Messenger of Allâh ﷺ say that.”
(*Sahîh*)

تخريج: أخرجه مسلم، ح: ٦٠١ من حديث إسماعيل ابن عليه به، انظر الحديث السابق، وهو في الكبرى، ح: ٩٦٠ * الحجاج هو ابن أبي عثمان.

Chapter 9. Placing The Right Hand On The Left Hand During The Prayer

(المعجم ٩) - وَضَعُ الْيَمِينِ عَلَى الشَّمَالِ فِي الصَّلَاةِ (التحفة ٢٦٦)

888. It was narrated that Mûsa bin ‘Umair Al-‘Anbarî and Qais bin Sulaim Al-‘Anbarî said: “Alqamah bin Wâ’il told us that his father said: ‘I saw the Messenger of Allâh ﷺ, when he was standing in prayer, holding his left hand with his right.’” (*Sahîh*)

٨٨٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ مُوسَى بْنِ عُمَيْرِ الْعَنْبَرِيِّ وَقَيْسِ بْنِ سَلِيمِ الْعَنْبَرِيِّ قَالَا: حَدَّثَنَا عَلْقَمَةُ ابْنُ وَائِلٍ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا كَانَ قَائِمًا فِي الصَّلَاةِ قَبَضَ بِيَمِينِهِ عَلَى شِمَالِهِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣١٦/٤ من حديث موسى به، وهو في الكبرى، ح: ٩٦١.

Comments:

This demonstrates that in the posture of upright standing the *Qiyâm* in prayer, the right hand should be placed upon the left in a way grasping it. This is the course of action of the vast majority of scholars. Some Malikis and the Shiites maintain that the hands be left in their natural position along one’s sides without placing one upon the other. But none of them has what amounts to a plausible argument, never mind actual evidence.

Chapter 10. If The *Imâm* Sees A Man Placing His Left Hand On His Right

(المعجم ١٠) - فِي الْإِمَامِ إِذَا رَأَى الرَّجُلَ قَدْ وَضَعَ شِمَالَهُ عَلَى يَمِينِهِ (التحفة ٢٦٧)

889. It was narrated that Al-Ḥajjāj bin Abî Zainab said: “I heard Abû ‘Uthmân narrate that Ibn Mas‘ûd said: “The Prophet ﷺ saw me when I had placed my left hand on my right in prayer. He took hold of my right hand and placed it on my left.”” (*Hasan*)

٨٨٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنِ الْحَجَّاجِ بْنِ أَبِي رَبِيعٍ قَالَ: سَمِعْتُ أَبَا عُمَانَ يُحَدِّثُ عَنِ ابْنِ مَسْعُودٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَقَدْ وَضَعْتُ شِمَالِي عَلَى يَمِينِي فِي الصَّلَاةِ، فَأَخَذَ بِيَمِينِي فَوَضَعَهَا عَلَى شِمَالِي.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب وضع اليمنى على اليسرى في الصلوة، ح: ٧٥٥ من حديث هشيم به، وصرح بالسماع عند ابن ماجه، ح: ٨١١، وهو في الكبرى، ح: ٩٦٢، والحديث حسنه الحافظ في الفتح، وله طريق آخر ذكرته في نيل المقصود.

Chapter 11. The Location Of The Right Hand On The Left In Prayer

(المعجم ١١) - **بَابُ مَوْضِعِ الْيَمِينِ مِنَ الشَّمَالِ فِي الصَّلَاةِ** (التحفة ٢٦٨)

890. Wā'il bin Hujr said: "I said: 'I am going to watch how the Messenger of Allāh ﷺ prays.' So I watched him and he stood and said the *Takbîr*, and raised his hands until they were in level with his ears, then he placed his right hand over his left hand, wrist and lower forearm. When he wanted to bow he raised his hands likewise, and placed his hands on his knees. When he raised his head, he raised his hands likewise. Then he prostrated and placed his hands in level with his ears. Then he sat up and placed his left leg under him; he put his left hand on his left thigh and knee, and he put the edge of his right elbow on his right thigh, then he held two of his fingers together and made a circle, and raised his forefinger, and I saw him moving it and supplicating with it." (*Sahîh*)

٨٩٠ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ قَالَ: حَدَّثَنِي أَبِي أَنَّ وَاثِلَ بْنَ حُجْرٍ أَخْبَرَهُ قَالَ: قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي؟ فَظَنَرْتُ إِلَيْهِ فَقَامَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَادَتَا بِأُذُنَيْهِ، ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى كَفِّهِ الْيُسْرَى وَالرُّسُغِ وَالسَّاعِدِ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ مِثْلَهَا، قَالَ: وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، ثُمَّ لَمَّا رَفَعَ رَأْسَهُ رَفَعَ يَدَيْهِ مِثْلَهَا، ثُمَّ سَجَدَ فَجَعَلَ كَفِّهِ بِحِذَاءِ أُذُنَيْهِ، ثُمَّ قَعَدَ وَاقْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ وَرُكْبَتَيْهِ الْيُسْرَى، وَجَعَلَ حَدَّ مِرْفَقَيْهِ الْأَيْمَنِ عَلَى فَخِذِهِ الْيُمْنَى، ثُمَّ قَبَضَ اثْنَتَيْنِ مِنْ أَصَابِعِهِ وَخَلَقَ حَلَقَةً ثُمَّ رَفَعَ إصْبَعَهُ فَرَأَيْتُهُ يُحَرِّكُهَا يَدْعُو بِهَا.

تخريج: [إسناده صحيح] وهو حديث محفوظ، أخرجه أبو داود، الصلوة، باب رفع اليدين في الصلوة، ح: ٧٢٦، ٧٢٧ من حديث الإمام الثقة المتزن زائدة بن قدامة به، وهو في الكبرى، ح: ٩٦٣

Chapter 12. The Prohibition Of Putting One's Hand On One's Waist When Praying

(المعجم ١٢) - **النَّهْيُ عَنِ التَّخَضُّرِ فِي الصَّلَاةِ** (التحفة ٢٦٩)

891. It was narrated from Abū - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:

Hurairah that the Prophet ﷺ forbade praying with one's hands on one's waist. (*Ṣaḥīḥ*)

حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ؛ ح وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ - وَاللَّفْظُ لَهُ - عَنْ هِشَامٍ، عَنِ ابْنِ سَبْرِينَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا.

تخریج: أخرجه مسلم، المساجد، باب كراهة الاختصار في الصلوة، ح: ٥٤٥ من حديث ابن المبارك، والبخاري، العمل في الصلوة، باب الخصر في الصلوة، ح: ١٢٢٠ من حديث هشام بن حسان به، وهو في الكبرى، ح: ٩٦٤.

Comments:

During the performance of every major component *Rukn* of the obligatory prayer, one or the other position of hands has been prescribed. Placing the hands on the waist or the flank or the slender part above the hips is forbidden because it would contradict the legislated position of where the hand is to be placed. It has been stated that Satan stands thusly; or the Jews used to worship in this way; or the afflicted people stand in such a fashion while wailing and lamenting; or the denizens of Hell will stand in such a manner in Hell; or it is the trait of the arrogant. All these are similes - each simile points to the said act being forbidden. And Allāh knows best!!

892. It was narrated that Ziyād bin Subaih said: "I prayed beside Ibn 'Umar and put my hand on my waist, and he did this to me - knocked it with his hand. When I had finished praying I said to a man: 'Who is this?' He said: 'Abdullāh bin 'Umar.' I said: 'O Abū 'Abdur-Raḥmān, why are you angry with me?' He said: 'This is the posture of crucifixion, and the Messenger of Allāh ﷺ forbade us to do this.'" (*Ṣaḥīḥ*)

٨٩٢ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ، عَنْ سَعِيدِ بْنِ زِيَادٍ، عَنْ زِيَادِ بْنِ صُبَيْحٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عَمَرَ فَوَضَعْتُ يَدِي عَلَى خَصْرِي فَقَالَ لِي: هَكَذَا - ضَرْبُهُ بِيَدِهِ - فَلَمَّا صَلَّيْتُ قُلْتُ لِرَجُلٍ: مَنْ هَذَا؟ قَالَ: عَبْدُ اللَّهِ بْنُ عُمَرَ، قُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! مَا رَأَيْتُ مِثْلِي؟ قَالَ: إِنَّ هَذَا الصَّلْبُ وَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا عَنْهُ.

تخریج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب التخصر والإقعاء، ح: ٩٠٣ من حديث سعيد بن زياد به مختصراً، وهو في الكبرى، ح: ٩٦٥.

Chapter 13. Standing With The Feet Together When Praying

(المعجم ١٣) - الصَّفَّ بَيْنَ الْقَدَمَيْنِ فِي
الصَّلَاةِ (التحفة ٢٧٠)

893. It was narrated from Abû 'Ubaidah that 'Abdullâh saw a man who was praying with his feet together. He said: "He is going against the *Sunnah*; if he shifted his weight from one to the other that would be better." (*Da'if*)

٨٩٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ بْنِ سَعِيدِ الثَّوْرِيِّ، عَنْ مَيْسَرَةَ، عَنِ الْمُنْهَالِ بْنِ عَمْرٍو، عَنْ أَبِي عُيَيْدَةَ: أَنَّ عَبْدَ اللَّهِ رَأَى رَجُلًا يُصَلِّي قَدْ صَفَّ بَيْنَ قَدَمَيْهِ فَقَالَ: خَالَفَ السُّنَّةَ، وَلَوْ رَاوَحَ بَيْنَهُمَا كَانَ أَفْضَلَ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح: ٩٦٦ * أبو عبيدة لم يسمع من أبيه كما تقدم، ح: ٦٢٣، وانظر الحديث الآتي.

Comments:

It was the sacred custom of the Prophet ﷺ that he used to keep an appropriate distance between his feet. In the formation of rows, at least to some extent one will have to open up his feet in order to join them with other worshippers, but one should not open them disproportionately to one's girth as this presents an ugly look.

894. It was narrated from 'Abdullâh that he saw a man praying with his feet together. He said: "He is not following the *Sunnah*. If he were to shift his weight from one to the other I would like that better." (*Da'if*)

٨٩٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مَيْسَرَةُ ابْنُ حَبِيبٍ قَالَ: سَمِعْتُ الْمُنْهَالَ بْنَ عَمْرٍو يُحَدِّثُ عَنْ أَبِي عُيَيْدَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ رَأَى رَجُلًا يُصَلِّي قَدْ صَفَّ بَيْنَ قَدَمَيْهِ فَقَالَ: أَخْطَأَ السُّنَّةَ، وَلَوْ رَاوَحَ بَيْنَهُمَا كَانَ أَعْجَبَ إِلَيَّ.

تخريج: [إسناده ضعيف] أخرجه البيهقي ٢/٢٨٨ باب: من كره أن يصف بين قدميه وهو قائم في الصلوة من حديث شعبة به، وهو في الكبرى، ح: ٩٦٧، وانظر الحديث السابق لعلته، المراد بالصف هاهنا الوصل، وجاء في سنن أبي داود، ح: ٧٥٤ صف القدمين من السنة، وإسناده حسن، والمراد به جعلهما متساويتين من غير تقدم إحداهما على الأخرى كما في المنهل العذب المورود: ١٥٩/٥.

Chapter 14. The *Imâm* Pausing After Starting The Prayer

895. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to pause briefly when he had started to pray. (*Sahîh*)

(المعجم ١٤) - سُكُوتُ الْإِمَامِ بَعْدَ افْتِتَاحِهِ
الصَّلَاةِ (التحفة ٢٧١)

٨٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ،
عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي
هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَتْ لَهُ سَكَنَةٌ إِذَا
افْتَتَحَ الصَّلَاةَ.

تخريج: [صحيح] تقدم، ح: ٦٠، وهو في الكبرى، ح: ٩٦٨.

Comments:

This silence denotes reciting to oneself. During it, the Prophet ﷺ used to recite the inaugural supplication.

Chapter 15. The Supplication Between The *Takbîr* And The Recitation

896. It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ started to pray he would pause briefly. I said: 'May my father and mother be ransomed for you, O Messenger of Allâh, what do you say when you pause briefly between the *Takbîr* and recitation?' He said: 'I say: *Allâhumma bâ'id baynî wa bayna khatâyâyâ kama bâ'adta bayna al-mashriqi wal-maghrib; Allâhumma naqqinî min khatâyâyâ Kamâ yunaqqa ath-thawb al-abyad min ad-danas; Allâhumma ighsilnî min khatâyâyâ bih-thalji wal-mâ'î wal-barad.* (O Allâh, put a great distance between me and my sins, as great as the distance You have made between the East and the West; O Allâh, cleanse me of my

(المعجم ١٥) - الدُّعَاءُ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ
(التحفة ٢٧٢)

٨٩٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ:
أَخْبَرَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي
زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ
سَكَتَ هُنَيْهَةً، فَقُلْتُ: يَا أَبِي أَنْتَ وَأُمِّي يَا
رَسُولَ اللَّهِ! مَا تَقُولُ فِي سُكُوتِكَ بَيْنَ التَّكْبِيرِ
وَالْقِرَاءَةِ قَالَ: «أَقُولُ اللَّهُمَّ! بَاعِدْ بَيْنِي وَبَيْنَ
خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ،
اللَّهُمَّ! نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنْقَى الثَّوْبُ
الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ! اغْسِلْنِي مِنْ
خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ».

sins as a white garment is cleansed from filth; O Allâh, wash away my sins with snow and water and hail).” (Ṣaḥîḥ)

Comments:

Concerning the opening supplication, there are various versions reported. Whatever of them one chooses of the authentically transmitted – it will suffice.

تخريج: [صحيح] تقدم، ح: ٦٠، وهو في الكبرى، ح: ٩٦٩.

Chapter 16. Another Supplication Between The *Takbîr* And Recitation

897. It was narrated that Jâbir bin ‘Abdullâh said: “When the Prophet ﷺ started to pray, he would say the *Takbîr*, then say: ‘*Inna ṣalâti wa nusukî wa maḥyâya wa mamâtî lillâhi rabbîl-‘âlamîn, lâ sharîka lahu, wa bidhâlika umirtu wa anâ min al-muslimîn. Allâhummahdinî liaḥsanil-‘amâlî wa aḥsanil-akhlâqî lâ yahdî li aḥsanihâ illâ anta wa qinî sayy’al-a’-mâlî wa sayy’al-ahâqî lâ yaqî sayy’ahâ illâ ant.* (Indeed, my *Ṣalâh* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am one of the Muslims. O Allâh, guide me to the best of deeds and the best of manners, for none can guide to the best of them but You. And protect me from bad deeds and bad manners, for none can protect against them but You.)” (Ṣaḥîḥ)

(المعجم ١٦) - نَوْعٌ آخَرُ مِنَ الدُّعَاءِ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ (التحفة ٢٧٣)

٨٩٧ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ: حَدَّثَنَا شُرَيْحُ بْنُ يَزِيدَ الْحَضْرَمِيُّ قَالَ: أَخْبَرَنِي شُعَيْبُ بْنُ أَبِي حَمْزَةَ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا اسْتَفْتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ: «إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ اهْدِنِي لِأَحْسَنِ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاقِنِي سَيِّئِ الْأَعْمَالِ وَسَيِّئِ الْأَخْلَاقِ لَا يَقِينِي سِوَهَا إِلَّا أَنْتَ.»

تخريج: [إسناده صحيح] أخرجه الطبراني في مسند الشاميين: ٤/١٤٩، ١٥٠، ح: ٢٩٧٤ من حديث عمرو بن عثمان وهو ابن كثير بن دينار الحمصي به، وهو في الكبرى، ح: ٩٧٠، والحديث الآتي شاهد له.

Chapter 17. Another Type Of Remembrance And Supplication Between The *Takbîr* And Recitation

898. It was narrated from 'Alî, may Allâh be pleased with him, that the when the Messenger of Allâh ﷺ started to pray, he would say *Takbîr*, then say: "*Wajahtu wajhî lilladhî fațaras-samâwâtîwal-arđa hanîfan wa mâ anâ minal-mushrikîn. Inna şalâtî wa nusukî wa maħyâya wamamâtî lillâhi rabbîl-'âlamîn, lâ sharîka lahu, wa bidhâlika umirtu wa anâ min al-muslimîn. Allâhumma! Antal-malîku lâ ilâha illâ ant, anâ 'abduka zalamtu nafsî wa'taraftu bidhanbî faghfirli dhunûbî jamî'an, lâ yaghfirudh-dhunuba illâ anta, wahdinî liahsanil-akħlaqi, lâ yahdî li ahsanihâ illâ anta waşrif 'annî sayy'ahâ lâ yaşrifu 'annî sayy'ahâ illâ anta, labaika wa sa'daika, wal-kħairu kulluhu fi yadaika wash-sharru laisa ilaika anâ bika wa ilaika tabârakta wa ta'âlaîta astaghfiruka wa atûbu ilaik.* (Verily, I have turned my face toward Him Who has created the heavens and the Earth *Ĥanîfa* (worshipping none but Allâh Alone), and I am not of the idolaters'. Verily, my *Şalâh*, my sacrifice, my living, and my dying are for Allâh, the Lord of the all that exists. He has no partner. And of this I have been commanded,^[1] and I am one of the Muslims. O Allâh, You are the Sovereign and there is none worthy of worship but You. I am Your slave, I have wronged

(المعجم ١٧) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ وَالِدُّعَاءِ
بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ (التحفة ٢٧٤)

٨٩٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي عَمِّي الْمَاجِشُونُ بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَمْتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ! أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَأَعْفُزُ لِي ذُنُوبِي جَمِيعًا لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْلِي لِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَاتِي لَا يَصْرِفُ عَنِّي سَيِّئَاتِي إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

[1] *Al-An'âm* 6:79.

myself and I acknowledge my sin. Forgive me all my sins for no one forgives sins but You. Guide me to the best of manners for none can guide to the best of them but You. Protect me from bad manners for none can protect against them but You. I am at Your service, all goodness is in Your hands, and evil is not to be attributed to You. I rely on You and turn to You, blessed and exalted are You, I seek Your forgiveness and repent to You.”
(*Sahih*)

تخریج: أخرجه مسلم، صلوۃ المسافرین، باب صلوۃ النبی ﷺ ودعائه باللیل، ح: ۷۷۱/۲۰۲ من حدیث ابن مہدی بہ، وهو فی الکبریٰ، ح: ۹۷۱.

Comments:

In some of the routes of this narration there is a clarification that when Allâh’s Messenger ﷺ commenced the obligatory prayer, he recited this supplication, whereas in some narrations there is mention of the night vigil. Hence, this supplication may be recited both in obligatory and optional prayers. However, in the event of congregational prayer, it is essential to be considerate to the members of the congregation.

899. It was narrated from Muḥammad bin Maslamah that when the Messenger of Allâh ﷺ stood to offer a voluntary prayer he would say: “*Allâhu Akbar wajahtu wajhî lilladhî faṭaras-samâwâtîwal-arda ḥanîfa muslimân wa mâ anâ minal-mushrikîn. Inna ṣalâti wa nusukî wa maḥyâya wa mamâtî lillâhi rabbil-‘âlamîn, lâ sharîka lahu, wa bidhâlika umirtu wa anâ awwalul-muslimîn. Allâhuma antal-maliku lâ ilâha illâ anta subḥânaka wa biḥamdik* (Allâh is Most Great. Verily, I have turned my face toward Him Who has created the heavens and the Earth Ḥanîfa (worshipping none but Allâh

۸۹۹ - أَخْبَرَنَا يَحْيَى بْنُ عُمَرَ الْجَمْعِيُّ قَالَ: حَدَّثَنَا ابْنُ جَمْرٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُتَكْدِرِ، وَذَكَرَ آخَرَ قَبْلَهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ الْأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ يُصَلِّي تَطَوُّعًا قَالَ: «اللَّهُ أَكْبَرُ وَجْهَتْ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ! أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ» ثُمَّ يقرأ.

alone), as a Muslim, and I am not of the idolators. Verily, my *Salâh*, my sacrifice, my living, and my dying are for Allâh, the Lord of the all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.^[1] O Allâh, You are the Sovereign, there is none worthy of worship but You, glory and praise be to You.” Then he would recite. (*Sahîh*)

تخريج: [صحيح] أخرجه الطبراني في الكبير: ١٩/٢٣١، ٢٣٢، ح: ٥١٥ من حديث محمد بن حمير به، وإسناده حسن، وسيأتي طرفه، ح: ١٠٥٣، وله شواهد، منها الحديث السابق.

Chapter 18. Another Kind Of Remembrance Between The Start Of The Prayer And The Recitation

900. It was narrated from Abû Sa’eed that when the Prophet ﷺ started to pray he would say: “*Subhanakallâhumma, wa bihamdika tabâarakasmuka wa ta’âla jadduka wa lâ ilâha ghairuk* (Glory and praise be to You, O Allâh. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You.)” (*Hasan*)

(المعجم ١٨) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ بَيْنَ
اِفْتِتَاحِ الصَّلَاةِ وَبَيْنَ الْقِرَاءَةِ (التحفة ٢٧٥)

٩٠٠ - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ فَصَّالَةَ بْنِ
إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا
جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ عَلِيٍّ، عَنْ أَبِي
الْمَتَوَكَّلِ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ كَانَ
إِذَا افْتَتَحَ الصَّلَاةَ قَالَ: «سُبْحَانَكَ اللَّهُمَّ!
وَبِحَمْدِكَ تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ
غَيْرُكَ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب من رأى الاستفتاح بسبحانك اللهم وبحمديك، ح: ٧٧٥، والترمذي، ح: ٢٤٢٢، وابن ماجه، ح: ٨٠٤ من حديث جعفر به، وهو حسن الحديث كما حققته في نيل المقصود، والحديث في الكبرى، ح: ٩٧٢، وصححه ابن خزيمة، ح: ٤٦٧.

Comments:

1. In some routes of this *Hadith* too, there is mention of the optional prayers of the night. In other words, like other supplications, this supplication also may be recited both in obligatory and optional prayers.

[1] *Al-An’âm* 6:162, 163.

2. Some *Hadith* scholars have commented on the condition of the chains of this narration. But it is worthy of being applied in practice due to its many routes. Besides, it is brief the supplication. The Hanafis have adopted only this supplication on account of its being brief and beautifully-worded, particularly for the obligatory prayers. They consider other reported supplications to be specific to optional prayers. But there is no basis for such a specification. All authentically reported supplications are permitted, regardless of whether one is performing obligatory or optional prayers.

901. It was narrated that Abû Sa'eed said: "When the Messenger of Allâh ﷺ started to pray, he would say: 'Subhanakallâhumma, wa bihamdika tabâarakasmuka wa ta'âla jadduka wa lâ ilâha ghairuk (Glory and praise be to You, O Allâh. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You.)'" (*Hasan*)

٩٠١ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ عَلِيٍّ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ: «سُبْحَانَكَ اللَّهُمَّ! وَيَحْمَدُكَ وَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ».

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح: ٩٧٣.

Chapter 19. Another Kind Of Remembrance After The *Takbîr*

902. It was narrated that Anas said: "The Messenger of Allâh ﷺ was leading us in prayer when a man came and entered the *Masjid*, and he was out of breath. He said: 'Allâhu Akbar, al-ḥamdulillâhi ḥamdan kathîran ṭayiban mubârakan fih. (Allâh is Most Great, praise be to Allâh, much good and blessed praise.)' When the Messenger of Allâh ﷺ had finished his prayer he said: 'Which of you is the one who spoke these words?' The people kept quiet. He said: 'He did not say anything bad.' The man said: 'I did, O Messenger of Allâh. I came and I was out of breath, and I said it.' The Prophet

(المعجم ١٩) - نَوَّعَ آخَرَ مِنَ الذِّكْرِ بَعْدَ

التَّكْبِيرِ (النحفة ٢٧٦)

٩٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ وَقَتَادَةَ وَحُمَيْدٍ، عَنْ أَنَسِ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا إِذْ جَاءَ رَجُلٌ فَدَخَلَ الْمَسْجِدَ وَقَدْ حَفَرَهُ النَّفْسُ فَقَالَ: اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ قَالَ: «أَيُّكُمْ الَّذِي تَكَلَّمَ بِكَلِمَاتٍ؟» فَأَرَمَ الْقَوْمُ. قَالَ: «إِنَّهُ لَمْ يَقُلْ بَأْسًا». قَالَ: أَنَا يَا رَسُولَ اللَّهِ! جِئْتُ وَقَدْ حَفَرَنِي النَّفْسُ فَقَلَّتْهَا. قَالَ النَّبِيُّ ﷺ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَتَبَدَّرُونَهَا أَيُّهُمْ يَرْفَعُهَا».

ﷺ said: 'I saw twelve angels rushing to see which of them would take it up.'" (*Sahîh*)

تخريج: أخرجه مسلم، المساجد، باب ما يقال بين تكبيرة الإحرام والقراءة، ح: ٦٠٠ من حديث حماد بن سلمة به، وهو في الكبرى، ح: ٩٧٤.

Comments:

He was short of breath: this demonstrates that this Companion (of the Prophet ﷺ) had arrived toward the prayer pretty hastily. Hence, walking at a fast pace, short of running, is permitted; although, composure and dignity should remain.

Chapter 20. Starting With *Fātiḥatil-Kitâb* (The Opening Of The Book) Before Another *Sûrah*

903. It was narrated from Anas that the Prophet ﷺ, Abû Bakr, and 'Umar, may Allâh be pleased with them both, would start their recitation with: "All the praise and thanks be to Allâh, the Lord of all that exists."^[1] (*Sahîh*)

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب [ما جاء] في افتتاح القراءة ب ﴿الحمد لله...﴾، ح: ٢٤٦ عن قتبية به، وقال: "حسن صحيح"، وهو في الكبرى، ح: ٩٧٥، وأخرجه البخاري، الأذان، باب ما يقول بعد التكبير، ح: ٧٤٣، ومسلم، الصلوة، باب حجة من قال لا يجهر بالبسملة، ح: ٣٩٩ من حديث قتادة به.

Comments:

This proves that in every unit of prayer, the commencement should be made with *Surat Al-Fâtiḥah*, because it is obligatory in prayer. It could suffice in place of other recitation, but some other *Surah* (of the Qur'ân) would not be sufficient in its place. (For instance, the last one or two units of prayer).

904. It was narrated from Anas: "I prayed with the Prophet ﷺ and with Abû Bakr and 'Umar, may Allâh be pleased with them both, and they started with "All the praise and thanks be to Allâh, the Lord of all that exists."^[2] (*Sahîh*)

(المعجم ٢٠) - **بَابُ الْبَدَاءَةِ بِفَاتِحَةِ**
الْكِتَابِ قَبْلَ السُّورَةِ (التحفة ٢٧٧)

٩٠٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: كَانَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا يَسْتَفْتِحُونَ الْقِرَاءَةَ بِ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

٩٠٤ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بَكْرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ وَمَعَ أَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا فَافْتَتَحُوا بِ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

[1] *Al-Fâtiḥah*

[2] *Al-Fâtiḥah*

تخریج: [صحیح] أخرجه ابن ماجه، إقامة الصلوات، باب افتتاح القراءة، ح: ۸۱۳ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ۹۷۶، وانظر الحديث السابق * أبو ب هو ابن أبي تيممة السخيتاني.

Chapter 21. Reciting: "In The Name Of Allâh, The Most Gracious, The Most Merciful"

(المعجم ۲۱) - قِرَاءَةُ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ (التحفة ۲۷۸)

905. It was narrated that Anas bin Mâlik said: "One day when he – the Prophet ﷺ – was still among us, he took a nap, then he raised his head, smiling. We said to him: 'Why are you smiling, O Messenger of Allâh?' He said: 'Just now this *Sûrah* was revealed to me:

In the Name of Allâh, the Most Gracious, the Most Merciful.

Verily, We have granted you (O Muḥammad) *Al-Kawthar*.

Therefore turn in prayer to your Lord and sacrifice (to Him only).

For he who hates you, he will be cut off.^[1]

Then he said: 'Do you know what *Al-Kawthar* is?' We said: 'Allâh and His Messenger know best.' He said: 'It is a river that my Lord has promised me in Paradise. Its vessels are more than the number of the stars. My *Ummah* will come to me, then a man among them will be pulled away and I will say: "O Lord, he is one of my *Ummah*" and He will say to me: "You do not know what he did after you were gone." (*Sahîh*)

۹۰۵ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْمُخْتَارِ بْنِ فُلَيْلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَيْنَمَا ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا - يُرِيدُ النَّبِيَّ ﷺ - إِذْ أَعْفَى إِعْفَاءَةً ثُمَّ رَفَعَ رَأْسَهُ مُتَسِّمًا فَقُلْنَا لَهُ: مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَزَلَتْ عَلَيَّ آيَةً سُوْرَةٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿إِنَّا أَنْطَقْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَأَنْحَرِ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾ ثُمَّ قَالَ: «هَلْ تَذَرُونَ مَا الْكَوْثَرُ؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي فِي الْجَنَّةِ آيَتُهُ أَكْثَرُ مِنْ عَدَدِ الْكَوَاكِبِ، تَرِدُهُ عَلَيَّ مِنْ أُمَّتِي فَيَخْتَلِجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ: يَا رَبِّ! إِنَّهُ مِنْ أُمَّتِي، فَيَقُولُ لِي إِنَّكَ لَا تَدْرِي مَا أَحَدَتْ بَعْدَكَ».

تخریج: أخرجه مسلم، الصلوة، باب حجة من قال: البسملة آية من أول كل سورة سوى براءة، ح: ۴۰۰ عن علي بن حجر به، وهو في الكبرى، ح: ۹۷۷.

[1] *Al-Kawthar* 108:1-3.

Comments:

1. Concerning the explanation or *Tafsîr* of *A-Kawthar* (the plentifulness or abundance) described in *Surat Al-Kawthar*, there is a difference of opinion among scholars. Different scholarly Companions of the Prophet ﷺ and the successors, etc., have advanced its different explanations, but by means of this sacred narration, its explanation has become known from the sacred utterances of the Prophet ﷺ himself. It is a river in Paradise, which has been promised to the Prophet ﷺ. It is extremely vast and wide. Its length and width are equal. Its pitchers and goblets are more than the stars in the sky. There is an explicit mention in some *Hadîth* that whoever drinks water from this river will never thirst again. Its water is whiter than milk and sweeter than honey. Its fragrance is more pleasant than that of musk. (*Ṣaḥîḥ Al-Bukhârî*: 6579; *Ṣaḥîḥ Muslim*: 2292)
2. This *Hadîth* also proves the permissibility of sleeping in the mosque, because it follows from some narrations that this incident took place in the mosque. There is in it mention of the Prophet's ﷺ climbing the *Minbar* (*Ṣaḥîḥ Muslim*: 2296). This *Hadîth* further shows that one may sleep in the presence of his friends and loved ones.
3. "After you": it might be indicative of apostasy or the initiation of innovations. And Allâh knows best!
4. Innovation is such a grave crime that on the Day of Resurrection the innovator will be driven away from the *Kawthar* pond.

906. It was narrated that Nu'aim Al-Mujmir said: "I prayed behind Abû Hurairah and he recited: In the Name of Allâh, the Most Gracious, the Most Merciful, then he recited *Umm Al-Qur'ân* (*Al-Fâtiḥah*), and when he reached: not (the way) of those who earned Your anger, nor of those who went astray, he said: 'Āmin' and the people said 'Āmin.' And every time he prostrated he said: 'Allâhu Akbar' and when he stood up from sitting after two *Rak'ahs* he said: 'Allâhu Akbar'. And after he had said the *Salâm* he said: 'By the One in Whose Hand is my soul! My prayer most closely resembles the prayer of the Messenger of Allâh ﷺ.'" (*Ṣaḥîḥ*)

٩٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ
الْحَكَمِ عَنْ شُعَيْبٍ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا
خَالِدٌ عَنْ ابْنِ أَبِي هِلَالٍ، عَنْ نَعِيمِ الْمُجَمِّرِ
قَالَ: صَلَّيْتُ وَرَاءَ أَبِي هُرَيْرَةَ فَقَرَأَ ﴿بِسْمِ
اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ثُمَّ قَرَأَ بِأَمِّ الْقُرْآنِ
حَتَّى إِذَا بَلَغَ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ﴾ فَقَالَ: آمِينَ، فَقَالَ النَّاسُ: آمِينَ،
وَقَبُولٌ كُلَّمَا سَجَدَ: اللَّهُ أَكْبَرُ، وَإِذَا قَامَ مِنْ
الْجُلُوسِ فِي الْاِثْنَتَيْنِ قَالَ: اللَّهُ أَكْبَرُ، وَإِذَا
سَلَّمَ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَشْبَهُكُمْ
صَلَاةَ رَسُولِ اللَّهِ ﷺ.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة، ح: ٤٩٩ من حديث شعيب بن الليث بن سعد به، وصححه ابن حبان، ح: ٤٥٠، ٤٥١، والحاكم: ١/١٣٤، والذهبي، وابن خزيمة: ١/٢٥١ كما تقدم في الأول، والدارقطني، والبيهقي، والخطيب، وابن حجر وغيرهم * خالد هو ابن يزيد وسماه من أبي هلال سعيد بن أبي هلال قبل اختلاطه بدليل إخراج الشيخين محتجاً به، والتفصيل في كتابي: "القول المتين في الجهر بالتأمين" ص: ٤، وأخطأ من زعم ضعف هذا الحديث.

Comments:

This narration demonstrates that the *Basmalah* should be recited aloud in audible prayer but it is not compulsory. Narrations mentioning its recitation to oneself (or inaudibly) are numerous and they are more authentic also.

Chapter 22. Not Saying "In The Name Of Allāh, The Most Gracious, The Most Merciful" Aloud

907. It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ led us in prayer, and we did not hear him recite: In the Name of Allāh, the Most Gracious, the Most Merciful. And Abū Bakr and 'Umar led us in prayer and we did not hear it from them either. (*Ṣaḥīḥ*)

(المعجم ٢٢) - تَرَكُ الْجَهْرُ بِ﴿يَسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾ (التحفة ٢٧٩)

٩٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ ابْنِ شَيْبَةَ قَالَ: سَمِعْتُ أَبِي يَقُولُ: أَخْبَرَنَا أَبُو حَمْرَةَ عَنْ مَنْصُورِ بْنِ زَادَانَ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: «صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فَلَمْ يُسْمِعْنَا قِرَاءَةَ ﴿يَسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾، وَصَلَّى بِنَا أَبُو بَكْرٍ وَعُمَرُ فَلَمْ نَسْمَعْهَا مِنْهُمَا.

تخريج: [صحيح] وهو في الكبرى، ح: ٩٧٨ * منصور لم يسمع من أنس كما في جامع التحصيل للعلاني ص: ٢٨٧، وله شواهد، انظر الحديث الآتي.

908. It was narrated that Anas said: "I prayed behind the Messenger of Allāh ﷺ, Abū Bakr, 'Umar and 'Uthmān, may Allāh be pleased with them, and I did not hear any of them say out loud: In the Name of Allāh, the Most Gracious, the Most Merciful." (*Ṣaḥīḥ*)

٩٠٨ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ أَبُو سَعِيدٍ الْأَسَدِيُّ قَالَ: حَدَّثَنِي عُمَةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ وَابْنُ أَبِي عُرْوَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ، فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَجْهَرُ بِ﴿يَسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾.

تخريج: أخرجه البخاري، الأذان، باب ما يقول بعد التكبير، ح: ٧٤٣، ومسلم، الصلوة، باب حجة من قال لا يجهر بالبسملة، ح: ٣٩٩ وغيرهما من حديث شعبة به مختصراً ومطولاً، وهو في الكبرى، ح: ٩٧٩.

Comments:

The narrations that state not to recite the *Basmalah* are numerous and very authentic. Hence, the usual practice should be so because the rightly-guided Caliphs - the *Khulfa Ar-Râshidin* - were greatly superior to all other Companions in their knowledge of jurisprudence; this is particularly true regarding Abû Bakr and 'Umar (May Allâh Most High be pleased with them both). That being said, reciting it aloud is also permissible.

909. Ibn 'Abdullâh bin Mughaffal said: "If 'Abdullâh bin Mughaffal heard any one of us recite: 'In the Name of Allâh, the Most Gracious, the Most Merciful', he would say: 'I prayed behind the Messenger of Allâh ﷺ and behind Abû Bakr and behind 'Umar - may Allâh be pleased with them both - and I did not hear any of them recite: 'In the Name of Allâh, the Most Gracious, the Most Merciful.'" (*Hasan*)

٩٠٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا عُمَانُ بْنُ عِيَاثٍ قَالَ: أَخْبَرَنِي أَبُو نَعَامَةَ الْحَنْفِيُّ قَالَ: حَدَّثَنَا ابْنُ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ مُغَفَّلٍ إِذَا سَمِعَ أَحَدَنَا يَقْرَأُ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ يَقُولُ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ وَخَلْفَ أَبِي بَكْرٍ وَخَلْفَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَمَا سَمِعْتُ أَحَدًا مِنْهُمْ قَرَأَ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلوة، باب ماجاء في ترك الجهر بيسم الله الرحمن الرحيم، ح: ٢٤٤، وابن ماجه، إقامة الصلوات، باب افتتاح القراءة، ح: ٨١٥ من حديث أبي نعامه قيس بن عباية الحنفي به، وقال الترمذي: "حسن" * ابن عبدالله بن مغفل اسمه يزيد كما في مسند أحمد: ٨٥/٤.

Chapter 23. Not Reciting "In The Name Of Allâh, The Most Gracious, The Most Merciful" In *Al-Fâtihah*

910. Abû As-Sâ'ib - the freed slave of Hishâm bin Zuhrah - said: "I heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: "Whoever offers a prayer in which he does not recite *Umm Al-Qur'ân* (*Al-Fâtihah*), it is deficient, it is deficient, it is deficient, incomplete." I (Abû As-Sâ'ib) said: 'O Abû Hurairah, sometimes I am behind the *Imâm*.' He poked me in

(المعجم ٢٣) - تَرَكُ قِرَاءَةَ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ فِي فَاتِحَةِ الْكِتَابِ (التحفة ٢٨٠)

٩١٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا السَّائِبِ - مَوْلَى هِشَامِ بْنِ زُهْرَةَ - يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَوَيْ خِدَاجِ هِيَ خِدَاجٌ هِيَ خِدَاجٌ غَيْرُ تَمَامٍ» قُلْتُ: يَا أَبَا هُرَيْرَةَ! إِنِّي أَحْيَانًا أَكُونُ وَرَاءَ الْإِمَامِ فَعَمَزَ

the arm and said: 'Recite it to yourself, O Persian! For I heard the Messenger of Allâh ﷺ say: "Allâh says: 'I have divided prayer between Myself and My slave into two halves, and My slave shall have what he has asked for.'" The Messenger of Allâh ﷺ said: "Recite, for when the slave says: All the praises and thanks be to Allâh, the Lord of all that exists, Allâh says: 'My slave has praised Me.' And when he says: The Most Gracious, the Most Merciful, Allâh says: 'My slave has extolled Me.' And when he says: The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection), Allâh says: 'My slave has glorified Me' - and on one occasion He said: 'My slave has submitted to My power.' And when he says: You (alone) we worship, and You (alone) we ask for help (for each and everything), He says: 'This is between Me and My slave, and My slave shall have what he has asked for.' And when he says: 'Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray, He says: 'This is for My slave, and My slave shall have what he has asked for.'" (Sahih)

تخريج: أخرجه مسلم، الصلوة، باب وجوب قراءة فاتحة في كل ركعة... الخ، ح: ٣٩٥/٣٩ عن قتبية به، وهو في الموطأ (يحيى): ١/٨٤، ٨٥، والكبرى، ح: ٩٨١.

Comments:

1. "It is deficient, it is not complete": and the prayer ought to be performed completely. It follows from the term *Khidâj* that it is such a deficiency that in

ذِرَاعِي فَقَالَ: اقْرَأْ بِهَا يَا فَارِسِيَّ! فِي نَفْسِكَ
فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَقُولُ اللَّهُ
عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي
نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا
سَأَلَ» قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأُوا، يَقُولُ
الْعَبْدُ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ يَقُولُ اللَّهُ
عَزَّ وَجَلَّ: حَمَدَنِي عَبْدِي، يَقُولُ الْعَبْدُ:
﴿الرَّحْمَنُ الرَّحِيمُ﴾ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَتَى
عَلَيَّ عَبْدِي، يَقُولُ الْعَبْدُ: ﴿مَلِكِ يَوْمِ
الْذِّكْرِ﴾ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَجَّدَنِي
عَبْدِي، يَقُولُ الْعَبْدُ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ﴾، فَهَذِهِ آيَةُ بَيْنِي وَبَيْنَ عَبْدِي
وَلِعَبْدِي مَا سَأَلَ. يَقُولُ الْعَبْدُ: ﴿أَهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾
فَهُؤُلَاءِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ.

the event of the occurrence of this deficiency the prayer will be invalid. This is because this expression (*Khidâf*) is brought into usage to describe a she-camel who has cast her young one before the completion of the days of her gestation - when the young one has not yet been formed completely. It is merely flesh all over; it is a stillborn which cannot be called an offspring. In other words, the form of prayer in which *Surat Al-Fâtîhah* is not recited resembles a mass of flesh which is of no use at all. This demonstrates that the recitation of *Surat Al-Fâtîhah* is essential for the wholesomeness of prayer.

2. Recite it to yourself - to oneself, which means quietly, unheard by others - does not signify mere visualization or consciousness, because it is not termed a recital. And here the expression 'recite' is explicit.
3. "Divided between Myself and My servant," because the first half is praise of Allâh, and the second half is a request of Him.

Chapter 24. The Obligation To Recite *Fâtîhatil-Kitâb* In The Prayer

(المعجم ٢٤) - إِبْجَابُ قِرَاءَةِ فَاتِحَةِ الْكِتَابِ
فِي الصَّلَاةِ (التحفة ٢٨١)

911. It was narrated from 'Ubâdah bin Aş-Şâmit that the Prophet ﷺ said: "There is no *Ṣalâh* for one who does not recite *Fâtîhatil-Kitâb*." (*Ṣaḥîh*)

٩١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سَفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

تخریج: أخرجه البخاري، الأذان، باب وجوب القراءة للإمام والمأموم في الصلوات كلها... الخ، ح: ٧٥٦، ومسلم، الصلوة، باب وجوب قراءة الفاتحة في كل ركعة... الخ، ح: ٣٩٤ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ٩٨٢.

Comments:

The phrasing of this *Hadîth* is general; it comprehensively includes every worshipper - the solitary worshipper, the prayer-leader, and the followers of a congregation. Likewise, the term prayer is also general. It refers to all kinds of prayers: an obligatory prayer, or optional, individual, congregational, audible, or inaudible.

912. It was narrated that 'Ubâdah bin Aş-Şâmit said: "The Messenger of Allâh ﷺ said: "There is no *Ṣalâh* for one who does not recite *Fâtîhatil-Kitâb* or more." (*Ṣaḥîh*)

٩١٢ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ فَصَاعِدًا».

تخريج: أخرجه مسلم، ح: ٣٧/٣٩٤ من حديث معمر به، وانظر الحديث السابق، وهو في الكبرى، ح: ٩٨٣، وقال أنور شاه الكشميري الديوبندي في: "العرف الشذي" زعم الأحناف مراد الحديث وجوب الفاتحة ووجوب ضم السورة ولكنه يخالف اللغة فإن ارباب اللغة متفقون على أن ما بعد الفاء يكون غير ضروري، وصرح به سيويه في الكتاب في باب الإضافة: ٧٦/١، وكذا حققه الإمام البخاري وغيره.

Comments:

1. Two forms have been described for the validity or wholesomeness of the prayer: (1) Reciting the *Surat Al-Fâtiḥah* only (2) Reciting more than the *Fâtiḥah*. This means only the *Fâtiḥah* is obligatory; additional recitation is not obligatory. The prayer, without additional recitation, is considered valid.
2. The recitation of *Surat Al-Fâtiḥah* is essential in every unit of prayer - in every Rak'ah - and not just one time only in the whole of prayer, because Allâh's Messenger ﷺ, while teaching one who prayed incorrectly how to perform it, had commanded him: do like this in the whole of your prayer. (*Saḥīḥ Al-Bukhârî - Al-Adhân: 757*).

Chapter 25. The Virtue Of *Fâtiḥatil-Kitâb*

(المعجم ٢٥) - فَضْلُ فَاتِحَةِ الْكِتَابِ
(التحفة ٢٨٢)

913. It was narrated that Ibn 'Abbâs said: "When Jibrîl was with the Messenger of Allâh ﷺ, he heard a sound from above like a door opening. Jibrîl, peace be upon him, looked up toward the sky and said: "This is a gate in Heaven that has been opened, but it was never opened before." He said: "An Angel came down from it and came to the Prophet ﷺ and said: 'Receive the glad tidings of two lights that have been given to you and were never given to any prophet before you: The Opening of the Book (*Al-Fâtiḥah*) and the last verses of *Sûrat Al-Baqarah*. You will never recite a single letter of them but you will be granted it.'" (*Saḥīḥ*)

٩١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمَخْرَمِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَيْسَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ وَعِنْدَهُ جِبْرِيلُ إِذْ سَمِعَ نَقِيضًا فَوْقَهُ، فَرَفَعَ جِبْرِيلُ عَلَيْهِ السَّلَامُ بَصَرَهُ إِلَى السَّمَاءِ فَقَالَ: هَذَا بَابٌ قَدْ فُتِحَ مِنَ السَّمَاءِ مَا فُتِحَ قَطُّ، قَالَ: فَنَزَلَ مِنْهُ مَلَكٌ فَأَتَى النَّبِيَّ ﷺ فَقَالَ: أَبَشِّرْ بِثَوْرَيْنِ أَوْتِيَهُمَا لَمْ يُؤْتِيَهُمَا نَبِيٌّ قَبْلَكَ: فَاتِحَةُ الْكِتَابِ وَخَوَاتِيمِ سُورَةِ الْبَقَرَةِ لَمْ تَقْرَأْ حَرْفًا مِنْهُمَا إِلَّا أُعْطِيَتْهُ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب فضل الفاتحة وخواتيم سورة البقرة ... الخ، ح: ٨٠٦ من حديث أبي الأحوص به، وهو في الكبرى، ح: ٩٨٤.

Chapter 26. The Interpretation Of The Saying Of Allâh, The Mighty And Sublime: And Indeed, "We Have Bestowed Upon You Seven Of Al-Mathâni (Seven Repeatedly-Recited) And The Grand Qur'ân"^[1]

914. It was narrated from Abû Sa'eed bin Al-Mu'alla that the Prophet ﷺ passed by him when he was praying, and called him. He said: "I finished praying, then I came to him, and he said: 'What kept you from answering me?' He said: 'I was praying.' He said: 'Does not Allâh say: O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he calls you to that which will give you life?'^[2] Shall I not teach you the greatest *Sûrah* before I leave the *Masjid*?' Then he went to leave, and I said: 'O Messenger of Allâh, what about what you said?' He said: "All the praise and thanks be to Allâh, the Lord of all that exists.^[3] These are the seven oft-recited that I have been given, and the Grand Qur'ân." (*Sahîh*)

تخریج: أخرجه البخاري، التفسير، باب ماجاء في فاتحة الكتاب، ح: ٤٤٧٤ من حديث شعبة

به، وهو في الكبرى، ح: ٩٨٥.

Comments:

"Why did you not respond?" - This demonstrates that it is the characteristic of Allâh's Messenger ﷺ that even if he summons someone while one is performing prayer, it is incumbent upon one to obey him and respond to him.

(المعجم ٢٦) - تَأْوِيلُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ
«وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ
الْعَظِيمَ» [الحجر: ٨٧] (التحفة ٢٨٣)

٩١٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ:
حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ
الرَّحْمَنِ قَالَ: سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ
يُحَدِّثُ عَنْ أَبِي سَعِيدِ بْنِ الْمَعْلَى: أَنَّ النَّبِيَّ
ﷺ مَرَّ بِهِ وَهُوَ يُصَلِّي فَدَعَاهُ قَالَ: فَصَلَّيْتُ،
ثُمَّ أَتَيْتُهُ فَقَالَ: «مَا مَنَعَكَ أَنْ تُجِيبَنِي؟» قَالَ:
كُنْتُ أَصَلِّي، قَالَ: «أَلَمْ يَقُلِ اللَّهُ عَزَّ وَجَلَّ
«يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا
دَعَاكُمْ لِمَا يُحْيِيكُمْ» [الأنفال: ٢٤] أَلَا
أَعْلَمُكَ أَعْظَمَ سُورَةٍ قَبْلَ أَنْ أُخْرَجَ مِنَ
الْمَسْجِدِ». قَالَ: فَذَهَبَ لِيُخْرَجَ، قُلْتُ: يَا
رَسُولَ اللَّهِ! قَوْلِكَ؟ قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ» هِيَ السَّبْعُ الْمَثَانِي الَّذِي أُوتِيتُ
وَالْقُرْآنَ الْعَظِيمَ.

[1] *Al-Hijr* 15:87.

[2] *Al-Anfâl* 8:24.

[3] *Al-Fâtihah* 1:2.

915. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allāh ﷺ said: 'Allāh, the Mighty and Sublime, did not reveal in the *Tawrah* or the *Injil* anything like *Umm Al-Qur'ân* (*Al-Fâtiḥah*), which is the seven oft-recited, and (Allāh said) it is divided between Myself and My slave and My slave will have what he asked for.'" (Hasan)

٩١٥ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْمُحَمِّدِ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ أَبِي بِنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ مِثْلَ أُمَّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ».

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة الحجر، ح: ٣١٢٥ عن الحسين بن حريث به، وهو في الكبرى، ح: ٩٨٦، وصححه ابن خزيمة، ح: ٥٠١، وابن حبان، ح: ١٧١٤، والحاكم: ٥٥٧/١ على شرط مسلم، ووافقه الذهبي، وللحديث طرق كثيرة، انظر المستدرک: ٥٥٨/١ وغيره.

916. It was narrated that Ibn 'Abbās said: "The Prophet ﷺ was given seven oft-recited; the seven long ones." (Da'if)

٩١٦ - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُوتِيَ النَّبِيُّ ﷺ سَبْعًا مِنَ الْمَثَانِي السَّبْعِ الطُّوْلِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب من قال: هي من الطول، ح: ١٤٥٩ من حديث جرير بن عبد الحميد به، وهو في الكبرى، ح: ٩٨٧، وله شاهد ضعيف عند ابن جرير في تفسير: ٣٥/١٤ * مسلم هو البطين، وتلميذه سليمان الأعمش مدلس كما تقدم، ح: ٣٠، ولم أجد تصريح سماعه.

Comments:

This is also one of the several explanations of *As-Sab'a al-Mathani* (the seven oft-repeated): That it denotes the first seven lengthy *Surahs* of the Glorious Qur'ân: *Suratul Baqarah*, *'Al-Imrân*, *An-Nisa*, *Al-Mai'dah*, *Al-An'âm*, *Al-A'râf*, *At-Tawbah* (including *Al-Anfâl*) because the theme of both of them is one and the same. That is why they have been recorded together.

917. It was narrated that Ibn 'Abbās said, concerning the words of Allāh, the Mighty and Sublime: "Seven of *Al-Mathâni*" (seven repeatedly-recited):^[1] "The seven long ones." (Hasan)

٩١٧ - أَخْبَرَنِي عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ عَزَّ وَجَلَّ ﴿سَبْعًا مِنَ الْمَثَانِي﴾ قَالَ: السَّبْعُ الطُّوْلُ.

[1] *Al-Hijr* 15:87.

تخريج: [حسن] وهو في الكبرى، ح: ٩٨٨ * أبو إسحاق السبيعي تابعه إسرائيل، والأعمش (ابن جرير: ٣٥/١٤) في أصل الحديث عن مسلم البطين عن سعيد بن جبير عن ابن عباس به، وروي عن ابن عباس بأنه فاتحة الكتاب (ابن جرير: ٣٧/١٤).

Chapter 27. Not Reciting Behind The *Imâm* In Prayers Where He Does Not Recite Loudly

(المعجم ٢٧) - تَرَكُ الْقِرَاءَةَ خَلْفَ الْإِمَامِ
فِيمَا لَمْ يَجْهَرْ فِيهِ (التحفة ٢٨٤)

918. It was narrated that ‘Imrân bin Ḥuṣain said: “The Prophet ﷺ prayed *Zuhr* and a man behind him recited: Glorify the Name of your Lord, the Most High.^[1] When he had finished praying, he said: ‘Who recited: Glorify the Name of your Lord, the Most High?’ A man said: ‘I did. He said: ‘I realized that some of you were disputing with me over it.’” (*Sahîh*)

٩١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ فَقَرَأَ رَجُلٌ خَلْفَهُ: «سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى» فَلَمَّا صَلَّى قَالَ: «مَنْ قَرَأَ «سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى»؟» قَالَ رَجُلٌ: أَنَا، قَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ قَدْ خَالَجَنِيهَا».

تخريج: أخرجه مسلم، الصلوة، باب نهي المأموم عن جهره بالقراءة خلف إمامه، ح: ٣٩٨/٤٨ عن محمد بن المثنى به، وهو في الكبرى، ح: ٩٨٩.

Comments:

The Prophet’s ﷺ rejection applies when one recites it aloud in such a way that his recitation disorients a fellow-worshipper or the prayer-leader. If one recites it in one’s mind or in a whisper that someone beside him or before him cannot hear, then there is no harm in his recitation. In inaudible prayers, one may recite additional *Surahs* besides *Surat Al-Fâtihah*.

919. It was narrated from ‘Imrân bin Ḥuṣain that the Prophet ﷺ prayed *Zuhr* or *‘Asr*, and a man was reciting behind him. When he had finished he said: “Which one of you recited: Glorify the Name of your Lord, the Most High?”^[2] A man among the people said: “I did, but I did not intend anything but good.” The Prophet ﷺ said: “I realized that some of you were disputing with me over it.” (*Sahîh*)

٩١٩ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةَ الظُّهْرِ أَوْ الْعَصْرِ وَرَجُلٌ يَقْرَأُ خَلْفَهُ، فَلَمَّا انْصَرَفَ قَالَ: «أَيُّكُمْ قَرَأَ «سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى»؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا، وَلَمْ أُرِدْ بِهَا إِلَّا الْخَيْرَ، فَقَالَ النَّبِيُّ ﷺ: «قَدْ عَرَفْتُ أَنَّ بَعْضَكُمْ قَدْ خَالَجَنِيهَا».

[1] *Al-A'la* 87.

[2] *Al-A'la* 87.

تخريج: أخرجه مسلم، ح: ٤٧/٣٩٨ عن قتيبة به (انظر الحديث السابق)، وهو في الكبرى، ح: ٩٩٠.

Chapter 28. Not Reciting Behind The *Imâm* In A *Rak'ah* Where He Recites Out Loud

(المعجم ٢٨) - تَرُكُ الْقِرَاءَةِ خَلْفَ الْإِمَامِ
فِيمَا جَهَرَ بِهِ (التحفة ٢٨٥)

920. It was narrated from Abû Hurairah: "The Messenger of Allâh ﷺ finished a prayer in which he recited out loud, then he said: 'Did any one of you recite with me just now?' A man said: 'Yes, O Messenger of Allâh.' He said: 'I was wondering what was distracting me in reciting Qur'ân.'" So the people stopped reciting in prayers in which the Messenger of Allâh ﷺ recited out loud when they heard that. (*Sahîh*)

٩٢٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ أَكِيْمَةَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ انْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ فَقَالَ: «هَلْ قَرَأَ مَعِيَ أَحَدٌ مِنْكُمْ أَيُّهَا؟» قَالَ رَجُلٌ: نَعَمْ يَا رَسُولَ اللَّهِ! قَالَ: «إِنِّي أَقُولُ مَا لِي أَنْزَعُ الْقُرْآنَ» قَالَ: فَأَتَتْهُي النَّاسُ عَنِ الْقِرَاءَةِ فِيمَا جَهَرَ فِيهِ رَسُولُ اللَّهِ ﷺ بِالْقِرَاءَةِ مِنَ الصَّلَاةِ حِينَ سَمِعُوا ذَلِكَ».

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب من رأى القراءة إذا لم يجهر، ح: ٨٢٦ وغيره من حديث مالك به، وهو في الموطأ (يحيى): ٨٧، ٨٦/١، والكبرى، ح: ٩٩١، وحسنه الترمذي، ح: ٣١٢، وصححه ابن خزيمة، وابن حبان، هذا الحديث لا يدل على النهي عن قراءة الفاتحة خلف الإمام لأن أبا هريرة - وهو راوي الحديث - ألقى بقراءة الفاتحة خلف الإمام في الجهرية والسرية، وهو أعلم بمراد حديثه من غيره، راجع سنن الترمذي وغيره.

Comments:

The Prophet's ﷺ denial in this narration was due to a follower's loud recitation, because the prayer-leader encounters inconvenience only when someone's humming reaches out to him. If one recites inaudibly without being heard by anyone else, what kind of annoyance or irritation would it cause? None, actually. However, in audible prayers, followers of the *Imâm* have been explicitly prevented from reciting more than the *Surat Al-Fâtîhah*. Therefore, in audible prayers, followers may not recite more than the *Fâtîhah* either audibly or inaudibly.

Chapter 29. Reciting *Umm Al-Qur'ân* (*Al-Fâtîhah*) Behind The *Imâm* In *Rak'ahs* Where The *Imâm* Recites Out Loud

(المعجم ٢٩) - قِرَاءَةُ أُمِّ الْقُرْآنِ خَلْفَ الْإِمَامِ
فِيمَا جَهَرَ بِهِ الْإِمَامِ (التحفة ٢٨٦)

921. It was narrated that 'Ubâdah bin Aş-Şâmit said: "The Messenger

٩٢١ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ

of Allāh ﷺ led us in one of the payers in which the recitation is done out loud, and he said: 'None of you should recite when I recite out loud, apart from the *Umm Al-Qur'ân (Al-Fâtîhah)*.' (Ṣaḥîḥ)

صَدَقَهُ، عَنْ زَيْدِ بْنِ وَاقِدٍ، عَنْ حَرَامِ بْنِ حَكِيمٍ، عَنْ نَافِعِ بْنِ مَحْمُودِ بْنِ رَبِيعَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ بَعْضَ الصَّلَوَاتِ الَّتِي يُجَهَّرُ فِيهَا بِالْقِرَاءَةِ فَقَالَ: «لَا يَقْرَأَنَّ أَحَدٌ مِنْكُمْ إِذَا جَهَرْتُ بِالْقِرَاءَةِ إِلَّا بِأَمِّ الْقُرْآنِ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب من ترك القراءة في صلوته بفاتحة الكتاب، ح: ٨٢٤ من حديث زيد بن واقد به، وهو في الكبرى، ح: ٩٩٢، وحسنه الدارقطني، وصححه البيهقي في كتاب القراءة، وأورده الضياء في المختارة * حرام بن حكيم تابعه مكحول، ونافع بن محمود ثقة وثقه الدارقطني، والبيهقي، وابن حبان، والحاكم، وابن حزم، والذهبي وغيرهم، ولا حجة في قول من قال أنه مستور ولا يعرف أو نحوه، وللحديث شواهد كثيرة ذكرت بعضها في "الكواكب الدرية في وجوب الفاتحة خلف الإمام في الجهرية"، وطبع بالأردية.

Comments:

In some other narrations, it is mentioned that it was the dawn prayer. The recitation proved telling upon him (the Prophet ﷺ). After having finished the prayer, he stated: you are probably reciting behind the prayer-leader. Recite nothing besides *Surat Al-Fâtîhah* behind the prayer-leader because prayer is not valid without it. This narration is at least of the *Ḥasan* level. (In *Ḥadīth* terminology, the *Ḥasan* is a verified *Ḥadīth* of the Prophet ﷺ, although it is not as strong as *Ṣaḥīḥ*: the authentic). Hence, *Surat Al-Fâtîhah* must be recited behind the prayer-leader in audible prayers. However, reciting in excess of it is forbidden.

Chapter 30. The Interpretation Of The Saying Of Allāh, The Mighty And Sublime: So, When The Qur'ân Is Recited, Listen To It, And Be Silent That You May Receive Mercy^[1]

(المعجم ٣٠) - تَأْوِيلُ قَوْلِهِ عَزَّ وَجَلَّ:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا

لَعَلَّكُمْ تَرْحَمُونَ﴾ [الأعراف: ٢٠٤]

(التحفة ٢٨٧)

922. It was narrated that Abû Hurairah said: "The Messenger of Allāh ﷺ said: "The *Imâm* is appointed to be followed, so when he says the *Takbîr*, say the *Takbîr*,

٩٢٢ - أَخْبَرَنَا الْجَارُودُ بْنُ مَعَاذِ التَّمِيمِيِّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ مُحَمَّدِ ابْنِ عَجَلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ

[1] *Al-A'raf* 7:204.

and when he recites, be silent, and when he says: “*Sami‘ Allâhu liman hamidah* (Allâh hears those who praise Him),” say: *Rabbanâ lakal-hamd* (Our Lord, to You be praise).” (*Ṣaḥîh*)

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب الإمام يصلي من قعود، ح: ٦٠٤، وابن ماجه، ح: ٨٤٦ من حديث أبي خالد به، وهو في الكبرى، ح: ٩٩٣، وصححه الإمام مسلم، وله شاهد في صحيح مسلم وغيره، والمراد به ما عدا الفاتحة جمعاً بين الأحاديث انظر، ح: ٩٢٠، ٩٢١.

923. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: “The *Imâm* is appointed to be followed, so when he says the *Takbîr*, say the *Takbîr*, and when he recites, be silent.”

Abû ‘Abdur-Raḥmân said: Al-Mukharrimî would say: He his trustworthy – meaning – Muḥammad bin Sa’d Al-Ansârî. (*Ṣaḥîh*)

ﷺ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَرَأَ فَأَنْصِتُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ».

٩٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعْدِ الْأَنْصَارِيِّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَجَلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَرَأَ فَأَنْصِتُوا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: كَانَ الْمُخَرَّجِيُّ يَقُولُ: هُوَ ثِقَةٌ يَعْنِي مُحَمَّدَ بْنَ سَعْدِ الْأَنْصَارِيِّ.

تخريج: انظر الحديث السابق، وهو في الكبرى، ح: ٩٩٤.

Chapter 31. The *Imâm*'s Recitation Is Sufficient For The One Who Is Following Him

924. Kathîr bin Murrah Al-Haḍramî narrated that he heard Abû Ad-Dardâ' say: “The Messenger of Allâh ﷺ was asked: ‘Is there recitation in every prayer?’ He said: ‘Yes.’” A man among the *Anṣâr* said: ‘Is that obligatory?’ He (Abû Ad-Dardâ’) turned to me (Kathîr), as I was the closest of the people to him, and said: ‘I think

(المعجم ٣١) - كَيْفَاءَ الْمَأْمُومِ بِقِرَاءَةِ الْإِمَامِ (التحفة ٢٨٨)

٩٢٤ - أَخْبَرَنِي هَارُونَ بْنُ عَبْدِ اللهِ: حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ: حَدَّثَنَا مَعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي أَبُو الرَّاهِرِيِّ قَالَ: حَدَّثَنِي كَثِيرُ بْنُ مَرَّةَ الْخَضْرِيِّ عَنْ أَبِي الدَّرْدَاءِ سَمِعَهُ يَقُولُ: سُئِلَ رَسُولُ اللهِ ﷺ أَيْ كُلِّ صَلَاةٍ قِرَاءَةٌ؟ قَالَ: «نَعَمْ». قَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَجِبَتْ هَذِهِ؟ فَالْتَفَتَ

that if the *Imâm* leads the people, that is sufficient for them.” (*Da'if*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: It is a mistake to say that this is from the Messenger of Allâh ﷺ, rather it is the words of Abû Ad-Dardâ'. This was not recited with the book.

تخريج: [ضعيف لشذوذه وهم راويه] أخرجه الدارقطني: ١/٣٣١، ٣٣٢ من حديث زيد بن حباب به، وهو في الكبرى، ح: ٩٩٥ * وهم زيد في رفعه كما صرح الدارقطني والبيهقي: ٢/١٦٣ والحاكم وغيرهم، ورواه جماعة موقوفاً منهم زيد بن الحباب أيضاً، والمرفوع ضعفه ابن خزيمة، والحاكم، ويحيى بن صاعد، والنسائي، والدارقطني وغيرهم.

Comments:

Imâm An-Nasâ'î has offered explanation that the one who turned his attention and gave his opinion was the honorable Abû Ad-Darda' ﷺ and not the Messenger of Allâh ﷺ. In this statement also what is meant is recitation that is performed in excess of *Surat Al-Fâtihah*.

Chapter 32. What Recitation Is Sufficient For One Who Cannot Recite Qur'ân Well

(المعجم ٣٢) - مَا يُجْزَىءُ مِنَ الْقِرَاءَةِ لِمَنْ لَا يُحْسِنُ الْقُرْآنَ (التحفة ٢٨٩)

925. It was narrated that Ibn Abî Awfa said: "A man came to the Prophet ﷺ and said: 'I cannot learn anything of the Qur'ân; teach me something that I can say instead of reciting Qur'ân.' He said: 'Say: *Subhân Allâh, wal-hamdu Lillâh, wa lâ ilâha ill-Allâh, wa Allâhu Akbar, wa lâ hawla wa lâ quwwata illa Billâhil-'aliy al-'azîm* (Glory be to Allâh, praise be to Allâh, there is none worthy of worship except Allâh, Allâh is Most Great, and there is no power and no strength except with Allâh the Exalted and Magnificent).'" (*Hasan*)

٩٢٥ - أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى وَ مَحْمُودُ بْنُ غَيْلَانَ عَنِ الْفَضْلِ بْنِ مُوسَى قَالَ: حَدَّثَنَا مِسْرَرٌ عَنْ إِبْرَاهِيمَ السَّكْسَكِيِّ، عَنِ ابْنِ أَبِي أَوْفَى قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي لَا أَسْتَطِيعُ أَنْ أَخْذَ شَيْئًا مِنَ الْقُرْآنِ، فَعَلَّمَنِي شَيْئًا يُجْزئُنِي مِنَ الْقُرْآنِ، فَقَالَ: «قُلْ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ».

تخريج: [حسن] أخرجه أبو داود، الصلوة، باب ما يجزىء الأمي والأعجمي من القراءة، ح: ٨٣٢ من حديث إبراهيم السكسكي به مطولاً، وهو في الكبرى، ح: ٩٩٦، وصححه ابن خزيمة، ح: ٥٤٢، وابن حبان، ح: ٤٧٣، والدارقطني، والحاكم على شرط البخاري: ١/٢٤١،

ووافقه الذهبي، وللحديث شواهد * إبراهيم السكسكي حسن الحديث وثقه الجمهور، انظر نيل المقصود: (٨٣٢).

Comments:

He was a new Muslim. He was not able to memorize the Qur'ân immediately; learning would take at least some time. Since the obligatory prayer cannot be postponed, he was taught these phrases by way of a temporary measure. These phrases are known to all and sundry. A new Muslim should continue reciting these phrases and make do with them until he memorizes *Al-Fâtiḥah*.

Chapter 33. Imam Saying *Āmīn* Out Loud

(المعجم ٣٣) - جَهْرُ الْإِمَامِ بِأَمِينٍ

(التحفة ٢٩٠)

926. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'When the reciter says *Āmīn*, then say: "*Āmīn*" too, for the angels say *Āmīn* and if a person's *Āmīn* coincides with the *Āmīn* of the angels, Allāh will forgive his previous sins." (*Ṣaḥīḥ*)

٩٢٦ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةٌ عَنِ الزُّبَيْدِيِّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَمَّنَ الْقَارِئُ فَأَمُّوا فَإِنَّ الْمَلَائِكَةَ تُؤْمِنُ، فَمَنْ وَافَقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] أخرجه أحمد: ٤٤٩/٢ وغيره من حديث أبي سلمة به، وهو في الكبرى، ح: ٩٩٧، وانظر الحديث الآتي * الزهري تابعه محمد بن عمرو (أحمد: ٤٤٩/٢)، والزيدي تابعه الأوزاعي عند النسائي في الكبرى، وقره بن عبد الرحمن.

Comments:

This demonstrates that the prayer-leader utters *Āmīn* aloud so that the followers too might say it.

927. It was narrated from Abū Hurairah that the Prophet ﷺ said: "When the reciter says *Āmīn*, then say: '*Āmīn*' too, for the angels say *Āmīn* and if a person's *Āmīn* coincides with the *Āmīn* of the angels, his previous sins will be forgiven." (*Ṣaḥīḥ*)

٩٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَمَّنَ الْقَارِئُ فَأَمُّوا فَإِنَّ الْمَلَائِكَةَ تُؤْمِنُ، فَمَنْ وَافَقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، الدعوات، باب التأمين، ح: ٦٤٠٢ من حديث سفیان بن عيينة به، وهو في الكبرى، ح: ٩٩٨، وللحديث طرق عند البخاري، ح: ٧٨٠، ٧٨١، ومسلم، ح: ٤١٠ وغيرهما.

- 928. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the *Imâm* says: Not (the way) of those who earned Your anger, nor of those who went astray, say: '*Âmîn*,' for the angels say *Âmîn* and the *Imâm* says *Âmîn*, and if a person's *Âmîn* coincides with the *Âmîn* of the angels, his previous sins will be forgiven.'" (*Sahîh*)

٩٢٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنِي مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ الْإِمَامُ ﴿عَدْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا آمِينَ فَإِنَّ الْمَلَائِكَةَ تَقُولُ آمِينَ وَإِنَّ الْإِمَامَ يَقُولُ آمِينَ، فَمَنْ وَاقَفَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] أخرجه ابن ماجه، إقامه الصلوات، باب الجهر بآمين، ح: ٨٥٢ من حديث معمر به، وهو في الكبرى، ح: ٩٩٩، وانظر الحديث السابق.

929. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When the *Imâm* says *Âmîn*, say '*Âmîn*,' for if a person's *Âmîn* coincides with the *Âmîn* of the angels, his previous sins will be forgiven.'" (*Sahîh*)

٩٢٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ وَأَبِي سَلَمَةَ أَنَّهِمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا فَمَنْ وَاقَفَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، الأذان، باب جهر الإمام بالتأمين، ح: ٧٨٠، ومسلم، الصلوة، باب التسميع والتحميد والتأمين، ح: ٤١٠ من حديث مالك به، وهو في الموطأ (يحيى): ٨٧/١، والكبرى، ح: ١٠٠٠.

Comments:

"All previous sins": According to scholars, this refers to minor sins, which can be forgiven without one's formulating the intention to repent. Intention to repent is, however, essential for the forgiveness of major sins.

Chapter 34. The Command To Say *Âmîn* Behind The *Imâm*

(المعجم ٣٤) - الأَمْرُ بِالتَّأْمِينِ خَلْفَ الْإِمَامِ
(التحفة ٢٩١)

930. It was narrated that Abû Hurairah, may Allâh be pleased with him, that the Messenger of

٩٣٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ

Allâh ﷻ said: "When the *Imâm* says: Not (the way) of those who earned Your anger, nor of those who went astray, say: '*Âmîn*,' for if a person's *Âmîn* coincides with the *Âmîn* of the angels, his previous sins will be forgiven." (*Ṣaḥîḥ*)

اللَّهُ عَنَّهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ ﴿غَيْرِ الْمَنْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا آمِينَ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخریج: أخرجه البخاري، الأذان، باب جهر المأموم بالتأمين، ح: ٧٨٢، ومسلم، ح: ٤٠٩، وانظر الحديث السابق) من حديث مالك به، وهو في الموطأ (يحيى): ٨٧/١، والكبرى، ح: ١٠١١.

Comments:

It is narrated by 'Atâ ﷺ in Bayhaqi: I observed two hundred Companions of the Messenger of Allâh ﷻ in Masjid Al-Harâm that when the prayer-leader said '*walad dâllin* (nor of those who go astray)', the sound of their *Âmîn* raised reverberations. (*Al-Bayhaqi*, the prayer: p. 59). Abû Hurairah's narration has preceded that he and his followers used to pronounce *Âmeen* aloud.

Chapter 35. The Virtue Of Saying *Âmîn*

931. It was narrated from Abû Hurairah that the Messenger of Allâh ﷻ said: "If any one of you says: '*Âmîn*' and the angels in Heaven say *Âmîn*, and the one coincides with the other, his previous sins will be forgiven." (*Ṣaḥîḥ*)

(المعجم ٣٥) - فَضْلُ التَّامِينَ (التحفة ٢٩٢)

٩٣١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ: آمِينَ وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخریج: أخرجه البخاري، الأذان، باب فضل التأمين، ح: ٧٨١ من حديث مالك به، وهو في الموطأ (يحيى): ٨٨/١، والكبرى، ح: ١٠٠٢، وأخرجه مسلم، ح: ٤١٠ (انظر الحديث السابق) من طريق آخر عن أبي الزناد به.

Chapter 36. What A Person Should Say If He Sneezes Behind The *Imâm*

932. It was narrated from Mu'âdh bin Rifâ'ah bin Râfi' that his father said: "I prayed behind the Prophet ﷺ and I sneezed and said: '*Al-ḥamdu lillâhi, ḥamdan kathîran ṭayiban mubârankan fih, mubârankan*

(المعجم ٣٦) - قَوْلُ الْمَأْمُومِ إِذَا عَطَسَ خَلْفَ الْإِمَامِ (التحفة ٢٩٣)

٩٣٢ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا رِفَاعَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ عَمِّ أَبِيهِ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ فَعَطَسْتُ فَقُلْتُ:

'*alaihi, kamâ yuḥibbu rabbunâ wa yarda* (Praise be to Allâh, much good and blessed praise as our Lord loves and is pleased with.)' When he finished praying, the Messenger of Allâh ﷺ said: 'Who is the one who spoke during the prayer?' But no one said anything. Then he said it a second time: 'Who is the one who spoke during the prayer?' So Rifâ'ah bin Râfi' bin 'Afrâ said: 'It was me, O Messenger of Allâh.' He said: 'What did you say?' He said: 'I said: "Praise be to Allâh, much good and blessed praise as our Lord loves and is pleased with."' The Prophet ﷺ said: 'By the One in Whose hand is my soul, thirty-odd angels hastened to see which of them would take it up.'" (Hasan)

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب ما يستفتح به الصلوة من الدعاء، ح: ٧٧٣، والترمذي، الصلوة، باب ماجاء في الرجل يعطس في الصلوة، ح: ٤٠٤ عن قتيبة به، وهو في الكبرى، ح: ١٠٠٣، وقال الترمذي: "حسن".

Comments:

It has been argued on the basis of this report that it is permissible to utter *Alhamdulillah* (Praise is to Allâh) aloud during prayer. And Allâh knows best!

933. It was narrated from 'Abdul-Jabbâr bin Wâ'il that his father said: "I prayed behind the Messenger of Allâh ﷺ and when he said the *Takbir* he raised his hands to the bottom of his ears. When he recited: Not (the way) of those who earned Your anger, nor of those who went astray), he said: '*Âmin*,' and I could hear him although I was behind him. The Messenger of Allâh ﷺ heard a man saying: '*Alḥamdu lillâhi*

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ انْصَرَفَ فَقَالَ: «مَنِ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» فَلَمْ يُكَلِّمُهُ أَحَدٌ، ثُمَّ قَالَهَا الثَّانِيَةَ: «مَنِ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» فَقَالَ رِفَاعَةُ بْنُ رَافِعِ بْنِ عَفْرَاءَ: أَنَا يَا رَسُولَ اللَّهِ! قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، فَقَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ ابْتَدَرَهَا بِضَعَّةٍ وَثَلَاثُونَ مَلَكًا أَيُّهُمْ يَضَعُدُ بِهَا».

٩٣٣ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مَخْلَدٌ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِيهِ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَلَمَّا كَبَّرَ رَفَعَ يَدَيْهِ أَسْفَلَ مِنْ أُذُنَيْهِ، فَلَمَّا قَرَأَ ﴿غَيْرِ الْمَضْرُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾. قَالَ: آمِينَ، فَسَمِعْتُهُ وَأَنَا خَلْفُهُ قَالَ فَسَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلًا يَقُولُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا

ḥamdan kathîran ṭayiban mubârakan fih (Praise be to Allâh, much good and blessed praise.)' When the Prophet ﷺ said the *Salâm* and finished his prayer, he said: 'Who spoke those words during the prayer?' The man said: 'I did, O Messenger of Allâh, but I did not mean anything bad thereby.' The Prophet ﷺ said: 'Twelve angels hastened (to take it) and nothing is stopping it going all the way to the Throne.'" (*Ṣaḥîḥ*)

طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ مِنْ صَلَاتِهِ قَالَ: «مَنْ صَاحَبَ الْكَلِمَةَ فِي الصَّلَاةِ؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ! وَمَا أَرَدْتُ بِهَا بَأْسًا قَالَ النَّبِيُّ ﷺ: «لَقَدْ ابْتَدَرَهَا اثْنَا عَشَرَ مَلَكًا فَمَا نَهْنَهَهَا شَيْءٌ دُونَ الْعَرْشِ».

تخريج: [صحيح] أخرجه الطبراني في الكبير: ٢٢/٢٣، ح: ٤١، ص: ٢٢٠، ح: ٣٦ من حديث يونس به مختصرًا، وهو في الكبرى، ح: ١٠٠٤، وأصله في سنن ابن ماجه، ح: ٨٥٥ * عبد الجبار تقدم حاله: ٨٨٠، ولحديثه شواهد كثيرة، منها الحديث السابق وغيره، دون قوله: "فما نهنها شيء دون العرش" فلم أجد له فيه متابًا فهو ضعيف.

Comments:

It appears that this is probably the same narration in which after sneezing there is a mention of uttering this supplication.

Chapter 37. Collection Of What Was Narrated Concerning The Qur'ân

(المعجم ٣٧) - جَامِعُ مَا جَاءَ فِي الْقُرْآنِ (التحفة ٢٩٤)

934. It was narrated that 'Āishah said: "Al-Hārith bin Hishâm asked the Messenger of Allâh ﷺ: 'How does the Revelation come to you?' He said: 'Like the ringing of a bell, and when it departs I remember what he (the Angel) said, and this is the hardest on me. And sometimes he (the Angel) comes to me in the form of a man and gives it to me.'" (*Ṣaḥîḥ*)

٩٣٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَأَلَ الْحَارِثُ بْنُ هِشَامٍ رَسُولَ اللَّهِ ﷺ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ قَالَ: «فِي مِثْلِ صَلَافَةِ الْجَرَسِ فَيَقْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ وَهُوَ أَشَدُّ عَلَيَّ، وَأَخْبَانَا يَأْتِينِي فِي مِثْلِ صُورَةِ الْفَتَى فَيَبْدُو إِلَيَّ».

تخريج: أخرجه مسلم، الفضائل، باب عرق النبي ﷺ في البرد وحين يأتيه الوحي، ح: ٨٧/٢٣٣٣ من حديث سفیان بن عيينة، والبخاري، ح: ٢ من حديث هشام به، وهو في الكبرى، ح: ١٠٠٥.

935. It was narrated from ‘Āishah that Al-Ĥārith bin Hishām asked the Messenger of Allāh ﷺ: “How does the Revelation come to you?” He said: “Like the ringing of a bell, and this is the hardest on me. When it departs I remember what he said. And sometimes the Angel appears to me in the form of a man and speaks to me, and I remember what he said.” ‘Āishah said: “I saw him when the Revelation came to him on a very cold day, and his forehead was dripping with sweat.” (*Sahih*)

٩٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ ابْنُ مُسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ الْهَارِثَ بْنَ هِشَامٍ سَأَلَ رَسُولَ اللَّهِ ﷺ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحْيَانًا يَأْتِينِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّ عَلَيَّ فَيَقْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ، وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَجِبِي مَا يَقُولُ». قَالَتْ عَائِشَةُ: وَلَقَدْ رَأَيْتُهُ يُنْزَلُ عَلَيْهِ فِي الْيَوْمِ الشَّدِيدِ الْبُرْدُ فَيَقْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَنْفَصِّدُ عَرَقًا.

تخریج: أخرجه البخاري، بدء الوحي، باب: كيف كان بدء الوحي إلى رسول الله ﷺ . . الخ، ح: ٢: من حديث مالك به، وهو في الموطأ (يحيى): ٢٠٢/١، والكبرى، ح: ١٠٠٦، وأخرجه مسلم، ح: ٢٣٣٣ من طريق آخر عن هشام به، انظر الحديث السابق.

Comments:

1. The Angel’s assuming a human form is evidenced by a good number of authentic narrations.
2. His streaming with sweat even during a cold day was due to the strength of the Revelation, because while receiving Revelation, the Prophet ﷺ had to use an extremely high level of physical energy.

936. It was narrated that Ibn ‘Abbās said – concerning the saying of Allāh, the Mighty and Sublime: Move not your tongue concerning to make haste therewith. It is for Us to collect it and to give you the ability to recite it^[1] – “The Prophet ﷺ used to suffer a great deal of hardship when the Revelation came to him, and he used to move his lips. Allāh said:

٩٣٦ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ [القيامة: ١٦، ١٧] قَالَ: كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ يُحْرِكُ شَفْتَيْهِ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ

[1] *Al-Qiyamah* 75:16, 17.

Move not your tongue concerning to make haste therewith. It is for Us to collect it and to give you the ability to recite it.” He said: “(This means) He will gather it in your heart, then you will recite it.” And when We have recited it to you, then follow its recitation.^[1] He said: “So listen to it and remain silent. So when Jibril came to him, the Messenger of Allâh ﷺ listened, and when he left, he would recite it as he had taught him.” (*Ṣaḥīḥ*)

لَتَجَلَّ يَوْمَئِذٍ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿ قَالَ: جَمَعَهُ فِي صَدْرِكَ ثُمَّ تَقْرَأَهُ، ﴿ فَإِذَا قَرَأْتَهُ فَانْبِغِ قُرْآنَهُ ﴿ [القيامة: ١٨] قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْ، فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَنَاهُ جِبْرِيلُ اسْتَمَعَ فَإِذَا انْطَلَقَ قَرَأَهُ كَمَا أَوْفَاهُ.

تخریج: أخرجه البخاري، التوحيد، باب قول الله تعالى: ﴿ لا تحرك به لسانك ﴾ ... الخ، ح: ٧٥٢٤، ومسلم، الصلوة، باب الاستماع للقراءة، ح: ١٤٨/٤٤٨ عن قتبية به، وهو في الكبرى، ح: ١٠٠٧.

Comments:

The Prophet ﷺ repeating them (the Qur’anic Verses) at the very moment of their Revelation was due to the fear that he might forget some of the revealed words unless he repeated them at the very moment of Revelation. But when Allâh took it upon Himself to protect the Qur’ân, the Prophet ﷺ abandoned its recitation at the very moment of Revelation.

937. It was narrated from Ibn Makḥramah that ‘Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, said: “I heard Hishâm bin Ḥakîm bin Ḥizâm reciting: *Sûrat Al-Furqân*, in a way that the Prophet of Allâh ﷺ had not taught me. I said: ‘Who taught you this *Sûrah*?’ He said: ‘The Messenger of Allâh ﷺ.’ I said: ‘You are lying; the Messenger of Allâh ﷺ did not teach you like that.’ I took him by the hand and brought him to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, you taught me *Sûrat Al-Furqân*, but I heard this man reciting it in a way that you did not teach me.’ The Messenger

٩٣٧ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ ابْنِ مَحْرَمَةَ أَنَّ عَمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ ابْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ، فَقَرَأَ فِيهَا حُرُوفًا لَمْ يَكُنْ نَبِيُّ اللَّهِ ﷺ أَقْرَأَ فِيهَا، قُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ؟ قَالَ: رَسُولُ اللَّهِ ﷺ، قُلْتُ: كَذَبْتَ مَا كَذَاكَ أَقْرَأَكَ رَسُولُ اللَّهِ ﷺ؟ فَأَخَذْتُ بِيَدِهِ أَقْوَدَهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ وَإِنِّي سَمِعْتُ هَذَا يَقْرَأُ فِيهَا حُرُوفًا لَمْ

^[1] *Al-Qiyamah* 75:18.

of Allâh ﷺ said: 'Recite, O Hishâm.' So he recited it as he had recited it (before). The Messenger of Allâh ﷺ said: 'It was revealed like this.' Then he said: 'Recite, O 'Umar.' So I recited it, and he said: 'It was revealed like this.' Then the Messenger of Allâh ﷺ said: 'The Qur'ân was revealed to be recited in seven different modes.' (Sahîh)

تخریج: أخرجه مسلم، صلوة المسافرين، باب بيان أن القرآن أنزل على سبعة أحرف ... الخ، ح: ٢٧١/٨١٨ من حديث معمر، والبخاري، الخصومات، باب كلام الخصوم بعضهم في بعض، ح: ٢٤١٩ وغيره من حديث الزهري به، وهو في الكبرى، ح: ١٠٠٨.

Comments:

The Companions of Allâh's Messenger ﷺ consisted of people who had various dialects. Since the Prophet ﷺ was of the Quraysh, the Qur'ân was revealed in the dialect of the Quraysh. But when the circle of his adherents expanded, the non-Qurayshites encountered hardships in the recitation of the Qur'ân. Therefore, Allâh's Messenger ﷺ sought Allâh's permission to recite the Qur'ân in other dialects also, and permission was granted to him. (Sahîh Muslim, The Traveller's prayer, *Hadîth* 819, 820, 821). Allâh's Messenger ﷺ had been familiar with all the dialects and modes of pronunciation. He used to teach every individual in his own particular dialect. All the people were then made to adhere to the Qurayshite dialect. All other dialects were ended because the Qur'ân had originally descended in the Qurayshite mode.

938. It was narrated that 'Abdur-Rahmân bin 'Abdul-Qârî' said: "I heard 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, say: 'I heard Hishâm bin Hakîm bin Hizâm reciting *Sûrat Al-Furqân*, in a way that I had not been taught, and the Messenger of Allâh ﷺ had taught me. I was about to interrupt him (in his prayer), but I left him alone until he had finished. Then I grabbed him by his garment and brought him to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I heard this man reciting

تَكُنْ أَقْرَأْتِنِيهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ يَا هِشَامُ!» فَقَرَأَ كَمَا كَانَ يَقْرَأُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أُنزِلَتْ». ثُمَّ قَالَ: «اقْرَأْ يَا عُمَرُ!» فَقَرَأْتُ، فَقَالَ: «هَكَذَا أُنزِلَتْ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْقُرْآنَ أَنْزَلَ عَلَيَّ سَبْعَةَ أَحْرَفٍ».

٩٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ ابْنُ مَسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتُ عَمَرَ ابْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأُهَا عَلَيْهِ، وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأَ بِهَا فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ، ثُمَّ أَمَهَلْتُهُ حَتَّى أَنْصَرَفَ، ثُمَّ لَبَيْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ إِلَى

Sûrat Al-Furqân in a way that you did not teach me.' The Messenger of Allâh ﷺ said to him: 'Recite.' So he recited it in the way that I had heard him recite. Then the Messenger of Allâh ﷺ said: 'It was revealed like this.' Then he said to me: 'Recite.' So I recited it and he said: 'It was revealed like this. This Qur'ân has been revealed to be recited in seven different modes, so recite as much of the Qur'ân as may be easy for you.' (Sahîh)

رَسُولُ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتُهَا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَقْرَأْ» فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أُنزِلْتُ» ثُمَّ قَالَ لِي: «أَقْرَأْ» فَقَرَأْتُ فَقَالَ: «هَكَذَا أُنزِلْتُ إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ فَأَقْرَأُوا مَا تَيَسَّرَ مِنْهُ».

تخریج: أخرجه البخاري، ح: ٢٤١٩، ومسلم، ح: ٢٧٠/٨١٨، انظر الحديث السابق من حديث مالك به، وهو في الموطأ (يحيى): ٢٠١/١، والكبرى، ح: ١٠٠٩.

Comments:

“So recite of it whichever is easier for you” means there is no restriction that someone having one dialect may not recite it in another. That is why a difference in recitation occurred between ‘Umar bin Al-Khattâb and Hishâm bin Hakim - even though both of them were Qurayshites, and their mother dialect was one and the same. It was not forbidden to recite in another dialect.

939. ‘Urwah bin Az-Zubair narrated that Al-Miswar bin Makhramah and ‘Abdur-Rahmân bin ‘Abdul-Qârî told him that they heard ‘Umar bin Al-Khattâb say: “I heard Hishâm bin Hakîm reciting *Sûrat Al-Furqân* during the lifetime of the Messenger of Allâh ﷺ, so I listened to his recitation and he was reciting it in a way that the Messenger of Allâh ﷺ had not taught me. I was about to jump on him while he was still praying, but I waited patiently until he said the *Salâm* (at the end of the prayer). When he had said the *Salâm* I grabbed him by his garment and said: ‘Who taught you this *Sûrah* that I heard you reciting?’ He said:

٩٣٩ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا بَنُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ الْمُسَوَّرَ ابْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيِّ أَخْبَرَاهُ: «أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَاسْتَمَعْتُ لِقِرَاءَتِهِ، فَإِذَا هُوَ يَقْرَأُهَا عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ، فَكَيْدْتُ أَسَاوِرُهُ فِي الصَّلَاةِ فَتَصَبَّرْتُ حَتَّى سَلَّمَ، فَلَمَّا سَلَّمَ لَبَيْتُهُ بِرِدَائِهِ فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرؤها؟

'The Messenger of Allâh ﷺ taught me it.' I said: 'You are lying, by Allâh! the Messenger of Allâh ﷺ is the one who taught me this *Sûrah* that I heard you reciting.' I took him to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I heard this man reciting *Sûrat Al-Furqân* in a way that you did not teach me, but you taught me *Sûrat Al-Furqân*.' The Messenger of Allâh ﷺ said: 'Let him go, O 'Umar. Recite, O *Hishâm*.' So he recited it to him in the way that I had heard him recite. The Messenger of Allâh ﷺ said: 'It was revealed like this.' Then the Messenger of Allâh ﷺ said: 'Recite, O 'Umar.' So I recited it in the way that he had taught me. The Messenger of Allâh ﷺ said: 'It was revealed like this.' Then the Messenger of Allâh ﷺ said: 'This Qur'ân has been revealed to be recited in seven different modes, so recite as much of the Qur'ân as may be easy for you.' (*Sahih*)

تخريج: أخرجه مسلم، ح: ٢٧١/٨١٨ (انظر الحديث السابق: ٩٣٧) من حديث ابن وهب، والبخاري، استتابة المرتدين، باب ماجاء في المتأولين، ح: ٦٩٣٦ من حديث يونس بن يزيد به، وهو في الكبرى، ح: ١٠١٠.

Comments:

The seven dialects do not signify those seven modes of recitation which the reciters teach as part of the science of proper recitation (*Qirâ'at*). Those are the different styles of reciting the Qurayshite dialect. All the rest of dialects other than the Qurayshite dialect have altogether been eradicated.

940. It was narrated from Ubayy bin Ka'b that the Messenger of Allâh ﷺ was by a pond belonging to Banu Ghifâr when Jibrîl, peace be upon him, came to him and said: "Allâh commands you to

فَقَالَ: أَقْرَأِيهَا رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: كَذَبْتَ قَوْلًا! إِنَّ رَسُولَ اللَّهِ ﷺ هُوَ أَقْرَأَنِي هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرؤها، فَاَنْطَلَقْتُ بِهِ أَقْوَدُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرَأِ بِهَا وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسِلْهُ يَا عُمَرُ! اقْرَأْ يَا هِشَامُ!» فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتَهُ يَقْرؤها، قَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أَنْزَلْتُ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ يَا عُمَرُ!» فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأَنِي، قَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أَنْزَلْتُ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَيَّ سَبْعَةَ أَحْرُوفٍ فَاقْرءُوا مَا تيسرَ مِنْهُ».

٩٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عُنْدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي بِنِ كَعْبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ

teach your *Ummah* the Qur'ân with one way of recitation." He said: "I ask my Lord for protection and forgiveness, my *Ummah* cannot bear that." Then he came to him a second time and said: "Allâh commands you to teach your *Ummah* the Qur'ân with two ways of recitation." He said: "I ask my Lord for protection and forgiveness, my *Ummah* cannot bear that." Then he came to him a third time and said: "Allâh commands you to teach your *Ummah* the Qur'ân with three ways of recitation." He said: "I ask my Lord for protection and forgiveness, my *Ummah* cannot bear that." Then he came to him a fourth time and said: "Allâh commands you to teach your *Ummah* the Qur'ân with seven ways of recitation, and whichever way they recite it will be correct." (*Sahîh*)

Abû 'Abdur-Raḥmân said: Al-Ḥakam was contradicted in this narration; Maṣûr bin Al-Mu'tamir contradicted him. He reported it from Mujâhid, from 'Ubaid bin 'Umair in *Mursal* form.

تخریج: أخرجه مسلم، صلوة المسافرين، باب بيان أن القرآن أنزل على سبعة أحرف وبيان معناها، ح: ٨٢١ عن محمد بن بشار به، وهو في الكبرى، ح: ١٠١١.

941. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ taught me a *Sûrah*, and when I was sitting in the *Masjid* I heard a man reciting it in a way that was different from mine. I said to him: 'Who taught you this *Sûrah*?' He said: 'The Messenger of Allâh ﷺ.' I said: 'Stay with me

كَانَ عِنْدَ أَصَاةِ بَنِي غِفَارٍ، فَأَتَاهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِيَءَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفٍ. قَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنْ أُمَّتِي لَا تُطِيقُ ذَلِكَ»، ثُمَّ أَنَاهُ الثَّانِيَةَ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِيَءَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفَيْنِ، قَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ فَإِنَّ أُمَّتِي لَا تُطِيقُ ذَلِكَ». ثُمَّ جَاءَهُ الثَّلَاثَةَ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِيَءَ أُمَّتَكَ الْقُرْآنَ عَلَى ثَلَاثَةِ أَحْرَفٍ، فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنْ أُمَّتِي لَا تُطِيقُ ذَلِكَ». ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِيَءَ أُمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ، فَأَيُّمَا حَرْفٍ قَرَأُوا عَلَيْهِ فَقَدْ أَصَابُوا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الْحَدِيثُ خُولِفَ فِيهِ الْحَكَمُ، خَالَفَهُ مَنصُورُ بْنُ الْمُعْتَمِرِ رَوَاهُ عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ مَرْسَلًا.

٩٤١ - أَخْبَرَنِي عَمْرُو بْنُ مَنصُورٍ: حَدَّثَنِي أَبُو جَعْفَرٍ بْنُ نُفَيْلٍ قَالَ: قَرَأْتُ عَلَى مَعْقِلِ بْنِ عُبَيْدِ اللَّهِ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ سُورَةَ قَيْنَا أَنَا فِي الْمَسْجِدِ جَالِسٌ إِذْ سَمِعْتُ رَجُلًا

until we go to the Messenger of Allâh ﷺ.' So we came to him and I said: 'O Messenger of Allâh, this man recites a *Sûrah* that you taught me differently.' The Messenger of Allâh ﷺ said: 'Recite, O Ubayy.' So I recited it, and the Messenger of Allâh ﷺ said to me: 'You have done well.' Then he said to the man: 'Recite.' So he recited it and it was different to my recitation. The Messenger of Allâh ﷺ said to him: 'You have done well.' Then the Messenger of Allâh ﷺ said: 'O Ubayy, the Qur'ân has been revealed with seven different modes of recitation, all of which are good and sound.'" (*Hasan*)

Abû 'Abdur-Rahmân said: Ma'qil bin 'Ubaidullâh is not that strong.

يَقْرُؤَهَا يُخَالِفُ قِرَاءَتِي، فَقُلْتُ لَهُ: مَنْ عَلَّمَكَ هَذِهِ السُّورَةَ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: لَا تُفَارِقُنِي حَتَّى تَأْتِي رَسُولَ اللَّهِ ﷺ فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا خَالَفَ قِرَاءَتِي فِي السُّورَةِ الَّتِي عَلَّمْتَنِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقْرَأْ يَا أُبَيُّ!» فَقَرَأْتُهَا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَحْسَنْتَ» ثُمَّ قَالَ لِلرَّجُلِ: «أَقْرَأْ» فَخَالَفَ قِرَاءَتِي، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَحْسَنْتَ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أُبَيُّ! إِنَّهُ أَنْزَلَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ، كُلُّهُنَّ شَافٍ كَافٍ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: مَعْقِلُ بْنُ عَبْدِ اللَّهِ لَيْسَ بِذَلِكَ الْقَوِيَّ.

تخریج: [إسناده حسن] أخرجه ابن عبد البر في التمهيد: ٢٨٧، ٢٨٦/٨ من حديث أبي جعفر ابن نفيل به، وهو في الكبرى، ح: ١٠١٢ * معقل حسن الحديث على الراجح، وثقه الجمهور، راجع تقرب التهذيب بتحقيقي.

942. It was narrated that Ubayy said: "I had no confusion in my mind from that time I embraced Islam, except when I recited a verse and another man recited it differently. I said: 'The Messenger of Allâh ﷺ taught me this.' And the other man said: 'The Messenger of Allâh ﷺ taught me too.' So I went to the Prophet ﷺ and said: 'O Prophet of Allâh, did you not teach me such and such a verse?' He said: 'Yes.' The other man said: 'Did you not teach me such and such a verse?' He said: 'Yes. Jibrîl and Mikâ'il, peace be

٩٤٢ - أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، عَنْ أُبَيِّ قَالَ: مَا حَاكَ فِي صَدْرِي مُنْذُ أَسْلَمْتُ إِلَّا أَنِّي قَرَأْتُ آيَةً وَقَرَأَهَا آخَرٌ غَيْرَ قِرَاءَتِي فَقُلْتُ: أَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ، وَقَالَ الْآخَرُ: أَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللَّهِ! أَقْرَأْتَنِي آيَةً كَذَا وَكَذَا؟ قَالَ: «نَعَمْ» وَقَالَ الْآخَرُ: أَلَمْ تُقَرِّئْنِي آيَةً كَذَا وَكَذَا؟ قَالَ: «نَعَمْ، إِنَّ جِبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمَا السَّلَامُ أَتَانِي فَقَعَدَ جِبْرِيلُ عَنْ يَمِينِي وَمِيكَائِيلُ عَنْ بَسَارِي، فَقَالَ جِبْرِيلُ عَلَيْهِ

upon them, came to me, and Jibrîl sat on my right and Mikâ'il sat on my left. Jibrîl, peace be upon him, said: 'Recite the Qur'ân with one way of recitation.' Mikâ'il said: 'Teach him more, teach him more – until there were seven modes of recitation, each of which is good and sound.'" (*Sahîh*)

السَّلَامُ: اقْرَأِ الْقُرْآنَ عَلَى حَرْفٍ، قَالَ
مِيكَائِيلُ: اسْتَرِدُّهُ اسْتَرِدُّهُ حَتَّى بَلَغَ سَبْعَةَ
أَحْرَفٍ، فَكُلُّ حَرْفٍ شَافٍ كَافٍ.

تخريج: [صحیح] أخرجه أحمد: ۱۱۴/۵ عن يحيى بن سعيد القطان به مختصراً، وهو في الكبرى، ح: ۱۰۱۳ * حميد تقدم، ح: ۷۲۹، والحديث السابق شاهد له.

943. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The one who learns the Qur'ân is like the owner of a hobbled camel. If he pays attention to it he will keep it, but if he releases it, it will go away." (*Sahîh*)

۹۴۳ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ
الْإِبِلِ الْمُعَقَّلَةِ، إِذَا عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ
أَطْلَقَهَا ذَهَبَتْ».

تخريج: أخرجه البخاري، فضائل القرآن، باب استذكار القرآن وتعاهده، ح: ۵۰۳۱، ومسلم، صلوة المسافرين، باب الأمر بتعهد القرآن... الخ، ح: ۷۸۹ من حديث مالك به، وهو في الموطأ (يحيى): ۲۰۲/۱، والكبرى، ح: ۱۰۱۴.

Comments:

It is essential for the one who has memorized the Qur'ân to recite it frequently. He should pay utmost attention to identical or very similar verses; if one doesn't do so, it is feared that one will forget what one has memorized the Qur'ân.

944. It was narrated from 'Abdullâh that the Prophet ﷺ said: "It is not right for any one of you to say: 'I have forgotten such and such a verse.' Rather he has been caused to forget. Study the Qur'ân, for it escapes from the heart of man faster than a camel escapes from its fetter." (*Sahîh*)

۹۴۴ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى: حَدَّثَنَا
يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ
أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ:
«يَسْمَا لِأَحَدِهِمْ أَنْ يَقُولَ نَسِيتُ آيَةَ كَيْتٍ وَكَيْتٍ
بَلْ هُوَ نَسِيٌّ، اسْتَذْكِرُوا الْقُرْآنَ فَإِنَّهُ أَسْرَعُ تَفْصِيًّا
مِنْ صُدُورِ الرَّجَالِ مِنَ النَّعَمِ مِنْ عَقْلِهِ».

تخريج: أخرجه البخاري، فضائل القرآن، باب استذكار القرآن وتعاهده، ح: ۵۰۳۲ من حديث شعبة، ومسلم، صلوة المسافرين، باب الأمر بتعهد القرآن... الخ، ح: ۷۹۰ من حديث منصور به، وهو في الكبرى، ح: ۱۰۱۵.

Comments:

If one intends to prevent camels from straying, one of their front knees is tethered. Thus the camel finds it hard to move about. But it exerts its strength and struggles to undo the tether and free its knee. If it is left unattended, it gradually unfastens the rope from around its hamstring and runs away. In the same manner, if the Glorious Qur'ân is recited regularly, it remains secure in one's breast. But if one acts slothfully, it will vanish from one's heart.

Chapter 38. Recitation In The Two Rak'ahs Of Fajr^[1]

(المعجم ٣٨) - الْقِرَاءَةُ فِي رَكْعَتَيْ الْفَجْرِ
(التحفة ٢٩٥)

945. Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ used to recite in the first Rak'ah of Fajr Say: We believe in Allâh and that which has been sent down to us ^[2] to the end of the verse, and in the second Rak'ah, We believe in Allâh, and bear witness that we are Muslims.^[3] (Ṣaḥīḥ)

٩٤٥ - أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ قَالَ: حَدَّثَنَا عُمَانُ ابْنُ حَكِيمٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ يَسَارٍ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي رَكْعَتَيْ الْفَجْرِ فِي الْأُولَى مِنْهُمَا الْآيَةَ الَّتِي فِي الْبَقْرَةِ: ﴿فَوَلُوا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾ [البقرة: ١٣٦] إِلَى آخِرِ الْآيَةِ، وَفِي الْأُخْرَى ﴿إِنَّمَا بِاللَّهِ وَأَشْهَدُ بِأَنَّكَ مُسْلِمُونَ﴾ [آل عمران: ٥٢].

تخریج: أخرجه مسلم، صلوة المسافرين، باب استحباب ركعتي سنة الفجر والحث عليهما ... الخ، ح: ٧٢٧ من حديث مروان به، وهو في الكبرى، ح: ١٠١٦.

Chapter 39. Reciting: Say: O You Disbelievers And: "Say: He Is Allâh, (the) One" In The Two Rak'ahs Of Fajr

(المعجم ٣٩) - بَابُ الْقِرَاءَةِ فِي رَكْعَتَيْ الْفَجْرِ بِ «قُلْ يَا أَيُّهَا الْكَافِرُونَ» وَ «قُلْ هُوَ اللَّهُ أَحَدٌ» (التحفة ٢٩٦)

946. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ recited: "Say: O you disbelievers" and "Say: He is Allâh, (the) One" in the two Rak'ahs of Fajr. (Ṣaḥīḥ)

٩٤٦ - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ دَحِيمٌ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ

[1] The author has distinguished between the Sunan prayers with the word Fajr and the obligatory with the word Ṣubḥ as can be seen in subsequent chapter headings.

[2] Al-Baqarah 2:136.

[3] Āl-Imrân 3:52.

اللَّهُ ﷺ قَرَأَ فِي رَكْعَتَيْ الْفَجْرِ ﴿قُلْ يَأَيُّهَا
الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ .

تخريج: أخرجه مسلم، ح: ٧٢٦ (انظر الحديث السابق) من حديث مروان به، وهو في الكبرى، ح: ١٠١٧.

Chapter 40. Making The Two Rak'ahs Of Fajr Brief

(المعجم ٤٠) - تَخْفِيفُ رَكْعَتِي الْفَجْرِ
(التحفة ٢٩٧)

947. It was narrated that 'Aishah said: "I would see the Messenger of Allāh ﷺ praying two Rak'ahs of Fajr and making them so brief that I said: 'Did he recite the *Umm Al-Kitāb* in them?'" (*Sahih*)

٩٤٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ
ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُمَرَةَ، عَنْ عَائِشَةَ
قَالَتْ: إِنْ كُنْتُ لَأَرَى رَسُولَ اللَّهِ ﷺ يُصَلِّي
رَكْعَتِي الْفَجْرِ فَيَحْفَفُهُمَا حَتَّى أَقُولَ: أَقْرَأَ
فِيهِمَا بِأَمِّ الْكِتَابِ؟

تخريج: أخرجه البخاري، التهجذ، باب ما يقرأ في ركعتي الفجر، ح: ١١٧١، ومسلم، صلوة المسافرين، باب استحباب ركعتي سنة الفجر ... الخ، ح: ٩٢/٧٢٤ من حديث يحيى بن سعيد الأنصاري به، وهو في الكبرى، ح: ١٠١٨.

Comments:

The objective is to show its briefness, and not that she had any doubt about it. Particularly in comparison with the Prophet's ﷺ Night Vigil, it must have seemed very light.

Chapter 41. Reciting (*Sūrat*) *Ar-Rūm* In *Ṣubḥ*

(المعجم ٤١) - الْقِرَاءَةُ فِي الصُّبْحِ بِالرُّومِ
(التحفة ٢٩٨)

948. It was narrated from Shabīb Abī Rawḥ, from a man among the Companions of the Prophet ﷺ, that he prayed *Ṣubḥ* and recited *Ar-Rūm*, but he stumbled in his recitation. When he had finished praying he said: 'What is the matter with people who pray with us without purifying themselves properly? Those people make us stumble in reciting Qur'ān.'" (*Sahih*)

٩٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ
ابْنِ عُمَيْرٍ، عَنْ شَيْبِ أَبِي رَوْحٍ، عَنْ رَجُلٍ
مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ: أَنَّهُ
صَلَّى صَلَاةَ الصُّبْحِ فَقَرَأَ الرُّومَ فَالْتَبَسَ عَلَيْهِ
فَلَمَّا صَلَّى قَالَ: «مَا بَالُ أَقْوَامٍ يُصَلُّونَ مَعَنَا
لَا يُحْسِنُونَ الطُّهُورَ، فَإِنَّمَا يَلْبَسُ عَلَيْنَا الْقُرْآنَ
أَوْلَيْكَ» .

تخريج: [صحيح] أخرجه أحمد: ٣٦٣/٥ من حديث سفيان الثوري به، وتابعه شعبة وزائدة (أحمد: ٤٧١/٣، ٤٧١/٥، ٣٦٨/٥، ٤٧١/٣، ٤٧١/٥)، والحديث في الكبرى، ح: ١٠١٩ * عبد الملك صرح بالسماع، وشيب ثقة، ورواه شريك عن عبد الملك عن أبي روح الكلاعي به بتصريح السماع.

Chapter 42. Reciting Between Sixty And One Hundred Verses In *Ṣubḥ*

(المعجم ٤٢) - الْقِرَاءَةُ فِي الصُّبْحِ بِالسِّتِينَ إِلَى الْمِائَةِ (التحفة ٢٩٩)

949. It was narrated from Abū Barzah that the Messenger of Allāh ﷺ used to recite between sixty and one hundred verses in *Al-Ghadāh* (*Ṣubḥ*) prayer.

٩٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ: قَالَ: حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سَلِيمَانُ التَّبِيُّعِيُّ عَنْ سَبَّارٍ - يَعْنِي ابْنَ سَلَامَةَ - عَنْ أَبِي بَرَزَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْعَدَاةِ بِالسِّتِينَ إِلَى الْمِائَةِ.

تخريج: أخرجه مسلم، الصلوة، باب القراءة في الصبح، ح: ٤٦١ من حديث يزيد به، وهو في الكبرى، ح: ١٠٢٠، وأخرجه البخاري، ح: ٥٤١ من طريق آخر عن سيار به كما تقدم، ح: ٤٩٦.

Comments:

In the dawn prayer, in relation to other prayers, the recitation (of the Qur'ān) should be prolonged. It is perhaps on account of this fact that it comprises of the most minimal number of prayer units (*Rak'ahs*) as compared to other prayers. However, the prolongation of the recitation depends upon the conditions of the worshippers.

Chapter 43. Reciting (*Sūrah*) *Qāf* In *Ṣubḥ*

(المعجم ٤٣) - الْقِرَاءَةُ فِي الصُّبْحِ بِقَافِ (التحفة ٣٠٠)

950. It was narrated that Umm Hishām bint Ḥārithah bin An-Nu'mān said: "I only learned: *Qāf*. By the Glorious Qur'ān.^[1] behind the Messenger of Allāh ﷺ; he used to recite it in *Ṣubḥ*." (*Ḥasan*)

٩٥٠ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ: حَدَّثَنَا ابْنُ أَبِي الرَّجَالِ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُمِّ هِشَامِ بِنْتِ حَارِثَةَ بْنِ التُّعْمَانِ قَالَتْ: مَا أَخَذْتُ ﴿قَافٌ وَالْقُرْآنَ الْمَجِيدُ﴾ إِلَّا مِنْ وَرَاءِ رَسُولِ اللَّهِ ﷺ كَانَ يُصَلِّي بِهَا فِي الصُّبْحِ.

تخريج: [حسن] وهو في الكبرى، ح: ١٠٢١، والحديث الآتي شاهد له * عبدالرحمن بن أبي الرجال الأنصاري حسن الحديث وثقه الجمهور وتفرد في قوله: "في الصبح" وصح إن ذلك

[1] *Qāf* 50:1.

كان في خطبة الجمعة كما سيأتي، ح: (١٤١٢) فلعله وهم أو ثبتت القراءة في الجمعة، والصبح وهذا هو الراجح، والله أعلم.

Comments:

This *Hadith* provides explicit and unequivocal evidence of the permissibility of women going to the mosque and offering prayer in congregation. It was the custom of many female Companions of the Messenger of Allāh ﷺ.

951. It was narrated that Ziyād bin ‘Ilāqah said: “I heard my paternal uncle say: ‘I prayed *Ṣubḥ* with the Messenger of Allāh ﷺ, and in one of the *Rak’ahs* he recited: “And tall date palms, with ranged clusters..”^[1] (*Sahīḥ*)

٩٥١ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ عَمِّي يَقُولُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ الصُّبْحَ فَقَرَأَ فِي إِحْدَى الرَّكْعَتَيْنِ ﴿وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ﴾ [ق: ١٠].

قَالَ شُعْبَةُ: فَلَقِيْتُهُ فِي السُّوقِ فِي الرَّحَامِ فَقَالَ ﴿وَب﴾.

تخريج: أخرجه مسلم، الصلوة، باب القراءة في الصبح، ح: ١٦٧/٤٥٧ من حديث شعبة به، وهو في الكبرى، ح: ١٠٢٢.

Chapter 44. Reciting: “When The Sun Is Wound Round”^[2] In *Ṣubḥ*

952. It was narrated that ‘Amr bin Huraith said: “I heard the Prophet ﷺ reciting: “When the sun is wound round.”^[3] in *Fajr*.” (*Sahīḥ*)

(المعجم ٤٤) - الْقِرَاءَةُ فِي الصُّبْحِ بِ ﴿إِذَا أَلْتَمَسَ كُرْرَتٌ﴾ (التحفة ٣٠١)

٩٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي بَلْحَيْثٍ قَالَ: حَدَّثَنَا وَكَيْعٌ بْنُ الْجَرَّاحِ عَنْ مِشْعَرٍ وَالْمَسْعُودِيِّ، عَنِ الْوَلِيدِ بْنِ سَرِيحٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ ﴿إِذَا أَلْتَمَسَ كُرْرَتٌ﴾.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣٠٦/٤ عن وكيع به، وهو في الكبرى، ح: ١٠٢٣.

[1] *Qāf* 50:10.

[2] *At-Takwīr* 81.

[3] *At-Takwīr* 81.

Chapter 45. Reciting *Al-Mu'awwidhatayn* In *Subh*

953. It was narrated from 'Uqbah bin 'Âmir that he asked the Prophet ﷺ about *Al-Mu'awwidhatayn*. 'Uqbah said: "The Messenger of Allâh ﷺ led us in praying *Fajr* and recited them." (*Sahîh*)

(المعجم ٤٥) - الْقِرَاءَةُ فِي الصُّبْحِ

بِالْمُعَوِّذَتَيْنِ (التحفة ٣٠٢)

٩٥٣ - أَخْبَرَنَا مُوسَى بْنُ جِرَامٍ التِّرْمِذِيُّ وَهَارُونُ بْنُ عَبْدِ اللَّهِ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: أَخْبَرَنِي سُفْيَانُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ ابْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنِ الْمُعَوِّذَتَيْنِ. قَالَ عُقْبَةُ: فَأَمَّا بِهِمَا رَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الْفَجْرِ.

تخریج: [صحیح] أخرجه أبو يعلى: ٢٧٦/٣، ح: ١٧٣٤ من حديث أبي أسامة به، وهو في الكبرى، ح: ١٠٢٤، وصححه ابن خزيمة، ح: ٥٣٦، وابن حبان (موارد)، ح: ٤٧١، والحاكم على شرط الشيخين: ٢٤٠/١، ووافقه الذهبي * سفيان هو الثوري وعنن، ولحديثه شواهد كثيرة عند النسائي، ح: ٥٤٤٢، ٥٤٣١ وغيره.

Comments:

Mu'awwidhatayn denotes the two last *Surahs* of the Glorious Qur'ân - *Surat Al-Falaq* and *Surat An-Nâs*. They are *Mu'awwidhatayn* because they provide refuge against the evil of magic and the jinn, etc. - nay, that is the very cause of their Revelation.

Chapter 46. The Virtue Of Reciting *Al-Mu'awwidhatayn*

954. It was narrated that 'Uqbah bin 'Âmir said: "I followed the Messenger of Allâh ﷺ when he was riding, and I placed my hand on his foot and said: 'O Messenger of Allâh, teach me *Sûrah Hûd* and *Sûrah Yûsuf*. He said: 'You will never recite anything greater before Allâh than: "Say: I seek refuge with (Allâh), the Lord of the daybreak." and "Say: I seek refuge with (Allâh) the Lord of mankind.'" (*Sahîh*)

(المعجم ٤٦) - بَابُ الْفَضْلِ فِي قِرَاءَةِ

الْمُعَوِّذَتَيْنِ (التحفة ٣٠٣)

٩٥٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ زَيْدِ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي عِمْرَانَ أَسْلَمَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: اتَّبَعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ رَاكِبٌ فَوَضَعْتُ يَدِي عَلَى قَدَمِهِ فَقُلْتُ: أَقْرِئْنِي يَا رَسُولَ اللَّهِ! سُورَةَ هُودٍ وَسُورَةَ يُوسُفَ فَقَالَ: «لَنْ تَقْرَأَ شَيْئًا أُنْبَلَعُ عِنْدَ اللَّهِ مِنْ «قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ» وَ«قُلْ أَعُوذُ بِرَبِّ النَّاسِ»».

تخريج: [إسناده صحيح] أخرجه أحمد: ١٥٩، ١٤٩/٤ من حديث الليث بن سعد به، وهو في الكبرى، ح: ١٠٢٥، وصححه ابن حبان، ح: ١٧٧٦، ١٧٧٧، والحاكم: ٥٤٠/٢، والذهبي، وله طريق آخر عند مسلم، ح: ٨١٤ وغيره * أبو عمران صرح بالسماع من عقبة رضي الله عنه.

Comments:

An elementary student should commence with the shorter *Surahs* and not with the long ones. 'Uqbah bin 'Amir put forward his request to teach him two long *Surahs*, namely *Surah Hûd* and *Surah Yûsuf*, in the very beginning. Thereupon, the Prophet ﷺ guided him to start with shorter *Surahs*.

955. It was narrated that 'Uqbah bin 'Amir said: "The Messenger of Allâh ﷺ said: 'Some verses were revealed to me tonight, the like of which has never been seen: "Say: I seek refuge with (Allâh), the Lord of the daybreak." and "Say: I seek refuge with (Allâh) the Lord of mankind."' (*Ṣaḥîh*)

٩٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَّانٍ، عَنْ قَيْسٍ، عَنْ عُقْبَةَ ابْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «آيَاتٌ أَنْزَلْتُ عَلَيَّ اللَّيْلَةَ لَمْ يَرِ مِثْلَهُنَّ قَطُّ» ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾.

تخريج: أخرجه مسلم، صلوة المسافرين، باب فضل قراءة المعوذتين، ح: ٨١٤ من حديث جرير بن عبد الحميد به، وهو في الكبرى، ح: ١٠٢٦.

Chapter 47. Recitation In *Ṣubḥ* On Friday

(المعجم ٤٧) - الْقِرَاءَةُ فِي الصُّبْحِ يَوْمَ الْجُمُعَةِ (التحفة ٣٠٤)

956. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to recite: "Alif-Lâm-Mîm. The revelation of the Book"^[1] and: "Has there not been over man"^[2] in *Ṣubḥ* prayer on Friday. (*Ṣaḥîh*)

٩٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ؛ ح وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ - وَاللَّفْظُ لَهُ - عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ ﴿الترنيل﴾ وَ﴿هَلْ أَتَى﴾.

تخريج: أخرجه البخاري، الجمعة، باب ما يقرأ في صلوة الفجر يوم الجمعة، ح: ٨٩١، ومسلم، الجمعة، باب ما يقرأ في يوم الجمعة، ح: ٨٨٠ من حديث سفیان الثوري به وسمعه من سعد، وهو في الكبرى، ح: ١٠٢٧.

[1] *As-Sajdah* 32.

[2] *Al-Insân* 76.

957. It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to recite: The revelation of the Book^[1] and; Has there not been over man.^[2] in *Ṣubḥ* prayer on Friday. (*Ṣaḥīḥ*)

٩٥٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ؛ ح وَأَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا شَرِيكٌ - وَاللَّفْظُ لَهُ - عَنِ الْمُخَوَّلِ بْنِ رَاشِدٍ، عَنْ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ ﴿تَنْزِيلُ السُّجْدَةِ﴾ وَ﴿هَلْ آتَى عَلَى الْإِنْسَانِ﴾.

تخريج: أخرجه مسلم، ح: ٨٧٩ (انظر الحديث السابق) من حديث المخول به، وهو في الكبرى، ح: ١٠٢٨، وأخرجه الترمذي، الجمعة، باب ماجاء في ما يقرأ به في صلوة الصبح يوم الجمعة، ح: ٥٢٠ عن علي بن حجر به، وقال: "حسن صحيح".

Comments:

It is desirable to recite these two *Surahs* in the dawn prayer on the blessed day of Friday, but it is not compulsory. According to some scholars, on the day of Friday, it is essential to recite in the dawn prayer a *Surah* (any such *Surah*) that contains a verse of prostration. But their argument has no evidence.

Description of the Qur'ân Recital Prostration

If the reciter is able to prostrate, he should do so. He should not just pass through casually. If one is not in a position to prostrate, he should simply bow down his head and perform the prostration symbolically with gesture - for instance, when a person is riding a bike or driving a car. However, if one is not able to prostrate opportunely, then there is no mention in *Ahâdith* of one's performing it later on. If one is listening to a recital (of the Qur'ân), and he is able to manage to prostrate, he ought to prostrate. The Qur'ân recital prostration consists of neither *Takbîr* nor the *Taslim*. It is merely a prostration. And Allâh knows best!

Chapter 48. The Prostration Related To Reading Qur'ân: The Prostration In *Ṣâd* (38)

(المعجم ٤٨) - **بَابُ سُجُودِ الْقُرْآنِ**
السُّجُودُ فِي ﴿صَّ﴾ (التحفة ٣٠٥)

958. It was narrated from Ibn 'Abbâs that the Prophet ﷺ prostrated in *Ṣâd* and said: "Dâwûd

٩٥٨ - أَخْبَرَنِي إِبرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسُومِيُّ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ

[1] *As-Sajdah* 32.

[2] *Al-Insân* 76.

did this prostration in repentance and we do it in thanksgiving.” (Ṣaḥīḥ)

عُمَرَ بْنِ ذَرٍّ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي
﴿صَ﴾ وَقَالَ: «سَجَدَهَا دَاوُدُ تَوْبَةً وَنَسَجَدُهَا
شُكْرًا».

تخريج: [إسناده صحيح] أخرجه الطبراني (الكبير: ٣٤/١٢، ح: ١٢٣٨٦)، والدارقطني من حديث عمر بن ذر به، وهو في الكبرى، ح: ١٠٢٩، وصححه ابن السكن (التلخيص الحبير: ٢/٩)، وروى منقطعاً وهذا لا يضر.

Comments:

Imâm Ash-Shâfi'î does not acknowledge the prostration for Surah Sâ'd (38: 24), because the term prostration does not occur in the verse. Other scholars acknowledge the prostration because here the meaning is very much that of prostration.

Chapter 49. The Prostration In An-Najm (53)

(المعجم ٤٩) - السُّجُودُ فِي ﴿وَالنَّجْمِ﴾
(التحفة ٣٠٦)

959. It was narrated from Ja'far bin Al-Muṭṭalib bin Abî Wadâ'ah that his father said: “The Messenger of Allâh ﷺ recited *Sûrat An-Najm* in Makkah and prostrated, and those who were with him prostrated. I raised my head and refused to prostrate.” At that time Al-Muṭṭalib had not yet accepted Islâm. (Ḥasan)

٩٥٩ - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عَبْدِ
الْحَمِيدِ بْنِ مَيْمُونِ بْنِ مِهْرَانَ قَالَ: حَدَّثَنَا ابْنُ
حَنْبَلٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ قَالَ:
حَدَّثَنَا رَبَاحُ عَنْ مَعْمَرٍ عَنِ ابْنِ طَاوُسٍ، عَنْ
عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ جَعْفَرِ بْنِ الْمُطَّلِبِ بْنِ
أَبِي وَدَاعَةَ، عَنْ أَبِيهِ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ
بِمَكَّةَ سُورَةَ النَّجْمِ فَسَجَدَ وَسَجَدَ مَنْ عِنْدَهُ،
فَرَفَعْتُ رَأْسِي وَأَبَيْتُ أَنْ أَسْجُدَ، وَلَمْ يَكُنْ
يَوْمَئِذٍ أَسْلَمَ الْمُطَّلِبُ.

تخريج: [حسن] وهو في مسند أحمد بن حنبل: ٣/٤٢٠، ٥/٢١٥، ٢١٦، ٦/٣٩١، ٤٠٠، والكبرى، ح: ١٠٣٠ * جعفر لم يوثقه غير ابن حبان، ولأصل الحديث شواهد.

Comments:

When Allâh's Messenger ﷺ recited this Surah, the polytheists were also around at that time. They also prostrated themselves, because they were not the deniers of prostrating to Allâh. Later, when their leaders chided them that it was wrong from a political point of view, they fabricated a lie that Muḥammad ﷺ had praised their idols. What they said is far from truth: it is not logical, and it is not supported by any proof whatsoever.

960. It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ recited *An-Najm* and prostrated during it. (*Sahîh*)

٩٦٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ النَّجْمَ فَسَجَدَ فِيهَا.

تخريج: أخرجه البخاري، سجود القرآن، باب ماجاء في سجود القرآن وستتها، ح: ١٠٦٧، ومسلم، المساجد، باب سجود التلاوة، ح: ٥٧٦ من حديث شعبة به، وهو في الكبرى، ح: ١٠٣١.

Chapter 50. Not Prostrating In An-Najm

(المعجم ٥٠) - تَرْكُ السُّجُودِ فِي النَّجْمِ (التحفة ٣٠٧)

961. It was narrated from ‘Aṭâ’ bin Yasâr that he asked Zaid bin Thâbit about reciting with the *Imâm*. He said: “There is no recitation with the *Imâm* in anything.” And he claimed that he had recited: “By the star when it goes down (or vanishes)”^[1] to the Messenger of Allâh ﷺ and he did not prostrate. (*Sahîh*)

٩٦١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ يَزِيدَ بْنِ خُضَيْمَةَ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْبٍ عَنْ عَطَاءِ بْنِ يَسَارٍ: أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنِ الْقِرَاءَةِ مَعَ الْإِمَامِ فَقَالَ: لَا قِرَاءَةَ مَعَ الْإِمَامِ فِي شَيْءٍ، وَزَعَمَ أَنَّهُ قَرَأَ عَلَى رَسُولِ اللَّهِ ﷺ ﴿وَالنَّجْمِ إِذَا هَوَى﴾ فَلَمْ يَسْجُدْ.

تخريج: أخرجه مسلم، المساجد، باب سجود التلاوة، ح: ٥٧٧ عن علي بن حجر، والبخاري، سجود القرآن، باب من قرأ السجدة ولم يسجد، ح: ١٠٧٢ من حديث إسماعيل بن جعفر به، وهو في الكبرى، ح: ١٠٣٢.

Chapter 51. The Prostration In: “When The Heaven Is Split Asunder”^[2]

(المعجم ٥١) - بَابُ السُّجُودِ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ (التحفة ٣٠٨)

962. It was narrated from Abû Salamah bin ‘Abdur-Rahmân that Abû Hurairah (led them in prayer and) recited: “When the heaven is

٩٦٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَرَأَ بِهِمْ ﴿إِذَا السَّمَاءُ

[1] *An-Najm* 53.

[2] *Al-Inshiqâq* 84.

split asunder.”^[1] and prostrated during it. When he had finished praying, he told them that the Messenger of Allâh ﷺ had prostrated during it. (*Sahîh*)

تخریج: أخرجه مسلم، ح: ٥٧٨ (انظر الحديث السابق) من حديث مالك به، وهو في الموطأ (يحيى): ٢٠٥/١، والكبرى، ح: ١٠٣٣، وأخرجه البخاري، ح: ١٠٧٤ من طريق آخر عن أبي سلمة به.

963. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ prostrated during: ‘When the heaven is split asunder.’”^[2] (*Sahîh*)

٩٦٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذئْبٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ عِيَّاشٍ، عَنِ ابْنِ قَيْسٍ - وَهُوَ مُحَمَّدٌ - عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدَ رَسُولُ اللَّهِ ﷺ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾.

تخریج: [إسناده صحيح] أخرجه أحمد: ٤٥٤/٢ من حديث ابن أبي ذئب به، وهو في مسند عمر بن عبدالعزيز للباغندي، ح: ٦٩، والكبرى، ح: ١٠٣٤ * عبدالعزيز بن عياش ثقة و ثقه جماعة.

964. It was narrated that Abû Hurairah said: “We prostrated with the Messenger of Allâh ﷺ during: When the heaven is split asunder^[3] and Read! In the Name of your Lord.”^[4] (*Sahîh*)

٩٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدْنَا مَعَ النَّبِيِّ ﷺ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ وَ ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾.

تخریج: [إسناده صحيح] أخرجه الترمذي، الصلوة، باب [ما جاء] في السجدة في " إذا السماء انشقت " و" اقرأ باسم ربك ... "، ح: ٥٧٤، وابن ماجه، إقامة الصلوات، باب عدد سجود القرآن، ح: ١٠٥٩ من حديث سفيان بن عيينة به، وصرح بالسماع عند الحميدي، ح: ٩٩٨، وهو في الكبرى، ح: ١٠٣٥، وقال الترمذي: "حسن صحيح"، وله شواهد عند مسلم وغيره.

[1] *Al-Inshiqâq* 84.

[2] *Al-Inshiqâq* 84.

[3] *Al-Inshiqâq* 84.

[4] *Al-'Alaq* 96.

965. (Another chain) from Abû Hurairah, with similar. (*Sahîh*)

٩٦٥ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى
ابْنِ سَعِيدٍ، عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ
عَبْدِ الْعَزِيزِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ
الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ، مِثْلَهُ.

تخریج: [صحیح] انظر الحديث السابق، وأخرجه الترمذي، ح: ٥٧٤ عن قتيبة به، وهو في الكبرى، ح: ١٠٣٦.

Comments:

Imâm An-Nasâî, in this narration, has two *Shaikhs*: Muḥammad bin Mansûr and Qutaybah, while the chain is one.

966. It was narrated that Abû Hurairah said: “Abû Bakr and ‘Umar prostrated during: ‘When the heaven is split asunder,’^[1] as did the one who was better than them (the Prophet ﷺ).” (*Sahîh*)

٩٦٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ:
حَدَّثَنَا يَحْيَى: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ مُحَمَّدِ
ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدَ أَبُو
بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا فِي ﴿إِذَا السَّمَاءُ
انْشَقَّتْ﴾ وَمَنْ هُوَ خَيْرٌ مِنْهُمَا.

تخریج: [إسناده صحیح] أخرجه أحمد: ٢/٢٨١، وعبدالرزاق (المصنف: ٣/٣٤٠، ح: ٥٨٨٦) من حديث محمد بن سيرين به، وهو في الكبرى، ح: ١٠٣٧ * يحيى هو ابن سعيد القطان، وتلميذه الفلاس.

Comments:

Imâm Mâlik considers this prostration abrogated, but the present narrations fall against him, particularly the last narration.

Chapter 52. Prostration During: “Read! In The Name Of Your Lord”^[2]

967. It was narrated that Abû Hurairah said: “Abû Bakr and ‘Umar, may Allâh be pleased with them both, and the one who was better than them prostrated during ‘When the heaven is split asunder’^[3] and ‘Read! In the Name of your Lord.’”^[4] (*Sahîh*)

(المعجم ٥٢) - السُّجُودُ فِي ﴿أَقْرَأْ بِأَسْمِ رَبِّكَ﴾
(التحفة ٣٠٩)

٩٦٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا الْمُعْتَمِرُ عَنْ قُرَّةَ، عَنِ ابْنِ سِيرِينَ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدَ أَبُو بَكْرٍ وَعُمَرُ
رَضِيَ اللَّهُ عَنْهُمَا وَمَنْ هُوَ خَيْرٌ مِنْهُمَا ﷺ فِي
﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ وَ ﴿أَقْرَأْ بِأَسْمِ رَبِّكَ﴾.

[1] *Al-Inshiqâq* 84.

[2] *All-‘Alaq* 96.

[3] *Al-Inshiqâq* 84.

[4] *All-‘Alaq* 96.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٠٣٨.

968. It was narrated that Abû Hurairah said: "I prostrated with the Messenger of Allâh ﷺ during; 'When the heaven is split asunder'^[1] and 'Read! In the Name of your Lord.'^[2] (*Sahîh*)

٩٦٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ، وَوَكَيْعٍ عَنْ سُفْيَانَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ وَ﴿أَقْرَأْ بِأَسْمِ رَبِّكَ﴾.

تخريج: أخرجه مسلم، المساجد، باب سجود التلاوة، ح: ١٠٨/٥٧٨ من حديث سفیان بن عيينة به، وتابعه الثوري، وهو في الكبرى، ح: ١٠٣٩.

Comments:

1. Imâm Mâlik does not acknowledge this prostration also. He considers it superseded. This claim, however, is not only without evidence, but is also contrary to the Prophet's ﷺ best practice (the *Sunnah*).
2. Imâm An-Nasâi has formed chapters merely of the Qur'ân recital prostrations in which there is difference of opinion (among scholars). He did not mention the strongly agreed-upon prostrations.

Chapter 53. Prostration During Obligatory Prayers

(المعجم ٥٣) - **بَابُ السُّجُودِ فِي الْفَرِيضَةِ**
(التحفة ٣١٠)

969. It was narrated that Abû Râfi' said: "I prayed '*Ishâ*' prayer - meaning *Al-'Atamah* behind Abû Hurairah and he recited: 'When the heaven is split asunder'^[3] and prostrated during it. When he had finished praying, I said: 'O Abû Hurairah, (this is) a prostration that we are not used to.' He said: 'Abû Al-Qâsim ﷺ did this prostration and I was (praying)

٩٦٩ - أَخْبَرَنَا حَمِيدُ بْنُ مَسْعَدَةَ عَنْ سُلَيْمٍ - وَهُوَ ابْنُ أَخْضَرَ - عَنِ التَّيْمِيِّ قَالَ: حَدَّثَنِي بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُرَزِيُّ عَنْ أَبِي زَافِعٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِي هُرَيْرَةَ! صَلَاةَ الْعِشَاءِ - يَعْنِي الْعَمَّةَ - فَقَرَأَ سُورَةَ ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ فَسَجَدَ فِيهَا فَلَمَّا فَرَغَ قُلْتُ: يَا أَبَا هُرَيْرَةَ هَلْ فِيهِ - يَعْنِي - سَجْدَةٌ

[1] *Al-Inshiqâq* 84.

[2] *Al-'Alaq* 96.

[3] *Al-Inshiqâq* 84.

behind him, and I will continue to do this prostration until I meet Abû Al-Qâsim.” (Sahîh)

مَا كُنَّا نَسْجُدُهَا قَالَ: سَجَدَ بِهَا أَبُو الْقَاسِمِ
ﷺ وَأَنَا خَلْفَهُ، فَلَا أَرَأَى أُسْجِدُ بِهَا حَتَّى
أَلْقَى أَبَا الْقَاسِمِ ﷺ.

تخريج: أخرجه مسلم، ح: ١١٠/٥٧٨ من حديث سليم بن أحضر، انظر الحديث السابق،
والبخاري، الأذان، باب الجهر في العشاء، ح: ٧٦٦ من حديث سليمان التيمي به، وهو في
الكبرى، ح: ١٠٤٠.

Chapter 54. Recitation (In prayers) During The Day

(المعجم ٥٤) - بَابُ قِرَاءَةِ النَّهَارِ
(التحفة ٣١١)

970. It was narrated that ‘Aṭâ said: “Abû Hurairah said: ‘There should be recitation in every prayer. What the Messenger of Allâh ﷺ made us hear (by reciting out loud) we make you hear, and what he hid from us (by reciting silently) we hide from you.” (Sahîh)

٩٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ قَدَامَةَ قَالَ:
حَدَّثَنَا جَرِيرٌ عَنْ رَقَبَةَ، عَنْ عَطَاءٍ قَالَ: قَالَ
أَبُو هُرَيْرَةَ: كُلُّ صَلَاةٍ يُقْرَأُ فِيهَا، فَمَا أَسْمَعْنَا
رَسُولُ اللَّهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَاهَا مِنَّا
أَخْفَيْنَا مِنْكُمْ.

تخريج: [صحيح] وهو في الكبرى، ح: ١٠٤١، وانظر الحديث الآتي * جرير هو ابن
عبد الحميد، ورقبة هو ابن مصقلة، وعطاء هو ابن أبي رباح.

971. It was narrated that Abû Hurairah said: “In every prayer there is recitation. What the Messenger of Allâh ﷺ made us hear (by reciting out loud) we make you hear, and what he hid from us (by reciting silently) we hide from you.” (Sahîh)

٩٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ
الْأَعْلَى: أَخْبَرَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ
جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ:
فِي كُلِّ صَلَاةٍ قِرَاءَةٌ، فَمَا أَسْمَعْنَا رَسُولُ
اللَّهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَاهَا مِنَّا
أَخْفَيْنَا مِنْكُمْ.

تخريج: أخرجه البخاري، الأذان، باب القراءة في الفجر، ح: ٧٧٢، ومسلم، الصلوة، باب
وجوب قراءة الفاتحة في كل ركعة ... الخ، ح: ٤٣/٣٩٦ من حديث ابن جريج به، وهو في
الكبرى، ح: ١٠٤٢، زاد في مسند أبي عوانة: ١٢٥/٢ "سمعتة يقول: لا صلوة إلا بفاتحة
الكتاب".

Comments:

If the congregation is huge, audibility will be poor; whereas, nights are tranquil. Therefore, the nighttime prayers have in them loud recitation (of the Qur’ân).

Chapter 55. Recitation In *Zuhr*

(المعجم ٥٥) - القِرَاءَةُ فِي الظُّهْرِ

(التحفة ٣١٢)

972. It was narrated that Al-Barâ' said: "We used to pray *Zuhr* behind the Prophet ﷺ and we heard some of the verses from *Sûrah Luqmân* and *Adh-Dhâriyât* from him." (*Da'if*)

٩٧٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْرَاهِيمَ بْنِ صُدْرَانَ قَالَ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْبَرِيدِ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كُنَّا نُصَلِّي حَلْفَ النَّبِيِّ ﷺ الظُّهْرَ، فَتَسْمَعُ مِنْهُ الْآيَةَ بَعْدَ الْآيَاتِ مِنْ سُورَةِ لُقْمَانَ وَالذَّارِيَّاتِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب الجهر بالآية أحياناً في صلوة الظهر والعصر، ح: ٨٣٠ من حديث سلم بن قتيبة به، وهو في الكبرى، ح: ١٠٤٣ * أبو إسحاق عن عن تقدم، ح: ٩٦ .

973. Abû Bakr bin An-Naḍr said: "We were in Aṭ-Ṭaff with Anas, and he led them in praying *Zuhr*. When he had finished he said: 'I prayed *Zuhr* with the Messenger of Allâh ﷺ and he recited two *Sûrahs* for us in the two *Rak'ahs*: 'Glorify the Name of your Lord, the Most High'^[1] and 'Has there come to you the narration of the over-whelming (i.e. the Day of Resurrection)?'^[2]" (*Da'if*)

٩٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ شُجَاعِ الْمُرُوزِيِّ قَالَ: حَدَّثَنَا أَبُو عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ قَالَ: سَمِعْتُ أَبَا بَكْرَ بْنَ النَّضْرِ قَالَ: كُنَّا بِالطَّفِّ عِنْدَ أَنَسٍ فَصَلَّى بِهِمُ الظُّهْرَ فَلَمَّا فَرَغَ قَالَ: إِنِّي صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الظُّهْرِ فَقَرَأَ لَنَا بِهَاتَيْنِ السُّورَتَيْنِ فِي الرَّكْعَتَيْنِ بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ و﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح: ١٠٤٤ * أبو عبيدة هو عبدالواحد بن واصل الحداد، أبو بكر بن النضر بن أنس بن مالك مستور، لم أجد من وثقه، وله شاهد عند ابن خزيمة، ح: ٥١٢، وابن حبان، ح: ٤٦٩.

Comments:

The recitation in the *Zuhr* prayer is silent. But the *Imâm* (prayer-leader) may sparingly recite aloud a verse or fragments of verses so that the followers could assess the recitation and realize how long it would take for the prayer-leader to go into the bowing posture and thus complete their own recitation in time.

[1] *Al-A'la* 87.

[2] *Al-Ghâshiyah* 88.

Chapter 56. Making The Standing Longer In The First Rak'ah Of Zuhr Prayer

(المعجم ٥٦) - تَطْوِيلُ الْقِيَامِ فِي الرَّكْعَةِ
الْأُولَى مِنْ صَلَاةِ الظُّهْرِ (التحفة ٣١٣)

974. It was narrated that Abû Sa'eed Al-Khudrî said: "The *Iqâmah* for *Zuhr* prayer would be said, and a person could go to Al-Baqî', relieve himself, perform *Wudhû'* and come (to the *Masjid*), and the Messenger of Allâh ﷺ would still be in the first *Rak'ah*, making it lengthy." (*Sahîh*)

٩٧٤ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ: أَخْبَرَنَا الْوَلِيدُ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةِ ابْنِ قَيْسٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: لَقَدْ كَانَتْ صَلَاةُ الظُّهْرِ تَقَامُ فَيَذْهَبُ الذَّاهِبُ إِلَى الْبَيْعِ فَيَمْضِي حَاجَتَهُ ثُمَّ يَتَوَضَّأُ ثُمَّ يَجِيءُ، وَرَسُولُ اللَّهِ ﷺ فِي الرَّكْعَةِ الْأُولَى يُطَوِّلُهَا.

تخریج: أخرجه مسلم، الصلوة، باب القراءة في الظهر والعصر، ح: ١٦١/٤٥٤ من حديث الوليد بن مسلم به، وهو في الكبرى، ح: ١٠٤٥، وأخرجه مسلم من طريق آخر عن قزعة به.

Comments:

People would stand behind the Prophet ﷺ (in prayer) with great enthusiasm and fervor. Due to the blessedness of his company and assembly, they experienced great delight in standing long. His spirituality would encompass them all. That is why his standing for long was most appropriate. There is guidance for brevity for other prayer-leaders.

975. 'Abdullâh bin Abî Qatâdah narrated that his father said: "The Messenger of Allâh ﷺ used to lead us in prayer, and he would recite in the first two *Rak'ahs* and make us hear some verses. And he would make the (first) *Rak'ah* lengthy in *Zuhr*, and also the first *Rak'ah*." Meaning in *Subh*. (*Sahîh*)

٩٧٥ - أَخْبَرَنِي يَحْيَى بْنُ دُرُسْتٍ: حَدَّثَنَا [أَبُو] إِسْمَاعِيلَ - وَهُوَ الْقَتَادُ - حَدَّثَنَا خَالِدٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ حَدَّثَهُ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: كَانَ يُصَلِّي بِنَا الظُّهْرِ فَيَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ يُسَمِعُنَا آيَةَ، كَذَلِكَ وَكَانَ يُطِيلُ الرَّكْعَةَ فِي صَلَاةِ الظُّهْرِ، وَالرَّكْعَةَ الْأُولَى يَعْنِي فِي صَلَاةِ الصُّبْحِ.

تخریج: أخرجه البخاري، الأذان، باب القراءة في الظهر، ح: ٧٥٩، ومسلم، الصلوة، باب القراءة في الظهر والعصر، ح: ٤٥١ من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح: ١٠٤٦.

Comments:

The *Fajr* and *Zuhr* prayers generally occur after sleep. It might take time to wake up. After awakening, requisite chores like relieving oneself, taking a

bath, use of *Siwak*, etc., demand time. Therefore, the first unit of prayer should be prolonged so that a greater number of worshippers can join the congregation.

Chapter 57. The *Imâm* Saying A Verse Audibly In *Zuhr*

976. ‘Abdullâh bin Abî Qatâdah said: “My father told us that the Messenger of Allâh ﷺ used to recite *Umm Al-Qur’ân* and two *Sûrahs* in the first two *Rak’ahs* of *Zuhr* and *‘Ashr*, and he would make us hear a verse sometimes, and he used to make the first *Rak’ah* lengthy.” (*Sahîh*)

(المعجم ٥٧) - **بَابُ إِسْمَاعِ الْإِمَامِ الْآيَةَ فِي الظُّهْرِ** (التحفة ٣١٤)

٩٧٦ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدِ ابْنِ مُسْلِمٍ - يُعْرَفُ بِابْنِ أَبِي جَمِيلِ الدَّمَشَقِيِّ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ سَمَاعَةَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ قَالَ: حَدَّثَنَا أَبِي: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ بِأَمِّ الْقُرْآنِ وَسُورَتَيْنِ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ وَصَلَاةِ الْعَصْرِ، وَيُسْمِعُنَا الْآيَةَ أحيانًا، وَكَانَ يُطِيلُ فِي الرَّكَعَةِ الْأُولَى.

تخریج: [صحیح] انظر الحديث السابق، وهو في الكبرى، ح: ١٠٤٧.

Comments:

Apart from the dawn and the midday prayers, in other prayers too, the first unit should be prolonged so that people could meet their essential needs and could complete their ablution etc. and join the congregation.

Chapter 58. Making The Standing Shorter In The Second *Rak’ah* Of *Zuhr*

977. ‘Abdullâh bin Abî Qatâdah narrated that his father told him: “The Messenger of Allâh ﷺ used to recite for us in the first two *Rak’ahs* of *Zuhr* prayer, and he would make us hear a verse sometimes. He would make the first *Rak’ah* longer and the second shorter. And he used to do that in *Subh* too, make the first *Rak’ah*

(المعجم ٥٨) - **تَقْصِيرُ الْقِيَامِ فِي الرَّكَعَةِ الثَّانِيَةِ مِنَ الظُّهْرِ** (التحفة ٣١٥)

٩٧٧ - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ أَنَّ أَبَاهُ أَخْبَرَهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِنَا فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ وَيُسْمِعُنَا الْآيَةَ أحيانًا، وَيَطْوِلُ فِي

longer and the second shorter. And he used to recite in the first two *Rak'ahs* of 'Asr prayer, making the first *Rak'ah* longer and the second shorter." (*Sahih*)

الأولى وَيَقْصُرُ فِي الثَّانِيَةِ، وَكَانَ يَنْعَلُ ذَلِكَ فِي صَلَاةِ الصُّبْحِ يُطَوِّلُ فِي الْأُولَى وَيَقْصُرُ فِي الثَّانِيَةِ، وَكَانَ يَقْرَأُ بِنَا فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الْعَصْرِ يُطَوِّلُ الْأُولَى وَيَقْصُرُ الثَّانِيَةَ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ١٠٤٨.

Chapter 59. Recitation In The First Two *Rak'ahs* Of *Zuhr*

(المعجم ٥٩) - الْقِرَاءَةُ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ (التحفة ٣١٦)

978. It was narrated from 'Abdullāh bin Abī Qatādah that his father said: "The Messenger of Allāh ﷺ used to recite the *Umm Al-Qur'an* and two *Sūrah*s in the first two *Rak'ahs* of *Zuhr* and 'Asr, and in the last two with *Umm Al-Qur'an*, and he would make us hear a verse sometimes, and he used to make the first *Rak'ah* of *Zuhr* lengthy." (*Sahih*)

٩٧٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ بِأَمِّ الْقُرْآنِ وَسُورَتَيْنِ، وَفِي الْأَخْرَتَيْنِ بِأَمِّ الْقُرْآنِ، وَكَانَ يُسْمِعُنَا آيَةً أَحْيَانًا، وَكَانَ يُطِيلُ أَوَّلَ رَكْعَةٍ مِنْ صَلَاةِ الظُّهْرِ.

تخريج: [صحيح] انظر الحديث السابق واللذين قبله، وهو في الكبرى، ح: ١٠٤٩، وأخرجه مسلم، ح: ١٥٥/٤٥١ من حديث أبان العطار به.

Comments:

It is essential to append additional Surahs in the first two cycles of obligatory prayers, along with the *Surat Al-Fātihah*; but in the latter two units, *Al-Fātihah* alone is enough.

Chapter 60. Recitation In The First Two *Rak'ahs* Of 'Asr

(المعجم ٦٠) - الْقِرَاءَةُ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الْعَصْرِ (التحفة ٣١٧)

979. It was narrated that Abū Salamah said: "The Messenger of Allāh ﷺ used to recite the *Umm Al-Qur'an* and two *Sūrah*s in the first two *Rak'ahs* of *Zuhr* and 'Asr,

٩٧٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حَجَّاجِ الصَّوَّافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ [عَبْدِ] اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ

and he would make us hear a verse sometimes, and he used to make the first *Rak'ah* of *Zuhr* lengthy, and he did likewise in *Ṣubḥ*.” (*Ṣaḥīḥ*)

أَبِيهِ وَعَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَيُسْمِعُنَا الْآيَةَ أحيانًا، وَكَانَ يُطِيلُ الرَّكْعَةَ الْأُولَى فِي الظُّهْرِ وَيَقْصُرُ فِي الثَّانِيَةِ، وَكَذَلِكَ فِي الصُّبْحِ.

تخريج: [صحيح] انظر ح: ٩٧٥ والذي بعده، وهو في الكبرى، ح: ١٠٥٠ .

980. It was narrated from Jâbir bin Samurah that the Prophet ﷺ used to recite “By the heaven holding the big stars”^[1] and: “By the heaven, and *At-Târiq* (the night-comer, i.e. the bright star)”^[2] and similar *Sûrahs* in *Zuhr* and *‘Aṣr*. (*Ḥasan*)

٩٨٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ، بِالسَّمَاءِ ذَاتِ الْبُرُوجِ وَالسَّمَاءِ وَالطَّارِقِ وَنَحْوِهِمَا.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب قدر القراءة في صلوة الظهر والعصر، ح: ٨٠٥، والترمذي، الصلوة، باب ما جاء في القراءة في الظهر والعصر، ح: ٣٠٧ من حديث حماد به، وهو في الكبرى، ح: ١٠٥١، وقال الترمذي: "حسن صحيح"، وصححه ابن حبان (موارد)، ح: ٤٦٥، وللحديث شواهد.

981. It was narrated that Jâbir bin Samurah said: “The Prophet ﷺ used to recite “By the night as it envelops.”^[3] in *Zuhr* and something similar in *‘Aṣr*, and he would recite something longer than that in *Ṣubḥ*. (*Ṣaḥīḥ*)

٩٨١ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ: ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ وَفِي الْعَصْرِ نَحْوَ ذَلِكَ، وَفِي الصُّبْحِ بِأَطْوَلٍ مِنْ ذَلِكَ.

تخريج: أخرجه مسلم، الصلوة، باب القراءة في الصبح، ح: ٤٥٩ من حديث عبدالرحمن بن مهدي به، وهو في الكبرى، ح: ١٠٥٢.

[1] *Al-Burûj* 85.

[2] *At-Târiq* 86.

[3] *Al-Lail* 92.

Chapter 61. Making The Standing And Recitation Lighter

(المعجم ٦١) - تَخْفِيفُ الْقِيَامِ وَالْقِرَاءَةِ
(التحفة ٣١٨)

982. It was narrated that Zaid bin Aslam said: "We entered upon Anas bin Mâlik and he said: 'Have you prayed?' We said: 'Yes.' He said: 'O slave girl, bring me water for *Wudhû*!' I have never prayed behind any *Imâm* whose prayer more closely resembles the prayer of the Messenger of Allâh ﷺ than this *Imâm* of yours." Zaid said: "Umar bin 'Abdul-'Azîz used to complete the bowing and prostration (without rushing) and lighten the standing and sitting." (*Hasan*)

٩٨٢ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا الْعَطَافُ بْنُ خَالِدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ: صَلَّيْتُمْ؟ قُلْنَا: نَعَمْ، قَالَ: يَا جَارِيَةُ! هَلُمَّ لِي وَضُوءًا، مَا صَلَّيْتُ وَرَاءَ إِمَامٍ أَشْبَهَ صَلَاةَ رَسُولِ اللَّهِ ﷺ مِنْ إِمَامِكُمْ هَذَا قَالَ زَيْدٌ: وَكَانَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ يُسَمُّ الرُّكُوعَ وَالسُّجُودَ وَيُخَفِّفُ الْقِيَامَ وَالْقُعُودَ.

تخريج: [إسناده حسن] أخرجه أحمد: ٣/٢٢٥ من حديث العطاف بن خالد، وهو في الكبرى، ح: ١٠٥٣.

Comments:

1. Since the obligatory prayer has to be performed by everyone, it is, therefore, incumbent upon the prayer-leader that he observes brevity in prayer (so as to accommodate the weak, the sick, the elderly, etc.). But the bowing down and prostration are the soul of the prayer. They ought to be performed with tranquillity and calm. He should not practice brevity in them. Although, he may abbreviate both the recitation of the Qur'an during the standing position of prayer and supplications that are made during other parts of prayer (such as during prostration).
2. 'Umar bin Abdul Aziz ﷺ was a Caliph. The fear of Allâh, selflessness, trustworthiness, honesty, a sense of responsibility and accountability, admiration for knowledge - these qualities of his had made him so well-known that he is still remembered by the title of "Umar the Second."

983. It was narrated that Abû Hurairah said: "I have never prayed behind anyone whose prayer more closely resembled that of the Messenger of Allâh ﷺ than so-and-so." (The narrator) Sulaimân said: "He used to make the first two *Rak'ahs* of *Zuhr*

٩٨٣ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الضَّمْحَاكِيِّ بْنِ عُمَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ سُلَيْمَانَ ابْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشْبَهَ صَلَاةَ رَسُولِ اللَّهِ ﷺ مِنْ

lengthy and the last two shorter, and he would make 'Asr shorter; in *Maghrib* he would recite the short *Mufaṣṣal Sûrahs*, in '*Ishâ*' the medium-length *Mufaṣṣal Sûrahs* and in *Subh* the long *Mufaṣṣal Sûrahs*.^[1] (*Ṣaḥîh*)

فَلَانٍ، قَالَ سَلِيمَانُ: كَانَ يُطِيلُ الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ الْأُخْرَيَيْنِ، وَيُخَفِّفُ الْعَصْرَ، وَيَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفْصَّلِ، وَيَقْرَأُ فِي الْعِشَاءِ بِوَسْطِ الْمُفْصَّلِ، وَيَقْرَأُ فِي الصُّبْحِ بِطَوَالِ الْمُفْصَّلِ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب القراءة في الظهر والعصر، ح: ٨٢٧ من حديث الضحاك به، وهو في الكبرى، ح: ١٠٥٤، وصححه ابن خزيمة، ح: ٥٢٠، وابن حبان (الإحسان)، ح: ١٨٣٧.

Chapter 62. Reciting The Short *Mufaṣṣal Sûrahs* In *Maghrib*

(المعجم ٦٢) - بَابُ الْقِرَاءَةِ فِي الْمَغْرِبِ
بِقِصَارِ الْمُفْصَّلِ (التحفة ٣١٩)

984. It was narrated that Abû Hurairah said: "I have never prayed behind anyone whose prayer more closely resembled that of the Messenger of Allâh ﷺ than so-and-so. We prayed behind that person and he used to make the first two *Rak'ahs* of *Zuhr* lengthy and the last two shorter, and he would make 'Asr shorter; in *Maghrib* he would recite the short *Mufaṣṣal Sûrahs*. In '*Ishâ*' he recited: 'By the sun and its brightness'^[2] and similar *Sûrahs*, and in *Subh* he recited two lengthy *Sûrahs*." (*Ṣaḥîh*)

٩٨٤ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنِ الصَّحَّاحِ ابْنِ عُثْمَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَّجِّ، عَنْ سَلِيمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشْبَهَ صَلَاةَ رَسُولِ اللَّهِ ﷺ مِنْ فَلَانٍ، فَصَلَّيْنَا وَرَاءَ ذَلِكَ الْإِنْسَانِ وَكَانَ يُطِيلُ الْأُولَيَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ فِي الْأُخْرَيَيْنِ وَيُخَفِّفُ فِي الْعَصْرِ، وَيَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفْصَّلِ، وَيَقْرَأُ فِي الْعِشَاءِ (بِالْشَّمْسِ وَضُحَاهَا) وَأَشْبَاهَهَا، وَيَقْرَأُ فِي الصُّبْحِ بِسُورَتَيْنِ طَوِيلَتَيْنِ.

تخریج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٠٥٥.

[1] *Mufaṣṣal* refers to the shorter *Sûrahs* of the Qur'ân, from *Sûrah Qâf* (50) to the end. See *Tafsîr Ibn Kathîr* (Darussalam) Volume 9, page 215, the explanation of *Sûrah Qâf*.

[2] *Ash-Shams* 91.

Chapter 63. Reciting: "Glorify The Name Of Your Lord, The Most High"^[1] In *Maghrib*

985. It was narrated that Jâbir said: "A man from among the *Anṣâr* passed by Mu'âdh leading two camels, when he (Mu'âdh) was praying *Maghrib*, and he was starting to recite *Al-Baqarah*. So that man prayed then went away. News of that reached the Prophet ﷺ and he said: 'Do you want to cause hardship to the people, O Mu'âdh; do you want to cause hardship to the people, O Mu'âdh? Why don't you recite: 'Glorify the Name of your Lord, the Most High'^[2] and 'By the sun and its brightness'^[3] and the like?'" (*Sahîh*)

تخريج: أخرجه البخاري، الأذان، باب من شكا إمامه إذا طول، ح: ٧٠٥ من حديث محارب به، وهو في الكبرى، ح: ١٠٥٦، وحسنه ابن الملكن في تحفة المحتاج، ح: ٥٦٦، ٥٦٧.

Comments:

It was reported that this incident pertains to the '*Tshah*', as has preceded earlier in a detailed narration.

Chapter 64. Reciting *Al-Mursalât* (77) In *Maghrib*

986. It was narrated from *Anas* that *Umm Al-Faḍl bint Al-Ḥārith* said: "The Messenger of Allāh ﷺ led us in praying *Maghrib* in his house and he recited *Al-Mursalât*, then after that, he never offered any prayer until he died." (*Sahîh*)

(المعجم ٦٣) - القراءة في المغرب ب ﴿سَبِّحْ
اسْمَ رَبِّكَ الْأَعْلَى﴾ (التحفة ٣٢٠)

٩٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ
مُحَارِبِ بْنِ دِنَارٍ، عَنْ جَابِرٍ قَالَ: مَرَّ رَجُلٌ
مِنَ الْأَنْصَارِ بِنَاصِحِينَ عَلَى مُعَاذٍ وَهُوَ يُصَلِّي
الْمَغْرِبَ، فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ فَصَلَّى الرَّجُلُ
ثُمَّ ذَهَبَ، فَبَلَغَ ذَلِكَ النَّبِيِّ ﷺ فَقَالَ: «أَفْتَانُ
يَا مُعَاذُ! أَفْتَانُ يَا مُعَاذُ؟ أَلَا قَرَأْتَ بِ﴿سَبِّحْ
اسْمَ رَبِّكَ الْأَعْلَى﴾ وَالتَّمْسِمْ وَصَحْنَهَا﴾
وَنَحْوِهِمَا».

(المعجم ٦٤) - القراءة في المغرب
بالمُرْسَلَاتِ (التحفة ٣٢١)

٩٨٦ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا
مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي
سَلَمَةَ الْمَاجِشُونُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ عَنْ أُمِّ
الْفَضْلِ بِنْتِ الْحَارِثِ قَالَتْ: صَلَّى بِنَا رَسُولُ
اللَّهِ ﷺ فِي بَيْتِهِ الْمَغْرِبَ فَقَرَأَ الْمُرْسَلَاتِ، مَا
صَلَّى بَعْدَهَا صَلَاةً حَتَّى قُبِضَ ﷺ.

[1] *Al-A'la* 87.

[2] *Al-A'la* 87.

[3] *Ash-Shams* 91.

تخريج: [صحيح] أخرجه أحمد: ٣٣٨/٦ عن موسى به، وهو في الكبرى، ح: ١٠٥٧ * حميد عنن، وللحديث شواهد صحيحة، انظر الحديث الآتي.

Comments:

Allâh's Messenger ﷺ might have probably led the household womenfolk in congregational prayers during the days of his illness. Since they comprised limited followers, the Prophet ﷺ might have recited lengthy *Surahs* in the sunset prayer, in consideration of their wish.

987. It was narrated from Ibn 'Abbâs from his mother that she heard the Prophet ﷺ recite *Al-Mursalât* in *Maghrib*. (*Ṣaḥīḥ*)

٩٨٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ عَنْ أُمِّهِ: أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلَاتِ.

تخريج: أخرجه مسلم، الصلاة، باب القراءة في الصبح، ح: ٤٦٢ من حديث سفيان بن عيينة، والبخاري، الأذان، باب القراءة في المغرب، ح: ٧٦٣ من حديث الزهري به مطولاً، وهو في الكبرى، ح: ١٠٥٨.

Comments:

The honorable Umm Al-Fadl bint Hârith, the mother of Ibn 'Abbâs ؓ, is the transmitter of the earlier narration.

Chapter 65. Reciting *At-Tûr* (52) In *Maghrib*

(المعجم ٦٥) - الْقِرَاءَةُ فِي الْمَغْرِبِ بِالطُّورِ (التحفة ٣٢٢)

988. It was narrated from Muḥammad bin Jubair bin Mut'im that his father said: "I heard the Prophet ﷺ recite *At-Tûr* in *Maghrib*." (*Ṣaḥīḥ*)

٩٨٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ.

تخريج: أخرجه البخاري، الأذان، باب الجهر في المغرب، ح: ٧٦٥، ومسلم، الصلاة، باب القراءة في الصبح، ح: ٤٦٣ من حديث مالك به، وهو في الموطأ (يحيى): ٧٨/١، والكبرى، ح: ١٠٥٩.

Chapter 66. Reciting *Ad-Dukhân* (44) In *Maghrib*

(المعجم ٦٦) - الْقِرَاءَةُ فِي الْمَغْرِبِ بِ (حَمَّ) الدُّخَانِ (التحفة ٣٢٣)

989. Mu'âwiyah bin 'Abdullâh bin Ja'far narrated that 'Abdullâh bin 'Utbah bin Mas'ûd told him that the Messenger of Allâh ﷺ recited

٩٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَيَّوَةُ وَذَكَرَ آخَرَ قَالَا: حَدَّثَنَا جَعْفَرُ بْنُ رَبِيعَةَ: أَنَّ عَبْدَ

Ha-Mîm Ad-Dukhân^[1] in *Maghrib*.
(*Ṣaḥîḥ*)

الرَّحْمَنِ بْنِ هُرْمَزٍ حَدَّثَهُ أَنَّ مُعَاوِيَةَ بْنَ عَبْدِ
اللَّهِ بْنِ جَعْفَرٍ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُتْبَةَ بْنَ
مَسْعُودٍ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي صَلَاةِ
الْمَغْرِبِ بِ «حَم» الدُّخَانِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ١٠٦٠ * عبدالله بن عتبة بن مسعود صحابي، رأى النبي ﷺ وهو صغير، راجع تحفة الأشراف والإصابة وغيرهما، ومراسيل الصحابة مقبولة.

Chapter 67. Reciting “*Alif-Lâm-Mîm-Ṣâd*”^[2] In *Maghrib*

(المعجم ٦٧) - الْقِرَاءَةُ فِي الْمَغْرِبِ بِ
«الْمَص» (التحفة ٣٢٤)

990. It was narrated from Zaid bin Thâbit that he said to Marwân: “O Abû ‘Abdul-Malik, do you recite: Say: He is Allâh, (the) One^[3] and ‘Verily, We have granted you *Al-Kawthar*^[4] in *Maghrib*?” He said: “Yes.” He (Zaid) said: “I swear by Allâh, I saw the Messenger of Allâh ﷺ reciting the longer of the two long *Sûrahs* in it: ‘*Alif-Lâm-Mîm-Ṣad*.’”^[5] (*Ṣaḥîḥ*)

٩٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ:
حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ
أَبِي الْأَسْوَدِ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يُحَدِّثُ
عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّهُ قَالَ لِمَرْوَانَ: يَا أَبَا
عَبْدِ الْمَلِكِ! أَتَقْرَأُ فِي الْمَغْرِبِ بِ «قُلْ هُوَ اللَّهُ
أَحَدٌ» وَ «إِنَّا أَنْطَيْنَاكَ الْكُوثَرَ»؟ قَالَ:
نَعَمْ. قَالَ: فَحَلُوفَةٌ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ
ﷺ يَقْرَأُ فِيهَا بِأَطْوَلِ الطَّوَلَيْنِ «الْمَص».

تخريج: [إسناده صحيح] أخرجه ابن خزيمة: ١/٢٧١، ٢٧٢، ح: ٥٤١ من حديث ابن وهب به، وهو في الكبرى، ح: ١٠٦١ * أبو الأسود اسمه محمد بن عبدالرحمن.

Comments:

By the two lengthy *Surahs* is meant *Surat Al-An’âm* and *Surat Al-A’râf*, and of these two *Surat Al-A’râf* is lengthier. It is also called the *Surah ‘Alif Lâm Mîm Ṣâd*, because with these very letters the *Surah* begins.

991. Marwân bin Al-Hakam narrated that Zaid bin Thâbit said: “Why do I see you reciting short *Sûrahs* in *Maghrib* when I saw the

٩٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى:
حَدَّثَنَا خَالِدٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ ابْنِ أَبِي

[1] *Ad-Dukhân* 44.

[2] *Al-A’râf* 7.

[3] *Al-Iklâs* 112.

[4] *Al-Kawthar* 108.

[5] *Al-A’râf* 7.

Messenger of Allāh ﷺ reciting the longer of the two long *Sûrahs* in it?” I said: “O Abû ‘Abdullâh, what is the longer of the two long *Sûrahs*?” He said: “*Al-A'râf*.” (*Ṣaḥîḥ*)

مَلِيكَةَ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ أَخْبَرَهُ أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: مَا لِي أَرَاكَ تَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ السُّورِ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِيهَا بِأَطْوَلَ الطُّوْلَيْنِ؟ قُلْتُ: يَا أَبَا عَبْدِ اللَّهِ! مَا أَطْوَلُ الطُّوْلَيْنِ قَالَ: الْأَعْرَافُ.

تخریج: أخرجه البخاري، الأذان، باب القراءة في المغرب، ح: ٧٦٤ من حديث ابن جريج به مختصراً، وهو في الكبرى، ح: ١٠٦٢.

Comments:

Marwân bin Hakam was at that time the governor of Madinah; he became the commander of the Faithful later. It appears he was in the habit of reciting small *Sûrahs* as is narrated in *Ḥadīth* 990. The small *Mufasssal Sûrahs* consist of *Sûrahs* which are twofold or threefold longer than them. They should also be recited.

992. It was narrated from ‘Aishah that the Messenger of Allāh ﷺ recited *Sûrat Al-A'râf* in *Maghrib* and split it between two *Rak'ahs*. (*Ṣaḥîḥ*)

٩٩٢ - أَخْبَرَنَا عَمْرُو بْنُ عُمَانَ: حَدَّثَنَا بَيْتَهُ وَأَبُو حَيَوَةَ عَنِ ابْنِ أَبِي حَمْزَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي صَلَاةِ الْمَغْرِبِ بِسُورَةِ الْأَعْرَافِ فَرَفَّهَا فِي رَكْعَتَيْنِ.

تخریج: [إسناده صحيح] أخرجه الطبراني، في مسند الشاميين: ٤/٢٩٩، ح: ٣٣٦٣ من حديث بقية عن شعيب بن أبي حمزة به، وهو في الكبرى، ح: ١٠٦٣.

Comments:

It has preceded that it was the excellent practice of the Prophet ﷺ to recite lengthy *Sûrahs* in the sunset prayer.

Chapter 68. Recitation In The Two *Rak'ahs* After *Maghrib*

993. It was narrated that Ibn ‘Umar said: “I watched the Messenger of Allāh ﷺ – twenty times – reciting in the two *Rak'ahs* after *Maghrib* ‘Say: O you

(المعجم ٦٨) - الْقِرَاءَةُ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ (التحفة ٣٢٥)
٩٩٣ - أَخْبَرَنَا الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنِي أَبُو الْجَوَابِ: حَدَّثَنَا عَمَّارُ بْنُ زُرَيْقٍ عَنْ أَبِي إِسْحَاقَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَمْرِو قَالَ: رَمَقْتُ

disbelievers.’^[1] and “Say: He is Allâh, (the) One.”^[2] (*Da‘îf*)

رَسُولَ اللَّهِ ﷺ عِشْرِينَ مَرَّةً يَقْرَأُ فِي الرَّكْعَتَيْنِ
بَعْدَ الْمَغْرِبِ، وَفِي الرَّكْعَتَيْنِ قَبْلَ الْمَجْرِ ﴿قُلْ
يَتَّخِذُ الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح: ١٠٦٤، وأخرجه الترمذي، ح: ٤١٧، وابن ماجه، ح: ١١٤٩ وغيرهما من حديث أبي إسحاق عن مجاهد عن ابن عمر به، وهذا تدليس، ولبعض الحديث شواهد عند مسلم، ح: ٧٢٦ وغيره.

Chapter 69. The Virtue Of Reciting “Say: He Is Allâh, (The) One”^[3]

(المعجم ٦٩) - الْفَضْلُ فِي قِرَاءَةِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. (التحفة ٣٢٦)

994. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ sent a man on a campaign, and he used to recite to his Companions when leading them in prayer, and would conclude with. “Say: He is Allâh, (the) One.”^[4] When they returned, they told the Messenger of Allâh ﷺ about that. He said: “Ask them why he did that.” So they asked him and he said: “Because it is a description of the Most Merciful, the Mighty and Sublime, and I love to recite it.” The Messenger of Allâh ﷺ said: “Tell him that Allâh, the Mighty and Sublime, loves him.” (*Sahîh*)

٩٩٤ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ، حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ ابْنِ أَبِي هَلَالٍ أَنَّ أَبَا الرَّجَالِ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ أُمِّهِ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ فَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيُخْتِمُ بِـ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «سَلُّوهُ لِأَيِّ شَيْءٍ فَعَلَ ذَلِكَ». فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ عَزَّ وَجَلَّ فَأَنَا أَحِبُّ أَنْ أَقْرَأَ بِهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «أَخْبِرُوهُ أَنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّهُ».

تخريج: أخرجه البخاري، التوحيد، باب ماجاء في دعاء النبي ﷺ أمته إلى توحيد الله تبارك وتعالى، ح: ٧٣٧٥، ومسلم، صلوة المسافرين، باب فضل قراءة قل هو الله أحد، ح: ٨١٣ من حديث ابن وهب به، وهو في الكبرى، ح: ١٠٦٥.

[1] *Al-Kâfirân* 109.

[2] *Al-Ikhlâs* 112.

[3] *Al-Ikhlâs* 112.

[4] *Al-Ikhlâs* 112.

Comments:

Reciting *Qul Huwallâhu Ahad* (*Surat Al-Ikhlâs*) in every unit of prayer is neither the practice of the Prophet ﷺ (*Masnoon*) nor most excellent. Otherwise, the Prophet ﷺ himself, the rightly-guided Caliphs, and the prominent Companions would have adopted it. Allâh Most High's loving this Companion was on account of his love for the *Surat Al-Ikhlâs*, and not due to his reciting it in every unit of prayer.

995. It was narrated that 'Ubad bin Hunain, the freed slave of the family of Zaid bin Al-Khattâb, said: "I heard Abû Hurairah say: 'I came back (from a journey) with the Messenger of Allâh ﷺ and he heard a man reciting 'Say: He is Allâh, (the) One, *Allâh-uṣ-Ṣamad* (the Self-Sufficient Master). He begets not, nor was He begotten. And there is none equal or comparable unto Him.'^[1] The Messenger of Allâh ﷺ said: 'It is guaranteed.' We asked him: 'What, O Messenger of Allâh?' He said: 'Paradise.'" (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، فضائل القرآن، باب ما جاء في سورة الإخلاص وسورة إذا زلزلت، ح: ٢٨٩٧ من حديث مالك به، قال: "حسن صحيح غريب"، وهو في الموطأ (يحيى): ٢٠٨/١، والكبرى، ح: ١٠٦٦.

996. It was narrated from Abû Sa'eed Al-Khudrî that a man heard another man reciting "Say: He is Allâh, (the) One"^[2] and repeating it. When morning came he went to the Messenger of Allâh ﷺ and told him about that. The Messenger of Allâh ﷺ said: "By the One in Whose Hand is my soul, it is equal to one-third of the Qur'ân."
(*Ṣahîh*)

تخريج: أخرجه البخاري، فضائل القرآن، باب فضل قل هو الله أحد، ح: ٥٠١٣ من حديث مالك به، وهو في الكبرى، ح: ١٠٦٧، والموطأ (يحيى): ٢٠٨/١.

٩٩٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ مَوْلَى آلِ زَيْدِ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: أَقْبَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَسَمِعَ رَجُلًا يَقْرَأُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَمْ يَكُنْ يَكُنْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَّهُ كُفُوًا أَحَدٌ﴾ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَحَيْثُ» فَسَأَلْتُهُ: مَاذَا يَا رَسُولَ اللَّهِ؟ فَقَالَ: «الْحَجَّةُ».

٩٩٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى النَّبِيِّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّهَا لَتَعْدِلُ ثُلُثُ الْقُرْآنِ».

[1] *Al-Ikhlâs* 112.

[2] *Al-Ikhlâs* 112.

Comments:

It being equivalent to a third of the Qur'ân is on account of its theme. Because the foundation of the *Dîn* rests on three elements: Oneness of Allâh, the Prophethood, and the Hereafter. On it (*Surat Al-Ikhlâs*) is the most complete and comprehensive delineation of the Oneness of Allâh - *Tawhid*.

997. It was narrated from Abû Ayyûb that the Prophet ﷺ said: "Say: He is Allâh, (the) One"^[1] is one-third of the Qur'ân." (*Hasan*)
Abû 'Abdur-Raḥmân said: I do not know a chain of narration longer than this.

٩٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ هَلَالِ بْنِ يَسَافٍ، عَنْ رَيْبِعِ بْنِ خُثَيْمٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ أَبِي لَيْلَى عَنِ امْرَأَةٍ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ قَالَ: «قُلْ هُوَ اللَّهُ أَحَدٌ» ثَلَاثُ الْقُرْآنِ.
قَالَ أَبُو عَبْدِ الرَّحْمَنِ: مَا أَعْرِفُ إِسْنَادًا أَطْوَلَ مِنْ هَذَا.

تخریج: [حسن] أخرجه الترمذی، ح: ٣٨٩٣ (انظر الحديث المتقدم: ٩٩٥) عن محمد بن بشار به، وقال: "حسن"، وهو في الكبرى، ح: ١٠٦٨، وللحديث شواهد كثيرة جداً * المرأة هو امرأة أبي أيوب كما في سنن الترمذی، وعبدالرحمن هو ابن مهدي، وزائدة هو ابن قدامة، ومنصور هو ابن المعتمر.

Comments:

In this narration, between Imâm An-Nasâ'î and the Prophet ﷺ there are ten transmitters. No narration of the Imâm An-Nasâ'î consists of a greater number of transmitters. And Allâh knows best!

Chapter 70. Reciting: "Glorify The Name Of Your Lord, The Most High"^[2] In '*Ishâ*'

998. It was narrated that Jâbir said: "Mu'âdh stood up and prayed '*Ishâ*',^[3] and made it lengthy. The Prophet ﷺ said: 'Do you want to

(المعجم ٧٠) - الْقِرَاءَةُ فِي الْعِشَاءِ الْآخِرَةِ بِ: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ (التحفة ٣٢٧)

٩٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ قَالَ: قَامَ مُعَاذٌ فَصَلَّى الْعِشَاءَ

[1] *Al-Ikhlâs* 112.

[2] *Al-'Ila* 87.

[3] It had been mentioned earlier that since *Maghrib* was sometimes called '*Ishâ*', the '*Ishâ*' prayer is also called *Al-'Ishâ*' *Al-Ākhirah*' - meaning - the later '*Ishâ*' to distinguish between the two.

cause hardship to the people, O Mu'adh; do you want to cause hardship to the people O Mu'adh? Why didn't you recite 'Glorify the Name of your Lord, the Most High^[1] or *Ad-Duha*^[2] or; 'When the heaven is cleft asunder?'^[3] (*Sahih*)

الْآخِرَةَ فَطَوَّلَ، فَقَالَ النَّبِيُّ ﷺ: «أَفْتَانُ يَا مُعَاذُ؟ أَفْتَانُ يَا مُعَاذُ؟ أَيْنَ كُنْتَ عَنْ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿وَالصُّحَى﴾ وَ ﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾؟».

..... تخريج: [صحيح] تقدم، ح: ٨٣٢، وهو في الكبرى، ح: ١٠٦٩.

Chapter 71. Reciting: "By The Sun And Its Brightness"^[4] In 'Ishâ'

999. It was narrated that Jâbir said: "Mu'adh bin Jabal led his companions in praying 'Ishâ' and he made it lengthy. A man left, and Mu'adh was told about that, and he said: 'He is a hypocrite.' When news of that reached the man, he went to the Prophet ﷺ and told him what Mu'adh had said. The Prophet ﷺ said to him: 'Do you want to be a cause of hardship, O Mu'adh? When you lead the people in prayer, recite 'By the sun and its brightness'^[5] and 'Glorify the Name of your Lord, the Most High'^[6] and 'By the night as it envelops'^[7] and 'Read! In the Name of your Lord.'^[8] (*Sahih*)

(المعجم (٧) - القراءة في العشاء الآخرة ب ﴿وَالشَّمْسِ وَضُحَاهَا﴾ (التحفة ٣٢٨)

٩٩٩ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: صَلَّى مُعَاذُ بْنُ جَبَلٍ لِأَصْحَابِهِ الْعِشَاءَ فَطَوَّلَ عَلَيْهِمْ، فَأَنْصَرَفَ رَجُلٌ مِنَّا فَأَخْبَرَ مُعَاذَ عَنْهُ فَقَالَ: إِنَّهُ مُتَافِقٌ، فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلُ دَخَلَ عَلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِمَا قَالَ مُعَاذٌ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَتُرِيدُ أَنْ تَكُونَ فِتْنَانَا يَا مُعَاذُ؟ إِذَا أَمَمْتَ النَّاسَ فَأَقْرَأْ ب ﴿وَالشَّمْسِ وَضُحَاهَا﴾ وَ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿وَاللَّيْلِ إِذَا يَنسَخُ﴾ وَ ﴿أَقْرَأْ بِاسْمِ رَبِّكَ﴾».

تخريج: أخرجه مسلم، الصلوة، باب القراءة في العشاء، ح: ١٧٩/٤٦٥ عن قتيبة به، وهو في الكبرى، ح: ١٠٧٠.

[1] *Al-A'la* 87.

[2] *Ad-Duha* 93.

[3] *Al-Infitâr* 82.

[4] *Ash-Shams* 91.

[5] *Ash-Shams* 91.

[6] *Al-A'la* 87.

[7] *Al-Lail* 92.

[8] *Al-'Alaq* 96.

1000. It was narrated from ‘Abdullāh bin Buraidah, from his father, that the Messenger of Allāh ﷺ used to recite ‘By the sun and its brightness’^[1] and similar *Sūrah*s in ‘*Ishā*’. (*Hasan*)

١٠٠٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْعِشَاءِ الْآخِرَةِ ﴿وَالشَّمْسِ وَحُجَّتْهَا﴾ وَأَشْبَاهَهَا مِنَ الشُّورِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلوة، باب ماجاء في القراءة في صلوة العشاء، ح: ٣٠٩ من حديث الحسين بن واقد به، وقال: "حسن"، وهو في الكبرى، ح: ١٠٧١ .

Chapter 72. Reciting “By The Fig, And The Olive”^[2] In ‘*Ishā*’

1001. It was narrated that Al-Barā’ bin ‘Āzib said: “I prayed *Al-‘Atamah* (*‘Ishā*) with the Messenger of Allāh ﷺ and he recited ‘By the fig, and the olive’^[3] in it.” (*Sahih*)

(المعجم ٧٢) - الْقِرَاءَةُ فِيهَا بِ﴿وَالزَّيْتِ وَالزَّيْتُونِ﴾ (التحفة ٣٢٩)

١٠٠١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعَتَمَةَ، فَقَرَأَ فِيهَا بِ﴿وَالزَّيْتِ وَالزَّيْتُونِ﴾.

تخريج: أخرجه مسلم، الصلوة، باب القراءة في العشاء، ح: ١٧٦/٤٦٤ من حديث يحيى الأنصاري، والبخاري، الأذان، باب الجهر في العشاء، ح: ٧٦٧ من حديث عدي بن ثابت به، وهو في الموطأ (يحيى): ٨٠، ٧٩/١، والكبرى، ح: ١٠٧٢.

Chapter 73. Recitation In The First *Rak‘ah* Of ‘*Ishā*’

1002. It was narrated that Al-Barā’ bin ‘Āzib said: “The Messenger of Allāh ﷺ was on a journey and he recited: By the fig, and the olive^[4] in the first *Rak‘ah* of ‘*Ishā*’.” (*Sahih*)

(المعجم ٧٣) - الْقِرَاءَةُ فِي الرَّكْعَةِ الْأُولَى مِنْ صَلَاةِ الْعِشَاءِ الْآخِرَةِ (التحفة ٣٣٠)

١٠٠٢ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ - هُوَ ابْنُ زُرَيْعٍ - حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ

[1] *Ash-Shams* 91.

[2] *At-Tin* 95.

[3] *At-Tin* 95.

[4] *At-Tin* 95.

رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ فَقَرَأَ فِي الْعِشَاءِ فِي
الرُّكْعَةِ الْأُولَى بِ﴿وَالَّذِينَ وَالَّذِينَ﴾.

تحريج: أخرجه البخاري ومسلم من حديث شعبة به، انظر الحديث السابق، وهو في الكبرى،
ح: ١٠٧٣.

Chapter 74. Taking One's Time In The First Two *Rak'ahs*

(المعجم ٧٤) - الرُّكُودُ فِي الرَّكْعَتَيْنِ

الأُولَيَيْنِ (التحفة ٣٣١)

1003. Abû 'Awn said: "I heard Jâbir bin Samurah say: 'Umar said to Sa'eed: "The people are complaining about everything about you, even about your prayer." Sa'd said: "I take my time in the first two *Rak'ahs* and I make the other two shorter. I do my best to follow the example of the Messenger of Allâh ﷺ in prayer." 'Umar said: "That is what I thought about you." (*Sahîh*)

١٠٠٣ - أَخْبَرَنَا عُمَرُو بْنُ عَلِيٍّ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي
أَبُو عَوْنٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمْرَةَ يَقُولُ:
قَالَ عُمَرُ لِسَعْدٍ: قَدْ شَكَكَ النَّاسُ فِي كُلِّ
شَيْءٍ حَتَّى فِي الصَّلَاةِ فَقَالَ سَعْدٌ: أَتَيْدُ فِي
الأُولَيَيْنِ وَأَخْذِفُ فِي الأُخْرَيَيْنِ وَمَا أَلُو مَا
اقتَدَيْتُ بِهِ مِنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ قَالَ:
ذَاكَ الظَّنُّ بِكَ.

تحريج: أخرجه البخاري، الأذان، باب: يطول في الأوليين ويحذف في الآخرين، ح: ٧٧٠،
ومسلم، الصلوة، باب القراءة في الظهر والعصر، ح: ١٥٩/٤٥٣ من حديث شعبة به، وهو في
الكبرى، ح: ١٠٧٤.

Comments:

The above-mentioned complaint concerning Sa'd proved wrong.

1004. It was narrated that Jâbir bin Samurah said: "Some of the people of Al-Kûfah complained about Sa'd to 'Umar. They said: 'By Allâh, he does not pray properly.' He said: 'I lead them in prayer as the Messenger of Allâh ﷺ did, and I do not deviate from that. I take my time in the first two *Rak'ahs* and make the other two shorter.' He ('Umar) said: "That is what I thought about you." (*Sahîh*)

١٠٠٤ - أَخْبَرَنَا حَمَادُ بْنُ إِسْمَاعِيلَ بْنِ
إِبْرَاهِيمَ ابْنِ عُكَيْبَةَ أَبُو الْحَسَنِ قَالَ: حَدَّثَنَا أَبِي
عَنْ دَاوُدَ الطَّائِيِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ،
عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: وَقَعَ نَاسٌ مِنْ أَهْلِ
الْكُوفَةِ فِي سَعْدٍ عِنْدَ عُمَرَ فَقَالُوا: وَاللَّهِ! مَا
يُحْسِنُ الصَّلَاةَ فَقَالَ: أَمَا أَنَا فَأُصَلِّي بِهِمْ
صَلَاةَ رَسُولِ اللَّهِ ﷺ لَا أُخْرِمُ عَنْهَا، أَرْكُدُ
فِي الأُولَيَيْنِ وَأَخْذِفُ فِي الأُخْرَيَيْنِ قَالَ:
ذَاكَ الظَّنُّ بِكَ.

تخریج: أخرجه البخاري، الأذان، باب وجوب القراءة للإمام والمأموم في الصلوات كلها ... إلخ، ح: ٧٥٥، ومسلم، (انظر الحديث السابق) من حديث عبدالمملك به، وهو في الكبرى، ح: ١٠٧٥، وانظر الحديث السابق.

Chapter 75. Reciting Two *Sûrahs* In One *Rak'ah*

(المعجم ٧٥) - قِرَاءَةُ سُورَتَيْنِ فِي رَكْعَةٍ
(التحفة ٣٣٢)

1005. It was narrated that 'Abdullâh said: "I know the similar *Sûrahs* that the Messenger of Allâh ﷺ used to recite, twenty *Sûrahs* in ten *Rak'ahs*." Then he took 'Alqamah's hand and went in, then 'Alqamah came out and we asked him and he told us what they were. (*Sahîh*)

١٠٠٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ شَقِيبِ بْنِ عَبْدِ اللَّهِ قَالَ: إِنِّي لَأَعْرِفُ النَّظَائِرَ الَّتِي كَانَ يَقْرَأُ بِهِنَّ رَسُولُ اللَّهِ ﷺ عَشْرِينَ سُورَةً فِي عَشْرِ رَكَعَاتٍ، ثُمَّ أَخَذَ بِيَدِ عَلْقَمَةَ فَدَخَلَ، ثُمَّ خَرَجَ إِلَيْنَا عَلْقَمَةَ فَسَأَلْنَاهُ فَأَخْبَرَنَا بِهِنَّ.

تخریج: أخرجه مسلم، صلوة المسافرين، باب ترتيل القراءة واجتتاب الهد، وهو الإفراط في السرعة ... إلخ، ح: ٢٧٧/٨٢٢ عن إسحاق بن إبراهيم، والبخاري، فضائل القرآن، باب تأليف القرآن، ح: ٤٩٩٦ من حديث الأعمش به، وهو في الكبرى، ح: ١٠٧٦.

Comments:

Whether it is two *Surahs* in one unit of prayer or two *Surahs* in two units of the same prayer, there should be spiritual relationship between them. *Nazâir* (identical *Surahs*) also denote the same kinship. Some people have taken it to mean kinship in prolongation but it is not correct.

1006. It was narrated that 'Amr bin Murrah said: I heard Abû Wâ'il say: "A man said in the presence of 'Abdullâh: 'I recited *Al-Mufaṣṣal* in one *Rak'ah*.' He said: "That is like reciting poetry. I know the similar *Sûrahs* that the Messenger of Allâh ﷺ used to recite together.' And he mentioned twenty *Sûrahs* from *Al-Mufaṣṣal*, two by two in each *Rak'ah*." (*Sahîh*)

١٠٠٦ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: قَالَ رَجُلٌ عِنْدَ عَبْدِ اللَّهِ: قَرَأْتُ الْمُفَصَّلَ فِي رَكْعَةٍ قَالَ: هَذَا كَهَذَا الشَّعْرِ، لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بَيْنَهُنَّ، فَذَكَرَ عَشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ سُورَتَيْنِ سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ.

تخريج: أخرجه البخاري، الأذان، باب الجمع بين السورتين في ركعة ... إلخ، ح: ٧٧٥، ومسلم، صلوة المسافرين، باب ترتيب القرآن واجتنب الهدى ... إلخ، ح: ٢٧٩/٨٢٢ من حديث شعبة به، وهو في الكبرى، ح: ١٠٧٧.

Comments:

Verses of poetry are generally read at a leisurely pace. But when one rehearses memorized poetry, they are read rapidly. Similarly, some Qur’ân reciters, during the course of its repetition (for retention), recite it very speedily. Consequently, those who have not memorized (the Qur’ân) are not able to comprehend what is being recited.

1007. It was narrated from ‘Abdullâh that a man came to him and said: “Last night I recited *Al-Mufaṣṣal* in one *Rak’ah*.” He said: “That is like reciting poetry. But the Messenger of Allâh ﷺ used to recite similar *Sûrahs*, twenty *Sûrahs* from *Al-Mufaṣṣal*, those that start with *Ha-Mîm*.” (*Sahîh*)

١٠٠٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنُصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ وَأَتَاهُ رَجُلٌ فَقَالَ: إِنِّي قَرَأْتُ اللَّيْلَةَ الْمُفَصَّلَ فِي رَكْعَةٍ فَقَالَ: هَذَا كَهَذَا الشَّعْرِ، لَكِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ النَّظَائِرَ عَشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ مِنْ آلِ حَم.

تخريج: [إسناده صحيح] أخرجه الطبراني في الكبير: ٤٠/١٠ من حديث عبدالله بن رجاء به مختصراً، وهو في الكبرى، ح: ١٠٧٨، وأخرجه البخاري، ح: ٧٧٥، ٤٩٩٦، ٥٠٤٣، ومسلم، ح: ٨٢٢ من طريق شقيق عن ابن مسعود به نحوه.

Comments:

The arrangement of *Surahs* in the written copy of the Qur’ân belonging to Ibn Mas’ud ؓ was a little different from the copy of Uthman ؓ. Therefore, the arrangement of *Mufaṣṣal Surahs* in his copy differed from the Glorious Qur’ân that we have in our hands. Ubayy ibn Ka’b possessed a copy of the Qur’ân, which had in it *Surahs* chronologically arranged according to the sequence of their revelation. (*Tartib Nûzuli: Revelational sequential arrangement*).

Chapter 76. Reciting Part Of A Sûrah

(المعجم ٧٦) - قِرَاءَةُ بَعْضِ السُّورَةِ
(التحفة ٣٣٣)

1008. It was narrated that ‘Abdullâh bin As-Sâ’ib said: “I was with the Messenger of Allâh ﷺ on the day of the Conquest (of Makkah). He

١٠٠٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبَّادٍ حَدِيثًا رَفَعَهُ إِلَيَّ

prayed in front of the Ka'bah. He took off his shoes and placed them to his left, and he started to recite *Sûrat Al-Mu'minûn*. When he reached the passage that mentions Mûsâ and 'Eisa, peace be upon them both, he started coughing, then he bowed." (*Sahîh*)

ابن سفيان عن عبد الله بن السائب قال: حضرت رسول الله ﷺ يوم الفتح، فصلّى في قبيل الكعبة، فخلع نعليه فوضعهما عن يساره، فافتتح بسورة المؤمنين فلما جاء ذكر موسى وعيسى عليهما السلام أخذته سعلة فركع.

تخريج: أخرجه مسلم، الصلوة، باب القراءة في الصبح، ح: ٤٥٥ من حديث ابن جريج به، وهو في الكبرى، ح: ١٠٧٩، وعلقه البخاري، الأذان، باب الجمع بين السورتين في ركعة ... الخ، ح: ٧٧٤.

Comments:

Had it been compulsory to recite the *Surah* completely, he would have waited for the cough to abate, and would have completed the *Surah*. The Prophet's ﷺ bowing down evidences its permissibility.

Chapter 77. Reciter Seeking Refuge With Allâh If He Recites A Verse That Mentions Punishment

(المعجم ٧٧) - تَعُوذُ الْقَارِئِ إِذَا مَرَّ بِآيَةٍ عَذَابٍ (التحفة ٣٣٤)

1009. It was narrated from Hudhaifah that he prayed beside the Prophet ﷺ one night. He recited, and when he came to a verse that mentioned punishment, he would pause and seek refuge with Allâh; if he came to a verse that mentioned mercy, he would pause and pray for mercy. In his bowing he would say: '*Subhâna Rabbil-'Azîm* (Glory be to my Lord Almighty)' and in his prostration he would say: '*Subhân Rabbil-'Ala* (Glory be to my Lord the Most High).'" (*Sahîh*)

١٠٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمَنِ وَابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْتَفِ، عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ حُدَيْفَةَ: أَنَّهُ صَلَّى إِلَى جَنْبِ النَّبِيِّ ﷺ لَيْلَةَ فَرَأَى، فَكَانَ إِذَا مَرَّ بِآيَةٍ عَذَابٍ وَقَفَّ وَتَعَوَّذَ، وَإِذَا مَرَّ بِآيَةٍ رَحْمَةٍ وَقَفَّ فَدَعَا، وَكَانَ يَقُولُ فِي رُكُوعِهِ: سُبْحَانَ رَبِّي الْعَظِيمِ وَفِي سُجُودِهِ: سُبْحَانَ رَبِّي الْأَعْلَى.

تخريج: أخرجه مسلم، صلوة المسافرين، باب استحباب تطويل القراءة في صلوة الليل، ح: ٧٧٢ من حديث سليمان الأعمش به، وهو في الكبرى، ح: ١٠٨٠، وأخرجه الترمذي، ح: ٢٦٣ عن محمد بن بشار عن شعبة عن سليمان به.

Comments:

While reciting the Qur’ân, one should kindle within oneself a deep sense of receptiveness, so that every word of the Qur’ân creates an effect upon him. The one who recites it in this manner would definitely emulate the Prophet’s ﷺ excellent practice which is described here.

Chapter 78. Reciter Asking Allâh When He Reaches A Verse Mentioning Mercy

(المعجم ٧٨) - مَسْأَلَةُ الْقَارِئِ إِذَا مَرَّ بِآيَةٍ رَحْمَةٍ (التحفة ٣٣٥)

1010. It was narrated from Hudhaifah that the Prophet ﷺ recited *Sûrat Al-Baqarah*, *Al ‘Imrân* and *An-Nisâ’* in one *Rak’ah*, and he did not reach any verse that spoke of mercy but he asked Allâh for it, nor any verse that spoke of punishment but he asked Allâh for protection therefrom. (*Sahih*)

١٠١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ حَفْصِ ابْنِ غِيَاثٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ طَلْحَةَ بْنِ يَزِيدَ، عَنْ حُدَيْفَةَ، وَ الْأَعْمَشِ عَنْ سَعْدِ بْنِ عُيَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْقَبِ، عَنْ صِلَةَ بْنِ زُقْرٍ، عَنْ حُدَيْفَةَ: أَنَّ النَّبِيَّ ﷺ قرأ سورة البقرة وآل عمران والنساء في ركعة لا يمر بآية رحمة إلا سأل ولا بآية عذاب إلا استجار.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٠٨١، ١٠٨٢.

Chapter 79. Repeating A Verse

(المعجم ٧٩) - تَرْدِيدُ الْآيَةِ (التحفة ٣٣٦)

1011. Jasrah bint Dijâjah said: “I heard Abû Dharr say: “The Prophet ﷺ stayed up all night repeating one verse. The verse was: If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.”^[1] (*Hasan*)

١٠١١ - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا قُدَامَةُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي جَسْرَةُ بِنْتُ دِجَاجَةَ قَالَتْ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: قَامَ النَّبِيُّ ﷺ حَتَّى إِذَا أَصْبَحَ بِآيَةٍ. وَالْآيَةُ: ﴿إِنْ تَعَذَّبْتُمْ فَلَا تَمُوتُ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الرَّحِيمُ﴾ [المائدة: ١١٨].

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في القراءة في صلوة الليل، ح: ١٣٥٠ من حديث يحيى القطان به، وهو في الكبرى، ح: ١٠٨٣، وصححه البوصيري، الحاكم: ٢٤١/١، والذهبي.

[1] *Al-Mâ'idah* 5:118.

Comments:

It has been narrated that when the Prophet ﷺ supplicated, he would supplicate thrice. In the bowing and prostration postures, he would recite the *Tasbihât* (Glorification of Allâh) ten times each. What is so astonishing then in his repeating a Verse of Mercy throughout the whole night?

Chapter 80. The Saying Of Allâh, The Mighty And Sublime: "And Offer Your *Ṣalâh* (Prayer) Neither Aloud Nor In A Low Voice"^[1]

1012. It was narrated that Ibn 'Abbâs said concerning the saying of Allâh, the Mighty and Sublime: And offer your *Ṣalâh* (prayer) neither aloud nor in a low voice^[2] – "It was revealed when the Messenger of Allâh ﷺ was still (preaching) in secret in Makkah. When he led his Companions in prayer he would raise his voice" – (One of the narrators) Ibn Manî' said: "He would recite the Qur'ân out loud" – "And when the idolators heard his voice they would insult the Qur'ân, and the One Who revealed it, and the one who brought it. So Allâh, the Mighty and Sublime, said to His Prophet ﷺ: And offer your *Ṣalâh* (prayer) neither aloud that is, such that the idolators can hear your recitation and insult the Qur'ân; nor in a low voice, so that your Companions cannot hear; but follow a way between."^[3] (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، التفسير، باب ﴿ولا تجهر بصلاتك ولا تخافت بها﴾، ح: ٤٧٢٢ عن يعقوب بن إبراهيم به، ومسلم، الصلوة، باب التوسط في القراءة في الصلوة الجهرية ... الخ، ح: ٤٤٦ من حديث هشيم به، وهو في الكبرى، ح: ١٠٨٤.

(المعجم ٨٠) - قَوْلُهُ عَزَّ وَجَلَّ ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ (التحفة ٣٣٧)

١٠١٢ - أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورِيُّ قَالَا: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا أَبُو بَشِيرٍ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ - وَهُوَ ابْنُ إِيَّاسٍ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُخْتَفٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ وَقَالَ ابْنُ مَنِيعٍ: يَجْهَرُ بِالْقُرْآنِ، وَكَانَ الْمُشْرِكُونَ إِذَا سَمِعُوا صَوْتَهُ سَبُّوا الْقُرْآنَ، وَمَنْ أَنْزَلَهُ، وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ أَيْ بِقِرَاءَتِكَ فَيَسْمَعُ الْمُشْرِكُونَ فَيَسُبُّوا الْقُرْآنَ ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ فَلَا يَسْمَعُوا ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾.

[1] *Al-Isrâ'* 17:110.

[2] *Al-Isrâ'* 17:110.

[3] *Al-Isrâ'* 17:110.

1013. It was narrated that Ibn ‘Abbâs said: “The Prophet ﷺ used to raise his voice when reciting Qur’ân, and when the idolators heard his voice they would insult the Qur’ân and the one who had brought it. So the Prophet ﷺ began to lower his voice such that his Companions could not hear him. Then Allâh, the Mighty and Sublime, revealed: And offer your *Ṣalâh* (prayer) neither aloud nor in a low voice, but follow a way between ^[1]” (*Ṣaḥîh*)

تخریج: [صحیح] انظر الحديث السابق، وهو في الكبرى، ح: ١٠٨٥.

Chapter 81. Reciting Qur’ân In A Loud Voice

(المعجم ٨١) - **بَابُ رَفْعِ الصَّوْتِ بِالْقُرْآنِ**
(التحفة ٣٣٨)

1014. Umm Hâni’ said: “I used to listen to the Prophet ﷺ reciting Qur’ân when I was on my roof.” (*Hasan*)

١٠١٤ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورِيُّ عَنْ وَكَيْعٍ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي الْعَلَاءِ، عَنْ يَحْيَى بْنِ جَعْدَةَ عَنْ أُمِّ هَانِيَةَ قَالَتْ: كُنْتُ أَسْمَعُ قِرَاءَةَ النَّبِيِّ ﷺ وَأَنَا عَلَى عَرِيشِي.

تخریج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في القراءة في صلوة الليل، ح: ١٣٤٩، والترمذي في الشمائل، باب ماجاء في قراءة رسول الله ﷺ، ح: ٣٠١ من حديث وكيع به، وهو في الكبرى، ح: ١٠٨٦، وصححه البوصيري.

Chapter 82. Elongating The Sounds When Reciting Qur’ân

(المعجم ٨٢) - **بَابُ مَدِّ الصَّوْتِ بِالْقِرَاءَةِ**
(التحفة ٣٣٩)

1015. It was narrated that Qatâdah said: “I asked Anas: ‘How did the Messenger of Allâh ﷺ recite Qur’ân?’ He said: ‘He used to elongate the sounds.’” (*Ṣaḥîh*)

١٠١٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا جَرِيرُ بْنُ حَارِزٍ عَنْ قَتَادَةَ قَالَ: سَأَلْتُ أَنَسًا: كَيْفَ كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: كَانَ يَمُدُّ صَوْتَهُ مَدًّا.

[1] *Al-Isrâ’* 17:110.

تخریج: أخرجه البخاري، فضائل القرآن، باب مد القراءة، ح: ٥٠٤٥ من حديث جرير به، وهو في الكبرى، ح: ١٠٨٧.

Comments:

It does not mean he lengthened it out of the place, or without reason. Instead, he would lengthen wherever *Madd* would occur (*Alif, Wāw, Yā*). *Madd* is so called because it is recited by lengthening it.

Chapter 83. Making One's Voice Beautiful When Reciting Qur'ân

1016. It was narrated that Al-Barâ' said: "The Messenger of Allâh ﷺ said: 'Make your voices beautiful when you recite Qur'ân.'" (*Ṣaḥîh*)

(المعجم ٨٣) - تَرْيِينُ الْقُرْآنِ بِالصَّوْتِ

(التحفة ٣٤٠)

١٠١٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ طَلْحَةَ بْنِ مُصْرَفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَيِّبُوا الْقُرْآنَ بِأَصْوَاتِكُمْ».

تخریج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب: كيف يستحب الترتيل في القراءة، ح: ١٤٦٨ من حديث جرير بن عبد الحميد به، وهو في الكبرى، ح: ١٠٨٨، وصححه ابن خزيمة، وابن حبان، وانظر الحديث الآتي.

1017. It was narrated that Al-Barâ' bin 'Azib said: "The Messenger of Allâh ﷺ said: 'Make your voices beautiful when you recite Qur'ân.'" (*Ṣaḥîh*)

Ibn 'Awsajah said: "I had forgotten this - make your voices beautiful when you recite the Qur'ân - until Ad-Daḥḥâk bin Muzâhim reminded me." (*Ṣaḥîh*)

١٠١٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي طَلْحَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَيِّبُوا الْقُرْآنَ بِأَصْوَاتِكُمْ».

قَالَ ابْنُ عَوْسَجَةَ: كُنْتُ نَسِيتُ هَذِهِ «رَيِّبُوا الْقُرْآنَ» حَتَّى ذَكَرْتَنِيهِ الصَّحَّاحُ بْنُ مَرْجَمٍ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب: في حسن الصوت بالقرآن، ح: ١٣٤٢ من حديث يحيى القطان به، وهو في الكبرى، ح: ١٠٨٩، وانظر الحديث السابق.

Comments:

To recite the Glorious Qur'ân attentively, correctly, and with one's heart in it fully - so that it creates the desired positive effect on the reciter himself as well as the listeners - is the requisite demand of Islamic law. However, it should not be in the style of singing. In short, instead of recitation being musical, it should be melodious.

1018. It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say: "Allâh never listens to anything as he listens to a Prophet with a beautiful voice chanting the Qur'ân aloud." (*Sahîh*)

١٠١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ زُبَيْرِ الْمَكِّيِّ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَدِنَ اللَّهُ لِشَيْءٍ مَا أَدِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ».

تحريج: أخرجه البخاري، التوحيد، باب قول النبي ﷺ "الماهر بالقرآن مع سفره الكرام البررة ... الخ، ح: ٧٥٤٤ من حديث عبدالعزيز بن أبي حازم، ومسلم، صلوة المسافرين، باب استحباب تحسين الصوت بالقرآن، ح: ٧٩٢/٢٣٣ من حديث يزيد بن عبدالله بن الهاد به، وهو في الكبرى، ح: ١٠٩٠.

Comments:

"A Prophet with a good voice" signifies Allâh's Messenger ﷺ himself, except that the term Qur'ân denotes each and every revealed book, which seems pretty problematic, although it is not improbable.

1019. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, the Mighty and Sublime, never listens to anything as he listens to a Prophet chanting the Qur'ân." (*Sahîh*)

١٠١٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا أَدِنَ اللَّهُ عَزَّ وَجَلَّ لِشَيْءٍ يَعْنِي أَذِنَهُ لِنَبِيِّ يَتَغَنَّى بِالْقُرْآنِ».

تحريج: أخرجه البخاري، فضائل القرآن، باب من لم يتغن بالقرآن ... الخ، ح: ٥٠٢٤، ومسلم، ح: ٧٩٢ (انظر الحديث السابق) من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ١٠٩١.

1020. Abû Hurairah narrated that the Messenger of Allâh ﷺ heard the recitation of Abû Mûsâ and said: "He has been given a *Mizmâr* among the *Mazâmîr*^[1] of the family of Dâwûd, peace be upon him." (*Sahîh*)

١٠٢٠ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ ابْنَ شَهَابٍ أَخْبَرَهُ: أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ قِرَاءَةَ أَبِي مُوسَى فَقَالَ: «لَقَدْ أُوتِيَ مِرْزَمَارًا مِنْ مَرَامِيرِ آلِ دَاوُدَ عَلَيْهِ السَّلَامُ».

تحريج: [إسناده صحيح] أخرجه أحمد: ٣٦٩/٢ من حديث ابن شهاب به، وهو في الكبرى، ح: ١٠٩٢، وصححه ابن حبان (الإحسان)، ح: ٧١٥٢، وله طريق آخر عند ابن ماجه، ح: ١٣٤١ وغيره، وإسناده حسن.

[1] *Mizmâr* (pl. *Mazâmûr*) here means a melodious voice.

Comments:

Prophet Dâwûd ؑ has become proverbial concerning his melodious voice and sweet recitation. In the Glorious Qur'ân, there is mention of the mountains and the birds joining him in his recitation (his extolling of Allâh's limitless Glory). Allâh's Messenger ﷺ, therefore, compared the melodious voice of Abû Mûsâ ؓ with that of Prophet Dâwûdm ؑ, (likening the sweetness of his voice to the sound of reed instruments, as though he had reed instruments in his throat).

1021. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ heard the recitation of Abû Mûsâ and said: 'This man has been given a *Mizmâr* among the *Mazâmîr* of the family of Dâwûd, peace be upon him.'" (*Sahîh*)

١٠٢١ - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ
الْعَلَاءِ بْنِ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ، عَنِ
الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ:
سَمِعَ النَّبِيَّ ﷺ قِرَاءَةَ أَبِي مُوسَى فَقَالَ:
«لَقَدْ أُوتِيَ هَذَا مِنْ مَزَامِيرِ آلِ دَاوُدَ عَلَيْهِ
السَّلَامُ».

تخريج: [صحيح] أخرجه أحمد: ١٦٧، ٣٧/٦ عن سفیان بن عيينة به، وصرح بالسماع، وهو في الكبرى، ح: ١٠٩٣، وصححه ابن حبان (الإحسان)، ح: ٧١٥١، وله شاهد حسن عند ابن سعد: ٣٤٤/٢.

Comments:

Scholars have deemed *Âl* ((family) in the term *Âl Dâwûd* additional.

1022. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ heard the recitation of Abû Mûsâ and said: 'This man has been given a *Mizmâr* among the *Mazâmîr* of the family of Dâwûd, peace be upon him.'" (*Sahîh*)

١٠٢٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ
الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعَ
رَسُولَ اللَّهِ ﷺ قِرَاءَةَ أَبِي مُوسَى فَقَالَ: «لَقَدْ
أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ عَلَيْهِ
السَّلَامُ».

تخريج: [صحيح] أخرجه أحمد: ١٦٧/٦ عن عبدالرزاق بن همام به، وهو في الكبرى، ح: ١٠٩٤، وانظر الحديث السابق.

1023. It was narrated from Ya'la bin Mamlak that he asked Umm Salamah about the recitation and prayer of the Messenger of Allâh ﷺ and she said: "Why do you want to know about his prayer?" Then she described his recitation and as

١٠٢٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ
ابْنُ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي
مَلِيكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ: أَنَّهُ سَأَلَ أُمَّ
سَلَمَةَ عَنْ قِرَاءَةِ رَسُولِ اللَّهِ ﷺ وَصَلَاتِهِ؟

being so measured and clear that each letter could be distinguished.

(*Hasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، فضائل القرآن، باب ماجاء كيف كانت قراءة النبي ﷺ، ح: ٢٩٢٣ عن قتبية به، وقال: "حسن صحيح غريب"، وهو في الكبرى، ح: ١٠٩٥ # يعلى ابن مملك حسن الحديث، وثقه ابن حبان، والترمذي كما في نيل المقصود، ح: ١٤٦٦.

Comments:

One's recitation should be neat and clear. Each and every word should be individually understood. One should pause at every Verse and phrase, so that, while reciting and listening, one's attention is focused on the meaning and import of what one is reciting.

Chapter 84. Saying The *Takbîr* Before Prostrating

1024. It was narrated from Abû Salamah bin 'Abdur-Raḥmân that Marwân appointed Abû Hurairah as governor of Al-Madînah. When he stood to offer an obligatory prayer, he would say the *Takbîr*, then he said the *Takbîr* when he bowed, and when he raised his head from bowing he said: "*Sami' Allâhu liman ḥamidah, Rabbanâ wa lakal-ḥamd* (Allâh hears those who praise Him; our Lord, and to You be the praise)." Then he would say the *Takbîr* when he went down in prostration, then he said the *Takbîr* when he stood up after two *Rak'ahs*, after saying the *Tashahhud*, and he did that until he had finished his prayer. When he had finished his prayer and said the *Salâm*, he turned to the people in the *Masjid* and said: "By the One in Whose hand is my soul, I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ."

(*Ṣaḥîh*)

قَالَتْ: مَا لَكُمْ وَصَلَاتُهُ؟ ثُمَّ نَعَتَتْ قِرَاءَتَهُ فَإِذَا هِيَ تَنَعَّتْ قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا.

(المعجم ٨٤) - بَابُ التَّكْبِيرِ لِلرُّكُوعِ

(التحفة ٣٤١)

١٠٢٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ جِئِنَ اسْتَخْلَفَهُ مَرْوَانُ عَلَى الْمَدِينَةِ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ ثُمَّ يَكْبُرُ جِئِنَ يَرْكَعُ، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ، ثُمَّ يَكْبُرُ جِئِنَ يَهْوِي سَاجِدًا ثُمَّ يَكْبُرُ جِئِنَ يَقُومُ مِنَ السُّجُودِ بَعْدَ الشَّهَادَةِ يَفْعَلُ مِثْلَ ذَلِكَ حَتَّى يَقْضِيَ صَلَاتَهُ، فَإِذَا قَضَى صَلَاتَهُ وَسَلَّمَ أَقْبَلَ عَلَى أَهْلِ الْمَسْجِدِ فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَشْبَهُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ.

تخریج: أخرجه مسلم، الصلوة، باب إثبات التكبير في كل خفض ورفع في الصلوة... الخ، ح: ٣٠/٣٩٢ من حديث يونس بن يزيد الأيلي، والبخاري، (بعض الاختلاف)، الأذان، باب: يهوي بالتكبير حين يسجد، ح: ٨٠٣ من حديث الزهري به، وهو في الكبرى، ح: ١٠٩٦.

Comments:

In the final period of the lifetime of the Companions ﷺ, people of the new generation had abandoned following some of the excellent practices of the Prophet ﷺ (*Sunnah*). One of those practices was *Takbîrât Al-Intiqâl* (making the *Takbîr* upon moving from one position to another). People had given up pronouncing the *Takbîrât Al-Intiqâl*. The Prophet's ﷺ Companions drew the attention of the people toward the situation, pointing out the importance of following the Prophet's *Sunnah* in general, and of making those *Takbîrat* in particular.

Chapter 85. Raising The Hands Before Bowing Until They Are Parallel To The Highest Part Of The Ears

(المعجم ٨٥) - رَفَعُ الْيَدَيْنِ لِلرُّكُوعِ حِذَاءَ فُرُوعِ الْأُذُنَيْنِ (التحفة ٣٤٢)

1025. It was narrated that Mâlik bin Al-Huwairith said: "I saw the Messenger of Allâh ﷺ raise his hands until they reached the highest part of his ears, when he said the *Takbîr*, when he bowed and when he raised his head from bowing." (*Sahîh*)

١٠٢٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمِ اللَّثَمِيِّ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، حَتَّى بَلَغَتَا فُرُوعَ أُذُنَيْهِ.

تخریج: [صحيح] تقدم، ح: ٨٨١، وهو في الكبرى، ح: ١٠٩٧.

Comments:

Mâlik bin Huwayrith had come to Allâh's Messenger ﷺ in Madinah in the month of Rajab, in the year 9H. Another Companion of the Prophet ﷺ who related a narration about *Raf Al-Yadayn* (raising of the hands during prayer), namely Wâil bin Hujr, had arrived in the month of Shawwal in the year 10H. This demonstrates that Allâh's Messenger ﷺ used to practice *Raf Al-Yadayn* until the last years of life.

Chapter 86. Raising The Hands Parallel To The Shoulders Before Bowing

(المعجم ٨٦) - بَابُ رَفْعِ الْيَدَيْنِ لِلرُّكُوعِ حِذْوِ الْمَنْكَبَيْنِ (التحفة ٣٤٣)

1026. It was narrated from Sâlim that his father said: "I saw the Messenger of Allâh ﷺ when he

١٠٢٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ:

started to pray, raise his hands until they were parallel to his shoulders, (and he did that) when he bowed and when he raised his head from bowing.” (*Sahih*)

رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَتَّى يُحَادِي مَكْبِتِيهِ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ.

تخريج: [صحيح] تقدم، ح: ٨٧٩، وهو في الكبرى، ح: ١٠٩٨، وأخرجه مسلم، ح: ٣٩٠ من حديث سفيان بن عيينة به.

Comments:

See *Hadith* 879, 880.

Chapter 87. Not Doing That

(المعجم ٨٧) - تَرَكَ ذَلِكَ (التحفة ٣٤٤)

1027. It was narrated from ‘Alqamah, that Abdullâh said: “Shall I not tell you about the prayer of the Messenger of Allâh ﷺ?” He stood and raised his hands the first time then he did not do that again.” (*Da‘if*)

١٠٢٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنْ عَاصِمِ ابْنِ كُثَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: أَلَا أُخْبِرُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَقَامَ فَرَفَعَ يَدَيْهِ أَوَّلَ مَرَّةٍ ثُمَّ لَمْ يُعِدْ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب من لم يذكر الرفع عند الركوع، ح: ٧٥١، ٧٤٨، والترمذي، الصلوة، باب ماجاء: أن النبي ﷺ لم يرفع إلا في أول مرة، ح: ٢٥٧ من حديث سفيان الثوري به، وقال: "حسن"، وصححه ابن حزم، وهو في الكبرى، ح: ١٠٩٩، وضعفه الشافعي، والبخاري، وأبو حاتم وغيرهم، وفيه علل قاذحة، منها عن سفيان الثوري، وهو مدلس كما قال يحيى القطان وابن المبارك وغيرهما، ولم أر لمصحبه حجة، لا ينبغي تقوية الحديث الضعيف خلافاً لأصول الحديث فليتنبه.

Comments:

This *Hadith* is not as strong as the *Ahâdith* that prove the legislation of *Raf Al-Yadayn*. Many *Hadith* scholars have deemed this *Hadith* weak, and yet many others have called it authentic; the whole chapter of *Ahâdith* on *Raf Al-Yadayn* are thoroughly authentic. The *Ahâdith* of Al-Bukhari and Muslim are authentic. Besides, narrations that support the practice of *Raf Al-Yadayn* are very large in number. Would it be adequate on any count to abandon the reports of numerous Companions of the Prophet ﷺ while acknowledging merely the report of Ibn Mas‘ûd?

Chapter 88. Bringing One’s Backbone To Rest When Bowing

(المعجم ٨٨) - إِقَامَةُ الصُّلْبِ فِي الرُّكُوعِ (التحفة ٣٤٥)

1028. It was narrated that Abû

١٠٢٨ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا الْفُضَيْلُ عَنْ

Ma'sûd said: "The Messenger of Allâh ﷺ said: "The prayer is not valid if a man does not bring his backbone to rest while bowing and prostrating." (Sahîh)

الأعمش، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُجْزَى صَلَاةٌ لَا يَقِيمُ الرَّجُلُ فِيهَا صَلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب صلوة من لا يقيم صلبه في الركوع والسجود، ح: ٨٥٥ من حديث سليمان الأعمش به، وهو في الكبرى، ح: ١١٠٠، وقال الترمذي، ح: ٢٦٥: "حسن صحيح"، وصححه ابن خزيمة، ح: ٢٩١، ٥٩٢، ٦٦٦، وابن حبان (موارد)، ح: ٥٠١، ٥٠٢، وصرح الأعمش بالسمع عنده.

Chapter 89. Being At Moderate In Bowing

(المعجم ٨٩) - الإعتدال في الرُّكُوعِ

(التحفة ٣٤٦)

1029. It was narrated from Anas that the Messenger of Allâh ﷺ said: "Be moderate in bowing and prostration, and do not rest your forearms along the ground like a dog." (Sahîh)

١٠٢٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ وَحَمَادِ ابْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «اعْتَدِلُوا فِي الرُّكُوعِ وَالسُّجُودِ، وَلَا يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ كَالْكَلْبِ».

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب الاعتدال في السجود، ح: ٨٩٢ من حديث ابن أبي عروبة به وحده، وهو في الكبرى، ح: ١١٠١، وأخرجه البخاري، ح: ٨٢٢، ٥٣٢، ومسلم، ح: ٢٣٣/٤٩٣ من حديث قتادة به.

Comments:

1. In any task or deed, exceeding the due bounds in what one does or falling short of what he ought to do, is not praiseworthy. Moderation or middle course is superior. In prayer also, moderation is essential. Moderation in the posture of bowing denotes one should keep his back straight, neither raising his head, nor tilting it low; he should keep his arms (lit. his upper arms and his forearms) and legs completely straight; the palms of his hands must be cupping over his knees in the form of gripping, whereas moderation in the posture of prostration denotes one should perform a clear prostration; he should neither touch his arms to the sides of his body by squeezing them nor place them on the ground; nor should he press them against his thighs. He should hold his stomach up from his thighs. The forearms should stick out, up to an adequate limit.
2. Stretching out one's arms like a dog denotes placing the elbows also on the ground alongside the palms. This is forbidden.

12. [The Book of The *At-Taṭbiq* (Clasping One's Hands Together)]

Chapter 1. Clasping One's Hands Together^[1]

1030. It was narrated from 'Alqamah and Al-Aswad that they were with 'Abdullâh in his house and he said: "Have these people prayed?" We said: "Yes." So he led them in prayer and stood between them, with no *Adhân* and no *Iqâmah*, and said: "If you are three then do this, and if you are more than that then let one of you lead the others in prayer, and let him lay his hands on his thighs. It is as if I can see the fingers of the Messenger of Allâh ﷺ, interlaced."
(*Ṣaḥîh*)

تخریج: [صحیح] تقدم، ح: ٧٢٠، وهو في الكبرى، ح: ٦١٧.

Comments:

Inserting the fingers of one hand into those of the other and thus putting the hands between the knees is called *Tatbiq*. Its discussion is coming up.

1031. It was narrated that 'Alqamah and Al-Aswad said: "We prayed with 'Abdullâh bin Ma'sûd in his house. He stood between us and we placed our hands on our knees, but he took them off and made us interlace our fingers, and said: 'I saw the Messenger of Allâh ﷺ do that.'" (*Ṣaḥîh*)

(المعجم ١٢) - [كِتَابُ التَّطْبِيقِ]
(التحفة ...)

(المعجم ١) - يَابُ التَّطْبِيقِ (التحفة ٣٤٧)

١٠٣٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ أَنَّهُمَا كَانَا مَعَ عَبْدِ اللَّهِ فِي بَيْتِهِ فَقَالَ: أَصَلَّى هُؤُلَاءِ؟ قُلْنَا: نَعَمْ، فَأَمَّهُمَا وَقَامَ بَيْنَهُمَا بِغَيْرِ أَدَانٍ وَلَا إِقَامَةٍ قَالَ: إِذَا كُنْتُمْ ثَلَاثَةً فَاصْتَعُوا هَكَذَا، وَإِذَا كُنْتُمْ أَكْثَرَ مِنْ ذَلِكَ فَلْيُؤَمِّكُمْ أَحَدُكُمْ وَلْيُفْرِشْ كَفَّيْهِ عَلَى فَجْدَيْهِ، فَكَأَنَّمَا أَنْظَرَ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ.

١٠٣١ - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ الرَّبَاطِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَمْرُو - وَهُوَ ابْنُ أَبِي قَيْسٍ - عَنِ الزُّبَيْرِ بْنِ عَلِيٍّ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَ عَلْقَمَةَ قَالَا: صَلَّيْنَا مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فِي بَيْتِهِ، فَقَامَ بَيْنَنَا فَوَضَعَنَا - يَعْنِي - أَيْدِينَا عَلَى رُكْبَتَيْنا فَتَرَعهُمَا فَخَالَفَ بَيْنَ أَصَابِعِنَا وَقَالَ: رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ يُفَعِّلُهُ.

[1] *At-Taṭbiq*: "It is to gather the fingers of the two hands together and place them between the knees during the bowing and *Tashahhud* positions, and it is abrogated according to the agreement (of scholars) as the author is about to mention." *Ḥashiyah As-Sindî*.

تخریج: [صحيح] تقدم، ح: ٧٢١، وهو في الكبرى، ح: ٦١٩.

1032. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ taught us the prayer. He stood up and said the *Takbîr*, and when he wanted to bow, he put his hands together and put his hands between his knees and bowed." News of that reached Sa'd and he said: "My brother has spoken the truth. We used to do that, then we were commanded to do this," meaning, to hold the knees. (*Sahîh*)

١٠٣٢ - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ عَاصِمِ بْنِ كَلْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ الصَّلَاةَ، فَقَامَ فَكَبَّرَ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ طَبَّقَ يَدَيْهِ بَيْنَ رُكْبَتَيْهِ وَرَكَعَ، فَبَلَغَ ذَلِكَ سَعْدًا فَقَالَ: صَدَقَ أَخِي، فَذُكِّرْنَا نَفَعَلْ هَذَا، ثُمَّ أُمِرْنَا بِهَذَا يَعْنِي الْإِمْسَاكَ بِالرُّكْبِ.

تخریج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب من ذكر أنه يرفع يديه إذا قام من الثنتين، ح: ٧٤٧ من حديث عبدالله بن إدريس به، وهو في الكبرى، ح: ٦٢٠، وأخرجه مسلم وغيره من حديث علقمة وغيره عن عبدالله بن مسعود به نحوه.

Comments:

This method is called *Tatbiq*, which is superseded. But Ibn Mas'ûd did not come to know about it. That is why he acted in this manner. But none of the jurists of the Muslim nation acknowledged this view of his, to the extent that not even the Hanafis acknowledge it, even though they generally do not reject his views.

Chapter 1. Abrogation Of That

(المعجم ١) - نَسَخُ ذَلِكَ (التحفة ٣٤٨)

1033. It was narrated that Mus'ab bin Sa'd said: "I prayed beside my father and I put my hands between my knees, and he told me: 'Put your hands on your knees.' Then I did that again and he struck my hands and said: 'We were forbidden to do that, and we were commanded to put our hands on our knees.'" (*Sahîh*)

١٠٣٣ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَعْقُورٍ، عَنْ مُضْعَبِ بْنِ سَعْدٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيْ، فَقَالَ لِي: اضْرِبْ بِكَفَيْكَ عَلَى رُكْبَتَيْكَ، قَالَ: ثُمَّ فَعَلْتُ ذَلِكَ مَرَّةً أُخْرَى فَضْرَبَ يَدَيَّ، وَقَالَ: إِنَّا قَدْ نُهِنَا عَنْ هَذَا، وَأُمِرْنَا أَنْ نَضْرِبَ بِالْأَكْفِ عَلَى الرُّكْبِ.

تخریج: أخرجه مسلم، المساجد، باب الندب إلى وضع الأيدي على الركب في الركوع، ونسخ التطبيق، ح: ٥٣٥ عن قتبية، والبخاري، الأذان، وضع الأكف على الركب في الركوع، ح: ٧٩٠ من حديث أبي يعفور الكبير وقدان الكوفي العبدي به، وهو في الكبرى، ح: ٦٢١.

1034. It was narrated that Muṣ'ab bin Sa'd said: "I bowed and put my hands together, and my father said: 'This is something that we used to do, then we brought them up to our knees.'" (*Sahih*)

١٠٣٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مِصْعَبِ بْنِ سَعْدٍ قَالَ: رَكَعْتُ فَطَبَّقْتُ، فَقَالَ أَبِي: إِنَّ هَذَا شَيْءٌ كُنَّا نَفْعَلُهُ ثُمَّ ارْتَفَعْنَا إِلَى الرَّكْبِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٦٢٢.

Chapter 2. Holding The Knees When Bowing

(المعجم ٢) - الإِمْسَاكُ بِالرُّكْبِ فِي الرُّكُوعِ
(التحفة ٣٤٩)

1035. It was narrated that 'Umar said: "It is established for you to hold the knees, so hold the knees." (*Sahih*)

١٠٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُمَرَ قَالَ: «سُنَّتْ لَكُمْ الرُّكْبُ فَأَمْسِكُوا بِالرُّكْبِ».

تخريج: [صحيح] وهو في مسند أبي داود الطيالسي، ص: ١٢، والكبرى، ح: ٦٢٣، وانظر الحديث الآتي.

1036. It was narrated that 'Abdur-Rahmān As-Sulamī said: "Umar said: 'The *Sunnah* is to hold the knees.'" (*Sahih*)

١٠٣٦ - أَخْبَرَنَا سُؤدُبُ بْنُ نَصْرِ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: قَالَ عُمَرُ: «إِنَّمَا السُّنَّةُ الْأَخْذُ بِالرُّكْبِ».

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في وضع اليدين على الركبتين في الركوع، ح: ٢٥٨ من طريق آخر عن أبي حصين به، وقال: "حسن صحيح"، وهو في الكبرى، ح: ٦٢٤، وللحديث شواهد كثيرة.

Comments:

When a Companion designates, with certainty, a deed to be a *Sunnah* of the Prophet ﷺ, that deed becomes equal in status to the statement or deed of the Prophet ﷺ, and it is called *Marfu' hukmi*, or a law or ruling which could be traced all the way back to the Prophet ﷺ. In the terminology of the *Muhaddithin*, *Sunnah* signifies the practice of the Prophet ﷺ.

Chapter 3. Where To Place The Palms When Bowing

1037. It was narrated that Sâlim said: "We came to Abû Ma'sûd and said to him: 'Tell us about the prayer of the Messenger of Allâh ﷺ.' He stood in front of us and said the *Takbîr*, then when he bowed he placed his palms on his knees and put his fingers lower than that, and he held his elbows out from his sides until every part of him had settled. Then he said: *Sami' Allâhu liman ḥamidah, Rabbanâ wa lakal-ḥamd* (Allâh hears those who praise Him, our Lord, and to You be the praise), then he stood up until every part of him had settled." (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب صلوة من لا يقيم صلبه في الركوع والسجود، ح: ٨٦٣ من حديث عطاء بن السائب به، وهو في الكبرى، ح: ٦٢٤، وصححه ابن خزيمة، ح: ٥٩٨، والحاكم ١/٢٢٤، والذهبي * أبو مسعود هو عقبة بن عمرو، سالم هو البراد، عطاء حدث به قبل اختلاطه، رواه عنه ابن عليه وزائدة به، انظر الحديث الآتي والذي بعده.

Chapter 4. Where To Place The Fingers When Bowing

1038. It was narrated that 'Uqbah bin 'Âmir said: "Shall I not show you how I saw the Messenger of Allâh ﷺ pray?" We said: "Yes." So he stood up and when he bowed, he placed his palms on his knees and put his fingers behind his knees, and held his arms out from his sides, until every part of him settled. Then he raised his head and stood up until every part of him settled. Then he prostrated

(المعجم ٣) - **بَابُ مَوَاضِعِ الرَّاحَتَيْنِ فِي الرُّكُوعِ** (التحفة ٣٥٠)

١٠٣٧ - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَالِمٍ قَالَ: أَتَيْنَا أَبَا مَسْعُودٍ فَقُلْنَا لَهُ: حَدِّثْنَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَامَ بَيْنَ أَيْدِينَا وَكَبَّرَ، فَلَمَّا رَكَعَ وَضَعَ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ أَشْفَلَ مِنْ ذَلِكَ، وَجَافَى بِرُكْبَتَيْهِ حَتَّى اسْتَوَى كُلُّ شَيْءٍ مِنْهُ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقَامَ حَتَّى اسْتَوَى كُلُّ شَيْءٍ مِنْهُ.

(المعجم ٤) - **بَابُ مَوَاضِعِ أَصَابِعِ الْيَدَيْنِ فِي الرُّكُوعِ** (التحفة ٣٥١)

١٠٣٨ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ الرَّهَائِيُّ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ عَطَاءِ، عَنْ سَالِمِ أَبِي عَبْدِ اللَّهِ، عَنْ عَقْبَةَ بْنِ عَمْرٍو قَالَ: أَلَا أَصَلِّي لَكُمْ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي؟ فَقُلْنَا: بَلَى، فَقَامَ فَلَمَّا رَكَعَ وَضَعَ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ مِنْ وَرَاءِ رُكْبَتَيْهِ، وَجَافَى إِبْطِئِهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ حَتَّى

and held his arms out from his sides, until every part of him settled. Then he sat up until every part of him settled. Then he prostrated again until every part of him settled. Then he did four *Rak'ahs* like that. Then he said: "This is how I saw the Messenger of Allāh ﷺ pray, and this is how he used to lead us in prayer." (*Hasan*)

اسْتَوَى كُلُّ شَيْءٍ مِنْهُ، ثُمَّ سَجَدَ فَجَافَى إِبْطَيْهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ قَعَدَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ سَجَدَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ صَنَعَ كَذَلِكَ أَرْبَعَ رَكَعَاتٍ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي، وَهَكَذَا كَانَ يُصَلِّي بِنَا.

تخریج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح: ٦٢٥.

Chapter 5. Holding The Arms Out From One's Side When Bowing

(المعجم ٥) - بَابُ التَّجَافِي فِي الرُّكُوعِ
(التحفة ٣٥٢)

1039. It was narrated that Sâlim Al-Barrâd said: "Abû Ma'sûd said: 'Shall I not show you how the Messenger of Allāh ﷺ prayed?' We said: 'Yes.' So he stood up and said the *Takbîr*, and when he bowed, he held his arms out from his sides until, when every part of him settled, he raised his head. He prayed four *Rak'ahs* like that, and said: 'This is how I saw the Messenger of Allāh ﷺ praying.'" (*Hasan*)

١٠٣٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عُثَيْبَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَالِمِ الْبَرَّادِ قَالَ: قَالَ أَبُو مَسْعُودٍ: أَلَا أُرِيكُمْ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي؟ قُلْنَا: بَلَى! فَقَامَ فَكَبَّرَ فَلَمَّا رَكَعَ جَافَى بَيْنَ إِبْطَيْهِ حَتَّى لَمَّا اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ رَفَعَ رَأْسَهُ، فَصَلَّى أَرْبَعَ رَكَعَاتٍ هَكَذَا، وَقَالَ: «هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي».

تخریج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح: ٦٢٦.

Chapter 6. Being Moderate In Bowing

(المعجم ٦) - بَابُ الْاِغْتِدَالِ فِي الرُّكُوعِ
(التحفة ٣٥٣)

1040. It was narrated that Abû Ḥumaid As-Sâ'idî said: "When the Prophet ﷺ bowed he was balanced, he did not make his head higher or lower than his back, and he put his hands on his knees." (*Ṣaḥīḥ*)

١٠٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا رَكَعَ

أَعْتَدَلْ فَلَمْ يُنْصَبْ رَأْسُهُ وَلَمْ يُقْبَعُهُ، وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ.

تخريج: أخرجه البخاري، الأذان، باب سنة الجلوس في التشهد، ح: ٨٢٨ من حديث محمد ابن عمرو بن علاء به مطولاً، وهو في الكبرى، ح: ٦٢٧، وأخرجه الترمذي، ح: ٣٠٤ عن محمد ابن بشار وغيره مطولاً، وقال: "حسن صحيح"، وصححه ابن خزيمة، وابن حبان، والبخاري وغيرهم.

Comments:

See *Hadith* 1029.

Chapter 7. The Prohibition Of Reciting Qur'ân While Bowing

(المعجم ٧) - النَّهْيُ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ
(التحفة ٣٥٤)

1041. It was narrated that 'Alī said: "The Prophet ﷺ forbade me from wearing *Al-Qassi* and silk, and gold rings, and from reciting Qur'ân when bowing." (*Sahih*)

١٠٤١ - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي النَّبِيُّ ﷺ عَنِ الْقَسِيِّ، وَالْحَرِيرِ، وَخَاتَمِ الذَّهَبِ، وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ وَقَالَ مَرَّةً أُخْرَى: وَأَنْ أَقْرَأَ رَاكِعًا.

تخريج: [إسناده صحيح] أخرجه البزار في البحر الزخار: ١٧٨/٢، ح: ٥٥٤ من حديث أشعث بن عبدالله الحداني به مختصراً، وهو في الكبرى، ح: ٦٢٨، والحديث الآتي شاهد له * محمد هو ابن سيرين، ومن طريقه أخرجه أبو داود، ح: ٤٠٥٠ بلفظ: "نهى عن مياثر الأرجوان"، عبيدة هو ابن عمرو أبو مسلم الكوفي السلمي.

Comments:

The *Qassi* denotes a kind of cloth or garment so called in relation to a district (or town or village) in Egypt where it was manufactured. It consisted of silken stripes, or whose warp used to be of silk and its weft used to be of flax. Since it contained a sizeable amount of silk, it was forbidden. But if a garment contains a narrow length or two of silken cloth, there is no harm in wearing it - for example, only the fringe is made of silk.

1042. It was narrated that 'Alī said: "The Prophet ﷺ forbade me from wearing gold rings, from reciting the Qur'ân when bowing, and from wearing *Al-Qassi*, and clothes dyed with safflower." (*Sahih*)

١٠٤٢ - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ عَجَلَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُثَيْنٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي النَّبِيُّ ﷺ

عَنْ خَاتَمِ الذَّهَبِ، وَعَنِ الْقِرَاءَةِ رَاكِعًا، وَعَنِ الْقَسِيِّ وَالْمَعْصَفِرِ.

تخريج: أخرجه مسلم، الصلوة، باب النهي عن قراءة القرآن في الركوع والسجود، ح: ٤٨٠ / ٢١٣ من حديث يحيى بن سعيد القطان به، وهو في الكبرى، ح: ٦٢٩، وانظر الحديث الآتي برقم: ١١١٩.

Comments:

1. If a golden ring is forbidden, other ornaments made of gold are certainly forbidden as well. A silver ring worn out of necessity and of a lighter quantity is permissible, but it is not permitted to wear it for the sake of adornment. Men have not been created to be adorned with ornaments.
2. Mu'asfar: a garment dyed with safflower or saffron is permissible for women, but not for men. Otherwise, it will amount to imitating women. Besides, it causes resemblance or look-alikeness with *Sādhūs* (Hindu holy men). Men should look to dignity rather than to adornment. See No. 5318

1043. It was narrated that ‘Alī said: “The Messenger of Allāh ﷺ forbade me – but I do not say he forbade you – from wearing gold rings, *Al-Qassī*, and from wearing *Al-Mufaddam*,^[1] and from wearing clothes dyed with safflower, and from reciting Qur’ān when bowing.” (*Hasan*)

١٠٤٣ - أَخْبَرَنَا الْحَسَنُ بْنُ دَاوُدَ الْمُتَكِدِرِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ ابْنِ عُثْمَانَ، عَنْ إِبْرَاهِيمَ بْنِ حُتَيْنٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَلِيِّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ وَلَا أَقُولُ نَهَاكُمْ عَنْ تَخْتُمِ الذَّهَبِ، وَعَنْ نُبَيْسِ الْقَسِيِّ، وَعَنْ نُبَيْسِ الْمُقَدَّمِ وَالْمَعْصَفِرِ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ.

تخريج: [إسناده حسن] وانظر الحديث السابق، وهو في الكبرى، ح: ٦٣٠، وله طريق آخر عند ابن ماجه، ح: ٣٦٠١.

Comments:

“I do not say to you”: the import of ‘Alī’s ﷺ statement is merely that these words were specifically addressed to me by the Prophet ﷺ and that no one else was present with me at the time. Therefore, I cannot say that this command encompasses you too or not! That being said, these commands are for each and every Muslim, as is proven by other explicit and unequivocal narrations.

1044 It was narrated that ‘Alī said: “The Messenger of Allāh ﷺ forbade me from wearing gold rings, and *Al-Qassī*, and clothes

١٠٤٤ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ زُعْبَةُ عَنِ اللَّيْثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ إِبْرَاهِيمَ بْنَ عَبْدِ اللَّهِ بْنِ حُتَيْنٍ حَدَّثَهُ أَنَّ أَبَاهُ

[1] *Al-Mufaddam*; see its explanation with No. 5175.

dyed with safflower, and reciting Qur'ân while I am bowing.”
(*Sahîh*)

حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِيِّ وَالْمُعْضَمْرِ، وَقِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ.

تخریج: أخرجه مسلم، الصلوة، باب النهي عن قراءة القرآن في الركوع والسجود، ح: ٤٨٠ / ٢١٣ عن عيسى بن حماد به، وهو في الكبرى، ح: ٦٣١.

1045. It was narrated that 'Alî said: “The Messenger of Allâh ﷺ forbade me from wearing *Al-Qassî*, and clothes dyed with safflower, and from wearing gold rings, and from reciting the Qur'ân while bowing.” (*Sahîh*)

١٠٤٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُثَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الْقَسِيِّ وَالْمُعْضَمْرِ، وَعَنْ تَحْتَمِ الذَّهَبِ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ.

تخریج: [صحيح] انظر الحديث السابق، وهو في الموطأ (يحيى): ٨٠/١، والكبرى، ح: ٦٣٢.

Chapter 8. Glorification Of The Lord While Bowing

(المعجم ٨) - **بَابُ تَعْظِيمِ الرَّبِّ فِي الرُّكُوعِ** (التحفة ٣٥٥)

1046. It was narrated that Ibn 'Abbâs said: “The Prophet ﷺ drew back the curtain when the people were in rows behind Abû Bakr, may Allâh be pleased with him, and said: ‘O people, there is nothing left of the features of Prophethood except a good dream that a Muslim sees or is seen by others for him.’ Then he said: Verily, I have been forbidden from reciting the Qur'ân when bowing or prostrating. As for bowing, glorify the Lord therein, and as for prostration, strive hard in supplication, for it is more deserving of a response.” (*Sahîh*)

١٠٤٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ بْنِ سَحِيمٍ، عَنْ إِبْرَاهِيمَ ابْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَشَفَ النَّبِيُّ ﷺ السُّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النَّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تَرَى لَهُ» ثُمَّ قَالَ: «أَلَا إِنِّي نُهِيتُ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا فَأَمَّا الرُّكُوعُ فَعَظَّمُوا فِيهِ الرَّبَّ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَمَنْ أَنْ يُسْتَجَابَ لَكُمْ».

تخریج: أخرجه مسلم، الصلوة، باب النهي عن قراءة القرآن في الركوع والسجود، ح: ٤٧٩ من حديث سفیان بن عیینة به، وهو في الكبرى، ح: ٦٣٣.

Comments:

1. These utterances of the Messenger of Allāh ﷺ are those of the last day of his blessed life.
2. The Prophet ﷺ could be given glad tidings by means of Revelation but his adherents or followers could be given it merely by means of dreams or occasionally by inner inspiration. Because his death was imminent and the coming of Revelation was about to cease, he ﷺ spoke the above-mentioned words.

Chapter 9. Remembrance While Bowing

(المعجم ٩) - **بَابُ الذِّكْرِ فِي الرُّكُوعِ**

(التحفة ٣٥٦)

1047. It was narrated that Ḥudhaifah said: "I prayed with the Messenger of Allāh ﷺ, and he bowed and said when bowing: 'Subhāna Rabbīal-'aẓīm (Glory be to my Lord Almighty)." And when prostrating: 'Subhāna Rabbīal-'Ala (Glory be to my Lord Most High)." (*Ṣaḥīḥ*)

١٠٤٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْنَفِ، عَنْ صَلَّةِ ابْنِ زُفَرَ، عَنْ حُدَيْفَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَرَكَعَ فَقَالَ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّي الْعَظِيمِ» وَفِي سُجُودِهِ: «سُبْحَانَ رَبِّي الْأَعْلَى».

تخريج: [صحيح] تقدم، ح: ١٠٠٩، وهو في الكبرى، ح: ٦٣٤.

Chapter 10. Another Kind Of Remembrance When Bowing

(المعجم ١٠) - **نَوْعٌ آخَرُ مِنَ الذِّكْرِ فِي الرُّكُوعِ**

(التحفة ٣٥٧)

1048. It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ often used to say when bowing and prostrating: 'Subhānaka Rabbanā wa bi ḥamdika, Allāhumma aghfirli (Glory and praise be to You, our Lord. O Allāh, forgive me)." (*Ṣaḥīḥ*)

١٠٤٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ وَبَرِيدٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ رَبَّنَا وَيَحْمَدُكَ اللَّهُمَّ اغْفِرْ لِي».

تخريج: أخرجه البخاري، الأذان، باب الدعاء في الركوع، ح: ٧٩٤ من حديث شعبة، ومسلم، الصلوة، باب ما يقال في الركوع والسجود؟، ح: ٤٨٤ من حديث منصور به، وهو في الكبرى، ح: ٦٣٥.

Comments:

Allâh’s Messenger ﷺ used to recite these supplications with a view to educating his nation or community. Otherwise, he was completely innocent of sins. This demonstrates that one may supplicate in the bowing posture.

Chapter 11. Another Kind

(المعجم ١١) - نَوْعٌ آخَرُ مِنْهُ (التحفة ٣٥٨)

1049. It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ used to say when bowing: ‘*Subbūhun Quddūsun Rabbul-malā’ikati war-rūh* (Perfect, Most Holy, is the Lord of the angels and the spirit).’” (*Sahîh*)

١٠٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى : حَدَّثَنَا خَالِدٌ : حَدَّثَنَا شُعْبَةُ قَالَ : أَنبَأَنِي قَتَادَةُ عَنْ مُطَرِّفٍ ، عَنْ عَائِشَةَ قَالَتْ : كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي رُكُوعِهِ : «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ» .

تخريج: أخرجه مسلم، ح: ٤٨٧/٢٢٤ (انظر الحديث السابق) من حديث شعبة به، وهو في الكبرى، ح: ٦٣٦.

Comments:

What does the term *rūh* or the spirit signify? It is said that it signifies the Angel Jibril (جبريل) or a creation loftier than the angels, who could see the angels but the angels cannot see them; or, human spirits.

Chapter 12. Another Kind Of Remembrance When Bowing

(المعجم ١٢) - نَوْعٌ آخَرٌ مِنَ الذِّكْرِ فِي الرُّكُوعِ (التحفة ٣٥٩)

1050. ‘Āṣim bin Ḥumaid said: “I heard ‘Awf bin Mâlik say: ‘I prayed *Qiyâm* with the Messenger of Allâh ﷺ one night, and when he bowed, he stayed as long as it takes to recite *Sûrat Al-Baqarah*, saying: “*Subhâna Dhîl-jabarûti wal-malakûti wal-kibriyâ’ wal-‘azamah* (Glory be to the One Who has all power, sovereignty, magnificence and might).’” (*Sahîh*)

١٠٥٠ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ - يَعْنِي السَّائِيَّ - قَالَ : حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ : حَدَّثَنَا اللَّيْثُ عَنْ مُعَاوِيَةَ - يَعْنِي ابْنَ صَالِحٍ - عَنْ ابْنِ قَيْسِ الْكِنْدِيِّ - وَهُوَ عَمْرُو بْنُ قَيْسٍ - قَالَ : سَمِعْتُ عَاصِمَ بْنَ حُمَيْدٍ قَالَ : سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ : قُمْتُ مَعَ رَسُولِ اللَّهِ ﷺ نَيْلَةً ، فَلَمَّا رَكَعَ مَكَتَ قَدَّرَ سُورَةَ الْبَقَرَةِ يَقُولُ فِي رُكُوعِهِ : «سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ» .

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب ما يقول الرجل في ركوعه وسجوده، ح: ٨٧٣ من حديث معاوية بن صالح به، وانظر الحديث الآتي برقم: ١١٣١.

Chapter 13. Another Kind

1051. It was narrated from ‘Alī bin Abī Ṭālib that when the Messenger of Allāh ﷺ bowed, he said: “*Allāhumma laka rak’atu wa laka aslamtu wa bika âmantu, khasha’a laka sam’i wa baṣrī wa ‘izâmī wa mukhī wa ‘aṣabī* (O Allāh, to You I have bowed and to You I have submitted and in You I have believed. My hearing, sight, bones, brain and sinews are humbled before You).” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح: ۷۷۱/۲۰۲ من حديث عبدالرحمن بن مهدي به، وهو في الكبرى، ح: ۶۳۷.

Chapter 14. Another Kind

1052. It was narrated from Jābir bin ‘Abdullāh that when the Prophet ﷺ bowed, he said: “*Allāhumma laka rak’atu wa bika âmantu wa laka aslamtu wa ‘alayka tawwakkaltu, anta rabbī, khasha’a sam’i wa baṣrī wa dammī wa laḥmī wa ‘azmī wa ‘aṣabī Lillāhi Rabbil-‘Ālamīn* (O Allāh, to You I have bowed, in You I believe, to You I have submitted and in You I put my trust. You are my Lord. My hearing, my sight, my blood, my flesh, my bones and my sinews are humbled before Allāh, the Lord of the Worlds).” (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] وهو في الكبرى، ح: ۶۳۸، وللحديث شواهد كثيرة * أبو حنيفة هو شريح بن يزيد، وشعيب هو ابن أبي حمزة.

(المعجم ۱۳) - نَوْعٌ آخَرُ مِنْهُ (التحفة ۳۶۰)

۱۰۵۱ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي سَلَمَةَ قَالَ: أَخْبَرَنَا عَمِّي الْمَاجِشُونُ ابْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَكَعَ قَالَ: «اللَّهُمَّ! لَكَ رَكَعْتُ وَبِكَ آمَنْتُ، حَشَعْتُ لَكَ سَمْعِي وَبَصْرِي وَعِظَامِي وَمُخِي وَعَصَبِي».

(المعجم ۱۴) - نَوْعٌ آخَرُ (التحفة ۳۶۱)

۱۰۵۲ - أَخْبَرَنَا يَحْيَى بْنُ عُمَرَ الْإِمَصِّيُّ: حَدَّثَنَا أَبُو حَيَّوَةَ: حَدَّثَنَا شُعَيْبُ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ: كَانَ إِذَا رَكَعَ قَالَ: «اللَّهُمَّ! لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَبِكَ أَسَلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي، حَشَعْتُ سَمْعِي وَبَصْرِي وَدَمِي وَلَحْمِي وَعِظَامِي وَعَصَبِي لِلَّهِ رَبِّ الْعَالَمِينَ».

1053. It was narrated from Muḥammad bin Maslamah that when the Messenger of Allāh ﷺ stood to offer a voluntary prayer, he would say when he bowed: “*Allāhumma laka rak’atu wa bika āmantu wa laka aslamtu wa ‘alayka tawwakkaltu, anta rabbī, khasha‘a sam’ī wa baṣrī wa laḥmī wa dammī wa mukhā wa ‘aṣabi Lillāhi Rabbil-‘Ālāmīn* (O Allāh, to You I have bowed, in You I believe, to You I have submitted and in You I put my trust. You are my Lord. My hearing, my sight, my flesh, my blood, my brain and my sinews are humbled before Allāh, the Lord of the Worlds).” (*Sahīh*)

١٠٥٣ - أَخْبَرَنَا يَحْيَى بْنُ عُمَرَ: حَدَّثَنَا ابْنُ جُمَيْرٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ مُحَمَّدِ بْنِ الْمُتَكَدِّرِ وَذَكَرَ آخَرَ قَبْلَهُ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ يُصَلِّي تَطَوُّعًا يَقُولُ إِذَا رَكَعَ: «اللَّهُمَّ! لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي، حَشَعَ سَمْعِي وَبَصْرِي وَلَحْمِي وَدَمِّي وَمُخِي وَعَصْبِي لِلَّهِ رَبِّ الْعَالَمِينَ».

تخريج: [صحيح] أخرجه الطبراني في الكبير: ١٩/٢٣١، ٢٣٢، ح: ٥١٥ من حديث محمد ابن حمير به مطولاً، وهو في الكبرى، ح: ٦٣٩، وتقدم طرفه، ح: ٨٩٧، وإسناده حسن، وله شواهد كثيرة، منها الحديث السابق.

Chapter 15. Concession Allowing One Not To Recite Any Remembrance When Bowing

(المعجم ١٥) - **بَابُ الرَّخْصَةِ فِي تَرْكِ
الذِّكْرِ فِي الرُّكُوعِ** (التحفة ٣٦٢)

1054. It was narrated that Rifā‘ah bin Râfi‘ – who had been present at Badr – said: “We were with the Messenger of Allāh ﷺ when a man entered the *Masjid* and prayed. The Messenger of Allāh ﷺ watched him without him realizing, then he finished, came to the Messenger of Allāh ﷺ and greeted him with *Salām*. He returned the *Salām* and said: ‘Go back and pray, for you have not prayed.’” He (the narrator) said: “I do not know if it was the second or third time, – “(the man) said: ‘By the One Who revealed the Book to you, I have

١٠٥٤ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ ابْنِ عَجَلَانَ، عَنْ عَلِيِّ بْنِ يَحْيَى الزُّرْقِيِّ، عَنْ أَبِيهِ، عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ - وَكَانَ بَدْرِيًّا - قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ إِذْ دَخَلَ رَجُلٌ الْمَسْجِدَ فَصَلَّى وَرَسُولُ اللَّهِ ﷺ يَرُومُهُ وَلَا يَشْعُرُ ثُمَّ أَنْصَرَفَ، فَأَتَى رَسُولَ اللَّهِ ﷺ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» قَالَ: لَا أَدْرِي فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ، قَالَ: وَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ! لَقَدْ جِهَدْتُ فَعَلَّمَنِي وَأَرَبَنِي،

tried my best. Teach me and show me.' He said: 'When you want to pray, perform *Wuḍū*' and do it well, then stand up and face the *Qiblah*. Then say the *Takbîr*, then recite, then bow until you are at ease in bowing. Then stand up until you are standing up straight. Then prostrate until you are at ease in prostration, then raise your head until you are at ease in sitting, then prostrate until you are at ease in prostration. If you do that then you will have done your prayer properly, and whatever you failed to do properly is going to detract from your prayer.'" (*Ṣaḥîḥ*)

قَالَ: «إِذَا أَرَدْتَ الصَّلَاةَ فَتَوَضَّأْ فَأَحْسِنِ الوُضُوءَ، ثُمَّ قُمْ فَاسْتَقْبِلِ الْقِبْلَةَ، ثُمَّ كَبِّرْ ثُمَّ أَفْرَأْ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ رَأْسَكَ حَتَّى تَطْمَئِنَّ قَاعِدًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، فَإِذَا صَنَعْتَ ذَلِكَ فَقَدْ قَضَيْتَ صَلَاتِكَ، وَمَا انْتَقَصَتْ مِنْ ذَلِكَ فَإِنَّمَا تَنْقُصُهُ مِنْ صَلَاتِكَ».

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب صلوة من لا يقيم صلبه في الركوع والسجود، ح: ٨٥٨، وابن ماجه، الطهارة، باب ما جاء في الوضوء على ما أمر الله تعالى، ح: ٤٦٠ من حديث علي بن يحيى به، وهو في الكبرى، ح: ٦٤٠، وصححه الحاكم على شرط الشيخين: ٢٤١/١، ٢٤٢، ووافقه الذهبي، وأخرجه الترمذي، ح: ٣٠٢ من حديث يحيى عن جده به، وقال: "حديث حسن".

Comments:

1. The *Tasbihât*: the glorifications are not obligatory in the bowing and the prostration postures. If they are omitted incidentally or absent-mindedly, the prayer will be considered valid. However, they ought not to be abandoned intentionally, because the intentional abandonment of the excellent practice of the Prophet ﷺ or the *Sunnah* is worthy of denouncement.
2. In *Hadîth* 1054, one of the chains of this *Hadîth*, there is an explicit command to recite *Surat Al-Fâtîhah*. Therefore, by the Noble Qur'ân, only *Surat Al-Fâtîhah* is meant. (*Sunan Abû Dâwûd*: 859).

Chapter 16. The Command To Bow Properly

1055. It was narrated that Qatâdah said: "I heard Anas narrate that the Prophet ﷺ said: 'Bow and prostrate properly when you bow and prostrate.'" (*Ṣaḥîḥ*)

(المعجم ١٦) - **بَابُ الأَمْرِ بِإِتْمَامِ الرُّكُوعِ**
(التحفة ٣٦٣)

١٠٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَمُّوا الرُّكُوعَ وَالسُّجُودَ إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٦٤١، وأخرجه البخاري، الأذان، باب الخشوع في الصلوة، ح: ٧٤٢، ح: ٦٦٤٤، ومسلم، الصلوة، باب الأمر بتحسين الصلوة وإتمامها والخشوع فيها، ح: ١١٠/٤٢٥ من حديث شعبة به مطولاً.

Comments:

Perfecting it denotes moderation, calmness, and recitation of the glorifications and remembrances, whose details have preceded in earlier narrations.

Chapter 17. Raising The Hands When Rising From Bowing

(المعجم ١٧) - **بَابُ رَفْعِ اليَدَيْنِ عِنْدَ**

الرُّفْعِ مِنَ الرَّكْعِ (التحفة ٣٦٤)

1056. ‘Alqamah bin Wā’il said: “My father told me: ‘I prayed behind the Messenger of Allāh ﷺ and I saw him raise his hands when he started to pray, and when he bowed, and when he said: “*Sami‘ Allāhu liman ḥamidah* (Allāh hears the one who praises Him)” like this.’” And (one of the narrators) Qais pointed toward his ears. (*Sahīḥ*)

١٠٥٦ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ قَيْسِ بْنِ سَلِيمٍ الْعَبْرِيِّ: حَدَّثَنِي عَلْقَمَةُ بْنُ وَايِلٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَرَأَيْتُهُ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا رَكَعَ وَإِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» هَكَذَا. وَأَشَارَ قَيْسٌ إِلَى نَحْوِ الْأُذُنَيْنِ.

تخريج: أخرجه البخاري في جزء رفع اليدين، ح: ١٠ من حديث قيس به، وهو في الكبرى، ح: ٦٤٢.

Comments:

The discussion of raising or lifting the hands has preceded in *Ahādith* 1025, 1026 and 1027 in much detail. It is a clear *Sunnah* of the Prophet ﷺ.

Chapter 18. Raising The Hands Until They Are In Level With The Highest Part Of The Ears

(المعجم ١٨) - **بَابُ رَفْعِ اليَدَيْنِ حُدُ**

فُرُوعِ الْأُذُنَيْنِ عِنْدَ الرُّفْعِ مِنَ الرَّكْعِ

(التحفة ٣٦٥)

1057. It was narrated from Mālik bin Al-Ḥuwairith that he saw the Prophet ﷺ raise his hands when he bowed, and when he raised his head from bowing, until they were in level with the highest part of his ears. (*Sahīḥ*)

١٠٥٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا يَزِيدٌ - وَهُوَ ابْنُ زُرَيْعٍ - حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ أَنَّهُ حَدَّثَهُمْ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَرْفَعُ يَدَيْهِ إِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعِ حَتَّى يُحَازِي بِهِمَا فُرُوعَ أُذُنَيْهِ.

تخريج: [صحيح] تقدم، ح: ٨٨١، وهو في الكبرى، ح: ٦٤٣.

Chapter 19. Raising The Hands Until They Are In Level With The Shoulders When Rising From Bowing

1058. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ used to raise his hands until they were in level with his shoulders when he started to pray, and when he raised his head from bowing he did likewise, and when he said: “*Sami‘ Allâhu liman ḥamidah* (Allâh hears the one who praises Him)” he said: “*Rabbanâ lakal-ḥamd* (Our Lord, to You be praise)” and he did not raise his hands between the two prostrations. (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح: ٨٧٩، وهو في الكبرى، ح: ٦٤٤.

Chapter 20. Concession Allowing One Not To Do That

1059. It was narrated from ‘Abdullâh that he said: “Shall I not show you how the Messenger of Allâh ﷺ prayed?” So he prayed, and he only raised his hands once. (*Da‘îf*)

تخريج: [إسناده ضعيف] تقدم، ح: ١٠٢٧، وهو في الكبرى، ح: ٦٤٥.

Comments:

See *Ḥadīth* 1027.

Chapter 21. What The *Imâm* Says When He Raises His Head From Bowing

1060. It was narrated from Ibn

(المعجم ١٩) - **بَابُ رَفْعِ اليَدَيْنِ حَذْوِ الْمَنْكِبَيْنِ عِنْدَ الرَّفْعِ مِنَ الرُّكُوعِ**
(التحفة ٣٦٦)

١٠٥٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلَاةِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَالَ: «رَبَّنَا لَكَ الْحَمْدُ» وَكَانَ لَا يَرْفَعُ يَدَيْهِ بَيْنَ السَّجْدَتَيْنِ.

(المعجم ٢٠) - **الرُّخْصَةُ فِي تَرْكِ ذَلِكَ**
(التحفة ٣٦٧)

١٠٥٩ - أَخْبَرَنَا مَحْمُودُ بْنُ غِيْلَانَ الْمُرَوِّزِيُّ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كَلْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ قَالَ: أَلَا أَصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ؟ فَصَلَّى، فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا مَرَّةً وَاحِدَةً.

(المعجم ٢١) - **بَابُ مَا يَقُولُ الْإِمَامُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ**
(التحفة ٣٦٨)

١٠٦٠ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا

'Umar that when the Messenger of Allâh ﷺ started to pray, he raised his hands until they were in level with his shoulders, and when he said the *Takbîr* before bowing, and when he raised his head from bowing he raised (his hands) likewise, and said: "*Sami' Allâhu liman hamidah Rabbana wa lakal-hamd* (Allâh hears the one who praises Him; Our Lord, and to You be the praise)," and he did not do that when prostrating. (*Ṣaḥîh*)

تخريج: [صحيح] تقدم، ح: ٨٧٩، وهو في الكبرى، ح: ٦٤٦.

1061. It was narrated that Abû Hurairah said: "When the Prophet ﷺ raised his head from bowing, he said: '*Allâhumma Rabbanâ wa lakal-hamd* (O Allâh, our Lord and to You be the praise).'" (*Ṣaḥîh*)

تخريج: [صحيح] وهو في الكبرى، ح: ٦٤٧، وأصله في صحيح البخاري، ح: ٨٠٣، ومسلم، ح: ٣٩٢.

Comments:

This substantiates that when the *Imâm* raises his head from the bowing posture, he ought to say: *Sami' Allâhu liman hamidah* (Allâh hears whoever praises Him); and also *Rabbanâ wa lakal-hamd* (Our Lord, all praise is Yours). Likewise, the one who prays alone should pronounce both of these phrases.

Chapter 22. What The Person Praying Behind The *Imâm* Should Say

1062. It was narrated from Anas that the Prophet ﷺ fell from a horse onto his right side, and they entered upon him to visit him. The time for prayer came, and when he has finished praying he said: "The *Imâm* is appointed to be followed,

عَبْدُ اللَّهِ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكَبَيْهِ وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضًا، وَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ» وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

١٠٦١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «اللَّهُمَّ! رَبَّنَا وَلَكَ الْحَمْدُ».

(المعجم ٢٢) - **بَابُ مَا يَقُولُ الْمَأْمُومُ**
(النهضة ٣٦٩)

١٠٦٢ - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ سَقَطَ مِنْ فَرَسٍ عَلَى شِقِّهِ الْأَيْمَنِ، فَدَخَلُوا عَلَيْهِ يُعَوِّدُونَهُ فَحَضَرَتِ الصَّلَاةُ، فَلَمَّا قَضَى

so when he bows, then bow, and when he stands up, then stand up, and when he says: ‘*Sami’ Allāhu liman ḥamidah* (Allāh hears the one who praises Him)’ then say: ‘*Rabbanā wa lakal-ḥamd* (Our Lord, and to You be the praise).’” (*Ṣaḥīḥ*)

الصَّلَاةَ قَالَ: «إِنَّمَا الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ».

تخریج: [صحيح] تقدم، ح: ٧٩٥، وهو في الكبرى، ح: ٦٤٨.

Comments:

1. The vast majority of scholars have drawn an inference from this that the follower should merely say *Rabbanā wa lakal-ḥamd*. It is the view of Imām Ash-Shafi’i that the follower ought to say *Sami’ Allāhu liman ḥamidah* also, so that the action of the worshipper becomes subsequent to the corresponding action of the prayer-leader. Thereupon, he should utter *Rabbanā wa lakal-ḥamd*. This is the more careful approach.
2. *Rabbanā lakal-ḥamd* has occurred in some narrations without a *wāw*; hence one may utter *Rabbanā lakal-ḥamd* also.

1063. It was narrated that Rifā’ah bin Rāfi’ said: “We were praying behind the Messenger of Allāh ﷺ one day and when he raised his head from bowing he said: ‘*Sami’ Allāhu liman ḥamidah* (Allāh hears the one who praises Him).’ A man behind him said: ‘*Rabbanā wa lakal-ḥamd, ḥamdan kathīran tayyiban mubārakan fih*. (O our Lord, and to You be the praise, much blessed and pure praise.)’ When the Messenger of Allāh ﷺ had finished he said: ‘Who is the one who spoke just now?’ The man said: ‘I did, O Messenger of Allāh.’ The Messenger of Allāh ﷺ said: ‘I saw thirty-some angels rushing to see which of them would write it down first.’” (*Ṣaḥīḥ*)

١٠٦٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي نَعِيمُ بْنُ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ يَحْيَى الزَّرْقِيِّ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ: كُنَّا يَوْمَما نُصَلِّي وَرَاءَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ». قَالَ رَجُلٌ وَرَاءَهُ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ قَالَ: «مَنْ الْمُتَكَلِّمُ آتِفًا؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ! قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَأَيْتُ بَضْعَةَ وَثَلَاثِينَ مَلَكًا يَتَلَدَّرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوْلَى».

تخریج: أخرجه البخاري، الأذان، باب(١٢٦)، ح: ٧٩٩ من حديث مالك به، وهو في الموطأ (يحيى) ١/٢١١، ٢١٢، ورواية ابن القاسم، ص: ٣٠٢، ح: ٢٦٩، والكبرى، ح: ٦٤٩.

Comments:

In these narrations, there is no negation of the worshippers reciting *Sami' Allāhu liman hamidah*. But there is no mention of it either. Hence, there is room for both. Followers of the *Imām* may therefore either recite it or abstain from reciting it.

Chapter 23. Saying: *Rabbanâ Wa Lakal-Ḥamd* (Our Lord, And To You Be The Praise)

(المعجم ٢٣) - **بَابُ قَوْلِهِ رَبَّنَا وَلَكَ الْحَمْدُ** (التحفة ٣٧٠)

1064. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When the *Imâm* says: '*Sami' Allâhu liman hamidah* (Allâh hears the one who praises Him),' then say: '*Rabbanâ wa lakal-ḥamd*,' (Our Lord, and to You be the praise).' Whoever says that and it coincides with the angels saying it, his previous sins will be forgiven."

١٠٦٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(*Sahih*)

تخریج: أخرجه مسلم، الصلوة، باب التسميع والتحميد والتأمين، ح: ٤٠٩ عن قتيبة، والبخاري، الأذان، باب فضل: اللهم ربنا لك الحمد، ح: ٧٩٦ من حديث مالك به، وهو في الموطأ (يحيى): ١/٨٨، والكبرى، ح: ٦٥٠.

Comments:

It appears that the angels who have been appointed over man also participate in prayer along with him; they particularly respond to the prayer-leader.

1065. It was narrated from Ḥiṭṭân bin 'Abdullâh that he heard Abû Mûsâ say: "The Prophet of Allâh ﷺ addressed us and taught us our *Sunnah* and our prayer. He said: 'When you pray, make your rows straight and let one of you lead you in prayer. When the *Imâm* says the *Takbîr*, then say the *Takbîr*. When he recites 'Not (the way) of those who earned Your anger, nor of those who went astray'^[1] then say:

١٠٦٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ أَنَّهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا مُوسَى قَالَ: إِنَّ نَبِيَّ اللَّهِ ﷺ خَطَبَنَا وَبَيَّنَ لَنَا سُنتَنَا وَعَلَّمَنَا صَلَاتَنَا فَقَالَ: «إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ ثُمَّ لِيَوْمِكُمْ أَحَدَكُمْ، فَإِذَا كَبَّرَ الْإِمَامُ فَكَبِّرُوا، وَإِذَا قَرَأَ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

[1] *Al-Fâtiḥah* 1:7.

“*Āmîn*,” and Allāh will answer you. When he says the *Takbîr* and bows, then say the *Takbîr* and bow. The *Imâm* bows before you do and stands up before you do.’ The Prophet of Allāh ﷺ said: ‘This makes up for that. And when he says: “*Sami’ Allāhu liṃan ḥamidah* (Allāh hears the one who praises Him),” then say: “*Allāhumma, Rabbanâ wa lakal-ḥamd* (O Allāh, our Lord, and to You be the praise),” Allāh will hear you, for Allāh has said on the lips of His Prophet ﷺ: “Allāh hears the one who praises Him.” And when he (the *Imâm*) says the *Takbîr* and prostrates, then say the *Takbîr* and prostrate. The *Imâm* prostrates before you do and sits up before you do.’ The Prophet of Allāh ﷺ said: ‘This makes up for that. And when he is sitting, let the first thing that any one of you says be: *At-taḥiyyâtuṭ-ṭayyibâtuṣ-ṣalawātu Lillâh, salâmun ‘alayka ayyuhan-nabiyyu wa raḥmatullâhi wa barakâtuhu, salâmun ‘alaynâ wa ‘ala ‘ibâdillâhiṣ-ṣâliḥîn, aṣḥhadu an lâ ilâha ill-Allâh wa aṣḥhadu anna Muḥammadan ‘abduhu wa rasûluhu* (All compliments, good words and prayers are due to Allāh, peace be upon you O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that there is none worthy of worship except Allāh and I bear witness that Muḥammad is His slave and Messenger) – seven phrases which are the greeting of the prayer.” (*Ṣaḥîḥ*)

الضَّالِّينَ ﴿ فَقُولُوا: آمِينَ يُجِيبُكُمْ اللهُ، وَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ، قَالَ نَبِيُّ اللهُ ﷺ: فَيَتَلَّكَ بِتِلْكَ، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ! رَبَّنَا وَلَكَ الْحَمْدُ يَسْمَعُ اللهُ لَكُمْ، فَإِنَّ اللهُ قَالَ عَلَى لِسَانِ نَبِيِّ ﷺ سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ، قَالَ نَبِيُّ اللهُ ﷺ: فَيَتَلَّكَ بِتِلْكَ، وَإِذَا كَانَ عِنْدَ الْقُعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِي أَحَدِكُمْ: التَّحِيَّاتِ الطَّيِّبَاتِ الصَّلَوَاتِ لِلَّهِ، سَلَامٌ عَلَيْنِكَ أَيُّهَا النَّبِيُّ! وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، سَمِعَ كَلِمَاتٍ وَهِيَ تَحِيَّةُ الصَّلَاةِ .

Chapter 24. The Duration Of The Standing Between Rising Up From Bowing To Prostrating

1066. It was narrated from Al-Barâ' bin 'Âzib that the bowing of the Messenger of Allâh ﷺ, and when he raised his head from bowing, and his prostration, and the time between the two prostration, were almost equal in length. (*Ṣaḥîh*)

(المعجم ٢٤) - قَدُرَ الْقِيَامِ بَيْنَ الرَّفْعِ مِنَ الرُّكُوعِ وَالسُّجُودِ (التحفة ٣٧١)

١٠٦٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُثَيْبَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ رُكُوعُهُ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَسُجُودُهُ، وَمَا بَيْنَ السُّجُودَيْنِ، قَرِيبًا مِنَ السَّوَاءِ.

تخریج: أخرجه البخاري، الأذان، باب: وحد إتمام الركوع والاعتدال فيه والإطمئنة، ح: ٧٩٢، ومسلم، الصلوة، باب اعتدال أركان الصلوة وتخفيفها في صلوة، ح: ١٩٤/٤٧١ من حديث شعبة به، وهو في الكبرى، ح: ٦٥٢.

Comments:

This particular *Ḥadīth* provides a moment of contemplation and reflection for those who consider it reprehensible or undesirable to recite supplications when standing upright after the bowing posture (*Qawmah*) or when sitting between the two prostrations (*Jalsah*). The genuine prayer is only that one which corresponds to the Prophet's ﷺ *Sunnah* and not to juristic hair-splitting. Such hair-splitting, when it is not based on sound proofs, ruins the very beauty and calmness of the prayer and renders the prayer a mere physical exercise. And we seek refuge with Allâh!

Chapter 25. What Is To Be Said When Standing Up (After Bowing)

1067. It was narrated from Ibn 'Abbâs that when the Prophet ﷺ said: "*Sami' Allâhu liman ḥamidah* (Allâh hears the one who praises Him)" he said: "*Allâhumma, Rabbannâ lakal-ḥamd, mil'as-samâwâti wa mil'al-arḍi wa mil'ama shi'ta min shai'in ba'd* (O Allâh, our Lord, to You be the praise, filling the heavens, filling the

(المعجم ٢٥) - **بَابُ** مَا يَقُولُ فِي قِيَامِهِ ذَلِكَ (التحفة ٣٧٢)

١٠٦٧ - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفِ الْحَرَائِثِيِّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ: حَدَّثَنَا هِشَامُ ابْنُ حَسَّانَ عَنْ قَيْسِ بْنِ سَعِيدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَالَ: «اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

Earth, and filling whatever else You will.)” (*Ṣaḥîh*)

تخريج: أخرجه مسلم، الصلوة، باب ما يقول إذا رفع رأسه من الركوع، ح: ٤٧٨ من حديث هشام به، وهو في الكبرى، ح: ٦٥٣ .

1068. It was narrated from Ibn ‘Abbâs that when the Prophet ﷺ wanted to prostrate after bowing, he would say: “*Allâhumma, Rabbanâ wa lakal-ḥamd, mil’as-samâwâti wa mil’al-arḍi wa mil’a mâ shi’ta min sha’î’in ba’d.* (O Allâh, our Lord, and to You be the praise, filling the heavens, filling the Earth, and filling whatever else You will).” (*Ḥasan*)

١٠٦٨ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنْ وَهَبِ بْنِ مَانُوسٍ الْعَدَنِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ السُّجُودَ بَعْدَ الرَّكْعَةِ يَقُولُ: «اللَّهُمَّ! رَبَّنَا وَلَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

تخريج: [إسناده حسن] أخرجه أحمد: ١/٢٧٧ عن يحيى بن أبي بكير به، وهو في الكبرى، ح: ٦٥٤ * وهب بن مناس حسن الحديث كما في نيل المقصود، ح: ٨٨٨، وللحديث شواهد كثيرة.

1069. It was narrated from Abû Sa‘eed that the Messenger of Allâh ﷺ used to say: “*Samî‘ Allâhu liman ḥamidah, Rabbannâ lakal-ḥamd, mil’as-samâwâti wa mil’al-arḍi wa mil’a mâ shi’ta min sha’î’in ba’d.* *Ahlath-ṭhanâ’i wal-majdî khairu mâ qâlal-‘abdu wa kullunâ laka ‘abdun lâ mâni’a limâ a’taita wa lâ yanfa’u dhâl-jaddi minkal-jadd* (Allâh hears the one who praises Him; Our Lord, to You be praise filling the heavens, filling the Earth, and filling whatever else You will, Lord of Glory and Majesty, the truest thing a slave had said, and we are all slaves to You. None can withhold what You grant, nor can the possession of an owner benefit him before You.)” (*Ṣaḥîh*)

١٠٦٩ - أَخْبَرَنِي عَمْرُو بْنُ هِشَامٍ أَبُو أُمَيَّةَ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدٌ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةِ بْنِ قَيْسٍ، عَنْ قَزَعَةَ بْنِ يَحْيَى، عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ حِينَ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ خَيْرٌ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ، لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

تخریج: أخرجه مسلم، الصلوة، باب ما يقول إذا رفع رأسه من الركوع، ح: ٤٧٧ من حديث سعيد بن عبدالعزيز به، وهو في الكبرى، ح: ٦٥٥.

1070. It was narrated from *Hudhaifah* that he prayed with the Messenger of Allāh ﷺ one night and he heard him say when he said the *Takbīr*: “*Allāhu Akbaru dhāl-jabarūti wal-malakūti wal-kibriyā’i wal-‘azamah* (Allāh is Most Great, the One Who has all power, sovereignty, magnificence and might.)” When bowing he would say: “*Subhāna Rabbīal-‘Azīm* (Glory be to my Lord Almighty).” When he raised his head from bowing he would say: “*Lirabbīl-ḥamd, Lirabbīl-ḥamd* (To my Lord be praise, to my Lord be praise).” And when he prostrated (he said): “*Subhāna Rabbīal-‘Ala* (Glory be to my Lord Most High).” And between the two prostrations (he said): “*Rabbighfirli, Rabbighfirli* (Lord forgive me, Lord forgive me).” His standing, his bowing, when he raised his head from bowing, his prostration and the time between the two prostrations, were almost the same. (*Saḥīḥ*)

تخریج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب ما يقول الرجل في ركوعه وسجوده، ح: ٨٧٤ من حديث شعبة به، وهو في الكبرى، ح: ٦٥٦ * أبو حمزة هو طلحة بن يزيد، ورجل من بني عباس هو صلة بن زفر كما جاء مصرحاً في رواية أخرى.

Chapter 26. The *Qunūt* After Bowing

1071. It was narrated that *Anas bin Mālik* said: “The Messenger of Allāh ﷺ prayed (saying the) *Qunūt* after bowing for a month, supplicating

١٠٧٠ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي حَمْزَةَ، عَنْ رَجُلٍ مِنْ بَنِي عَبْسٍ، عَنْ حُدَيْفَةَ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَسَمِعَهُ حِينَ كَبَّرَ قَالَ: «اللَّهُ أَكْبَرُ ذَا الْجَبْرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ» وَكَانَ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «الرَّبِّيَ الْحَمْدُ لِرَبِّي الْحَمْدُ» وَفِي سُجُودِهِ «سُبْحَانَ رَبِّيَ الْأَعْلَى» وَبَيْنَ السَّجْدَتَيْنِ «رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي» وَكَانَ قِيَامُهُ وَرُكُوعُهُ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَسُجُودُهُ، وَمَا بَيْنَ السَّجْدَتَيْنِ، قَرِيبًا مِنَ السَّوَاءِ.

(المعجم ٢٦) - بَابُ الْقُنُوتِ بَعْدَ الرُّكُوعِ (التحفة ٣٧٣)

١٠٧١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي مِجَلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَتَّتْ رَسُولٌ

against Ri'l, Dhakwân and 'Uṣayyah who had disobeyed Allâh and His Messenger." (*Ṣaḥîḥ*)

اللَّهُ ﷺ شَهْرًا بَعْدَ الرُّكُوعِ يَدْعُو عَلَى رِغْلِ وَذَكَوَانَ وَعُصَيَّةَ عَصَبِ اللَّهِ وَرَسُولَهُ.

تخريج: أخرجه البخاري، المغازي، باب غزوة الرجيع ورغل وذكوان ... الخ، ح: ٤٠٩٤، ومسلم، المساجد، باب استحباب القنوت في جميع الصلوات ... الخ، ح: ٢٩٩/٦٧٧ من حديث سليمان التيمي به، وهو في الكبرى، ح: ٦٥٧.

Comments:

One of their men treacherously obtained from the Prophet ﷺ some teachers, who were all reciters of the Qur'ân (lit. who had memorized the Qur'ân). That man took them to his district and killed all of them. In another incident ten of the Prophet's ﷺ Companions were martyred. These incidents had taken place a little after the Battle of Uhud. In the Battle of Uhud, the Muslims had suffered considerable losses. This continual loss of human lives made the Prophet ﷺ very sad. Thereupon, he set about reciting the *Al-Qunût An-Nâzilâh*. (The term *Qunût* means being obedient, being humble, or the act of standing. *Al-Qunût An-Nâzilâh* implies a special supplication which is made when Muslims are overtaken by a calamity or disaster).

Chapter 27. The *Qunût* During The *Ṣubḥ* Prayer

(المعجم ٢٧) - بَابُ الْقُنُوتِ فِي صَلَاةِ

الصُّبْحِ (التحفة ٣٧٤)

1072. It was narrated that Anas bin Mâlik was asked: "Did the Messenger of Allâh ﷺ say the *Qunût* in the *Ṣubḥ* prayer?" He said: "Yes." He was asked: "Was that before bowing or after?" He said: "After bowing." (*Ṣaḥîḥ*)

١٠٧٢ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سَبْرِينَ أَنَّ أَنَسَ بْنَ مَالِكٍ سَأَلَ: هَلْ قَنَتَ رَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الصُّبْحِ؟ قَالَ: نَعَمْ، فَقِيلَ لَهُ: قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ: بَعْدَ الرُّكُوعِ.

تخريج: أخرجه البخاري، الوتر، باب القنوت قبل الركوع وبعده، ح: ١٠٠١ من حديث حماد ابن زيد، ومسلم، المساجد، باب استحباب القنوت في جميع الصلوات ... الخ، ح: ٢٩٨/٦٧٧ من حديث أيوب به، وهو في الكبرى، ح: ٦٥٨.

Comments:

This is the very same *Qunût* which Imâm Ash-Shafi'î has understood to be the *Qunût* of *Fajr* or *Ṣubḥ* (dawn prayer); whereas the vast majority of scholars understand it to mean occasional recitation of *Al-Qunût An-Nâzilâh*.

1073. It was narrated that Ibn Sîrîn said: "Some of those who prayed the *Ṣubḥ* prayer with the Messenger of Allâh ﷺ narrated to

١٠٧٣ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَشْرُ بْنُ الْمُفَضَّلِ عَنْ يُونُسَ، عَنِ ابْنِ سَبْرِينَ. قَالَ: حَدَّثَنِي بَعْضُ مَنْ صَلَّى مَعَ

me that when he said: ‘*Sami’ Allāhu liman ḥamidah* (Allāh hears those who praise Him)’ in the second *Rak’ah*, he stood for a while.” (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب القنوت في الصلوة، ح: ١٤٤٦ من حديث بشر بن المفضل به، وهو في الكبرى، ح: ٦٥٩ * يونس هو ابن عبيد.

Comments:

Imām An-Nasā’ī has probably taken “he stood (calmly) for a while” to mean the *Qunūt*, although Allāh’s Messenger ﷺ used to recite certain supplications and remembrances after having performed the bowing posture. The *Qunūt* is recited aloud and with the lifting of the hands, as is described explicitly in various narrations. (*Musnad Aḥmad* 3/3).

1074. It was narrated that Abū Hurairah said: “When the Messenger of Allāh ﷺ raised his head in the second *Rak’ah* of the *Ṣubḥ* prayer, he said: ‘O Allāh, save Al-Walīd bin Al-Walīd and Salamah bin Hishām and ‘Ayyāsh bin Abī Rabī’ah and those who are weak and oppressed in Makkah. O Allāh, intensify Your punishment on Muḍar and give them years (of famine) like the years of Yūsuf.’” (*Ṣaḥīḥ*)

١٠٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مَنصُورٍ: حَدَّثَنَا سَفِيَانُ قَالَ: حَفِظْنَاهُ مِنَ الزُّهْرِيِّ عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا رَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ مِنَ الرَّكْعَةِ الثَّانِيَةِ مِنْ صَلَاةِ الصُّبْحِ قَالَ: «اللَّهُمَّ! أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ ابْنَ هِشَامٍ وَعَبَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ بِمَكَّةَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ».

تخریج: أخرجه البخاري، الأدب، باب تسمية الوليد، ح: ٦٢٠٠، ومسلم، المساجد، باب استحباب القنوت في جميع الصلوات ... الخ، ح: ٦٧٥ من سفیان بن عيينة به، وهو في الكبرى، ح: ٦٦٠.

Comments:

The wording clearly demonstrates that this is *Al-Qunūt An-Nāzilah*, which the Prophet ﷺ did not permanently recite.

1075. Abū Hurairah narrated that the Messenger of Allāh ﷺ used to supplicate in prayer when he said: “*Sami’ Allāhu liman ḥamidah, Rabbanā wa lakal-ḥamd* (Allāh hears those who praise Him; O our Lord, and to You be the praise),”

١٠٧٥ - حَدَّثَنَا عَمْرُو بْنُ عُمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنِ ابْنِ أَبِي حَمْرَةَ قَالَ: حَدَّثَنِي مُحَمَّدٌ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ: كَانَ يَحْدُثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي

then he said while standing, before he prostrated: "O Allāh, save Al-Walīd bin Al-Walīd and Salamah bin Hishām and 'Ayyāsh bin Abī Rabī'ah and those who are weak and oppressed in Makkah. O Allāh, intensify Your punishment on Muḍar and give them years (of famine) like the years of Yūsuf." Then he would say: "Allāh is Most Great" and then he prostrated. The people of Muḍar and their environs were opposed to the Messenger of Allāh ﷺ at that time. (*Sahīh*)

الصَّلَاةِ حِينَ يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمَدَهُ رَبَّنَا وَلَكَ الْحَمْدُ». ثُمَّ يَقُولُ وَهُوَ قَائِمٌ قَبْلَ أَنْ يَسْجُدَ: «اللَّهُمَّ! أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلْمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَيَّ مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ كِسْفَ يُونُسَ». ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ» فَيَسْجُدُ وَضَاحِيَةً مُضَرَ يَوْمَئِذٍ مُخَالِفُونَ لِرَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، التفسير، آل عمران، باب: "ليس لك من الأمر شيء"، ح: ٤٥٦٠، ومسلم، المساجد، باب استحباب القنوت في جميع الصلوات ... الخ، ح: ٦٧٥ من حديث محمد بن مسلم الزهري به، وهو في الكبرى، ح: ٦٦١.

Chapter 28. The *Qunût* During The *Zuhr* prayer

(المعجم ٢٨) - **بَابُ الْقُنُوتِ فِي صَلَاةِ الظُّهْرِ** (التحفة ٣٧٥)

1076. It was narrated from Abû Salamah, that Abû Hurairah said: "I shall explain to you the prayer of the Messenger of Allāh ﷺ." He said: "Abû Hurairah used to say the *Qunût* in the last *Rak'ah* of the *Zuhr* prayer, and the later *Ishâ'* prayer, and the *Subh*, after saying '*Sami' Allāhu liman hamidah.*' He would pray for the believers and curse the disbelievers." (*Sahīh*)

١٠٧٦ - حَدَّثَنَا سَلَمَةُ بْنُ سَلَمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ أَبِي سَلْمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: لِأَقْرَبِينَ لَكُمْ صَلَاةَ رَسُولِ اللهِ ﷺ قَالَ: فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الظُّهْرِ، وَصَلَاةِ الْعِشَاءِ الْآخِرَةِ، وَصَلَاةِ الصُّبْحِ بَعْدَ مَا يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمَدَهُ» فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكُفْرَةَ.

تخريج: أخرجه البخاري، الأذان، باب: (١٢٦)، ح: ٧٩٧، ومسلم، ح: ٦٧٦ (انظر الحديث السابق) من حديث هشام الدستوائي به، وهو في الكبرى، ح: ٦٦٢.

Chapter 29. The *Qunût* During The *Magrib* Prayer

(المعجم ٢٩) - **بَابُ الْقُنُوتِ فِي صَلَاةِ الْمَغْرِبِ** (التحفة ٣٧٦)

1077. It was narrated from Al-Barâ'

١٠٧٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ عَنْ

bin 'Āzib that the Prophet ﷺ used to say the *Qunūt* in *Ṣubḥ* and *Maghrib*. (One of the narrators) 'Uбайдullāh said: "Allāh's Messenger ﷺ used to." (*Sahīh*)

عَبْدِ الرَّحْمَنِ، عَنْ سُفْيَانَ وَشُعْبَةَ، عَنْ عَمْرٍو
ابْنِ مُرَّةٍ؛ ح وَأَخْبَرَنَا عَمْرٍو بْنُ عَلِيٍّ: حَدَّثَنِي
يَحْيَى عَنْ شُعْبَةَ وَسُفْيَانَ قَالَا: حَدَّثَنَا عَمْرٍو بْنُ
مُرَّةٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ:
أَنَّ النَّبِيَّ ﷺ كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ.
وَقَالَ عُبَيْدُ اللَّهِ: إِنَّ رَسُولَ اللَّهِ ﷺ.

تخريج: أخرجه مسلم، المساجد، باب استحباب القنوت في جميع الصلوات ... إلخ،
ح: ٦٧٨ من حديث سفیان الثوري وشعبة به، وهو في الكبرى، ح: ٦٦٣ من حديث عبيدالله بن
سعيد فقط.

Comments:

In actuality, it was *Al-Qunūt An-Nāzilah* that the Prophet ﷺ used to occasionally recite in various prayers. But some people have deemed it, instead of *Al-Qunūt An-Nāzilah*, to mean the requisite *Al-Qunūt* of the dawn and the sunset prayers. That means the Prophet ﷺ used to perform *Al-Qunūt* in both these prayers perpetually. But there is agreement and consensus of the nation over the abandonment of *Al-Qunūt* in the sunset prayer (*Maghrib*).

Chapter 30. Uttering Curses During The *Qunūt*

(المعجم ٣٠) - **بَابُ اللَّعْنِ فِي الْقُنُوتِ**
(التحفة ٣٧٧)

1078. It was narrated from Anas: "The Messenger of Allāh ﷺ said the *Qunūt* for a month." - (One of the narrators) Shu'bah said: "He cursed some men." Hishām said: "He supplicated against some of the tribes of the 'Arabs." - "Then he stopped doing that after bowing." This is what Hishām said. Shu'bah said, narrating from Qatādah, from Anas that the Prophet ﷺ said the *Qunūt* for a month, cursing Ri'l, Dhakwān and Liḥyān. (*Sahīh*)

١٠٧٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا
أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ،
وَهَشَامٍ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ
ﷺ قَنَتَ شَهْرًا قَالَ شُعْبَةُ: لَعَنَ رِجَالًا وَقَالَ
هَشَامٌ: يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ،
ثُمَّ تَرَكَهُ بَعْدَ الرُّكُوعِ هَذَا قَوْلُ هَشَامٍ. وَقَالَ
شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ
قَنَتَ شَهْرًا يَلْعَنُ رِغْلًا وَذَكْوَانَ وَلِحْيَانَ.

تخريج: أخرجه مسلم، ح: ٣٠٣/٦٧٧ (انظر الحديث السابق) من حديث شعبة، والبخاري،
المغازي، باب غزوة الرجيع ورغل وذكوان ... إلخ، ح: ٤٠٨٩، ومسلم، ح: ٣٠٤/٦٧٧ من
حديث هشام به، وهو في الكبرى، ح: ٦٦٤.

Chapter 31. Cursing The Hypocrites During The *Qunūt*

1079. It was narrated from Sâlim, from his father, that he heard the Prophet ﷺ, when he raised his head in the last *Rak'ah* of the *Ṣubḥ* prayer, say: "O Allâh, curse so-and-so and so-and-so;" supplicating against some of the hypocrites. Then Allâh revealed the words: "Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers."^[1] (*Ṣaḥīḥ*)

(المعجم ٣١) - **بَابُ لَعْنِ الْمُتَافِقِينَ فِي الْقُنُوتِ** (التحفة ٣٧٨)

١٠٧٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ حِينَ رَفَعَ رَأْسَهُ مِنْ صَلَاةِ الصُّبْحِ مِنَ الرَّكْعَةِ الْآخِرَةِ قَالَ: «اللَّهُمَّ! الْعَنْ فُلَانًا وَفُلَانًا» يَدْعُو عَلَى أَنَاسٍ مِنَ الْمُتَافِقِينَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ «لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ». [آل عمران: ١٢٨].

تخريج: أخرجه البخاري، المغازي، باب: "ليس لك من الأمر شيء..."، ح: ٤٠٦٩، وح: ٤٥٥٩، ٧٣٤٦، من حديث معمر به، وهو في الكبرى، ح: ٦٦٥، وقال النسائي: "لم يرو هذا الحديث أحد من الثقات إلا معمر"، وهذا لا يضر أصلاً.

Comments:

See *Ḥadīth* 1071.

Chapter 32. Not Saying The *Qunūt*

1080. It was narrated from Anas that the Messenger of Allâh ﷺ said the *Qunūt* for one month, supplicating against one of the 'Arab tribes, then he stopped doing that. (*Ṣaḥīḥ*)

(المعجم ٣٢) - **تَرَكُ الْقُنُوتِ** (التحفة ٣٧٩)

١٠٨٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَتَتَ شَهْرًا يَدْعُو عَلَى حَيٍّ مِنْ أَحْبَاءِ الْعَرَبِ ثُمَّ تَرَكَهُ.

تخريج: [صحيح] تقدم، ح: ١٠٧٨، وهو في الكبرى، ح: ٦٦٦.

Comments:

The Prophet ﷺ called down his curse upon several of the tribes. See *Ḥadīth* number 1078.

1081. It was narrated from Abū Mâlik Al-*Ashja'ī* that his father said: "I prayed behind the Messenger of

١٠٨١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ خَلْفٍ - هُوَ ابْنُ خَلِيفَةَ - عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ

[1] *Āl 'Imrân* 3:128.

Allāh ﷺ and he did not say the *Qunūt*, and I prayed behind Abū Bakr and he did not say the *Qunūt*, and I prayed behind ‘Umar and he did not say the *Qunūt*, and I prayed behind ‘Uthmān and he did not say the *Qunūt*, and I prayed behind ‘Alī and he did not say the *Qunūt*.” Then he said: “O my son, this is an innovation.” (*Sahīh*)

أَبِيهِ قَالَ: صَلَّىْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَلَمْ يَقُمْ، وَصَلَّيْتُ خَلْفَ أَبِي بَكْرٍ فَلَمْ يَقُمْ، وَصَلَّيْتُ خَلْفَ عُمَرَ فَلَمْ يَقُمْ، وَصَلَّيْتُ خَلْفَ عُثْمَانَ فَلَمْ يَقُمْ، وَصَلَّيْتُ خَلْفَ عَلِيٍّ فَلَمْ يَقُمْ، ثُمَّ قَالَ: يَا بُنَيَّ إِنَّهَا بِدْعَةٌ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في ترك القنوت، ح: ٤٠٢، ٤٠٣، وابن ماجه، إقامة الصلوات، باب ماجاء في القنوت في صلوة الفجر، ح: ١٢٤١ من حديث أبي مالك سعد بن طارق به، وقال الترمذي: "حسن صحيح"، وهو في الكبرى، ح: ٦٦٧.

Comments:

To perpetuate *Al-Qunūt*'s recital is an innovation. Allāh's Messenger ﷺ used to recite *Al-Qunūt An-Nāzilah* - the supplication for calamity or disaster - in times of need, occasionally. For further details, see *Ḥadīth* 1077.

Chapter 33. Cooling The Pebbles In Order To Prostrate On Them

(المعجم ٣٣) - بَابُ تَبْرِيدِ الْحَصَى
لِلسُّجُودِ عَلَيْهِ (التحفة ٣٨٠)

1082. It was narrated that Jābir bin ‘Abdullāh said: “We used to pray *Zuhr* with the Messenger of Allāh ﷺ and I would take a handful of pebbles in my hand to cool them down, then I would pass them from one hand to the other, and when I prostrated I would put them down to lay my forehead on them.” (*Ḥasan*)

١٠٨٢ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا عَبَادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الظُّهْرَ فَأَخَذُ قَبْضَةً مِنْ حَصَى فِي كَفِّي أُبْرِدُهُ، ثُمَّ أَحْوَلُهُ فِي كَفِّي الْآخَرَ، فَإِذَا سَجَدْتُ وَضَعْتُهُ لِجَبْهَتِي.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب وقت صلوة الظهر، ح: ٣٩٩ من حديث عباد بن عباد به، وهو في الكبرى، ح: ٦٦٨، وصححه ابن حبان (موارد)، ح: ٢٦٧.

Comments:

The earth used to be burning hot. Placing the head directly upon the extremely hot ground was immensely hard. Therefore, to a fairly large degree, he would spread cooled pebbles and place his forehead upon them.

Chapter 34. The *Takbîr* When Prostrating

1083. It was narrated that Muṭarrif said: "Imrân bin Ḥuṣain and I prayed behind 'Alî bin Abî Ṭâlib. When he prostrated he said the *Takbîr*, and when he raised his head from prostration he said the *Takbîr*, and when he stood up following two *Rak'ahs* he said the *Takbîr*, and when he had finished praying, 'Imrân took my hand and said: 'This reminded me of - he said a word meaning - the prayer of Muḥammad ﷺ.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأذان، باب إتمام التكبير في السجود، ح: ٧٨٦، ومسلم، الصلوة، باب إثبات التكبير في كل خفض ورفع في الصلوة... الخ، ح: ٣٩٣ من حديث حماد ابن زيد به، وهو في الكبرى، ح: ٦٦٩.

Comments:

It has preceded that during the lifetime of the Companions ﷺ, some prayer-leaders had become slothful in the matter of pronouncing the *Takbîr*. Either they did not pronounce it at all, or pronounced it in a very low tone, rather in a whisper. It was a sort of aberration without a plausible reason. Therefore, what they did was worth denouncing. But if there is any genuine excuse to do what they did, then that will be an altogether different matter.

1084. It was narrated that 'Abdullâh bin Ma'sûd said: "The Messenger of Allâh ﷺ used to say the *Takbîr* every time he went down and came up, and he would say the *Salâm* to his right and his left. And Abû Bakr and 'Umar used to do likewise." (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أحمد: ٣٨٦/١ عن يحيى القطان به، وهو في الكبرى، ح: ٦٧٠، وقال الترمذي، الصلوة، باب ما جاء في التكبير عند الركوع والسجود، ح: ٢٥٣، وقال: "حسن صحيح"، وللحديث شواهد كثيرة جدًا.

(المعجم ٣٤) - بَابُ التَّكْبِيرِ لِلْسُّجُودِ
(التحفة ٣٨١)

١٠٨٣ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ الْعَرَبِيِّ: حَدَّثَنَا حَمَادٌ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَكَانَ، إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا قَضَى صَلَاتَهُ أَخَذَ عِمْرَانُ بِيَدِي فَقَالَ: لَقَدْ ذَكَّرَنِي هَذَا قَالَ: كَلِمَةً يَغْنِي صَلَاةَ مُحَمَّدٍ ﷺ.

تخريج: أخرجه البخاري، الأذان، باب إتمام التكبير في السجود، ح: ٧٨٦، ومسلم، الصلوة، باب إثبات التكبير في كل خفض ورفع في الصلوة... الخ، ح: ٣٩٣ من حديث حماد ابن زيد به، وهو في الكبرى، ح: ٦٦٩.

١٠٨٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُعَاذٌ وَيَحْيَى قَالَا: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفَعٍ، وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ وَكَانَ أَبُو بَكْرٍ وَعَمْرٌ رَضِيَ اللَّهُ عَنْهُمَا يُفَعِّلَانِيهِ.

تخريج: [صحيح] أخرجه أحمد: ٣٨٦/١ عن يحيى القطان به، وهو في الكبرى، ح: ٦٧٠، وقال الترمذي، الصلوة، باب ما جاء في التكبير عند الركوع والسجود، ح: ٢٥٣، وقال: "حسن صحيح"، وللحديث شواهد كثيرة جدًا.

Comments:

“At every bowing and rising”: There is exception in the matter of one’s rising from the posture of bowing because, in that situation, instead of *Allāhu Akbar*, pronouncing *Samū’ Allāhu liman hamidah* is the *Sunnah*.

Chapter 35. How One Should Go Down For Prostration

(المعجم ٣٥) - **بَابُ: كَيْفَ يَخْنِي لِلْسُّجُودِ**
(التحفة ٣٨٢)

1085. It was narrated that Abū Bushr said: “I heard Yūsuf – meaning Ibn Māhak – narrating that Ḥakīm said: ‘I gave my pledge of allegiance to the Messenger of Allāh ﷺ, pledging that I would go down (in prostration) only after standing up from bowing.’” (*Ṣaḥīḥ*)

١٠٨٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ قَالَ: سَمِعْتُ يُونُسَ - وَهُوَ ابْنُ مَاهِكٍ - يُحَدِّثُ عَنْ حَكِيمٍ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ أَنْ لَا آخِرَ إِلَّا قَاتِمًا.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٠٢/٣ من حديث شعبة به، وهو في الكبرى، ح: ٦٧١ * حكيم هو ابن حزام رضي الله عنه.

Comments:

The meaning of this saying is: I would not directly sink down into the posture of prostration. I would rather stand upright from the bowing posture, and then I would sink down into the prostration.

Chapter 36. Raising The Hands Before Prostrating

(المعجم ٣٦) - **بَابُ رَفْعِ الْيَدَيْنِ لِلْسُّجُودِ**
(التحفة ٣٨٣)

1086. It was narrated from Mālik bin Al-Ḥuwaitrith that he saw the Prophet ﷺ raise his hands when praying, when he bowed, when he raised his head from bowing, when he prostrated and when he raised his head from prostrating, until they were in level with the top part of his ears. (*Ṣaḥīḥ*)

١٠٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ [سَعِيدٍ] عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ رَفَعَ يَدَيْهِ فِي صَلَاتِهِ، إِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَإِذَا سَجَدَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ حَتَّى يُحَازِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ.

تخريج: [إسناده ضعيف] أخرجه الطحاوي في مشكل الآثار عن أحمد بن شعيب النسائي به، وهو في الكبرى، ح: ٦٧٢ ومن طريقه أخرجه ابن حزم في المحلى: ٩٢/٤ مسئله: ٤٤٢ * سعيد هو ابن أبي عروبة، وهو مدلس كما قال النسائي (سير أعلام النبلاء: ٧/٧٤)، وشيخه قتادة عنن تقدم، ح: ٣٤، ولا يصح في هذا الباب شيء.

1087. It was narrated from Mâlik bin Al-Ḥuwairith that he saw the Prophet ﷺ raise his hands, a similar report. (*Da'if*)

١٠٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ رَفَعَ يَدَيْهِ فَذَكَرَ مِثْلَهُ.

تخریج: [ضعيف] انظر الحديث السابق، وهو في الكبرى، ح: ٦٧٣.

1088. It was narrated from Mâlik bin Al-Ḥuwairith that he saw the Prophet of Allâh ﷺ raise his hands when he started to pray, and he narrated a similar report and added: "When he bowed he did likewise, and when he raised his head from bowing he did likewise, and when he raised his head from prostration he did likewise." (*Da'if*)

١٠٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَنَّهُ رَأَى نَبِيَّ اللَّهِ ﷺ كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ فَذَكَرَ نَحْوَهُ وَزَادَ فِيهِ: وَإِذَا رَفَعَ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَعَلَ مِثْلَ ذَلِكَ.

تخریج: [ضعيف] انظر الحديثين السابقين، وهو في الكبرى، ح: ٦٧٤.

Chapter 37. Not Raising The Hands When Prostrating

(المعجم ٣٧) - تَرَكُ رَفْعِ الْيَدَيْنِ عِنْدَ السُّجُودِ (التحفة ٣٨٤)

1089. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to raise his hands when he started to pray, and when he bowed, and when he stood up, but he did not do that when he prostrated." (*Ṣaḥīh*)

١٠٨٩ - أَخْبَرَنِي مُحَمَّدُ بْنُ عُبَيْدِ الْكُوفِيِّ الْمُحَارِبِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ، وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

تخریج: [صحيح] تقدم، ح: ٨٧٨، وهو في الكبرى، ح: ٦٧٥.

Chapter 38. The First Part Of The Body That Should Reach The Ground When A Person Prostrates

(المعجم ٣٨) - **بَابُ أَوَّلِ مَا يَصِلُ إِلَى الْأَرْضِ مِنَ الْإِنْسَانِ فِي سُجُودِهِ**
(التحفة ٣٨٥)

1090. It was narrated that Wā'il bin Ḥujr said: "I saw the Messenger of Allāh ﷺ when he prostrated, he lowered his knees before his hands, and when he came up he raised his hands before his knees." (*Da'if*)

١٠٩٠ - أَخْبَرَنَا الْحُسَيْنُ بْنُ عَيْسَى الْقَوْمِيسِيُّ السُّطَامِيُّ: حَدَّثَنَا يَزِيدُ [وَهُوَ ابْنُ هَارُونَ] أَخْبَرَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كَلْبٍ، عَنْ أَبِيهِ، عَنْ وَاثِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ، وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

تخریج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب: كيف يضع ركبته قبل يديه، ح: ٨٣٨ عن الحسين بن عيسى به، وهو في الكبرى، ح: ٦٧٦، وحسنه الترمذي، ح: ٢٦٨، وصححه ابن خزيمة، وابن حبان * شريك مدلس، رماه بالتدليس الدارقطني وغيره وكان يترأ من التدليس، ولعل هذه البراءة كانت بعد اختلاطه، والله أعلم، فالحديث ضعيف من أجل عنعته.

1091. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Is there any one of you who would kneel as a camel kneels when praying?'" (*Hasan*)

١٠٩١ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نَافِعٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ حَسَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعْمِدُ أَحَدُكُمْ فِي صَلَاتِهِ فَيَبْرُكُ كَمَا يَبْرُكُ الْجَمَلُ».

تخریج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب: كيف يضع ركبته قبل يديه، ح: ٨٤١، والترمذي، الصلوة، باب آخر منه، ح: ٢٦٩ عن قتيبة به، وهو في الكبرى، ح: ٦٧٧، وقال الترمذي: "غريب"، وصححه عبدالحق الإشبيلي، وقواه النووي وغيره، وله شواهد عند ابن خزيمة، والحاكم وغيرهما انظر الحديث الآتي: (١٠٩٣).

1092. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'When one of you prostrates, let him put his hands down before his knees, and not kneel like a camel.'" (*Hasan*)

١٠٩٢ - أَخْبَرَنَا هَارُونَ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلَالٍ مِنْ كِتَابِهِ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدَ أَحَدُكُمْ فَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ، وَلَا يَبْرُكْ بُرُوكَ الْبَعِيرِ».

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح: ٦٧٨ .

Comments:

The truth of the matter is that the hands should be placed first, then the knees, because this accords with human nature. Allāh Most High has bestowed man with hands for support. Animals are helpless because they do not have hands. They, therefore, rise and sit without taking support; rather they do everything without hands - eating, drinking, hitting, etc. But for man the use of hands is essential. Placing the knees first brings about similarity with animals.

Chapter 39. Putting The Hands Down Along With The Face When Prostrating

(المعجم ٣٩) - **بَابُ** وَضْعِ الْيَدَيْنِ مَعَ الْوَجْهِ فِي السُّجُودِ (التحفة ٣٨٦)

1093. It was narrated from Ibn ‘Umar in a *Marfū‘* report that the hands prostrate as the face prostrates, so when one you of puts his face down he should put his hands down, and when he raises (the face) he should raise (the hands) too. (*Ṣaḥīḥ*)

١٠٩٣ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ دَلُوبِيهِ: حَدَّثَنَا ابْنُ عَلِيٍّ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عَمْرٍو رَفَعَهُ قَالَ: إِنَّ الْيَدَيْنِ تَسْجُدَانِ كَمَا يَسْجُدُ الْوَجْهُ، فَإِذَا وَضَعَ أَحَدُكُمْ وَجْهَهُ فَلْيَضَعْ يَدَيْهِ، وَإِذَا رَفَعَهُ فَلْيَرْفَعْهُمَا.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب أعضاء السجود، ح: ٨٩٢ من حديث إسماعيل ابن عليه به، وهو في الكبرى، ح: ٦٧٩، وصححه الحاكم على شرط الشيخين: ١/٢٢٦، ٢٢٧، ووافقه الذهبي، وله طريق آخر صحيح موقوف في الموطأ.

Comments:

The objective is to demonstrate that it is not enough to place the face on the ground, but the hands should also be put on the ground around the face, so that their prostration also occurs. There is elucidation of this matter in the upcoming narration.

Chapter 40. On How Many (Parts Of The Body) Does One Prostrate On?

(المعجم ٤٠) - **بَابُ**: عَلَى كَمِ السُّجُودِ (التحفة ٣٨٧)

1094. It was narrated that Ibn ‘Abbās said: “The Prophet ﷺ was

١٠٩٤ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادٌ عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

commanded to prostrate on seven parts of his body and not to tuck up his hair or his garment.” (*Sahîh*)

أَمَرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءٍ، وَلَا يَكْتَفِ شَعْرَهُ وَلَا ثِيَابَهُ.

تخریج: أخرجه البخاري، الأذان، باب: لا يكف شعراً، ح: ٨١٥، ومسلم، الصلوة، باب أعضاء السجود والنهي عن كف الشعر ... إلخ، ح: ٤٩٠ من حديث حماد بن زيد به، وهو في الكبرى، ح: ٦٨٠.

Comments:

1. Seven limbs mean the two hands, the two knees, the two feet, and the face. All these limbs should touch the ground. If any limb lifts up for a little while, it is another matter. Collectively, the prostration should be performed on these seven limbs.
2. While sinking into the posture of prostration, one should not gather one's hair or garments with a view to protecting them from dust. They should be allowed to come in touch with the ground. This will generate humility. Arrogance will be repelled from one's mind and heart.

Chapter 41. Explanation Of That

(المعجم ٤١) - تَفْسِيرُ ذَلِكَ (التحفة ٣٨٨)

1095. It was narrated from Al-'Abbâs bin 'Abdul-Muṭṭalib that he heard the Messenger of Allâh ﷺ say: "When a person prostrates, seven parts of his body prostrate: his face, his two palms, his two knees and his two feet." (*Sahîh*)

١٠٩٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مِنْهُ سَبْعَةُ أَرْبَابٍ وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

تخریج: أخرجه مسلم، الصلوة، باب أعضاء السجود والنهي عن كف الشعر ... إلخ، ح: ٤٩١ عن قتيبة به، وهو في الكبرى، ح: ٦٨١.

Chapter 42. Prostrating On One's Forehead

(المعجم ٤٢) - السُّجُودُ عَلَى الْجَبِينِ

(التحفة ٣٨٩)

1096. It was narrated that Abû Sa'eed Al-Khudrî said: "My two eyes saw the traces of water and mud on the forehead and nose of the Messenger of Allâh ﷺ, from his praying *Qiyâm* on the night of the twenty-first." (*Sahîh*) (This was narrated) in an abridged form.

١٠٩٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ، حَدَّثَنِي مَالِكٌ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: فَبُصِرْتُ

عَيْنَايَ رَسُولَ اللَّهِ ﷺ عَلَى جَبِينِهِ وَأَنْفِهِ أَتَرَ
الْمَاءَ وَالطَّيْنَ مِنْ صُحِّحِ لَيْلَةِ إِحْدَى وَعِشْرِينَ .
مُخْتَصَّرٌ .

تخريج: أخرجه البخاري، الاعتكاف، باب الاعتكاف في العشر الأواخر، ح: ٢٠٢٧ من حديث مالك، ومسلم، الصيام، باب فضل ليلة القدر والحث على طلبها . . . إلخ، ح: ١١٦٧/ ٢١٤ من حديث يزيد بن عبدالله به، وهو في الكبرى، ح: ٦٨٢، والموطأ (رواية ابن القاسم، ح: ٥١٦، ورواية يحيى بن يحيى ٣١٩/١ بطوله).

Comments:

It is essential that the forehead touches the ground because prostration itself signifies placing one's forehead on the ground, except if there is any excuse - or e.g. one has a tumour, pimple, backache, or headache preventing one from placing one's forehead on the earth.

Chapter 43. Prostrating On One's Nose

(المعجم ٤٣) - السُّجُودُ عَلَى الْأَنْفِ

(التحفة ٣٩٠)

1097. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: "I have been commanded to prostrate on seven, and not to tuck up my hair nor my garment: the forehead, the nose, the hands, the knees and the feet." (*Sahih*)

١٠٩٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ
السَّرْحِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ
مُسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ
- عَنِ ابْنِ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ
اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ:
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ
عَلَى سَبْعَةٍ، لَا أَكُفُّ الشَّعْرَ وَلَا الثِّيَابَ:
الْجَبِيْهَةَ وَالْأَنْفَ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ
وَالْقَدَمَيْنِ» .

تخريج: أخرجه مسلم، الصلوة، باب أعضاء السجود والنهي عن كف الشعر والثوب وعقص الرأس في الصلوة، ح: ٢٣١/٤٩٠ من حديث ابن وهب، والبخاري، الأذان، باب السجود على الأنف، ح: ٨١٢ من حديث عبدالله بن طاوس به، وهو في الكبرى، ح: ٦٨٣.

Comments:

In this narration, the forehead and the nose are considered as one limb. In terms of the ruling described, both of them combined together become one limb. Since both of them are parts of one limb - the face - each of them ought to touch the ground.

Chapter 44. Prostrating On The Hands

(المعجم ٤٤) - السُّجُودُ عَلَى الْيَدَيْنِ

(التحفة ٣٩١)

1098. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “I have been commanded to prostrate on seven bones: on the forehead” – and he pointed with his hand – “on the nose, the hands, the knees and the ends of the feet.” (*Sahīh*)

١٠٩٨ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ النَّسَائِيُّ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الْجَبْهَةِ وَأَشَارَ بِيَدَيْهِ «عَلَى الْأَنْفِ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٦٨٤.

Comments:

In this *Hadīth* occurs the term *‘Azm*, which denotes “bone.” But what is meant is merely a limb. That being said, each limb - such as a hand or a foot - consists of several bones and joints.

Chapter 45. Prostrating On The Knees

(المعجم ٤٥) - السُّجُودُ عَلَى الرُّكْبَتَيْنِ

(التحفة ٣٩٢)

1099. It was narrated from Ibn ‘Abbās: “The Prophet ﷺ was commanded to prostrate on seven – and he was forbidden to tuck up his hair and garment – on his hands, his knees, the edges of his feet.” Sufyān said: “Ibn Ṭāwūs said to us: ‘He put his hand on his forehead and moved it down to his nose and said: This is one thing.’” (*Sahīh*)

١٠٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الرَّهْرِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: أَمَرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ - وَنَهِيَ أَنْ يَكْحِثَ الشَّعْرَ وَالثِّيَابَ - عَلَى يَدَيْهِ وَرُكْبَتَيْهِ وَأَطْرَافِ أَصَابِعِهِ. قَالَ سُفْيَانُ: قَالَ لَنَا ابْنُ طَاوُسٍ: وَوَضَعَ يَدَيْهِ عَلَى جَبْهَتِهِ وَأَمَرَهَا عَلَى أَنْفِهِ قَالَ: هَذَا وَاحِدٌ وَاللَّفْظُ لِمُحَمَّدٍ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٦٨٥.

Comments:

Imām An-Nasā’ī heard this report from two *Shaiḫhs*: Muḥammad bin Mansūr and ‘Abdullāh bin Muḥammad. The wording used in this narration is of

Muḥammad bin Mansūr. ‘Abdullâh bin Muḥammad’s phrasing could be a little different, though both mean the same.

Chapter 46. Prostrating On The Feet

1100. It was narrated from ‘Abbâs bin ‘Abdul-Muṭṭalib that he heard the Messenger of Allâh ﷺ say: “When a person prostrates, seven parts of his body prostrate with him: his forehead, his two hands, his two knees and his two feet.” (*Saḥîḥ*)

(المعجم ٤٦) - **بَابُ السُّجُودِ عَلَى**

الْقَدَمَيْنِ (التحفة ٣٩٣)

١١٠٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ، عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ قَالَ: أَخْبَرَنَا ابْنُ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ غَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ، سَجَدَ مَعَهُ سَبْعَةُ أَرْبَابٍ وَجْهُهُ وَكَفَاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

تخريج: [صحيح] تقدم، ح: ١٠٩٥، وهو في الكبرى، ح: ٦٨٦.

Chapter 47. Placing The Feet Upright During Prostration

1101. It was narrated that ‘Āishah said: “I noticed the Messenger of Allâh ﷺ was missing one night, and I found him when he was prostrating with his feet held upright, and he was saying; ‘*Allâhumma, innî a’ûdhu biridâka min sakhatik, wa bimû’âfatika min ‘uqûbatik, wa bika minka lâ uḥsî thanâ’an ‘alaika anta kamâ athnaita ‘ala nafsik* (O Allâh, I seek refuge with Your pleasure from Your wrath, in Your forgiveness from Your punishment and in You from You. I cannot praise You enough, You are as You have praised Yourself.)” (*Saḥîḥ*)

(المعجم ٤٧) - **بَابُ نَضْبِ الْقَدَمَيْنِ فِي**

السُّجُودِ (التحفة ٣٩٤)

١١٠١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدَةُ قَالَ: حَدَّثَنَا عُمَيْدُ اللَّهِ بْنُ عَمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَأَنْتَهَيْتُ إِلَيْهِ وَهُوَ سَاجِدٌ وَقَدَمَاهُ مَنْصُوبَتَانِ وَهُوَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَبِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ».

تخريج: [صحيح] تقدم، ح: ١٦٩، وهو في الكبرى، ح: ٦٨٧.

Comments:

In the posture of prostration, the feet should remain erect (resting on the bottom of their toes, heels up) and the heels joined together. There should be no distance between them. As far as possible, the toes should be turned in such a way that their fronts point toward the *Qiblah*; the ones that could not be turned should be made to touch the ground. If small toes do not touch the ground, then there is no harm in that.

**Chapter 48. Bending The Toes
(So That They Point Toward
The *Qiblah*) During
Prostration**

1102. It was narrated that Abū Ḥumaid As-Sâ'idî said: "When the Prophet ﷺ fell to the ground during prostration, he held his arms away from his sides and bent his toes." (*Ṣaḥīḥ*) (It was narrated) in abridged form.

(المعجم ٤٨) - **بَابُ فَتْحِ أَصَابِعِ الرَّجُلَيْنِ**
فِي السُّجُودِ (التحفة ٣٩٥)

١١٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ:
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ
الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ
عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: كَانَ
النَّبِيُّ ﷺ إِذَا أَهْوَى إِلَى الْأَرْضِ سَاجِدًا،
جَافَى عَضُدَيْهِ عَنْ إِبْطَيْهِ وَفَتَحَ أَصَابِعَ رِجْلَيْهِ.
مُخْتَصَرٌ.

تخريج: [إسناده صحيح] وتقدم طرفه، ح: ١٠٤٠، وهو في الكبرى، ح: ٦٨٨.

**Chapter 49. Placement Of The
Hands When Prostrating**

1103. It was narrated that Wâ'il bin Ḥujr said: "I came to Al-Madīnah and said: 'I am going to watch the Messenger of Allāh ﷺ pray. He said the *Takbīr* and raised his hands until I saw his thumbs near his ears. When he wanted to bow, he said the *Takbīr* and raised his hands. Then he raised his head and said: '*Sami' Allāhu liman ḥamidah* (Allāh hears the one who praises Him).' Then he said the *Takbīr* and prostrated, and his hands were in the same position in relation to his ears as when he started the prayer.'" (*Ṣaḥīḥ*)

(المعجم ٤٩) - **بَابُ مَكَانِ الْيَدَيْنِ مِنْ**
السُّجُودِ (التحفة ٣٩٦)

١١٠٣ - أَخْبَرَنِي أَحْمَدُ بْنُ نَاصِحٍ قَالَ:
حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ
كُثَيْبٍ يَذْكُرُ عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ
قَالَ: قَدِمْتُ الْمَدِينَةَ فَقُلْتُ: لِأَنْظُرَنَّ إِلَى
صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى
رَأَيْتُ إِبْهَامَيْهِ قَرِيبًا مِنْ أُذُنَيْهِ، فَلَمَّا أَرَادَ أَنْ
يَرْكَعَ كَبَّرَ وَرَفَعَ يَدَيْهِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ:
«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ كَبَّرَ وَسَجَدَ فَكَانَتْ
يَدَاهُ مِنْ أُذُنَيْهِ عَلَى الْمَوْضِعِ الَّذِي اسْتَقْبَلَ
بِهِمَا الصَّلَاةَ.

تخريج: [إسناده صحيح] تقدم، ح: ٨٩٠، وهو في الكبرى، ح: ٦٨٩.

Comments:

At the time of the commencement of prayer, the lifting of the two hands could be performed parallel to the ears or to the shoulders. In the same manner, in the posture of prostration, the hands could be placed parallel to the ears or to the shoulders as well as according to the *Tatbiq*, which has already been described concerning the lifting of the two hands - *Raf Al-Yadayn*.

Chapter 50. The Prohibition Of Resting One's Forearms On The Ground When Prostrating

(المعجم ٥٠) - **بَابُ التَّهْيِئَةِ عَنِ بَسْطِ الذَّرَاعَيْنِ فِي السُّجُودِ** (التحفة ٣٩٧)

1104. It was narrated from Anas that the Messenger of Allāh ﷺ said: "Do not rest your forearms on the ground like a dog when prostrating." (*Ṣaḥīḥ*)

١١٠٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ هَارُونَ - قَالَ: حَدَّثَنَا أَبُو الْعَلَاءِ - وَاسْمُهُ أَيُّوبُ بْنُ أَبِي مِسْكِينٍ - عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَقْتَرِشْ أَحَدُكُمْ ذِرَاعَيْهِ فِي السُّجُودِ أَفْتِرَاشَ الْكَلْبِ».

تخريج: [صحيح] أخرجه أحمد: ٣/٢٣١ من حديث أبي العلاء به، وتقدم طرفه، ح: ١٠٢٩، وهو في الكبرى، ح: ٦٩٠.

Comments:

When a dog sits or lies down on the earth, it spreads its forearms on the ground. A worshipper ought to keep his arms well apart from the ground, from the thighs, and from his sides.

Chapter 51. Description Of Prostration

(المعجم ٥١) - **بَابُ صِفَةِ السُّجُودِ** (التحفة ٣٩٨)

1105. It was narrated that Abū Ishāq said: "Al-Barâ' described the prostration to us. He placed his hands on the ground and raised his posterior and said: 'This is what I saw the Messenger of Allāh ﷺ doing.'" (*Da'if*)

١١٠٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ الْمَرْوَرِيُّ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ قَالَ: وَصَفَ لَنَا الْبَرَاءُ السُّجُودَ فَوَضَعَ يَدَيْهِ بِالْأَرْضِ وَرَفَعَ عَجِيذَتَهُ وَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب صفة السجود، ح: ٨٩٦ من حديث شريك القاضي به، وتقدم حاله، ح: ١٠٩٠، وهو في الكبرى، ح: ٦٩١ * شريك عنن.

1106. It was narrated from Al-Barâ' that when the Messenger of Allâh ﷺ prayed he would *Jakhkha*^[1] (*Hasan*)

١١٠٦ - أَخْبَرَنَا عَبْدُهُ بْنُ عَبْدِ الرَّحِيمِ الْمُرُوزِيُّ قَالَ: حَدَّثَنَا ابْنُ شَمِيلٍ، - هُوَ النَّضْرُ - قَالَ: أَخْبَرَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى جَخَّى.

تخريج: [حسن] أخرجه البيهقي: ١١٥/٢ من حديث النضر بن شميل به، وهو في الكبرى، ح: ٦٩٢، وصححه ابن خزيمة، ح: ٦٤٧، ونقل البيهقي عن أبي زكريا العنبري قال: "جح الرجل في صلاته، إذا مد ضبعيه وتجاوى في الركوع والسجود"، وللحديث شواهد عند أبي داود، ح: ٩٠٠ وغيره.

Comments:

"*Jakhkha*" means he kept his arms apart from his sides and kept them raised up above the ground. And he kept his stomach apart from his thighs. There is no difference between a man and woman on this issue.

1107. It was narrated from 'Abdullâh bin Mâlik bin Buḥainah that when the Messenger of Allâh ﷺ prayed he held his arms out so much that the whiteness of his armpits appeared. (*Sahih*)

١١٠٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ ابْنِ بُحَيْنَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٦٤، ومسلم، الصلوة، باب الاعتدال في السجود، ووضع الكفين على الأرض... إلخ، ح: ٤٩٥ عن قتبية به، وهو في الكبرى، ح: ٦٩٣.

Comments:

Allâh's Messenger ﷺ kept his underarm hair clean; consequently, the white skin was discernible, or the whiteness around hair may have been meant.

1108. It was narrated that Abû Hurairah said: "If I were in front of the Messenger of Allâh ﷺ I would be able to see the whiteness of his

١١٠٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيْعٍ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عِمْرَانَ، عَنْ أَبِي مِجَلَزٍ، عَنْ بَشِيرِ بْنِ نَهْيَكٍ،

[1] Hold his arms out from his sides and keep his stomach up off the ground as explained in *An-Nihâyah*.

armpits.” (One of the narrators) Abū Mijlaz said: “It is as if he said that because he was praying.” (Hasan)

عَنْ أَبِي هُرَيْرَةَ قَالَ: لَوْ كُنْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ لَأَبْصُرْتُ إِبْطَيْهِ، قَالَ أَبُو مِجْلَزٍ: كَأَنَّهُ قَالَ ذَلِكَ لِأَنَّهُ فِي صَلَاةٍ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب من ذكر أنه يرفع يديه إذا قام من التتين، ح: ٧٤٦ من حديث عمران به، وهو في الكبرى، ح: ٦٩٤.

1109. It was narrated from ‘Ubaidullâh bin ‘Abdullâh bin Aqram that his father said: “I prayed with the Messenger of Allâh ﷺ and I used to see the whiteness of his armpits when he prostrated.” (Ṣaḥīḥ)

١١٠٩ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَقْرَمَ عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَكُنْتُ أَرَى عُفْرَةَ إِبْطَيْهِ إِذَا سَجَدَ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في التجافي في السجود، ح: ٢٧٤ من حديث داود به، وقال: "حسن، لا نعرفه إلا من حديث داود بن قيس"، وهو في الكبرى، ح: ٦٩٥.

Chapter 52. Holding The Arms Out From One's Side When Prostrating

(المعجم ٥٢) - **بَابُ التَّجَافِي فِي السُّجُودِ**
(التحفة ٣٩٩)

1110. It was narrated from Maimûnah that when the Prophet ﷺ prostrated he would hold his arms out from his sides so that if a lamb wanted to pass beneath his arms it would be able to do so. (Ṣaḥīḥ)

١١١٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ - وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ الْأَصَمِّ - عَنْ عَمِّهِ يَزِيدَ - وَهُوَ ابْنُ الْأَصَمِّ - عَنْ مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ جَافَى يَدَيْهِ حَتَّى لَوْ أَنَّ بَهَمَةً أَرَادَتْ أَنْ تَمُرَّ تَحْتَ يَدَيْهِ مَرَّتْ.

تخريج: أخرجه مسلم، الصلوة، باب الاعتدال في السجود ووضع الكفين على الأرض... الخ، ح: ٤٩٦ من حديث سفیان بن عيينة به، وهو في الكبرى، ح: ٦٩٧، أخرجه أبو داود، الصلوة، باب صفة السجود، ح: ٨٩٨ عن قتبية به.

Chapter 53. Moderation In Prostration

(المعجم ٥٣) - **بَابُ الإِعْتِدَالِ فِي السُّجُودِ**
(التحفة ٤٠٠)

1111. It was narrated that Qatadâh

١١١١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:

said: "I heard Anas (narrate) that the Messenger of Allāh ﷺ said: 'Be moderate in prostration and do not rest your forearms along the ground like a dog.'" (*Sahīh*)

أَخْبَرَنَا عَبْدُهُ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ،
عَنْ أَنَسٍ؛ ح وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ
عَنْ خَالِدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ قَالَ:
سَمِعْتُ أَنَسًا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ:
«اغْتَدِلُوا فِي السُّجُودِ وَلَا يَبْسُطُوا أَعْدُنَكُمْ
فِرَاعِيَهُ أَنْبِطَ الْكَلْبِ» اللَّفْظُ لِإِسْحَاقَ.

تخريج: [صحيح] تقدم، ح: ١٠٢٩، وهو في الكبرى، ح: ٦٩٨.

Comments:

See *Hadīth* 1029.

Chapter 54. Maintaining One's Back (At Ease) When Prostrating

(المعجم ٥٤) - **بَابُ إِقَامَةِ الصُّلْبِ فِي السُّجُودِ** (التحفة ٤٠١)

1112. It was narrated that Abū Ma'sūd said: "The Messenger of Allāh ﷺ said: 'No prayer is valid in which a man does not maintain his back (at ease) when bowing and prostrating.'" (*Sahīh*)

١١١٢ - أَخْبَرَنَا عَلِيُّ بْنُ حَشْرَمٍ
الْمُرُوزِيُّ قَالَ: أَخْبَرَنَا عَيْسَى - وَهُوَ ابْنُ
يُونُسَ - عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ، عَنْ أَبِي
مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «لَا تُعْزِيءُ صَلَاةٌ لَا يُقِيمُ الرَّجُلُ فِيهَا
صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ».

تخريج: [إسناده صحيح] تقدم، ح: ١٠٢٨، وهو في الكبرى، ح: ٦٩٩.

Comments:

See *Hadīth* 1028.

Chapter 55. The Prohibition Of Pecking Like A Crow

(المعجم ٥٥) - **بَابُ النَّهْيِ عَنِ نُقْرَةِ الْغُرَابِ** (التحفة ٤٠٢)

1113. 'Abdur-Rahmān bin *Shibl* said that the Messenger of Allāh ﷺ forbade three things: "Pecking like a crow, resting one's forearms on the ground like a predator, and allocating the same place for prayer like a camel gets used to a certain place." (*Da'if*)

١١١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ
عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ قَالَ:
حَدَّثَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلَالٍ، عَنْ جَعْفَرِ
ابْنِ عَبْدِ اللَّهِ أَنَّ تَمِيمَ بْنَ مَحْمُودٍ أَخْبَرَهُ أَنَّ
عَبْدَ الرَّحْمَنِ بْنَ شَيْبَلٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ

ﷺ نَهَى عَنْ ثَلَاثٍ عَنْ نَقْرَةِ الْغُرَابِ،
وَأَفْتِرَاشِ السَّبْعِ، وَأَنْ يُوَطَّنَ الرَّجُلُ الْمُقَامَ
لِلصَّلَاةِ كَمَا يُوَطَّنُ الْبَعِيرُ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب صلوة من لا يقيم صلبه في الركوع والسجود، ح: ٨٦٢، وابن ماجه، إقامة الصلوات، باب ما جاء في توطين المكان في المسجد بصلي فيه، ح: ١٤٢٩ من حديث جعفر بن عبدالله به، وهو في الكبرى، ح: ٦٩٦، وصححه ابن خزيمة، ح: ١٣١٩، ٦٦٢، وابن حبان، ح: ٤٧٦، والحاكم: ١/٢٢٩، والذهبي * تميم بن محمود ضعفه البخاري والجمهور، وضعفه راجح، وله شاهد ضعيف في مسند أحمد (٤٤٧/٥).

Comments:

Pecking like a crow denotes performing a very light prostration, so much so that an onlooker might feel he is pecking (like a bird).

Chapter 56. The Prohibition Of Tucking Up The Hair When Prostrating

(المعجم ٥٦) - **بَابُ النَّهْيِ عَنْ كَفِّ**
الشَّعْرِ فِي السُّجُودِ (التحفة ٤٠٣)

1114. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “I have been commanded to prostrate on seven and not to tuck up my hair or garment.”
(*Sahih*)

١١١٤ - أَخْبَرَنَا حَمِيدُ بْنُ مَسْعَدَةَ
الْبَصْرِيُّ عَنْ يَزِيدَ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ:
حَدَّثَنَا شُعْبَةُ وَرَوْحٌ - يَعْنِي ابْنَ الْقَاسِمِ -
عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ
عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ
أَسْجُدَ عَلَى سَبْعَةٍ وَلَا أَكْفَّ شَعْرًا وَلَا
ثَوْبًا».

تخريج: [صحيح] تقدم، ح: ١٠٩٤، وهو في الكبرى، ح: ٧٠٠.

Comments:

Getting soiled with dust repels arrogance and vain conceit, and produces humility in a person’s temperament.

Chapter 57. The Likeness Of One Who Prays With His Hair Bound Behind Him

(المعجم ٥٧) - **بَابُ مَثَلِ الَّذِي يُصَلِّي**
وَهُوَ مَغْقُوصٌ (التحفة ٤٠٤)

1115. It was narrated from ‘Abdullâh bin ‘Abbâs that he saw

١١١٥ - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بِنِ

‘Abdullâh bin Al-Hârith praying with his hair bound behind him. He stopped and started to undo it. When he finished he turned to Ibn ‘Abbâs and said: “What were you doing to my head?” He said: “I heard the Messenger of Allâh ﷺ say: “The likeness of this is that of one who prays with his hands tied behind his neck.” (*Sahîh*)

الْأَسْوَدُ بْنُ عَمْرٍو السَّرْحِيُّ مِنْ وُلْدِ عَبْدِ اللَّهِ ابْنِ سَعْدِ بْنِ أَبِي سَرْحٍ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا عَمْرٍو بْنُ الْحَارِثِ أَنَّ بَكَيْرًا حَدَّثَهُ أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَغْفُوصٌ مِنْ وَرَائِهِ، فَقَامَ فَجَعَلَ يَحُلُّهُ، فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: مَا لَكَ وَرَأْسِي؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ هَذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

تخریج: أخرجه مسلم، الصلوة، باب أعضاء السجود والنهي عن كف الشعر ... الخ، ح: ٤٩٢ عن عمرو بن سواد به، وهو في الكبرى، ح: ٧٠١.

Comments:

As a person whose hands are tied behind himself would perform the prayer deficiently, likewise a person with his hair tied at the rear deprives his hair from reward; instead, had his hair touched the ground, the prostration of his hair also might have been considered, and he would have been recompensed.

Chapter 58. The Prohibition Of Tucking Up One's Garment When Prostrating

(المعجم ٥٨) - **بَابُ النَّهْيِ عَنِ كَفِّ الثِّيَابِ فِي السُّجُودِ** (التحفة ٤٠٥)

1116. It was narrated that Ibn ‘Abbâs said: “The Prophet ﷺ was commanded to prostrate on seven bones and was forbidden to tuck up his hair and garment.” (*Sahîh*)

١١١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنُصُورٍ الْمَكِّيُّ عَنْ سَفِيَّانَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَنُهِيَ أَنْ يَكْفِيَ الشَّعْرَ وَالثِّيَابَ.

تخریج: [صحيح] تقدم، ح: ١٠٩٤، وهو في الكبرى، ح: ٧٠٢.

Comments:

See No. 1094 for comments.

Chapter 59. Prostrating On One's Garment

1117. It was narrated that Anas said: "When we prayed *Zuhr* behind the Messenger of Allāh ﷺ we would prostrate on our garments because of the heat." (*Ṣaḥīḥ*)

(المعجم ٥٩) - **بَابُ السُّجُودِ عَلَى الثِّيَابِ**
(التحفة ٤٠٦)

١١١٧ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ خَالِدِ بْنِ عَبْدِ الرَّحْمَنِ - هُوَ السَّلْمِيُّ - قَالَ: حَدَّثَنِي غَالِبُ الْقَطَّانُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنْ أَنَسٍ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ بِالظَّهَائِرِ سَجَدْنَا عَلَى ثِيَابِنَا اتِّقَاءَ الْحَرِّ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب: وقت الظهر عند الزوال، ح: ٥٤٢ من حديث ابن المبارك، ومسلم، المساجد، باب استحباب تقديم الظهر في أول الوقت . . . إلخ، ح: ٦٢٠ من حديث غالب القطان به، وهو في الكبرى، ح: ٧٠٣.

Chapter 60. The Command To Prostrate Properly

1118. It was narrated from Anas that the Messenger of Allāh ﷺ said: "Bow and prostrate properly, for by Allāh I can see you from behind my back when you bow and prostrate." (*Ṣaḥīḥ*)

(المعجم ٦٠) - **بَابُ الْأَمْرِ بِإِتِمَامِ السُّجُودِ**
(التحفة ٤٠٧)

١١١٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَيُّمُوا الرُّكُوعَ وَالسُّجُودَ فَوَاللَّهِ إِنِّي لَأَرَاكُمْ مِنْ خَلْفِ ظَهْرِي فِي رُكُوعِكُمْ وَسُجُودِكُمْ».

تخريج: [صحيح] تقدم، ح: ١٠٢٩، وهو في الكبرى، ح: ٧٠٤.

Comments:

It is the duty of a prayer-leader to show consideration to the members of his congregation. He should pay attention to them and draw their attention to their shortcomings.

Chapter 61. The Prohibition Of Reciting Qur'ân When Prostrating

1119. It was narrated that 'Alî bin Abî Ṭâlib said: "My beloved ﷺ forbade me from doing three things, but I do not say that he

(المعجم ٦١) - **بَابُ النَّهْيِ عَنِ الْقِرَاءَةِ فِي السُّجُودِ**
(التحفة ٤٠٨)

١١١٩ - أَخْبَرَنَا أَبُو دَاوُدَ سُلايْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَقْفِيُّ وَعُثْمَانُ بْنُ عَمَرَ، قَالَ أَبُو عَلِيٍّ: حَدَّثَنَا، وَقَالَ عُثْمَانُ: أَخْبَرَنَا

forbade the people. He forbade me from wearing gold rings, wearing *Qassî*, wearing clothes dyed with safflower *Mufaddamah*,^[1] and from reciting the Qur'ân when prostrating or bowing. (*Sahîh*)

دَاوُدُ بْنُ قَيْسٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُثَيْنٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: نَهَانِي جِبِّي ﷺ عَنْ ثَلَاثٍ لَا أَقُولُ نَهَى النَّاسَ، نَهَانِي عَنْ تَخْتِمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِيِّ، وَعَنِ الْمُعْصَمْرِ الْمُقَدَّمَةِ، وَلَا أَقْرَأُ سَاجِدًا وَلَا رَاكِعًا.

تخریج: [صحیح] تقدم، ح: ١٠٤٢، وأخرجه مسلم، ح: ٢١٢/٤٨٠ من حديث داود بن قيس به، وهو في الكبرى، ح: ٧٠٥.

Comments:

See *Hadīth* 1041, 1042, 1043.

1120. ‘Alī said: “The Messenger of Allāh ﷺ forbade me from reciting the Qur’ân when bowing or prostrating.” (*Sahîh*)

١١٢٠ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةَ عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ: أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيًّا قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا.

تخریج: أخرجه مسلم، الصلوة، باب النهي عن قراءة القرآن في الركوع والسجود، ح: ٤٨٠/٢٠٩ عن أحمد بن عمرو بن عمرو بن السرح به، وهو في الكبرى، ح: ٧٠٦.

Chapter 62. The Command To Strive Hard In Supplication When Prostrating

(المعجم ٦٢) - **بَابُ الْأَمْرِ بِالْإِجْتِهَادِ فِي الدُّعَاءِ فِي السُّجُودِ** (التحفة ٤٠٩)

1121. It was narrated that ‘Abdullāh bin ‘Abbās said: “The Messenger of Allāh ﷺ drew aside the curtain when he had a cloth wrapped around his head during his final illness, and said: ‘O Allāh, I have conveyed (the Message)’

١١٢١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ الْمَرْزُوقِيُّ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ - هُوَ ابْنُ جَعْفَرٍ - قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ سَحِيمٍ عَنْ إِبْرَاهِيمَ ابْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللَّهِ

[1] See No. 5318.

three times. "There is nothing left of the features of Prophethood except a good dream that a person sees or is seen by others for him. But I have been forbidden to recite the Qur'ân when bowing and prostrating, so when you bow, then glorify your Lord and when you prostrate, then strive hard in supplication, for it is more deserving of a response." (*Ṣaḥīḥ*)

ﷺ السَّيَّرَ وَرَأْسُهُ مَعْصُوبٌ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ: «اللَّهُمَّ! قَدْ بَلَّغْتُ»، ثَلَاثَ مَرَّاتٍ «إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النَّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةَ يَرَاهَا الْعَبْدُ أَوْ تُرَى لَهُ، أَلَا وَإِنِّي قَدْ نَهَيْتُ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ فَإِذَا رَكَعْتُمْ فَعَظَّمُوا رَبِّكُمْ، وَإِذَا سَجَدْتُمْ فَاجْتَهِدُوا فِي الدُّعَاءِ فَإِنَّهُ قَبِيحٌ أَنْ يُسْتَجَابَ لَكُمْ».

تخریج: [صحيح] تقدم، ح: ١٠٤٦، وهو في الكبرى، ح: ٧٠٧.

Comments:

See *Ḥadīth* 1046.

Chapter 63. The Supplication When Prostrating

(المعجم ٦٣) - **بَابُ الدُّعَاءِ فِي السُّجُودِ**

(التحفة ٤١٠)

1122. It was narrated that Ibn 'Abbās said: "I stayed overnight with my maternal aunt Maimūnah bint Al-Ḥārith, and the Messenger of Allāh ﷺ stayed overnight with her. I saw him get up to relieve himself, and he went to the waterskin and undid its string, then he performed *Wuḍū'* that was moderate (in the amount of water used). Then he went to his bed and slept. Then he got up again and went to the waterskin and undid its string, and performed *Wuḍū'* again, like the first time. Then he stood and prayed, and when he prostrated he said: '*Allāhummaj'al fī qalbī nūran waj'al fī samī' nūran waj'al fī baṣrī nūran, waj'al min taḥṭī nūran waj'al min fawqī nūran, wa 'an yamīnī nūran wa 'an yasārī nūran waj'al amāmī nūran, waj'al khalfī*

١١٢٢ - أَخْبَرَنَا هَذَا بِنُ السَّرِيِّ عَنْ أَبِي الْأَخْوَصِ، عَنْ سَعِيدٍ - وَهُوَ ابْنُ مَسْرُوقٍ - عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي رَشْدِينَ - وَهُوَ كُرَيْبٌ - عَنِ ابْنِ عَبَّاسٍ قَالَ: بَتُّ عِنْدَ خَالَتِي، مَيْمُونَةَ بِنْتِ الْحَارِثِ وَبَاتَ رَسُولُ اللَّهِ ﷺ عِنْدَهَا، فَرَأَيْتُهُ قَامَ لِحَاجَتِهِ فَأَتَى الْقِرْبَةَ فَحَلَّ شِنَاقَهَا، ثُمَّ تَوَضَّأَ وَضُوءًا بَيْنَ الْوُضُوءَيْنِ، ثُمَّ أَتَى فِرَاشَهُ فَنَامَ، ثُمَّ قَامَ قَوْمَةً أُخْرَى فَأَتَى الْقِرْبَةَ فَحَلَّ شِنَاقَهَا ثُمَّ تَوَضَّأَ وَضُوءًا، هُوَ الْوُضُوءُ، ثُمَّ قَامَ فَصَلَّى وَكَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ! اجْعَلْ فِي قَلْبِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ تَحْتِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَعَنْ يَمِينِي نُورًا،

nûran wa a'zimlî nûra (O Allâh, place light in my heart, and place light in my hearing, and place light in my seeing, and place light beneath me, and place light above me, and light on my right, and light on my left, and place light in front of me, and place light behind me, and make the light greater for me.) Then he slept until he started to snore, then Bilâl came and woke him up for the prayer.” (*Ṣaḥīḥ*)

وَعَنْ يَسَارِي نُورًا، وَاجْعَلْ أَمَامِي نُورًا،
وَاجْعَلْ خَلْفِي نُورًا، وَأَعْظِمْ لِي نُورًا. ثُمَّ
نَامَ حَتَّى نَفَخَ فَأَتَاهُ بِلَالٌ فَأَيْقَظُهُ لِلصَّلَاةِ.

تخریج: أخرجه مسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح: ١٨٨/٧٦٣
عن هناد بن السري، والبخاري، الدعوات، باب الدعاء إذا انتبه من الليل، ح: ٦٣١٦ من حديث
سلمة به، وهو في الكبرى، ح: ٧٠٨.

Comments:

1. Ibn ‘Abbās ؓ had intentionally spent that night in the Prophet’s ﷺ apartment with a view to observe the Prophet’s ﷺ prayer. And he had especially obtained permission of Maimūnah ؓ, and through her of the Prophet ﷺ as well, for this purpose. Maimūnah ؓ had her period at the time.
2. Moderate ablution was for going to sleep. Had it been for prayer, the Prophet ﷺ might have performed it perfectly, as he did later.

Chapter 64. Another Kind

(المعجم ٦٤) - نَوْعٌ آخَرُ (التحفة ٤١١)

1123. It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ used to say when bowing and prostrating: ‘*Subḥānakallāhumma, Rabbanâ wa biḥamdik. Allāhumma-ghfirli*’ (Glory be to You O Allâh, Our Lord, and praise. O Allâh, forgive me,” following the command of the Qur’ân.^[1] (*Ṣaḥīḥ*)

١١٢٣ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ:
أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ
أَبِي الصُّحَيْ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ
قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي رُكُوعِهِ
وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ! رَبَّنَا وَبِحَمْدِكَ
اللَّهُمَّ اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ.

تخریج: [صحيح] تقدم، ح: ١٠٤٨، وهو في الكبرى، ح: ٧٠٩.

Comments:

Surat An-Nasr descended in the final period of the Prophet’s ﷺ sacred lifetime. It indicated to the Prophet ﷺ the following: the purpose of your advent and your mission has been accomplished. You should now direct your

[1] “So glorify the praises of your Lord, and ask His forgiveness.” *An-Nasr* 110:3.

attention to praising, glorifying, and thanking Allâh profusely. And you should ask forgiveness (of Allâh). Your final journey is near. In compliance to this guidance, Allâh's Messenger ﷺ began to recite the above-mentioned supplication profusely in his bowings and prostrations. The words of 'Āishah ؓ "following the command of the Qur'ân" point to this matter.

Chapter 65. Another Kind

(المعجم ٦٥) - نَوْعٌ آخَرُ (التحفة ٤١٢)

1124. It was narrated that 'Āishah said: "The Messenger of Allâh ﷺ used to say when bowing and prostrating: 'Subhânaka Allâhumma, Rabbanâ wa bihamdik. Allâhummaghfirli (Glory be to You O Allâh, Our Lord, and praise. O Allâh, forgive me)' following the command of the Qur'ân."^[1] (*Ṣaḥîḥ*)

١١٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضَّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»، يَتَأَوَّلُ الْقُرْآنَ.

تخریج: [صحيح] تقدم، ح: ١٠٤٨، وهو في الكبرى، ح: ٧١٦.

Chapter 66. Another Kind

(المعجم ٦٦) - نَوْعٌ آخَرُ (التحفة ٤١٣)

1125. 'Āishah said: "I noticed that the Messenger of Allâh ﷺ was missing from his bed, so I started to look for him, and I thought that he had gone to one of his concubines. Then my hand fell on him when he was prostrating and saying: 'Allâhummaghfirli mâ asrartu wa mâ a'lant (O Allâh, forgive me for what (sin) I have concealed and what I have done openly).'" (*Ṣaḥîḥ*)

١١٢٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: قَالَتْ عَائِشَةُ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ مِنْ مَضْجِعِهِ فَجَعَلْتُ أَلْتَمِسُهُ وَظَنَنْتُ أَنَّهُ قَدْ أَتَى بَعْضَ جَوَارِيهِ، فَوَقَعَتْ يَدِي عَلَيْهِ وَهُوَ سَاجِدٌ وَهُوَ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لِي مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ».

تخریج: [صحيح] أخرجه أحمد: ١٤٧/٦ من حديث منصور به، وهو في الكبرى، ح: ٧١٠، وللحديث شواهد عند مسلم، ح: ٧٧١ وغيره.

Comments:

What 'Āishah ؓ imagined is wholly in accordance with human inherent nature; otherwise Allâh's Messenger's ﷺ love for 'Āishah had been greater.

[1] Some of the manuscripts do not contain the addition.

of all. (*Ṣaḥīḥ Al-Bukhārī*: 3662; *Ṣaḥīḥ Muslim*: 2384). During the time of her turn, the Prophet ﷺ would not go to any other of his wives. In actuality, this shows that ‘Āishah loved the Prophet ﷺ immensely. That is why such misgivings occurred.

1126. It was narrated that ‘Āishah said: “I noticed that the Messenger of Allāh ﷺ was missing and I thought that he had gone to one of his concubines, so I looked for him and found him prostrating and saying: ‘*Rabbighfirli mā asrartu wa mā a’lant* (Lord forgive me for what (sin) I have concealed and what I have done openly).” (*Ṣaḥīḥ*)

١١٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ فَظَنَنْتُ أَنَّهُ أَتَى بَعْضَ جَوَارِيهِ، فَطَلَبْتُهُ فَإِذَا هُوَ سَاجِدٌ، يَقُولُ: «رَبِّ اغْفِرْ لِي، مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٧١٠ (ب).

Chapter 67. Another Kind

(المعجم ٦٧) - نَوْعٌ آخَرُ (التحفة ٤١٤)

1127. It was narrated from ‘Alī that when the Messenger of Allāh ﷺ prostrated he would say: “*Allāhumma laka sajadtu wa laka aslamtu wa bika āmantu sajada wajhî lilladhî khalaqahu wa sawwarahu fa ahsana šûratahu wa shaqqa sam’ahu wa bašarahu, tabârak Allāhu ahsanul-khâliqîn* (O Allāh, to You I have prostrated and to You I have submitted, and in You I have believed. My face has prostrated to the One Who created it and shaped it and shaped it well, and brought forth its hearing and sight. Blessed be Allāh the best of creators.)” (*Ṣaḥīḥ*)

١١٢٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ - هُوَ ابْنُ مَهْدِيٍّ - قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي عَمِّي الْمَاجِشُونُ بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَجَدَ يَقُولُ: «اللَّهُمَّ! لَكَ سَجَدْتُ وَلَكَ أَسَلَّمْتُ وَبِكَ آمَنْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ فَأَحْسَنَ صُورَتَهُ وَسَوَّى سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ».

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح: ٧٧١/٢٠٢ من حديث عبدالرحمن بن مهدي به، وهو في الكبرى، ح: ٧١١.

Chapter 68. Another Kind

1128. It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ used to say when prostrating: “*Allâhumma laka sajadtu wa bika âmantu wa laka aslamtu wa anta Rabbî, sajada wajhî lilladhî khalaqahu wa sawwarahu wa shaqqa sam‘ahu wa başarahu, tabâarak Allâhu ahsanul-khâlîqîn* (O Allâh, to You I have prostrated and in You I have believed and to You I have submitted, and You are my Lord. My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight. Blessed be Allâh, the best of creators).” (*Saḥîh*)

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٧١٢، وتقدم طرفه، ح: ٨٩٧.

Chapter 69. Another Kind

1129. It was narrated from Muḥammad bin Maslamah that when the Messenger of Allâh ﷺ got up to offer voluntary prayers at night, he would say when he prostrated: “*Allâhumma laka sajadtu wa bika âmantu wa laka aslamtu, Allâhumma anta Rabbî, sajada wajhî lilladhî khalaqahu wa sawwarahu wa shaqqa sam‘ahu wa başarahu, tabâarak Allâhu ahsanul-khâlîqîn* (O Allâh, to You I have prostrated and in You I have believed and to You I have submitted. O Allâh, You are my Lord. My face has prostrated to the One Who created it and formed it,

(المعجم ٦٨) - نَوْعٌ آخَرُ (التحفة ٤١٥)

١١٢٨ - أَخْبَرَنَا يَحْيَى بْنُ عُمَانَ قَالَ: أَخْبَرَنَا أَبُو حَيَّوَةَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ! لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَأَنْتَ رَبِّي، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ».

(المعجم ٦٩) - نَوْعٌ آخَرُ (التحفة ٤١٦)

١١٢٩ - أَخْبَرَنَا ابْنُ حِمَيْرٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَذَكَرَ آخَرَ قَبْلَهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرَيْرِ الْأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يُصَلِّي تَطَوُّعًا قَالَ إِذَا سَجَدَ: «اللَّهُمَّ! لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، اللَّهُمَّ! أَنْتَ رَبِّي، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ».

and brought forth its hearing and sight. Blessed be Allâh, the best of creators).” (*Sahîh*)

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٧١٣، وتقدم طرفه، ح: ١٠٥٣.

Chapter 70. Another Kind

(المعجم ٧٠) - نَوْعٌ آخَرُ (التحفة ٤١٧)

1130. It was narrated from ‘Āishah that the Prophet ﷺ used to say, when he did a prostration that was required when reciting Qur’ân at night: “*Sajada wajhî lilladhî khalaqahu wa ṣawwarahu wa shaqqa sam’ahu wa baṣarahu bihawlihi wa quwwatih* (My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight by His power and strength).” (*Da’if*)

١١٣٠ - أَخْبَرَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ بْنِ سَوَّارِ الْقَاضِي وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي الْعَالِيَةِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ: «سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ما يقول في سجود القرآن، ح: ٥٨٠ عن محمد بن بشار به، وقال: "حسن صحيح"، وهو في الكبرى، ح: ٧١٤ * خالد الخذاء لم يسمعه من أبي العالوية بل رواه عن رجل عنه كما في سنن أبي داود، الصلوة، باب ما يقول إذا سجد، ح: ١٤١٤، ولأصل الحديث شاهد صحيح عند مسلم وغيره.

Chapter 71. Another Kind

(المعجم ٧١) - نَوْعٌ آخَرُ (التحفة ٤١٨)

1131. It was narrated that ‘Āishah said: “I noticed the Messenger of Allâh ﷺ was missing one night and I found him prostrating with the tops of his feet facing toward the *Qiblah*. I heard him saying: ‘*A’ûdhu biridâka min sakhatika, wa a’ûdhu bimû’âfâtika min ‘uqûbatika wa a’ûdhu bika minka lâ uḥṣî thanâ’an ‘alaika anta kamâ athnaita ‘ala nafsik* (I seek refuge in Your pleasure from Your wrath; I seek refuge in Your forgiveness from

١١٣١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَبْرِ بْنُ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَوَجَدْتُهُ وَهُوَ سَاجِدٌ وَصُدُورُ قَدَمَيْهِ نَحْوَ الْقِبْلَةِ، فَسَمِعْتُهُ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ».

Your punishment; I seek refuge in You from You. I cannot praise You enough, You are as You have praised Yourself.” (Sahîh)

تخریج: [صحيح] أخرجه الترمذي، الدعوات، باب [دعاء: "أعوذ برضاك من سخطك..."]، ح: ٣٤٩٣ من حديث يحيى بن سعيد به، وقال: "حسن صحيح"، وهو في الكبرى، ح: ٧١٥، وله شاهد في صحيح مسلم، ح: ٢٢٢/٤٨٦ وغيره، وبه صح الحديث * محمد بن إبراهيم لم يسمع من عائشة رضي الله عنها (جامع التحصيل للعلائي (ص: ٢٦١) وغيره.

Comments:

Indulging in self-praise is blameworthy, because self-praise very often involves exaggeration and arrogance. But in the case of Allâh Most High, all Grandeur and Loftiness, and Pride behoves Him. He, therefore, rightly praises Himself.

Chapter 72. Another Kind

(المعجم ٧٢) - نَوْعٌ آخَرُ (التحفة ٤١٩)

1132. It was narrated that ‘Āishah said: “I noticed that the Messenger of Allâh ﷺ was missing one night, and I thought he had gone to one of his other wives. I tried to feel for him, and I found him bowing or prostrating and saying: ‘*Subhânak Allâhumma wa bihamdika lâ ilâha illâ ant* (Glory and praise be to You, O Allâh, there is none worthy of worship but You).” She said: “May my father and mother be ransomed for you. I thought you were doing one thing and you were doing something else altogether.” (Sahîh)

١١٣٢ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصْبِصِيُّ الْمُقَسَّمِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: أَخْبَرَنَا ابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَظَنَنْتُ أَنَّهُ ذَهَبَ إِلَى بَعْضِ نِسَائِهِ فَتَحَسَّسْتُهُ فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ: «سُبْحَانَكَ اللَّهُمَّ! وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ» فَقَالَتْ: يَا أَيْبَى أَنْتَ وَأُمِّي إِنَّي لَفِي شَأْنٍ وَإِنَّكَ لَفِي آخَرَ.

تخریج: أخرجه مسلم، الصلوة، باب ما يقال في الركوع والسجود؟، ح: ٤٨٥ من حديث ابن جريج به، وهو في الكبرى، ح: ٧١٧.

Comments:

In those days, there used to be no night lamps in homes. Even if there had been any, people used to extinguish them before going to sleep. That is why the matter came to pass as such!

Chapter 73. Another Kind

1133. ‘Awf bin Mâlik said: “I prayed *Qiyâm* with the Prophet ﷺ. He started by using the *Siwâk* and performing *Wudû’*, then he stood and prayed. He started reciting *Al-Baqarah* and he did not come to any verse that spoke of mercy but he paused and asked for mercy, and he did not come to any verse that spoke of punishment but he paused (and sought refuge with Allâh from that). Then he bowed and he stayed bowing for as long as he had stood, and he said while bowing: ‘*Subhâna Dhîl-jabarût wal-malakût wal-kibriyâ’ wal-‘azamah* (Glory be to the One Who has all power, sovereignty, magnificence and might).’ Then he prostrated for as long as he had bowed, saying while prostrating: ‘*Subhâna Dhîl-jabarût wal-malakût wal-kibriyâ’ wal-‘azamah* (Glory be to the One Who has all power, sovereignty, magnificence and might).’ Then he recited *Âl ‘Imrân*, then another *Sûrah* and another, doing that each time.” (*Sahîh*)

تخریج: [إسناده صحيح] تقدم طرفه، ح: ١٠٥٠، وهو في الكبرى، ح: ٧١٨.

Chapter 74. Another Kind

1134. It was narrated that Hudhaifah said: “I prayed with the Messenger of Allâh ﷺ one night. He started reciting *Sûrat Al-Baqarah* and he recited one hundred verses, then did not bow, rather he continued. I thought: ‘He

(المعجم ٧٣) - نَوْعٌ آخَرُ (التحفة ٤٢٠)

١١٣٣ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَمْرِو بْنِ قَيْسٍ الْكِنْدِيِّ أَنَّهُ سَمِعَ عَاصِمَ بْنَ حُمَيْدٍ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: قُمْتُ مَعَ النَّبِيِّ ﷺ قَبْدًا فَاسْتَأْذَنَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، قَبْدًا فَاسْتَفْتَحَ مِنَ الْبَقَرَةِ لَا يَمُرُّ بِآيَةٍ رَحْمَةٍ إِلَّا وَقَفَ فَسَأَلَ، وَلَا يَمُرُّ بِآيَةٍ عَذَابٍ إِلَّا وَقَفَ [يَتَعَوَّدُ] ثُمَّ رَكَعَ فَمَكَثَ رَاكِعًا يَقْدِرُ قِيَامِهِ، يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَكَوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ» ثُمَّ سَجَدَ قَدْرَ رَكَعَةٍ يَقُولُ فِي سُجُودِهِ: «سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَكَوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ» ثُمَّ قَرَأَ آلَ عِمْرَانَ، ثُمَّ سُورَةَ ثُمَّ سُورَةَ فَعَلَّ مِثْلَ ذَلِكَ.

(المعجم ٧٤) - نَوْعٌ آخَرُ (التحفة ٤٢١)

١١٣٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَخْتَبِ، عَنْ صِلَةَ ابْنِ زُهْرٍ، عَنْ حُدَيْفَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَاسْتَفْتَحَ بِسُورَةِ الْبَقَرَةِ فَقَرَأَ

will complete it in two *Rak'ahs*, but he continued.' I thought: 'He will complete it and then bow,' but he continued, until he recited *Sûrat An-Nisâ'*, then *Âl 'Imrân*. Then he bowed for almost as long as he had stood, saying while bowing: '*Subhân Rabbîal-'azîm, Subhân Rabbîal-'azîm, Subhân Rabbîal-'azîm* (Glory be to my Lord Almighty, Glory be to my Lord Almighty, Glory be to my Lord Almighty).' Then he raised his head and said: '*Sami' Allâhu liman hamidah* (Allâh hears the one who praises Him). Then he prostrated and made his prostration lengthy, saying: "*Subhân Rabbîal-'Ala, Subhân Rabbîal-'Ala, Subhân Rabbîal-'Ala* (Glory be to my Lord Most High, Glory be to my Lord Most High, Glory be to my Lord Most High). And he did not come to any verse that spoke of fear or of glorifying Allâh, the Mighty and Sublime, but he said something appropriate." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح: ١٠٠٩، وهو في الكبرى، ح: ٧١٩ .

بِمَاثَةِ آيَةِ لَمْ يَرْكَعْ فَمَضَى، قُلْتُ: يَخْتِمُهَا فِي الرُّكْعَتَيْنِ فَمَضَى، قُلْتُ: يَخْتِمُهَا ثُمَّ يَرْكَعُ فَمَضَى، حَتَّى قَرَأَ سُورَةَ النَّسَاءِ، ثُمَّ قَرَأَ سُورَةَ آلِ عِمْرَانَ، ثُمَّ رَكَعَ نَحْوًا مِنْ قِيَامِهِ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ» ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ» وَأَطَالَ الْقِيَامَ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ يَقُولُ فِي سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى، سُبْحَانَ رَبِّيَ الْأَعْلَى، سُبْحَانَ رَبِّيَ الْأَعْلَى» لَا يَمُرُّ بِآيَةٍ تَحْوِيفٍ أَوْ تَعْظِيمٍ لِلَّهِ عَزَّ وَجَلَّ إِلَّا ذَكَرَهُ.

Comments:

This narration has also been reported in *Ṣaḥîḥ Muslim* in the same way. And this provides evidence over the issue that while reciting the Qur'ân, it is not compulsory to adhere to sequence.

Chapter 75. Another Kind

(المعجم ٧٥) - نَوْعٌ آخَرَ (التحفة ٤٢٢)

1135. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ said when bowing and prostrating: '*Subbûḥun Quddûsun Rabbul-malâ'ikati war-rûḥ* (Perfect, Most Holy, Lord of the Angels and the Spirit)." (*Ṣaḥîḥ*)

١١٣٥ - أَخْبَرَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ وَابْنِ أَبِي عَدِيٍّ قَالَا: عَنْ شُعْبَةَ [قَالَا: حَدَّثَنَا سَعِيدٌ] عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ

رَسُولُ اللَّهِ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ:
«سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

تخریج: أخرجه مسلم، الصلوة، باب ما يقال في الركوع والسجود، ح: ٢٢٤/٤٨٧ من حديث شعبة به، وهو في الكبرى، ح: ٧٢٠.

Comments:

See *Hadith* 1049.

Chapter 76. The Number Of *Tasbihs* In Prostration

1136. Anas bin Mâlik said: "I have never seen anyone whose prayer more closely resembles the prayer of the Messenger of Allâh ﷺ than this young man – meaning 'Umar bin 'Abdul-'Azîz. And we estimated that when bowing he said the *Tasbiḥ* ten times and when prostrating he said the *Tasbiḥ* ten times." (*Hasan*)

(المعجم ٧٦) - عَدَدُ التَّسْبِيحِ فِي السُّجُودِ
(التحفة ٤٢٣)

١١٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عَمَرَ بْنِ كَيْسَانَ
قَالَ: حَدَّثَنِي أَبِي عَنْ وَهْبِ بْنِ مَأْنُوسٍ
قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: سَمِعْتُ
أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَا رَأَيْتُ أَحَدًا أَشَبَّهَ
صَلَاةَ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ مِنْ هَذَا الْفَتَى
يَعْنِي عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، فَحَزَرْنَا فِي رُكُوعِهِ
عَشْرَ تَسْبِيحَاتٍ وَفِي سُجُودِهِ عَشْرَ
تَسْبِيحَاتٍ.

تخریج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب مقدار الركوع والسجود، ح: ٨٨٨ عن محمد بن رافع وغيره به، وهو في الكبرى، ح: ٧٢١، وحسنه العراقي.

**Chapter 77. Concession
Allowing One Not To Recite A
Statement Of Remembrance
While Prostrating**

1137. It was narrated that Rifâ'ah bin Râfi' said: "While the Messenger of Allâh ﷺ was sitting with us around him, a man came in, turned toward the *Qiblah* and prayed. When he had finished his prayer, he came and greeted the Messenger of Allâh ﷺ and the people with *Salâm*. The Messenger

(المعجم ٧٧) - بَابُ الرُّخْصَةِ فِي تَرْكِ
الدُّكْرِ فِي السُّجُودِ (التحفة ٤٢٤)

١١٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ
يَزِيدَ الْمَقْرِيءُ أَبُو يَحْيَى بِمَكَّةَ وَهُوَ بَصْرِيُّ
قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ:
حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّ
عَلِيَّ بْنَ يَحْيَى بْنَ خَلَّادٍ بْنَ مَالِكِ بْنِ رَافِعِ
ابْنِ مَالِكٍ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَمِّهِ رِفَاعَةَ بْنِ

of Allāh ﷺ said to him: 'And also to you. Go and pray, for you have not prayed.' So he went and prayed, and the Messenger of Allāh ﷺ started watching him, and he (the man) did not know what was wrong with it. When he had finished his prayer, he came and greeted the Messenger of Allāh ﷺ and the people with *Salām*. The Messenger of Allāh ﷺ said to him: 'And also to you. Go and pray, for you have not prayed.' He repeated it two or three times, then the man said: 'O Messenger of Allāh, what is wrong with my prayer?' The Messenger of Allāh ﷺ said: 'The prayer of any one of you is not complete unless he performs *Wuḍū'* properly as enjoined by Allāh, the Mighty and Sublime. So he should wash his face, his arms up to the elbows, and wipe his head, and (wash) his feet up to the ankles. Then he should magnify Allāh and praise Him and glorify Him.'" - (One of the narrators) Hammâm said: "I heard him say: 'He should praise Allāh and glorify Him and magnify Him.'" He said: "I heard both of them." - "He (the Prophet ﷺ) said: 'He should recite whatever is easy for him of the Qur'ân that Allāh has taught him and permitted him in it (the prayer). Then he should say the *Takbîr* and bow until his joints settle and he is relaxed. Then he should say: "*Sami' Allāhu liman ḥamidah* (Allāh heard the one who praises Him)" and stand up straight until his backbone is

رَافِعٌ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ جَالِسٌ وَنَحْنُ حَوْلَهُ، إِذْ دَخَلَ رَجُلٌ فَأَتَى الْقِبْلَةَ فَصَلَّى، فَلَمَّا قَضَى صَلَاتَهُ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَى الْقَوْمِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ أَذْهَبَ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» فَذَهَبَ فَصَلَّى فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَرْمُقُ صَلَاتَهُ وَلَا يَدْرِي مَا يُعِيبُ مِنْهَا، فَلَمَّا قَضَى صَلَاتَهُ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَى الْقَوْمِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ أَذْهَبَ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» فَأَعَادَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ، مَا عِبَتَ مِنْ صَلَاتِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا لَمْ تَتِمَّ صَلَاةٌ أَحَدِكُمْ حَتَّى يُسَبِّحَ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ، فَيَغْسِلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ وَيَمْسَحَ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ يُكَبِّرَ اللَّهُ عَزَّ وَجَلَّ وَيُحَمِّدُهُ وَيُمَجِّدُهُ» قَالَ هَمَامٌ: وَسَمِعْتُهُ يَقُولُ: «وَيُحَمِّدُ اللَّهُ وَيُمَجِّدُهُ وَيُكَبِّرُهُ» قَالَ: فَكِلَاهُمَا قَدْ سَمِعْتُهُ يَقُولُ: قَالَ: «وَيَقْرَأُ مَا تَبَسَّرَ مِنَ الْقُرْآنِ مِمَّا عَلَّمَهُ اللَّهُ وَأَذِنَ لَهُ فِيهِ، ثُمَّ يُكَبِّرُ وَيَرْكَعُ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ وَتَسْتَرِحِي، ثُمَّ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ يَسْتَوِي قَائِمًا حَتَّى يُقِيمَ صَلَاتَهُ، ثُمَّ يُكَبِّرُ وَيَسْجُدُ حَتَّى يُمَكِّنَ وَجْهَهُ» وَقَدْ سَمِعْتُهُ يَقُولُ: «جِبْهَتُهُ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ وَتَسْتَرِحِي، ثُمَّ يُكَبِّرُ فَيَرْفَعُ حَتَّى يَسْتَوِي قَائِمًا عَلَى مَقْعَدَيْهِ وَيُقِيمُ صَلَاتَهُ، ثُمَّ يُكَبِّرُ فَيَسْجُدُ حَتَّى يُمَكِّنَ وَجْهَهُ وَيَسْتَرِحِي

فَإِذَا لَمْ يَفْعَلْ هَكَذَا لَمْ تَتِمَّ صَلَاتُهُ.

straight (and at ease). Then he should say *Takbîr* and prostrate until he has placed his face firmly on the ground.” “I heard him say: his forehead, until his joints settle and he is relaxed. Then he should say the *Takbîr* and sit up until his backbone is straight (and at ease). Then he should prostrate until he has placed his face firmly on the ground and he is relaxed. If he does not do that then he has not completed his prayer.” (*Sahîh*)

تخریج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب صلوة من لا يقیم صلیه فی الركوع والسجود، ح: ۸۵۸ من حدیث همام بن یحیی به، وهو فی الکبری، ح: ۷۲۲، وصححه الحاکم: ۱/۲۴۱، ۲۴۲ علی شرط الشیخین، ووافقه الذهبی، وتقدم طرفه، ح: ۶۶۸.

Comments:

In this narration, there is no mention of the bowing and the prostration's glorifications (*Tasbihât*). From it, the compiler ﷺ has drawn an inference that the glorifications are not obligatory. Without them too, the prayer is valid. (For further elucidation, see *Hadîth* 1054)

Chapter 78. When Is A Person Closest To Allâh The Mighty And Sublime?

(المعجم ۷۸) - **بَابُ مَتَى أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ عَزَّ وَجَلَّ** (التحفة ۴۲۵)

1138. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The closest that a person can be to his Lord, the Mighty and Sublime, is when he is prostrating, so increase in supplication then.” (*Sahîh*)

۱۱۳۸ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو - يَعْنِي ابْنَ الْحَارِثِ - عَنْ عُمَارَةَ بْنِ عَزِيَّةَ، عَنْ سُمَيْي أَنَّهُ سَمِعَ أَبَا صَالِحٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ عَزَّ وَجَلَّ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ».

تخریج: أخرجه مسلم، الصلوة، باب ما يقال في الركوع والسجود؟، ح: ۴۸۲ من حدیث ابن وهب به، وهو فی الکبری، ح: ۷۲۳.

Comments:

Here nearness does not stand for the physical nearness or of place. Instead, it is meant the nearness of rank, nobility, and of honor. This is because Satan

became debased and dishonored by refusing to prostrate himself; man could earn honor and a high rank by prostrating himself (before Allāh) and by thus discarding Satan.

Chapter 79. The Virtue Of Prostration

(المعجم ٧٩) - فَضْلُ السُّجُودِ

(التحفة ٤٢٦)

1139. Rabī'ah bin Ka'b Al-Aslamī said: "I used to bring to the Messenger of Allāh ﷺ water for *Wudu'* and serve him. He said: 'Ask of me.' I said: 'I want to be with you in Paradise.' He said: 'Is there anything else?' I said: 'That is all.' He said: 'Help me to fulfil your wish by prostrating a great deal.'" (*Sahīh*)

١١٣٩ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ هِشَامِ بْنِ زَيْدِ الدَّمَشْقِيِّ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبِ الْأَسْلَمِيِّ قَالَ: كُنْتُ آتِي رَسُولَ اللَّهِ ﷺ بِوُضُوئِهِ وَبِحَاجَتِهِ فَقَالَ: «سَلْنِي» قُلْتُ: مُرَافَقَتِكَ فِي الْجَنَّةِ قَالَ: «أَوْ غَيْرَ ذَلِكَ؟» قُلْتُ: هُوَ ذَاكَ قَالَ: «فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

تخریج: أخرجه مسلم، الصلوة، باب فضل السجود والحث عليه، ح: ٤٨٩ من حديث هقل به، وهو في الكبرى، ح: ٧٢٤.

Comments:

We learn that reliance upon intercession and the supplications of others is not sufficient. On the contrary, one should himself face hardships so that he could deservedly earn commendation and rewards.

Chapter 80. The Reward Of The One Who Prostrates To Allāh, The Mighty And Sublime

(المعجم ٨٠) - ثَوَابُ مَنْ سَجَدَ لِلَّهِ عَزَّ وَجَلَّ

سَجْدَةً (التحفة ٤٢٧)

1140. Ma'dān bin Ṭalḥah Al-Ya'murī said: "I met *Thawbān*, the freed slave of the Messenger of Allāh ﷺ, and said: "Tell me of an action that will benefit me or gain me admittance to Paradise." He remained silent for a while, then he turned to me and said: 'You should prostrate, because I heard the Messenger of Allāh ﷺ say: "There is no one who prostrates once to

١١٤٠ - أَخْبَرَنَا أَبُو عَمَّارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ هِشَامِ الْمُعِطِيُّ قَالَ: حَدَّثَنِي مَعْدَانُ بْنُ طَلْحَةَ الْيَعْمُرِيُّ قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: دُلَّنِي عَلَى عَمَلٍ يَنْفَعُنِي أَوْ يُدْخِلُنِي الْجَنَّةَ، فَسَكَتَ عَنِّي مَلِيًّا ثُمَّ انْتَمَتَ

Allâh, the Mighty and Sublime, except that Allâh will raise him one degree in status thereby, and erase one sin thereby." Ma'dân said: "Then I met Abû Ad-Dardâ' and asked him the same question I had asked Thawbân." He said to me: You should prostrate, for I heard the Messenger of Allâh ﷺ say: "There is no one who prostrates once to Allâh, but Allâh will raise him one degree in status thereby, and erase one sin thereby." (*Sahîh*)

إِلَيَّ فَقَالَ: عَلَيْكَ بِالسُّجُودِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا حَظِيئَةٌ» قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ عَمَّا سَأَلْتُ عَنْهُ ثَوْبَانَ، فَقَالَ لِي: عَلَيْكَ بِالسُّجُودِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا حَظِيئَةٌ».

تخريج: أخرجه مسلم، ح: ٤٨٨ (انظر الحديث السابق) من حديث الوليد بن مسلم به، وهو في الكبرى، ح: ٧٢٥.

Chapter 81. The Place Of Prostration

(المعجم ٨١) - بَابُ مَوْضِعِ السُّجُودِ (التحفة ٤٢٨)

1141. It was narrated that 'Aṭa' bin Yazîd said: "I was sitting with Abû Hurairah and Abû Sa'eed. One of them narrated the Hadîth about intercession and the other was listening. He said: 'Then the angels will come and intercede, and the messengers will intercede.' And he mentioned the Ṣirâṭ, and said: "The Messenger of Allâh ﷺ said: 'I will be the first one to cross it, and when Allâh has finished passing judgment among His creation, and has brought forth from the Fire those whom He wants to bring forth, Allâh will command the angels and the messengers to intercede, and they will be recognized by their signs, for the Fire will consume all of the son of Âdam apart from the place of prostration. Then the water of

١١٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لَوْزِينٍ بِالْمَصْبِيَةِ عَنْ حَمَادِ بْنِ حَمَادٍ بْنِ زَيْدٍ، عَنْ مَعْمَرٍ وَالتَّعْمَانِ بْنِ رَاشِدٍ، عَنِ الرَّهْرِيِّ، عَنْ عَطَاءِ ابْنِ يَزِيدٍ قَالَ: كُنْتُ جَالِسًا إِلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ فَحَدَّثَ أَحَدُهُمَا بِحَدِيثِ الشَّمَاعَةِ وَالْآخَرُ مُنْصِتٌ قَالَ: فَتَأْتِي الْمَلَائِكَةُ فَتَشْفَعُ، وَتَشْفَعُ الرُّسُلُ، وَذَكَرَ الصَّرَاطُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ، فَإِذَا فَرَعَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْقَسَطِ بَيْنَ خَلْقِهِ وَأَخْرَجَ مِنَ النَّارِ مَنْ يُرِيدُ أَنْ يُخْرَجَ، أَمَرَ اللَّهُ الْمَلَائِكَةَ وَالرُّسُلَ أَنْ تَشْفَعَ، فَيَعْرِفُونَ بَعَلَامَاتِهِمْ إِنَّ النَّارَ تَأْكُلُ كُلَّ شَيْءٍ مِنَ ابْنِ آدَمَ إِلَّا مَوْضِعَ السُّجُودِ فَيُصَبُّ عَلَيْهِمْ مِنْ مَاءِ الْحَيَاةِ، فَيَتَبَوَّنَ كَمَا تَبَّتُ الْحِجَّةُ فِي حَوِيلِ السَّبِيلِ».

life will be poured on them, and they will grow like seeds on the banks of a rainwater stream.”

(*Sahīh*)

تخريج: أخرجه البخاري، الرقاق، باب: الصراط جسر جهنم، ح: ٦٥٧٣ من حديث معمر بن راشد، ومسلم، الإيمان، باب معرفة طريق الرؤية، ح: ١٨٢ من حديث الزهري به، وهو في الكبرى، ح: ٧٢٦.

Chapter 82. Is It Permissible To Make One Prostration Longer Than The Other?

(المعجم ٨٢) - **بَابُ: هَلْ يَجُوزُ أَنْ تَكُونَ سَجْدَةٌ أَطْوَلُ مِنْ سَجْدَةٍ** (التحفة ٤٢٩)

1142. It was narrated from ‘Abdullāh bin Shaddād, that his father said: “The Messenger of Allāh ﷺ came out to us for one of the nighttime prayers, and he was carrying Ḥasan or Ḥusain. The Messenger of Allāh ﷺ came forward and put him down, then he said the *Takbīr* and started to pray. He prostrated during his prayer, and made the prostration lengthy.” My father said: “I raised my head and saw the child on the back of the Messenger of Allāh ﷺ while he was prostrating, so I went back to my prostration. When the Messenger of Allāh ﷺ finished praying, the people said: ‘O Messenger of Allāh ﷺ, you prostrated during the prayer for so long that we thought that something had happened or that you were receiving Revelation.’ He said: ‘No such thing happened. But my son was riding on my back and I did not like to disturb him until he had enough.’” (*Sahīh*)

١١٤٢ - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ سَلَامٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الْبَصْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ أَبِيهِ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فِي إِحْدَى صَلَاتِي الْعِشَاءِ وَهُوَ حَامِلٌ حَسَنًا أَوْ حُسَيْنًا، فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَوَضَعَهُ، ثُمَّ كَبَّرَ لِلصَّلَاةِ فَصَلَّى فَسَجَدَ بَيْنَ ظَهْرَانِي صَلَاتِيهِ سَجْدَةً أَطَالَهَا، قَالَ أَبِي فَرَفَعْتُ رَأْسِي وَإِذَا الصَّبِيُّ عَلَى ظَهْرِ رَسُولِ اللَّهِ ﷺ وَهُوَ سَاجِدٌ، فَرَجَعْتُ إِلَى سُجُودِي، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ! إِنَّكَ سَجَدْتَ بَيْنَ ظَهْرَانِي صَلَاتِكَ سَجْدَةً أَطَلْتَهَا حَتَّى ظَنَّنَا أَنَّهُ قَدْ حَدَثَ أَمْرٌ أَوْ أَنَّهُ يُوحَى إِلَيْكَ! قَالَ: «كُلُّ ذَلِكَ لَمْ يَكُنْ، وَلَكِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أَعْجَلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/٤٩٣، ٤٩٤ عن يزيد بن هارون به، وهو في الكبرى، ح: ٧٢٧ * محمد هو ابن عبد الله بن أبي يعقوب البصري.

Comments:

1. "That something had happened" - of illness or death, which is why the Companion ﷺ of the Prophet ﷺ grew anxious, and he raised his head to look to see.
2. The display of such concern for children's pleasure could emanate only from the Unique Orphaned Pearl (*Ad-Durr Al-Yatīm*: a eulogistic appellation used for the Messenger of Allāh ﷺ). Certainly, such an action carries twofold recompense that enhances one in worship and, on the other hand, brings happiness to the little creation (of Allāh) and gladdens their hearts.

Chapter 83. The *Takbīr* When Sitting Up From Prostration

1143. It was narrated from 'Abdur-Raḥmān bin Al-Aswad from his father - and 'Alqamah - that 'Abdullāh said: "I saw the Messenger of Allāh ﷺ say the *Takbīr* every time he went down and got up, or stood or sat; he said the *Salām* on his right and his left: '*As-salāmu 'alaykum wa rahmatullāh* (Peace be upon you and the mercy of Allāh),' until the whiteness of his cheek could be seen." He said: "And I saw Abū Bakr and 'Umar, may Allāh be pleased with them both, doing the same." (*Ṣaḥīḥ*)

(المعجم ٨٣) - **بَابُ التَّكْبِيرِ عِنْدَ الرَّفْعِ مِنَ السُّجُودِ** (التحفة ٤٣٠)

١١٤٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ دُكَيْنٍ وَيَحْيَى بْنُ آدَمَ قَالَا: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ وَعَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ وَقِيَامٍ وَقُعُودٍ، وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ» حَتَّى يَرَى بَيَاضَ خَدِّهِ قَالَ: وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلَانِ ذَلِكَ.

تخريج: [صحيح] تقدم، ح: ١٠٨٤، وهو في الكبرى، ح: ٧٢٨.

Comments:

See *Hadīth* 1084.

Chapter 84. Raising The Hands When Rising From The First Prostration

1144. It was narrated from Mālik bin Al-Ḥuwairith that when the Prophet of Allāh ﷺ started to pray, he raised his hands, and when he bowed he did likewise, and when he

(المعجم ٨٤) - **بَابُ رَفْعِ الْيَدَيْنِ عِنْدَ الرَّفْعِ مِنَ السُّجُودِ الْأُولَى** (التحفة ٤٣١)

١١٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ

raised his head from bowing he did likewise, and when he raised his head from prostration, he did likewise, meaning he raised his hands. (*Da'if*)

الْحُوْرِيْثُ: اَنَّ نَبِيَّ اللهِ ﷺ كَانَ اِذَا دَخَلَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ، وَاِذَا رَكَعَ فَعَلَّ مِثْلَ ذَلِكَ، وَاِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوْعِ فَعَلَّ مِثْلَ ذَلِكَ، وَاِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُوْدِ فَعَلَّ مِثْلَ ذَلِكَ كُلَّهُ، يَغْنِي رَفْعَ يَدَيْهِ.

تخريج: [إسناده ضعيف] تقدم، ح: ١٠٨٦، وهو في الكبرى، ح: ٧٢٩.

Comments:

See *Hadīth* 1088.

Chapter 85. Not Doing That Between The Two Prostrations

1145. It was narrated from Sâlim that his father said: "When the Prophet ﷺ started to pray he said the *Takbîr* and raised his hands, and when he bowed, and after bowing, but he did not raise them between the two prostrations." (*Sahîh*)

(المعجم ٨٥) - تَرَكَ ذَلِكَ بَيْنَ السُّجْدَتَيْنِ
(التحفة ٤٣٢)

١١٤٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ، وَبَعْدَ الرُّكُوْعِ، وَلَا يَرْفَعُ بَيْنَ السُّجْدَتَيْنِ.

تخريج: [صحيح] تقدم، ح: ١٠٢٦، وهو في الكبرى، ح: ٧٣٠.

Chapter 86. The Supplication Between The Two Prostrations

1146. A man from (the tribe of) 'Abs narrated from Hudhaifah that he came to the Prophet ﷺ and stood by his side, and he said: "Allâhu Akbar *Dhul-malakût wal-jabarût wal-kibriyâ' wal-'azamah* (Allâh is Most Great, the One Who has all sovereignty, power, magnificence and might)." Then he recited *Al-Baqarah*, then he bowed, and his bowing lasted almost as long as his standing, and he said when bowing: "*Subhâna Rabbi'l-*

(المعجم ٨٦) - بَابُ الدُّعَاءِ بَيْنَ
السُّجْدَتَيْنِ (التحفة ٤٣٣)

١١٤٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْة - عَنْ أَبِي حَمْرَةَ سَمِعَهُ يُحَدِّثُ عَنْ رَجُلٍ مِنْ عَبَسِ، عَنْ حَدِيْفَةَ: أَنَّهُ انْتَهَى إِلَى النَّبِيِّ ﷺ فَقَامَ إِلَى جَنْبِهِ فَقَالَ: «اللَّهُ أَكْبَرُ دُو الْمَلَكُوْتِ وَالْجَبْرُوْتِ وَالْكِبْرِيَاءِ وَالْعَظْمَةِ» ثُمَّ قَرَأَ بِالْبَقْرَةِ ثُمَّ رَكَعَ فَكَانَ رُكُوْعُهُ نَحْوًا مِنْ قِيَامِهِ فَقَالَ فِي رُكُوْعِهِ: «سُبْحَانَ رَبِّي الْعَظِيمِ»

'*azîm, Subhâna Rabbîal-'azîm* (Glory be to my Lord Almighty, Glory be to my Lord Almighty).” When he raised his head he said: “*Li Rabbîal-ḥamd, Li Rabbîal-ḥamd* (To my Lord be praise, to my Lord be praise).” And when he prostrated he said: “*Subhâna Rabbîal-'Alâ, Subhâna Rabbîal-'Alâ* (Glory be to my Lord Most High, glory be to my Lord Most High).” And between the two prostrations he would say: “*Rabbîḥfirî, Rabbîḥfirî* (Lord forgive me, Lord forgive me).” (*Saḥîḥ*)

سُبْحَانَ رَبِّيَ الْعَظِيمِ» وَقَالَ حِينَ رَفَعَ رَأْسَهُ:
«لِرَبِّي الْحَمْدُ لِرَبِّي الْحَمْدُ» وَكَانَ يَقُولُ فِي
سُجُودِهِ: «سُبْحَانَ رَبِّي الْأَعْلَى سُبْحَانَ رَبِّي
الْأَعْلَى» وَكَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: «رَبِّ
اغْفِرْ لِي رَبِّ اغْفِرْ لِي».

تخریج: [إسناده صحيح] تقدم، ح: ١٠٧٠، وهو في الكبرى، ح: ٧٣١.

Chapter 87. Raising The Hands (Near) The Face Between The Two Prostrations

(المعجم ٨٧) - بَابُ رَفْعِ الْيَدَيْنِ

بَيْنَ السَّجْدَتَيْنِ تَلْقَاءَ الْوَجْهِ

(التحفة ٤٣٤)

1147. An-Naḍr bin Kathîr Abû Sahl Al-Azdî said: “Abdullâh bin Ṭâwûs prayed beside me at Mina, in *Masjid Al-Khaif*, and when he made the first prostration he raised his head and raised his hands up to his face. I found that strange and I said to Wuhaib bin Khâlid: ‘This man does something that I have never seen anyone do.’ Wuhaib said to him: ‘You do something that I have never seen anyone do.’ Abdullâh bin Ṭâwûs said: ‘I saw my father do it, and my father said: ‘I saw Ibn ‘Abbâs do it, and ‘Abdullâh bin ‘Abbâs said: ‘I saw the Messenger of Allâh ﷺ doing it.’”^[1] (*Da‘îf*)

١١٤٧ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ اللَّهِ بْنِ
مُوسَى الْبَصْرِيُّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ كَثِيرٍ
أَبُو سَهْلٍ الْأَزْدِيُّ قَالَ: صَلَّى إِلَى جَنبِي
عَبْدُ اللَّهِ بْنُ طَاوُسٍ بِيَمِينِي فِي مَسْجِدِ
الْخَيْفِ، فَكَانَ إِذَا سَجَدَ السَّجْدَةَ الْأُولَى
فَرَفَعَ رَأْسَهُ مِنْهَا، رَفَعَ يَدَيْهِ تَلْقَاءَ وَجْهِهِ
فَأَنْكَرْتُ أَنَا ذَلِكَ، فَقُلْتُ لِيُوْهَيْبِ بْنِ خَالِدٍ:
إِنَّ هَذَا يَصْنَعُ شَيْئًا لَمْ أَرِ أَحَدًا يَصْنَعُهُ!
فَقَالَ لَهُ وَيْهَيْبُ: تَصْنَعُ شَيْئًا لَمْ أَرِ أَحَدًا
يَصْنَعُهُ فَقَالَ عَبْدُ اللَّهِ بْنُ طَاوُسٍ: رَأَيْتُ أَبِي
يَصْنَعُهُ، وَقَالَ أَبِي: رَأَيْتُ ابْنَ عَبَّاسٍ يَصْنَعُهُ

[1] The meaning of “to his face” is interpreted, by those who consider it authentic, to merely mean he raised his hands with the *Takbîr*. See *‘Awn Al-Ma‘bûd*. (Abû Dâwûd No. 740.)

وَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ.

تخریج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب افتتاح الصلوة، ح: ٧٤٠ من حديث النضر بن كثير، وهو في الكبرى، ح: ٧٣٢ * النضر بن كثير ضعيف، ضعفه الجمهور، راجع التهذيب وغيره.

Chapter 88. How To Sit Between The Two Prostrations

1148. It was narrated that Maimûnah said: "When the Messenger of Allâh ﷺ prostrated he would hold his arms out to his sides, so that the whiteness of his armpits could be seen from behind. And when he sat he rested on his left thigh." (*Sahîh*)

(المعجم ٨٨) - **بَابُ: كَيْفَ الْجُلُوسُ بَيْنَ السَّجْدَتَيْنِ**
(التحفة ٤٣٥)

١١٤٨ - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ دَحِيمٌ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْأَصَمِّ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ الْأَصَمِّ عَنْ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَجَدَ حَوَى بِيَدَيْهِ حَتَّى يَرَى وَضَحَ، إِبْطَيْهِ مِنْ وِرَائِهِ، وَإِذَا قَعَدَ أَطْمَأَنَّ عَلَى فَخْذِهِ الْيُسْرَى.

تخریج: [صحيح] تقدم، ح: ١١١٠، وأخرجه مسلم، ح: ٤٩٧ من حديث مروان بن معاوية الفزاري به، وهو في الكبرى، ح: ٧٣٣.

Comments:

See *Hadīth* 1106, 1107.

Chapter 89. How Long One Should Sit Between The Two Prostrations

1149. It was narrated that Al-Barâ' said: "In the prayer of the Messenger of Allâh ﷺ, his bowing, prostration, standing after he has raised his head from bowing and (sitting) between the two prostrations, were almost the same." (*Sahîh*)

(المعجم ٨٩) - **قَدْرُ الْجُلُوسِ بَيْنَ السَّجْدَتَيْنِ**
(التحفة ٤٣٦)

١١٤٩ - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ أَبُو قَدَامَةَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ قَالَ: كَانَ صَلَاةُ رَسُولِ اللَّهِ ﷺ رُكُوعَهُ وَسُجُودَهُ وَقِيَامَهُ بَعْدَمَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ، وَبَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ.

تخریج: [صحيح] تقدم، ح: ١٠٦٦، وهو في الكبرى، ح: ٧٣٤.

Chapter 90. The *Takbīr* For The Prostration

(المعجم ٩٠) - **بَابُ التَّكْبِيرِ لِلسُّجُودِ**
(التحفة ٤٣٧)

1150. It was narrated that ‘Abdullāh used to say the *Takbīr* every time he got up, went down, stood and sat. Abū Bakr, ‘Umar and ‘Uthmān (did likewise).” (*Ṣaḥīḥ*)

١١٥٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْأَسْوَدِ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ رَفْعٍ وَوَضْعٍ وَقِيَامٍ وَقَعُودٍ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ.

تخریج: [صحیح] تقدم، ح: ١٠٨٤، وهو في الكبرى، ح: ٧٣٥، وأخرجه الترمذي، ح: ٢٥٣ عن قتيبة به، وقال: "حسن صحيح".

Comments:

See *Ḥadīth* 1084.

1151. Abū Hurairah said: “When the Messenger of Allāh ﷺ stood to pray, he said the *Takbīr*, when he (started), then he said the *Takbīr* when he bowed, then he said: ‘*Sami’ Allāhu liman ḥamidah* (Allāh hears those who praise Him)’, when he stood up from bowing. Then he said when he was standing: ‘*Rabbana lakal-ḥamd.*’ Then he said the *Takbīr* when he went down in prostration, then he said the *Takbīr* when he raised his head, then he said the *Takbīr* when he prostrated, then he said the *Takbīr* when he raised his head, and he did that throughout the entire prayer until he finished it, and he said the *Takbīr* when he stood up after the first two *Rak’ahs*, after sitting.” (*Ṣaḥīḥ*)

١١٥١ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا حُجَيْنٌ - وَهُوَ ابْنُ الْمُثَنَّى - قَالَ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْتَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرَّكْعَةِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا لَكَ الْحَمْدُ» ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ ذَلِكَ فِي الصَّلَاةِ كُلِّهَا حَتَّى يَقْضِيَهَا، وَيُكَبِّرُ حِينَ يَقُومُ مِنَ النَّسْتَنِ بَعْدَ الْجُلُوسِ.

تخریج: أخرجه مسلم، الصلوة، باب إثبات التكبير في كل خفض ورفع في الصلوة... إلخ، ح: ٢٩/٣٩٢ عن محمد بن رافع، والبخاري، الأذان، باب التكبير إذا قام من السجود، ح: ٧٨٩ من حديث ليث بن سعد به، وهو في الكبرى، ح: ٧٣٦.

Chapter 91. Settling In A Seated Position After Rising From The Two Prostrations

1152. It was narrated that Abū Qilābah said: “Abū Sulaimān Mālik bin Al-Ḥuwairith came to our *Masjid* and said: ‘I want to show you how I saw the Messenger of Allāh ﷺ pray.’” He said: “He sat during the first *Rak’ah* when he raised his head from the second prostration.” (*Sahīh*)

(المعجم ٩١) - بَابُ الْإِسْتِوَاءِ لِلْجُلُوسِ
عِنْدَ الرَّفْعِ مِنَ السَّجْدَتَيْنِ (التحفة ٤٣٨)

١١٥٢ - أَخْبَرَنَا زَيْدُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ قَالَ: جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فَقَالَ: أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي، قَالَ: فَقَعَدَ فِي الرَّكْعَةِ الْأُولَى حِينَ رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْآخِرَةِ.

تخريج: أخرجه البخاري، الأذان، باب من صلى بالناس وهو لا يريد إلا أن يعلمهم... الخ، ح: ٦٧٧ من حديث أيوب السختياني به، وهو في الكبرى، ح: ٧٣٧، وأخرجه أبو داود، الصلوة، باب النهوض في الفرد، ح: ٨٤٣ عن زياد بن أيوب به.

1153. It was narrated that Mālik bin Al-Ḥuwairith said: “I saw the Messenger of Allāh ﷺ pray, and when he was in an odd-numbered *Rak’ah*, he did not get up until he had settled in a sitting position.” (*Sahīh*)

١١٥٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ أَبِي قَلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي، فَإِذَا كَانَ فِي وَتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ جَالِسًا.

تخريج: أخرجه البخاري، الأذان، باب من استوى قاعدًا في وتر من صلاته ثم نهض، ح: ٨٢٣ من حديث هشيم، والترمذي، الصلوة، باب ماجاء كيف النهوض من السجود، ح: ٢٨٧ عن علي بن حجر به، وهو في الكبرى، ح: ٧٣٨.

Comments:

At the end of the odd-numbered unit within a prayer, sitting upright before proceeding to the next cycle is called *Jalsah Al-Istirâhâ* (the sitting of rest). And this is desirable. Apart from this *Hadīth*, there are several other narrations which explicitly mention it in words as well as in practice. Some people who do not acknowledge it, attribute it to the Prophet’s ﷺ old age - saying that the Prophet ﷺ had to sit thus due to old age and not as a *Sunnah* of the Prophet ﷺ. But they have no evidence for this sort of interpretation.

Chapter 92. Supporting Oneself On The Ground When Getting Up

(المعجم ٩٢) - **بَابُ الْإِعْتِمَادِ عَلَى الْأَرْضِ عِنْدَ التَّهَوُّصِ** (التحفة ٤٣٩)

1154. It was narrated that Abū Qilābah said: “Mālik bin Al-Ḥuwairith used to come to us and say: ‘Shall I not tell you about the prayer of the Messenger of Allāh ﷺ?’ He was praying at a time other than the time of prayer, and when he raised his head from the second prostration in the first *Rak’ah*, he settled in a seated position, then he stood up, and he supported himself on the ground (while doing so).” (*Ṣaḥīḥ*)

١١٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّهَابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ قَالَ: كَانَ مَالِكُ بْنُ الْحُوَيْرِثِ يَأْتِينَا فَيَقُولُ: أَلَا أُحَدِّثُكُمْ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَيُصَلِّي فِي غَيْرِ وَقْتِ الصَّلَاةِ، فَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الثَّانِيَةِ فِي أَوَّلِ الرَّكْعَةِ اسْتَوَى قَاعِدًا، ثُمَّ قَامَ فَاعْتَمَدَ عَلَى الْأَرْضِ.

تخريج: أخرجه البخاري، انظر الحديث المتقدم، ح: ١١٥٢، وهو في الكبرى، ح: ٧٣٩.

Comments:

In the comments for *Ḥadīth* No. 1092, it has been mentioned that the hands lend support; and one’s rising and sitting without using the hands for support creates likeness to camels, rather to common animals, which is not appropriate for man.

Chapter 93. Lifting The Hands From The Ground Before The Knees

(المعجم ٩٣) - **بَابُ رَفْعِ الْيَدَيْنِ عَنِ الْأَرْضِ قَبْلَ الرُّكْبَتَيْنِ** (التحفة ٤٤٠)

1155. It was narrated that Wā’il bin Ḥujr said: “I saw the Messenger of Allāh ﷺ, when he prostrated, place his knees on the ground before his hands, and when he got up, he lifted his hands before his knees.” (*Da’if*)

١١٥٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كُنَيْبٍ، عَنْ أَبِيهِ، عَنْ وَاثِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ، وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَمْ يَقُلْ هَذَا عَنْ شَرِيكٍ غَيْرَ يَزِيدُ بْنُ هَارُونَ، وَاللَّهُ تَعَالَى أَعْلَمُ.

تخريج: [إسناده ضعيف] تقدم، ح: ١٠٩٠، وهو في الكبرى، ح: ٧٤٠.

Comments:

- a. Here *Sharîk* signifies Qâdi *Sharîk*. Qâdi *Sharîk* was not strong enough as a narrator - because of an issue with his memory - for his solitary narration to be accepted.
- b. In other chains of this narration, there is no mention of the Companion Wâ'il. There is a conflict over the transmitters who mention him. Therefore, this report remains a point of contention.

Chapter 94. The *Takbîr* When Getting Up(المعجم ٩٤) - **بَابُ التَّكْبِيرِ لِلتَّهْوِضِ**

(التحفة ٤٤١)

1156. It was narrated from Abû Salamah that Abû Hurairah used to lead them in prayer, and he said the *Takbîr* when he went down and came up. When he had finished he said: 'By Allâh, I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ.' (*Sahîh*)

١١٥٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يُصَلِّي بِهِمْ فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَإِذَا انْصَرَفَ قَالَ: وَاللَّهِ إِنِّي لَأَشْبَهُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ.

تخريج: أخرجه البخاري، الأذان، باب إتمام التكبير في الركوع، ح: ٧٨٥، ومسلم، الصلوة، باب إثبات التكبير في كل خفض ورفع في الصلوة ... الخ، ح: ٣٩٢ من حديث مالك به، وهو في الموطأ (يحيى): ٧٦/١، والكبرى، ح: ٧٤١.

Comments:

Pronouncing *Allâhu Akbar* at the time of rising at the end of the second prostration is sufficient, although during the *Jalsah Al-Istirâhâh* it may occur. There is no need for a new or separate *Takbîr*, because the sitting of rest happens to be very light, and its objective is to facilitate convenience in the act of rising. However, while rising at the end of the second cycle after the testimony (*Tashahhud*), a new or separate *Takbîr* shall have to be pronounced, because it is a separate pillar (*Rukn*) of prayer.

1157. It was narrated from Abû Bakr bin 'Abdur-Rahmân and from Abû Salamah bin 'Abdur-Rahmân that they prayed behind Abû Hurairah, may Allâh be pleased with him, and when he bowed he said the *Takbîr*, when he raised his head he said: "*Sami' Allâhu liman hamidah, Rabbanâ wa lakal-hamd,*

١١٥٧ - أَخْبَرَنَا نَضْرُ بْنُ عَلِيٍّ وَسَوَّارُ بْنُ عَبْدِ اللَّهِ بْنِ سَوَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُمَا صَلَّيَا خَلْفَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، فَلَمَّا رَكَعَ كَبَّرَ، فَلَمَّا رَفَعَ رَأْسَهُ

Then he prostrated and said the *Takbīr*, then he raised his head and said the *Takbīr*, then he said the *Takbīr* when he stood up following that *Rak'ah*. Then he said: 'By the One in Whose hand is my soul, I am the one among you whose prayer most closely resembles that of the Messenger of Allāh ﷺ. And this is how he continued to pray until he left this world.' (*Sahīh*)

قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ، ثُمَّ سَجَدَ وَكَبَّرَ وَرَفَعَ رَأْسَهُ وَكَبَّرَ ثُمَّ كَبَّرَ حِينَ قَامَ مِنَ الرَّكْعَةِ، ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَقْرَبُكُمْ سِبْهَا بِرَسُولِ اللهِ ﷺ، مَا زَالَتْ هُدِيهِ صَلَاتُهُ حَتَّى فَارَقَ الدُّنْيَا. وَاللَّفْظُ لِسُوَارٍ.

تخریج: أخرجه البخاري، الأذان، باب: يهوي بالتكبير حين يسجد، ح: ٨٠٣ من حديث الزهري به مطولاً، وهو في الكبرى، ح: ٧٤٢.

Comments:

In this narration, Imām An-Nasā'ī has two *Shaiḫs* - Nasr bin 'Alī and Suwar bin 'Abdullāh. The wording narrated in this report is of Suwar, although the meaning of Nasr's wording is not different from it.

Chapter 95. How To Sit For The First *Tashahhud*

(المعجم ٩٥) - **بَابُ: كَيْفَ الْجُلُوسِ**

لِلتَّشَهُدِ الْأَوَّلِ (التحفة ٤٤٢)

1158. It was narrated from 'Abdullāh bin 'Abdullāh bin 'Umar that his father said: "One of the *Sunnahs* of the prayer is to spread your left foot beneath you, and hold your right foot upright." (*Sahīh*)

١١٥٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ أَنَّهُ قَالَ: إِنَّ مِنْ سُنَّةِ الصَّلَاةِ أَنْ تُضْجَعَ رِجْلَكَ الْيُسْرَى وَتَنْصَبَ الْيُمْنَى.

تخریج: أخرجه البخاري، الأذان، باب سنة الجلوس في التشهد، ح: ٨٢٧ من حديث عبدالله ابن عبدالله بن عمر، وأبو داود، الصلوة، باب: كيف الجلوس في التشهد، ح: ٩٥٩، ٩٦٠ من حديث يحيى بن سعيد الأنصاري به، وهو في الكبرى، ح: ٧٤٣.

Comments:

In this *Hadīth* there is no specific mention of its being the first or the second Testimony of Faith (*Tashahhud*). Therefore, the Hanafis are of the view of sitting thusly in every *Tashahhud* (the sitting position of prayer). But in other authentic narrations, a different form of sitting for the final *Tashahhud* is described, which is known as *Tawarruk*. See No. 1263. Therefore, this style should be ascribed to the first *Tashahhud*. This is what the compiler intended to point out.

**Chapter 96. Pointing The Toes
Toward The *Qiblah* When
Sitting For The First
*Tashahhud***

1159. It was narrated from Al-Qāsim who narrated from ‘Abdullāh – he is Ibn ‘Abdullāh bin ‘Umar – that his father (Ibn ‘Umar) said: “One of the *Sunnahs* of the prayer is to hold the right foot upright and point its toes toward the *Qiblah*, and to sit on the left foot.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] وأصله في صحيح البخاري، ح: ٨٢٧ من حديث عبدالله بن عبدالله ابن عمر به، انظر الحديث السابق، وهو في الكبرى، ح: ٧٤٤.

**Chapter 97. Placement Of The
Hands When Sitting For The
First *Tashahhud***

1160. It was narrated that Wā’il bin Ḥujr said: “I came to the Messenger of Allāh ﷺ, and I saw him raising his hands when he started to pray until they were in level with his shoulders, and when he wanted to bow. When he sat following the first two *Rak’ahs*, he sat on his left foot and held the right foot upright. He placed his right hand on his right thigh and raised his finger for the supplication, and he placed his left hand on his left thigh.” He said: “Then I came the following year and I saw them raising their hands inside their *Barānis*.”^[1] (*Ṣaḥīḥ*)

(المعجم ٩٦) - **بَابُ** الاسْتِقْبَالِ بِأَطْرَافِ
أَصَابِعِ الْقَدَمِ الْقِبْلَةَ عِنْدَ الْقُعُودِ لِلتَّشَهُدِ
(التحفة ٤٤٣)

١١٥٩ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ
قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ قَالَ:
حَدَّثَنِي أَبِي عَنْ عَمْرٍو بْنِ الْحَارِثِ، عَنْ يَحْيَى
أَنَّ الْقَاسِمَ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ - وَهُوَ ابْنُ عَبْدِ اللَّهِ
ابْنِ عَمَرَ - عَنْ أَبِيهِ قَالَ: مِنْ سُنَنِ الصَّلَاةِ أَنْ
تَنْصِبَ الْقَدَمَ الْيُمْنَى وَاسْتِقْبَالَهُ بِأَصَابِعِهَا الْقِبْلَةَ
وَالْجُلُوسُ عَلَى الْيُسْرَى.

(المعجم ٩٧) - **بَابُ** مَوْضِعِ الْيَدَيْنِ عِنْدَ
الْجُلُوسِ لِلتَّشَهُدِ الْأَوَّلِ (التحفة ٤٤٤)

١١٦٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ
يَزِيدَ الْمُشَرِّيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ:
حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ، عَنْ وَائِلِ
ابْنِ حُجْرٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَرَأَيْتُهُ
يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ حَتَّى يُحَازِيَ
مَنْكَبَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ، وَإِذَا جَلَسَ فِي
الرُّكْعَتَيْنِ أَضْجَعَ الْيُسْرَى وَنَصَبَ الْيُمْنَى
وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى وَنَصَبَ
أُضْبُعَهُ لِلدَّعَاءِ، وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى
فَخْذِهِ الْيُسْرَى، قَالَ: ثُمَّ أَتَيْتُهُمْ مِنْ قَابِلٍ
فَرَأَيْتُهُمْ يَرْفَعُونَ أَيْدِيَهُمْ فِي الْبَرَانِسِ.

[1] *Barānis* is plural of *Burnus*, a type of cloak, and that was because of the cold weather.

تخریج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب رفع اليدين في الصلوة، ح: ٧٢٨ من حديث عاصم به مختصراً، وهو في الكبرى، ح: ٧٤٦.

Comments:

Wâ'il bin Hujr ؓ had arrived for the first time after the Battle of Tabûk in the year 9H, and had embraced Islam. He then came again (according to this narration) the following year - the year 10H. It was the month of Ramadan or Shawwal. This adds up to six or seven months until the death of the Prophet ﷺ. In other words, the Prophet ﷺ and the Companions used to practice *Raf Al-Yadayn* all the way until the period of time before the Prophet's ﷺ death. There is nothing at all to support that it was then abrogated.

Chapter 98. Where One Should Look While Reciting The *Tashahhud*

(المعجم ٩٨) - **بَابُ مَوْضِعِ الْبَصْرِ فِي التَّشَهُدِ** (التحفة ٤٤٥)

1161. It was narrated from 'Abdullâh bin 'Umar that he saw a man moving the pebbles with his hand while praying. When he finished, 'Abdullâh said to him: "Do not move the pebbles while you are praying, for that is from the *Shaitân*. Rather do what the Messenger of Allâh ﷺ used to do." He said: "What did he used to do?" He said: "He would put his right hand on his right thigh, and point with the finger that is next to the thumb toward the *Qiblah*, and he would look at it, or thereabouts." Then he said: "This is what I saw the Messenger of Allâh ﷺ doing." (*Sahîh*)

١١٦١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ مُسْلِمِ بْنِ أَبِي مَرِيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْمُعَاوِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمَرَ: أَنَّهُ رَأَى رَجُلًا يُحْرِكُ الْحَصَى بِيَدِهِ وَهُوَ فِي الصَّلَاةِ، فَلَمَّا انْصَرَفَ قَالَ لَهُ عَبْدُ اللَّهِ: لَا تُحْرِكِ الْحَصَى وَأَنْتَ فِي الصَّلَاةِ فَإِنَّ ذَلِكَ مِنَ الشَّيْطَانِ، وَلَكِنْ اصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ، قَالَ: وَكَيْفَ كَانَ يَصْنَعُ؟ قَالَ: فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَأَشَارَ بِأَصْبُعِهِ الَّتِي تَلِي الْإِبْهَامَ فِي الْقِبْلَةِ وَرَمَى بَبَصَرِهِ إِلَيْهَا أَوْ نَحْوَهَا، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ.

تخریج: أخرجه مسلم، المساجد، باب صفة الجلوس في الصلوة ... الخ، ح: ١١٦/٥٨٠ من حديث مسلم بن أبي مريم به، وهو في الكبرى، ح: ٧٤٧.

Comments:

In the posture of *Tashahhud* the index finger of the right hand is kept

open and the rest of the hand is kept closed. And a pointing sign is formulated with the index finger, as if one is pointing at something. And the pointing ought not to exceed the spot of prostration. The sight should be focused at the place of pointing. Thus the glance should not exceed the place of prostration. In this manner, reconciliation can be achieved between all narrations.

Chapter 99. Pointing With The Finger During The First *Tashahhud*

1162. ‘Āmir bin ‘Abdullāh bin Az-Zubair narrated that his father said: “When the Messenger of Allāh ﷺ sat in the second or fourth *Rak’ah*, he would place his hands on his knees and point with his finger.” (*Saḥīh*)

(المعجم ٩٩) - **بَابُ الإِشَارَةِ بِالْأَصْبَعِ فِي التَّشَهُدِ الْأَوَّلِ** (التحفة ٤٤٦)

١١٦٢ - أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى السَّجَرِيُّ يُعَرِّفُ بِحَبَائِطِ الشَّيْءِ نَزَلَ بِدِمَشْقَ، أَحَدُ الثَّقَاتِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَيْسَى قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا مَخْرَمَةُ بْنُ بُكَيْرٍ قَالَ: أَخْبَرَنَا عَامِرُ ابْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ فِي الثَّلَاثِينَ أَوْ فِي الْأَرْبَعِ يَضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ، ثُمَّ أَشَارَ بِأَصْبَعِهِ.

تخریج: [إسناده صحيح] وهو في الكبرى، ح: ٧٤٥، وأصله في صحيح مسلم، ح: ٥٧٩ من حديث عامر عن أبيه به.

Comments:

To sum up, the right hand should be kept in the style of pointing (from the commencement of the sitting posture until its end).

Chapter 100. What Is Said In The First *Tashahhud*

1163. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ taught us to say when we sat following two *Rak’ahs*: *‘At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibât, as-salāmu ‘alaika ayyuhan-Nabiyyu wa rahmat-Allāhi wa barakātuhu. As-salāmu ‘alaina wa*

(المعجم ١٠٠) - **كَيْفَ التَّشَهُدِ الْأَوَّلِ** (التحفة ٤٤٧)

١١٦٣ - أَخْبَرَنَا يَغْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرِيِّ عَنِ الْأَشْجَعِيِّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَقُولَ إِذَا جَلَسْنَا فِي الرَّكَعَتَيْنِ: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا

'*ala 'ibâd illâhiṣ-ṣâlihîn, ashhadu an lâ ilâha ill-Allâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger).''

(*Sahîh*)

تخریج: [صحیح] أخرجه الترمذي، الصلوة، باب ماجاء في الشهد، ح: ٢٨٩ عن يعقوب ابن إبراهيم به، وهو في الكبرى، ح: ٧٤٨ وأصله متفق عليه، البخاري، ح: ٨٣١، ٨٣٥، ٦٢٣٠، ومسلم، ح: ٤٠٢.

1164. It was narrated that 'Abdullâh said: "We used not to know what we should say in each *Rak'ah* apart from glorifying, magnifying and praising our Lord. But Muḥammad ﷺ taught us everything about what is good. He said: 'When you sit following every two *Rak'ahs*, then say: *At-tahiyâtu lillâhi waṣ-ṣalawâtu wat-tayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâlihîn, ashhadu an lâ ilâha illallâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to

النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

١١٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا لَا نَدْرِي مَا نَقُولُ فِي كُلِّ رَكْعَتَيْنِ غَيْرَ أَنْ نُسَبِّحَ وَنُكَبِّرَ وَنُحَمِّدَ رَبَّنَا، وَأَنَّ مُحَمَّدًا ﷺ عَلَّمَ فَوَاتِحَ الْحَبِيرِ وَخَوَاتِمَهُ فَقَالَ: «إِذَا قَعَدْتُمْ فِي كُلِّ رَكْعَتَيْنِ فَقُولُوا التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَلِيَتَخَيَّرَ أَحَدُكُمْ مِنَ الدَّعَاءِ أَعْجَبَهُ إِلَيْهِ فَلْيَدْعُ اللَّهَ عَزَّ وَجَلَّ».

be worshipped except Allāh and I bear witness that Muḥammad is His slave and Messenger), then choose any supplication that you like and call upon Allāh the Mighty and Sublime with it.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب التشهد، ح: ٩٦٩، والترمذي، النكاح، باب ماجاء في خطبة النكاح، ح: ١١٠٥، وابن ماجه، إقامة الصلوات، باب ماجاء في التشهد، ح: ٨٩٩ من حديث أبي إسحاق به، وهو في الكبرى، ح: ٧٤٩.

Comments:

If one intends to perform the greeting after two units of prayer, then one should supplicate after saying *Ṣalāh* upon the Prophet ﷺ.

1165. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ taught us the *Tashahhud* for prayer and the *Tashahhud* for *Al-Hājah*.^[1] The *Tashahhud* for prayer is: ‘*At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt, as-salāmu ‘alaika ayyuhan-Nabiyyu wa rahmat-Allāhi wa barakātuḥu. As-salāmu ‘alaina wa ‘ala ‘ibād illāhiṣ-ṣāliḥīn, aṣḥhadu an lā ilāha illallāh wa aṣḥhadu anna Muḥammadan ‘abduḥu wa rasūluḥu* (All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muḥammad is His slave and Messenger).’ (to the end of the *Tashahhud*)” (*Ṣaḥīḥ*)

١١٦٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبِيدٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ التَّسْبُحَ فِي الصَّلَاةِ وَالتَّسْبُحَ فِي الْحَاجَةِ، فَأَمَّا التَّسْبُحُ فِي الصَّلَاةِ «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» [إِلَى آخِرِ التَّسْبُحِ].

[1] Meaning for the need.

تخريج: [إسناده صحيح] انظر الحديث السابق والذي قبله، وهو في الكبرى، ح: ٧٥٠.

1166. Yahya – Ibn Ādam – said: “I heard Sufyān reciting this *Tashahhud* in the obligatory and voluntary prayers, and he said: ‘Abū Ishāq narrated to us from Abū Al-Aḥwas, from ‘Abdullāh, from the Prophet ﷺ.” And Manṣūr and Ḥammād narrated to us from Abū Wā’il, from ‘Abdullāh, from the Prophet ﷺ. (*Sahih*)

١١٦٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى، - وَهُوَ ابْنُ أَدَمَ - قَالَ: سَمِعْتُ سُفْيَانَ يَتَشَهُدُ بِهَذَا فِي الْمَكْتُوبَةِ وَالتَّطَوُّعِ وَيَقُولُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ؛ ح وَحَدَّثَنَا مَنصُورٌ وَحَمَّادٌ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ.

تخريج: أخرجه البخاري، الدعوات، باب الدعاء في الصلوة، ح: ٦٣٢٨، ومسلم، الصلوة، باب التشهد في الصلوة، ح: ٤٠٢ من حديث منصور به، وهو في الكبرى، ح: ٧٥١، ٧٥٢، ٧٥٣.

1167. It was narrated from Al-Aswad and ‘Alqamah, that ‘Abdullāh bin Ma’sūd said: “We were with the Messenger of Allāh ﷺ and we did not know anything, then the Messenger of Allāh ﷺ said to us: ‘Every time you sit (in prayer), say: “*At-tahiyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt, as-salāmu ‘alaika ayyuhan-Nabiyyu wa raḥmat-Allāhi wa barakātuḥu. As-salāmu ‘alaina wa ‘ala ‘ibād illāhiṣ-ṣāliḥīn, aṣḥhadu an lā ilāha illallāh wa aṣḥhadu anna Muḥammadan ‘abduḥu wa rasūluḥu* (All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to

١١٦٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ زَيْدَ بْنَ أَبِي أَنَسَةَ الْجَزْرِيَّ حَدَّثَهُ أَنَّ أَبَا إِسْحَاقَ حَدَّثَهُ عَنِ الْأَسْوَدِ وَعَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ لَا نَعْلَمُ شَيْئًا، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: قُولُوا فِي كُلِّ جَلْسَةٍ: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

be worshipped except Allāh and I bear witness that Muḥammad is His slave and Messenger.” (*Saḥīh*)

تخريج: [صحيح] تقدم، ح: ١١٦٣، وهو في الكبرى، ح: ٧٥٤.

1168. It was narrated from ‘Alqamah bin Qais that ‘Abdullāh said: “We used not to know what to say when we prayed, then the Messenger of Allāh ﷺ taught us some eloquent and concise words. He said to us: ‘Say: “*At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-tayyibāt, as-salāmu ‘alaika ayyuhan-Nabiyyu wa raḥmat-Allāhi wa barakātuhu. As-salāmu ‘alaina wa ‘ala ‘ibād illāhiṣ-ṣāliḥīn, aṣḥhadu an lā ilāha illallāh wa aṣḥhadu anna Muḥammadan ‘abduhu wa rasūluhu* (All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muḥammad is His slave and Messenger).” (One of the narrators) ‘Ubaidullāh said: “Zaid bin Hammād said, narrating from Ibrāhīm, that ‘Alqamah said: ‘I saw Ibn Ma’sūd teaching us these words just as he taught us the Qur’ān.” (*Saḥīh*)

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب التمشيد، ح: ٩٧٠ من حديث علقمة بن قيس به، وهو في الكبرى، ح: ٧٥٥.

1169. It was narrated that Ibn Ma’sūd said: “When we prayed with the Messenger of Allāh ﷺ, we

١١٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ جَبَلَةَ الرَّافِعِيُّ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ هَلَالٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ - وَهُوَ ابْنُ عَمْرٍو - عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا لَا نَدْرِي مَا نَقُولُ إِذَا صَلَّيْنَا فَعَلَّمَنَا رَسُولُ اللَّهِ ﷺ جَوَامِعَ الْكَلِمِ فَقَالَ لَنَا: «قُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» قَالَ عَبْدُ اللَّهِ: قَالَ زَيْدٌ عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: لَقَدْ رَأَيْتُ ابْنَ مَسْعُودٍ يُعَلِّمُنَا هَؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُنَا الْقُرْآنَ.

١١٦٩ - أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ الْقَطَانُ قَالَ: حَدَّثَنَا حَارِثُ بْنُ عَطِيَّةَ وَكَانَ

used to say: 'Peace (*As-Salām*) be upon Allāh, peace be upon Jibrīl, peace be upon Mīkā'il.' The Messenger of Allāh ﷺ said: 'Do not say 'Peace (*As-Salām*) be upon Allāh, for Allāh is *As-Salām*.'^[1] Rather say: "*At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt, as-salāmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allāhi wa barakātuhi. As-salāmu 'alaina wa 'ala 'ibād illāhiṣ-ṣāliḥīn, aṣḥhadu an lā ilāha illallāh waḥdahū lā sharīka lahu, wa aṣḥhadu anna Muḥammadan 'abduhu wa rasūluhu* (All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh alone without partners, and I bear witness that Muḥammad is His slave and Messenger)." (*Ṣaḥīḥ*)

مِنْ زُهَادِ النَّاسِ عَنْ هِشَامٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَقُولُ: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ، وَلَكِنْ قُولُوا التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٧٥٦ * حماد هو ابن أبي سليمان، وسمع منه هشام الدستوائي قبل اختلاطه، انظر مجمع الزوائد للهيتمي: ١/ ١٢٠، ١١٩.

Comments:

Instead of naming individual names, the phrase *Ibādillāhis Ṣaḥihīn* (Allāh's righteous slaves) encompasses all the angels and righteous humans. Therefore, this is most right.

1170. It was narrated that Ibn Ma'sūd said: "We used to pray with the Messenger of Allāh ﷺ and we would say: 'Peace (*As-Salām*) be upon Allāh, peace be upon Jibrīl,

١١٧٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ - هُوَ الدُّسْتَوَائِيُّ - عَنْ حَمَادٍ، عَنْ أَبِي وَائِلٍ، عَنْ

[1] The Source of Peace; the One free from all faults.

peace be upon Mikâ'il.' The Messenger of Allâh ﷺ said: 'Do not say 'Peace (*As-Salâm*) be upon Allâh, for Allâh is *As-Salâm*. Rather say: "*At-tahiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâlihîn, ashhadu an lâ ilâha illallâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger)." (*Ṣaḥîḥ*)

ابن مسعود قال: كُنَّا نَصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فَتَقُولُ: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى ميكَائيلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ، وَلَكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

تخریج: [صحیح] تقدم، ح: ۱۱۶۶، وهو في الكبرى، ح: ۷۵۷.

Comments:

See *Ḥadīth* 1169.

1171. It was narrated from 'Abdullâh that the Prophet ﷺ said in the *Tashahhud*: "*At-tahiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâlihîn, ashhadu an lâ ilâha illallâh, wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous

۱۱۷۱ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا عُذْرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ وَمَنْصُورٍ وَحَمَادٍ وَمُغِيرَةَ وَأَبِي هَاشِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ فِي التَّسْهُدِ: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muḥammad is His slave and Messenger.” (*Saḥīḥ*)

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو هَاشِمٍ غَرِيبٌ.

تخریج: أخرجه البخاري، الدعوات، باب الدعاء في الصلوة، ح: ٦٣٢٨ من حديث منصور به، ومسلم، الصلوة، باب التشهد في الصلوة، ح: ٥٦/٤٠٢ من حديث محمد بن جعفر غندر به، وهو في الكبرى، ح: ٧٥٨.

1172. ‘Abdullāh said: “The Messenger of Allāh ﷺ taught us the *Tashahhud* just as he taught us a *Sūrah* from the Qur’ān: *‘At-taḥyiyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt, as-salāmu ‘alaika ayyuhan-Nabiyyu wa rahmat-Allāhi wa barakātuhu. As-salāmu ‘alaina wa ‘ala ‘ibād illāhiṣ-ṣāliḥīn, wa aṣḥadu anna Muḥammadan ‘abduhu wa rasūluhu* (All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muḥammad is His slave and Messenger).” (*Saḥīḥ*)

١١٧٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا سَيْفُ الْمَكِّيُّ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي أَبُو مَعْمَرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ عَلَّمَنَا رَسُولُ اللَّهِ ﷺ التَّشَهُدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ وَكَفَّهُ بَيْنَ يَدَيْهِ: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

تخریج: أخرجه البخاري، الاستئذان، باب الأخذ باليدين، ح: ٦٢٦٥ عن أبي نعيم الفضل بن دكين، ومسلم، الصلوة، باب التشهد في الصلوة، ح: ٥٩/٤٠٢ من حديث الفضل بن دكين به، وهو في الكبرى، ح: ٧٥٩.

Comments:

The Prophet ﷺ held the palm of ‘Abdullāh bin Mas‘ūd between his sacred hands out of affection and to draw his attention toward learning. This demonstrates that someone’s hand could be held with both hands; for instance, out of respect. Imām Al-Bukhārī has recorded this *Hadīth* in the Chapter: “The shaking of the hands with both hands.” (No. 6265) It is as if he is showing that if there is any evidence of shaking hands with two hands, then

this is the only one - which in actuality is not a proof. Handshake is considered complete with one hand and that is certain. However, if, for any other reason, the other hand is also brought into play, for example out of respect or affection or to make a point, then it is different altogether. And it is permitted; although, it is not a component of shaking hands. Instead, it falls under provincial customs. For instance, sitting by the feet on the bedstead of an honorable elderly person instead of sitting by his head is allowed by way of reverence. It is not forbidden, because it is widely considered to be respectful. The same situation is of bringing the other hand into play. To oppose it and to strike upon it an edict (*Fatwa*) to denounce it as an innovation is futile an incorrect. As long as a common practice of Muslims is not against an explicit textual meaning (*Nass*), it is permissible.

Chapter 101. Another Version Of The *Tashahhud*

1173. It was narrated from Hittân bin 'Abdullâh that Al-Ash'arî said: "The Messenger of Allâh ﷺ addressed us and taught us our *Sunnahs* and our prayer. He said: 'Make your rows straight, then let one of you lead the others. When he says the *Takbîr*, then say the *Takbîr*; when he says: "*Wa lâḍ-ḍâllîn*" then say "*Âmîn*," and Allâh will answer you. When the *Imâm* says the *Takbîr* and bows, then say the *Takbîr* and bow, for the *Imâm* bows before you and stands up before you.' The Prophet of Allâh ﷺ said: 'This makes up for that. When he says: "*Sami' Allâhu liman ḥamidah* (Allâh hears the one who praises Him)," say: "*Rabbanâ wa lakal-ḥamd* (Our Lord, to You be praise)," Allâh will hear you, for indeed Allâh, the Mighty and Sublime, has said on the tongue of His Prophet: "Allâh hears the one who praises Him." Then when the *Imâm* says the *Takbîr* and prostrates, say the *Takbîr* and

(المعجم (١٠١) - نَوْعٌ آخَرٌ مِنَ الشَّهَادَةِ

(التحفة ٤٤٨)

١١٧٣ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ أَبُو قَدَامَةَ السَّرْحَسِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ أَنَّ الْأَشْعَرِيَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ حَظَبْنَا فَعَلَّمَنَا سُنَّتَنَا وَبَيَّنَ لَنَا صَلَاتَنَا فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ، ثُمَّ لِيُؤْمِكُمْ أَحَدُكُمْ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: وَلَا الضَّالِّينَ فَقُولُوا: آمِينَ يُجِيبُكُمْ اللَّهُ، وَإِذَا كَبَّرَ الْإِمَامُ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قَالَ نَبِيُّ اللَّهِ ﷺ: «فَبِتِلْكَ بِتِلْكَ، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ يَسْمَعُ اللَّهُ لَكُمْ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ إِذَا كَبَّرَ الْإِمَامُ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قَالَ نَبِيُّ اللَّهِ ﷺ: «فَبِتِلْكَ بِتِلْكَ، فَإِذَا

prostrate, for the *Imâm* prostrates before you and rises before you.' The Prophet of Allâh ﷺ said: 'This makes up for that. Then when you are sitting, let the first thing that any one of you says be: *At-taḥiyyâtut-tayyibâtuṣ-ṣalawâtu lillâhi, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhi. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâlihîn, ashhadu an lâ ilâha illallâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, good words and prayers are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger)." (*Ṣaḥîh*)

تخریج: أخرجه مسلم، الصلوة، باب التشهد في الصلوة، ح: ٦٣/٤٠٤ من حديث هشام الدستوائي به، وهو في الكبرى، ح: ٧٦٠.

Comments:

See *Hadîth* 1056.

Chapter 102. Another Version Of The *Tashahhud*

1174. It was narrated from Ḥiṭṭân bin 'Abdullâh that they prayed with Abû Mûsâ and he said: "The Messenger of Allâh ﷺ said: 'When you are sitting then let the first words that any of you says be: *At-taḥiyyâtu lillâhiṣ-ṣayyibâtuṣ-ṣalawâtu lillâh, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhi. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâlihîn, ashhadu an lâ ilâha illallâh waḥdahu lâ sharîka*

كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ أَنْ يَقُولَ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

(المعجم ١٠٢) - نَوْعٌ آخَرُ مِنَ التَّشَهُدِ
(التحفة ٤٤٩)

١١٧٤ - أَخْبَرَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمُقَدِّمِ الْعِجْلِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ قَتَادَةَ عَنْ أَبِي غَلَابٍ - وَهُوَ يُؤْنَسُ بْنُ جُبَيْرٍ - عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ أَنَّهُمْ صَلَّوْا مَعَ أَبِي مُوسَى فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ: التَّحِيَّاتُ

lahu, wa ashhadu anna Muḥammadan 'abduhu wa rasūluhu (All compliments, good words and prayers are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh alone with no partner or associate, and I bear witness that Muḥammad is His slave and Messenger). (*Ṣaḥīḥ*)

لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٧٦١.

Chapter 103. Another Version Of The *Tashahhud*

(المعجم ١٠٣) - نَوْعٌ آخَرُ مِنَ التَّشْهُدِ
(الصفحة ٤٥٠)

1175. It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ used to teach us the *Tashahhud* as he taught us the Qur'ān, and he used to say: '*At-taḥiyyâtul-mubârakâtuṣ-salawâtut-tayyibâtu lillâh, salâmuun 'alayka ayyuhan-Nabîyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alayna wa 'ala 'ibâdillâhiṣ-ṣâlihîn, ashhadu an lâ ilâha illallâh wa ashhadu anna Muḥammadan 'abduhu wa rasūluhu* (All compliments, blessed words, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muḥammad is His slave and Messenger).'" (*Ṣaḥīḥ*)

١١٧٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشْهُدَ كَمَا يُعَلِّمُنَا الْقُرْآنَ وَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

تخریج: أخرجه مسلم، الصلوة، باب التّشهد في الصلوة، ح: ٤٠٣ عن قتبية به، وهو في الكبرى، ح: ٧٦٢.

Chapter 104. Another Version Of The *Tashahhud*

(المعجم ١٠٤) - نَوْعٌ آخَرُ مِنَ التَّشَهُّدِ

(التحفة ٤٥١)

1176. It was narrated that Jābir said: "The Messenger of Allāh ﷺ used to teach us the *Tashahhud* just as he would teach us a *Sūrah* of the Qur'ān: '*Bismillāh, wa billāhi. At-tahīyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt, as-salāmu 'alaika ayyuhan-Nabīyyu wa raḥmat-Allāhi wa barakātuhu. As-salāmu 'alaina wa 'ala 'ibād illāhis-sālihīn, wa ashhadu anna Muḥammadan 'abduhu wa rasūluh. A'sal Allāhal-jannah wa a'ūdhu Billāhi min annār* (In the name of Allāh and by the help of Allāh. All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muḥammad is His slave and Messenger. I ask Allāh for Paradise and I seek refuge with Allāh from the Fire).'" (*Da'if*)

١١٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَيْمَنَ - وَهُوَ ابْنُ نَابِلٍ - يَقُولُ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ «بِسْمِ اللَّهِ وَبِاللَّهِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا. وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَسْأَلُ اللَّهَ الْجَنَّةَ وَأَعُوذُ بِاللَّهِ مِنَ النَّارِ».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في التّشهد، ح: ٩٠٢ من حديث المعتمر بن سليمان به، وهو في الكبرى، ح: ٧٦٣ * أبو الزبير عن عن تقدم، ح: ٥٩٤.

Comments:

1. The various versions of the *Tashahhud* are similar; there is a slight verbal variation here and there, but there is no difference in meaning.
2. Every *Tashahhud* comprises three elements: Nobility and Glorification of

- Allâh; salutation upon Allâh's Messenger ﷺ and other righteous slaves of Allâh; the *Shahâdatayn* - the two testimonies of faith (the Oneness of Allâh and the Messengership).
3. In the last kind of *Tashahhud*, there are additions (additional words) in the beginning and at the end. In the commencement, *Basmalah*, and at the end a plea and refuge-seeking. But the transmitter of this *Ḥadīth*, Ayman bin Nâbil, is isolated. No one conceded him; hence he is deemed unreliable.
 4. In all the various *Tashahhud*, Allâh's Messenger ﷺ is greeted in the form of an address. This is specific to him; otherwise the act of addressing someone invalidates the prayer. It is said that it is merely the mode of addressing; addressing is not the objective. Instead, it is a supplication because the Prophet ﷺ himself too used to recite the *Tashahhud* with these very words. At the time of reciting those words, one should not have the belief that the Prophet ﷺ is hearing the greeting. Well, if one believes that it is being conveyed to him, then it is a different matter. Likewise, there is also no mention of his returning the greeting.
 5. *Abduhu wa rasûluhu*: it follow that from among his superior attributes, these two attributes are most supreme. That is why they have been included in the two testimonies, which is one's proof of *Imân* or Faith. Being called a slave of Allâh is a supremely great honor. This is the reason why it has been employed in every crucial place; for example look at the event of the Ascension - *Al-Isra wal Miraj* (the Prophet ﷺ Night Journey) in *Surat Al-Isra* and *Surat An-Najm*.

Chapter 105. Being Brief In The First *Tashahhud*

(المعجم ١٠٥) - **بَابُ التَّخْفِيفِ فِي**

التَّشَهُدِ الْأَوَّلِ (التحفة ٤٥٢)

1177. It was narrated that 'Abdullâh bin Ma'sûd said: "In the first two *Rak'ahs* the Prophet ﷺ was as if he were on stones heated by fire." (*Da'if*)

١١٧٧ - أَخْبَرَنَا الْهَيْثَمُ بْنُ أَيُّوبَ
الطَّلَقَانِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ
إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ:
حَدَّثَنَا أَبِي عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ النَّبِيُّ ﷺ فِي
الرُّكْعَتَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ قُلْتُ: حَتَّى يَفُومَ
قَالَ: ذَلِكَ يُرِيدُ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ما جاء في مقدار القعود في الركتين الأوليين، ح: ٣٦٦، وأبو داود، الصلوة، باب: في تخفيف القعود، ح: ٩٩٥ من حديث سعد بن إبراهيم به، وهو في الكبرى، ح: ٧٦٤، وقال الترمذي: "حسن، إلا أن أبا عبيدة لم يسمع من أبيه"، يعني حسن لغيره عنده.

Chapter 106. Not Reciting The First *Tashahhud*

(المعجم ١٠٦) - **بَابُ تَرْكِ التَّشَهُدِ الْأَوَّلِ**

(التحفة ٤٥٣)

1178. It was narrated from Ibn Buhainah that the Prophet ﷺ prayed, then he stood up after two *Rak'ahs* while he was supposed to sit, and he continued his prayer. Then at the end of his prayer, he performed two prostrations before the *Salâm*, then he said the *Salâm*. (*Sahîh*)

١١٧٨ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ الْبَصْرِيِّ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ ابْنِ بُحَيْنَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فَقَامَ فِي الشُّفَعِ الَّذِي كَانَ يُرِيدُ أَنْ يَجْلِسَ فِيهِ فَمَضَى فِي صَلَاتِهِ حَتَّى إِذَا كَانَ فِي آخِرِ صَلَاتِهِ سَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلَّمَ ثُمَّ سَلَّمَ.

تخريج: أخرجه مسلم، المساجد، باب السهو في الصلوة والسجود له، ح: ٨٧/٥٧٠ من حديث حماد بن زيد، والبخاري، السهو، باب ما جاء في السهو إذا قام من ركعتي الفريضة، ح: ١٢٢٥ من حديث يحيى بن سعيد الأنصاري به، وهو في الكبرى، ح: ٧٦٥.

1179. It was narrated from Ibn Buhainah that the Prophet ﷺ prayed and stood up following the first two *Rak'ahs*, and they said (*Subhân Allâh*). He carried on, then when he had finished his prayer he performed two prostrations, then he said the *Salâm*. (*Sahîh*)

١١٧٩ - أَخْبَرَنَا أَبُو دَاوُدَ سَلِيمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ ابْنِ بُحَيْنَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فَقَامَ فِي الرُّكْعَتَيْنِ فَسَبَّحُوا فَمَضَى فَلَمَّا قَرَعَ مِنْ صَلَاتِهِ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٧٦٦.

Comments:

On the basis of this event, it has been argued that the first sitting and the testimony are not obligatory. Had it been obligatory, on being pointed out by the Companions, Allâh's Messenger ﷺ would have returned to it, but his continuing with the prayer, and at its end performing the prostration for forgetfulness is the evidence that it is not obligatory. This is because it is an agreed upon issue that if one misses an obligatory element - for instance the bowing - then returning to it is essential; otherwise, one shall have to repeat

that unit. Though, this is valid when one rises forgetfully. If someone stands upright out of forgetfulness or is nearer to the upright standing posture, one should not go back upon remembering it. Instead, he should perform two prostrations of forgetfulness at the end of the prayer and then pronounce the *Taslim* to complete the prayer. And if one has only slightly risen, that is to say one is still nearer the sitting posture and has not straightened his legs, if he remembers, he should return to the sitting posture and recite the *Tashahhud*. There is no need to perform the prostration of forgetfulness. However, if one rises without the final prostration, one should return because it is obligatory; he should perform the prostration for forgetfulness at the end.

13. [The Book Of Forgetfulness (In Prayer)]

(المعجم ١٣) - [كِتَابُ الشَّهْوِ]
(التحفة ...)

Chapter 1. The *Takbîr* When Standing Up Following Two *Rak'ahs*

(المعجم ١) - **بَابُ التَّكْبِيرِ إِذَا قَامَ مِنْ الرَّكْعَتَيْنِ** (التحفة ٤٥٤)

1180. It was narrated that 'Abdur-Raḥmân bin Al-Aṣamm said: "Anas bin Mâlik was asked about the *Takbîr* in the prayer. He said: 'The *Takbîr* should be said when bowing, when prostrating, when raising one's head from prostration and when standing up following the first two *Rak'ahs*.' Ḥuṭaim^[1] said: 'From whom did you learn this?' He said: 'From the Prophet ﷺ, Abû Bakr and 'Umar, may Allâh be pleased with them.' Then he fell silent and Ḥuṭaim said to him: 'And 'Uṭhmân?' He said: 'And 'Uṭhmân.'" (*Ṣaḥîh*)

١١٨٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصَمِّ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنِ التَّكْبِيرِ فِي الصَّلَاةِ فَقَالَ: يُكْبَرُ إِذَا رَكَعَ وَإِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ، فَقَالَ حُطَيْمٌ: عَمَّنْ تَحْفَظُ هَذَا؟ فَقَالَ: عَنِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، ثُمَّ سَكَتَ فَقَالَ لَهُ حُطَيْمٌ: وَعُثْمَانُ؟ قَالَ: وَعُثْمَانُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٥١/٣، ٢٥٧ من حديث أبي عوانة به، وهو في الكبرى، ح: ١١٠٢.

Comments:

(The pronouncement of the) *Takbîr* at *Al-Ihrâm* (the consecratory declaration of the Supreme Greatness of Allâh) is agreed upon. Hence, no one displayed any sort of slothfulness in it. Therefore, it has not been mentioned. Concerning other *Takbîrât* (during the movements from one prayer posture to another), some prayer-leaders sometimes succumbed to slothfulness; due to this reason, its mention was made.

1181. It was narrated that Muṭarrif bin 'Abdullâh said: "Alî bin Abî Ṭâlib prayed, and he said the

١١٨١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ

[1] Who was present when Anas narrated it.

Takbîr every time he went down and came up, in all movements of the prayer. ‘Imrân bin Ḥuşain said: “This reminds me of the prayer of the Messenger of Allâh ﷺ.” (Sahîh)

زَيْدٌ قَالَ: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ قَالَ: صَلَّى عَلَيَّ بْنُ أَبِي طَالِبٍ، فَكَانَ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفَعَ يَمِّهِ التَّكْبِيرَ، فَقَالَ عِمْرَانُ بْنُ حُصَيْنٍ: لَقَدْ ذَكَرَنِي هَذَا صَلَاةَ رَسُولِ اللَّهِ ﷺ.

تخريج: [صحيح] تقدم، ح: ١٠٨٣، وهو في الكبرى، ح: ١١٠٣.

Chapter 2. Raising The Hands When Standing For The Last Two Rak'ahs

1182. It was narrated from Abû Ḥumaid As-Sâ'idî that when the Prophet ﷺ stood up following two prostrations, he would say the *Takbîr* and raise his hands until they were in level with his shoulders, as he had done at the beginning of the prayer. (Sahîh)

(المعجم ٢) - **بَابُ رَفْعِ الْيَدَيْنِ فِي الْقِيَامِ إِلَى الرَّكَعَتَيْنِ الْأَخْرَتَيْنِ** (التحفة ٤٥٥)

١١٨٢ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: سَمِعْتُهُ يُحَدِّثُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ السَّجْدَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَازِيَ بِهِمَا مَنْكِبَيْهِ، كَمَا صَنَعَ حِينَ افْتَتَحَ الصَّلَاةَ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلوة، باب منه، ح: ٣٠٤، ٣٠٥، وابن ماجه، إقامة الصلوات، باب رفع اليدين إذا ركع، وإذا رفع رأسه من الركوع، ح: ٨٦٢ عن محمد بن بشار به، وهو في الكبرى، ح: ١١٠٤، وقال: "حسن صحيح"، وتقدم طرفه: ١٠٤٠.

Comments:

This raising of two hands - is also corroborated by authentic *Ahâdith*. Though, in some *Ahâdith* there is no mention of it. But it is neither essential nor possible for every single matter or issue to have been mentioned in each *Hadîth*.

Chapter 3. Raising The Hands In Level With The Shoulders When Standing For The Last Two Rak'ahs

1183. It was narrated from Ibn

(المعجم ٣) - **بَابُ رَفْعِ الْيَدَيْنِ لِلْقِيَامِ إِلَى الرَّكَعَتَيْنِ الْأَخْرَتَيْنِ حَدْوِ الْمَنْكِبَيْنِ** (التحفة ٤٥٦)

١١٨٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى

'Umar that the Prophet ﷺ used to raise his hands when he began to pray, when he wanted to bow, when he raised his head from bowing, and when he stood up after the first two *Rak'ahs*, he would raise his hands likewise, level with the shoulders. (*Sahih*)

الصَّنَائِي قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ - وَهُوَ ابْنُ عُمَرَ - عَنِ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلَاةِ، وَإِذَا أَرَادَ أَنْ يَرْكَعُ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَإِذَا قَامَ مِنَ الرُّكْعَتَيْنِ يَرْفَعُ يَدَيْهِ كَذَلِكَ حِذَاءَ الْمُنْكَبَيْنِ.

تخريج: [صحيح] أخرجه عبدالرزاق في المصنف: ٦٧/٢، والبخاري في جزء رفع اليدين، ح: ٧٧ من حديث المعتمر بن سليمان به، وهو في الكبرى، ح: ١١٠٥، وصححه ابن حبان (الإحسان): ٣/٢٦٠، ٢٧٠، وأبو عوانة: ٩١/٢، وأصله متفق عليه تقدم، ح: ٨٧٩ وغيره.

Chapter 4. Raising The Hands, And Praising And Extolling Allāh During The Prayer

(المعجم ٤) - **بَابُ رَفْعِ الْيَدَيْنِ وَحَمْدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ فِي الصَّلَاةِ** (التحفة ٤٥٧)

1184. It was narrated that Sahl bin Sa'd said: "The Messenger of Allāh ﷺ set out to bring about reconciliation among Banu 'Amr bin 'Awf. The time for prayer came, and the *Mu'adhhdhin* went to Abû Bakr to tell him to gather the people and lead them in prayer. Then the Messenger of Allāh ﷺ came and passed through the rows until he stood in the first row. The people started clapping to let Abû Bakr know that the Messenger of Allāh ﷺ had come. Abû Bakr never used to turn around when he prayed, but when they clapped consistently he realized that something must have happened while they were praying. So he turned around, and saw the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ gestured to him to stay where he was. Abû Bakr

١١٨٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيعٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ - وَهُوَ ابْنُ عُمَرَ - عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ يُصَلِّحُ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ فَحَضَرَتِ الصَّلَاةُ فَجَاءَ الْمُؤَدِّنُ إِلَى أَبِي بَكْرٍ فَأَمَرَهُ أَنْ يَجْمَعَ النَّاسَ وَيُؤَمِّمَهُمْ، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَحَرَقَ الصُّفُوفَ حَتَّى قَامَ فِي الصَّفِّ الْأَمَلَمِّ، وَصَفَّحَ النَّاسُ بِأَبِي بَكْرٍ لِيُؤَدِّنُوهُ بِرَسُولِ اللَّهِ ﷺ وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ، فَلَمَّا أَكْثَرُوا عَلَيْهِمْ أَنَّهُ قَدْ نَابَهُمْ شَيْءٌ فِي صَلَاتِهِمْ، فَالْتَفَتَ فَإِذَا هُوَ بِرَسُولِ اللَّهِ ﷺ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَيُّ كَمَا أَنْتَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ

raised his hands and praised and thanked Allâh for what the Messenger of Allâh ﷺ had said. Then he moved backwards, and the Messenger of Allâh ﷺ went forward and prayed. When he finished, he said to Abû Bakr: 'What stopped you from continuing to pray when I gestured to you?' Abû Bakr, may Allâh be pleased with him, said: 'It was not appropriate for the son of Abû Quhâfah to lead the Messenger of Allâh ﷺ in prayer.' Then he said to the people: 'Why did you clap? Clapping is for women.' Then he said: 'If you notice something when you are praying, say "Subhan Allâh."' (Sahîh)

لَقَوْلِ رَسُولِ اللَّهِ ﷺ ثُمَّ رَجَعَ الْقَهْقَرَى، وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى، فَلَمَّا انْصَرَفَ قَالَ لِأَبِي بَكْرٍ: «مَا مَنَعَكَ إِذْ أَوْمَأْتُ إِلَيْكَ أَنْ تُصَلِّيَ؟» فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: مَا كَانَ يَتَّبِعِي لِابْنِ أَبِي قُحَافَةَ أَنْ يُؤَمَّ رَسُولَ اللَّهِ ﷺ، ثُمَّ قَالَ لِلنَّاسِ: «مَا بَالُكُمْ صَفَّحْتُمْ إِنَّمَا التَّضْفِيفُ لِلنِّسَاءِ» ثُمَّ قَالَ: «إِذَا نَابَكُمْ شَيْءٌ فِي صَلَاتِكُمْ فَسَبِّحُوا».

تخریج: أخرجه مسلم، الصلوة، باب تقديم الجماعة من يصلي بهم إذا تأخر الإمام ... الخ، ح: ٤٢١ عن محمد بن عبدالله بن زبیر، والبخاري، الأذان، باب من دخل ليوم الناس فجاء الإمام ... الخ، ح: ٦٨٤ من حديث أبي حازم به، وهو في الكبرى، ح: ١١٠٦.

Comments:

By this raising of the two hands it is not meant the raising of hands at the time of pronouncing the *Takbîr*. It is rather raising of the two hands at the time of supplicating. This narration has preceded. (See the commentary to *Hadîth* 758).

Chapter 5. Greeting People With A Hand Gesture While Praying

1185. It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ came out to us and we were raising our hands during the *Ṣalâh*. He said: 'Why are you raising your hands while praying like the tails of wild horses? Stay still when you are praying.'" (Sahîh)

(المعجم ٥) - بَابُ السَّلَامِ بِالْأَيْدِي فِي الصَّلَاةِ (التحفة ٤٥٨)

١١٨٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبَّازٌ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرْقَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ رَافِعُونَ أَيْدِيَنَا فِي الصَّلَاةِ فَقَالَ: «مَا بَالُهُمْ رَافِعِينَ أَيْدِيَهُمْ فِي الصَّلَاةِ كَأَنَّهَا أذْنَابُ الْحَيْلِ السُّمْسِ، اسْكُنُوا فِي الصَّلَاةِ».

تخريج: أخرجه مسلم، الصلوة، باب الأمر بالسكون في الصلوة... إلخ، ح: ٤٣٠ من حديث الأعمش به، وهو في الكبرى، ح: ١١٠٧.

1186. It was narrated that Jâbir bin Samurah said: "We used to pray behind the Messenger of Allâh ﷺ and we would greet (others) with our hands. He said: 'What is the matter with those who greet (others) with their hands as if they were the tails of wild horses? It is sufficient for any one of you to put his hand on his thigh and say: "As-salâmu 'alaikum, as-salâmu 'alaikum.'" (*Ṣaḥîḥ*)

١١٨٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ مِسْعَرٍ، عَنْ عَبِيدِ اللَّهِ ابْنِ الْقَيْطِيَّةِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ ﷺ فَسَلَّمُ بِأَيْدِينَا فَقَالَ: «مَا بَالُ هَؤُلَاءِ يُسَلِّمُونَ بِأَيْدِيهِمْ كَأَنَّهَا أُذُنَابُ خَيْلٍ شُمْسُ؟ أَمَا يَكْفِيهِمْ أَحَدُهُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ ثُمَّ يَقُولَ: السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ.»

تخريج: أخرجه مسلم، ح: ٤٣١، (انظر الحديث السابق) من حديث مسعر بن كدام به، وهو في الكبرى، ح: ١١٠٨.

Comments:

1. The earlier narration is brief. This other report is its elucidation. In it there is mention of only raising of hands. It contains clarification that the raising of hands was on the occasion of greeting.
2. Here the rejection is merely over raising the hands for greeting, but during the sitting position during the *Tashaddud* is a form of greeting. (For further details concerning raising the two hands, see *Ahâdith* Nos. 877, 880, 1025, 1027)

Chapter 6. Returning The Salâms With A Gesture When Praying

1187. It was narrated that Ṣuḥaib, the Companion of the Messenger of Allâh ﷺ, said: "I passed by the Messenger of Allâh ﷺ when he was praying, and greeted him with *Salâm*. He returned my greeting with a gesture, or maybe it was just with his finger." (*Ṣaḥîḥ*)

(المعجم ٦) - بَابُ رَدِّ السَّلَامِ بِالْإِشَارَةِ فِي الصَّلَاةِ (التحفة ٤٥٩)

١١٨٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ، عَنْ نَابِلِ صَاحِبِ الْعَبَاءِ، عَنِ ابْنِ عُمَرَ، عَنْ صُهَيْبِ صَاحِبِ رَسُولِ اللَّهِ ﷺ قَالَ: مَرَرْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ إِشَارَةً وَلَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ بِأَصْبِعِهِ.

تخريج: أخرجه أبو داود، الصلوة، باب رد السلام في الصلوة، ح: ٩٢٥، والترمذي، الصلوة، باب ماجاء في الإشارة في الصلوة، ح: ٣٦٧ عن قتيبة به، وقال الترمذي: "حسن، لا نعرفه إلا من حديث الليث عن بكير"، وهو في الكبرى، ح: ١١٠٩، والحديث الآتي شاهد له.

Comments:

The narrations recorded in this chapter indicate that in early Islam, speaking within prayer was permissible according to need. In this perspective, some Companions greeted the Prophet ﷺ while he was performing the prayer. But by that time, speaking within prayer had already been forbidden. Allâh's Messenger ﷺ, therefore, did not return the greeting verbally but returned it by a gesture. As for the issue, in what way should one gesture in response, four ways have been mentioned in different narrations - with one's palm, with one's hand, with one's finger, and with one's head. Therefore, all these ways are permissible. (See *Awn al-Ma'bûd*: the Chapter: "Returning the *Salâm* During the prayer").

1188. It was narrated that Zaid bin Aslam said: "Ibn 'Umar said: 'The Prophet ﷺ entered the *Masjid* of Quba' to pray there, then some men came in and greeted him with *Salâm*. I asked Şuhaib, who was with him: 'What did the Messenger of Allâh ﷺ do when he was greeted?' He said: 'He used to gesture with his hand.'" (*Şahîh*)

١١٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: قَالَ ابْنُ عُمَرَ: دَخَلَ النَّبِيُّ ﷺ مَسْجِدَ قُبَاءٍ لِيُصَلِّيَ فِيهِ، فَدَخَلَ عَلَيْهِ رَجَالٌ يُسَلِّمُونَ عَلَيْهِ، فَسَأَلْتُ صُهَيْبًا وَكَانَ مَعَهُ: كَيْفَ كَانَ النَّبِيُّ ﷺ يَضَعُ إِذَا سُلِّمَ عَلَيْهِ؟ قَالَ: كَانَ يُشِيرُ بِيَدِهِ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب المصلي يسلم عليه كيف يرد، ح: ١٠١٧ من حديث سفیان بن عیینة به، وهو في الكبرى، ح: ١١١٠، وصححه ابن خزيمة، وابن حبان (الإحسان)، ح: ٢٢٥٨، والحاكم: ١٢/٣، والذهبي، وله شواهد كثيرة، انظر الحديث الآتي برقم: (١١٩٠) * زيد بن أسلم صرح بالسمع عند ابن خزيمة: ٤٩/٢، ح: ٨٨٨، ولم يكن مدلساً على الراجح.

1189. It was narrated from 'Ammâr bin Yâsir that he greeted the Messenger of Allâh ﷺ with the *Salâm* when he was praying, and he returned the greeting. (*Şahîh*)

١١٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا وَهْبٌ - يَغْنِي ابْنَ جَرِيرٍ - قَالَ: حَدَّثَنَا أَبِي عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَمَّارِ بْنِ يَاسِرٍ: أَنَّهُ سَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَرَدَّ عَلَيْهِ.

تخریج: [إسناده صحيح] أخرجه أحمد: ٢٦٣/٤ من حديث محمد بن علي بن أبي طالب، وهو ابن الحنفية به، وهو في الكبرى، ح: ١١١١.

1190. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ

١١٩٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ

sent me on an errand then I came back to him while he was praying. I greeted him with the *Salâm* and he gestured to me. When he finished he called me and said: 'You greeted me with *Salâm* just now and I was praying.' And he was facing toward the east that day." (*Sahîh*)

عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ لِحَاجَةٍ ثُمَّ أَدْرَكْتُهُ وَهُوَ يُصَلِّي، فَسَلَّمْتُ عَلَيْهِ فَأَشَارَ إِلَيَّ، فَلَمَّا فَرَغَ دَعَانِي فَقَالَ: «إِنَّكَ سَلَّمْتَ عَلَيَّ إِنَّمَا وَأَنَا أَصَلِّي». وَإِنَّمَا هُوَ مُوَجَّهٌ يَوْمَئِذٍ إِلَى الْمَشْرِقِ.

تخریج: أخرجه مسلم، المساجد، باب تحريم الكلام في الصلوة... إلخ، ح: ٥٤٠ عن قتيبة به، وهو في الكبرى، ح: ٥٣٧، ١١١٢.

Comments:

"Towards the east": This was the thing that led Jabir ﷺ to mistakenly greet the Prophet ﷺ because the *Qiblah* in Madinah occurs in the south; whereas, in the optional prayers, facing the *Qiblah* is not a requisite. If it is not possible to face the *Qiblah*, one may offer prayer in the direction toward which his mount is moving.

1191. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sent me on an errand then I came back to him while he was facing east or west. I greeted him with *Salâm* and he gestured to me. Then when he finished he called me and said: 'O Jâbir!' The people called me and said: 'O Jâbir!' So I came and said: 'O Messenger of Allâh, I greeted you with *Salâm* but you did not answer.' He said: 'I was praying.'" (*Sahîh*)

١١٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ الْبُغْلَبَكِيُّ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ بْنُ شَابُورٍ عَنْ عَمْرِو بْنِ الْحَارِثِ قَالَ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ فَأَتَيْتُهُ وَهُوَ يَسِيرُ مُشْرِقًا أَوْ مُعْرَبًا، فَسَلَّمْتُ عَلَيْهِ فَأَشَارَ بِيَدِهِ، ثُمَّ سَلَّمْتُ عَلَيْهِ فَأَشَارَ بِيَدِهِ، فَانصرفتُ فَنَادَانِي: «يَا جَابِرُ!» فَنَادَانِي النَّاسُ: يَا جَابِرُ! فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي سَلَّمْتُ عَلَيْكَ فَلَمْ تَرُدَّ عَلَيَّ قَالَ: «إِنِّي كُنْتُ أَصَلِّي».

تخریج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١١١٣.

Comments:

This narration is a further elucidation of the earlier narration. Jabir ﷺ could neither make out that the Prophet ﷺ was offering prayer, nor could he understand that his gesturing was the response to his greeting. Even so, that occurred shortly after returning one's greeting verbally had been forbidden.

Chapter 7. The Prohibition Of Smoothing The Pebbles While Praying

1192. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'When any one of you stands in prayer, let him not smooth the pebbles, for he is facing Mercy.'" (*Hasan*)

(المعجم ٧) - النَّهْيُ عَنِ مَسْحِ الْحَصَى فِي الصَّلَاةِ (التحفة ٤٦٠)

١١٩٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَالْحُسَيْنُ بْنُ حُرَيْثٍ - وَاللَّفْظُ لَهُ - عَنْ سُفْيَانَ عَنِ الرَّهْرِيِّ عَنِ أَبِي الْأَحْوَصِ عَنْ أَبِي دَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ فِي الصَّلَاةِ فَلَا يَمْسَحِ الْحَصَى، فَإِنَّ الرَّحْمَةَ تَوَاجَهُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب مسح الحصا في الصلوة، ح: ٩٤٥، والترمذي، الصلوة، باب ماجاء في كراهية مسح الحصى في الصلوة، ح: ٣٧٩، وابن ماجه، إقامة الصلوات، باب مسح الحصى في الصلوة، ح: ١٠٢٧ من حديث سفیان بن عيينة به، وهو في الكبرى، ح: ٥٣٢، ١١١٤، وقال الترمذي: "حديث حسن"، وصححه ابن خزيمة، وابن حبان، وابن الجارود، والحافظ في بلوغ المرام، وقواه النووي، وللحديث شواهد * أبو الأحوص الليثي حسن الحديث كما في نيل المقصود، ح: ٩٠٩، وانظر الحديث الآتي برقم: (١١٩٦).

Comments:

When someone conducts himself heedlessly in prayer before Allâh, Allâh turns His Face away from him. And such a person remains deprived of Allâh's Mercy. However, if there is a need, for example, if one makes the place even in order to prostrate oneself, then one could level out the pebbles. Otherwise, one would suffer discomfort throughout the state of prostration, which would break one's concentration during prayer.

Chapter 8. Concession Allowing One To Do That Once

1193. Abû Salamah bin 'Abdur-Rahmân said: "Mu'â'iqib told me that the Messenger of Allâh ﷺ said: 'If you have to do that, then do it only once.'" (*Shâhîh*)

(المعجم ٨) - بَابُ الرُّخْصَةِ فِيهِ مَرَّةً (التحفة ٤٦١)

١١٩٣ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ عَنْ عَبْدِ اللَّهِ [بْنِ الْمُبَارِكِ] عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي مُعَيْقِبٌ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَمَرَّةً».

تخريج: أخرجه البخاري، العمل في الصلوة، باب مسح الحصى في الصلوة، ح: ١٢٠٧، ومسلم، المساجد، باب كراهة مسح الحصى وتسوية التراب في الصلوة، ح: ٥٤٦ من حديث ابن أبي كثير به، وهو في الكبرى، ح: ٥٣٣.

Chapter 9. The Prohibition Of Lifting One's Gaze To The Sky When Praying

1194. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "What is the matter with people who lift their gaze to the sky when praying?" And he spoke sternly concerning that until he said: "They must stop that or they will certainly lose their eyesight." (*Sahîh*)

(المعجم ٩) - التَّهْيُ عَنْ رَفْعِ الْبَصْرِ إِلَى السَّمَاءِ فِي الصَّلَاةِ (التحفة ٤٦٢)

١١٩٤ - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَشُعَيْبُ بْنُ يُوْسُفَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ» فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ: «لَيَتَّهَنَنَّ عَنْ ذَلِكَ أَوْ لَيُخْطَفَنَّ أَبْصَارُهُمْ».

تخريج: أخرجه البخاري، الأذنان، باب رفع البصر إلى السماء في الصلوة، ح: ٧٥٠ من حديث يحيى القطان به، وهو في الكبرى، ح: ٥٤٢.

Comments:

Generally, people raise their eyes toward the skies while supplicating. There is no harm in doing so after the prayer. But once in prayer, the place of glancing is fixed, it is forbidden. Moreover, it is against the decorum (*Adab*) of prayer that one's gaze wanders here and there away from the *Qiblah*.

1195. It was narrated from 'Ubaidullâh bin 'Abdullâh that a man from among the Companions of the Prophet ﷺ told him that he had heard the Messenger of Allâh ﷺ say: 'If any one of you is praying, let him not lift his gaze to the sky, or his eyesight will be taken away.'" (*Sahîh*)

١١٩٥ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَلَا يَرْفَعْ بَصْرَهُ إِلَى السَّمَاءِ أَنْ يُلْتَمَعَ بَصْرُهُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٤١/٣، ٢٩٥/٥ من حديث عبدالله بن المبارك عن يونس بن يزيد الأيلي به، وهو في الكبرى، ح: ١١١٧ * وابن شهاب الزهري صرح بالسماع، وشيخه عبدا لله بن عبدالله بن عقبة بن مسعود.

Chapter 10. Stern Warning Against Turning Around When Praying

1196. It was narrated that Az-Zuhrî said: "I heard Abû Al-Aḥwas saying to us in a gathering with Ibn Al-Mûsâyyab when Ibn Al-Mûsâyyab was sitting there, that he had heard Abû Dharr say: The Messenger of Allâh ﷺ said: 'Allâh continues to look upon His slave while he is praying, so long as he does not turn away. If he turns his face away, He turns away from him.'" (*Hasan*)

تخریج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب الالتفات في الصلوة، ح: ٩٠٩ من حديث يونس الأيلي به، وهو في الكبرى، ح: ١١١٨، وتقدم طرفه، ح: ١١٩٢، وصححه ابن خزيمة، ح: ٤٨١، ٤٨٢، والحاكم: ٢٣٩/١، والذهبي، وله شاهد عند الترمذي وغيره.

1197. It was narrated that 'Āishah, may Allâh be pleased with her, said: "I asked the Messenger of Allâh ﷺ about looking here and there during prayer. He said: 'That is something that the *Shaitân* snatches from one's prayer.'" (*Sahîh*)

تخریج: أخرجه البخاري، الأذان، باب الالتفات في الصلوة، ح: ٧٥١ من حديث أشعث به، وهو في الكبرى، ح: ١١١٩.

Comments:

Glancing around during the prayer is an abhorrent act; it makes a very bad impact upon prayer (as if a ferocious beast bites off some flesh from a live animal; consequently that animal neither immediately dies nor survives).

(المعجم ١٠) - **بَابُ التَّشْدِيدِ فِي الْإِلْتِفَاتِ**
فِي الصَّلَاةِ (التحفة ٤٦٣)

١١٩٦ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ:
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ
الرُّهْرِيِّ قَالَ: سَمِعْتُ أَبَا الْأَخْوَصِ يُحَدِّثُنَا
فِي مَجْلِسِ ابْنِ الْمُسَيَّبِ وَابْنِ الْمُسَيَّبِ
جَالِسِينَ، أَنَّهُ سَمِعَ أَبَا دَرٍّ يَقُولُ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَا يَرَأَى اللَّهُ مُقْبِلًا عَلَى الْعَبْدِ فِي
صَلَاتِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَرَفَ وَجْهَهُ
انْصَرَفَ عَنْهُ».

١١٩٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ
أَشْعَثِ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:
سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْإِلْتِفَاتِ فِي
الصَّلَاةِ؟ فَقَالَ: «اِخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ
مِنَ الصَّلَاةِ».

1198. A similar report was also narrated from 'Aishah, from the Prophet ﷺ. (*Sahih*)

١١٩٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١١٢٠.

1199. A similar report was also narrated from 'Aishah, from the Prophet ﷺ. (*Sahih*)

١١٩٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِي عَطِيَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ١١٢١.

1200. It was narrated that Abû 'Aṭīyah said: "Aishah said: "Turning around during prayer is something that the *Shaitân* snatches from one's prayer." (*Sahih*)

١٢٠٠ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا الْمُعَاوَى [بْنُ سُلَيْمَانَ] قَالَ: حَدَّثَنَا الْقَاسِمُ - وَهُوَ ابْنُ مَعْنٍ - عَنِ الْأَعْمَشِ، عَنْ عَمَارَةَ، عَنْ أَبِي عَطِيَّةَ قَالَ: قَالَتْ عَائِشَةُ: إِنَّ الْأَلْبِقَاتِ فِي الصَّلَاةِ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنَ الصَّلَاةِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١١٢٢.

Chapter 11. Concession Allowing One To Turn To The Right Or Left When Praying

(المعجم ١١) - **بَابُ الرُّخْصَةِ فِي الْإِلْتِمَاتِ فِي الصَّلَاةِ يَمِينًا وَشِمَالًا** (التحفة ٤٦٤)

1201. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ was ill, and we prayed behind him while he was sitting, and Abû Bakr repeated his *Takbîrs* so that the people could hear them. He turned to us and saw us standing, so he gestured to us to sit down. So we prayed behind him sitting. When

١٢٠١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: اسْتَسْكَى رَسُولُ اللَّهِ ﷺ فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ، وَأَبُو بَكْرٍ يَكْبُرُ يُسْمِعُ النَّاسَ تَكْبِيرَهُ، فَالْتَمَعْتُ إِلَيْهَا فَرَأَانَا قِيَامًا فَأَشَارَ إِلَيْنَا فَقَعَدْنَا، فَصَلَّيْنَا بِصَلَاتِهِ فَعُودًا، فَلَمَّا سَلَّمَ قَالَ: «إِنْ كُنْتُمْ أَيْفَا تَفْعَلُونَ

he said the *Salâm* he said: 'Just now you were doing what the Persians and Romans do for their kings when they are sitting. Do not do that. Follow your *Imâms*: If they pray standing then pray standing, and if they pray sitting then pray sitting.'" (*Ṣaḥîh*)

فَعَلَ فَارِسَ وَالرُّومَ يَتُومُونَ عَلَىٰ مُلُوكِهِمْ وَهُمْ
فُعُودٌ فَلَا تَفْعَلُوا، ائْتُمُوا بِأَيْمَانِكُمْ إِنْ صَلَّى
قَائِمًا فَصَلُّوا قِيَامًا، وَإِنْ صَلَّى قَاعِدًا فَصَلُّوا
فُعُودًا.

تخریج: أخرجه مسلم، الصلوة، باب ائتمام المأموم بالإمام، ح: ٤١٣ عن قتبية به، وهو في الكبرى، ح: ١١٢٣.

Comments:

This incident is not of the Prophet's ﷺ final illness; because there is a clear elucidation that Abû Bakr ؓ and the worshippers were all standing. This incident belongs to the period of some other earlier illness of the Prophet ﷺ.

1202. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to turn to his right and left when praying, but he did not twist his neck to look behind him." (*Ḥasan*)

١٢٠٢ - أَخْبَرَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ
حُرَيْثٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ
عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ أَبِي هِنْدٍ، عَنْ ثَوْرِ
ابْنِ زَيْدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَلْتَمِثُ فِي صَلَاتِهِ
يَمِينًا وَشِمَالًا، وَلَا يَلْوِي عُنُقَهُ خَلْفَ
ظَهْرِهِ.

تخریج: [إسناده حسن] أخرجه الترمذي، الصلوة، باب ما ذكر في الالتفات في الصلوة، ح: ٥٨٧ من حديث الفضل بن موسى به، وقال: "غريب"، وهو في الكبرى، ح: ١١٢٤، وصححه الحاكم ١/٢٣٦، ٢٣٧ على شرط البخاري، ووافقه الذهبي، قلت هو حديث منسوخ بديل حديث أشعث بن أبي الشعثاء عن مسروق عن عائشة كما تقدم، ح: ١١٩٧.

Comments:

Here this means the seeing out through the corners of the eyes, which does not cause the face to turn from the direction of the *Qiblah*. If seeing by turning the face is meant, then this matter belongs to the period of earlier times. Now it is not permitted, because it is against the verse which refers to those "who are humble in their prayers" (*Al-Mu'minûn: 2*). Turning the face would entail turning the neck, and it is not allowed to turn the neck. Seeing or glancing out through the corners of the eyes could be in obligatory or optional prayer.

Chapter 12. Killing Snakes And Scorpions While Praying

(المعجم ١٢) - **بَابُ قَتْلِ الْحَيَّةِ وَالْعَقْرَبِ**

فِي الصَّلَاةِ (التحفة ٤٦٥)

1203. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ commanded us to kill the two black ones (snakes and scorpions) while praying." (*Sahîh*)

١٢٠٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ سَفْيَانَ وَزَيْدٍ - وَهُوَ ابْنُ زُرَيْجٍ - عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ ضَمْصَمٍ - هُوَ ابْنُ جَوْسٍ - عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْأَسْوَدَيْنِ فِي الصَّلَاةِ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في قتل الحية والعقرب في الصلوة، ح: ١٢٤٥ من حديث سفيان بن عيينة به، وقال الترمذي، ح: ٣٩٠ حسن صحيح، وهو في الكبرى، ح: ١١٢٥، وصححه ابن خزيمة، ح: ٨٦٩، وابن حبان، ح: ٥٢٨، والحاكم ٢٥٦/١، والذهبي * يحيى بن أبي كثير صرح بالسماع عند أحمد: ٤٧٣/٢.

1204. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ enjoined killing the two black ones (snakes and scorpions) while praying. (*Sahîh*)

١٢٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا سَلِيمَانُ بْنُ دَاوُدَ أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هِشَامٌ - وَهُوَ ابْنُ أَبِي عَبْدِ اللَّهِ - عَنْ مَعْمَرٍ، عَنْ يَحْيَى، عَنْ ضَمْصَمٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْأَسْوَدَيْنِ فِي الصَّلَاةِ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١١٢٦.

Comments:

This command denotes dispensation and permission, because they both are harmful creatures, and a harmful creature should be killed before it causes harm. Killing a harmful creature does not invalidate prayer. The author of *Sublus-Salâm* remarks: This *Hadîth* corroborates that the action, which is indispensable in their killing, does not nullify the prayer, whether the action be much or little. (*Sublus-Salâm*, Chapter "Conditions of prayer")

Chapter 13. Carrying Small Children And Putting Them Down While Praying

(المعجم ١٣) - **حَمْلُ الصَّبِيَّانِ فِي الصَّلَاةِ**

وَوَضْعُهُنَّ فِي الصَّلَاةِ (التحفة ٤٦٦)

1205. It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ used to pray when he was

١٢٠٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَامِرِ ابْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سَلِيمٍ

carrying Umâmah. When he prostrated he put her down and when he stood up he picked her up again. (*Ṣaḥīḥ*)

عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ، فَإِذَا سَجَدَ وَضَعَهَا، وَإِذَا قَامَ رَفَعَهَا.

تخريج: [صحيح] تقدم، ح: ٧١٢، وهو في الكبرى، ح: ١١٢٧.

Comments:

Umamah was the granddaughter of the Prophet ﷺ and the daughter of the Prophet's ﷺ honorable daughter Zainab ؓ. (For the remaining discussion see *Ḥadīth* 712)

1206. It was narrated that Abû Qatâdah said; “I saw the Messenger of Allâh ﷺ leading the people in prayer, carrying Umâmah bint Abî Al-‘Âs on his shoulder. When he bowed he put her down and when he finished prostrating he picked her up again.” (*Ṣaḥīḥ*)

١٢٠٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ أَبِي قَتَادَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ النَّاسِ وَهُوَ حَامِلٌ أُمَامَةَ بِنْتُ أَبِي الْعَاصِ عَلَى عَاتِقِهِ، فَإِذَا رَكَعَ وَضَعَهَا، فَإِذَا فَرَغَ مِنْ سُجُودِهِ أَعَادَهَا.

تخريج: [صحيح] تقدم، ح: ٧١٢، وهو في الكبرى، ح: ١١٢٨.

Comments:

Some scholars are of the opinion that one should not offer prayer while carrying a child, because there is no certainty of the purity of the child's body. Such folks have grown unmindful of the principle that unless discernible impurity becomes evident, the child or any other thing should be held pure.

Chapter 14. Taking A Few Steps In The Direction Of The Qiblah

1207. It was narrated that ‘Āishah, may Allâh be pleased with her, said: “I knocked at the door when the Messenger of Allâh ﷺ was offering a voluntary prayer. The door was in the direction of the *Qiblah* so he took a few steps to his right or left and opened the door, then he went back to where he was praying.” (*Da‘īf*)

(المعجم ١٤) - **بَابُ الْمَشْيِ أَمَامَ الْقِبْلَةِ**
حُطِّي يَسِيرَةً (التحفة ٤٦٧)

١٢٠٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ قَالَ: حَدَّثَنَا بُرْدُ بْنُ سَيْنَانَ أَبُو الْعَلَاءِ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَمْتَحْتُ الْبَابَ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي تَطَوُّعًا وَالْبَابُ عَلَى الْقِبْلَةِ فَمَشَى عَنْ يَمِينِهِ أَوْ عَنْ يَسَارِهِ فَفَتَحَ الْبَابَ ثُمَّ رَجَعَ إِلَى مُصَلَّاهُ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب العمل في الصلوة، ح: ٩٢٢، والترمذي، الصلوة، [باب ذكر] ما يجوز من المشي والعمل... الخ، ح: ٦٠١ من حديث أبي العلاء برد به، وهو في الكبرى، ح: ١١٢٩ * ابن شهاب الزهري مدلس، رماه الشافعي، والدارقطني وغيرهما بالتدليس، والمدلس إذا عنعن لا يقبل عنه، على الراجح، وله شاهد ضعيف عند الدارقطني: ٨٠/٢.

Comments:

There is dispensation in the performance of voluntary prayer. Even otherwise the Prophet's ﷺ blessed face did not turn from the *Qiblah*. Taking a step or two is permitted.

Chapter 15. Clapping During Prayer

(المعجم ١٥) - بَابُ التَّصْفِيْقِ فِي الصَّلَاةِ (التحفة ٤٦٨)

1208. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The *Tasbîh*^[1] is for men, and clapping is for women." Ibn Al-Muthanna added: "During the prayer."^[2]

١٢٠٨ - أَخْبَرَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «التَّسْبِيْحُ لِلرِّجَالِ وَالتَّصْفِيْقُ لِلنِّسَاءِ» - زَادَ ابْنُ الْمُثَنَّى فِي الصَّلَاةِ.

تخريج: أخرجه البخاري، العمل في الصلوة، باب التصفيق للنساء، ح: ١٢٠٣، ومسلم، الصلوة، باب تسبيح الرجل وتصفيق المرأة إذا نابهما شيء في الصلوة، ح: ١٠٦/٤٢٢ من حديث سفیان بن عيينة به، وهو في الكبرى، ح: ٥٣٤ و ١١٣٠.

Comments:

See *Hadîth* 785.

1209. Sa'eed bin Al-Mûsâyyab and Abû Salamah bin 'Abdur-Rahmân said that they had heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: "The *Tasbîh* is for men and clapping is for women."^(*Sahîh*)

١٢٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ قَالَ: أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيْحُ لِلرِّجَالِ وَالتَّصْفِيْقُ لِلنِّسَاءِ».

تخريج: أخرجه مسلم، ح: ١٠٦/٤٢٢ من حديث ابن وهب به، انظر الحديث السابق، وهو في الكبرى، ح: ١١٣١.

[1] Saying: "*Subhân Allâh*."

[2] That is, An-Nasâ'î narrated it from both Muḥammad bin Al-Muthanna, and Qutaibah bin Sa'eed.

Chapter 16. The *Tasbîh* During Prayer

1210. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: "The *Tasbîh* is for men and clapping is for women."
(*Sahîh*)

تخریج: أخرجه مسلم، ح: ١٠٧/٤٢٢ انظر الحديث المتقدم: (١٢٠٨) عن قتيبة عن الفضيل ابن عياض به، وهو في الكبرى، ح: ٥٤٣ و ١١٣٢، وللحديث طرق عند البخاري ومسلم وغيرهما.

1211. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The *Tasbîh* is for men and clapping is for women."
(*Sahîh*)

تخریج: [إسناده صحيح] أخرجه أحمد: ٤٣٢/٢ عن يحيى بن سعيد القطان به، وهو في الكبرى، ح: ١١٣٣.

Comments:

In all the four narrations that have preceded, pronouncing *Subhanallah* and clapping during the course of congregational prayer is meant to draw the prayer-leader's attention to any error, to caution him, or to direct him.

Chapter 17. Clearing The Throat While Praying

1212. It was narrated that 'Alî said: "I had certain times when I used to come to the Messenger of Allâh ﷺ. When I came to him I would ask for permission to enter. If I found him praying he would clear his throat and I would enter, and if I found him free he would give me permission (to enter)."
(*Sahîh*)

(المعجم ١٦) - **بَابُ التَّسْبِيحِ فِي الصَّلَاةِ**
(التحفة ٤٦٩)

١٢١٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفَضِيلُ بْنُ عِيَاضٍ عَنِ الْأَعْمَشِ؛ ح وَأَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيْقُ لِلنِّسَاءِ».

١٢١١ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفٍ قَالَ: حَدَّثَنِي مُحَمَّدٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيْقُ لِلنِّسَاءِ».

(المعجم ١٧) - **التَّنْحِيحُ فِي الصَّلَاةِ**
(التحفة ٤٧٠)

١٢١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْمُغِيرَةِ، عَنِ الْحَارِثِ الْعُمَلِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُجَيْجٍ عَنْ عَلِيٍّ قَالَ: كَانَ لِي مِنْ رَسُولِ اللَّهِ ﷺ سَاعَةٌ آتَيْتُ فِيهَا، فَإِذَا آتَيْتُهُ اسْتَأْذَنْتُ إِنْ وَجَدْتُهُ يُصَلِّي فَتَجَنَحَ دَخَلْتُ، وَإِنْ وَجَدْتُهُ فَارِعًا آذَنْ لِي.

تخريج: [صحيح] وهو في الكبرى، ح: ١١٣٤، وانظر الحديث الآتي برقم: ١٢١٤.

Comments:

1. In some narrations, there is mention of pronouncing *Subhanallah* instead of clearing the throat (*Tanahnah*).
2. Grunting during the course of prayer is permitted whether it be due to one's temperamental necessity or it be symbolical to instruct someone.

1213. It was narrated that 'Alī said: "I had two times when I would enter upon the Messenger of Allāh ﷺ, one at night and one during the day. When I entered at night he would clear his throat (to tell me to come in)." (*Sahih*)

١٢١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ عَنْ مُغِيرَةَ، عَنِ الْحَارِثِ الْعُكْلِيِّ، عَنِ ابْنِ نُجَيْيٍّ قَالَ: قَالَ عَلِيٌّ: كَانَ لِي مِنْ رَسُولِ اللَّهِ ﷺ مَدْخَلَانِ: مَدْخَلٌ بِاللَّيْلِ وَمَدْخَلٌ بِالنَّهَارِ، فَكُنْتُ إِذَا دَخَلْتُ بِاللَّيْلِ تَتَخَنَعُ لِي.

تخريج: [صحيح] أخرجه ابن ماجه، الأدب، باب الاستئذان، ح: ٣٧٠٨ من حديث أبي بكر بن عباس به، وتابعه جرير كما في الحديث السابق، وهو في الكبرى، ح: ١١٣٦، وانظر الحديث الآتي.

1214. 'Abdullāh bin Nujayy narrated that his father said: "Alī said to me: 'I was so close to the Messenger of Allāh ﷺ, closer than anyone else. I used to come to him at the end of every night, before dawn, and say: "*As-salāmu 'alayka ya Nabiyy Allāh* (Peace be upon you, O Prophet of Allāh)." If he cleared his throat I would go back to my family, otherwise I would enter upon him.'" (*Hasan*)

١٢١٤ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي شُرْحَبِيلُ - يَعْنِي ابْنَ مُدْرِكٍ - قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ نُجَيْيٍّ عَنْ أَبِيهِ قَالَ: قَالَ لِي عَلِيٌّ: كَانَتْ لِي مَثَرَةٌ مِنْ رَسُولِ اللَّهِ ﷺ لَمْ تَكُنْ لِأَحَدٍ مِنَ الْخَلَائِقِ، فَكُنْتُ آتِيَهُ كُلَّ سَحَرٍ فَأَقُولُ: السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ! فَإِنْ تَتَخَنَعُ انْصَرَفْتُ إِلَى أَهْلِي وَإِلَّا دَخَلْتُ عَلَيْهِ.

تخريج: [إسناده حسن] أخرجه أحمد: ١/٨٥ من حديث شرحبيل به، وهو في الكبرى، ح: ١١٣٧، وصححه ابن خزيمة، ح: ٩٠٢ * عبدالله بن نجى حسن الحديث وثقه الجمهور، وكذا أبوه، راجع نيل المقصود، ح: ٢٢٧.

Chapter 18. Weeping During Prayer

(المعجم ١٨) - **بَابُ الْبُكَاءِ فِي الصَّلَاةِ**

(التحفة ٤٧١)

1215. It was narrated from

١٢١٥ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ:

Muṭarrif that his father said: “I came to the Prophet ﷺ when he was praying, and there was a sound coming from his chest like the sound of water boiling,” meaning, he was weeping. (*Sahih*)

أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتِ الْبُنَاتِيِّ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يُصَلِّي وَلِجَوْفِهِ أَرْزِيرٌ كَأَرْزِيرِ الْمُرْجَلِ، يَعْنِي يَبْكِي.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب البكاء في الصلوة، ح: ٩٠٤ من حديث حماد بن سلمة عن ثابت به، وهو في الكبرى، ح: ٥٤٤ و ١١٣٥.

Chapter 19. Cursing Iblis And Seeking Refuge With Allāh From Him While Praying

(المعجم ١٩) - **بَابُ لَعْنِ إِبْلِيسَ وَالتَّعُوذِ بِاللهِ مِنْهُ فِي الصَّلَاةِ** (التحفة ٤٧٢)

1216. It was narrated that Abû Ad-Dardâ' said: “The Messenger of Allāh ﷺ stood praying, and we heard him say: ‘I seek refuge with Allāh from you.’ Then he said: ‘I curse you with the curse of Allāh,’ three times and stretched out his hand as if to take something. When he finished praying we said: ‘O Messenger of Allāh, we heard you say something in your prayer that we have never heard you say before, and we saw you stretch out your hand.’ He said: ‘The enemy of Allāh, Iblis, came with a brand of fire to throw it in my face, so I said: I seek refuge in Allāh from you, three times, then I said: I curse you with the curse of Allāh; but he did not back away, three times, then I wanted to take hold of him. By Allāh, were it not for the prayer of our brother Sulaimân, he would have been tied up this morning for the children of Al-Madīnah to play with him.’” (*Sahih*)

١٢١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ وَهَبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي الذَّرْدَاءِ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فَسَمِعْتَاهُ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنْكَ». ثُمَّ قَالَ: «أَلْعَنُكَ بِلَعْنَةِ اللَّهِ» ثَلَاثًا، وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئًا، فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ قُلْنَا: يَا رَسُولَ اللَّهِ! قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلَاةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذَلِكَ، وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ قَالَ: «إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَحْتَلَّهُ فِي وَجْهِهِ فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللَّهِ فَلَمْ يَسْتَأْخِرْ، ثَلَاثَ مَرَّاتٍ، ثُمَّ أَرَدْتُ أَنْ أَخْذَهُ، وَاللَّهِ! لَوْلَا دَعْوَةُ أُخِيْنَا سُلَيْمَانَ لَأَصْبَحَ مُوثَقًا بِهَا يَلْعَبُ بِهِ وَلَدَانُ أَهْلِ الْمَدِينَةِ».

تخریج: أخرجه مسلم، المساجد، باب جواز لعن الشيطان في أثناء الصلوة ... إلخ، ح: ٥٤٢ عن محمد بن سلمة به، وهو في الكبرى، ح: ٥٤٩.

Comments:

1. We get to learn from this narration that cursing upon Satan and seeking refuge in Allâh from him, whether it be in the form of an address, does not nullify the prayer. This is because one does not purport to address, but cursing, etc., happens to be the objective.
2. In actuality the Satan wanted to frighten the Prophet ﷺ, but he had no idea of the magnitude of the Prophet's ﷺ spiritual strength.

Chapter 20. Speaking During The Prayer

(المعجم ٢٠) - الكلام في الصلاة

(التحفة ٤٧٣)

1217. It was narrated from Abû Salamah that Abû Hurairah said: "The Messenger of Allâh ﷺ stood up to pray and we stood up with him. A Bedouin said - while he was praying - 'O Allâh, have mercy on me and on Muḥammad and do not have mercy on anyone else.' When the Messenger of Allâh ﷺ said the *Salâm*, he said to the Bedouin: 'You have limited something vast,' meaning the mercy of Allâh." (Ṣaḥîḥ)

١٢١٧ - أَخْبَرَنَا كَثِيرٌ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلَاةِ وَقُمْنَا مَعَهُ فَقَالَ أَعْرَابِيٌّ - وَهُوَ فِي الصَّلَاةِ - : اللَّهُمَّ! ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا، فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ قَالَ لِلْأَعْرَابِيِّ: «لَقَدْ تَحَجَّرْتَ وَاسِعًا» يُرِيدُ رَحْمَةَ اللَّهِ عَزَّ وَجَلَّ.

تخریج: [إسناده صحيح] أخرجه البخاري، الأدب، باب رحمة الناس والبهائم، ح: ٦١٠ من حديث الزهري به، وصرح بالسماع، وهو في الكبرى، ح: ٥٥٤، ١١٣٩، وقال: خالفه سفيان ابن عيينة.

1218. It was narrated from Abû Hurairah that a Bedouin entered the *Masjid* and prayed two *Rak'ahs*, then he said: "O Allâh, have mercy on me and on Muḥammad and do not have mercy on anyone else." The Messenger of Allâh ﷺ said: "You have limited something vast." (Ṣaḥîḥ)

١٢١٨ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: أَحْفَظُهُ مِنَ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدٌ عَنْ أَبِي هُرَيْرَةَ: أَنَّ أَعْرَابِيًّا دَخَلَ الْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ تَحَجَّرْتَ وَاسِعًا».

تخريج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب الأرض يصيبها البول، ح: ٣٨٠،
والترمذي، الطهارة، باب ماجاء في البول يصيب الأرض، ح: ١٤٧ من حديث سفيان بن عيينة به،
وقال الترمذي: "حسن صحيح"، وهو في الكبرى، ح: ٥٥٥، وصححه ابن الجارود، ح: ١٤١
وغيره * سعيد هو ابن المسيب.

Comments:

"You have limited something vast": Allâh's Mercy is beyond the scope of man's notion or imagination. It has no limit. Therefore, while asking one should not feel shy or lose heart!

1219. It was narrated that Mu'âwiyah bin Al-Ḥakam As-Sulamî said: "I said: 'O Messenger of Allâh, we were recently in a state of ignorance, then Allâh brought Islam. Some men among us follow omens.' He said: 'That is something that they find in their own hearts; it should not deter them from going ahead.' I said: 'And some men among us go to fortune-tellers.' He said: 'Do not go to them.' He said: 'Some men among us draw lines.'^[1] He said: 'One of the prophets used to draw lines. So whoever is in accord with his drawing of lines, then so it is.'^[2] He said: "While I was praying with the Messenger of Allâh ﷺ, a man sneezed and I said: 'Yarhamuk-Allâh (May Allâh have mercy on you).' The people glared at me and I said: 'May my mother be bereft of me, why are you looking at me?' The people struck their hands against their thighs, and when I saw that they were telling me to be quiet, I fell silent. When the Messenger of

١٢١٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَسَارٍ عَنْ مَعَاوِيَةَ بْنِ الْحَكَمِ السَّلْمِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا حَدِيثٌ عَهْدٌ بِجَاهِلِيَّةٍ فَجَاءَ اللَّهُ بِالْإِسْلَامِ، وَإِنَّ رِجَالًا مِنَّا يَطَّيِّرُونَ قَالَ: «ذَلِكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلَا يَصُدُّنَهُمْ» وَرِجَالٌ مِنَّا يَأْتُونَ الْكُهَانَ، قَالَ: «فَلَا تَأْتُوهُمْ» قَالَ: يَا رَسُولَ اللَّهِ! وَرِجَالٌ مِنَّا يَخْطُونَ، قَالَ: «كَانَ نَبِيِّ مِنَ الْأَنْبِيَاءِ يَخْطُ فَمَنْ وَافَقَ نَخْطَهُ فَذَلِكَ» قَالَ: وَبَيْنَا أَنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ: يَرْحَمَكَ اللَّهُ فَحَدَّثَنِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ: وَاتَّكَلُ أُمِّيَاءُ، مَا لَكُمْ تَنْظُرُونَ إِلَيَّ؟ قَالَ: فَضْرَبَ الْقَوْمُ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ، فَلَمَّا رَأَيْتَهُمْ يُسَكِّنُونِي لَكِنِّي سَكْتُ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ دَعَانِي بِأَبِي وَأُمِّي هُوَ مَا ضَرَبَنِي وَلَا كَهْرَنِي وَلَا

[1] That is, the practice of *Raml*; geomancy, a type of prediction by etching or drawing lines in sand.

[2] As it is impossible to know how that Prophet drew lines, this practice is strictly forbidden. This was stated by An-Nawawî in his commentary on Muslim.

Allâh ﷻ finished, he called me. May my father and mother be ransomed for him, he neither did hit me nor rebuke me nor revile me. I have never seen a better teacher than him, before or after. He said: 'This prayer of ours is not the place for ordinary human speech, rather it is glorification and magnification of Allâh, and reciting Qur'ân.' Then I went out to a flock of sheep of mine that was tended by a slave woman of mine beside Uḥud and Al-Jawwâniyyah, and I found that the wolf had taken one of the sheep. I am a man from the sons of Âdam and I get upset as they get upset. So I slapped her. Then I came to the Messenger of Allâh ﷺ and told him what had happened. He regarded that as a serious action on my part. I said: 'O Messenger of Allâh, should I set her free?' He said: 'Call her.' The Messenger of Allâh ﷺ said to her: 'Where is Allâh, the Mighty and sublime?' She said: 'Above the heavens.' He said: 'And who am I?' She said: 'The Messenger of Allâh.' He said: 'She is a believer; set her free.'" (*Sahîh*)

سَبَّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، قَالَ: «إِنَّ صَلَاتَنَا لَهُ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَتِلَاوَةُ الْقُرْآنِ». قَالَ: ثُمَّ أَطَّلَعْتُ إِلَى غَنَمِي لِي تَرَعَاهَا جَارِيَةً لِي فِي قَبْلِ أُحُدٍ وَالْجَوَانِيَّةِ وَإِنِّي أَطَّلَعْتُ فَوَجَدْتُ الذِّئْبَ قَدْ ذَهَبَ مِنْهَا بِشَاةٍ وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ آسَفٌ كَمَا يَأْسَفُونَ فَصَكَّكَتْهَا صَكَّةً، ثُمَّ انْصَرَفْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَعَظَّمَ ذَلِكَ عَلَيَّ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا أُعْتِقُهَا؟ قَالَ: «ادْعُهَا» فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَيْنَ اللَّهُ عَزَّ وَجَلَّ؟» قَالَتْ: فِي السَّمَاءِ قَالَ: «فَمَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ ﷺ قَالَ: «إِنَّهَا مُؤْمِنَةٌ فَأَعْتِقُهَا».

تخريج: أخرجه مسلم، المساجد، باب تحريم الكلام في الصلوة ... إلخ، ح: ٥٣٧ من حديث الأوزاعي به، وهو في الكبرى، ح: ١١٤١، ٥٥٦.

Comments:

1. The term *Jahiliyyah* (ignorance) denotes the pre-Islamic customs. Generally, these customs were founded on ignorance. This is the reason why they are called ignorant.
2. *Kâhin* is a soothsayer who claims to unfold the secrets lying in the womb of the unseen, whether he would unfold it inspired by jinn or stars, or by drawing marks or lines, or by conjecture or surmise. Since utterances of such people cannot be authenticated or verified, Islamic law forbids asking them or giving credence to their utterances or information.

3. There was a prophet who drew lines. And Allâh knows best what sort of lines he drew! What kind of computation did he employ? No clarification is available. Hence, it is strictly forbidden by Islamic law.
4. Al-Jawwaniyyah is the name of a place situated in the north of Madinah near Mount Uhud.
5. The Prophet ﷺ felt (this act of Mu'âwiyah) as something grievous because that believing bondswoman was helpless before the wolf and was faultless.
6. "She is a believing woman": this demonstrates that if someone desires to set free a captive as an act of atonement (*Kaffârah*), he/she ought to be a believer. In some places in the Glorious Qur'ân, there is a restriction: Freeing a believing soul from bondage (*An-Nisa*: 92). Freeing a believing soul: this condition will also be applicable to other similar situations. While granting someone freedom is an act of optional worship, it is superior to free a believer. It is, however, not compulsory.

1220. It was narrated that Zaid bin Arqam said: "We used to speak to each other during the prayer, saying whatever was necessary, at the time of the Messenger of Allâh ﷺ, until this verse was revealed: Guard strictly (five obligatory) *As-Şalawât* (the prayers) especially the middle *Şalâh* (i.e. the best prayer - *ʿAsr*). And stand before Allâh with obedience (and do not speak to others during the *Şalâh* (prayers)),^[1] so we were commanded to be silent."
(*Şahîh*)

١٢٢٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: حَدَّثَنِي الْحَارِثُ بْنُ سُبَيْلٍ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كَانَ الرَّجُلُ يُكَلِّمُ صَاحِبَهُ فِي الصَّلَاةِ بِالْحَاجَةِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [البقرة: ٢٣٨] فَأْمُرْنَا بِالسُّكُوتِ.

تخريج: أخرجه البخاري، التفسير، باب: ﴿وقوموا لله قانتين﴾ ح: ٤٥٣٤ من حديث يحيى بن سعيد القطان، ومسلم، المساجد، باب تحريم الكلام في الصلوة ونسخ ما كان من إباحته، ح: ٥٣٩ من حديث إسماعيل بن أبي خالد به، وهو في الكبرى، ح: ٥٥٧.

Comments:

1. "We used to talk if need be or when it was necessary": for instance returning greeting, supplication upon sneezing, elucidation of matter concerning prayer, etc.; they did not talk about household chores or business.
2. "Guard strictly the prayers - especially the middle one": It has been earlier said that it denotes the *ʿAsr* prayer.

1221. It was narrated that ʿAbdullâh

١٢٢١ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ

[1] *Al-Baqarah* 2:238.

bin Ma'sūd said: "I used to come to the Prophet ﷺ when he was praying, and I would greet him with *Salâm*, he would return my greeting. Then I came to him when he was praying, and he did not return my greeting. When he said the *Taslîm*, he pointed to the people and said: 'Allâh has decreed that in the prayer you should not speak except to remember Allâh, and it is not appropriate for you, and that you should stand before Allâh with obedience.'" (*Hasan*)

عَمَّارٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي غَيْبَةَ - وَاسْمُهُ
يَحْيَى بْنُ عَبْدِ الْمَلِكِ - وَالْقَاسِمُ بْنُ يَزِيدَ
الْجَرْمِيُّ عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ،
عَنْ كُثَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَهَذَا
حَدِيثُ الْقَاسِمِ قَالَ: كُنْتُ آتِيَا النَّبِيَّ ﷺ وَهُوَ
يُصَلِّي فَأَسَلَّمُ عَلَيْهِ فَيُرِدُّ عَلَيَّ، فَأَتَيْتُهُ فَسَلَّمْتُ
عَلَيْهِ وَهُوَ يُصَلِّي فَلَمْ يَرُدِّ عَلَيَّ، فَلَمَّا سَلَّمَ
أَشَارَ إِلَى الْقَوْمِ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَعْجِزُ
أَحَدَتَ فِي الصَّلَاةِ أَنْ لَا تَكَلَّمُوا إِلَّا بِذِكْرِ
اللَّهِ، وَمَا يَنْبَغِي لَكُمْ، وَأَنْ تَقُومُوا لِلَّهِ
قَائِمِينَ».

تخريج: [حسن] وهو في الكبرى، ح: ٥٥٨ ومن طريقه أخرجه ابن عبد البر في التمهيد: ١/ ٣٥٥، وللحديث شواهد كثيرة * سفيان الثوري عن عمن، كلثوم هو ابن علقمة بن ناجية بن المصطلق الخزاعي ثقة يقال له صحبة.

1222. It was narrated that Ibn Ma'sūd said: "We used to greet the Prophet ﷺ with *Salâm* and he would return our *Salâm*, until we came back from the land of Ethiopia. I greeted him with *Salâm* and he did not return my greeting, and I started to wonder why. So I sat down; when he finished praying, he said: 'Allâh decrees what He wills, and He has decreed that we should not speak during the prayer.'" (*Hasan*)

١٢٢٢ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ:
حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ،
عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ
ﷺ فَيُرِدُّ عَلَيْنَا السَّلَامَ حَتَّى قَدِمْنَا مِنْ أَرْضِ
الْحَبَشَةِ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدِّ عَلَيَّ، فَأَخَذَنِي
مَا قَرَّبَ وَمَا بَعُدَ فَجَلَسْتُ، حَتَّى إِذَا قَضَى
الصَّلَاةَ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحَدِّثُ مِنْ
أَمْرِهِ مَا يَشَاءُ، وَإِنَّهُ قَدْ أَحَدَتَ مِنْ أَمْرِهِ أَنْ لَا
يَتَكَلَّمَ فِي الصَّلَاةِ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب رد السلام في الصلوة، ح: ٩٢٤ من حديث عاصم بن أبي النجود به، وهو في الكبرى، ح: ٥٥٩، وعلقه البخاري في صحيحه، التوحيد، باب (٤٢)، قبل، ح: ٧٥٢٢ * سفيان بن عيينة صرح بالسماع.

Chapter 21. What A Person Should Do If He Stands Up After Two *Rak'ahs* And Forgets To Say The *Tashahhud*

1223. It was narrated that 'Abdullâh bin Buḥainah said: "The Messenger of Allâh ﷺ led us in praying two *Rak'ahs*, then he stood up and did not sit, and the people stood up with him. When he finished the prayer, and we were waiting for him to say the *Taslîm*, he said the *Takbîr* and prostrated twice while sitting, before the *Taslîm*. Then he said the *Taslîm*." (*Saḥîḥ*)

(المعجم ٢١) - مَا يَفْعَلُ مَنْ قَامَ مِنْ اثْنَتَيْنِ نَاسِيًا وَلَمْ يَتَشَهُدْ (التحفة ٤٧٤)

١٢٢٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلَاتَهُ وَنَظَرْنَا تَسْلِيمَهُ، كَبَّرَ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ ثُمَّ سَلَّمَ.

تخريج: [صحيح] تقدم، ح: ١١٧٨، وهو في الكبرى، ح: ٦٠٠.

Comments:

This shows that the prostrations for forgetfulness should be performed before the final *Salâm*. The view of Imâm Ash-Shafi'i is the same. The Hanafites maintain it should be performed after the final greeting. Imâm Mâlik holds that in the case of non-performance of something that is called for, it should be before *Salâm*; whereas in the situation of an uncalled for act, the prostration should be performed after the *Salâm*.

1224. It was narrated from 'Abdullâh bin Buḥainah that the Messenger of Allâh ﷺ stood up during the prayer when he should have sat, so he prostrated twice while sitting, before the *Taslîm*. (*Saḥîḥ*)

١٢٢٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَامَ فِي الصَّلَاةِ وَعَلَيْهِ جُلُوسٌ، فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ.

تخريج: [صحيح] تقدم، ح: ١١٧٨، وهو في الكبرى، ح: ١١٤٦.

Chapter 22. What Should A Person Do If He Says The *Taslîm* Following Two *Rak'ahs* By Mistake And Then Speaks

1225. It was narrated that

(المعجم ٢٢) - مَا يَفْعَلُ مَنْ سَلَّمَ مِنْ صَلَاةٍ مِنْ رَكَعَتَيْنِ نَاسِيًا وَتَكَلَّمَ (التحفة ٤٧٥)

١٢٢٥ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ:

Muḥammad bin Sīrīn said: “Abū Hurairah said: ‘The Prophet ﷺ led us in one of the nighttime prayers.’” He said: “Abū Hurairah said: ‘But I forgot (which one).’ He said: ‘He led us in praying two *Rak’ahs*, then he said the *Taslīm* and went to a piece of wood that was lying in the *Masjid* and leaned his hand on it as if he was angry. Those who were in a hurry left the *Masjid*, and said: ‘The prayer has been shortened.’” Among the people were Abū Bakr and ‘Umar, but they hesitated to ask him for they revere him. Also among the people was a man with long hands who was known as *Dhul-Yadain*. He said: O Messenger of Allāh, did you forget or has the prayer been shortened? He said: I did not forget and the prayer has not been shortened. He said: Is it as *Dhul-Yadian* says? They said: Yes. So he came and prayed what he had missed, then he said the *Salām*, then he said the *Takbīr* and prostrated as usual or longer than that. Then he raised his head and said the *Takbīr*, and prostrated as usual or longer than that. Then he raised his head and said the *Takbīr*.” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الصلوة، باب تشبيك الأصابع في المسجد وغيره، ح: ٤٨٢ من حديث ابن عون، ومسلم، المساجد، باب السهو في الصلوة والسجود له، ح: ٥٧٣ من حديث محمد بن سيرين به، وهو في الكبرى، ح: ١١٤٧.

Comments:

1. “As if he was angry”: actually it was the effect of forgetfulness in prayer upon his subtle temperament, which was taken to be his anger.
2. “Were too afraid”: Allāh! Allāh! What could describe the Prophet’s ﷺ awe

حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: صَلَّى بِنَا النَّبِيِّ ﷺ إِحْدَى صَلَاتِي الْعِشِيِّ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: وَلَكِنِّي نَسِيتُ قَالَ: فَصَلَّى بِنَا رَكَعَتَيْنِ ثُمَّ سَلَّمَ فَأَنْطَلَقَ إِلَى خَشَبَةٍ مَعْرُوضَةٍ فِي الْمَسْجِدِ فَقَالَ بِيَدِهِ عَلَيْهَا كَأَنَّهُ غَضَبَانٌ وَخَرَجَتِ السَّرْعَانُ مِنْ أَبْوَابِ الْمَسْجِدِ فَقَالُوا: قُصِرَتِ الصَّلَاةُ. وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ فَهَابَاهُ أَنْ يَكَلِّمَاهُ وَفِي الْقَوْمِ رَجُلٌ فِي يَدَيْهِ طَوْلٌ قَالَ: كَانَ يُسَمَّى ذَا الْيَدَيْنِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْسَيْتَ أَمْ قُصِرَتِ الصَّلَاةُ؟ قَالَ: «لَمْ أَنْسَ وَلَمْ تُقْصِرِ الصَّلَاةُ». قَالَ: وَقَالَ: «أَكَمَا يَقُولُ ذُو الْيَدَيْنِ؟» قَالُوا: نَعَمْ، فَجَاءَ فَصَلَّى الَّذِي كَانَ تَرَكَهُ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ ثُمَّ كَبَّرَ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ.

and respect that even his close friend, nay his Companion of the Cave, stood in awe of him?

4. He performed these prostrations after pronouncing the final greeting Prostrations for forgetfulness could be performed after the final greeting and before too. *Ahlul Hadith* - the people of *Hadith* are holders of this view. In the opinion of Imâm Ahmad bin Hanbal رحمہ اللہ, in the situation described above - (when the final greeting has been pronounced within prayer by mistake), the prostration for forgetfulness should be performed only after the final greeting.

1226. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ finished praying two *Rak'ahs*, and *Dhul-Yadain* said to him: "Has the prayer been shortened or did you forget, O Messenger of Allâh?" The Messenger of Allâh ﷺ said: "Is *Dhul-Yadain* speaking the truth?" The people said: "Yes." So the Messenger of Allâh ﷺ stood up and prayed two, then he said the *Takbîr* and prostrated as usual or longer than that. Then he raised his head, then he prostrated as usual or longer than that, then he sat up." (*Ṣaḥîḥ*)

١٢٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ انْصَرَفَ مِنْ ائْتِنْتَيْنِ، فَقَالَ لَهُ دُو الْيَدَيْنِ: أَقْصِرْتَ الصَّلَاةَ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَصَدَقَ دُو الْيَدَيْنِ» فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى ائْتِنْتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ.

تخريج: أخرجه البخاري، الأذان، باب: هل يأخذ الإمام . إذا شك . بقول الناس؟، ح: ٧١٤ من حديث مالك، ومسلم، ح: ٥٧٣ (انظر الحديث السابق) من حديث أيوب به، وهو في الموطأ (يحيى): ٩٣/١، والكبرى، ح: ١١٤٨ .

1227. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ led us in praying *ʿAsr*, and he said the *Salâm* after two *Rak'ahs*. *Dhul-Yadain* stood up and said: 'Has the prayer been shortened, O Messenger of Allâh, or did you forget?' The Messenger of Allâh ﷺ said: 'Neither.' He said: 'One of them happened, O Messenger of Allâh.' The Messenger of Allâh ﷺ

١٢٢٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُهَيْبَانَ، - مَوْلَى ابْنِ أَبِي أَحْمَدَ - أَنَّهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الْعَصْرِ فَسَلَّمَ فِي رَكْعَتَيْنِ فَقَامَ دُو الْيَدَيْنِ فَقَالَ: أَقْصِرْتَ الصَّلَاةَ يَا رَسُولَ اللَّهِ أَمْ نَسِيتَ؟ فَقَالَ

turned to the people and said: 'Is Dhul-Yadian speaking the truth?' They said: 'Yes.' So the Messenger of Allāh ﷺ completed what was left of the prayer, then he prostrated twice when he was sitting after the *Taslīm*." (*Sahīh*)

رَسُولُ اللَّهِ ﷺ: «كُلُّ ذَلِكَ لَمْ يَكُنْ»،
فَقَالَ: قَدْ كَانَ بَعْضُ ذَلِكَ يَا رَسُولَ اللَّهِ،
فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ فَقَالَ:
«أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالُوا: نَعَمْ، فَأَتَمَّ
رَسُولُ اللَّهِ ﷺ مَا بَقِيَ مِنَ الصَّلَاةِ، ثُمَّ سَجَدَ
سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ التَّسْلِيمِ.

تخریج: أخرجه مسلم، ح: ۹۹/۵۷۳، انظر الحديث السابق برقم، ح: ۱۲۲۵ عن قتيبة به، وهو في الموطأ (يحيى): ۹۴/۱، والكبرى، ح: ۱۱۴۹.

1228. It was narrated from Abû Hurairah that the Messenger of Allāh ﷺ prayed *Zuhr* with two *Rak'ahs*, then said the *Salām*. They said: 'Has the prayer been shortened?' So he stood up and prayed two *Rak'ahs*, then he said the *Salām*, then he prostrated twice. (*Sahīh*)

۱۲۲۸ - أَخْبَرَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ
قَالَ: حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ
عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ أَنَّهُ سَمِعَ أَبَا سَلَمَةَ
يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ
صَلَّى صَلَاةَ الظُّهْرِ رَكَعَتَيْنِ ثُمَّ سَلَّمَ، فَقَالُوا:
أَقْصَرَتِ الصَّلَاةُ؟ فَقَامَ وَصَلَّى رَكَعَتَيْنِ ثُمَّ
سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ.

تخریج: أخرجه البخاري، الأذان، باب: هل يأخذ الإمام إذا شك بقول الناس؟، ح: ۷۱۵ من حديث شعبة به، وهو في الكبرى، ح: ۱۱۵۰، وله طريق آخر عند مسلم، ح: ۵۷۳ من حديث أبي سلمة به، انظر الحديث المتقدم، ح: ۱۲۲۵.

Comments:

It has preceded that Abû Hurairah ﷺ had forgotten which prayer it had been, *Zuhr* or 'Asr? Therefore, it was called *Zuhr* in one place, and 'Asr in another. But it does not create any effect on the fundamental issue, since both prayers are identical.

1229. It was narrated from Abû Hurairah that the Messenger of Allāh ﷺ prayed one day and said the *Salām* after two *Rak'ahs*, then he left. Dhul-Shimâlain caught up with him and said: "O Messenger of Allāh, has the prayer been shortened or did you forget?" He

۱۲۲۹ - أَخْبَرَنَا عَيْسَى بْنُ حَمَادٍ قَالَ:
حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ
عُمَرَ بْنِ أَبِي أَسَسٍ، عَنْ أَبِي سَلَمَةَ، عَنْ
أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمًا
فَسَلَّمَ فِي رَكَعَتَيْنِ ثُمَّ انْصَرَفَ، فَأَذْرَكَ ذُو

said: "The prayer has not been shortened and I did not forget." He said: "Yes, by the One Who sent you with the truth." The Messenger of Allâh ﷺ said: "Is Dhul-Yadain speaking the truth?" They said: "Yes." So he led the people in praying two *Rak'ahs*. (*Sahîh*)

تخريج: [إسناده صحيح] أخرجه ابن أبي شيبة ٣٧/٢، والطحاوي في معاني الآثار: ١/ ٤٤٥ من حديث الليث بن سعد به، وهو في الكبرى، ح: ٥٦١ و ١١٥١.

1230. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forgot and said the *Taslîm* after two *Rak'ahs*. Dhul-Shimâlain said to him: 'Has the prayer been shortened or did you forget, O Messenger of Allâh ﷺ?' The Messenger of Allâh ﷺ said: 'Is Dhul-Yadain speaking the truth?' They said: 'Yes.' So the Messenger of Allâh ﷺ stood up and completed the prayer." (*Sahîh*)

السَّمَالَيْنِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَتَقْصِرَتِ الصَّلَاةُ أَمْ نَسِيتَ؟ فَقَالَ: «لَمْ تُنْقِصِ الصَّلَاةَ وَلَمْ أُنْسَ؟» قَالَ: بَلَى وَالَّذِي بَعَثَكَ بِالْحَقِّ! قَالَ رَسُولُ اللَّهِ ﷺ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» قَالُوا: نَعَمْ. فَصَلَّى بِالنَّاسِ رَكَعَتَيْنِ.

١٢٣٠ - أَخْبَرَنَا هَارُونُ بْنُ مُوسَى الْقُرَوِيُّ قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ عَنْ يُونُسَ، عَنِ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَسِيَ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ فِي سَجْدَتَيْنِ، فَقَالَ لَهُ ذُو الشَّمَالَيْنِ: أَقْصَرَتِ الصَّلَاةُ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «أَصَدَقَ ذُو الْيَدَيْنِ» قَالُوا: نَعَمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَأَتَمَّ الصَّلَاةَ.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة، ح: ١٠٤٥ من حديث ابن شهاب الزهري به، وهو في الكبرى، ح: ٥٦٤، وله طريق آخر عند البخاري، ح: ١٢٢٧ وغيره عن أبي سلمة به * يونس هو ابن يزيد الأيلي، وتلميذه أبو زمرة هو أنس بن عياض الليثي.

Comments:

In these two narrations, Dhul-Yadain and Dhul-Shimâlain have occurred simultaneously, which manifests that Dhul-Yadain and Dhul-Shimâlain signify one and the same person, whose name was Khirbâq Aslami. His nickname was Dhul-Yadain, but occasionally people used to call him Dhul-Shimâlain too.

1231. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ prayed *Zuhr* or *Asr* and said the *Taslîm* following two *Rak'ahs* and left. Dhul-Shimâlain bin 'Amr said to him: 'Has the

١٢٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَأَبِي بَكْرِ بْنِ سُلَيْمَانَ بْنِ أَبِي حَنْمَةَ، عَنْ

prayer been shortened or did you forget?" The Prophet ﷺ said: 'What is Dhul-Yadain saying?' They said: 'He is speaking the truth, O Messenger of Allāh.' So he led them in praying the two *Rak'ahs* that he had missed." (*Sahih*)

أَبِي هُرَيْرَةَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الطَّهْرَ
أَوْ الْعَصْرَ فَسَلَّمَ فِي رَكَعَتَيْنِ وَأَنْصَرَفَ فَقَالَ لَهُ
ذُو الشَّمَالَيْنِ بْنُ عَمْرٍو: أَقِصَبِ الصَّلَاةَ أَمْ
نَسِيتَ؟ قَالَ النَّبِيُّ ﷺ: «مَا يَقُولُ ذُو
الْيَدَيْنِ». فَقَالُوا: صَدَقَ يَا نَبِيَّ اللَّهِ! فَأَتَمَّ
بِهِمُ الرُّكَعَتَيْنِ اللَّتَيْنِ نَقَصَ.

تخريج: [صحيح] أخرجه أحمد: ٢٧١/٢ عن عبدالرزاق به، وهو في الكبرى، ح: ٥٦٥،
ومصنف عبدالرزاق: ٢٩٦/٢، ٢٩٧، ح: ٣٤٤١، وللحديث طرق كثيرة.

1232. Abû Bakr bin Sulaimân bin Abî Hathmah narrated that it was conveyed to him that the Messenger of Allāh ﷺ prayed two *Rak'ahs*, and Dhul-Shimâlain said something similar to him. (One of the narrators) Ibn Shihâb said: "Sa'eed bin Al-Mûsâyyab informed me of this *Hadîth* from Abû Hurairah." He said: "And Abû Salamah bin 'Abdur-Rahmân, Abû Bakr bin 'Abdur-Rahmân bin Al-Hârith and 'Ubaidullâh bin 'Abdullâh informed me." (*Sahih*)

١٢٣٢ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا
يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ
شِهَابٍ أَنَّ أَبَا بَكْرٍ بْنَ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ
أَخْبَرَهُ أَنَّهُ بَلَغَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى
رَكَعَتَيْنِ، فَقَالَ لَهُ ذُو الشَّمَالَيْنِ نَحْوَهُ. قَالَ
ابْنُ شِهَابٍ: أَخْبَرَنِي هَذَا الْحَدِيثَ سَعِيدُ بْنُ
الْمُسَيْبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: وَأَخْبَرَنِي أَبُو
سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو بَكْرٍ بْنُ عَبْدِ
الرَّحْمَنِ بْنِ الْحَارِثِ وَعَبِيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ.

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب السهو في السجدين، ح: ١٠١٣ من
حديث يعقوب بن إبراهيم بن سعد به، وهو في الكبرى، ح: ٥٦٦ * أبو داود هو الحراني اسمه
سليمان بن سيف، وهو ثقة حافظ من شيوخ النسائي.

Chapter 23. Mentioning The Reports That Differ From Abû Hurairah Concerning The Two Prostrations

1233. It was narrated that Abû Hurairah said: "The Messenger of Allāh ﷺ did not prostrate that day either before the *Salâm* or after." (*Da'if*)

(المعجم ٢٣) - ذِكْرُ الْإِخْتِلَافِ عَلَى أَبِي
هُرَيْرَةَ فِي السَّجْدَتَيْنِ (التحفة ٤٧٦)

١٢٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ
عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا
اللُّثَيْبُ عَنْ عَقِيلٍ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ
سَعِيدٍ وَأَبِي سَلَمَةَ وَأَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ

وَأَبْنُ أَبِي حَتْمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: لَمْ يَسْجُدْ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ قَبْلَ السَّلَامِ وَلَا بَعْدَهُ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح: ٥٦٨ * الزهري عنن تقدم، ح: ١٢٠٧.

Comments:

These two narrations are conflicting with each other. In actuality, it is the conflict between the two disciples of Abû Hurairah. In such situations, the judgment is passed on the basis of majority. And the vast majority agrees upon prostrations after the final greeting. In the face of this, a *Shadh* or weak narration, which is deemed so because it is in open contradiction to what is narrated or reported through stronger sources or evidences, cannot be accepted.

1234. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ prostrated twice after the *Salâm* on the day of Dhul-Yadain. (*Sahîh*)

١٢٣٤ - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنِ الْأَسْوَدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ قَالَ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سَجَدَ يَوْمَ ذِي الْيَدَيْنِ سَجْدَتَيْنِ بَعْدَ السَّلَامِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٥٧١.

1235. A similar report was narrated from Abû Hurairah from the Messenger of Allâh ﷺ. (*Sahîh*)

١٢٣٥ - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنِ الْأَسْوَدِ قَالَ: حَدَّثَنَا ابْنُ وَهَبٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِهِ.

تخريج: [صحيح] وهو في الكبرى، ح: ٥٧٢، وانظر الحديث السابق.

1236. It was narrated from Abû Hurairah that the Prophet ﷺ prostrated after the *Salâm* when he was not sure. (*Sahîh*)

١٢٣٦ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: وَحَدَّثَنِي ابْنُ عَوْنٍ

وَحَالِدُ الْحَدَاءِ عَنِ ابْنِ سِيرِينَ عَنْ أَبِي
هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي وَهُومِهِ بَعْدَ
السَّلَامِ.

تخریج: [صحیح] تقدم، ح: ١٢٢٥، وهو في الكبرى، ح: ١١٥٨.

1237. It was narrated from 'Imrân bin Ḥuṣain that the Prophet ﷺ led them in prayer and forgot (how many *Rak'ahs* he had prayed), then he prostrated twice, then he said the *Salâm*. (*Sahîh*)

١٢٣٧ - أَخْبَرَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ
اللَّهِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
اللَّهِ الْأَنْصَارِيُّ قَالَ: أَخْبَرَنِي أَشْعَثُ عَنْ
مُحَمَّدِ بْنِ سِيرِينَ وَعَنْ خَالِدِ الْحَدَاءِ، عَنْ
أَبِي قَلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ
حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فَسَهَا فَسَجَدَ
سَجْدَتَيْنِ ثُمَّ سَلَّمَ.

تخریج: [إسناده صحیح] أخرجه أبو داود، الصلوة، باب سجدي السهو فيهما تشهد وتسليم، ح: ١٠٣٩، والترمذي، الصلوة، باب ماجاء في التشهد في سجدي السهو، ح: ٣٩٥ عن محمد بن يحيى النيسابوري به، وقال: "حسن غريب صحيح"، وهو في الكبرى، ح: ١١٥٩، وصححه ابن خزيمة، ح: ١٠٦٢، وابن حبان، ح: ٥٣٦، والحاكم على شرط الشيخين ١/٣٢٣، ووافقه الذهبي * أشعث هو ابن عبد الملك، وللحديث علة غير قاذحة ذكرتها في نيل المقصود.

1238. It was narrated that 'Imrân bin Ḥuṣain said: "The Messenger of Allâh ﷺ said the *Salâm* after three *Rak'ahs* of 'Asr, then he entered his house. A man called Al-Khibâq stood up and said: 'Has the prayer been shortened, O Messenger of Allâh?' He came out angry, dragging his upper garment and said: 'Is he speaking the truth?' They said: 'Yes.' So he stood and prayed that *Rak'ah*, then he said the *Salâm*, then prostrated twice, then he said the *Salâm* (again)." (*Sahîh*)

١٢٣٨ - أَخْبَرَنَا أَبُو الْأَشْعَثِ عَنْ يَزِيدَ
ابْنِ زُرَيْجٍ قَالَ: حَدَّثَنَا خَالِدُ الْحَدَاءِ عَنْ أَبِي
قَلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ
حُصَيْنٍ قَالَ: سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثِ
رَكَعَاتٍ مِنَ الْعَصْرِ فَدَخَلَ مَنْزِلَهُ، فَقَامَ إِلَيْهِ
رَجُلٌ يَقَالُ لَهُ الْخِزْبَانِيُّ فَقَالَ: - يَعْني -
نَقَصْتَ الصَّلَاةَ يَا رَسُولَ اللَّهِ!؟ فَخَرَجَ مُغَضَّبًا
يَجْرُ رِدَاءَهُ فَقَالَ: «أَصْدَقُ؟» قَالُوا: نَعَمْ،
فَقَامَ فَصَلَّى تِلْكَ الرَّكَعَةَ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ
سَجْدَتَيْهَا ثُمَّ سَلَّمَ.

تخریج: أخرجه مسلم، المساجد، باب السهو في الصلوة والسجود له، ح: ٥٧٤ من حديث خالد الحداء به، وهو في الكبرى، ح: ٥٧٦.

Comments:

The author's style shows that he considers the incident of this narration to be the same incident of Abû Hurairah's report, whereas there is some difference in detail between the two. In the preceding report, there is mention of greeting at the end of two units (of prayer). In this narration, greeting is described to have taken place at the end of three units. According to the former report, Allâh's Messenger ﷺ remained in the mosque and he did not go home. While according to this narration, he had already gone home. But both could be reconciled and explained. Or they could be attributed to the transmitters. They could probably be two separate incidents. In both of them the honorable Khirbâq is said to have drawn the Prophet's ﷺ attention.

Chapter 24. The Praying Person Completing (The Prayer) Upon What He Remembers When He Doubts

(المعجم ٢٤) - **بَابُ إِتْمَامِ الْمُصَلِّي عَلَى مَا ذَكَرَ إِذَا شَكَّ** (التحفة ٤٧٧)

1239. It was narrated from Abû Sa'eed that the Prophet ﷺ said: "If one of you is not sure about his prayer, let him forget about what he is unsure of and complete his prayer on the basis of what he is sure of. When he is sure that he has completed it, let him prostrate twice while he is sitting. Then if he has prayed five (*Rak'ahs*), they (the two prostrations) will make his prayer even-numbered, and if he had prayed four, they will annoy and humiliate the *Shaitân*." (*Sahîh*)

١٢٣٩ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ عَجَلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيُبْلِغِ الشُّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ فَإِذَا اسْتَيْقَنَ بِالْإِتْمَامِ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ قَاعِدٌ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَا لَهُ صَلَاتَهُ وَإِنْ صَلَّى أَرْبَعًا كَانَتْكَ تَرْغِيمًا لِلشَّيْطَانِ».

تخریج: أخرجه مسلم، ح: ٥٧١ (وانظر الحديث السابق) من حديث زيد بن أسلم به، وهو في الكبرى، ح: ١١٦١.

Comments:

1. "They will make hid prayer even-numbered": that two prostrations would be elevated to the station of one prayer unit, and coupled with the fifth prayer-unit, they would become two voluntary units; and the former four units would be considered obligatory.
2. "They will annoy and humiliate Satan": because the forgetfulness had also occurred due to Satan's promptings, but the worshipper performed two additional prostrations. In other words, the whispering of the devil became

the cause of the worshipper's two more prostrations, whereas due to his refusal to prostrate the devil had been thrown out of the presence of Allâh. Therefore his abasement and earning notoriety is incumbent. Probably based on this point, performance of prostration was legislated to counter forgetfulness.

1240. It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "If one of you does not know whether he prayed three or four (*Rak'ahs*), let him pray a *Rak'ah* then prostrate twice after that when he is sitting. Then if he prayed five (*Rak'ahs*), they (the two prostrations) will make his prayer even-numbered, and if he had prayed four, they will annoy and humiliate the *Shaitân*." (*Sahîh*)

١٢٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا حُجَّيْنُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، - وَهُوَ ابْنُ أَبِي سَلَمَةَ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا لَمْ يَدْرِ أَحَدُكُمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا فَلْيُصَلِّ رُكْعَةً ثُمَّ يَسْجُدْ بَعْدَ ذَلِكَ سَجْدَتَيْنِ وَهُوَ حَالِسٌ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَا لَهُ صَلَاتَهُ وَإِنْ صَلَّى أَرْبَعًا كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ».

تخریج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١١٦٢.

Chapter 25. Estimating (What Is Most Likely The Case)

1241. It was narrated from 'Abdullâh and attributed to the Prophet ﷺ: "If one of you is not sure about his prayer, let him estimate what he thinks is most likely to be correct and complete the prayer on that basis, then let him prostrate twice." (*Sahîh*)

(المعجم ٢٥) - بَابُ التَّحْرِي

(التحفة ٤٧٨)

١٢٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مَفْضُلٌ - وَهُوَ ابْنُ مَهْلَهْلِ - عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قَالَ: «إِذَا شَكَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّرْ الَّذِي يَرَى أَنَّهُ الصَّوَابُ فِيهِ فَيَمِّمَهُ ثُمَّ - يَعْنِي - يَسْجُدْ سَجْدَتَيْنِ»، وَلَمْ أَفْهَمْ بَعْضَ حُرُوفِهِ كَمَا أَرَدْتُ.

تخریج: أخرجه البخاري، الصلوة، باب التوجه نحو القبلة حيث كان، ح: ٤٠١، ومسلم، المساجد، باب السهو في الصلوة والسجود له، ح: ٥٧٢ من حديث منصور به، وهو في الكبرى، ح: ١١٦٣.

1242. It was narrated that ١٢٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ

'Abdullâh said: "The Messenger of Allâh ﷺ said: 'If one of you is not sure about his prayer, let him estimate and prostrate twice after he has finished.'" (*Ṣaḥīḥ*)

الْمُبَارِكِ الْمُحَرَّمِيِّ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ
مِشْعَرٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ
عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّرْ
وَيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يَقْرَأُ».

تخريج: أخرجه مسلم، ح: ٥٧٢ من حديث وكيع به (انظر الحديث السابق)، وهو في الكبرى، ح: ١١٦٤.

1243. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ prayed and did more or less (*Rak'ahs*). When he had said the *Taslîm*, it was said: 'O Messenger of Allâh, has there been some change concerning the prayer?' He said: 'If there had been some change concerning the prayer I would have told you. Rather I am a human being and I forget as you forget. If any one of you is not sure about his prayer, let him consider an estimate of what is correct, and complete his prayer on that basis, then say the *Taslîm* and prostrate twice.'" (*Ṣaḥīḥ*)

١٢٤٣ - وَأَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ:
حَدَّثَنَا عَبْدُ اللَّهِ عَنْ مِشْعَرٍ، عَنْ مَنْصُورٍ، عَنْ
إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ:
صَلَّى رَسُولُ اللَّهِ ﷺ فَرَادَ أَوْ تَقَصَّ، فَلَمَّا
سَلَّمَ فَقِيلَ: يَا رَسُولَ اللَّهِ! هَلْ حَدَثَ فِي
الصَّلَاةِ شَيْءٌ؟ قَالَ: «لَوْ حَدَثَ فِي الصَّلَاةِ
شَيْءٌ أَنبَأْتُكُمْوَهُ، وَلَكِنِّي إِنَّمَا أَنَا بَشَرٌ أَنَسَى
كَمَا تَنْسَوْنَ فَأَيُّكُمْ مَا شَكَّ فِي صَلَاتِهِ فَلْيَنْظُرْ
أَحْرَى ذَلِكَ إِلَى الصَّوَابِ فَلْيَتِمَّ عَلَيْهِ ثُمَّ
لْيُسَلِّمْ وَلْيَسْجُدْ سَجْدَتَيْنِ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ١١٦٥.

Comments:

1. It is coming up below that the Prophet ﷺ had performed a surplus action in the prayer; that is to say he had offered five units in the *Zuhr* prayer.
2. If prostrations for forgetfulness are performed after the greeting, then the greeting should be toward both sides and not toward one side only, as is the general practice of the Hanafites. This is because the term *Salâm* or greeting is literally applied to the paired greeting or twofold *Salâm*, which is legislated by the divine law in prayer. Strong Hanafite researchers of the Hanafite methodology of jurisprudence hold this viewpoint.

1244. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ prayed and did more or less (*Rak'ahs*). When he had said

١٢٤٤ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ
سُلَيْمَانَ الْمُجَالِيدِيِّ قَالَ: حَدَّثَنَا الْقُضَيْلُ -
يَعْنِي ابْنَ عِيَاضٍ - عَنْ مَنْصُورٍ، عَنْ

the *Salâm* we said: 'O Messenger of Allâh ﷺ, has there been some change concerning the prayer?' He said: 'Why are you asking?' So we told him what he had done. He turned back toward the *Qiblah* and prostrated two prostrations of forgetfulness, then he turned to face us and said: 'If there had been some change concerning the prayer I would have told you.' Then he said: 'Rather I am a human being and I forget as you forget. If any one of you is not sure about his prayer, let him estimate what he thinks is correct, and complete his prayer on that basis, then say the *Taslîm* and prostrate two prostrations of forgetfulness.'"

(*Sahîh*)

تخریج: أخرجه مسلم، من حديث الفضيل به (انظر الحديث المتقدم: ١٢٤١)، وهو في الكبرى، ح: ٥٨١ و١١٦٦، وقال النسائي: "خالفه شقيق بن سلمة، أبو وائل فجعل التحري من قول عبدالله."

Comments:

The Prophet ﷺ had actually mistakenly made an addition to the *Zuhr* prayer. In the situation of such surplus action, the above-mentioned method of prostration should be put into practice.

1245. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ prayed *Zuhr* then he turned to face them and they said: "Has there been some change concerning the prayer?" He said: "Why are you asking?" They told him what he had done, so he turned back toward the *Qiblah* and prostrated twice. Then he said the *Salâm* and turned to face them and said: "I am only human, I forget as you forget, so if I forget, then remind me." And he said: "If there had been some change concerning

إبراهيم، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةً فَرَادَ فِيهَا أَوْ نَقَصَ فَلَمَّا سَلَّمَ قُلْنَا: يَا نَبِيَّ اللَّهِ! هَلْ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ؟» فَذَكَرْنَا لَهُ الَّذِي فَعَلْنَا، فَفَتَى رَجُلَهُ فَاسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ سَجْدَتَيِ السَّهْوِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «لَوْ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ لَأَبَأْتُكُمْ بِهِ» ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسُونَ، فَأَيُّكُمْ يَشْكُ فِي صَلَاتِهِ شَيْئًا فَلْيَتَحَرَّ الَّذِي يَرَى أَنَّهُ صَوَابٌ، ثُمَّ يُسَلِّمْ ثُمَّ يَسْجُدُ سَجْدَتَيِ السَّهْوِ».

١٢٤٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ قَالَ: كَتَبَ إِلَيَّ مَنْصُورٌ وَقَرَأْتُهُ عَلَيْهِ وَسَمِعْتُهُ يُحَدِّثُ رَجُلًا عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةَ الظُّهْرِ ثُمَّ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ، فَقَالُوا: أَحَدَّثَ فِي الصَّلَاةِ حَدَّثٌ؟ قَالَ: «وَمَا ذَاكَ؟» فَأَخْبَرُوهُ بِصَنِيعِهِ، فَفَتَى رَجُلَهُ وَاسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا

the prayer I would have told you.” And he said: “If one of you is not sure about his prayer, let him estimate what is closest to what is correct, then let him complete it on that basis, then prostrate twice.” (Sahih)

تَسُونُ، فَإِذَا نَسِيتُ فَذَكِّرُونِي» وَقَالَ: «لَوْ كَانَتْ حَدَّثَ فِي الصَّلَاةِ حَدَّثَ أَنْبَأْتُكُمْ بِهِ». وَقَالَ: «إِذَا أُوْهَمَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّرْ أَقْرَبَ ذَلِكَ مِنَ الصَّوَابِ، ثُمَّ لِيَتِمَّ عَلَيْهِ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ».

تخریج: أخرجه مسلم، ح: ۵۷۲ من حديث شعبة به (انظر الحديث المتقدم: ۱۲۴۱)، وهو في

الكبرى، ح: ۱۱۶۷.

Comments:

“Remind me”: It appears that the Prophet ﷺ erroneously rose for the fifth unit. Thereupon, the Companions did not draw his attention. They thought probably a command for addition in prayer had descended. Though, had there been such a matter, the Prophet ﷺ would surely have intimated it to them.

1246. It was narrated that ‘Abdullâh said: “Whoever is not sure about his prayer, let him estimate what is correct, then let him prostrate twice after he finishes his prayer, while he is sitting.” (Sahih)

۱۲۴۶ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: قَالَ عَبْدُ اللَّهِ: مَنْ أُوْهَمَ فِي صَلَاتِهِ فَلْيَتَحَرَّرْ الصَّوَابِ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يَفْرُغُ وَهُوَ جَالِسٌ.

تخریج: [إسناده صحيح موقوف] وهو في الكبرى، ح: ۱۱۶۸.

1247. It was narrated that ‘Abdullâh said: “Whoever has doubt, or is not sure, let him estimate what is correct, then let him prostrate twice.” (Sahih)

۱۲۴۷ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ مِسْعَرٍ، عَنِ الْحَكَمِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ شَكَّ أَوْ أُوْهَمَ فَلْيَتَحَرَّرْ الصَّوَابِ ثُمَّ لِيَسْجُدْ سَجْدَتَيْنِ.

تخریج: [صحيح موقوف] انظر الحديث السابق، وهو في الكبرى، ح: ۱۱۶۹.

1248. It was narrated that Ibrâhîm said: “They used to say: ‘If one is not sure of what he estimates is correct, then prostrates twice.’”^[1] (Sahih)

۱۲۴۸ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَقُولُونَ: إِذَا أُوْهَمَ يَتَحَرَّى الصَّوَابِ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ.

[1] It is authentic as a statement of Ibrâhîm.

تخريج: [إسناده صحيح مقطوع] أخرجه ابن أبي شيبة: ٢٦/٢ من حديث ابن عون به، وهو في الكبرى، ج: ١١٧٠ * عبدالله هو ابن المبارك.

1249. It was narrated that 'Abdullâh bin Ja'far said: "The Messenger of Allâh ﷺ said: "Whoever has doubt during his prayer, let him prostrate twice after he has said the *Taslîm*." (Hasan)

١٢٤٩ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنِ ابْنِ جُرَيْجٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مُسَافِعٍ عَنْ عُتْبَةَ بْنِ مُحَمَّدٍ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يُسَلِّمُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب من قال بعد التسليم، ح: ١٠٣٣ من حديث ابن جريج به، وصرح بالسماع، وهو في الكبرى، ح: ٥٩٣ و١١٧١، وصححه ابن خزيمة، ح: ١٠٣٣، وقال البيهقي: ٣٣٦/٢: "هذا الإسناد لا بأس به".

1250. It was narrated from 'Abdullâh bin Ja'far that the Messenger of Allâh ﷺ said: "Whoever has doubt during his prayer, let him prostrate twice after he the *Taslîm*." (Hasan)

١٢٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسَافِعٍ، عَنْ عُتْبَةَ بْنِ مُحَمَّدٍ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ التَّسْلِيمِ».

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح: ١١٧٢.

1251. It was narrated from 'Abdullâh bin Ja'far that the Messenger of Allâh ﷺ said: "Whoever has doubt during his prayer, let him prostrate twice after he the *Taslîm*." (Hasan)

١٢٥١ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ أَنَّ مُضْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُتْبَةَ بْنِ مُحَمَّدٍ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يُسَلِّمُ».

تخريج: [إسناده حسن] انظر الحديثين السابقين، وهو في الكبرى، ح: ١١٧٣.

1252. It was narrated from ‘Abdullâh bin Ja’far that the Messenger of Allâh ﷺ said: “Whoever has doubt during his prayer, let him prostrate twice.” (One of the narrators) Hajjâj said: “After he has said the *Taslîm*.” (Another of them) Rawḥ said: “While he is sitting.” (*Hasan*)

١٢٥٢ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَجَّاجٌ، وَرَوْحٌ - هُوَ ابْنُ عِبَادَةَ - عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مَسْفَعٍ أَنَّ مُضْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عْتَبَةَ بْنِ مُحَمَّدٍ ابْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ سَكَ فِي صَلَاتِهِ، فَلَيْسَ جُدَّ سَجْدَتَيْنِ» قَالَ حَجَّاجٌ: «بَعْدَ مَا يُسَلِّمُ» وَقَالَ رَوْحٌ: «وَهُوَ جَالِسٌ».

تخريج: [إسناده حسن] انظر الحديث المتقدم: ١٢٤٩ والذين بعده، وهو في الكبرى،

ح: ١١٧٤.

Comments:

From *Hadîth* No. 1246 through to *Hadîth* No. 1252, the narrations are brief. In order to rightly understand them, one should resort to the preceding detailed narrations. That means, if one encounters doubt, one should complete one’s prayer only after having striven to know the right thing, or after having fully relied upon one’s reason. Then, after the final greeting, he should perform two prostrations of forgetfulness, and then close the prayer with final *Salâm*. In the case of surplus, performance of merely two prostrations will be sufficient.

1253. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When any one of you gets up and prays, the *Shaitân* comes to him and confuses him until he does not know how many (*Rak’ahs*) he prayed. If any one of you notices that, let him prostrate twice when he is sitting.” (*Sahîh*)

١٢٥٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ صَلَاتَهُ حَتَّى لَا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ ذَلِكَ أَحَدَكُمْ فَلَيْسَ جُدَّ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

تخريج: أخرجه مسلم، المساجد، باب السهو في الصلوة والسجود له، ح: ٣٨٩ بعد، ح: ٥٦٩ عن قتيبة، والبخاري، السهو، باب السهو في الفرض والتطوع، ح: ١٢٣٢ من حديث مالك به، وهو في الموطأ (يحيى): ١/١٠٠، والكبرى، ح: ٥٩٢ و ١١٧٥.

1254. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When the call to prayer is given, the *Shaitân* runs away breaking wind loudly. When the *Tathwîb* (*Iqamah*) is completed,

١٢٥٤ - أَخْبَرَنَا بِشْرُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا

he comes back and whispers to a man in his heart, until he does not know how many (*Rak'ahs*) he has prayed. If any one of you notices that, let him prostrate twice.”

(*Sahih*)

نُودِيَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ، فَإِذَا قُضِيَ التَّوْبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَقَلْبِهِ حَتَّى لَا يَدْرِي كَمْ صَلَّى، فَإِذَا رَأَى أَحَدَكُمْ ذَلِكَ فَلْيَسْجُدْ سَجْدَتَيْنِ».

تخريج: أخرجه البخاري، السهو، باب: إذا لم يدر كم صلى ثلاثاً أو أربعاً... إلخ، ح: ١٢٣١، ومسلم، المساجد، باب السهو في الصلوة والسجود له، ح: ٨٣/٣٨٩ من حديث هشام الدستوائي به، وهو في الكبرى، ح: ١١٧٦.

Comments:

1. Satan's breaking wind could be due to the effect of the call to prayer (like a donkey, when overburdened, breaks wind), or it could be so that he may not hear the *Adhan* (due to the sound of breaking wind), or it may to demonstrate that the *Adhan* causes great affliction to the devil.
2. In other narrations, there is mention of his return at the end of *Adhan* and fleeing again at the time of commencement of prayer. This report is brief.

Chapter 26. What A Person Should Do If He Prays Five (*Rak'ahs*)

(المعجم ٢٦) - **بَابُ مَا يَفْعَلُ مَنْ صَلَّى**
خَمْسًا (التحفة ٤٧٩)

1255. It was narrated that 'Abdullāh said: "The Prophet ﷺ prayed *Zuhr* with five *Rak'ahs*, and it was said to him: 'Has something been added to the prayer?' He said: 'Why are you asking?' They said: 'You prayed five.' So he turned around and prostrated twice.”

(*Sahih*)

١٢٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ خَمْسًا فَقِيلَ لَهُ: أَرِيدُ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا، فَتَنَى رِجْلَهُ وَسَجَدَ سَجْدَتَيْنِ.

تخريج: أخرجه البخاري، الصلوة، باب ماجاء في القبلة... إلخ، ح: ٤٠٤ من حديث يحيى القطان، ومسلم، المساجد، باب السهو في الصلوة والسجود له، ح: ٩١/٥٧٢ من حديث شعبة به، وهو في الكبرى، ح: ١١٧٧.

1256. It was narrated from 'Abdullāh that the Prophet ﷺ led them in praying *Zuhr* with five (*Rak'ahs*). They said: "You prayed five." So he prostrated twice after he had said the *Taslim*, while he was sitting. (*Sahih*)

١٢٥٦ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا ابْنُ شَمَيْلٍ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ وَمُغِيرَةَ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى بِهِمْ

الظُّهَرَ خَمْسًا فَقَالُوا: إِنَّكَ صَلَّىتَ خَمْسًا!
فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ وَهُوَ جَالِسٌ.

تخريج: [صحيح] انظر الحديث السابق، أخرجه ابن خزيمة، ح: ١٠٥٧ من حديث النضر ابن شميل به، وهو في الكبرى، ح: ١١٧٨.

1257. It was narrated that Ibrâhîm bin Suwaid said: "Alqamah prayed five (*Rak'ahs*) and was told about that. He said: 'Did I really do that?' I nodded yes. He said: 'What about you, O odd-eyed one?' I said: 'Yes.' So he prostrated twice, then he narrated to us from 'Abdullâh that the Prophet ﷺ prayed five (*Rak'ahs*), and the people whispered to one another, then they said to him: 'Has something been added to the prayer?' He said: 'No.' So they told him, and he turned around and prostrated twice, then he said: 'I am only human; I forget as you forget.'" (*Sahîh*)

١٢٥٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ:
حَدَّثَنَا يَحْيَى بْنُ أَدَمَ قَالَ: حَدَّثَنَا مُقْضَلُ بْنُ
مُهَلْهَلٍ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ
ابْنِ سُوَيْدٍ قَالَ: صَلَّى عَلَقَمَةُ خَمْسًا، فَقِيلَ
لَهُ، فَقَالَ: مَا فَعَلْتُ؟ قُلْتُ بِرَأْسِي: بَلَى!
قَالَ: وَأَنْتَ يَا أَعْوَرُ! قُلْتُ: نَعَمْ، فَسَجَدَ
سَجْدَتَيْنِ، ثُمَّ حَدَّثَنَا عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ
ﷺ: أَنَّهُ صَلَّى خَمْسًا، فَوَشَّوَشَ الْقَوْمُ
بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا لَهُ: أَرِيدَ فِي
الصَّلَاةِ؟ قَالَ: «لَا» فَأَخْبَرُوهُ فَتَنَّى رِجْلَهُ
فَسَجَدَ سَجْدَتَيْنِ ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ أُنْسَى
كَمَا تَنْسَوْنَ».

تخريج: أخرجه مسلم، المساجد، باب السهو في الصلوة والسجود له، ح: ٩٢/٥٧٢ من حديث الحسن بن عبيد الله به، وهو في الكبرى، ح: ١١٧٩.

1258. It was narrated that Mâlik bin Mighwal said: "I heard Ash-Sha'bi say: 'Alqamah bin Qais forgot (and made a mistake) in his prayer, and they told him about that after he had spoken, He said: 'Is that true, O odd-eyed one?' He said: 'Yes.' So he undid his cloak, then he performed two prostrations of forgetfulness, and said: 'This is what the Messenger of Allâh ﷺ did.' He said: And I heard Al-Hakam say: 'Alqamah had prayed five.'" (*Sahîh*)

١٢٥٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرِ قَالَ:
حَدَّثَنَا عَبْدُ اللَّهِ عَنْ مَالِكِ بْنِ مِغْوَالٍ قَالَ:
سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَهَا عَلَقَمَةُ بْنُ قَيْسٍ
فِي صَلَاتِهِ فَذَكَرُوا لَهُ بَعْدَ مَا تَكَلَّمَ فَقَالَ:
أَكْذَلِكْ يَا أَعْوَرُ؟ قَالَ: نَعَمْ، فَحَلَّ حُبُوتَهُ ثُمَّ
سَجَدَ سَجْدَتَيْ السَّهْوِ وَقَالَ: هُكَذَا فَعَلَّ
رَسُولُ اللَّهِ ﷺ قَالَ: وَسَمِعْتُ الْحَكَمَ يَقُولُ:
كَانَ عَلَقَمَةُ صَلَّى خَمْسًا.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ١١٨٠.

Comments:

The actual narration has been transmitted by Mâlik bin Mighwal from the honorable Ash-Sha'bi, which contains mention of forgetfulness only. It does not offer any clarification. What sort of lapse was it? This clarification is in Al-Hakam's transmission that he had performed five units of prayer, out of forgetfulness. Both Ash-Sha'bi and Al-Hakam heard the narration from 'Alqamah.

1259. It was narrated that Ibrâhîm said: "Alqamah prayed five (*Rak'ahs*) and when he said the *Taslim*, Ibrâhîm bin Suwaid said: 'O Abû Shibl, you prayed five!' He said: 'Is that true, O odd-eyed one?' Then he prostrated two prostrations of forgetfulness, then he said: 'This is what the Messenger of Allâh ﷺ did.'" (*Sahîh*)

١٢٥٩ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَضْرٍ قَالَ:
أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ شَفِيَّانَ، عَنِ الْحَسَنِ بْنِ
عُمَيْدٍ اللَّهِ، عَنْ إِبْرَاهِيمَ: أَنَّ عَلْقَمَةَ صَلَّى
خَمْسًا فَلَمَّا سَلَّمَ، قَالَ إِبْرَاهِيمُ بْنُ سُؤَيْدٍ: يَا
أَبَا شَيْبَلٍ! صَلَّيْتَ خَمْسًا! فَقَالَ: أَكْذًا يَا
أَعْوَرُ؟ فَسَجَدَ سَجْدَتَيْ السَّهْوِ ثُمَّ قَالَ: هَكَذَا
فَعَلَّ رَسُولُ اللَّهِ ﷺ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١١٨١.

1260. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ offered one of the afternoon prayers with five (*Rak'ahs*), and it was said to him: "Has something been added to the prayer?" He said: "Why are you asking?" They said: "You prayed five." He said: "I am only human, I forget as you forget, and I remember as you remember." Then he prostrated twice then ended his prayer. (*Sahîh*)

١٢٦٠ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَضْرٍ قَالَ:
حَدَّثَنَا عَبْدُ اللَّهِ عَنْ أَبِي بَكْرِ النَّهْشَلِيِّ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ
اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى إِحْدَى صَلَاتَيْ
الْعِشِيِّ خَمْسًا، فَقِيلَ لَهُ: أَزِيدُ فِي الصَّلَاةِ؟
قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا.
قَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسُونَ وَأَذْكُرُ
كَمَا تَذْكُرُونَ» فَسَجَدَ سَجْدَتَيْنِ ثُمَّ انْقَلَبَ.

تخريج: أخرجه مسلم، المساجد، باب السهو في الصلوة والسجود له، ح: ٩٣/٥٧٢ من حديث أبي بكر النهشلي به، وهو في الكبرى، ح: ١١٨٢، وللحديث شواهد.

Comments:

1. In the above narration, there is mention of the performance of five units. Allâh's Messenger ﷺ also performed five units as well as 'Alqamah. It is apparent that the fifth unit was performed, having mistaken the fourth unit to be the third one. Therefore, they might not have performed the sitting posture (in actuality) at the end of the fourth unit. According to the Hanafites, in this sort of situation, the obligation becomes nullified or void,

whereas this narration is explicitly against them. They do not have any answer to it. Except that one holds that Allāh's Messenger ﷺ and 'Alqamah encountered twofold lapses. First, they sat considering the fourth unit the second; thereupon, they performed only one unit and thereupon assumed the sitting posture. But this is inconsistent. It is a sheer contrivance. What is correct is what that has preceded above. The transmitter of this narration is 'Abdullāh ibn Mas'ūd ؓ. Ibn Mas'ūd and 'Alqamah both are conclusive proofs for the Hanafites.

2. Secondly, in these narrations, there is mention of the prostrations for forgetfulness after having indulged in conversation. The Hanafites do not acknowledge this also; instead they advocate performance of the prostrations for forgetfulness immediately following the final greeting and that also toward one side only. In the situations of interval and speech, they advocate repetition of prayer. But these narrations are against their leaders or pioneers. (For further elucidation of both these issues, see *Hadīth* 1225 and 1239).

Chapter 27. What Should A Person Do If He Forgets Part Of His Prayer

1261. It was narrated from Muḥammad bin Yūsuf, the freed slave of 'Uthmān, from his father Yūsuf, that Mu'āwiyah prayed in front of them, and he stood up during the prayer when he should have sat. The people said *Tasbīḥ*, but he remained standing, then he prostrated twice while he was sitting, after he completed the prayer. Then he sat on the *Minbar* and said: "I heard the Messenger of Allāh ﷺ say: 'Whoever forgets something in his prayer, let him prostrate twice like this.'" (*Hasan*)

(المعجم ٢٧) - **بَابُ مَا يَفْعَلُ مَنْ نَسِيَ شَيْئًا مِنْ صَلَاتِهِ** (التحفة ٤٨٠)

١٢٦١ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ مُحَمَّدِ بْنِ يُونُسَ مَوْلَى عُثْمَانَ، عَنْ أَبِيهِ يُونُسَ: أَنَّ مَعَاوِيَةَ صَلَّى أَمَامَهُمْ فَقَامَ فِي الصَّلَاةِ وَعَلَيْهِ جُلُوسٌ، فَسَبَّحَ النَّاسُ فَتَمَّ عَلَى قِيَامِهِ ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ أَنْ أَتَمَّ الصَّلَاةَ، ثُمَّ قَعَدَ عَلَى الْمُنْبَرِ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نَسِيَ شَيْئًا مِنْ صَلَاتِهِ فَلْيَسْجُدْ مِثْلَ هَاتَيْنِ السَّجْدَتَيْنِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/١٠٠ من حديث الليث بن سعد به، وهو في الكبرى، ح: ١١٨٣ و٥٩٤ * محمد بن يوسف ثقة، وأبوه حسن الحديث، وابن عجلان صرح بالسماع عند الطبراني في الكبير: ١٩/٣٣٦، ٣٣٧، وتابعه ابن جريج عند أحمد: ٤/١٠٠.

Comments:

This lapse was the lapse of forgetting the testimony posture after two units of prayer. In such a situation, this is the very same way that if the prayer-leader rises upright, he should not return to the sitting posture after hearing

'Subhanallah', instead he should continue with the prayer. He should offer two prostrations for forgetfulness before the final greeting. In every lapse, this does not occur. Its explanation has preceded.

Chapter 28. The *Takbîr* For The Two Prostrations Of Forgetfulness

1262. It was narrated from 'Abdur-Rahmân Al-A'raj that 'Abdullâh bin Buḥainah told him that the Messenger of Allâh ﷺ stood up following two *Rak'ahs* of *Zuhr* and did not sit (for *Tashahhud*). When he finished the prayer he prostrated twice, saying *Takbîr* for each prostration, while he was sitting, before he said the *Taslîm*, and the people prostrated with him. (He did that) in place of the sitting that he had forgotten. (*Sahîh*)

تخریج: أخرجه البخاري، السهو، باب: يكبر في سجدي السهو، ح: ١٢٣٠، ومسلم، المساجد، باب السهو في الصلوة والسجود له، ح: ٨٦/٥٧٠ من حديث الليث بن سعد به، وهو في الكبرى، ح: ٦٠٣ و٦٠٤ و١١٨٤.

Chapter 29. How One Should Sit In The Final *Rak'ah* Of The Prayer

1263. It was narrated that Abû Ḥumaid As-Sâ'idî said: "At the end of the last two *Rak'ahs* of the prayer, the Prophet ﷺ would move his left foot forward and sit on his left buttock, *Mutawarrikan*, then he would say the *Taslîm*." (*Sahîh*)

(المعجم ٢٨) - **بَابُ التَّكْبِيرِ فِي سَجْدَتِي السَّهْوِ** (التحفة ٤٨١)

١٢٦٢ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٍو وَيُونُسُ وَاللَّيْثُ أَنَّ ابْنَ شَهَابٍ أَخْبَرَهُمْ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ أَنَّ عَبْدَ اللَّهِ ابْنَ بُحَيْنَةَ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي التَّنَتِينَ مِنَ الظُّهْرِ فَلَمْ يَجْلِسْ، فَلَمَّا قَضَى صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ كَبَّرَ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلَّمَ، وَسَجَدَهُمَا النَّاسُ مَعَهُ مَكَانَ مَا نَبِيٍّ مِنَ الْجُلُوسِ.

(المعجم ٢٩) - **بَابُ صِفَةِ الْجُلُوسِ فِي الرَّكْعَةِ الَّتِي يَقْضِي فِيهَا الصَّلَاةَ** (التحفة ٤٨٢)

١٢٦٣ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ وَمُحَمَّدُ بْنُ بَشَّارٍ بُنْدَارٌ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ عَنْ أَبِي حَمِيدٍ السَّاعِدِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا كَانَ فِي الرَّكْعَتَيْنِ اللَّتَيْنِ تَنْقُضِي فِيهِمَا الصَّلَاةَ أَخَّرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ عَلَى شِئِهِ مُتَوَرِّكًا ثُمَّ سَلَّمَ.

تخریج: [إسناده صحيح] تقدم أطرافه، ح: ١٠٤٠ و ١١٠٢ و ١١٨٢، وهو في الكبرى، ح: ١١٨٥.

Comments:

Sitting in this manner is called *Tawarruk*. That means, instead of sitting upon the foot, one should sit directly on the ground and the left foot should be on its side emerging from under the right side. In the testimony posture consisting of the final greeting, the *Tawarruk* style of sitting is the custom of the Prophet ﷺ as is elucidated in this narration. But the Hanafites ascribe it to the Prophet's ﷺ old age, but they do not possess any evidence to prove that assertion.

1264. It was narrated that Wâ'il bin Hujr said: "I saw the Messenger of Allâh ﷺ raise his hands when he started to pray, and when he bowed, and when he raised his head from bowing. And when he sat, he would lay his left foot on the ground and keep his right foot upright, and he placed his left hand on his left thigh, and his right hand on his right thigh, making a circle with his middle finger and thumb, and pointing." (*Sahîh*)

١٢٦٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنِي سُفْيَانُ عَنْ عَاصِمِ بْنِ كُثَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَإِذَا جَلَسَ صَحَّحَ الْيُسْرَى وَنَصَبَ الْيُمْنَى، وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى وَيَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى، وَعَقَدَ تَنْتَيْنِ الْوُسْطَى وَالْإِبْهَامَ وَأَشَارَ.

تخریج: [إسناده صحيح] تقدم، ح: ١١٦٠، وهو في الكبرى، ح: ١١٨٦.

Chapter 30. Placement Of The Forearms

1265. It was narrated from Wâ'il bin Hujr that he saw the Prophet ﷺ sitting during the prayer. He lay his left foot on the ground and placed his forearms on his thighs, and pointed with his forefinger, supplicating with it. (*Sahîh*)

(المعجم ٣٠) - **بَابُ مَوْضِعِ الذَّرَاعَيْنِ**
(التحفة ٤٨٣)

١٢٦٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَيْمُونِ الرَّقِئِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ الْفَرَزَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُثَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ أَنَّهُ: رَأَى النَّبِيَّ ﷺ جَلَسَ فِي الصَّلَاةِ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ ذِرَاعَيْهِ عَلَى فَخْذَيْهِ وَأَشَارَ بِالسَّبَابَةِ يَدْعُو بِهَا.

تخریج: [صحيح] أخرجه أبو داود، الصلوة، باب: كيف الجلوس في التشهد، ح: ٩٥٧ من

حديث عاصم به مطولاً، وقال الترمذي، ح: ٢٩٢: "حسن صحيح"، وهو في الكبرى، ح: ١١٨٧، وانظر الحديث السابق، وهذا طرف منه.

Comments:

Contextually, this seems to be the first *Tashahhud*. Concerning the method of pointing, etc. See *Hadith* 1162, 890.

Chapter 31. Placement Of The Elbows

(المعجم ٣١) - مَوْضِعُ الْمِرْفَقَيْنِ

(التحفة ٤٨٤)

1266. It was narrated that Wâ'il bin Hujr said: "I said: 'I am going to watch the Messenger of Allâh ﷺ and see how he prays.' The Messenger of Allâh ﷺ stood up and faced the *Qiblah*, then he raised his hands until they were in level with his ears, then he held his left hand with his right. When he wanted to bow, he raised them (his hands) likewise, then placed his hands on his knees. When he raised his head from bowing, he raised them (his hands) likewise. When he prostrated he put his hands in the same position in relation to his head, then he sat up and lay his left foot on the ground. He placed his left hand on his left thigh and his right elbow on his right thigh, and made a circle with two of his fingers. And I saw him doing like this" – and Bishr (one of the narrators) pointed with the forefinger of his right hand and made a circle with the thumb and middle finger. (*Sahih*)

١٢٦٦ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَشْعُودٍ قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: قُلْتُ لِأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي، فَقَامَ رَسُولُ اللَّهِ ﷺ فَاسْتَقْبَلَ الْقِبْلَةَ فَرَفَعَ يَدَيْهِ حَتَّى حَادَتَا أُذُنَيْهِ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذَلِكَ وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا مِثْلَ ذَلِكَ، فَلَمَّا سَجَدَ وَضَعَ رَأْسَهُ بِذَلِكَ الْمَنْزِلِ مِنْ يَدَيْهِ ثُمَّ جَلَسَ فَأَفْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى، وَحَدَّ مِرْفَقَهُ الْأَيْمَنَ عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ يَمِينَهُ وَحَلَقَ وَرَأَيْتُهُ يَقُولُ: هَكَذَا، وَأَشَارَ بِشُرِّ السَّبَابِغِ مِنَ الْيُمْنَى وَحَلَقَ الْإِبْهَامَ وَالْوَسْطَى.

تخريج: [إسناده صحيح] تقدم، ح: ٨٩٠، وهو في الكبرى، ح: ١١٨٨.

Comments:

(For detail see *Hadith* 890).

Chapter 32. Placement Of The Hands

1267. 'Alî bin 'Abdur-Rahmân said: "I prayed beside Ibn 'Umar and I turned over the pebbles. Ibn 'Umar said to me: 'Do not turn over the pebbles, for turning over the pebbles comes from the *Shaiṭân*. Do what I saw the Messenger of Allâh ﷺ do.' I said: 'What did you see the Messenger of Allâh ﷺ do?' He said: 'This' – and he held his right foot upright and lay his left foot on the ground, and placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger." (*Sahîh*)

(المعجم ٣٢) - بَابُ مَوْضِعِ الْكَفَّيْنِ
(التحفة ٤٨٥)

١٢٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ - شَيْخٍ مِنْ أَهْلِ الْمَدِينَةِ - ثُمَّ لَقِيتُ الشَّيْخَ فَقَالَ سَمِعْتُ عَلِيَّ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ فَقَلَّبْتُ الْحَصَى فَقَالَ لِي ابْنُ عُمَرَ: لَا تُقَلِّبِ الْحَصَى، فَإِنَّ تَقْلِيْبَ الْحَصَى مِنَ الشَّيْطَانِ وَافْعَلْ كَمَا رَأَيْتَ رَسُولَ اللَّهِ ﷺ يَفْعَلُ قُلْتُ: وَكَيْفَ رَأَيْتَ رَسُولَ اللَّهِ ﷺ يَفْعَلُ؟ قَالَ: هُكَذَا، وَنَصَبَ الْيُمْنَى وَأَضْحَجَ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى وَيَدَهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى وَأَشَارَ بِالسَّبَابَةِ.

تخریج: [صحيح] تقدم، ح: ١١٦٦، وهو في الكبرى، ح: ١١٨٩.

Chapter 33. Clenching The Fingers Of The Right Hand Apart From The Forefinger

1268. It was narrated that 'Alî bin 'Abdur-Rahmân said: "Ibn 'Umar saw me playing with the pebbles while praying. When he finished (praying), he told me not to do that and said: 'Do what the Messenger of Allâh ﷺ used to do.' I said: 'What did he used to do?' He said: 'When he sat during the prayer, he placed his right hand on his thigh and clenched all his fingers, and pointed with the finger that is next

(المعجم ٣٣) - بَابُ قَبْضِ الْأَصَابِعِ مِنَ الْيَدِ الْيُمْنَى دُونَ السَّبَابَةِ (التحفة ٤٨٦)

١٢٦٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: رَأَيْتُ ابْنَ عُمَرَ وَأَنَا أَعْبْتُ بِالْحَصَى فِي الصَّلَاةِ، فَلَمَّا أَنْصَرَفَ نَهَانِي وَقَالَ: اضْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَضْنَعُ، قُلْتُ: وَكَيْفَ كَانَ يَضْنَعُ؟ قَالَ: كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى

to the thumb, and he put his left hand on his left thigh.” (Sahih)

فَخِذِهِ وَقَبَضَ يَعْنِي أَصَابِعَهُ كُلَّهَا، وَأَشَارَ بِأَصْبَعِهِ الَّتِي تَلِي الْإِبْهَامَ وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى.

تخریج: [صحيح] تقدم، ح: ١١٦١، وهو في الكبرى، ح: ١١٩٠.

Comments:

This is also one of the ways of placing the right hand. In this method, all the fingers should be kept closed; only the testifying finger (index finger) ought to be kept open.

Chapter 34. Clenching Two Of The Fingers Of The Right Hand And Making A Circle With The Middle Finger And Thumb

1269. Wâ'il bin Hujr said: "I said: 'I am going to watch the Messenger of Allâh ﷺ and see how he prayer. So, I watched him.'" and he described (his prayer): "Then he sat and lay his left foot on the ground, and placed his left hand on his left thigh and knee. He put his right elbow on his right thigh, then he made a circle with two fingers of his (right) hand, then he raised his finger and I saw him moving it, supplicating with it." (Narrated) In abridged form. (Sahih)

(المعجم ٣٤) - بَابُ قَبْضِ الثَّمَنَيْنِ مِنْ أَصَابِعِ الْيَدِ الْيُمْنَى وَعَقْدِ الْوُسْطَى وَالْإِبْهَامِ مِنْهَا (التحفة ٤٨٧)

١٢٦٩ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ قَالَ: حَدَّثَنِي أَبِي أَنَّ وَائِلَ بْنَ حُجْرٍ قَالَ: قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي، فَتَنظَرْتُ إِلَيْهِ فَوَصَفَ قَالَ: ثُمَّ قَعَدَ وَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ وَرُكْبَتَيْهِ الْيُسْرَى وَجَعَلَ حَدَّ مِرْفَقِهِ الْأَيْمَنِ عَلَى فَخِذِهِ الْيُمْنَى ثُمَّ قَبَضَ اثْنَتَيْنِ مِنْ أَصَابِعِهِ وَحَلَّقَ حَلْفَةً، ثُمَّ رَفَعَ أَصْبَعَهُ فَرَأَيْتُهُ يُحَرِّكُهَا يَدْعُو بِهَا. مُخْتَصَرٌ.

تخریج: [إسناد صحيح] تقدم، ح: ٨٩٠، وهو في الكبرى، ح: ١١٩١.

Chapter 35. Laying The Left Hand On The Knee

1270. It was narrated from Ibn 'Umar that when the Messenger of Allâh ﷺ sat during the prayer, he put his hands on his knees and

(المعجم ٣٥) - بَابُ بَسْطِ الْيُسْرَى عَلَى الرُّكْبَةِ (التحفة ٤٨٨)

١٢٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ

raised the finger that is next to the thumb, and supplicates with it, and his left hand was on his knee laid onit. (*Ṣaḥīḥ*)

رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ أَصْبَعَهُ الَّتِي تَلِي الْإِبْهَامَ قَدَعًا بِهَا، وَيُدُّ الْيُسْرَى عَلَى رُكْبَتَيْهِ بِأَسْطَافِهَا عَلَيْهَا.

تخريج: أخرجه مسلم، المساجد، باب صفة الجلوس في الصلوة وكيفية وضع اليدين على الفخذين، ح: ٥٨٠ عن محمد بن رافع به، وهو في الكبرى، ح: ١١٩٢.

Comments:

In some narrations, there is mention of keeping the hands on the thighs and in some on the knees. The reconciliation between them could be that the palms ought to be on the thighs and the fingers upon the knees. In some narrations, this manner is also explicitly mentioned. But considering the narrations concerning the thigh, some scholars have deemed it permissible to place the whole hand on the thigh also. But it is superior to put all narrations into practice.

1271. It was narrated from ‘Abdullâh bin Az-Zubair that the Prophet ﷺ used to point with his finger when he supplicated, but he did not move it. Ibn Jurayj said: “And ‘Amr added: ‘Âmir bin ‘Abdullâh bin Az-Zubair told me that his father saw the Prophet ﷺ supplicating like that, putting his weight on his left arm, leaning on his left leg.” (*Da‘if*)

١٢٧١ - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ بِأَصْبَعِهِ إِذَا دَعَا وَلَا يُحْرِكُهَا، قَالَ ابْنُ جُرَيْجٍ، وَزَادَ عَمْرُو قَالَ: أَخْبَرَنِي عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَدْعُو كَذَلِكَ، وَيَتَحَامَلُ بِيَدِهِ الْيُسْرَى عَلَى رِجْلِهِ الْيُسْرَى.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب الإشارة في التشهد، ح: ٩٨٩ من حديث حججاج بن محمد به، وهو في الكبرى، ح: ١١٩٣ * ابن عجلان عنن وهو مدلس كما قال ابن حبان وغيره.

Comments:

If *Tawarruk* is practiced in the final testimony, the weight of the whole body and its tilt rests on the left leg. The left hand is placed completely open, whereas the right hand is kept in the posture of pointing. Even so, the weight rests on the left hand and the left leg.

Chapter 36. Pointing With The Finger During *Tashahhud*

(المعجم ٣٦) - **بَابُ الْإِشَارَةِ بِالْأَصْبَعِ فِي الشَّهَادَةِ** (التحفة ٤٨٩)

1272. It was narrated from Mâlik - bin Numair Al-Khuzâ'i - that his father said: "I saw the Messenger of Allâh ﷺ putting his right hand on his right thigh when praying, and pointing with his finger." (Hasan)

١٢٧٢ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارِ الْمُؤَصِّلِيِّ عَنِ الْمُعَاوِيِّ، عَنْ عِصَامِ بْنِ قُدَامَةَ، عَنْ مَالِكٍ، - وَهُوَ ابْنُ نُمَيْرِ الْخَزَاعِيِّ - عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَأَضْعَا يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى فِي الصَّلَاةِ وَيُسِيرُ بِأَصْبُعِهِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب الإشارة في الشاهد، ح: ٩٩١ من حديث عصام بن قدامة به، وهو في الكبرى، ح: ١١٩٤، وصححه ابن خزيمة، وابن حبان.

Comments:

In the *Tashahhud* (whether it be the first or the last), the right hand is placed from the very beginning, in the manner of pointing. And this lasts until the greeting or the *Takbîr*. That means three fingers and the thumb are kept closed and the testimony (index) finger is kept free. Pointing at something is done in this way, but the direction of the finger should be kept toward the spot of prostration and not above. The act of pointing should continue from the start to the finish.

Chapter 37. The Prohibition Of Pointing With Two Fingers, And With Which Finger One Should Point

(المعجم ٣٧) - **بَابُ النَّهْيِ عَنِ الْإِشَارَةِ بِأَصْبَعَيْنِ وَيَأْيُ أَضْبَعِ يُسِيرُ** (التحفة ٤٩٠)

1273. It was narrated from Abû Hurairah that a man used to supplicate with two fingers, and the Messenger of Allâh ﷺ said: "Make it one, make it one." (Da'if)

١٢٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى قَالَ: حَدَّثَنَا ابْنُ عَجَلَانَ عَنِ التَّمَقَّاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا كَانَ يَدْعُو بِأَصْبُعَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحْذِ أَحْذِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب ["إن الله حيي كريم..."], ح: ٣٥٥٧ عن محمد بن بشار به، وقال: "حسن صحيح غريب"، وهو في الكبرى، ح: ١١٩٥، وصححه الحاكم، والذهبي * ابن عجلان عن تقدم، ح: ١٢٧١، ولأصل الحديث شواهد كثيرة، وانظر الحديث الآتي.

Comments:

“Supplicated with two fingers”: He must have done so with two fingers of his right hand, and it is also probable that he did so with the fingers next to the thumbs of both the hands. Since, this pointing is the practical pointing of the Oneness of Allāh (the *Tawhūd*), it should be done with one finger only.

1274. It was narrated from Sa’id said: “The Messenger of Allāh ﷺ passed by me when I was supplicating with my fingers and he said: ‘Make it one, Make it one’ and pointed with his forefinger.” (*Da’if*)

١٢٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُخَرَّمِيُّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ سَعْدِ قَالَ: مَرَّ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَدْعُو بِأَصَابِعِي فَقَالَ: «أَحُدْ أَحُدْ» وَأَشَارَ بِالسَّبَّابِيَةِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب الدعاء، ح: ١٤٩٩ من حديث أبي معاوية الضرير به، وهو في الكبرى، ح: ١١٩٦، وصححه الحاكم: ٥٣٦/١، والذهبي، انظر الحديث السابق.

Chapter 38. Bending The Finger When Pointing

(المعجم ٣٨) - **بَابُ إِخْتَاءِ السَّبَّابِيَةِ فِي الْإِشَارَةِ** (التحفة ٤٩١)

1275. Mâlik bin Numair Al-Khuzâ’î – one of the inhabitants of Al-Başrah – narrated that his father told him that he saw the Messenger of Allāh ﷺ sitting when praying, putting his right forearm on his right thigh and raising his forefinger, which he had bent slightly, and he was supplicating. (*Hasan*)

١٢٧٥ - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى الصُّوفِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا عِصَامُ بْنُ قُدَامَةَ الْجَدَلِيُّ قَالَ: حَدَّثَنِي مَالِكُ ابْنُ نُمَيْرٍ الْخَزَاعِيُّ - مِنْ أَهْلِ الْبَصْرَةِ - أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فَأَعْدَا فِي الصَّلَاةِ وَاضِعًا ذِرَاعَهُ الَّتِي عَلَى فَخِذِهِ الَّتِي رَافِعًا أَضْبَعَةَ السَّبَّابِيَةِ، فَدَ أَخْتَاهَا سَلْبًا وَهُوَ يُدْعُو.

تخريج: [إسناده حسن] تقدم، ح: ١٢٧٢، وهو في الكبرى، ح: ١١٩٧.

Comments:

(See *Hadith* 1272).

Chapter 39. Where To Look When Pointing And Moving The Forefinger

(المعجم ٣٩) - **مَوْضِعُ الْبَصْرِ عِنْدَ الْإِشَارَةِ وَتَحْرِيكِ السَّبَّابِيَةِ** (التحفة ٤٩٢)

1276. It was narrated from ‘Amir

١٢٧٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ:

bin ‘Abdullâh bin Az-Zubair, from his father, that when the Messenger of Allâh ﷺ sat to say the *Tashahhud*, he placed his left hand on his left thigh and pointed with his forefinger, and his gaze did not go beyond the finger with which he was pointing. (*Sahîh*)

حَدَّثَنِي يَحْيَىٰ عَنِ ابْنِ عَبَّاسٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَعَدَ فِي الشَّهَادَةِ وَضَعَ كَفَّهُ الْيُسْرَىٰ عَلَىٰ فَخْذِهِ الْيُسْرَىٰ وَأَشَارَ بِالسَّبَابَةِ لَا يُجَاوِزُ بَصَرُهُ إِشَارَتَهُ.

تخریج: أخرجه مسلم، المساجد، باب صفة الجلوس في الصلوة، وكيفية وضع اليدين على الفخذين، ح: ١١٣/٥٧٩ من حديث ابن عجلان به، وصرح بالسماع عند أحمد: ٣/٤، وهو في الكبرى، ح: ١١٩٨.

Comments:

1. According to other narrations, one's gaze should remain within the spot of prostration, whereas this narration demonstrates that the Prophet's ﷺ glance did not go beyond the place of pointing. We learn here that the direction of pointing has been toward the prostration spot. His gaze did not stray beyond pointing.
2. The pointing should continue from the commencement of the *Tashahhud* till the end of the sitting posture. But the question arises: should one move it while it is raised or not? Opinions vary. Narrations are also of two kinds: majority of narrations are void of its mention, whereas some narrations mention it. The viewpoint of Imâm An-Nasâ'î appears to be very much the same.

Chapter 40. The Prohibition Of Lifting One's Gaze To The Sky When Supplicating During The Prayer

1277. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "People should certainly stop lifting their gaze to the sky when they supplicate during the prayer, or they will lose their eyesight." (*Sahîh*)

(المعجم ٤٠) - **بَابُ النَّهْيِ عَنِ رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ**
(التحفة ٤٩٣)

١٢٧٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ عَنِ ابْنِ وَهْبٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْتَنِيَّ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ إِلَى السَّمَاءِ أَوْ لَتُحَطَفَنَّ أَبْصَارُهُمْ».

تخریج: أخرجه مسلم، الصلوة، باب النهي عن رفع البصر إلى السماء في الصلوة، ح: ٤٢٩، عن أحمد بن عمرو بن السرح به، وهو في الكبرى، ح: ١١٩٩.

Comments:(See *Ahâdith* Nos. 1194, 1195).**Chapter 41. The Obligation Of *Tashahhud***

1278. It was narrated that Ibn Ma'sûd said: "Before the *Tashahhud* was enjoined, when we prayed we used to say: 'Peace (*As-Salâm*) be upon Allâh, peace be upon Jibrîl, peace be upon Mikâ'il.' The Messenger of Allâh ﷺ said: 'Do not say this, for indeed Allâh, the Mighty and Sublime, is *As-Salâm*. Rather say: "*At-tahiyâtu lillâhi wa-şalawâtu wa-ţayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiş-şâlihîn, ashhadu an lâ ilâha illallâh, wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu.* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh, and I bear witness that Muḥammad is His slave and Messenger)." (*Şahîḥ*)

تخریج: [صحیح] تقدم طرفه، ح: ۱۱۷۱، وهو في الكبرى، ح: ۱۲۰۰ .

Comments:(For further detail see commentary to *Hadîth* 1065).**Chapter 42. Teaching the *Tashahhud* Just As One Teaches *A Sûrah* Of The Qur'an**

1279. It was narrated that Ibn

(المعجم ٤١) - بَابُ إِجَابِ التَّشَهُدِ

(التحفة ٤٩٤)

١٢٧٨ - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ - أَبُو عُبَيْدِ اللَّهِ الْمُخْزُومِيُّ - قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ وَمَنْصُورٌ عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نَقُولُ فِي الصَّلَاةِ قَبْلَ أَنْ يُفْرَضَ التَّشَهُدُ: السَّلَامُ عَلَى اللَّهِ السَّلَامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا هَكَذَا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ السَّلَامُ، وَلَكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

(المعجم ٤٢) - تَعْلِيمُ التَّشَهُدِ كَتَعْلِيمِ السُّورَةِ

مِنَ الْقُرْآنِ (التحفة ٤٩٥)

١٢٧٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ:

'Abbâs said: "The Messenger of Allâh ﷺ used to teach us the *Tashahhud* just as he used to teach us a *Sûrah* from the Qur'ân." (Ṣaḥîḥ)

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ.

تخریج: [صحيح] تقدم، ح: ۱۱۷۵، وهو في الكبرى، ح: ۱۲۰۱.

Comments:

One should refrain from making any subtraction, addition or alteration, as far as possible, in the prescribed and customary (established by the conduct of the Prophet ﷺ) litanies and recitations, so much so that one should not utter the term *Rasûl* (Messenger) in place of *Nabi* (Prophet). This is the very objective of the mention of the teaching of the Qur'ân. Likewise, the call to prayer (*Adhan*) and the customary supplications (established by the Prophet ﷺ) ought to be recited virtually the same as taught by the Prophet ﷺ. Otherwise, one would be rightfully accused of having indulged in alteration.

Chapter 43. What Is Said For The *Tashahhud*

(المعجم ۴۳) - بَابُ: كَيْفَ التَّشَهُدِ

(التحفة ۴۹۶)

1280. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, is *As-Salâm* (the source of peace; the One free from all faults), so when any one of you sits (during the prayer), let him say: "*At-tahyiyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâlihîn, ashhadu an lâ ilâha illallâh waḥdahu lâ sharika lahu, wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the

۱۲۸۰ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفَضِيلُ - وَهُوَ ابْنُ عِيَّاصٍ - عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فَلْيَقُلْ: السَّلَامُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ لِيَخْتَبِرْ بَعْدَ ذَلِكَ مِنَ الْكَلَامِ مَا شَاءَ».

mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh alone without partners, and I bear witness that Muḥammad is His slave and Messenger.” Then after that let him choose whatever words he wants.” (*Ṣaḥīḥ*)

تخریج: [صحيح] تقدم، ح: ١١٧١، وهو في الكبرى، ح: ١٢٠٢.

Comments:

(See *Ḥadīth* 1176 for discussion of the *Tashahhud*.)

Chapter 44. Another Version Of The *Tashahhud*

(المعجم ٤٤) - نَوْعٌ آخَرُ مِنَ التَّشَهُدِ
(التحفة ٤٩٧)

1281. It was narrated from Ḥiṭṭān bin ‘Abdullāh that Al-Ash‘arī said: “The Messenger of Allāh ﷺ addressed us and taught us our *Sunnahs* and our prayer. He said: ‘When you stand for the prayer, make your rows straight, then let one of you lead the others. When he says the *Takbīr*, then say the *Takbīr*; when he says: “*Wa lā-d-dāllīn*” then say “*Āmīn*,” and Allāh will answer you. Then when he says the *Takbīr* and bows, then say the *Takbīr* and bow, for the *Imām* bows before you and stands up before you.’ The Prophet of Allāh ﷺ said: ‘This makes up for that. When he says: “*Sami‘ Allāhu liman ḥamidah* (Allāh hears the one who praises Him),” say: “*Allāhumma, Rabbanā wa lakal-ḥamd* (O Allāh, our Lord, to You be praise),” Allāh will hear you, for indeed Allāh, the Mighty

١٢٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ، عَنْ قَتَادَةَ؛ وَأَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ أَنَّ الْأَشْعَرِيَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا فَعَلَّمَنَا سُتْنَتَنَا وَبَيَّنَّ لَنَا صَلَاتَنَا. فَقَالَ: «إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَأَقِيمُوا صُفُوفَكُمْ ثُمَّ لِيُؤْمَمْكُمْ أَحَدُكُمْ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَالَ: وَلَا الضَّالِّينَ فَقُولُوا: آمِينَ يُجِيبُكُمْ اللَّهُ، ثُمَّ إِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الْإِمَامَ يَرْعَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قَالَ نَبِيُّ اللَّهِ ﷺ: «فَتَلَّكَ بِتِلْكَ، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ

and Sublime, has said on the tongue of His Prophet: "Allâh hears the one who praises Him." Then when he says the *Takbîr* and prostrates, say the *Takbîr* and prostrate, for the *Imâm* prostrates before you and rises before you.' The Prophet of Allâh ﷺ said: 'This makes up for that. Then when you are sitting, let the following be among what one of you says: *At-tahîyyâtut-tayyibâtuş-şalawâtu lillâhi, as-salâmu 'alaika ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiş-şâlihîn, ašhadu an lâ ilâha illallâh wa ašhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, good words and prayers are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger)." (*Şahîḥ*)

تخریج: [صحیح] تقدم، ح: ۸۳۱، وأخرجه مسلم، ح: ۶۳/۴۰۴ من حديث سعيد بن أبي عروبة به، وهو في الكبرى، ح: ۱۲۰۳.

Chapter 45. Another Version Of The *Tashahhud*

1282. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ used to teach us the *Tashahhud* just as he would teach us a *Sûrah* of the Qur'ân: '*Bismillâh, wa billâhi. At-tahîyyâtu lillâhi waş-şalawâtu waţ-tayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa rahmat-*

حَمِيدُهُ، ثُمَّ إِذَا كَبَّرَ وَسَجَدَ فَكَبَّرُوا وَاسْجُدُوا فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قَالَ نَبِيُّ اللَّهِ ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ قَوْلِ أَحَدِكُمْ أَنْ يَقُولَ: النَّحِيَّاتِ الطَّيِّبَاتِ الصَّلَوَاتِ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

(المعجم ٤٥) - نَوْعٌ آخَرُ مِنَ الشَّهَادَةِ

(التحفة ٤٩٨)

١٢٨٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا أَيُّمَنُ بْنُ نَابِلٍ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا الشَّهَادَةَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: «بِسْمِ اللَّهِ وَبِاللَّهِ

Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâlihîn, wa aṣḥhadu anna Muḥammadan 'abduhu wa rasûluh. A'sal Allâhal-jannah wa a'ûdhu billâhi min annâr (In the name of Allâh and by the help of Allâh. All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger. I ask Allâh for Paradise and I seek refuge with Allâh from the Fire).” (*Da'if*)

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَسْأَلُ اللَّهَ الْجَنَّةَ وَأَعُوذُ بِهِ مِنَ النَّارِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا نَعْلَمُ أَحَدًا تَابَعَ أَيَّمَنْ بَنٍ نَابِلٍ عَلَى هَذِهِ الرَّوَايَةِ، وَأَيَّمَنْ عِنْدَنَا لَا بَأْسَ بِهِ، وَالْحَدِيثُ خَطَأٌ وَبِاللَّهِ التَّوْفِيقُ.

تخريج: [إسناده ضعيف] تقدم، ح: ١١٧٦، وهو في الكبرى، ح: ١٢٠٤.

Comments:

In this narration, at the commencement of the *Tashahhud*, there is an addition of the formula: *Bismillahi wa billâhi*, which no other transmitter has described. Likewise, toward its end, there are expressions mentioning the Paradise and the Fire, which are found only in this narration. No other transmitter mentions it. Therefore, these additions are strange (*Gharib*) and *Shâdh*, in open contradiction to what is narrated or reported through stronger sources or evidence; hence, the additions are not trustworthy. (See, very much the same *Hadîth*, 1176).

Chapter 46. Sending Salâms Upon The Prophet ﷺ

(المعجم ٤٦) - بَابُ التَّسْلِيمِ عَلَى النَّبِيِّ
ﷺ (التحفة ٤٩٩)

1283. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Allâh has angels who travel around on Earth conveying to me the Salâms of my Ummah.'" (*Sahîh*)

١٢٨٣ - أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الرَّزَّاقِيُّ قَالَ: أَخْبَرَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ سُفْيَانَ بْنِ سَعِيدٍ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكَيْعٌ وَعَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ

زَادَانَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبْعَثُونَ مِنْ أُمَّتِي السَّلَامَ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٥٢/١ عن معاذ بن معاذ به، وهو في الكبرى، ح: ١٢٠٥، وضححه ابن حبان (موارد)، ح: ٢٣٩٢ * سفیان الثوري صرح بالسمع عند إسماعيل القاضي في "فضل الصلوة على النبي ﷺ".

Comments:

It is obligatory to recite "peace upon the Prophet ﷺ" in prayer. Supplicating for peace upon him before and after it too is immensely meritorious. Saying *Salâh* upon him also carries the same rank, because it is the Qur'anic command: "O believers! Invoke blessings on him, and greet him with a prayer for peace." (*Al-Ahzâb*: 56).

Chapter 47. The Virtue Of Sending *Salâms* Upon The Prophet ﷺ

(المعجم ٤٧) - فَضْلُ التَّسْلِيمِ عَلَى النَّبِيِّ ﷺ (التحفة ٥٠٠)

1284. It was narrated from 'Abdullâh bin Abî Talhah, from his father, that the Messenger of Allâh ﷺ came one day with a cheerful expression on his face, and we said: "We see you looking cheerful." He said: "The Angel came to me and said: 'O Muḥammad, your Lord says: 'Will it not please you (to know) that no one will send *Salâh* upon you but I will send *Salâh* upon him tenfold, and no one will send *Salâms* upon you but I will send *Salâms* upon him tenfold?'" (*Hasan*)

١٢٨٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورِ الْكُوسَجِ قَالَ: أَخْبَرَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا ثَابِتٌ قَالَ: قَدِمَ عَلَيْنَا سُلَيْمَانُ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ زَمَنَ الْحَجَّاجِ فَحَدَّثَنَا عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ ذَاتَ يَوْمٍ وَالْبُشْرَى فِي وَجْهِهِ، فَقُلْنَا: إِنَّا لَنَرَى الْبُشْرَى فِي وَجْهِكَ، فَقَالَ: «إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ: يَا مُحَمَّدُ! إِنَّ رَبَّكَ يَقُولُ: أَمَا يُرْضِيكَ أَنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا».

تخريج: [إسناده حسن] أخرجه أحمد: ٢٩/٤، ٣٠ عن عفان به، وهو في الكبرى، ح: ١٢٠٦، وضححه ابن حبان، ح: ٢٣٩١، والحاكم: ٤٢٠/١، ٤٢١، ووافقه الذهبي * سليمان الهاشمي حسن الحديث وثقه ابن حبان، والحاكم وغيرهما.

Ṣalâh upon you? The Messenger of Allâh ﷺ remained silent until we wished that he had not asked him. Then he said: 'Say: *Allâhumma ṣalli 'ala Muḥammad wa 'ala âli Muḥammad, kamâ ṣallaita 'ala âli Ibrâhîma, wa bârik 'ala Muḥammad wa 'ala âli Muḥammad kama bârakta 'ala âli Ibrâhîm fil-âlamîn, innaka ḥamîdun majîd* (O Allâh, send *Ṣalâh* upon Muḥammad and upon the family of Muḥammad, as You sent *Ṣalâh* upon the family of Ibrâhîm, and send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon the family of Ibrâhîm among the nations. You are indeed Worthy of Praise, Full of Glory)." And the *Salâm* is as you know." (*Ṣaḥîḥ*)

زَيْدٌ - الَّذِي أَرَى النَّدَاءَ بِالصَّلَاةِ - أَخْبَرَهُ
عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ أَنَّهُ قَالَ: أَنَا
رَسُولُ اللَّهِ ﷺ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ
فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ
عَلَيْكَ يَا رَسُولَ اللَّهِ! فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟
فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى تَمَنَّيْنَا أَنَّهُ لَمْ
يَسْأَلْهُ ثُمَّ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ
إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ
حَمِيدٌ مُجِيدٌ، وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ».

تخريج: أخرجه مسلم، الصلوة، باب الصلوة على النبي ﷺ بعد التشهد، ح: ٤٠٥ من حديث مالك به، وهو في الموطأ (يحيى): ١/١٦٥، ١٦٦، والكبرى، ح: ١٢٠٨.

Comments:

1. "We have been commanded": The Companions thusly asking the Prophet ﷺ about saying *Ṣalâh* upon, and their alluding to supplication for peace corroborates that this question was concerning the ritual prayer because supplicating for peace is obligatory within ritual prayer.
2. "Āl" signifies the Prophet's ﷺ Muslim kin, wives, adherents, or the Companions, or the whole nation.

Chapter 50. How To Send *Ṣalâh* Upon The Prophet ﷺ

(المعجم ٥٠) - **بَابُ: كَيْفَ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ** (التحفة ٥٠٣)

1287. It was narrated that Abū Mas'ūd Al-Anṣārī said: "It was said to the Prophet ﷺ: 'We have been commanded to send *Ṣalâh* and *Salâms* upon you. We know how to send *Salâms*, but how should we

١٢٨٧ - أَخْبَرَنَا زَيَْادُ بْنُ يَحْيَى قَالَ:
حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ قَالَ:
حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدٍ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ بَشِيرٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ

send *Ṣalâh*?' He said: 'Say: "Allâhumma ṣalli 'ala Muḥammad kamâ ṣallaita 'ala âli Ibrâhîm. Allâhumma bârik 'ala Muḥammad kama bârakta 'ala âli Ibrâhîm (O Allâh, send *Ṣalâh* upon Muḥammad as You sent *Ṣalâh* upon the family of Ibrâhîm. O Allâh, send blessings upon Muḥammad as You sent blessings upon the family of Ibrâhîm)." (*Ṣaḥîḥ*)

قَالَ: قِيلَ لِلنَّبِيِّ ﷺ أَمْرُنَا أَنْ نُصَلِّيَ عَلَيْكَ وَنُسَلِّمَ أَمَّا السَّلَامُ فَقَدْ عَرَفْنَاهُ فَكَيْفَ نَصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، اللَّهُمَّ! بَارِكْ عَلَى مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ».

تخريج: [صحيح] وهو في الكبرى، ح: ١٢٠٩ * هشام بن حسان مدلس كما قال ابن المدني، وأبو حاتم وغيرهما، ولحديثه شواهد كثيرة.

Chapter 51. Another Version

(المعجم ٥١) - نَوْعٌ آخَرُ (التحفة ٥٠٤)

1288. It was narrated that Ka'b bin 'Ujrah said: "We said: 'O Messenger of Allâh, we know about sending *Salâms* upon you, but how should we send *Ṣalâh* upon you?' He said: "Say: '*Allâhumma ṣalli 'ala Muḥammad wa 'ala âli Muḥammad kamâ ṣallaita 'ala âli Ibrâhîma, innaka ḥamîdun majîd; Allâhumma bârik 'ala Muḥammad wa 'ala âli Muḥammad kamâ bârakta 'ala âli Ibrâhîm, innaka ḥamîdun majîd* (O Allâh, send *Ṣalâh* upon Muḥammad and the family of Muḥammad as You sent *Ṣalâh* upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory. O Allâh, send blessings upon Muḥammad and the family of Muḥammad as You sent prayers upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory)." (One of the narrators) Ibn Abî Laila said: "We used to say: 'And also upon us.'" Abû 'Abdur-Raḥmân (An-Nasâ'î)

١٢٨٨ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ مِنْ كِتَابِهِ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! السَّلَامُ عَلَيْكَ قَدْ عَرَفْنَاهُ، فَكَيْفَ الصَّلَاةُ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ» قَالَ ابْنُ أَبِي لَيْلَى: وَنَحْنُ نَقُولُ: وَعَلَيْنَا مَعَهُمْ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا بِهِ مِنْ كِتَابِهِ وَهَذَا خَطَأً.

said: It was narrated from his book, and this is a mistake.^[1] (*Ṣaḥīh*)

تخریج: أخرجه البخاري، أحاديث الأنبياء، باب: (١٠)، ح: ٣٣٧٠، ومسلم، الصلوة، باب الصلوة على النبي ﷺ بعد التشهد، ح: ٤٠٦ من حديث عبدالرحمن بن أبي ليلى به، وهو في الكبرى، ح: ١٢١٠.

Comments:

- a. The clarification concerning this error appears in the upcoming narration that Sulayman's mentor was not Amr bin Murrah; it was rather Al-Ḥakam, as it clearly follows from the chain of *Ḥadīth* 1289. The subtlety is that this narration too is on the authority of Qâsim bin Zakariyyh. Even so, he once named Amr bin Murrah as the mentor of Sulayman and once the name of Al-Ḥakam. But the former narration is not authentic, because other transmitters also concede to it. For instance, see the transmission chain of the *Ḥadīth* 1290. And Allâh knows best!
- b. These final words, "And also upon us," he uttered by way of supplication, which has no relation to the actual *Ḥadīth*.

1289. It was narrated that Ka'b bin 'Ujrah said: "We said: 'O Messenger of Allâh, we know about sending *Ṣalâms* upon you, but how should we send *Ṣalâh* upon you?' He said: 'Say: '*Allâhumma ṣalli 'ala Muḥammad wa 'ala âli Muḥammad kamâ ṣallaita 'ala Ibrâhîm wa 'ala âli Ibrâhîma, innaka ḥamîdun majîd; Allâhumma bârik 'ala Muḥammad wa 'ala âli Muḥammad kamâ bârakta 'ala Ibrâhîm wa 'ala âli Ibrâhîm, innaka ḥamîdun majîd* (O Allâh, send *Ṣalâh* upon Muḥammad and the family of Muḥammad as You sent *Ṣalâh* upon Ibrâhîm and the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory. O Allâh, send blessings upon Muḥammad and the family of Muḥammad as You sent prayers upon Ibrâhîm and the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory).'" (One of the

١٢٨٩ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ:
حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنِ
الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ
كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ!
السَّلَامُ عَلَيْكَ قَدْ عَرَفْنَا، فَكَيْفَ الصَّلَاةُ
عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ،
وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مَجِيدٌ» قَالَ عَبْدُ الرَّحْمَنِ: وَنَحْنُ
تَقُولُ: وَعَلَيْنَا مَعَهُمْ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَهَذَا أَوْلَى
بِالصَّوَابِ مِنَ الَّذِي قَبْلَهُ وَلَا تَعْلَمُ أَحَدًا قَالَ
فِيهِ عَمَرُو بْنُ مَرَّةٍ غَيْرَ هَذَا، وَاللَّهُ أَعْلَمُ.

[1] In his chain he said: "Al-Qâsim bin Zakariyâ bin Ḍinâr informed us, from his book."

narrators) ‘Abdur-Rahmân^[1] said: “We used to say: ‘And also upon us.’” Abû ‘Abdur-Rahmân (An-Nasâ’î) said: This is more worthy of being correct than the one that is before it. And we do not know of anyone who said “Amr bin Murrah” in it other than in this case. And Allâh knows best.^[2] (*Ṣaḥîḥ*)

تخریج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٢١١، وأخرجه مسلم، ح: ٦٨/٤٠٦ من حديث سليمان الأعمش، والبخاري، ح: ٤٧٩٧ من حديث الحكم به.

1290. It was narrated that Ibn Abi Laila said: “Ka’b bin ‘Ujrah said to me: ‘Shall I not give you a gift?’ We said: “O Messenger of Allâh ﷺ, we know how to send *Salâms* upon you, but how shall we send *Ṣalâh* upon you?” He said: “Say: ‘*Allâhumma ṣalli ‘ala Muḥammad wa ‘ala âli Muḥammad kamâ ṣalaita ‘ala âli Ibrâhîma, innaka ḥamîdun majîd; Allâhumma bârik ‘ala Muḥammad wa ‘ala âli Muḥammad kamâ bârakta ‘ala âli Ibrâhîm, innaka ḥamîdun majîd* (O Allâh, send *Ṣalâh* upon Muḥammad and the family of Muḥammad as You sent *Ṣalâh* upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory. O Allâh, send blessings upon Muḥammad and the family of Muḥammad as You sent prayers upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory).” (*Ṣaḥîḥ*)

١٢٩٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى قَالَ: قَالَ لِي كَعْبُ بْنُ عُجْرَةَ أَلَا أَهْدِي لَكَ هَدِيَّةً: قُلْنَا: يَا رَسُولَ اللَّهِ قَدْ عَرَفْنَا كَيْفَ السَّلَامِ عَلَيْكَ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ! بَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

تخریج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ١٤١٢، وأخرجه البخاري، ح: ٦٣٥٧، ومسلم، ح: ٤٠٦ من حديث شعبة به.

[1] That is ‘Abdur-Rahmân Ibn Abi Laila, as in the previous narration.

[2] That is, the first contained that name in the chain, while the second did not.

Chapter 52. Another Version

1291. It was narrated from Mûsâ bin Ṭalḥah that his father said: "We said: 'O Messenger of Allâh, how should we send *Ṣalâh* upon you?' He said: 'Say: *Allâhumma ṣalli 'ala Muḥammad wa 'ala âli Muḥammad kamâ ṣalaita 'ala Ibrâhîm wa âli Ibrâhîma, innaka ḥamîdun majîd; wa bârik 'ala Muḥammad wa 'ala âli Muḥammad kamâ bârakta 'ala Ibrâhîm wa âli Ibrâhîm, innaka ḥamîdun majîd* (O Allâh, send *Ṣalâh* upon Muḥammad and the family of Muḥammad as You sent *Ṣalâh* upon Ibrâhîm and the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory; and send blessings upon Muḥammad and the family of Muḥammad as You sent blessings upon Ibrâhîm and the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory)." (Ḥasan)

تخریج: [إسناده حسن] أخرجه أحمد: ۱/۱۶۲ عن محمد بن بشر به، وهو في الكبرى، ح: ۱۲۱۳ * عثمان هو ابن عبد الله بن موهب.

1292. It was narrated from Mûsâ bin Ṭalḥah, from his father, that a man came to the Prophet of Allâh ﷺ and said: "How should we send blessings upon you, O Prophet of Allâh?" He said: "Say: *Allâhumma ṣalli 'ala Muḥammad wa 'ala âli Muḥammad kamâ ṣalaita 'ala Ibrâhîm, innaka ḥamîdun majîd; wa bârik 'ala Muḥammad wa 'ala âli Muḥammad kamâ bârakta 'ala Ibrâhîm, innaka ḥamîdun majîd* (O Allâh, send *Ṣalâh* upon Muḥammad

(المعجم ۵۲) - نَوْعٌ آخَرُ (التحفة ۵۰۵)

۱۲۹۱ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَ: حَدَّثَنَا مُجَمِّعُ بْنُ يَحْيَى عَنْ عُثْمَانَ بْنِ مَوْهَبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! كَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

۱۲۹۲ - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عُثْمَانَ بْنِ مَوْهَبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى نَبِيَّ اللَّهِ ﷺ فَقَالَ: كَيْفَ نُصَلِّي عَلَيْكَ يَا نَبِيَّ اللَّهِ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى

and the family of Muḥammad as You sent *Ṣalâh* upon Ibrâhîm, You are indeed Worthy of Praise, Full of Glory; and send blessings upon Muḥammad and the family of Muḥammad as You sent blessings upon Ibrâhîm, You are indeed Worthy of Praise, Full of Glory).”
(*Hasan*)

أَلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ.

تخريج: [إسناده حسن] انظر الحديث السابق، وأخرجه البزار في البحر الزخار: ١٥٥/٣، ح: ٩٤٢ عن عبيدالله بن سعد بن إبراهيم به، وهو في الكبرى، ح: ١٢١٤.

1293. It was narrated that Mûsâ bin Talḥah said: “I asked Zaid bin Khârijah who said: ‘I asked the Messenger of Allâh ﷺ and he said: Send *Ṣalâh* upon me and strive hard in supplication, and say: *Allâhumma ṣalli ‘ala Muḥammad wa ‘ala âli Muḥammad* (O Allâh, send *Ṣalâh* upon Muḥammad and upon the family of Muḥammad).”
(*Hasan*)

١٢٩٣ - أَخْبَرَنَا سَعِيدُ بْنُ يَحْيَىٰ بْنِ سَعِيدِ الْأُمَوِيِّ فِي حَدِيثِهِ عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنْ مُوسَىٰ بْنِ طَلْحَةَ قَالَ: سَأَلْتُ زَيْدَ بْنَ حَارِجَةَ قَالَ: أَنَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «صَلُّوا عَلَيَّ وَاجْتَهِدُوا فِي الدُّعَاءِ وَفُؤُولُوا: اللَّهُمَّ! صَلِّ عَلَيَّ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ».

تخريج: [إسناده حسن] أخرجه أحمد: ١٩٩/١ من حديث عثمان بن حكيم به مختصراً بطرف منه، وهو في الكبرى، ح: ١٢١٥.

Chapter 53. Another Version

(المعجم ٥٣) - نَوْعٌ آخَرُ (التحفة ٥٠٦)

1294. It was narrated that Abû Sa‘eed Al-Khudrî said: “We said: ‘O Messenger of Allâh, we know how to send *Salâms* upon you, but how should we send *Ṣalâh* upon you?’ He said: ‘Say: “*Allâhumma ṣalli ‘ala Muḥammadin ‘abdika wa rasûlika kamâ ṣalaita ‘ala Ibrâhîm, wa bârik ‘ala Muḥammadin wa ‘ala âli Muḥammadin kamâ bârakta ‘ala Ibrâhîm* (O Allâh, send *Ṣalâh* upon Muḥammad, Your slave and

١٢٩٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ - وَهُوَ ابْنُ مُضَرَّ - عَنِ ابْنِ [الْهَادِي]، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ هَذَا التَّسْلِيمُ عَلَيْكَ قَدْ عَرَفْنَاهُ فَكَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «فُؤُولُوا: اللَّهُمَّ! صَلِّ عَلَيَّ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَيَّ إِبْرَاهِيمَ، وَبَارِكْ عَلَيَّ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَيَّ إِبْرَاهِيمَ».

Messenger, as You sent *Ṣalâh* upon Ibrâhîm, and send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrâhîm.” (*Ṣaḥîh*)

تخریج: أخرجه البخاري، التفسير، باب قوله: ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ﴾، ح: ٤٧٩٨ وح: ٦٣٥٨ من حديث يزيد بن عبد الله بن الهاد به، وهو في الكبرى، ح: ١٢١٦.

Chapter 54. Another Version

(المعجم ٥٤) - نَوْعٌ آخَرُ (التحفة ٥٠٧)

1295. It was narrated that ‘Amir bin Sulaim Az-Zuraqî said: “Abû Ḥumaid As-Sâ’idî told me that they said: ‘O Messenger of Allâh, how should we send *Ṣalâh* upon you?’ The Messenger of Allâh ﷺ said: ‘Say: *Allâhumma ṣalli ‘ala Muḥammadin wa azwâjihî wa dhurriyyatihî* (O Allâh, send *Ṣalâh* upon Muḥammad and his wives and progeny) – in the narration of Al-Ḥârith (one of the two who narrated it) – *kamâ ṣalaita ‘ala âli Ibrâhîm wa bârik ‘ala Muḥammad wa azwâjihî wa dhurriyyatihî* (as You sent *Ṣalâh* upon Ibrâhîm, and send blessings upon Muḥammad and his wives and progeny) – both of them said that – *kamâ bârakta ‘ala âli Ibrâhîma innaka ḥamîdun majîd* (as You sent blessings upon Ibrâhîm, You are indeed Worthy praise, Full of glory).” Abû ‘Abdur-Raḥmân (An-Nasâ’î) said: Qutaibah informed us of this *Ḥadîth* two times, and perhaps he had missed part of it.^[1] (*Ṣaḥîh*)

١٢٩٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ وَالْحَارِثِ بْنِ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرٍو بْنِ سُلَيْمٍ الرَّزْرَقِيِّ قَالَ: أَخْبَرَنِي أَبُو حَمْدٍ السَّاعِدِيُّ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ» - فِي حَدِيثِ الْحَارِثِ -: «كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارَكْتَ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ»، قَالَا جَمِيعًا، «كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا قُتَيْبَةُ بِهَذَا الْحَدِيثِ مَرَّتَيْنِ وَلَعَلَّهُ أَنْ يَكُونَ قَدْ سَقَطَ عَلَيْهِ مِنْهُ سَطْرٌ..

[1] That is Qutaibah and Al-Ḥârith both narrated the *Ḥadîth* to An-Nasâ’î, with the discrepancies he indicated between their narrations.

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب: (١٠)، ح: ٣٣٦٩، ح: ٦٣٦٠، ومسلم، الصلوة، باب الصلوة على النبي ﷺ بعد التشهد، ح: ٤٠٧ من حديث مالك به، وهو في الموطأ (يحيى): (١/١٦٥)، والكبرى، ح: ١٢١٧.

Comments:

In the text of the greeting formula (*Durūd*) recorded in the above-mentioned Traditions, there is a slight verbal or phrasal difference, which is not very significant. Any of these phrasings may be recited.

Chapter 55. The Virtue Of Sending *Ṣalāh* Upon The Prophet ﷺ

(المعجم ٥٥) - **بَابُ الْفَضْلِ فِي الصَّلَاةِ عَلَى النَّبِيِّ ﷺ** (التحفة ٥٠٨)

1296. It was narrated from ‘Abdullāh bin Abî Ṭalḥah, from his father, that the Messenger of Allāh ﷺ came one day with a joyful expression on his face. He said: “Jibrīl came to me and said: ‘Will it not please you, O Muḥammad, (to know) that no one of your *Ummah* will send *Ṣalāh* upon you but I will send *Ṣalāh* upon him tenfold, and no one will send *Salāms* upon you but I will send *Salāms* upon him tenfold?’” (*Ḥasan*)

١٢٩٦ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ الْمُبَارَكِ - قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ سُلَيْمَانَ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ ذَاتَ يَوْمٍ وَالْبِشْرُ يُرَى فِي وَجْهِهِ فَقَالَ: «إِنَّهُ جَاءَنِي جِبْرِيلُ ﷺ فَقَالَ: أَمَا يُرْضِيكَ يَا مُحَمَّدًا! أَنْ لَا يُصَلِّيَ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا، وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا».

تخريج: [إسناده حسن] تقدم، ح: ١٢٨٤، وهو في الكبرى، ح: ١٢١٨.

Comments:

See *Ḥadīth* 1284.

1297. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever sends *Ṣalāh* upon me once, Allāh will send *Ṣalāh* upon him tenfold.” (*Ṣaḥīḥ*)

١٢٩٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيَّ عَشْرًا».

تخريج: أخرجه مسلم، الصلوة، باب الصلوة على النبي ﷺ بعد التشهد، ح: ٤٠٨ عن علي بن حجر به، وهو في الكبرى، ح: ١٢١٩.

1298. Anas bin Mâlik said: The Messenger of Allâh ﷺ said: "Whoever sends *Ṣalâh* upon me once, Allâh will send *Ṣalâh* upon him tenfold, and will erase ten sins from him, and will raise him ten degrees in status." (*Ṣaḥîḥ*)

١٢٩٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ أَبِي إِسْحَاقَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ، وَحُطَّتْ عَنْهُ عَشْرُ خَطِيئَاتٍ، وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ».

تخریج: [إسناده صحيح] أخرجه أحمد: ١٠٢/٣ من حديث يونس به مختصراً، وهو في الكبرى، ح: ١٢٢٠، وصححه ابن حبان، ح: ٢٣٩٠، والحاكم: ٥٥٠/١، والذهبي، وللحديث طرق أخرى.

Comments:

In this narration, compared to the earlier narrations, there is an increased description of its excellence and reward. This is a sheer bounty of Allâh. The reciter of the greetings and peace formula upon Allâh's beloved Prophet ﷺ is very dear to Him. Why should he not be? The beloved of the beloved is loved. Saying *Ṣalâh* is a supremely excellent pious act and it is a superior supplication.

Chapter 56. Choosing A Supplication After Sending *Ṣalâh* Upon The Prophet ﷺ

(المعجم ٥٦) - **بَابُ تَخْيِيرِ الدُّعَاءِ بَعْدَ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ** (التحفة ٥٠٩)

1299. It was narrated that 'Abdullâh said: "When we sat during the prayer with the Messenger of Allâh ﷺ, we used to say: 'Peace (*Salâm*) be upon Allâh, peace be upon so-and-so and so-and-so.' The Messenger of Allâh ﷺ said: 'Do not say: Peace (*Salâm*) be upon Allâh, for Allâh is *As-Salâm* (the Source of Peace; the One free from all faults). Rather say: *At-tahiyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibâtu, as-salâmu 'alayka ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alayna wa 'ala 'ibâdillâhiṣ-ṣâliḥîn* (All compliments, prayers and pure

١٢٩٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرِيِّ وَعَمْرُو بْنُ عَلِيٍّ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ قَالَ: حَدَّثَنِي شَقِيقٌ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ عَنْ عِبَادِ اللَّهِ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ السَّلَامُ وَلَكِنْ إِذَا جَلَسَ أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ

words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh). If you say that, it will be for every righteous slave in the heavens and on Earth, "*Ashhadu an lâ ilâha ill-Allâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger). Then let him choose any supplication that he likes to say after that." (*Ṣaḥîḥ*)

عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ
عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِنَّكُمْ إِذَا
قُلْتُمْ ذَلِكَ أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ
وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ لِيُخَيَّرَ مِنَ الدُّعَاءِ
بَعْدُ، أَعْجَبَهُ إِلَيْهِ يَدْعُو بِهِ.

تخريج: [صحيح] تقدم، ح: ١٢٧٨، وهو في الكبرى، ح: ١٢٢١.

Comments:

In this narration, however, there is mention of general supplication without mention of saying *Ṣalâh*. But certain things are understood spontaneously. That means before supplication one says *Ṣalâh* upon the Prophet ﷺ as is evident from several preceding narrations, for instance *Ḥadīth* 1258. Likewise, supplication also signifies traditional or conveyed and handed down (*Ma'thur*) supplications. Not that everyone sets about composing supplications according to his own notions. When, for every pillar of the obligatory prayer a prescribed traditional remembrance is a requisite, how could then a nontraditional or unconveyed supplication be meant here? Even otherwise, a supplication composed on our own does not enjoy the certainty of being authentic, and there is no place for dubious elements in the obligatory prayer.

Chapter 57. Remembrance After The *Tashahhud*

(المعجم ٥٧) - الذِّكْرُ بَعْدَ الشَّهَادَةِ

(التحفة ٥١٠)

1300. It was narrated that Anas bin Mâlik said: "Umm Sulaim came to the Prophet ﷺ and said: 'O Messenger of Allâh, teach me some words that I may supplicate with during my prayer.' He said: 'Glorify Allâh (by saying *Subḥân-Allâh*) ten times, and praise Him

١٣٠٠ - أَخْبَرَنَا عُبَيْدُ بْنُ وَكَيْعِ بْنِ
الْجَرَّاحِ أَخُو سُفْيَانَ بْنِ وَكَيْعِ قَالَ: حَدَّثَنَا
أَبِي عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ
عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ:

(by saying *Al-hamdu lillâh*) ten times, and magnify Him (by saying *Allâhu Akbar*) ten times, then ask Him for what you need; He will say: "Yes, yes." (*Ṣaḥīḥ*)

يَا رَسُولَ اللَّهِ! عَلَّمَنِي كَلِمَاتٍ أَدْعُو بِهِنَّ فِي صَلَاتِي. قَالَ: «سَجِّي اللَّهُ عَشْرًا، وَاحْمَلِيهِ عَشْرًا، وَكَبِّرِيهِ عَشْرًا، ثُمَّ سَلِّيهِ حَاجَتِكَ يَقُلْ: نَعَمْ نَعَمْ».

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في صلوة التسبيح، ح: ٤٨١ من حديث عكرمة بن عمار به، وقال: "حسن غريب"، وهو في الكبرى، ح: ١٢٢٢، وصححه الحاكم على شرط الشيخين: ٣١٧/١، ٣١٨، ووافقه الذهبي، وعزاه المنذري إلى ابن خزيمة، وابن حبان في صحيحهما.

Comments:

There is no elucidation in this narration that this remembrance shall be recited after the *Tashahhud*. There is clarification in other reports that this *Dhikr* shall be recited after the final greeting.

Chapter 58. Supplication After Remembrance

1301. It was narrated that Anas bin Mâlik said: "I was sitting with the Messenger of Allâh ﷺ and a man was standing and praying. When he bowed, prostrated and recited the *Tashahhud*, he supplicated, and in his supplication he said: '*Allâhumma innî asa'luka bi-anna lakal-hamid, lâilâha illâ ant, al-mannânu badî'us-samâwâti wal-ard, yâ dhâl-jalâli wal-ikrâm! Yâ hayyu yâ qayyum! Innî as'aluka.* (O Allâh, indeed I ask You since all praise is due to You, there is none worthy of worship but You, the Bestower, the Creator of the heavens and the Earth, O Possessor of majesty and honor, O Ever-living, O Eternal, I ask of You.)' The Prophet ﷺ said: 'Do you know what he has supplicated with?' They said: 'Allâh and His Messenger know best.' He said: 'By

(المعجم ٥٨) - بَابُ الدُّعَاءِ بَعْدَ الذِّكْرِ

(التحفة ٥١١)

١٣٠١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَلْفُ ابْنِ خَلِيفَةَ عَنْ حَفْصِ بْنِ أَخِي أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ جَالِسًا - يَعْنِي - وَرَجُلٌ قَائِمٌ يُصَلِّي فَلَمَّا رَكَعَ وَسَجَدَ وَتَشَهَّدَ دَعَا فَقَالَ فِي دُعَائِهِ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ! يَا حَيُّ يَا قَيُّوْمُ! إِنِّي أَسْأَلُكَ، فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: «أَتَدْرُونَ بِمَا دَعَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ دَعَا اللَّهُ بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ».

the One in Whose Hand is my soul, he called upon Allâh by His greatest name which, if He is called by it, He responds, and if He is asked by it, He gives.” (Ṣaḥīḥ)

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب الدعاء، ح: ١٤٩٥ من حديث خلف بن خليفة به، وهو في الكبرى، ح: ١٢٢٣، وصححه ابن حبان، ح: ٢٣٨٢، والحاكم على شرط مسلم: ١/٥٠٣، ٥٠٤، ووافقه الذهبي.

1302. Ḥanzalah bin ‘Alī narrated that Mihjan bin Al-Adra’ narrated to him that the Messenger of Allāh ﷺ entered the Masjid and there was a man who had finished his prayer and he was reciting the *Tashahhud*. He said: “*Allāmma, innī as’aluka ya Allāh! Bi-annakal-Wāḥidul-Aḥad uṣ-Ṣamad, alladhī lam yalid wa lam yuwlad, wa lam yakun lahu kufuwan aḥad, an taghfirālī dhunūbī, innaka antal-Ghafūrur-Raḥīm* (O Allāh, I ask of You, O Allāh, as You are the One, the Only, the Self-Sufficient Master, Who begets not nor was he begotten, and there is none equal or comparable to Him, forgive me my sins, for You are the Oft-Forgiving, Most Merciful.)” The Messenger of Allāh ﷺ said: “He has been forgiven,” three times.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب ما يقول بعد التشهد، ح: ٩٨٥ من حديث عبدالوارث به، وهو في الكبرى، ح: ١٢٦٤، وصححه ابن خزيمة، ح: ٧٢٤، والحاكم: ١/٢٦٧ على شرط الشيخين، ووافقه الذهبي.

Comments:

This has been an immensely great good tiding not only for Mihjan ﷺ, but everyone who supplicates in this manner. This supplication too consists of the supremely great name of Allāh (*Al-Ismu’l A’zam*), because the attributes mentioned therein belong to the unique self of Allāh, Most High. None other has even a slightest tinge of it.

١٣٠٢ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ - أَبُو بُرَيْدٍ الْبَصْرِيُّ - عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمُ عَنِ ابْنِ بُرَيْدَةَ قَالَ: حَدَّثَنِي حَنْظَلَةُ بْنُ عَلِيٍّ أَنَّ مِجْحَنَ بْنَ الْأَدْرَعَ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ إِذَا رَجُلٌ قَدْ قَضَى صَلَاتَهُ وَهُوَ يَتَشَهُدُ فَقَالَ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ غُفِرَ لَكَ» ثَلَاثًا.

Chapter 59. Another Kind Of Supplication

1303. It was narrated from ‘Abdullâh bin ‘Amr, from Abû Bakr Aş-Şiddîq, may Allâh be pleased with them both, that he said to the Messenger of Allâh ﷺ: “Teach me a supplication that I may recite in my prayer.” He said: “Say: ‘*Allâhumma innî zalamtû nafsî zulman kathîran wa lâ yaghfirudh-dhunnûba illa anta faghfirli maghfiratan min ‘indika warhamnî, innaka antal-Ghafûrur-Rahîm* (O Allâh, verily I have wronged myself much and there is none who forgives sins except You. Grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful).’”

(*Ṣaḥîh*)

تخریج: أخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح: ٨٣٤، ومسلم، الذكر والدعاء، باب الدعوات والتعوذ، ح: ٢٧٠٥ عن قتبية به، وهو في الكبرى، ح: ١٢٢٥.

Chapter 60. Another Kind Of Supplication

1304. It was narrated that Mu‘âdh bin Jabal said: “The Messenger of Allâh ﷺ took my hand and said: ‘I love you, O Mu‘âdh!’ I said: ‘And I love you, O Messenger of Allâh ﷺ.’ Then the Messenger of Allâh ﷺ said: ‘Never forget to say in every prayer: *Rabbî a‘innî ‘ala dhikrika wa shukrika wa ḥusni ‘ibâdatik* (My Lord, help me to remember You, give thanks to You and worship You well).’” (*Ṣaḥîh*)

(المعجم ٥٩) - نَوْعٌ آخَرُ مِنَ الدُّعَاءِ
(التحفة ٥١٢)

١٣٠٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي قَالَ: «قُلْ: اللَّهُمَّ! إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ».

(المعجم ٦٠) - نَوْعٌ آخَرُ مِنَ الدُّعَاءِ
(التحفة ٥١٣)

١٣٠٤ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ حَبِيبَةَ يُحَدِّثُ عَنْ عُقْبَةَ بْنِ مُسْلِمٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنِ الصَّنَائِحِيِّ، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: أَخَذَ بِيَدِي رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنِّي لِأَجِبُكَ يَا مُعَاذًا»، فَقُلْتُ: وَأَنَا أَجِبُكَ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَا تَدْعُ أَنْ تَقُولَ فِي كُلِّ صَلَاةٍ: رَبِّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ».

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب: في الاستغفار، ح: ١٥٢٢ من حديث حيوة بن شريح به، وهو في الكبرى، ح: ١٢٢٦، وصححه ابن خزيمة، ح: ٧٥١، وابن حبان، ح: ٢٣٤٥، والحاكم على شرط الشيخين: ١/٢٧٣، ووافقه الذهبي.

Comments:

One may supplicate either within prayer or after the prayer, facing the *Qiblah*.

Chapter 61. Another Kind Of Supplication

1305. It was narrated from Shaddâd bin Aws that the Messenger of Allâh ﷺ used to say in his prayer: “*Allâhumma innî as'aluka ta-thabbuta fî al-amri wal-'azîmata 'alar-rushdi wa as'aluka shukra ni'matik wa husna 'ibâdatik wa as'aluka qalban salîman wa lisânan shâdiqan wa as'aluka min khairi mâ ta'lamu wa a'ûdhu bika min sharri mâ ta'lamu* (O Allâh, I ask You for steadfastness in all my affairs and determination in following the right path I ask You to make me thankful for Your blessings and to make me worship You properly. I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know and I seek refuge in You from the worst of what You know and I seek Your forgiveness for what You know.)” (*Hasan*)

تخريج: [حسن] أخرجه ابن حبان(موارد)، ح: ٢٤١٦ من حديث حماد بن سلمة به، وهو في الكبرى، ح: ١٢٢٧ * أبو العلاء بن السخيري سمعه من رجل من بني حنظلة عن شداد به، كما في سنن الترمذي، ح: ٣٤٠٧ وغيره، وللحديث شواهد عند الطبراني (الكبير: ٧/٢٧٩، ح: ٧١٣٥) وغيره.

Comments:

“*Qalban Salim*” signifies the heart which is free from disbelief, polytheism, hypocrisy, and phoniness concerning the rights of Allâh; and in relation to the

(المعجم ٦١) - نَوْعٌ آخَرُ مِنَ الدُّعَاءِ

(التحفة ٥١٤)

١٣٠٥ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ شَدَّادِ بْنِ أَوْسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي صَلَاتِهِ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ التَّثَبُّتَ فِي الْأُمْرِ وَالْعَزِيمَةَ عَلَى الرَّشْدِ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحَسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرٍ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ».

rights of men, it signifies the heart that is free from jealousy, grudge, rancor, hatred, greed, covetousness, and infatuation. And Allâh knows best.

Chapter 62. Another Kind

(المعجم ٦٢) - نَوْعٌ آخَرُ (التحفة ٥١٥)

1306. 'Aṭâ' bin As-Sâ'ib narrated that his father said: "Ammâr bin Yâsir led us in prayer and he made it brief. Some of the people said to him: 'You made the prayer short (or brief).' He said: 'Nevertheless I still recited supplications that I heard from the Messenger of Allâh ﷺ.' When he got up and left, a man - he was my father but he did not name himself - followed him and asked him about that supplication, then he came and told the people. "*Allâhumma bi 'ilmikal-ghaiba wa qudratika 'alal-khalqi ahîni mâ 'alimtal-hayâta khairan lî, wa tawaffani idhâ 'alimtal-wafâta khairan lî. Allâhumma as'aluka khashyatata fil-ghaibi wash-shahâdati wa as'aluka kalimatal-haqqi fir-riqâ'i wal-ghadab, wa as'aluka qasda fil-faqri wal-ghina, wa as'aluka na'îman lâ yanfadu wa as'aluka qurrata 'ainin lâ tanqaṭi'u wa as'aluka bardal-'aishi ba'dal-mawti, wa as'aluka ladhdhatan-nazari ila wajhika wash-shawqa ila liqâ'ika fi ghairi ḍarrâ'a muḍiratin wa lâ fitnatin mudillatin, Allâhumma zayinnâ bizînatil-îmâni waj'alnâ hudâtan muhtadîn* (O Allâh, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You

١٣٠٦ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا عَطَاءُ ابْنِ السَّائِبِ عَنْ أَبِيهِ قَالَ: صَلَّى بِنَا عَمَّارُ بْنُ يَاسِرٍ صَلَاةً فَأَوْجَزَ فِيهَا، فَقَالَ لَهُ بَعْضُ الْقَوْمِ: لَقَدْ خَفَّفْتَ أَوْ أَوْجَزْتَ الصَّلَاةَ! فَقَالَ: أَمَّا عَلَى ذَلِكَ فَقَدْ دَعَوْتُ فِيهَا دَعَوَاتٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَامَ تَبِعَهُ رَجُلٌ مِنَ الْقَوْمِ - هُوَ أَبِي غَيْرَ أَنَّهُ كَتَى عَنْ نَفْسِهِ - فَسَأَلَهُ عَنِ الدُّعَاءِ ثُمَّ جَاءَ فَأَخْبَرَ بِهِ الْقَوْمَ: «اللَّهُمَّ! يَعْلَمُكَ الْغَيْبُ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْسِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ! وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَاءِ وَالْغَضَبِ، وَأَسْأَلُكَ الْقَضْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْقُذُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ! رَبَّنَا بِرَبِّتِهِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ».

know that death is better for me. O Allâh, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and of poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allâh, beautify us with the adornment of faith and make us among those who guide and are rightly guided.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه ابن خزيمة في التوحيد، ص: ١٢ من حديث حماد بن زيد به، وهو في الكبرى، ح: ١٢٢٨، وصححه ابن حبان، ح: ٥٠٩.

1307. It was narrated that Qais bin ‘Ubâd said: “Ammâr bin Yâsir led the people in prayer and he made the prayer short. It was as if they disliked that, so he said: ‘Did I not do bowing and prostration properly?’ They said: ‘Yes.’ He said: ‘And I said a supplication that the Prophet ﷺ used to say: *Allâhumma bi ‘ilmikal-ghaiba wa qudratika ‘alal-khalqi ahîni mâ ‘alimtal-hayâta khairan lî, wa tawaffanî idhâ ‘alimtal-wafâta khairan lî wa as’aluka khashyataka fîl-ghaibi wash-shahâdâti kalimatal-ikhhlâs fir-riðâ’i wal-ghaibî, as’aluka na’iman lâ yanfuðu wa qurata ‘ainin lâ tanqa’i’u*

١٣٠٧ - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي هَاشِمٍ الْوَاسِطِيِّ، عَنْ أَبِي مِجَلَزٍ عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: صَلَّى عَمَّارُ بْنُ يَاسِرٍ بِالْقَوْمِ صَلَاةً فَأَخَفَّهَا، فَكَأَنَّهُمْ أَنْكَرُوهَا فَقَالَ: أَلَمْ أَتِمُّ الرُّكُوعَ وَالسُّجُودَ؟ قَالُوا: بَلَى. قَالَ: أَمَا إِنِّي دَعَوْتُ فِيهَا بِدُعَاءٍ كَانَ النَّبِيُّ ﷺ يَدْعُو بِهِ: «اللَّهُمَّ بَعْلِمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي وَأَسْأَلُكَ خَشْيَتِكَ فِي الْغَيْبِ

wa as'alukar-ridâ'i bil qaḍdâ'i wa bardal-'aishi ba'dal-mawti, wa ladhhatan-nazari ila wajhika washshawqa ila liqâ'ika wa a'ûdhu bika min darâ'a mudîrratin wa fitnatin muḍillatin, Allâhumma zayyinnâ bizinatil-îmâni waj'alnâ hudâtan muhtadîn (O Allâh, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me, and I ask You for fear of You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death, and for the sweetness of looking upon Your face and a longing to meet You, and I seek refuge in You from calamity that will bring about harm or a trial that will cause deviation. O Allâh, beautify us with the adornment of faith and make us among those who guide and are rightly guided.)”
(*Hasan*)

تخريج: [حسن] أخرجه أحمد: ٢٦٤/٤ من حديث شريك القاضي به، وليس فيه قيس بن عباد، وهو في الكبرى، ح: ١٢٢٩، والحديث السابق شاهد له.

Comments:

There is a slight difference in wordig between these two narrations. But the meaning is identical. This is an extremely comprehensive supplication.

Chapter 63. Seeking Refuge With Allâh When Praying

(المعجم ٦٣) - **بَابُ التَّعَوُّذِ فِي الصَّلَاةِ**

(التحفة ٥١٦)

1308. It was narrated that Farwah

١٣٠٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:

bin Nawfal said: "I said to 'Āishah: 'Tell me of a supplication that the Messenger of Allāh ﷺ used to say in his prayer.' She said: 'Yes. The Messenger of Allāh ﷺ used to say: *Allāhumma innī a'ūdhu bika min sharri mā 'amiltu wa min sharri mā lam a'mal* (O Allāh, I seek refuge with You from the evil of that which I have done and the evil of that which I have not done).'" (Sahih)

حَدَّثَنَا جَرِيرٌ عَنْ مَنصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بِنِ تَوْفَلٍ قَالَ: قُلْتُ لِعَائِشَةَ: حَدِّثِي بَشِيءَ كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِ فِي صَلَاتِهِ. قَالَتْ: نَعَمْ، كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمَلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

تخریج: أخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح: ٦٥/٢٧١٦ عن إسحاق بن إبراهيم به، وهو في الكبرى، ح: ١٢٣٠.

Comments:

This could also mean "I take refuge in Allāh from the evil of committing bad deeds, and from not doing good deeds." The third meaning could be: "I take refuge in You also from the evil of my own deeds, and also from the evil of those works and things which have no relation to my deeds": it could either be the doing of people or of Allāh, Most High, which means predestination and decree. The doings of other people (for instance, jealousy, rancor, disobedience, etc.) could also affect man in an evil way.

Chapter 64. Another Version

(المعجم ٦٤) - نَوْعٌ آخَرُ (التحفة ٥١٧)

1309. It was narrated that 'Āishah said: "I asked the Messenger of Allāh ﷺ about the torment of the grave and he said: 'Yes, the torment of the grave is real.'" 'Āishah said: "After that I never saw the Messenger of Allāh ﷺ offer any prayer but he would seek refuge with Allāh from the torment of the grave." (Sahih)

١٣٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ عَذَابِ الْقَبْرِ فَقَالَ: «نَعَمْ، عَذَابُ الْقَبْرِ حَقٌّ». قَالَتْ عَائِشَةُ: فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي صَلَاةً بَعْدُ إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ.

تخریج: أخرجه البخاري، الجنائز، باب ماجاء في عذاب القبر، ح: ١٣٧٢ من حديث شعبة، ومسلم، المساجد، باب استحباب التعوذ من عذاب القبر ... إلخ، ح: ١٢٦/٥٨٦ من حديث أشعث بن أبي الشعثاء به، وهو في الكبرى، ح: ١٢٣١.

Comments:

"The torment of the grave" denotes the grave's having some linkage to Hell, to some extent; consequently one's life in the grave would turn miserable.

Hence the angels' meting out punishment upon one's not knowing the answers, and the partial torment of some bad acts like one's not guarding oneself against specks of urine and backbiting: these acts make one deserving of torment also in the grave. This sort of torment shall not be meted out to everyone. Allâh's righteous bondsmen shall remain safe from it. But instead, they will be rewarded in the grave. And Allâh knows best!

1310. 'Urwah bin Az-Zubair narrated that 'Aishah told him that the Messenger of Allâh ﷺ used to say the following supplication in his prayer: "*Allâhumma innî a'ûdhu bika min 'adhâbil-qabri wa a'ûdhu bika min fitnatil-masîhid-dajjâl, wa a'ûdhu bika min fitnatil-mahyâ walmamâtî, Allâhumma innî a'ûdhu bika min al-ma'thami wal-maghram* (O Allâh, I seek refuge with You from the torment of the grave, and I seek refuge in You from the tribulation of the *Al-Masîhid-Dajjâl*, and I seek refuge with You from the trials of life and death. O Allâh, I seek refuge in You from sin and debt.)" Someone said to him: "How often you seek refuge from debt!" He said: "If a man gets into debt, when he speaks he lies, and when he makes a promise he betrays it." (*Sahîh*)

١٣١٠ - أَخْبَرَنَا عَمْرُو بْنُ عَثْمَانَ قَالَ: حَدَّثَنِي أَبِي عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَمَيَاتِ وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمُعْرَمِ»، فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيدُ مِنَ الْمُعْرَمِ! فَقَالَ: «إِنَّ الرَّجُلَ إِذَا عَرِمَ حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ».

تخریج: أخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح: ٨٣٢، ومسلم، المساجد، باب ما يستعاذ منه في الصلوة، ح: ٥٨٩ من حديث شعيب بن أبي حمزة به، وهو في الكبرى، ح: ١٢٣٢.

Comments:

1. "*Masîh Dajjâl*": the Deceptive Messiah. It follows from the authentic *Ahâdith* or traditions that before the Day of Judgment, the False Messiah will appear. He will be highly advanced from the worldly point of view and he will overawe people with his magic. He will claim to be the lord and will attempt to make all people recite his word. He will be terribly deceptive and treacherous. This is the meaning of the expression *Dajjâl*. He has been called *Masîh* or the anointed because he would be one-eyed or blind in one eye.
2. The trial or test of life is man's remaining disobedient to his Lord in this

worldly life, with a sense of deep loathing toward the true religion or the truthful way of life. It is to stay wrapped up in the pleasures of life, heedless of the Creator. And the trial of death denotes Satan's misguiding at the time of death. One may not have the good fortune of reciting the formula of the Oneness of Allâh - *Kalimah At-Tawhîd* - and one may die in bad state. We seek refuge in Allâh from such an evil end!

1311. It was narrated that Muḥammad bin Abî 'Āishah said: "I heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: When any one of you recites the *Tashahhud*, let him seek refuge with Allâh from four things: From the torment of Hell, from the torment of the grave, from the trials of life and death and from the evil of the *Dajjâl*. Then let him pray for himself asking whatever he wants." (Ṣaḥîḥ)

١٣١١ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ الْمَوْصِلِيُّ عَنِ الْمُعَاوِي عَنِ الْأَوْزَاعِيِّ؛ ح وَأَخْبَرَنِي عَلِيُّ بْنُ خَشْرَمٍ عَنْ عَيْسَى بْنِ يُونُسَ - وَاللَّفْظُ لَهُ - عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ، ثُمَّ يَدْعُو لِنَفْسِهِ بِمَا بَدَأَ لَهُ».

تخریج: أخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلوة، ح: ١٣٠/٥٨٨ ب عن علي ابن خشرم به، وهو في الكبرى، ح: ١٢٣٣.

Comments:

Some people have deemed this *Ta'awwudh* (taking refuge in Allâh) compulsory - drawing an inference from the evident phrasing of this narration. But it is contrary to the explicit and apparent narrations, in which Allâh's Messenger ﷺ has taught praying without it, or has deemed it complete. This sort of phrasing or expression (meaning a command or order) occurs for commendation or emphasis also. In the light of the other narrations, the objective here is very much the same. This is because Allâh's Messenger ﷺ has granted dispensation or choice for any particular favorite supplication. And praise belongs to Allâh alone!

Chapter 65. Another Kind Of Remembrance After The *Tashahhud*

1312. It was narrated from Jâbir that the Messenger of Allâh ﷺ used to say in his prayer, after the *Tashahhud*: "The best of word is the word of Allâh and the best of

(المعجم ٦٥) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ بَعْدَ التَّشَهُدِ (التحفة ٥١٨)

١٣١٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي

guidance is the guidance of
Muḥammad ﷺ.” (*Sahīh*)

صَلَاتِهِ بَعْدَ الشَّهَادَةِ: «أَحْسَنُ الْكَلَامِ كَلَامُ
اللَّهِ، وَأَحْسَنُ الْهُدَى هَدَى مُحَمَّدٍ ﷺ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/٣١٩ عن يحيى القطان به، وفيه: "خطبته" بدل
"صلوته".

Comments:

In a sermon or discourse these words after *Tashahhud* appear very adequate, because they form the preface or introduction to the discourse. But, in prayer, after the testimony, these words do not seem appropriate. It is quite probable the expression "in ritual prayer" could be a transmitter's misunderstanding. In any case, there is also no harm in reciting them!

Chapter 66. Not Praying Properly

(المعجم ٦٦) - بَابُ تَطْفِيفِ الصَّلَاةِ
(التحفة ٥١٩)

1313. It was narrated from Ḥudhaifah that he saw a man praying, (and his bowing and prostration were) lacking. Ḥudhaifah said to him: "For how long have you been praying like this?" He said: "For forty years." He said: "You have not been praying for forty years and if you die praying like this, you will have died following a path other than the path of Muḥammad ﷺ." Then he said: "It is possible for a man to pray briefly but still do it properly." (*Sahīh*)

١٣١٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ:
حَدَّثَنِي يَحْيَى بْنُ أَدَمَ قَالَ: حَدَّثَنَا مَالِكٌ، -
وَهُوَ ابْنُ مِعْوَلٍ - عَنْ طَلْحَةَ بْنِ مَصْرُوفٍ، عَنْ
زَيْدِ بْنِ وَهْبٍ، عَنْ حُدَيْفَةَ: أَنَّهُ رَأَى رَجُلًا
يُصَلِّي فَطَفَّفَ فَقَالَ لَهُ حُدَيْفَةُ: مُنْذُ كَمْ تُصَلِّي
هَذِهِ الصَّلَاةَ؟ قَالَ: مُنْذُ أَرْبَعِينَ عَامًا، قَالَ:
مَا صَلَّيْتَ مُنْذُ أَرْبَعِينَ سَنَةً، وَلَوْ مِتَّ وَأَنْتَ
تُصَلِّي هَذِهِ الصَّلَاةَ لَمِتَّ عَلَى غَيْرِ فِطْرَةِ
مُحَمَّدٍ ﷺ، ثُمَّ قَالَ: إِنَّ الرَّجُلَ لِيُخَفِّفُ وَيُسْمُ
وَيُخْسِنُ.

تخريج: أخرجه البخاري، الأذان، باب: إذا لم يتم الركوع، ح: ٧٩١ من حديث زيد بن
وهب به، وهو في الكبرى، ح: ١٢٣٥.

Comments:

1. Apparently, that man might have been performing the prayer too quickly. He did not conduct himself tranquilly and calmly. In another report, offering prayer in this way has been likened to an "act of pecking (of birds)". And it has been called the prayer of a hypocrite (*Sahīh Muslim*: 622). This is why Ḥudhaifah ﷺ termed his prayer null and void. When the prayer did not take place properly, his death is not the death upon Islam, because there is no true religion or *Dīn* without the prayer. Ḥudhaifah ﷺ might probably have used harsh words to chide him vehemently by reproof, so that he might be inspired to perfect his prayer.

2. "Light prayer" signifies brevity in the recitation (of the Qur'ân). The bowing, prostrations and what occurs between them ought to be complete. That means tranquillity and calmness should be employed while performing all the pillars (*Arkân*) of prayer.

Chapter 67. The Minimum That Is Required For The Prayer To Be Valid

(المعجم ٦٧) - **بَابُ أَقْلَ مَا تُجْرِي بِهِ**
الصَّلَاةُ (التحفة ٥٢٠)

1314. It was narrated from 'Alî - who is bin Yahya - from his father that a paternal uncle of his who was present at Badr told him, that a man entered the *Masjid* and prayed, and the Messenger of Allâh ﷺ was watching, but we did not realize. When he had finished, he came and greeted the Messenger of Allâh ﷺ with *Salâm*. He said: "Go back and pray, for you have not prayed." So he went back and prayed, then he came to the Messenger of Allâh ﷺ and he said: "Go back and pray for you have not prayed." (This happened) two or three times. Then the man said to him: "By the One Who has honored you, O Messenger of Allâh, I have tried my best; teach me." He said: "When you get up to pray, perform *Wudû'* and do it well, then turn to face the *Qiblah* and say the *Takbîr*. Then recite the Qur'ân, then bow until you are at ease in bowing. Then stand up until you are standing straight, then prostrate until you are at ease prostrating, then sit up until you are at ease sitting, then prostrate until you are at ease prostrating, then get up, and continue doing that until you have finished your prayer." (*Shâhîh*)

١٣١٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ
عَنِ ابْنِ عَجْلَانَ عَنْ عَلِيٍّ - وَهُوَ ابْنُ يَحْيَى
- عَنْ أَبِيهِ عَنْ عَمِّ لَهُ بَدْرِيِّ أَنَّهُ حَدَّثَهُ: أَنَّ
رَجُلًا دَخَلَ الْمَسْجِدَ فَصَلَّى وَرَسُولُ اللَّهِ ﷺ
يَرْمُقُهُ وَنَحْنُ لَا نَشْعُرُ، فَلَمَّا فَرَغَ أَقْبَلَ فَسَلَّمَ
عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «ارْجِعْ فَصَلِّ
فَإِنَّكَ لَمْ تُصَلِّ». فَارْجَعَ فَصَلَّى ثُمَّ أَقْبَلَ إِلَى
رَسُولِ اللَّهِ ﷺ فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ
تُصَلِّ»، مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ لَهُ الرَّجُلُ:
وَالَّذِي أَكْرَمَكَ يَا رَسُولَ اللَّهِ! لَقَدْ جَهِدْتُ
فَعَلَّمْنِي فَقَالَ: «إِذَا قُمْتَ تُرِيدُ الصَّلَاةَ فَتَوَضَّأْ
فَأَحْسِنْ وَضُوءَكَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ
اقْرَأْ، ثُمَّ ارْكَعْ فَاطْمِئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى
تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا،
ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ قَاعِدًا، ثُمَّ اسْجُدْ حَتَّى
تَطْمِئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ، ثُمَّ افْعَلْ كَذَلِكَ
حَتَّى تَفْرَغَ مِنْ صَلَاتِكَ».

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب صلوة من لا يقيم صلبه، في الركوع والسجود، ح: ٨٦٠، والترمذي، ح: ٣٠٢ وغيرهما من حديث علي بن يحيى به، كما تقدم، ح: ١٠٥٤، وهو في الكبرى، ح: ١٢٣٦.

Comments:

In this *Hadīth*, Allāh's Messenger ﷺ has described the obligatory elements of the ritual prayer, or those elements in which that Companion conducted himself slothfully. In both situations, the prayer is invalid in the absence of these elements or acts, because he stated: *Your prayer did not take place.* (For the remaining part of the discussion, see *Hadīth* 1054).

1315. 'Alī bin Yahya bin Khallād bin Rāfi' bin Mālik Al-Anṣārī said: "My father narrated to me that a paternal uncle of his, who had been at Badr, said: 'I was sitting with the Messenger of Allāh ﷺ in the *Masjid*, when a man came in and prayed two *Rak'ahs*, then he came and greeted the Prophet ﷺ with *Salām*. The Prophet ﷺ had been watching him as he prayed, so he returned his *Salām*, then he said: "Go back and pray, for you have not prayed." So he went back and prayed, then he came back and greeted the Prophet ﷺ with *Salām*. He returned his *Salām*, then he said: "Go back and pray, for you have not prayed." The third or fourth time this happened, then the man said: "By the One Who revealed the Book to you, I have done my best and have tried hard; show me and teach me." He said: "When you want to pray, perform *Wuḍū'* and perform it well, then turn to face the *Qiblah* and say the *Takbīr*. Then recite the Qur'ān, then bow until you are at ease in bowing. Then stand up until you are standing straight, then prostrate until you are at ease prostrating,

١٣١٥ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَضْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ دَاوُدَ بْنِ قَيْسٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ يَحْيَى بْنِ خَلَادٍ بْنِ رَافِعِ بْنِ مَالِكِ الْأَنْصَارِيِّ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمِّ لَهُ بَدْرِيِّ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ جَالِسًا فِي الْمَسْجِدِ، فَدَخَلَ رَجُلٌ فَصَلَّى رَكَعَتَيْنِ، ثُمَّ جَاءَ فَسَلَّمَ عَلَيَّ النَّبِيِّ ﷺ وَقَدْ كَانَ النَّبِيُّ ﷺ يَرُمُّهُ فِي صَلَاتِهِ، فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ قَالَ لَهُ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَرَجَعَ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَيَّ النَّبِيِّ ﷺ فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، حَتَّى كَانَ عِنْدَ الثَّالِثَةِ أَوْ الرَّابِعَةِ فَقَالَ: وَالَّذِي! أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَهَدْتَ وَحَرَّصْتُ فَأَرِنِي وَعَلِّمْنِي قَالَ: «إِذَا أَرَدْتَ أَنْ تُصَلِّيَ فَتَوَضَّأْ فَأَخْسِنْ وَضُوءَكَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ، ثُمَّ ارْجِعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ قَاعِدًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ فَإِذَا أَنْتَمَّتْ صَلَاتُكَ

then sit up until you are at ease sitting, then prostrate until you are at ease prostrating, then get up. If you complete the prayer in this manner you will have done it properly, and whatever you do less than this is lacking from your prayer.” (*Ṣaḥīḥ*)

عَلَى هَذَا فَقَدْ تَمَّتْ، وَمَا انْتَقَصَتْ مِنْ هَذَا
فَإِنَّمَا تَنْقُصُهُ مِنْ صَلَاتِكَ».

تخریج: [صحیح] انظر الحديث السابق، وهو في الكبرى، ح: ١٢٣٧.

Comments:

In some narrations, there is clarification that he had performed the prayer thrice. (For comments, see *Ḥadīth* 1054).

1316. It was narrated that Sa’d bin Hishām said: “I said: ‘O Mother of the Believers! Tell me about the *Witr* of the Messenger of Allāh ﷺ.’ She said: ‘We used to prepare his *Siwāk* and water for purification, then Allāh would wake him when He willed to wake him at night. He would use the *Siwāk* and perform *Wudū’*, then pray eight *Rak’ahs*; not sitting until the eighth *Rak’ah*, when he would sit and remember Allāh and call upon Him. Then he would say the *Taslīm* loud enough for us to hear.” (*Ṣaḥīḥ*)

١٣١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ:
حَدَّثَنَا يَحْيَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ
زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ قَالَ:
قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ! أُنَبِّئِنِي عَنْ وَثْرِ رَسُولِ
اللَّهِ ﷺ قَالَتْ: كُنَّا نَعُدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ،
فَيَبْعَثُهُ اللَّهُ لِمَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ،
فَيَسْتَوِئُ وَيَتَوَضَّأُ وَيُصَلِّي نَمَانِ رَكَعَاتٍ لَا
يَجْلِسُ فِيهِنَّ إِلَّا عِنْدَ الثَّامِنَةِ فَيَجْلِسُ فَيَذْكُرُ
اللَّهَ عَزَّ وَجَلَّ وَيَدْعُو، ثُمَّ يُسَلِّمُ تَسْلِيمًا
يُسْمِعُنَا.

تخریج: [صحیح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الوتر بثلاث وخمس
وسبع وتسع، ح: ١١٩١ من حديث سعيد بن أبي عروبة عن قتادة به، وصرحا بالسمع عند
البيهقي: ٤٩٩/٢، وهو في الكبرى، ح: ١٢٣٨، وأصله في صحيح مسلم، ح: ٧٤٦.

Comments:

“He would not sit”: Even so, in the optional prayer, if the sitting posture is not adopted after two units, and if it is assumed after the final unit and the *Tashahhud*, etc. is recited, the prayer will be valid. Although in the obligatory ritual prayer, one ought to sit for the testimony after two units. If one forgets it, the prayer will be valid, but the prostration for forgetfulness is essential. If one abandons it intently, the prayer should be prayed again.

In view of the number of units (odd-numbered) it is often called *Witr*, otherwise they are all night vigil (*Qiyamul-Layl*). Whatever number of units are performed, they should be odd-numbered. Some have prescribed three

units as its limit. But there is evidence of the Prophet ﷺ and some of the Companions having performed it as only one unit. Therefore, it is permissible to offer sometimes one *Rak'ah* also!

Chapter 68. The *Salâm*

(المعجم ٦٨) - **بَابُ السَّلَامِ**

(التحفة ٥٢١)

1317. ‘Amir bin Sa’d narrated from his father, that the Messenger of Allâh ﷺ used to say the *Taslîm* to his right and to his left. (*Ṣaḥîḥ*)

١٣١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ دَاوُدَ الْهَاشِمِيَّ - قَالَ: حَدَّثَنَا إِبْرَاهِيمُ - وَهُوَ ابْنُ سَعْدٍ - قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ - وَهُوَ ابْنُ الْمُسَوَّرِ الْمَخْرَمِيُّ - عَنْ إِسْمَاعِيلَ ابْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا غَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ.

تخریج: أخرجه مسلم، المساجد، باب السلام للتخليل من الصلوة عند الفراغ وكيفيته، ح: ٥٨٢ من حديث عبدالله بن جعفر المخرمي به، وهو في الكبرى، ح: ١٢٣٩.

1318. It was narrated that Sa’d said: “I used to see the Messenger of Allâh ﷺ saying the *Taslîm* to his right and to his left until the whiteness of his cheek could be seen.”

١٣١٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو غَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْمَخْرَمِيِّ عَنْ إِسْمَاعِيلَ ابْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ غَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدِ قَالَ: كُنْتُ أَرَى رَسُولَ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى يَرَى بَيَاضَ خَدِّهِ.

Abû ‘Abdur-Raḥmân (An-Nasâ’î) said: ‘Abdullâh bin Ja’far; (one of the narrators in the chain) there is no harm in him, and ‘Abdullâh bin Ja’far bin Najîḥ, the father of ‘Alî bin Al-Madîni, is an abandoned narrator of *Ḥadîth*. (*Ṣaḥîḥ*)

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عَبْدُ اللَّهِ بْنُ جَعْفَرٍ هَذَا لَيْسَ بِهِ بَأْسٌ، وَعَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ نَجِيحٍ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ مَتْرُوكُ الْحَدِيثِ.

تخریج: أخرجه مسلم، ح: ٥٨٢ عن إسحاق بن إبراهيم به، انظر الحديث السابق، وهو في الكبرى، ح: ١٢٤٠.

- a. The transmitter of this narration is ‘Abdullâh bin Ja’far Al-Makhrami and he is trustworthy or reliable. There is another ‘Abdullâh bin Ja’far who is the father of the famous Traditionist or the *Muhaddith* ‘Alî bin Al-Madîni. But due to his weak memory, he is not worthy of trust in the science of *Ḥadīth*. Since there was fear of dubiousness, Imâm An-Nasâ’î offered this clarification. May Allâh reward him with a goodly reward!
- b. The greeting or *Salâm* should be performed on both the sides. A large number of narrations proves that to be the case. But at the end of the prayer, performing greeting on only one side is also permissible, because saying *Salâm* on only one side is also proven by the Prophet’s ﷺ practice. (*Silsilatul Ahâdith As-Sahîhah* Vol. 1, *Ḥadīth* 316)

Chapter 69. Placement Of The Hands When Saying The *Salâm*

1319. It was narrated that ‘Ubaidullâh bin Al-Qibṭiyah said: “I heard Jâbir bin Samurah say: When we prayed behind the Prophet ﷺ we used to say: *As-salâmu ‘alaykum, as-salâmu ‘alaykum* (Peace be upon, peace be upon you)” – and Mis’ar (one of the narrators) pointed with his hand to the right and the left. He ﷺ said: “What is the matter with these people who wave their hands as if they are the tails of wild horses? It is sufficient for one to place his hands on his thighs and to say the *Salâm* to his brother to his right and to his left.” (*Ṣahîh*)

تخريج: [صحيح] تقدم، ح: ١١٨٦، وهو في الكبرى، ح: ١٢٤١.

Comments:

(For details see *Ḥadīth* 1185, 1186).

Chapter 70. How To Say The *Salâm* To One’s Right

1320. It was narrated that ‘Abdullâh said: “I saw the Messenger of Allâh ﷺ saying the *Takbîr* every time he went down or came up, or stood or

(المعجم ٦٩) - **بَابُ مَوْضِعِ الْيَدَيْنِ عِنْدَ السَّلَامِ** (التحفة ٥٢٢)

١٣١٩ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ مِسْعَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَيْطِيَّةِ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ ﷺ قُلْنَا: السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ، وَأَشَارَ مِسْعَرٌ بِيَدِهِ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، فَقَالَ: «مَا بَالُ هَؤُلَاءِ الَّذِينَ يَزُمُونَ بِأَيْدِيهِمْ كَأَنَّهَا أذْنَابُ الْخَيْلِ الشَّمْسِ، أَمَا يَكْفِي أَنْ يَضَعَ يَدَهُ عَلَى فَخْذِهِ ثُمَّ يُسَلِّمَ عَلَى أَخِيهِ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ».

(المعجم ٧٠) - **كَيْفَ السَّلَامُ عَلَى الْيَمِينِ** (التحفة ٥٢٣)

١٣٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ

sat, and he said the *Salâm* to his right and to his left: *As-salâmu 'alaykum wa rahmatullâh, as-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh, peace be upon you and the mercy of Allâh), until the whiteness of his cheek could be seen. And I saw Abû Bakr and 'Umar, may Allâh be pleased with them, doing likewise." (*Sahîh*)

أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَكْبُرُ فِي كُلِّ حَفْصٍ وَرَفَعَ وَيَقِيَامُ وَقُعُودٍ وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ» حَتَّى يُرَى بَيَاضُ خَدِّهِ وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلَانِ ذَلِكَ.

تخریج: [صحیح] تقدم، ح: ١٠٨٤، ١١٤٣، وهو في الكبرى، ح: ١٢٤٢.

1321. It was narrated from Wâsi' bin Ḥabbân that he asked 'Abdullâh bin 'Umar about the prayer of the Messenger of Allâh ﷺ. He said: "*Allâhu Akbar*" every time he went down and "*Allâhu Akbar*" every time he came up, then he said: "*As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh) to his right and: *As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh) to his left." (*Sahîh*)

١٣٢١ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى ابْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ: أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَ: اللَّهُ أَكْبَرُ كُلَّمَا وَضَعَ، اللَّهُ أَكْبَرُ كُلَّمَا رَفَعَ، ثُمَّ يَقُولُ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ عَنْ يَمِينِهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ عَنْ يَسَارِهِ.

تخریج: [إسناده صحیح] أخرجه أحمد: ١٥٢/٢ من حديث ابن جريج به، وهو في الكبرى، ح: ١٢٤٣، وصححه ابن خزيمة، ح: ٥٧٦.

Comments:

Islamic law had initiated the opening of the ritual prayer with an awe-inspiring expression like *Allâhu Akbar*, which provides corroborating evidence that it detaches the worshipper from people and attaches him to Allâh, Most High, whereas by contrast, the prayer's termination was instituted by an extremely subtle expression like *Asalâmu alaykum wa rahmatullah*, which re-establishes in an excellent way the worshipper's relation to people. This is the announcement of the prayer's termination as well as the commencement of communication with the people. Since it is forbidden to glance around within prayer, saying the *Salâm* at the end of the prayer is legislated by Islamic law.

Chapter 71. How to Say The *Salâm* To One's Left

1322. It was narrated that Wâsi' bin Ḥabbân said: "I said to Ibn 'Umar: 'Tell me about the prayer of the Messenger of Allâh ﷺ; how was it?' He mentioned the *Takbîr* and he mentioned: *As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh)' to his right and: *As-salâmu 'alaykum* (Peace be upon you) to his left." (*Ṣaḥîḥ*)

(المعجم ٧١) - **بَابُ: كَيْفَ السَّلَامُ عَلَى**

السَّمَالِ (التحفة ٥٢٤)

١٣٢٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ قَالَ: قُلْتُ لِابْنِ عُمَرَ: أَخْبِرْنِي عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ كَانَتْ؟ قَالَ: فَذَكَرَ التَّكْبِيرَ قَالَ: - يَعْنِي - وَذَكَرَ كَلِمَةً مَعْنَاهَا وَذَكَرَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ عَنْ يَمِينِهِ، السَّلَامُ عَلَيْكُمْ عَنْ يَسَارِهِ.

تخریج: [إسناده صحيح] أخرجه أحمد: ٧١/٢ من حديث عبدالعزیز بن محمد الدراوردي به، وهو في الكبرى، ح: ١٢٤٤، وانظر الحديث السابق.

Comments:

Some narrations mention only *Assalamu 'alaikum*. It is sufficient, though the excellent practice of the Prophet ﷺ is to recite it completely. The Prophet ﷺ might have probably uttered more words, considering the significance of the right side. In the narrations of the preceding chapter and in the upcoming narrations, there are similar phrases on both the sides and directions. And Allâh knows best!

1323. It was narrated from 'Abdullâh that the Prophet ﷺ said: "It is as if I can see the whiteness of his cheek, saying to his right: *As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh) and to his left: *As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh)." (*Ṣaḥîḥ*)

١٣٢٣ - أَخْبَرَنَا زَيْدُ بْنُ أَخْزَمٍ عَنْ ابْنِ دَاوُدَ - يَعْنِي عَبْدَ اللَّهِ بْنَ دَاوُدَ الْخُرَيْبِيِّ - عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ خَدِّهِ، عَنْ يَمِينِهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، وَعَنْ يَسَارِهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

تخریج: [صحيح] أخرجه أبو داود، الصلوة، باب: في السلام، ح: ٩٩٦، والترمذي، الصلوة، باب ماجاء في التسليم في الصلوة، ح: ٢٩٥، وابن ماجه، إقامة الصلوات، باب التسليم، ح: ٩١٤ من حديث أبي إسحاق به، وصرح بالسمع عند أحمد: ٤٠٨/١، وهو في الكبرى، ح: ١٢٤٥، وصححه ابن خزيمة، وابن حبان، وابن الجارود وغيرهم.

1324. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ used to say the *Salâm* to his right so that the whiteness of his cheek could be seen, and to his left so that the whiteness of his cheek could be seen." (*Sahîh*)

١٣٢٤ - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنْ عُمَرَ ابْنِ عَبِيدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ حَتَّى يَبْذُو بَيَاضَ خَدِّهِ وَعَنْ يَسَارِهِ حَتَّى يَبْذُو بَيَاضَ خَدِّهِ.

تخریج: [صحیح] انظر الحديث السابق، وهو في الكبرى، ح: ١٢٤٦.

1325. It was narrated from 'Abdullâh that the Prophet ﷺ used to say *Salâm* to his right and to his left: "*As-salâmu 'alaykum wa rahmatullâh, As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh, Peace be upon you and the mercy of Allâh)," until the whiteness of his cheek could be seen from here, and the whiteness of his cheek from here. (*Sahîh*)

١٣٢٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضَ خَدِّهِ مِنْ هَهُنَا، وَبَيَاضَ خَدِّهِ مِنْ هَهُنَا.

تخریج: [صحیح] انظر الحديثين السابقين، وهو في الكبرى، ح: ١٢٤٧.

1326. 'Abdullâh bin Mas'ûd narrated that the Messenger of Allâh ﷺ used to say the *Salâm* to his right: "*As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh)," until the whiteness of his right cheek could be seen, and to his left: "*As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh)," until the whiteness of his left cheek could be seen. (*Sahîh*)

١٣٢٦ - أَخْبَرَنَا [إِبْرَاهِيمُ بْنُ يَعْقُوبَ] قَالَ: حَدَّثَنَا عَلِيُّ بْنُ [الْحَسَنِ] بْنِ شَقِيبٍ قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ وَأَبِي الْأَخْوَصِ قَالُوا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضَ خَدِّهِ الْأَيْمَنِ، وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضَ خَدِّهِ الْأَيْسَرِ.

تخریج: [صحیح] انظر الحديث السابق والذين قبله، وهو في الكبرى، ح: ١٢٤٨.

Chapter 72. Saying The *Salâm* With The Hands

1327. It was narrated that Jâbir bin Samurah said: "I prayed with the Messenger of Allâh ﷺ and when we said the *Salâm* we used to gesture with our hands: '*As-salâmu 'alaykum wa rahmatullâh* (Peace be upon, peace be upon you).' The Messenger of Allâh ﷺ looked at us and said: 'What is the matter with you, pointing with your hands as if they are the tails of wild horses? When any one of you says the *Salâm*, let him turn to his companions and not gesture with his hand.'" (*Sahîh*)

تخریج: [صحیح] تقدم، ح: ۱۱۸۶، وهو في الكبرى، ح: ۱۲۴۹.

Comments:

(See *Hadîth* 1186).

Chapter 73. The Follower Saying *Salâm* When The *Imâm* Says *Salâm*

1328. 'Itbân bin Mâlik said: "I used to lead my people Bani Sâlim in prayer. I came to the Messenger of Allâh ﷺ and said: 'I have lost my eyesight and the rainwater prevents me from reaching the *Masjid* of my people. I would like you to come and pray in my house in a place that I can take as a *Masjid*.' The Prophet ﷺ said: 'I will do that, if Allâh wills.' The next day the Messenger of Allâh ﷺ came, and Abû Bakr was with him, after the day had grown hot. The Prophet ﷺ asked for permission to

(المعجم ۷۲) - بَابُ السَّلَامِ بِالْيَدَيْنِ

(التحفة ۵۲۵)

۱۳۲۷ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ فُرَاتِ الْقَرَارِ، عَنْ عُبَيْدِ اللَّهِ وَهُوَ ابْنُ الْفَيْطِيَّةِ - عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِذَا سَلَّمْنَا قُلْنَا بِأَيْدِينَا السَّلَامَ عَلَيْكُمْ السَّلَامَ عَلَيْكُمْ، قَالَ: فَظَنَرُ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا بِالْكُمْ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ! إِذَا سَلَّمْ أَحَدُكُمْ فَلْيَلْتَفِتْ إِلَى صَاحِبِهِ وَلَا يَوْمِيءُ بِيَدِهِ».

(المعجم ۷۳) - تَسْلِيمُ الْمَأْمُومِ حِينَ يُسَلِّمُ الْإِمَامُ (التحفة ۵۲۶)

۱۳۲۸ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ أَخْبَرَهُ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ قَالَ: سَمِعْتُ عِثَانَ بْنَ مَالِكٍ يَقُولُ: كُنْتُ أَصَلِّي بِقَوْمِي بَنِي سَالِمٍ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنِّي قَدْ أَنْكَرْتُ بَصْرِي وَإِنَّ السُّيُولَ تَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي، فَلَوَدِدْتُ أَنَّكَ جِئْتَ فَصَلَّيْتَ فِي بَيْتِي مَكَانًا اتَّخَذَهُ مَسْجِدًا، قَالَ النَّبِيُّ ﷺ: «سَأَفْعَلُ إِنَّ شَاءَ اللَّهُ» فَغَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ

enter and I gave him permission. He did not sit down until he asked: 'Where would you like me to pray in your house?' I showed him the place where I wanted him to pray, so the Messenger of Allāh ﷺ stood there and we formed a row behind him, then he said the *Salām* and we said the *Salām* when he did."

(*Sahih*)

تخريج: أخرجه البخاري، الأذان، باب: إذا زار الإمام قومًا فأمرهم، ح: ٦٨٦ من حديث ابن المبارك، ومسلم، المساجد، باب الرخصة في التخلف عن الجماعة لعذر، ح: ٢٦٤/٣٣، بعد، ح: ٦٥٧ من حديث معمر به، وهو في الكبرى، ح: ١٢٥٠.

Chapter 74. Prostration After Finishing The Prayer

(المعجم ٧٤) - **بَابُ السُّجُودِ بَعْدَ الْفَرَاحِ**
مِنَ الصَّلَاةِ (التحفة ٥٢٧)

1329. It was narrated from 'Urwah (that) 'Āishah said: "The Messenger of Allāh ﷺ used to pray eleven *Rak'ahs*, making it odd (*Witr*) by one between the time when he finished '*Ishā*' and dawn, and he would prostrate for as long as it takes one of you to recite fifty verses before raising his head." (*Sahih*)

Some of them (the narrators) were more detailed than others in the report. (This is an) abridged form.

١٣٢٩ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ بْنِ حَمَّادٍ بْنِ سَعْدٍ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذَيْبٍ وَعَمْرُو بْنُ الْحَارِثِ وَيُونُسُ بْنُ يَزِيدَ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ عَنْ عُرْوَةَ قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَرْفَعَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رَكْعَةً وَيُؤَيِّرُ بِوَاحِدَةٍ، وَيَسْجُدُ سَجْدَةً قَدَرًا مَا يقرأ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ. وَبَعْضُهُمْ يَزِيدُ عَلَى بَعْضٍ فِي الْحَدِيثِ. مُخْتَصَرٌ.

تخريج: [صحيح] تقدم، ح: ٦٨٦، وهو في الكبرى، ح: ١٢٥١.

Comments:

It is permissible to perform only one *Rak'ah* of *Witr* prayer, rather in the case of the *Tahajjud* and the *Tarâwih*, it is more appropriate and superior. If one wishes to offer three units of *Witr*, then one should pray two units separately and offer one unit later. The study of Traditions leads one to this conclusion. The Hanafites do not acknowledge the performance of one *Rak'ah* in any state. But in the face of the abundantly explicit *Ahâdith*, their view seems unsupported.

Chapter 75. Prostration Of Forgetfulness After Saying The *Salâm* And Speaking

1330. It was narrated from 'Abdullâh that the Prophet ﷺ said the *Salâm*, then he spoke, then he performed the two prostrations of forgetfulness. (*Sahîh*)

تخریج: أخرجه مسلم، المساجد، باب السهو في الصلوة والسجود له، ح: ٩٥/٥٧٢ من حديث حفص بن غياث به، وهو في الكبرى، ح: ١٢٥٢.

Chapter 76. *Salâm* After The Two Prostrations Of Forgetfulness

1331. It was narrated from Abû Hurairah that: "The Messenger of Allâh ﷺ said the *Salâm* then he performed the two prostrations of forgetfulness while he was still sitting, then he said the *Salâm*." He said: He mentioned it in the *Hadîth* of *Dhul-Yadain*. (*Hasan*)

تخریج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب السهو في السجدين، ح: ١٠١٦ من حديث عكرمة بن عمار به، وهو في الكبرى، ح: ١٢٥٣.

1332. It was narrated from 'Imrân bin Ḥuşain that the Prophet ﷺ prayed three (*Rak'ahs*) then said the *Taslîm*. Al-Khribâq said: "You prayed three." So he led them in praying the remaining *Rak'ah*, then he said the *Taslîm*, then he did the two prostrations of forgetfulness, then he said the *Taslîm* (again). (*Sahîh*)

تخریج: [صحيح] تقدم، ح: ١٢٣٨، وهو في الكبرى، ح: ١٢٥٤.

(المعجم ٧٥) - بَابُ سَجْدَةِ السَّهْوِ بَعْدَ

السَّلَامِ وَالْكَلَامِ (التحفة ٥٢٨)

١٣٣٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ أَدَمَ عَنْ

حَفْصِ بْنِ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ، سَلَّمَ ثُمَّ تَكَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْ السَّهْوِ.

(المعجم ٧٦) - السَّلَامُ بَعْدَ سَجْدَتَيْ السَّهْوِ

(التحفة ٥٢٩)

١٣٣١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ عَنْ عَبْدِ

اللَّهِ بْنِ الْمُبَارَكِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا صَمَّضُمُ بْنُ جَوْسٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْ السَّهْوِ وَهُوَ جَالِسٌ ثُمَّ سَلَّمَ. قَالَ: ذَكَرَهُ فِي حَدِيثِ ذِي الْيَدَيْنِ.

١٣٣٢ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ

عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى ثَلَاثًا ثُمَّ سَلَّمَ، فَقَالَ الْخُرْبَاقُ: إِنَّكَ صَلَّيْتَ ثَلَاثًا فَصَلَّى بِهِمُ الرُّكْعَةَ الْبَاقِيَةَ ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْ السَّهْوِ ثُمَّ سَلَّمَ.

Chapter 77. The *Imâm* Sitting Between The *Taslîm* And Departing

1333. It was narrated that Al-Barâ' bin 'Azîb said: "I watched the Messenger of Allâh ﷺ when he prayed, and I noticed that his standing, his bowing, his standing up after bowing, his prostration, his sitting between the two prostrations and his sitting between the *Taslîm* and departing were almost the same in length. (*Sahîh*)

(المعجم ٧٧) - جَلْسَةُ الْإِمَامِ بَيْنَ التَّسْلِيمِ
وَالْإِنْصِرَافِ (التحفة ٥٣٠)

١٣٣٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هِلَالٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَمَعْتُ رَسُولَ اللَّهِ ﷺ فِي صَلَاتِهِ فَوَجَدْتُ قِيَامَهُ وَرُكُوعَهُ وَاعْتِدَالَهُ بَعْدَ الرُّكُوعِ، فَسَجَدَتُهُ فَجَلَسَتُهُ بَيْنَ السُّجُودَيْنِ، فَسَجَدَتُهُ فَجَلَسَتُهُ بَيْنَ التَّسْلِيمِ وَالْإِنْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ.

تخریج: أخرجه مسلم، الصلوة، باب اعتدال أركان الصلوة وتخفيفها في تمام، ح: ٤٧١ من حديث أبي عوانة الوضاح بن عبدالله به، وهو في الكبرى، ح: ١٢٥٥.

Comments:

The Prophet ﷺ maintained an excellent proportion among all the pillars of prayer. If the standing posture was lengthy, there used to be a proportionate increase in other pillars also. And if there was brevity, there used to be a proportionate brevity in other elements too.

1334. Hind bint Al-Hârith Al-Farrâsiyyah narrated that Umm Salamah told her that during the time of the Messenger of Allâh ﷺ, when the women said the *Taslîm* at the end of the prayer, the Messenger of Allâh ﷺ and the men who had prayed with him would stay put for as long as Allâh willed. Then, when the Messenger of Allâh ﷺ got up, the men did too. (*Sahîh*)

١٣٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ قَالَ ابْنُ شَهَابٍ: أَخْبَرْتَنِي هِنْدُ بِنْتُ الْحَارِثِ الْفَرَّاسِيَّةُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهَا: أَنَّ النِّسَاءَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ كُنَّ إِذَا سَلَّمْنَ مِنَ الصَّلَاةِ قُمْنَ وَتَبَتَ رَسُولُ اللَّهِ ﷺ وَمَنْ صَلَّى مِنَ الرِّجَالِ مَا شَاءَ اللَّهُ، فَإِذَا قَامَ رَسُولُ اللَّهِ ﷺ قَامَ الرِّجَالُ.

تخریج: أخرجه البخاري، الأذان، باب مكث الإمام في مصلاه بعد السلام، ح: ٨٥٠ من حديث ابن وهب به تعليقا، وهو في الكبرى، ح: ١٢٥٦.

Comments:

It is not proper to get up immediately after the prayer is finished, unless there is a valid reason or excuse. Instead, it is commendable and the excellent

practice of the Prophet ﷺ to continue sitting while facing the *Qiblah* and to engage oneself in remembrance, and supplications, except the *Imâm* or the prayer-leader who may turn to sit facing the worshippers.

Chapter 78. Turning Away From The *Qiblah* And Towards The People After The *Taslîm*

1335. It was narrated from Jâbir bin Yazîd bin Al-Aswad, from his father, that he prayed *Subh* with the Messenger of Allâh ﷺ, and when he finished praying he turned away (from the *Qiblah* and toward the people). (*Ṣaḥîḥ*)

(المعجم ٧٨) - بَابُ الْإِنْجِرَافِ بَعْدَ التَّسْلِيمِ (التحفة ٥٣١)

١٣٣٥ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي يَحْيَى ابْنُ عَطَاءٍ عَنْ جَابِرِ بْنِ زَيْدِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ، فَلَمَّا صَلَّى انْحَرَفَ.

تخریج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب الإمام ينحرف بعد التسليم، ح: ٦١٤ من حديث يحيى القطان به، وهو في الكبرى، ح: ١٢٥٧، وقال الترمذي، ح: ٢١٩ "حسن صحيح".

Comments:

Turning the face from the *Qiblah* is probably so that even if someone looks from a distance, he can realize that the prayer is completed. Otherwise, the prayer-leader's sitting with his back toward the worshippers was necessitated by the requisites of the prayer. At the end of the prayer, it is appropriate that he sit facing the worshippers, like the leader sitting among his folk.

Chapter 79. Saying The *Takbîr* After The *Imâm* Has Said The *Taslîm*

1336. It was narrated that Ibn 'Abbâs said: "I used to know that the prayer of the Messenger of Allâh ﷺ ended by the *Takbîr*." (*Ṣaḥîḥ*)

(المعجم ٧٩) - التَّكْبِيرُ بَعْدَ تَسْلِيمِ الْإِمَامِ (التحفة ٥٣٢)

١٣٣٦ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدِ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ عَنْ [سُفْيَانَ] بْنِ عُيَيْنَةَ، عَنْ عَمْرٍو بْنِ دِينَارٍ عَنْ أَبِي مَعْبُدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا كُنْتُ أَعْلَمُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِالتَّكْبِيرِ.

تخریج: أخرجه البخاري، الأذان، باب الذكر بعد الصلوة، ح: ٨٤٢، ومسلم، المساجد، باب الذكر بعد الصلوة، ح: ١٢١/٥٨٣ من حديث سفیان بن عيينة به، وهو في الكبرى، ح: ١٢٥٨.

Comments:

Dhikr or the remembrance is the excellent practice of the Prophet ﷺ,

when one has finished the ritual prayer. It should be commenced by the recitation of the expression *Allâhu Akbar*. The voice should be moderate; neither loud nor very low. The rest of the remembrance should be done inaudibly.

Chapter 80. The Command To Recite The *Al-Mu'awwidhât* After Saying The *Taslîm* At The End Of The Prayer

(المعجم ٨٠) - **بَابُ الأَمْرِ بِقِرَاءَةِ**
المُعَوِّذَاتِ بَعْدَ التَّسْلِيمِ مِنَ الصَّلَاةِ
(التحفة ٥٣٣)

1337. It was narrated that 'Uqbah bin 'Amir said: "The Messenger of Allâh ﷺ commanded me to recite *Al-Mu'awwidhât* following every prayer." (*Hasan*)

١٣٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ:
حَدَّثَنَا ابْنُ وَهْبٍ عَنِ اللَّيْثِ، عَنْ حُثَيْنِ بْنِ
أَبِي حَكِيمٍ، عَنْ عَلِيِّ بْنِ رَبَاحٍ، عَنْ عُقْبَةَ بْنِ
عَامِرٍ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ
المُعَوِّذَاتِ فِي دُبُرِ كُلِّ صَلَاةٍ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب: في الاستغفار، ح: ١٥٢٣ عن محمد بن سلمة المرادي به، وهو في الكبرى، ح: ١٢٥٩، وقال الترمذي، ح: ٢٩٠٣ "حسن غريب"، وصححه ابن خزيمة، ح: ٧٥٥، وابن حبان، ح: ٢٣٤٧، والحاكم: ٢٥٣/١ على شرط مسلم، ووافقه الذهبي * الليث هو ابن سعد.

Comments:

In some narrations, there is mention of *Mu'awwidhatain*, which mean the last two *Surahs* of the Glorious Qur'ân: Say: I take refuge in the Lord of daybreak, and Say: I take refuge in the Lord of humankind. *Al-Muawwidhât* denote those words by which Allâh's refuge is sought. These *Surahs* were also revealed for this very objective. One should seek Allâh's protection from people's jealousies, sorcery, and other evils, and from Satan.

Chapter 81. Seeking Forgiveness After The *Taslîm*

(المعجم ٨١) - **بَابُ الاستِغْفَارِ بَعْدَ**
التَّسْلِيمِ (التحفة ٥٣٤)

1338. *Thawbân*, the freed slave of the Messenger of Allâh ﷺ, narrated that when he finished the prayer, the Messenger of Allâh ﷺ would pray for forgiveness three times and say: "*Allâhumma anta as-salâm wa minka as-salâm tabârakta yâ dhal-jalâli wal-ikrâm* (O Allâh, You are the source of peace (or

١٣٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ:
حَدَّثَنَا الْوَلِيدُ عَنْ أَبِي عَمْرٍو - يَعْنِي
الأَوْزَاعِيَّ - قَالَ: حَدَّثَنِي شَدَّادُ أَبُو عَمَّارٍ أَنَّ
أَبَا أَسْمَاءَ الرَّحْبِيِّ حَدَّثَهُ أَنَّهُ سَمِعَ نُوْبَانَ مَوْلَى
رَسُولِ اللَّهِ ﷺ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا

the One free from all faults) and from You comes peace, blessed are You, O Possessor of Majesty and Honor.” (*Ṣaḥīḥ*)

وَقَالَ: «اللَّهُمَّ! أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ!».

تخريج: أخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلوة وبيان صفته، ح: ٥٩١ من حديث الوليد بن مسلم به، وهو في الكبرى، ح: ١٢٦٠.

Comments:

“Blessed you are” means, there is no shortage of anything with You. There is abundance and infinite plentifulness. Or it may mean: wherever Your name is mentioned, there is blessedness.

Chapter 82. Remembrance After Seeking Forgiveness

(المعجم ٨٢) - الذَّكْرُ بَعْدَ الْإِسْتِغْفَارِ

(التحفة ٥٣٥)

1339. It was narrated from ‘Āishah that after saying the *Taslīm* the Messenger of Allāh ﷺ would say: “*Allāhumma anta as-salām wa minka as-salām tabārakta yâ dhal-jalâli wal-ikrâm* [O Allāh, You are the (source of) peace (or the One free from all faults) and from You comes peace, blessed are You, O Possessor of Majesty and Honor].” (*Ṣaḥīḥ*)

١٣٣٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَمُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صُلْدَانَ عَنْ خَالِدِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَلَّمَ قَالَ: «اللَّهُمَّ! أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ!».

تخريج: أخرجه مسلم، ح: ٥٩٢ (انظر الحديث السابق) من حديث شعبة به، وهو في الكبرى، ح: ١٢٦١.

Comments:

“You are the peace!” means You are far from every imperfection and blemish, or You are the Giver of peace to people.

Chapter 83. The *Tahlil* (Saying *Lâ Ilâha Illallâh*) After The *Taslīm*

(المعجم ٨٣) - بَابُ التَّهْلِيلِ بَعْدَ التَّسْلِيمِ

(التحفة ٥٣٦)

1340. Abû Az-Zubair said: “I heard ‘Abdullâh bin Az-Zubair speaking from the *Minbar*, saying: ‘When the Messenger of Allāh ﷺ said the *Taslīm*, he would say: “*Lâ ilâha illallâh waḥdahû lâ sharîka*

١٣٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ شُجَاعٍ (المَرُودِيُّ) قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنْ الْحَجَّاجِ بْنِ أَبِي عُثْمَانَ قَالَ: حَدَّثَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يُحَدِّثُ

lah, lahul-mulk wa lahul-hamd wa huwa 'ala kulli shay'in qadîr, lâ hawla wa lâ quwwata illa billâhil-'azîm; lâ ilâha ill-Allâhu wa lâ na'budu illâ iyyâh, ahlan-ni'mati wal-fadli wath-thanâ'il-hasan; lâ ilâha ill-Allâh, mukhlisîna lahud-dîna wa law karihal-kâfirîn (There is none worthy of worship except Allâh alone, with no partner or associate. His is the Dominion, to Him be all praise, and He is able to do all things; there is no power and no strength except with Allâh the Almighty. There is none worthy of worship except Allâh, and we worship none but Him, the source of blessing and kindness and the One Who is deserving of all good praise. There is none worthy of worship except Allâh, and we are sincere in faith and devotion to Him even though the disbelievers detest it)." (Sahîh)

عَلَى هَذَا الْمَثْبُورِ وَهُوَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ لَا نَعْبُدُ إِلَّا إِيَّاهُ، أَهْلُ النَّعْمَةِ وَالْفَضْلِ وَالنَّانَاءِ الْحَسَنِ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ».

تخریج: أخرجه مسلم، ح: ۱۴۰/۵۹۴ (انظر الحديثين السابقين) من حديث إسماعيل ابن علي به، وهو في الكبرى، ح: ۱۲۶۲.

Comments:

"La hawl wa la quwatta illa billâh" is a comprehensive expression. The term hawl denotes strength or ability to guard against every loss or evil, and quwwah signifies power to obtain every good thing. Apparently, it encompasses everything. It is perhaps for this reason that this expression is called the treasure of Paradise.

Chapter 84. How Many Times One Should Recite The Tahlil And Remembrance After The Prayer

(المعجم ۸۴) - عَدَدُ التَّهْلِيلِ وَالذِّكْرِ بَعْدَ التَّسْلِيمِ (التحفة ۵۳۷)

1341. It was narrated that Abû Az-Zubair said: "Abdullâh bin Az-Zubair used to recite the Tahlil following every prayer, saying: 'Lâ ilâha ill-Allâh wahdahu lâ sharîka

۱۳۴۱ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدَةُ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِي الزُّبَيْرِ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يَهْلِلُ فِي دُبْرِ الصَّلَاةِ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

lah, lahul-mulk wa lahul-ḥamd wa huwa 'ala kulli shay'in qadîr, lâ ilâha illallâhu wa lâ na'budu illâ iyyâh, lahun-ni'matu wa lahul-fadlu wa lahuth-thana'ul-ḥasan; lâ ilâha illallâh, mukhlisîna lahud-dîna wa law karihal-kâfirîn. (There is none worthy of worship except Allâh alone, with no partner or associate. His is the Dominion, to Him be all praise, and He is able to do all things. There is none worthy of worship except Allâh, and we worship none but Him, all blessings and grace are His, and all good praise be to Him. There is none worthy of worship except Allâh, and we are sincere in faith and devotion to Him even though the disbelievers detest it). Then Ibn Az-Zubair said: "The Messenger of Allâh ﷺ used to recite the *Tahlîl* in this manner following every prayer." (*Ṣaḥîh*)

تخریج: [صحیح] انظر الحديث السابق، وهو في الكبرى، ح: ١٢٦٣.

Chapter 85. Another Supplication To Be Said After Finishing The Prayer

1342. Warrâd, the scribe of Al-Mughîrah bin Shu'bah, said: Mu'âwiyah wrote to Al-Mughîrah bin Shu'bah saying: "Tell me of something that you heard from the Messenger of Allâh ﷺ." He said: "When the Messenger of Allâh ﷺ finished praying, he would say: *Lâ ilâha illallâh waḥdahû lâ sharîka lah, lahul-mulk wa lahul-ḥamd wa huwa 'ala kulli shay'in qadîr. Allâhumma lâ mâni' limâ a'taita wa*

لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ التَّعَمُّتُ وَلَهُ الْفَضْلُ وَلَهُ النَّاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ثُمَّ يَقُولُ ابْنُ الزُّبَيْرِ: كَانَ رَسُولُ اللَّهِ ﷺ يَهْتَلِلُ بِهِنَّ فِي دُبْرِ الصَّلَاةِ.

(المعجم ٨٥) - نَوْعٌ آخَرُ مِنَ الْقَوْلِ عِنْدَ انْقِضَاءِ الصَّلَاةِ (التحفة ٥٣٨)

١٣٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: سَمِعْتُهُ مِنْ عَبْدِ بْنِ لُبَابَةَ وَسَمِعْتُهُ مِنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ كِلَاهُمَا سَمِعَهُ مِنْ وَرَادٍ كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ بْنِ شُعْبَةَ: أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَضَى الصَّلَاةَ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ

lâ mu'tîa limâ mana'ta wa lâ yanfa'u dhâl-jaddi minka al-jadd.
(There is none worthy of worship except Allâh alone with no partner or associate. His is the Dominion and to Him be all praise, and He is able to do all things. O Allâh, none can withhold what You have given and none can give what You have withheld, and no wealth or fortune can benefit anyone for from You comes all wealth and fortune).”

(*Sahih*)

تخریج: أخرجه البخاري، الأذان، باب الذكر بعد الصلوة، ح: ٨٤٤، ومسلم، المساجد، باب استحباب الذكر بعد الصلوة وبيان صفته، ح: ١٣٨/٥٩٣ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ١٢٦٤.

1343. It was narrated that Warrâd said: “Al-Mughârah bin Shu'bah wrote to Mu'âwiyah (saying) that the Messenger of Allâh ﷺ used to say following every prayer, after the *Taslim*: ‘*Lâ ilâha illallâh waḥdahu lâ sharîka lah, laḥul-mulk wa laḥul-ḥamd wa huwa 'ala kulli shay'in qadîr. Allâhumma lâ mâni' limâ a'taita wa lâ mu'tîa limâ mana'ta wa lâ yanfa'u dhâl-jaddi minka al-jadd* (There is none worthy of worship except Allâh alone with no partner or associate. His is the Dominion and to Him be all praise, and He is able to do all things. O Allâh, none can withhold what You have given and none can give what You have withheld, and no wealth or fortune can benefit anyone for from You comes all wealth and fortune).”

(*Sahih*)

تخریج: [صحيح] انظر الحديث السابق، وهذا طرف منه، وهو في الكبرى، ح: ١٢٦٥.

الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَّ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

١٣٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْمَسِيبِ أَبِي الْعَلَاءِ عَنْ وَرَادٍ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ ذُبْرَ الصَّلَاةِ إِذَا سَلَّمَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَّ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

Chapter 86. How Many Times Is That To Be Said?

1344. It was narrated from Warrâd that Mu'âwiyah wrote to Al-Mughîrah asking him to write him a *Hadîth* that he had heard from the Messenger of Allâh ﷺ. Al-Mughîrah wrote to him (saying): "I heard him say, when he finished the prayer: '*Lâ ilâha illallâh wahdahu lâ sharîka lah, lahul-mulk wa lahul-ḥamd wa huwa 'ala kulli shay'in qadîr* (There is none worthy of worship except Allâh alone with no partner or associate. His is the Dominion and to Him be all praise, and He is able to do all things)' three times." (*Da'îf*)

تخريج: [إسناده ضعيف] وهو في الكبرى، ح: ١٢٦٦ * مغيرة بن مقسم مدلس كما قال النسائي (سير أعلام النبلاء: ٧٤/٧) وغيره، ولم أجد تصريح سماعه، وأصل الحديث متفق عليه، البخاري، ح: ٨٤٤، ومسلم، ح: ٥٩٣ بدون زيادة "ثلاث مرات"، وهو المحفوظ.

Chapter 87. Another Kind Of Remembrance After The *Taslim*

1345. It was narrated from 'Āishah that when the Messenger of Allâh ﷺ sat in a gathering or prayed, he said some words, and 'Āishah asked him about those words. He said: "If he has spoken some good words (and he says this statement of remembrance), it will be a seal for them to preserve them until the Day of Resurrection, and if he has said something other than that, it (these words) will be an expiation for him: '*Subhânak Allâhumma wa*

(المعجم ٨٦) - كَمْ مَرَّةً يَقُولُ ذَلِكَ

(التحفة ٥٣٩)

١٣٤٤ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ الْمُجَالِيدِيُّ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا الْمُغِيرَةُ وَذَكَرَ آخَرَ؛ ح وَأَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا غَيْرٌ وَاجِدٌ مِنْهُمْ الْمُغِيرَةُ عَنِ الشَّعْبِيِّ عَنْ وَرَادٍ كَاتِبِ الْمُغِيرَةَ أَنَّ مَعَاوِيَةَ كَتَبَ إِلَى الْمُغِيرَةَ أَنْ أَكْتُبَ إِلَيْهِ بِحَدِيثِ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ فَكَتَبَ إِلَيْهِ الْمُغِيرَةُ: «إِنِّي سَمِعْتُهُ يَقُولُ عِنْدَ انْقِرَافِهِ مِنَ الصَّلَاةِ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» ثَلَاثَ مَرَّاتٍ.

(المعجم ٨٧) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ بَعْدَ

التَّسْلِيمِ (التحفة ٥٤٠)

١٣٤٥ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعِقَانِيُّ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ الْخَزَاعِيُّ مَنْصُورُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا خَلَادُ بْنُ سُلَيْمَانَ قَالَ أَبُو سَلَمَةَ: - وَكَانَ مِنَ الْخَائِفِينَ - عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَلَسَ مَجْلِسًا أَوْ صَلَّى تَكَلَّمَ بِكَلِمَاتٍ فَسَأَلَتْهُ عَائِشَةُ عَنِ الْكَلِمَاتِ فَقَالَ: «إِنْ تَكَلَّمْتَ بِخَيْرٍ كَانَ

bi hamdika, astaghfiruka wa atubu ilayk (Glory and praise be to You, O Allâh, I seek Your forgiveness and I repent to You).” (Hasan)

طَابَعَا عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنْ تَكَلَّمَ بِغَيْرِ ذَلِكَ كَانَ كَفَّارَةً لَهُ سُبْحَانَكَ اللَّهُمَّ! وَيَحْمَدُكَ أَشْتَعْفِرُكَ وَأَتُوبُ إِلَيْكَ».

تخريج: [إسناده حسن] أخرجه أحمد: ٧٧/٦ عن أبي سلمة الخزازي به، وهو في الكبرى، ح: ١٢٦٧.

Comments:

1. This supplication is called the atonement of assembly. It should, therefore, be recited after every assembly or gathering.
2. “Shall become a seal” means they will make the reward of these good words long-abiding, and shall be a guarantee of their acceptance (by Allâh), and shall not allow them to go waste.

Chapter 88. Another Kind Of Remembrance And Supplication After The *Tastîm*

(المعجم ٨٨) - نَوْعٌ أُخْرُ مِنْ الذِّكْرِ وَاللُّدْعَاءِ
بَعْدَ التَّسْلِيمِ (التحفة ٥٤١)

1346. ‘Aishah said: “A Jewish woman entered unto me and said: ‘The torment of the grave is because of urine.’ I said: ‘You are lying.’ She said: ‘No, it is true; we cut our skin and clothes because of it.’ The Messenger of Allâh ﷺ went out to pray and our voices became loud. He said: ‘What is this?’ So I told him what she had said. He said: ‘She spoke the truth.’ After that day he never offered any prayer but he said, following the prayer: ‘*Rabba Jibrîl wa Mikâ’îl wa Isrâfîl, a’idhni min harrin-nâr wa ‘adhâbil-qabr* (Lord of Jibrîl, Mikâ’îl and Isrâfîl, grant me refuge from the heat of the Fire and the torment of the grave).” (Hasan)

١٣٤٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سَلِيمَانَ قَالَ: حَدَّثَنَا يَعْلى قَالَ: حَدَّثَنَا قُدَامَةُ عَنْ جَسْرَةَ قَالَتْ: حَدَّثَنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلْتُ عَلَيَّ امْرَأَةٌ مِنَ الْيَهُودِ فَقَالَتْ: إِنَّ عَذَابَ الْقَبْرِ مِنَ الْبُولِ، فَقُلْتُ: كَذَبَتْ. فَقَالَتْ: بَلَى إِنَّا نَقْرُضُ مِنْهُ الْجِلْدَ وَالثَّوْبَ فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلَاةِ وَقَدْ اِرْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ: «مَا هَذَا؟» فَأَخْبَرْتُهُ بِمَا قَالَتْ، فَقَالَ: «صَدَقَتْ» فَمَا صَلَّى بَعْدَ يَوْمَيْهِ صَلَاةً إِلَّا قَالَ فِي دُبْرِ الصَّلَاةِ: «رَبِّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ أَعِزَّنِي مِنْ حَرِّ النَّارِ وَعَذَابِ الْقَبْرِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٦١/٦ عن يعلى بن عبيد قال: حدثنا قدامة يعني ابن عبد الله العامري به، وهو في الكبرى، ح: ١٢٦٨ * قدامة حسن الحديث روى عنه يحيى القطان والجماعة، ووثقه ابن حبان * جسر، حديثها حسن (نيل المقصود، ح: ٣٥٦٨).

Chapter 89. Another Kind Of Supplication After Finishing The Prayer

1347. It was narrated from 'Atâ' bin Abî Marwân, from his father, that Ka'b swore to him: "By Allâh Who parted the sea for Mûsâ, we find in the Tawrah that when Dâwûd, the Prophet of Allâh, finished his prayer, he would say: '*Allâhumma Aşlih li dîniya-lladhî ja'altahu li 'ismatan wa aşlih li dunyâya-llatî ja'alta fihâ ma'âshî, Allâhumma innî a'ûdhu biriðâka min sakhatika wa a'ûdhu bi'afwika min naqmatika wa a'ûdhu bika minka, lâ mâni'a limâ a'taita wa lâ mu'tiya limâ man'ata wa lâ yanfa'u dhal-jaddi minkal-jadd.* (O Allâh, set straight my religious commitment that You have made a protection for me, and set straight my worldly affairs which You have made a means of my livelihood. O Allâh, I seek refuge in Your pleasure from Your wrath, and I seek refuge in Your forgiveness from Your punishment, and I seek refuge in You from You. None can withhold what You have given and none can give what You have withheld, and no wealth or fortune can avail the man of wealth and fortune before You.)"' He said: "And Ka'b told me that Şuhaib told him that Muḥammad ﷺ used to say (these words) when he had finished praying." (Hasan)

(المعجم ٨٩) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ عِنْدَ

الانْصِرَافِ مِنَ الصَّلَاةِ (التحفة ٥٤٢)

١٣٤٧ - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنِ

الْأَسْوَدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ

قَالَ: أَخْبَرَنِي حَنْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى بْنِ

عُقْبَةَ، عَنْ عَطَاءِ بْنِ أَبِي مَرْوَانَ، عَنْ أَبِيهِ:

أَنَّ كَعْبًا حَلَفَ لَهُ: بِاللَّهِ الَّذِي فَاتَى الْبَحْرَ

لِمُوسَى إِنَّا لَنَجِدُ فِي التَّوْرَةِ أَنَّ دَاوُدَ نَبِيَّ اللَّهِ

ﷺ كَانَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ قَالَ: اللَّهُمَّ!

أَصْلِحْ لِي دِينِي الَّذِي جَعَلْتَهُ لِي عِصْمَةً،

وَأَصْلِحْ لِي دُنْيَايَ الَّتِي جَعَلْتَ فِيهَا مَعَايِشِي،

اللَّهُمَّ! إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ

بِعَفْوِكَ مِنْ نَقْمَتِكَ وَأَعُوذُ بِكَ مِنْكَ، لَا مَانِعَ

لِمَا أَعْطَيْتَ وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا

الْجَدِّ مِنْكَ الْجَدُّ قَالَ: وَحَدَّثَنِي كَعْبٌ: أَنَّ

صُهَيْبًا حَدَّثَهُ أَنَّ مُحَمَّدًا ﷺ كَانَ يَقُولُهُنَّ عِنْدَ

انْصِرَافِهِ مِنْ صَلَاتِهِ.

تخريج: [إسناده حسن] أخرجه ابن خزيمة في صحيحه، ح: ٧٤٥ من حديث عبدالله بن وهب به، وهو في الكبرى، ح: ١٢٦٩، وصححه ابن حبان، ح: ٥٤١، وله شواهد * كعب الأحبار حسن الحديث، وباقي السند صحيح.

Comments:

The "Tawrah" here refers to was revealed among the earlier Prophets' and not the book of Mûsâ per se.

Chapter 90. Seeking Refuge With Allâh Following Every Prayer

1348. It was narrated that Muslim bin Abî Bakrah said: "My father used to say following every prayer: 'Allâhumma innî a'ūdhu bika min al-kufri wal-faqri wa 'adhâbil-qabr. (O Allâh, I seek refuge with You from *Kufr*, poverty and the torment of the grave)' and I used to say them (these words). My father said: 'O my son, from whom did you learn this?' I said: 'From you.' He said: 'The Messenger of Allâh ﷺ used to say them following the prayer.'" (*Hasan*)

تخریج: [إسناده حسن] أخرجه أحمد: ٤٤٠٣٩٠٣٦/٥ من حديث عثمان الشحام به، وهو في الكبرى، ح: ١٢٧٠.

Comments:

One should make a habit of seeking refuge from poverty. Superiority dwells in that kind of poverty in which the heart is self-sufficient. Even then to supplicate for poverty is not appropriate.

Chapter 91. The Number Of *Tasbihs* After The *Taslim*

1349. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'There are two qualities which no Muslim person attains but he will enter Paradise, and they are easy, but those who do them are few.' The Messenger of Allâh ﷺ said: 'The five daily prayers: After each

(المعجم ٩٠) - بَابُ التَّعَوُّذِ فِي دُبْرِ الصَّلَاةِ (التحفة ٥٤٣)

١٣٤٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عَثْمَانَ الشَّحَامِ، عَنْ مُسْلِمِ بْنِ أَبِي بَكْرَةَ قَالَ: كَانَ أَبِي يَقُولُ فِي دُبْرِ كُلِّ صَلَاةٍ: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ، فَكُنْتُ أَقُولُهُنَّ، فَقَالَ أَبِي: أَيُّ بَنِي عَمِّنْ أَخَذْتَ هَذَا؟ قُلْتُ: عَنْكَ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُهُنَّ فِي دُبْرِ الصَّلَاةِ.

(المعجم ٩١) - عَدَدُ التَّسْبِيحِ بَعْدَ التَّسْلِيمِ (التحفة ٥٤٤)

١٣٤٩ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَلَّتَانِ لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ وَهُمَا يَسِيرٌ، وَمَنْ يَعْمَلُ بِهِمَا قَلِيلًا»، قَالَ: قَالَ

prayer one of you glorifies Allâh ten times and praises Him ten times and magnifies Him ten times, which makes one hundred and fifty on the tongue and one thousand and five hundred in the balance.’ And I saw the Messenger of Allâh ﷺ counting them on his hand. ‘And when one of you retires to his bed he says the *Tasbîh*^[1] thirty-three times and the *Tahmîd*^[2] thirty-three times and the *Takbîr* thirty-four times, that is one hundred on the tongue and one thousand in the Balance.’ The Messenger of Allâh ﷺ said: “Which of you can do two thousand and five hundred good deeds in a day and a night?” It was said: “O Messenger of Allâh, how can a person not persist in doing that?” He said: “The *Shaitân* comes to one of you when he is praying and says, ‘Remember such and such, remember such and such,’ or he comes to him when he is in his bed and makes him fall asleep.” (*Hasan*)

رَسُولُ اللَّهِ ﷺ: «الصَّلَاةُ الْخَمْسُ يُسَبِّحُ اللَّهَ أَحَدَكُمْ فِي ذُبْرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُ عَشْرًا وَيُكَبِّرُ عَشْرًا، فَبِهَا خَمْسُونَ وَمِائَةٌ عَلَى اللِّسَانِ وَأَلْفٌ وَخَمْسُمِائَةٌ فِي الْمِيزَانِ» وَأَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُهُنَّ بِيَدِهِ وَإِذَا أَوَى أَحَدَكُمْ إِلَى فِرَاشِهِ أَوْ مَضَجِهِ «يُسَبِّحُ ثَلَاثًا وَثَلَاثِينَ وَيَحْمَدُ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ أَرْبَعًا وَثَلَاثِينَ فَبِهَا مِائَةٌ عَلَى اللِّسَانِ وَأَلْفٌ فِي الْمِيزَانِ» قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَيُّكُمْ يَعْمَلُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ أَلْفَيْنِ وَخَمْسُمِائَةٍ سَمِيَةً» قِيلَ: يَا رَسُولَ اللَّهِ! وَكَيْفَ لَا يُحْصِيهِمَا؟ فَقَالَ: «إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ وَهُوَ فِي صَلَاتِهِ فَيَقُولُ: اذْكُرْ كَذَا اذْكُرْ كَذَا أَوْ يَأْتِيهِ عِنْدَ مَتَامِهِ فَيَنْسِيَهُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الأدب، باب: في التسبيح عند النوم، ح: ٥٠٦٥، والترمذي، ح: ٣٤١٠، وابن ماجه، ح: ٩٢٦ من حديث عطاء بن السائب به، وصححه ابن حبان، ح: ٢٣٤٣، وهو في الكبرى، ح: ١٢٧١ * حماد هو ابن زيد، وسمع من عطاء بن السائب قبل اختلاطه.

Comments:

Allâh's Messenger ﷺ has told the truth. Such an easy task is completed within a few minutes. But due to the intrigues of Satan, only rarely and scarcely people act upon it. “And few are truly grateful among My servants.” (*Surah Saba* 34: 13)

[1] *Tasbîh*: glorifying Allâh by saying “*Subhân-Allâh* (Glory be to Allâh)”

[2] *Tahmîd*: praising Allâh by saying “*Al-hamdu lillâh* (Praise be to Allâh)”

Chapter 92. Another Number Of Times To Recite The *Tasbîh*

(المعجم ٩٢) - نَوْعٌ آخَرُ مِنْ عَدَدِ التَّسْبِيحِ
(التحفة ٥٤٥)

1350. It was narrated that Ka'b bin 'Ujrah said: "The Messenger of Allâh ﷺ said: "There are statements of remembrance following the prayer of which the one who says them will never be deprived of the reward: Glorifying Allâh thirty-three times following each prayer, and praising Him thirty-three times, and magnifying Him thirty-four times." (Sahîh)

١٣٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ عَنْ أَشْبَاطَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مُعَقَّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ: يُسَبِّحُ اللَّهَ فِي ذُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَيُحَمِّدُهُ ثَلَاثًا وَثَلَاثِينَ وَيُكَبِّرُهُ أَرْبَعًا وَثَلَاثِينَ».

تخريج: أخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلوة وبيان صفته، ح: ٥٩٦/ ١٤٥ من حديث أشباط بن محمد به، وهو في الكبرى، ح: ١٢٧٢.

Comments:

"Never be deprived of the reward" means in whatever way he recites, he surely gets the reward, even if he becomes a little heedless, or it perhaps means that he shall surely enter Paradise.

Chapter 93. Another Number For The *Tasbîh*

(المعجم ٩٣) - نَوْعٌ آخَرُ مِنْ عَدَدِ التَّسْبِيحِ
(التحفة ٥٤٦)

1351. It was narrated that Zaid bin Thâbit said: "They were commanded to say the *Tasbîh* thirty-three times following the prayer, and to say the *Tahmîd* thirty-three times, and to say the *Takbîr* thirty-four times, then a man from among the Anshâr was told in a dream: 'Did the Messenger of Allâh ﷺ command you to say the *Tasbîh* thirty-three times following the prayer, and to say the *Tahmîd* thirty-three times,

١٣٥١ - أَخْبَرَنَا مُوسَى بْنُ حِرَامِ التَّمِيمِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ ابْنِ إِدْرِيسَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سَيْرِينَ، عَنْ كَثِيرِ بْنِ أَفْلَحَ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: أَمُرُوا أَنْ يُسَبِّحُوا ذُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَيُحَمِّدُوا ثَلَاثًا وَثَلَاثِينَ، وَيُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ فَأَتَيْتِ رَجُلٌ مِنَ الْأَنْصَارِ فِي مَنَامِهِ فَقِيلَ لَهُ: أَمَرَكُمُ رَسُولُ اللَّهِ ﷺ أَنْ

and to say the *Takbîr*^[1] thirty-four times?' He said: 'Yes.' 'Instead of that, say each one twenty-five times, and include the *Tahlîl*^[2] among them.' The next morning he came to the Messenger of Allâh ﷺ and told him about that, and he said: 'Do that.'" (*Hasan*)

تَسْبِّحُوا دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ،
وَتَحْمَدُوا ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرُوا أَرْبَعًا
وَثَلَاثِينَ؟ قَالَ: نَعَمْ، قَالَ: فَاجْعَلُوهَا
خَمْسًا وَعِشْرِينَ وَاجْعَلُوا فِيهَا التَّهْلِيلَ فَلَمَّا
أَصْبَحَ أَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ،
فَقَالَ: «اجْعَلُوهَا كَذَلِكَ».

تخريج: [حسن] أخرجه الترمذي، الدعوات، باب منه [في فضل التسيح والتحميد ... الخ]، ح: ٣٤١٣ من حديث هشام بن حسان به، وعنن، وهو في الكبرى، ح: ١٢٧٣، وقال الترمذي: "صحيح"، وصححه ابن خزيمة: ١/٣٧٠، ح: ٧٥٢، وابن حبان، ح: ٢٣٤٠، والحاكم: ١/٢٥٣، والذهبي، والحديث الآتي شاهد له.

Comments:

A dream cannot be considered a conclusive proof, because there is no certainty whether it is from Allâh, Most High, or from Satan, or it is merely a product of one's imagination. However, after its authentication by the Prophet ﷺ, it is conclusive evidence, because it has now been ascertained that it is from Allâh, Most High. Therefore, it is also now a command of the Messenger of Allâh ﷺ.

1352. It was narrated from Ibn 'Umar that a man saw in a dream that it was said to him: "What does your Prophet ﷺ command you to do?" He said: "He commanded us to say *Tasbîh* thirty-three times following the prayer, and to say the *Tahmîd* thirty-three times, and to say the *Takbîr* thirty-four times, and that makes one hundred." He said: "Say the *Tasbîh* twenty-five times and say the *Tahmîd* twenty-five times and say the *Takbîr* twenty-five times, and say the *Tahlîl* twenty-five times, and that will make one hundred." The

١٣٥٢ - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ
أَبُو زُرْعَةَ الرَّازِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ
اللَّهِ بْنِ يُونُسَ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْفَضِيلِ
ابْنُ عِيَاضٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَادٍ، عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا رَأَى فِيمَا
يَرَى النَّائِمُ قِيلَ لَهُ: يَا أَيُّ شَيْءٍ أَمَرَكُمُ نَبِيُّكُمْ
ﷺ؟ قَالَ: أَمَرَنَا أَنْ نَسْبِّحَ ثَلَاثًا وَثَلَاثِينَ
وَنَحْمَدُ ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرُ أَرْبَعًا وَثَلَاثِينَ
فِيكَ مِائَةٌ قَالَ: سَبِّحُوا خَمْسًا وَعِشْرِينَ،
وَاحْمَدُوا خَمْسًا وَعِشْرِينَ، وَكَبِّرُوا خَمْسًا

[1] *Takbîr*: magnifying Allâh by saying "Allahu Akbar (Allâh is Greatest)"

[2] *Tahlîl*: saying *Lâ ilâha illallâh* (there is none worthy of worship except Allâh)

following morning he told the Prophet ﷺ about that, and the Messenger of Allāh ﷺ said: "Do what the Anṣārī said." (*Hasan*)

وَعِشْرِينَ، وَهَلَّلُوا خَمْسًا وَعِشْرِينَ، فَتَلَكَ
بِأْتِهِ. فَلَمَّا أَصْبَحَ ذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ
رَسُولُ اللَّهِ ﷺ: «افْعَلُوا كَمَا قَالَ
الْأَنْصَارِيُّ».

تخریج: [إسناده حسن] أخرجه أبو نعیم الأصبهانی فی حلیة الأولیاء: ۸/ ۲۹۹، ۳۰۰ من
حدیث أحمد بن عبدالله بن یونس به، وهو فی الکبری، ح: ۱۲۷۴، والحدیث السابق شاهد
له.

Chapter 94. Another Number For The *Tasbīh*

(المعجم ۹۴) - نَوْعٌ آخَرُ مِنْ عَدَدِ التَّسْبِيحِ
(التحفة ۵۴۷)

1353. It was narrated that Juwayriyah bint Al-Ḥārith said that the Prophet ﷺ passed by her while she was in the *Masjid*, supplicating, then he passed by her again when it was almost midday. He said to her: "Are you still here?" She said: "Yes." He said: "Shall I not teach you some words which you can say? '*Subhân Allâh 'adada khalqihî, subhân Allâh 'adada khalqihî, subhân Allâh 'adada khalqihî; subhân Allâh riḍâ nafsihî, subhân Allâh riḍâ nafsihî; Subhân Allâh zinata 'arshihî, Subhân Allâh zinata 'arshihî; Subhân Allâh zinata 'arshihî; Subhân Allâh midâda kalamâtihi, Subhân Allâh midâda kalamâtihi* (Glory be to Allâh the number of His creation, glory be to Allâh the number of His creation, glory be to Allâh the number of His creation: glory be to Allâh as much as pleases Him, glory be to Allâh as much as pleases Him, glory be to Allâh as much as pleases Him; glory be to Allâh the weight of His

۱۳۵۳ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ:
حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ
عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ قَالَ: سَمِعْتُ
كُرَيْبًا عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ بِنْتِ
الْحَارِثِ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهَا وَهِيَ فِي
الْمَسْجِدِ تَدْعُو ثُمَّ مَرَّ بِهَا قَرِيبًا مِنْ نِصْفِ
النَّهَارِ فَقَالَ لَهَا: «مَا زِلْتِ عَلَى حَالِكِ؟»
قَالَتْ: نَعَمْ. قَالَ: «أَلَا أَعْلَمُكَ - يَعْنِي -
كَلِمَاتٍ تَقُولِينَهِنَّ: سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ
سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدَ
خَلْقِهِ، سُبْحَانَ اللَّهِ رِضًا نَفْسِهِ سُبْحَانَ اللَّهِ
رِضًا نَفْسِهِ سُبْحَانَ اللَّهِ رِضًا نَفْسِهِ، سُبْحَانَ
اللَّهِ زِنَةَ عَرْشِهِ سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ سُبْحَانَ
اللَّهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ
سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ مِدَادَ
كَلِمَاتِهِ».

throne, glory be to Allâh the weight of His throne, glory be to Allâh the weight of His throne; glory be to Allâh the number of His words, glory be to Allâh the number of His words, glory be to Allâh the number of His words)." (*Sahîh*)

تخریج: أخرجه مسلم، الذكر والدعاء، باب التسييح أول النهار وعند النوم، ح: ٢٧٢٦ من حديث محمد بن عبدالرحمن به، وهو في الكبرى، ح: ١٢٧٥ .

Chapter 95. Another Kind

(المعجم ٩٥) - نَوْعٌ آخَرُ (التحفة ٥٤٨)

1354. It was narrated that Ibn 'Abbâs said: "Some poor people came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, the rich pray as we pray, and they fast as we fast, but they have wealth that they give in charity and with which they free slaves.' The Prophet ﷺ said: 'If you pray and say *Subhân-Allâh* thirty-three times, *Al-hamdu lillâh* thirty-three times and *Allâh Abkar* thirty-four times, and *Lâ ilâha illallâh* ten times, they you will catch up with those who went ahead of you, and will go ahead of those who come after you." (*Da'if*)

١٣٥٤ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَتَّابٌ - هُوَ ابْنُ بَشِيرٍ - عَنْ خُصَيْفٍ عَنْ عِكْرِمَةَ وَمُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ الْأَغْنِيَاءَ يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ وَلَهُمْ أَمْوَالٌ يَتَصَدَّقُونَ بِهَا وَيُعْتِقُونَ، فَقَالَ النَّبِيُّ ﷺ: «إِذَا صَلَّيْتُمْ فَقُولُوا: سُبْحَانَ اللَّهِ ثَلَاثًا وَثَلَاثِينَ، وَالْحَمْدُ لِلَّهِ ثَلَاثًا وَثَلَاثِينَ، وَاللَّهُ أَكْبَرُ ثَلَاثًا وَثَلَاثِينَ، وَلَا إِلَهَ إِلَّا اللَّهُ عَشْرًا، فَإِنَّكُمْ تُدْرِكُونَ بِذَلِكَ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ مَنْ بَعَدَكُمْ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ماجاء في التسييح في أديار الصلوة، ح: ٤١٠ عن علي بن حجر به، وقال: "حسن غريب"، وهو في الكبرى، ح: ١٢٧٦ * خصيف بن عبدالرحمن ليس بالقوي كما قال النسائي في كتاب الضعفاء والمتروكين: ١٧٧، وأصل الحديث صحيح بدون التعشير والتهلل.

Chapter 96. Another Kind

(المعجم ٩٦) - نَوْعٌ آخَرُ (التحفة ٥٤٩)

1355. It was narrated that Abû Hurairah said: "The Messenger of

١٣٥٥ - أَخْبَرَنَا أَحْمَدُ بْنُ حَنْصَلٍ بِنِ عَبْدِ اللَّهِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنِي أَبِي

Allâh ﷻ said: 'Whoever says the *Tasbîh* one hundred times following the morning prayer, and the *Tahlîl* one hundred times, he will be forgiven his sins even if they are like the foam of the sea.'" (Da'if)

قَالَ: حَدَّثَنِي إِبرَاهِيمُ - يَعْنِي ابْنَ طَهْمَانَ - عَنِ الْحَجَّاجِ بْنِ الْحَجَّاجِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي عُلْقَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَبَّحَ فِي دُبُرِ صَلَاةِ الْعَدَاةِ مِائَةَ تَسْبِيحَةٍ وَهَلَّلَ مِائَةَ تَهْلِيلَةٍ غُفِرَ لَهُ ذُنُوبُهُ وَلَوْ كَانَتْ مِثْلَ زَيْدِ الْبَحْرِ».

تخريج: [إسناده ضعيف] وهو في الكبرى، ح: ١٢٧٧ * أبو الزبير عنن تقدم، ح: ٥٩٤.

Comments:

This is the magnanimity and generosity of the Most Generous that He bestows such a great reward for a small act. It might also mean that one should abide by this practice forever, and that one should not at all abandon it. Now, it will be a very difficult task. Only one who possesses sincere and strong Faith can consistently do it.

Chapter 97. Counting The *Tasbîh* On One's Fingers

(المعجم ٩٧) - **بَابُ عَقْدِ التَّسْبِيحِ**

(التحفة ٥٥٠)

1356. It was narrated that 'Abdullâh bin 'Amr said: "I saw the Messenger of Allâh ﷻ counting *Tasbîh* on his fingers." (Sahîh)

١٣٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ [الذَّارِعُ] - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا عَتَّامُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُ التَّسْبِيحَ.

تخريج: [صحیح] أخرجه الترمذي، الدعوات، باب منه [في فضل التسبيح والتحميد... الخ]، ح: ٣٤١١ عن محمد بن عبد الأعلى به، وقال: "حسن غريب"، وهو في الكبرى، ح: ١٢٧٨، ورواه شعبة عند الحاكم: ٥٤٧/١ وغيره، وقال الذهبي: "صحیح"، وهو في نيل المقصود، ح: ١٥٠٢.

Chapter 98. Not Wiping One's Forehead After Saying The *Taslîm*

(المعجم ٩٨) - **بَابُ تَرْكِ مَسْحِ الْجَبْهَةِ**

بَعْدَ التَّسْلِيمِ (التحفة ٥٥١)

1357. It was narrated that Abû : - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ:

Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ used to observe *I'tikâf* during the middle ten days of the month, and after the twentieth (day of the month), he would come out on the twenty-first and go back to his home, and those who were observing *I'tikâf* with him would go back like him. Then he stayed one month on the night when he used to go back home, and he addressed the people and enjoined upon them whatever Allâh willed. Then he said: "I used to observe *I'tikâf* during these ten days, then I decided to spend the last ten days in *I'tikâf*. So whoever was observing *I'tikâf* with me, let him stay in his place of *I'tikâf*, for I was shown this night (*Lailatul Qadr*), then I was caused to forget it, so seek it during the last ten nights on the odd-numbered nights. And I saw myself prostrating in water and mud." Abû Sa'eed said: "It rained on the night of the twenty-first, and the roof of the *Masjid* leaked over the place where the Messenger of Allâh ﷺ used to pray. I looked at him when he had finished praying *Subh* and his face was wet with water and mud." (*Shâhîh*)

حَدَّثَنَا بَكْرٌ - وَهُوَ ابْنُ مُصَرَّرٍ - عَنِ ابْنِ
الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ
ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ
الَّذِي فِي وَسْطِ الشَّهْرِ فَإِذَا كَانَ مِنْ حِينَ
يَمْضِي عَشْرُونَ لَيْلَةً وَيَسْتَقْبِلُ إِحْدَى وَعِشْرِينَ
يَرْجِعُ إِلَى مَسْكَنِهِ وَيَرْجِعُ مَنْ كَانَ يُجَاوِرُ
مَعَهُ، ثُمَّ أَنَّهُ أَقَامَ فِي شَهْرِ جَاوَرَ فِيهِ تِلْكَ
اللَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا، فَخَطَبَ النَّاسَ
فَأَمَرَهُمْ بِمَا شَاءَ اللَّهُ ثُمَّ قَالَ: «إِنِّي كُنْتُ
أُجَاوِرُ هَذِهِ الْعَشْرَ ثُمَّ بَدَأَ لِي أَنْ أُجَاوِرَ هَذِهِ
الْعَشْرَ الْأَوَاخِرَ فَمَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَبِثْ
فِي مُعْتَكَفِهِ وَقَدْ رَأَيْتُ هَذِهِ اللَّيْلَةَ فَأَنْسَيْتُهَا
فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي كُلِّ وَتْرٍ
وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ» قَالَ أَبُو
سَعِيدٍ: فَمَطَرْنَا لَيْلَةَ إِحْدَى وَعِشْرِينَ فَوَكَفَ
الْمَسْجِدُ فِي مُصَلَّى رَسُولِ اللَّهِ ﷺ فَتَطَرْتُ
إِلَيْهِ وَقَدْ انْصَرَفَ مِنْ صَلَاةِ الصُّبْحِ وَوَجْهُهُ
مُبْتَلٌّ مِنْ مَاءٍ وَطِينٍ.

تخریج: [صحیح] تقدم، ح: ١٠٩٦، وهو في الكبرى، ح: ١٢٧٩.

Comments:

1. *Lailatul Qadr* - the Night of Divine Decree was shown to the Prophet ﷺ in a dream occurring on a specific night. But according to the other narrations, it slipped his mind due to some people's quarrelling, he ﷺ merely remembered one of its signs that "I had been prostrating in mud". But it should be remembered that this sign was only for that year and not forever. This is because Allâh's Messenger ﷺ has indicated some more signs, on other occasions. Therefore, this night shifts itself every year, but remains, invariably, among the last ten odd nights (of the month of Ramadan).

2. After finishing the prayer, one may wipe one's forehead, etc., if it is soiled with earth or any other thing during prostration to clean it. Consequently, the peril of hypocrisy will not remain. In the above-mentioned narrations, the Prophet ﷺ had just pronounced the final peace greeting.

Chapter 99. The *Imâm* Sitting In The Place Where He Prayed After The *Taslîm*

1358. It was narrated that Jâbir bin Samurah said: "When the Messenger of Allâh ﷺ prayed *Fajr*, he would sit in the place where he had prayed until the sun rose." (*Sahîh*)

(المعجم ٩٩) - بَابُ قُعُودِ الْإِمَامِ فِي مُصَلَّاهُ بَعْدَ التَّسْلِيمِ (التحفة ٥٥٢)

١٣٥٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْفَجْرَ قَعَدَ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ.

تخريج: أخرجه مسلم، المساجد، باب فضل الجلوس في مصلاه بعد الصبح وفضل المساجد، ح: ٢٨٧/٦٧٠ عن قتيبة به، وهو في الكبرى، ح: ١٢٨٠.

1359. It was narrated that Simâk bin Ḥarb said: "I said to Jâbir bin Samurah: 'Did you use to sit with the Messenger of Allâh ﷺ?' He said: 'Yes. When the Messenger of Allâh ﷺ had prayed *Fajr*, he would sit in the place where he had prayed until the sun rose, and his Companions would talk and remember things from the time of *Jâhiliyyah* and recite poetry, and they would laugh and he would smile.'" (*Sahîh*)

١٣٥٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا زُهَيْرٌ، وَذَكَرَ آخَرَ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: قُلْتُ لَجَابِرِ بْنِ سَمُرَةَ كُنْتَ تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ فَيَتَحَدَّثُ أَصْحَابُهُ يَذْكُرُونَ حَدِيثَ الْجَاهِلِيَّةِ وَيُنْشِدُونَ الشُّعْرَ وَيَضْحَكُونَ وَيَتَسَبَّحُونَ.

تخريج: أخرجه مسلم، ح: ٦٧٠ من حديث زهير به (انظر الحديث السابق)، وهو في الكبرى، ح: ١٢٨١.

Comments:

Sitting at the end of the ritual prayer for remembrance and invocations is an agreed upon issue. The prayer-leader should, however, abide by it more in comparison to other worshippers.

Chapter 100. Leaving After Finishing Prayer

(المعجم ١٠٠) - بَابُ الْإِنْصِرَافِ مِنَ الصَّلَاةِ (التحفة ٥٥٣)

1360. It was narrated that As-Suddî said: "I asked Anas bin Mâlik: 'How should I leave after I have prayed - to the right or to the left?' He said: 'I usually saw the Messenger of Allâh ﷺ leave to the right.'" (*Sahîh*)

١٣٦٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ السُّدِّيِّ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ كَيْفَ أَنْصَرِفُ إِذَا صَلَّيْتُ عَنْ يَمِينِي أَوْ عَنْ يَسَارِي؟ قَالَ: أَمَا أَنَا فَأَكْثَرُ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْصَرِفُ عَنْ يَمِينِهِ.

تخریج: أخرجه مسلم، صلوة المسافرين، باب جواز الانصراف من الصلوة عن اليمين والشمال، ح: ٧٠٨ عن قتيبة به، وهو في الكبرى، ح: ١٢٨٢.

1361. It was narrated that Al-Aswad said: "Abdullâh said: 'No one among you should allow the *Shaitân* to give him wrong ideas by making him believe that he can only leave after praying by moving to his right, because I saw the Messenger of Allâh ﷺ usually departing to the left.'" (*Sahîh*)

١٣٦١ - أَخْبَرَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ قَالَ: قَالَ عَبْدُ اللَّهِ: لَا يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا يَرَى أَنَّ حَقًّا عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَكْثَرَ أَنْصِرَافِهِ عَنْ يَسَارِهِ.

تخریج: أخرجه البخاري، الأذان، باب الافتال والانصراف عن اليمين الشمال، ح: ٨٥٢، ومسلم، صلوة المسافرين، باب جواز الانصراف من الصلوة عن اليمين والشمال، ح: ٧٠٧ من حديث الأعمش به، وهو في الكبرى، ح: ١٢٨٣.

1362. It was narrated that 'Aishah said: "I saw the Messenger of Allâh ﷺ drink standing and sitting, and he prayed barefoot and with sandals, and he left (after prayer) to the right and to the left.'" (*Sahîh*)

١٣٦٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ، أَنَّ مَكْحُولًا حَدَّثَهُ، أَنَّ مَسْرُوقَ بْنَ الْأَجْدَعِ حَدَّثَهُ، عَنْ عَائِشَةَ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا وَقَاعِدًا وَيُصَلِّي حَافِيًا وَمُتَّعِلًا وَيَنْصَرِفُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ.

تخريج: [صحيح] أخرجه أحمد: ٨٧/٦ من طريق آخر عن مكحول به، وهو في الكبرى، ح: ١٢٨٤، وللحديث شواهد كثيرة.

Chapter 101. The Time When Women Should Depart After Praying

(المعجم ١٠١) - **بَابُ الْوَقْتِ**
الَّذِي يَنْصَرِفُ فِيهِ النِّسَاءُ مِنَ الصَّلَاةِ
(التحفة ٥٥٤)

1363. It was narrated that 'Aishah said: "Women used to pray *Fajr* with the Messenger of Allāh ﷺ, and when he said the *Taslīm* they would leave, wrapped in their *Mirṭs*,^[1] unrecognizable because of the darkness." (*Sahīh*)

١٣٦٣ - أَخْبَرَنَا عَلِيُّ بْنُ حَسْرَمٍ قَالَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ عَائِشَةَ قَالَتْ: كَانَ النِّسَاءُ يُصَلِّينَ مَعَ رَسُولِ اللَّهِ ﷺ الْفَجْرَ، فَكَانَ إِذَا سَلَّمَ انْصَرَفْنَ مُتَلَفِّعَاتٍ بِمِرْوَطِهِنَّ فَلَا يُعْرَفْنَ مِنَ الْعَلَسِ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب وقت الفجر، ح: ٥٧٨، ومسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها... إلخ، ح: ٢٣٠/٦٤٥ من حديث الزهري به، وهو في الكبرى، ح: ١٢٨٥.

Comments:

It follows from this narration that Allāh's Messenger ﷺ usually completed the *Fajr* prayer in lingering darkness (at the time called *Ghālas*). (According to the classical Arabic lexicographers, the term *Ghālas* is applied to the darkness of the last part of the night, when it becomes mixed with the light of dawn, or the beginning of the dawn, until it spreads in the tracts of the horizon). Although performing it in the time of *Asfār*, when the light of daybreak is more clearly visible, is also permitted.

Chapter 102. The Prohibition Of Leaving Before The *Imām* After The Prayer

(المعجم ١٠٢) - **بَابُ النَّهْيِ عَنِ**
مُبَادَرَةِ الْإِمَامِ بِالْإِنْصِرَافِ مِنَ الصَّلَاةِ
(التحفة ٥٥٥)

1364. It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ led us in prayer one day,

١٣٦٤ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْمُخْتَارِ بْنِ

[1] *Mirṭ* a cloaking garment, "Made of wool, sometimes of silk." *An-Nihāyah*

then he turned to face us and said: 'I am your *Imâm*, so do not hasten to bow or prostrate or stand or leave before I do. I can see you in front of me and behind me.' Then he said: 'By the One in Whose hand is my soul, if you had seen what I have seen, you would laugh little and weep much.' We said: 'What have you seen, O Messenger of Allâh?' He said: 'Paradise and Hell.'" (*Ṣaḥīḥ*)

فَقُلِّبَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «إِنِّي إِمَامُكُمْ فَلَا تَبَادِرُونِي بِالرُّكُوعِ وَلَا بِالسُّجُودِ وَلَا بِالْقِيَامِ وَلَا بِالْإِنْصِرَافِ، فَإِنِّي أَرَأَيْكُمْ مِنْ أَمَامِي وَمِنْ خَلْفِي» ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ رَأَيْتُمْ مَا رَأَيْتُمْ لَصَحَحْتُمْ قَلِيلًا وَلَكَبَيْتُمْ كَثِيرًا» قُلْنَا: مَا رَأَيْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «رَأَيْتَ الْجَنَّةَ وَالنَّارَ».

تخریج: أخرجه مسلم، الصلوة، باب تحريم سبق الإمام بركوع أو سجود ونحوهما، ح: ٤٢٦، عن علي بن حجر به، وهو في الكبرى، ح: ١٢٨٦.

Comments:

The prayer-leader should also be a pragmatic and sensible person. He should not sit so long as to deprive people of their business and sustenance. He should be a practically-minded person. He should stay until the worshippers complete the prayers, so that he might not cause hindrance to the prayers of the worshippers.

Chapter 103. The Reward Of One Who Prays With The *Imâm* Until He Leaves

(المعجم ١٠٣) - بَابُ [نَوَابِ] مَنْ صَلَّى مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ
(التحفة ٥٥٦)

1365. It was narrated that Abû Dharr said: "We fasted Ramaḍân with the Messenger of Allâh ﷺ, and the Prophet ﷺ did not lead us in *Qiyâm* until there were seven days left of the month, then he led us in *Qiyâm* until one-third of the night had passed. Then, when there were six days left, he did not lead us in *Qiyâm*. When there were five days left, he led us in praying *Qiyâm* until half the night had

١٣٦٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ - وَهُوَ ابْنُ الْمَفْضَلِ - قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي دَرٍّ قَالَ: صُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَمَضَانَ فَلَمْ يَقُمْ بِنَا النَّبِيُّ ﷺ حَتَّى بَقِيَ سَبْعٌ مِنَ الشَّهْرِ، فَقَامَ بِنَا حَتَّى ذَهَبَ نَحْوُ مِنْ ثُلُثِ اللَّيْلِ، ثُمَّ كَانَتْ سَادِسَةٌ فَلَمْ يَقُمْ فَلَمَّا كَانَتْ الْخَامِسَةُ

passed. We said: 'O Messenger of Allâh, why don't you lead us in praying *Qiyâm* for the rest of the night?' He said: 'If a man prays with the *Imâm* until he leaves, that will be counted for him as if he spent the whole night in prayer.' Then, when there were four days left, he did not lead us in praying *Qiyâm*. When there were three days left he sent for his daughters and women, and gathered the people, and he led us in praying *Qiyâm* until we feared that we would miss *Al-Falâh*. Then he did not lead us in praying *Qiyâm* for the rest of the month." Dâwûd (one of the narrators) said:

I said; "What is *Al-Falâh*?" He said: "*Sahûr*." (*Ṣaḥîh*)

قَامَ بِنَا حَتَّى ذَهَبَ نَحْوُ مِنْ شَطْرِ اللَّيْلِ،
قُلْنَا: يَا رَسُولَ اللَّهِ! لَوْ تَقَلَّتْنَا قِيَامَ هَذِهِ اللَّيْلَةَ
قَالَ: «إِنَّ الرَّجُلَ إِذَا صَلَّى مَعَ الْإِمَامِ حَتَّى
يَنْصَرِفَ حَسِبَ لَهُ قِيَامَ لَيْلَةٍ» قَالَ: ثُمَّ كَانَتْ
الرَّابِعَةَ فَلَمْ يَقُمْ بِنَا فَلَمَّا بَقِيَ ثَلَاثٌ مِنَ الشَّهْرِ
أَرْسَلَ إِلَى بَنَاتِهِ وَنِسَائِهِ وَحَشَدَ النَّاسَ فَقَامَ بِنَا
حَتَّى خَشِينَا أَنْ يَقُوتَنَا الْفَلَاحُ، ثُمَّ لَمْ يَقُمْ بِنَا
شَيْئًا مِنَ الشَّهْرِ قَالَ دَاوُدُ: قُلْتُ: مَا الْفَلَاحُ؟
قَالَ: السَّحُورُ.

تخریج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب: في قيام شهر رمضان،
ح: ۱۳۷۵، والترمذي، الصوم، باب ماجاء في قيام شهر رمضان، ح: ۸۰۶، وابن ماجه، إقامة
الصلوات، باب ماجاء في قيام شهر رمضان، ح: ۱۳۲۷ من حديث داود به، وهو في الكبرى،
ح: ۱۲۸۷، وقال الترمذي: "حسن صحيح"، وصححه ابن خزيمة، ح: ۲۲۰۶، وابن حبان،
ح: ۹۱۹.

Comments:

Allâh's Messenger's ﷺ not performing the *Tarawih* in the succeeding night was due to the fear of it becoming obligatory, as he himself has stated. After his demise, this fear did not remain. The venerable 'Umar ؓ, therefore, established for it a specific congregation, upon which the entire nation stands agreed. Hence, it is a revived *Sunnah*.

Chapter 104. Concession Allowing The *Imâm* To Step Over The Necks Of The People

(المعجم ۱۰۴) - بَابُ الرَّخْصَةِ
لِلْإِمَامِ فِي تَخَطِّي رِقَابِ النَّاسِ
(التحفة ۵۵۷)

1366. It was narrated that 'Uqbah bin Al-Hârith said: "I prayed *Asr*

۱۳۶۶ - أَخْبَرَنَا أَحْمَدُ بْنُ بَكَّارٍ الْحَرَانِيُّ

with the Prophet ﷺ in Al-Madīnah, then he left, stepping over the necks of the people, so quickly that the people were surprised at his haste. He entered unto one of his wives, then he came out and said: 'While I was praying *'Asr*, I remembered some gold that we had, and I did not want it to stay with us overnight, so I ordered that it be distributed.'" (*Ṣaḥīḥ*)

قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنِ التُّوفَلِيِّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الْعَصْرَ بِالْمَدِينَةِ ثُمَّ انصَرَفَ يَتَخَطَّى رِقَابَ النَّاسِ سَرِيعًا حَتَّى تَعَجَّبَ النَّاسُ لِشُرْعَتِهِ، فَتَبِعَهُ بَعْضُ أَصْحَابِهِ فَدَخَلَ عَلَى بَعْضِ أَزْوَاجِهِ ثُمَّ خَرَجَ فَقَالَ: «إِنِّي ذَكَرْتُ وَأَنَا فِي الْعَصْرِ شَيْئًا مِنْ تَبِيرٍ كَانَ عِنْدَنَا، فَكَرِهْتُ أَنْ يَبِيتَ عِنْدَنَا فَأَمَرْتُ بِقِسْمَتِهِ».

تخریج: أخرجه البخاري، الأذان، باب من صلى بالناس فذكر حاجة فتخطاهم، ح: ٨٥١ من

حديث عمر بن سعيد به، وهو في الكبرى، ح: ١٢٨٨.

Comments:

This indicates the Prophet's ﷺ selflessness; he was not prepared to allow wealth to stay with him even for the period of a night. May Allāh reward him with the best of rewards. If some thought occurs or bestirs itself in the mind during the prayer, the prayer is not invalidated by it.

Chapter 105. If It Is Said To A Man "Have You Prayed?" Should He Say "No"?

(المعجم ١٠٥) - **بَابُ:** إِذَا قِيلَ لِلرَّجُلِ هَلْ صَلَّيْتَ هَلْ يَقُولُ لَا؟ (التحفة ٥٥٨)

1367. It was narrated from Jābir bin 'Abdullāh that on the Day of Al-Khandaq, after the sun had set, 'Umar bin Al-Khaṭṭāb started cursing the disbelievers of the Quraish, and said: "O Messenger of Allāh, I was hardly able to pray until the sun set." The Messenger of Allāh ﷺ said: "By Allāh, I did not pray." So we went down with the Messenger of Allāh ﷺ to Buṭhān. He performed *Wuḍū'* for prayer and so did we, and he prayed *'Asr* after the sun had set, then he prayed *Maghrib* after that." (*Ṣaḥīḥ*)

١٣٦٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا خَالِدٌ، وَهُوَ ابْنُ الْحَارِثِ - عَنْ هِشَامٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَمَرَ بْنَ الْخَطَّابِ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ وَقَالَ: يَا رَسُولَ اللَّهِ! مَا كَذْتُ أَنْ أَصَلِّيَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَقُولُوا مَا

صَلَّيْنَهَا» فَتَزَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى بُطْحَانَ
 فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا فَصَلَّى الْعَصْرَ
 بَعْدَ مَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى بَعْدَهَا
 الْمَغْرِبَ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب من صلى بالناس جماعة بعد ذهاب الوقت،
 ح: ٥٩٦، ومسلم، المساجد، باب الدليل لمن قال: الصلوة الوسطى هي صلوة العصر، ح: ٦٣١،
 من حديث هشام الدستوائي به، وهو في الكبرى، ح: ١٢٨٩.

14. The Book Of *Jumu'ah* (Friday Prayer)

(المعجم ١٤) - كتاب الجمعة
(التحفة ...)

Chapter 1. The Obligation Of *Jumu'ah*

(المعجم ١) - إيجابُ الجمعة
(التحفة ٥٥٩)

1368. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'We are the last (to come) but will be the foremost on the Day of Resurrection, but they were given the Book before us and we were given it after them. They differed concerning this day which Allâh, the Mighty and Sublime, had prescribed for them and Allâh, the Mighty and Sublime, guided us to' – meaning Friday – "so the people follow us, the Jews the next day and the Christians the day after that." (*Sahîh*)

١٣٦٨ - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ ح وَابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ بَيْنَ أَنَّهُمْ أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأَوْتَيْنَاهُ مِنْ بَعْدِهِمْ، وَهَذَا الْيَوْمُ الَّذِي كَتَبَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ عَزَّ وَجَلَّ لَهُ - يَعْنِي يَوْمَ الْجُمُعَةِ - فَالْأَسْلَمُ لَنَا فِيهِ تَبَعٌ، الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ».

تخريج: أخرجه مسلم، الجمعة، باب هداية هذه الأمة ليوم الجمعة، ح: ٨٥٥ من حديث سفیان بن عیینة، والبخاری، الجمعة، باب: هل على من لم يشهد الجمعة غسل ... الخ، ح: ٨٩٦ من حديث عبد الله بن طاوس عن أبيه به، وهو في الكبرى، ح: ١٦٥٤.

Comments:

Evidently, it seems Allâh, Most High, had prescribed the day of Friday for them, specifically for worship. But they did not accept or adopt it. They differed about it. Instead, the Jews chose Saturday and the Christians chose for themselves Sunday; whereas the day of Friday is the most superior.

1369. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'Allâh sent astray from Friday those who came before us, so the Jews had Saturday and

١٣٦٩ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ فَضَيْلٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ،

the Christians had Sunday. Then Allâh, the Mighty and Sublime, brought us and guided us to Friday, so there is Friday, Saturday and Sunday, and thus they will follow us on the Day of Resurrection. We are the last of the people of this world but the first on the Day of Resurrection for whom judgment will be passed before all other creatures.” (*Ṣaḥīḥ*)

وَعَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ حُدَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَصَلَّ اللَّهُ عَزَّ وَجَلَّ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ فَجَاءَ اللَّهُ عَزَّ وَجَلَّ بِنَا فَهَدَانَا لِيَوْمِ الْجُمُعَةِ فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ وَكَذَلِكَ هُمْ لَنَا نَبِيعُ يَوْمَ الْقِيَامَةِ، وَنَحْنُ الْأَخِيرُونَ مِنْ أَهْلِ الدُّنْيَا وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِي لَهُمْ قَبْلَ الْخَلَائِقِ».

تخریج: أخرجه مسلم، ح: ۸۵۶ (انظر الحديث السابق) عن واصل بن عبد الأعلى به، وهو في الكبرى، ح: ۱۶۵۲.

1369B . (It was narrated that Abū Hurairah said: “The first *Jumu'ah* to be held, after the *Jumu'ah* that was held with the Messenger of Allâh ﷺ in Makkah, was a *Jumu'ah* in Juwâthâ in Al-Bahrain, a village of ‘Abdul-Qais.”) (*Ṣaḥīḥ*)

۱۳۶۹ ب - [أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَاوِي عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِنَّ أَوَّلَ جُمُعَةٍ جُمِعَتْ، بَعْدَ جُمُعَةِ جُمِعَتْ مَعَ رَسُولِ اللَّهِ ﷺ، بِمَكَّةَ، جُمُعَةً بِجَوَاثَا بِالْبَحْرَيْنِ قَرْيَةً لِعَبْدِ الْقَيْسِ].

تخریج: [إسناده صحيح] وهو في الكبرى، وهو في البخاري، ح: ۱۶۵۵، وله طريق آخر عند البخاري، ح: ۸۹۲، وأبي داود، ح: ۱۰۶۸ وغيرهما.

Comments:

1. In this narration, instead of Makkah there should have been Madinah, because according to the more correct versions, the *Jumu'ah* (prayer) was started in Madinah. (See *Fath Al-Bâri* No. 892) Even so, the delegation of the tribe of Abd Al-Qais from Bahrain had arrived to meet the Prophet ﷺ in Madinah. Obviously, the *Jumu'ah* must have commenced after it only. And the *Jumu'ah* prayers used to take place in Madinah at that time.
2. Jiwâthâ was a village in Bahrain. This indicates that offering the Friday prayer in a village is permissible. That is to say, if a sizeable number of people are living together, they should perform the *Jumu'ah*. As for the restrictions imposed by the Hanafites (for the validity of the *Jumu'ah*) such as that it

should be a city, that the prescribed legal penalties should have been carried out there, that it should have a ruler in its correct sense, that there should be a judge, etc., - they have no evidence for support for any of them.

Chapter 2. Stern Warning Against Missing *Jumu'ah*

(المعجم ٢) - التَّشْدِيدُ فِي التَّخَلُّفِ عَنِ

الْجُمُعَةِ (التحفة ٥٦٠)

1370. It was narrated from Abû Al-Ja'd Ad-Damrî - who was a Companion of the Prophet ﷺ - that the Prophet ﷺ said: "Whoever misses three *Jumu'ah*s out of negligence, Allâh will place a seal over his heart." (*Hasan*)

١٣٧٠ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ:

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو،
عَنْ عُبَيْدَةَ بْنِ سُمْيَانَ الْحَضْرَمِيِّ، عَنْ
أَبِي الْجَعْدِ الضَّمْرِيِّ - وَكَانَتْ لَهُ صُحْبَةٌ -
عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ ثَلَاثَ جُمُعٍ
تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ».

تخریج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب التشديد في ترك الجمعة، ح: ١٠٥٢، من حديث يحيى القطان به، وهو في الكبرى، ح: ١٦٥٦، وقال الترمذي، (ح: ٥٠٠): "حسن"، وصححه ابن خزيمة، ح: ١٨٥٧، وابن حبان، ح: ٦٥، ٥٥٣، ٥٥٤، والحاكم: ١/٢٨٠ على شرط مسلم، ووافقه الذهبي.

1370B (It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: 'Whoever misses *Jumu'ah* three times with no cogent excuse, Allâh will place a seal on his heart.'") (*Hasan*)

١٣٧٠ ب - [أَخْبَرَنَا عَمْرٍو بْنُ سَوَّادٍ

قَالَ: أَتَيْتَنَا ابْنُ وَهْبٍ، قَالَ: أَتَيْتَنَا ابْنُ
أَبِي ذُنَيْبٍ، عَنْ أُسَيْدِ بْنِ أَبِي أُسَيْدٍ، عَنْ
عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ جَابِرِ بْنِ عَبْدِ
اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَرَكَ
الْجُمُعَةَ ثَلَاثًا مِنْ غَيْرِ ضَرُورَةٍ، طَبَعَ اللَّهُ
عَلَى قَلْبِهِ».

تخریج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب: فيمن ترك الجمعة من غير عذر، ح: ١١٢٦، من حديث ابن وهب به، وهو في الكبرى، ح: ١٦٥٧، وصححه البوصيري.

1371. It was narrated from Al-Hakam bin Minâ' that he heard Ibn 'Abbâs and Ibn 'Umar narrate that while he was on the *Minbar*,

١٣٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ:

حَدَّثَنَا حَبِيبٌ قَالَ: حَدَّثَنَا أَبَانٌ قَالَ: حَدَّثَنَا

the Messenger of Allāh ﷺ said: "People should stop neglecting *Jumu'ah* or Allāh will place a seal on their hearts and they will be deemed as being among the negligent." (*Ṣaḥīḥ*)

يَحْيَى بْنُ أَبِي كَثِيرٍ عَنِ الْبَضْرِيِّ بْنِ لَاحِقٍ، عَنْ زَيْدٍ، عَنْ أَبِي سَلَامٍ، عَنِ الْحَكَمِ بْنِ مِينَاءَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ وَابْنَ عُمَرَ يُحَدِّثَانِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: وَهُوَ عَلَى أَعْوَادٍ مِثْرِهِ: «لَيْتَيْهِنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيْخْتَمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ وَلَيَكُونَنَّ مِنَ الْغَافِلِينَ».

تخريج: [صحيح] أخرجه أحمد: ٢٥٤/١ من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح: ١٦٥٨، وأخرجه مسلم، الجمعة، باب التغليظ في ترك الجمعة، ح: ٨٦٥ من حديث زيد عن أبي سلام عن الحكم بن مينا عن عبدالله بن عمر وأبي هريرة به.

Comments:

The one, who abandons the significant worship like *Jumu'ah* and abandons it frequently, would give no importance or significance to other acts of worship also, and one by one other worship would be deserted by him. Consequently, he would practically turn into a hypocrite. His heart will get rusted, which would overcome Allāh's love and love of the Messenger of Allāh ﷺ. Getting sealed also denotes very much the same. And Allāh knows best!

1372. It was narrated from Hafṣah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: "Going to *Jumu'ah* is obligatory for everyone who has reached the age of puberty." (*Ṣaḥīḥ*)

١٣٧٢ - أَخْبَرَنِي مَحْمُودُ بْنُ غِبْلَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنِي الْمُفَضَّلُ بْنُ فَضَالَةَ عَنْ عِيَّاشِ بْنِ عَبَّاسٍ، عَنْ بُكَيْرِ بْنِ الْأَشَّجِّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّ النَّبِيَّ ﷺ قَالَ: «رَوَّاحُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

تخريج: [صحيح] أخرجه أبو داود، الطهارة، باب: في الغسل للجمعة، ح: ٣٤٢ من حديث المفضل بن فضالة به، وهو في الكبرى، ح: ١٦٦٠، وصححه ابن خزيمة، وابن حبان.

Chapter 3. Expiation For Missing *Jumu'ah* With No Excuse

1373. It was narrated that Samurah bin Jundub said: "The

(المعجم ٣) - **بَابُ كَفَّارَةِ مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ عُدْرٍ** (التحفة ٥٦١)

١٣٧٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سَلِيمَانَ

Messenger of Allāh ﷺ said: 'Whoever misses *Jumu'ah* with no excuse, let him give a *Dīnār* in charity, and if he cannot afford that, then half a *Dīnār*.' (Da'if)

قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ قُدَامَةَ بْنِ وَبَرَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ عُدْرٍ فَلْيَتَصَدَّقْ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ فَيَنْصِفْ دِينَارًا».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب كفارة من تركها، ح: ١٠٥٣ من حديث يزيد بن هارون به، وهو في الكبرى، ح: ١٦٦١، وصححه ابن خزيمة، ح: ١٨٦١، وابن حبان، ح: ٥٨٢، والحاكم: ١/١٨٠، والذهبي * قتادة عن تقدم، ح: ٣٤، وقدامة لم يصح سماعه من سمرة، وله شاهد ضعيف، انظر الحديث الآتي.

1373B (It was narrated from Samurah that the Prophet ﷺ said: "Whoever misses *Jumu'ah* deliberately, he has to give a *Dīnār*, and if he cannot afford that, then half a *Dīnār*." At another place, it is not mentioned: "Deliberately.") (*Sahih*)

١٣٧٣ب - [أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا نُوحٌ عَنْ خَالِدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ الْجُمُعَةَ مُتَعَمِّدًا فَلَعَلِيهِ دِينَارٌ، فَإِنْ لَمْ يَجِدْ فَيَنْصِفُ دِينَارًا» وَفِي مَوْضِعٍ آخَرَ، لَيْسَ فِيهِ: «مُتَعَمِّدًا»].

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب: فيمن ترك الجمعة من غير عذر، ح: ١١٢٨ عن نصر بن علي به، وهو في الكبرى، ح: ١٦٦٢، وانظر الحديث السابق لعلته * قتادة عن تقدم، ح: ٣٤.

Comments:

Shaikh Al-Albāni has deemed this narration weak.

Chapter 4. The Virtue Of Friday

(المعجم ٤) - **بَابُ ذِكْرِ فَضْلِ يَوْمِ الْجُمُعَةِ**
(التحفة ٥٦٢)

1374. 'Abdur-Rahmān Al-A'raj narrated that he heard Abū Hurairah say: "The Messenger of Allāh ﷺ said: 'The best day on which the sun rises is Friday. On this day Adam, peace be upon him, was created, on this day he was

١٣٧٤ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ الْأَعْرَجُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحْسَبُ يَوْمَ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ

admitted to Paradise, and on this day he was taken out of it.”
(*Ṣaḥīḥ*)

عَلَيْهِ السَّلَامُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا.

تخریج: أخرجه مسلم، الجمعة، باب فضل يوم الجمعة، ح: ٨٥٤ من حديث يونس الأيلي به، وهو في الكبرى، ح: ١٦٦٣.

Comments:

In some narrations there is more description that Prophet *Ādam* ﷺ died on that very day and on that very day the Resurrection will occur. Are these events in any way related to the superiority of the day of Friday or are they just described? The scholars have adopted both views. If these events are related to its superiority, the expulsion of Prophet *Ādam* ﷺ becomes its merit because his exit became the cause of prophets and messengers being sent down, and their existence is human superiority. Likewise, the demotion of Adam and the occurrence of the Hour are causes of meeting with Allāh, admission to Paradise, and the achievement of nobleness.

Chapter 5. Saying *Ṣalāh* Upon The Prophet ﷺ Often On Friday

المعجم (٥) - إِكْتِنَارُ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ
يَوْمَ الْجُمُعَةِ (التحفة ٥٦٣)

1375. It was narrated from Aws bin Aws that the Prophet ﷺ said: “One of the best of your days is Friday. On this day *Ādam* was created and on this day he died, on this day the Trumpet will be blown, and on this day all creatures will swoon. So send a great deal of *Ṣalāh* upon me on this day, for your *Ṣalāh* will be presented to me.” They said; “O Messenger of Allāh, how will our *Ṣalāh* be presented to you when you have decomposed (after death)?” He said: “Allāh, the Mighty and Sublime, has forbidden the earth to consume the bodies of the prophets, peace be upon them.”
(*Daʿif*)

١٣٧٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حُسَيْنُ الْجُعْفِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيْهِ السَّلَامُ، وَفِيهِ قُبِضَ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ» قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟ أَيْ يَتَوَلَّوْنَ! قَدْ بَلَيْتُ؟ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب فضل يوم الجمعة وليلة الجمعة، ح: ١٠٤٧ وح: ١٥٣١، وابن ماجه، ح: ١٦٣٦ من حديث حسين بن علي الجعفي به، وهو في الكبرى، ح: ١٦٦٦، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم، وضعفه أبو حاتم الرازي وغيره، وفيه علة قاذحة * عبدالرحمن بن يزيد هذا ابن تميم كما حققه البخاري، وأبو داود وغيرهما، وهو ضعيف جداً، وأخطأ من قال: ابن جابر راجع نيل المقصود، ق: ١/ ٣٢٠ يسر الله لنا طبعه.

Comments:

1. That means, since the day of Friday is a superior day good acts performed on this day are superior too. And saying *Ṣalāh* upon the Prophet ﷺ is the most superior way of getting closer (to Allāh); it becomes more meritorious on that day. Hence, saying *Ṣalāh* upon the Prophet ﷺ is a sort of gift, it is presented to him. What could make one understand its merit?
2. "It is forbidden to the earth": the objective of the askers was that after the demise the body does not remain the same. So to whom will the greeting be presented? The import of the Prophet's ﷺ statement is: it will be presented to my body, because the bodies of the Prophets ﷺ do not turn into earth or soil. Upon them be peace!

Chapter 6. The Command To Use *Siwāk* On Friday

(المعجم ٦) - بَابُ الْأَمْرِ بِالسَّوَاكِ يَوْمَ

الْجُمُعَةِ (التحفة ٥٦٤)

1376. It was narrated (through two chains) from 'Abdur-Raḥmān bin Abī Sa'eed, from his father, that the Messenger of Allāh ﷺ said: "Ghusl and using *Siwāk* on Fridays are obligatory for everyone who has reached the age of puberty, and he should put on whatever he can find of perfume." Except that Bukair (one of the narrators in one chain) did not mention 'Abdur-Raḥmān, and about the perfume he said: "Even if it is women's perfume." (*Ṣaḥīḥ*)

١٣٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ سَعِيدَ بْنَ أَبِي هَلَالٍ وَيَكْتَبُ بْنُ الْأَشَّحِ أَخْبَرَاهُ عَنْ أَبِي بَكْرٍ بْنِ الْمُنْكَدِرِ، عَنْ عَمْرِو بْنِ سَلِيمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَالسَّوَاكُ، وَيَمَسُّ مِنَ الطَّيْبِ مَا قَدَرَ عَلَيْهِ»، إِلَّا أَنْ يُكْتَبَا لَمْ يَذْكُرْ عَبْدَ الرَّحْمَنِ، وَقَالَ فِي الطَّيْبِ: «وَلَوْ مِنْ طَيِّبِ الْمَرْأَةِ».

تخريج: أخرجه مسلم، الجمعة، باب الطيب والسواك يوم الجمعة، ح: ٨٤٦ من حديث ابن رهب به، وهو في الكبرى، ح: ١٦٦٧، وله طريق آخر عند البخاري، ح: ٨٨٠ من حديث سعيد بن أبي هلال به،، ليس فيه عن عبدالرحمن بن أبي سعيد.

Comments:

“It is compulsory” according to this narration, and according to the narrations pertaining to the command of taking a bath on Friday. Moreover, according to the narrations 1378 and 1379, a section of scholars considers taking the Friday bath compulsory, and there is no blemish on its evidence. Whereas, a large section of scholars does not consider it compulsory, and they interpret these narrations or reports. Variously, they argue that here compulsion means (something) stressed or emphasized, because from other narrations it follows that the bath (on Friday) is not compulsory and a narration cannot be given a singular meaning irrespective of other narrations. Hence, here are meant only men, because the *Jumu'ah* is compulsory upon them only.

Chapter 7. The Command To Perform *Ghusl* On Friday

(المعجم ٧) - **بَابُ الْأَمْرِ بِالْغُسْلِ يَوْمَ الْجُمُعَةِ** (التحفة ٥٦٥)

1377. It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: “When any one of you wants to come to *Jumu'ah* prayer, let him perform *Ghusl*.” (*Sahih*)

١٣٧٧ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ».

تخریج: أخرجه البخاري، الجمعة، باب فضل الغسل يوم الجمعة... إلخ، ح: ٨٧٧ من حديث مالك، ومسلم، الجمعة، باب: كتاب الجمعة، ح: ١/٨٤٤ من حديث نافع به، وهو في الموطأ (يحيى): ١/١٠٢، والكبرى، ح: ١٦٧٨.

Comments:

1. The discussion of the compulsoriness of taking the bath has already preceded under the afore-mentioned *Hadith* that the command of taking the bath should be deemed as stressed because there is a report which states: “The one who performs ablution, it is sufficient; if he takes bath, then it is superior.” (See No. 1381 and its chapter).
2. The Friday bath is performed like the bath taken after the major ritual impurity. The detailed description concerning the purificatory bath after major ritual impurity has preceded earlier.

Chapter 8. The Obligation Of Performing *Ghusl* On Friday

(المعجم ٨) - **بَابُ إِجْبَابِ الْغُسْلِ يَوْمَ الْجُمُعَةِ** (التحفة ٥٦٦)

1378. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allāh ﷺ said: “*Ghusl* on Friday is obligatory for everyone who has

١٣٧٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ،

reached the age of puberty.”
(*Sahih*)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُخْتَلِمٍ».

تخريج: أخرجه البخاري، الجمعة، باب فضل الغسل يوم الجمعة ... إلخ، ح: ٨٧٩، ومسلم، الجمعة باب وجوب غسل الجمعة على كل بالغ ... إلخ، ح: ٨٤٦ من حديث مالك به، وهو في الموطأ (يحيى): ١٠٢/١، والكبرى، ح: ١٦٦٨.

1379. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Every Muslim man has to perform *Ghusl* one day in every seven, and that is on Friday.’”
(*Sahih*)

١٣٧٩ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرُ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَى كُلِّ رَجُلٍ مُسْلِمٍ فِي كُلِّ سَبْعَةٍ أَيَّامٍ غُسْلُ يَوْمٍ، وَهُوَ يَوْمُ الْجُمُعَةِ».

تخريج: [صحيح] أخرجه أحمد: ٣/٣٠٤ عن بشر بن المفضل به، وهو في الكبرى، ح: ١٦٦٩، وصححه ابن خزيمة، ح: ١٧٤٧، وابن حبان، ح: ٥٥٨ * أبو الزبير عنن، وللحديث شواهد كثيرة جدًا عند البخاري، ح: ٨٩٧، ومسلم، ح: ٨٤٩ وغيرهما.

Comments:

(For the discussion of bath on the day of Friday, see *Hadith* 1376 and 1377).

Chapter 9. Concession Allowing One Not To Perform *Ghusl* On Friday

(المعجم ٩) - **بَابُ الرُّخْصَةِ فِي تَرِكِ**
الغُسْلِ يَوْمِ الْجُمُعَةِ (التحفة ٥٦٧)

1380. ‘Abdullâh bin Al-‘Ala’ narrated that he heard Al-Qâsim bin Muḥammad bin Abî Bakr (say) that they mentioned *Ghusl* on Fridays in the presence of ‘Āishah and she said: “Some people used to live in Al-‘Āliyah^[1] and they would come to *Jumu'ah* with dirt on them (because of their work). When a breeze came it would carry

١٣٨٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ عَنِ الْوَلِيدِ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْعَلَاءِ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدٍ بْنَ أَبِي بَكْرٍ أَنَّهُمْ ذَكَرُوا غُسْلَ يَوْمِ الْجُمُعَةِ عِنْدَ عَائِشَةَ فَقَالَتْ: إِنَّمَا كَانَ النَّاسُ يَسْكُنُونَ الْعَالِيَةَ فَيَحْضِرُونَ الْجُمُعَةَ وَبِهِمْ وَسَخٌ، فَإِذَا أَصَابَهُمُ الرِّوْحُ

[1] A place outside Al-Madinah.

their smell to the people which annoyed them. Mention of that was made to the Messenger of Allāh ﷺ and he said: 'Why don't you perform *Ghusl*?' (Sahih)

سَطَعَتْ أَرْوَاحُهُمْ فَيَتَأَذَى بِهَا النَّاسُ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «أَوْ لَا تَغْتَسِلُونَ؟»

تخريج: [إسناده صحيح] أخرجه الطبراني في مسند الشاميين: ١/٤٣٨، ح: ٧٧٢ من حديث الوليد بن مسلم به، وهو في الكبرى، ح: ١٦٨٣، ورواه شبابة بن سوار وغيره عن عبدالله بن العلاء بن زبير به، وله طرق كثيرة عند البخاري، ح: ٩٠٢، ومسلم، ح: ٨٤٧ وغيرهما عن عائشة رضي الله عنها.

Comments:

The purpose of this chapter is to demonstrate that the Friday bath had been or deed due to the above-mentioned excuse or reason. If such a situation does not exist, then the bath is not compulsory. They were coming forth traveling a long distance. Due to hard work, there used to be dirt and grime upon their bodies. While en route, they naturally perspired. Garments too used to be made of wool, etc. In the event of crowding, an unpleasant smell spread. That is why the command for taking the bath was pronounced. Hence, it is not compulsory.

1381. It was narrated that Samurah said: "The Messenger of Allāh ﷺ said: 'Whoever performs *Wudu'* on Friday, that is all well and good, but whoever performs *Ghusl*, the *Ghusl* is better.'" (Hasan)

Abû 'Abdur-Rahmân (An-Nasâ'i) said: Al-Ḥasan (written)^[1] from Samurah. Al-Ḥasan did not hear from Samurah except for the *Hadīth* about *Al-'Aqīqah*, and Allāhi, Most High knows best.

١٣٨١ - أَخْبَرَنَا أَبُو الْأَشْعَثِ عَنْ يَزِيدَ ابْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فِيهَا وَنِعِمَّتْ، وَمَنْ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: الْحَسَنُ عَنْ سَمُرَةَ [كِتَابًا]، وَلَمْ يَسْمَعْ الْحَسَنُ مِنْ سَمُرَةَ إِلَّا حَدِيثَ الْعَقِيقَةِ، وَاللَّهُ تَعَالَى أَعْلَمُ.

تخريج: [حسن] أخرجه الترمذي، الصلوة، باب ماجاء في الوضوء يوم الجمعة، ح: ٤٩٧ من حديث شعبة به، وقال: "حسن"، وهو في الكبرى، ح: ١٦٨٤، وصححه ابن خزيمة ❦ الحسن عن سمرة صحيح لأنه رواية كتاب والرواية عن الكتاب صحيحة كما حققته في نيل المقصود، ح: ٣٥٤ ثم وجدت تصريح سماع الحسن البصري من سمرة في هذا الحديث، وأخرجه أبو علي الحسن بن علي بن نصر الطوسي في مختصر الأحكام، مستخرج الطوسي على جامع الترمذي: ٣/١٠، ح: ٤٦٧/٣٣٤، والحمد لله، وللحديث شواهد.

[1] That is explaining the chain of narration: "Al-Ḥasan reported from" what Samurah had written.

Chapter 10. The Virtue Of Performing *Ghusl* On Friday

(المعجم ١٠) - فَضْلُ غُسْلِ يَوْمِ الْجُمُعَةِ

(التحفة ٥٦٨)

1382. It was narrated from Aws bin Aws that the Prophet ﷺ said: "Whoever washes (*Ghassala*)^[1] and performs *Ghusl*, comes early to the *Masjid* and sits near the *Imâm*, and does not engage in idle talk, he will have for every step he takes (the reward of) a year's worth of good deeds, fasting it and praying *Qiyâm* during it." (*Sahih*)

١٣٨٢ - أَخْبَرَنَا عَمْرُو بْنُ مَثُورٍ وَهَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارِ بْنِ بِلَالٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا أَبُو مُسَهَّرٍ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ غَسَلَ وَاعْتَسَلَ وَغَدَا وَابْتَكَّرَ وَدَنَا مِنَ الْإِمَامِ وَلَمْ يَلُغْ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلٌ سَنَةٍ صِيَامُهَا وَقِيَامُهَا».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في فضل الغسل يوم الجمعة، ح: ٤٩٦ من حديث يحيى بن الحارث به، وقال: "حسن"، وهو في الكبرى، ح: ١٦٨٥، وصححه ابن حبان، والحاكم على شرط الشيخين، ووافقه الذهبي، وحسنه البغوي، وله علة مردودة، راجع نيل المقصود، ح: ٣٤٥، ٣٤٦، وانظر الحديث الآتي: (١٣٩٩).

Comments:

1. The recompense mentioned in the *Hadith* is not merely upon one's taking a bath, but it is on account of several other deeds. But since, among those deeds the bath is also included, it, therefore, plays a role in it being virtuous and superior.
2. "Did not indulge in idle talk" - for instance talking, playing with one's garments or with pebbles etc.
3. "The reward of a year's fasting and praying at night": that means fasting during the day and standing in prayer continuously, without any break or laziness! This is such a strenuous task that no man can do it.

[1] Translated with the meaning: "Whoever washes and bathes." Scholars differ a great deal over the meaning of this statement, and some of the wordings are explanatory, like that in *Sunan Abû Dâwûd*: "Whoever washes his head on Friday, and performs *Ghusl*!" and the comment of some of the narrators in *Sunan At-Tirmidhî*; either: "*Ightasal* refers to him, and *Ghassal* to his wife" as stated by *Wakî'*, and they say, that is, he had intercourse that day, which helps him to lower his gaze when going out. They say other than this as well. See *An-Nihâyah*.

Chapter 11. How To Dress For *Jumu'ah*

(المعجم ١١) - بَابُ الْهَيْئَةِ لِلْجُمُعَةِ

(التحفة ٥٦٩)

1383. It was narrated from 'Abdullâh bin 'Umar that 'Umar bin Al-Khattâb saw a *Hullah*^[1] and said: "O Messenger of Allâh, why don't you buy this and wear it on Fridays and when meeting the delegations when they come to you?" The Messenger of Allâh ﷺ said: "This is worn by one who has no share in the Hereafter." Then something similar was brought to the Messenger of Allâh ﷺ and he gave a *Hullah* to 'Umar from it. 'Umar said: "O Messenger of Allâh, have you given me this when you said what you said about the *Hullah* of 'Utârid?" The Messenger of Allâh ﷺ said: "I have not given it to you to wear it." So 'Umar gave it to an idolator brother of his in Makkah. (*Sahih*)

١٣٨٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةً فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ اشْتَرَيْتَ هَذِهِ فَلَبِستَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ»، ثُمَّ جَاءَ رَسُولَ اللَّهِ ﷺ مِثْلُهَا فَأَعْطَى عُمَرَ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عَطَارِدٍ مَا قُلْتَ، قَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ أَكْسُهَا إِنْتَبَسَهَا» فَكَسَاهَا عُمَرُ أَخَا لَهُ مُشْرِكًا بِمَكَّةَ.

تخریج: أخرجه البخاري، الجمعة، باب: يلبس أحسن ما يجد، ح: ٨٨٦، ومسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح: ٢٠٦٨ من حديث مالك به، وهو في الموطأ (يحيى): ٩١٧/١، ٩١٨، والكبرى، ح: ١٦٨٦.

Comments:

1. "One who has no share in the Hereafter" means that this type of garment is worn by unbelievers. Muslims do not wear it. That means a Muslim ought not put on such an attire, because he will be given silken clothing to wear in the Hereafter.
2. "An idolator brother": He was 'Umar's brother from the side of his mother or a foster brother.

1384. It was narrated from 'Abdur-Rahmân bin Abî Sa'eed, from his father, that the Messenger of Allâh

١٣٨٤ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا

[1] It normally refers to an upper and lower garment made of the same material.

ﷺ said: “*Ghusl* should be performed on Friday by everyone who has reached the age of puberty, and using the *Siwāk*, and he should put on whatever he is able of using perfume.” (*Ṣaḥīḥ*)

اللَّيْثُ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ سَعِيدٍ، عَنْ أَبِي بَكْرٍ بْنِ الْمُنْكَدِرِ أَنَّ عَمْرُو بْنَ سَلِيمٍ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ الْغُسْلَ يَوْمَ الْجُمُعَةِ عَلَى كُلِّ مُحْتَلِمٍ، وَالسَّوَاكِ، وَأَنْ يَمَسَّ مِنَ الطَّيِّبِ مَا يَقْدِرُ عَلَيْهِ».

تخريج: [صحيح] تقدم، ح: ١٣٧٦، وهو في الكبرى، ح: ١٦٨٨.

(المعجم ١٢) - فَضْلُ الْمَشْيِ إِلَى الْجُمُعَةِ

(التحفة ٥٧٠)

1385. Abû Al-Ash'ath narrated that he heard Aws bin Aws, the Companion of the Messenger of Allâh ﷺ, say: “The Messenger of Allâh ﷺ said: ‘Whoever performs *Ghusl* on Friday and washes (*Ghassala*), and comes early to the *Masjid*, walking not riding, and sits close to the *Imâm* and listens attentively and does not engage in idle speech, for every step he takes he will have (the reward of) a year’s worth of good deeds.’” (*Ṣaḥīḥ*)

١٣٨٥ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدِ بْنِ جَابِرٍ أَنَّهُ سَمِعَ أَبَا الْأَشْعَثِ، حَدَّثَهُ أَنَّهُ سَمِعَ أَوْسَ بْنَ أَوْسٍ صَاحِبَ رَسُولِ اللَّهِ ﷺ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَعَسَلَ وَغَدَا وَابْتَكَّرَ وَمَسَى وَلَمْ يَرْكَبْ وَدَنَا مِنَ الْإِمَامِ وَأَنْصَتَ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ».

تخريج: [إسناده صحيح] تقدم، ح: ١٣٨٢، وهو في الكبرى، ح: ١٦٩١.

Chapter 13. Coming To *Jumu'ah* Prayers Early

1386. It was narrated from Abû Hurairah that the Prophet ﷺ said: “When Friday comes, the angels sit at the doors of the *Masjid* and record who comes to *Jumu'ah*

(المعجم ١٣) - بَابُ التَّبَكُّيرِ إِلَى الْجُمُعَةِ

(التحفة ٥٧١)

١٣٨٦ - أَخْبَرَنَا نَضْرُ بْنُ عَلِيٍّ بْنِ أَصْرِ عَنْ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنِ الْأَعْرَضِيِّ أَبِي عَبْدِ اللَّهِ،

prayers. Then, when the *Imâm* comes out, the angels roll up their scrolls." The Messenger of Allâh ﷺ said: "The one who comes early to *Jumu'ah* prayers is like one who sacrifices a camel, then like one who sacrifices a cow, then like one who sacrifices a sheep, then like one who sacrifices a duck, then like one who sacrifices a chicken, then like one who sacrifices an egg." (*Sahîh*)

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ قَعَدَتِ الْمَلَائِكَةُ عَلَى أَبْوَابِ الْمَسْجِدِ فَكَتَبُوا مَنْ جَاءَ إِلَى الْجُمُعَةِ، فَإِذَا خَرَجَ الْإِمَامُ طَوَّتِ الْمَلَائِكَةُ الصُّحُفَ». قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُهَجِّرُ إِلَى الْجُمُعَةِ كَالْمُهْدِي بَدَنَةً، ثُمَّ كَالْمُهْدِي بَقْرَةً، ثُمَّ كَالْمُهْدِي شَاةً، ثُمَّ كَالْمُهْدِي بَطَّةً، ثُمَّ كَالْمُهْدِي دَجَاجَةً، ثُمَّ كَالْمُهْدِي بَيْضَةً».

تخريج: أخرجه البخاري، الجمعة، باب الاستماع إلى الخطبة يوم الجمعة، ح: ٩٢٩، ومسلم، الجمعة، باب فضل التهجير يوم الجمعة، ح: ٢٤/٨٥٠ من حديث الزهري به، وهو في الكبرى، ح: ١٦٩٣، وأخرجه أحمد: ٢/٢٥٩ عن عبد الأعلى بن عبد الأعلى به.

Comments:

"Sacrifice" here means giving.

1387. It was narrated from Abû Hurairah, who was attributing it to the Prophet ﷺ: "When Friday comes, at every gate of the *Masjid* there are angels who write down the people's names in the order in which they come, then when the *Imâm* comes out, they roll up the scrolls and listen to the *Khutbah*. The one who comes early to the prayer is like the one who sacrifices a camel, then the one who comes after him is like the one who sacrifices a cow, then the one who comes after him is like the one who sacrifices a ram" until he mentioned a chicken and an egg. (*Sahîh*)

١٣٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَائِكَةٌ يَكْتُبُونَ النَّاسَ عَلَى مَنَازِلِهِمْ الْأَوَّلَ فَالْأَوَّلَ، فَإِذَا خَرَجَ الْإِمَامُ طَوَّتِ الصُّحُفُ فَاسْتَمَعُوا الْخُطْبَةَ، فَأَلْمَهَجِّرُ إِلَى الصَّلَاةِ كَالْمُهْدِي بَدَنَةً، ثُمَّ الَّذِي يَلِيهِ كَالْمُهْدِي بَقْرَةً، ثُمَّ الَّذِي يَلِيهِ كَالْمُهْدِي كَبْشًا حَتَّى ذَكَرَ الدَّجَاجَةَ وَالْبَيْضَةَ».

تخريج: أخرجه مسلم، ح: ٢٤/٨٥٠، انظر الحديث السابق من حديث سفیان بن عیینة به، وهو في الكبرى، ح: ١٦٩٤.

Comments:

1. The purpose of this narration is to demonstrate that the difference of rewards given to worshippers is in accord with the timing of their arriving for *Salatul Jumu'ah*. As the delay of their arrival increases, the reward they receive decreases.
2. There is mention of a sparrow also in this report. Sheikh Nâsiruddin Al-Albâni states concerning it: "(the expression) 'the sparrow is *Munkar*' - (rejected, very weak *Hadîth* in which an unacceptable narrator relates something that contradicts what the acceptable sources state.) *Dujajah* (the hen) is *Mahfûz* or preserved." (*Shâhîh Sunan An-Nasâ'i*, *Hadîth* 1386)

1388. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "On Fridays the angels sit at the gates of the *Masjid* writing down the peoples' names in the order in which they come. So the people are like a man who sacrifices a camel and like a man who sacrifices a camel, then like a man who sacrifices a cow and like a man who sacrifices a cow, then like a man who sacrifices a sheep and like a man who sacrifices a sheep, then like a man who sacrifices a chicken and like a man who sacrifices a chicken, then like a man who sacrifices a sparrow and like a man who sacrifices a sparrow, then like a man who sacrifices an egg and like a man who sacrifices an egg."^[1] (*Da'îf*)

١٣٨٨ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ : حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ : حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَبَّاسٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ : «تَقْعُدُ الْمَلَائِكَةُ يَوْمَ الْجُمُعَةِ عَلَى أَبْوَابِ الْمَسْجِدِ يَكْتُبُونَ النَّاسَ عَلَى مَا زَلَّ بِهِمْ ، فَالنَّاسُ فِيهِ كَرَجُلٍ قَدَّمَ بَدَنَةً وَكَرَجُلٍ قَدَّمَ بَدَنَةً ، وَكَرَجُلٍ قَدَّمَ بَقْرَةً وَكَرَجُلٍ قَدَّمَ بَقْرَةً ، وَكَرَجُلٍ قَدَّمَ شَاةً وَكَرَجُلٍ قَدَّمَ شَاةً ، وَكَرَجُلٍ قَدَّمَ دَجَاجَةً وَكَرَجُلٍ قَدَّمَ دَجَاجَةً ، وَكَرَجُلٍ قَدَّمَ غُصْفُورًا وَكَرَجُلٍ قَدَّمَ غُصْفُورًا ، وَكَرَجُلٍ قَدَّمَ بَيْضَةً وَكَرَجُلٍ قَدَّمَ بَيْضَةً» .

تخريج: [إسناده ضعيف] وهو في الكبرى، ح: ١٦٩٥ * ابن عجلان عن تقدم، ح: ١٢٧١، ولم أجد تصريح سماعه، وقوله "عصفور" غريب لم أجد له طريقاً صحيحاً.

Comments:

Meaning during the time for *Jumu'ah*.

[1] The reason why each is mentioned twice is that there is a "time-slot", as it were, for each degree mentioned; the one who comes at the beginning of that "time-slot" will be like the one who offered the sacrifice mentioned, and the one who comes at the end of the "time-slot" will also be like the one who offered that sacrifice, but they may differ in the quality of their sacrifice. (*Zahar Ar-Ruba 'Ala Sunan Al-Mujtaba* by As-Suyûfî)

Chapter 14. The Time Of *Jumu'ah*

1389. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Whoever performs *Ghusl* as from *Janābah* on Friday, then comes (to the *Masjid*), it is as if he sacrificed a camel. Then the one who comes in the second hour, it is as if he sacrificed a cow. Then the one who comes in the third hour, it is as if he sacrificed a ram. Then the one who comes in the fourth hour, it is as if he sacrificed a chicken. Then the one who comes in the fifth hour, it is as if he sacrificed an egg. Then when the *Imām* comes out, the angels attend to listen to the *Khutbah*." (*Sahīh*)

تخریج: أخرجه مسلم، الجمعة، باب الطيب والسواك يوم الجمعة، ح: ٨٥٠ عن قتبية، والبخاري، الجمعة، باب فضل الجمعة، ح: ٨٨١ من حديث مالك به، وهو في الموطأ (يحيى): ١٠١/١، والكبرى، ح: ١٦٩٦.

1390. It was narrated from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ said: "Friday is twelve hours in which there is no Muslim slave who asks Allāh for something but He will give it to him, so seek it in the last hour after '*Asr*'." (*Sahīh*)

(المعجم ١٤) - وَفَتْ الْجُمُعَةَ (التحفة ٥٧٢)

١٣٨٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

١٣٩٠ - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بِنِ الْأَسْوَدِ بْنِ عَمْرٍو وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنْ ابْنِ وَهْبٍ، عَنْ عَمْرٍو بْنِ الْحَارِثِ، عَنْ الْجَلَّاحِ مَوْلَى عَبْدِ الْعَزِيزِ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «يَوْمُ الْجُمُعَةِ اثْنَا عَشْرَةَ سَاعَةً لَا يُوجَدُ فِيهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ شَيْئًا إِلَّا آتَاهُ إِيَّاهُ فَانْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب الإجابة أية ساعة هي في يوم الجمعة، ح: ١٠٤٨ من حديث ابن وهب به، وهو في الكبرى، ح: ١٦٩٧، وصححه الحاكم على شرط مسلم: ٢٧٩/١، ووافقه الذهبي.

Comments:

According to authentic and well-researched narrations, that time or hour occurs at any moment after the *Asr* prayer. Although, there are various other statements also concerning it. And Allâh knows best!

1391. It was narrated that Ja'far bin Muḥammad from his father, from Jâbir bin 'Abdullâh who said: "We used to pray *Jumu'ah* with the Messenger of Allâh ﷺ then we would go back and tend to our camels." I said: "At what time?" He said: "When the sun had passed its zenith." (*Sahîh*)

١٣٩١ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا حَسَنُ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ ثُمَّ نَرْجِعُ فَنَرِيحُ نَوَاضِحَنَا. قُلْتُ: أَيَّةَ سَاعَةٍ؟ قَالَ: زَوَالِ الشَّمْسِ.

تخريج: أخرجه مسلم، الجمعة، باب صلوة الجمعة حين تزول الشمس، ح: ٨٥٨ من حديث يحيى بن آدم به، وهو في الكبرى، ح: ١٦٩٩.

1392. Iyâs bin Salamah bin Al-Akwa' narrated that his father said: "We used to pray *Jumu'ah* with the Messenger of Allâh ﷺ then we would go back, and the walls had no shadow in which shade could be sought." (*Sahîh*)

١٣٩٢ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ يَعْلَى بْنِ الْحَارِثِ قَالَ: سَمِعْتُ إِيَّاسَ بْنَ سَلَمَةَ بْنِ الْأَكْوَعِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ ثُمَّ نَرْجِعُ وَلَيْسَ لِلْحَيْطَانِ فِيهِ يُسْتَطَلُّ بِهِ.

تخريج: أخرجه البخاري، المغازي، باب غزوة الحديبية، ح: ٤١٦٨، ومسلم، ح: ٨٦٠ (وانظر الحديث السابق) من حديث يعلى بن الحارث به، وهو في الكبرى، ح: ١٦٩٨.

Comments:

These, and like narrations are considered among the proofs that the Friday prayer may be performed prior to *Zuhr* time, according to those scholars who hold that view.

Chapter 15. The *Adhân* For *Jumu'ah*

(المعجم ١٥) - **بَابُ الْأَذَانِ لِلْجُمُعَةِ**
(التحفة ٥٧٣)

1393. As-Sâ'ib bin Yazîd narrated

١٣٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ:

that the first *Adhân* used to be when the *Imâm* sat on the *Minbar* on Friday, at the time of the Messenger of Allâh ﷺ and Abû Bakr and 'Umar. During the caliphate of 'Uthmân, when the number of people increased, 'Uthmân commanded that a third *Adhân* be given on Friday, so that *Adhân* was given from the top of *Az-Zawra'*,^[1] and that is how it remained. (*Ṣaḥīḥ*)

حَدَّثَنَا ابْنُ وَهَبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ: أَنَّ الْأَذَانَ كَانَ أَوَّلَ حِينَ يَجْلِسُ الْإِمَامُ عَلَى الْمُنْبَرِ يَوْمَ الْجُمُعَةِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ، فَلَمَّا كَانَ فِي خِلَافَةِ عُثْمَانَ وَكَثُرَ النَّاسُ، أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالْأَذَانِ الثَّلَاثِ فَأَذَّنَ بِهِ عَلَى الزُّورَاءِ فَتَبَّتِ الْأَمْرُ عَلَى ذَلِكَ.

تخريج: أخرجه البخاري، الجمعة، باب التأذين عند الخطبة، ح: ٩١٦ من حديث يونس به، وهو في الكبرى، ح: ١٧٠٠، وأخرج الطبراني في الكبير: ١٤٧/٧ بإسناد صحيح عن سليمان التيمي عن الزهري به، وفيه: "كان النداء على عهد رسول الله ﷺ وأبي بكر وعمر رضي الله عنهما عند المنبر" الخ، وهذا يدل على ضعف حديث أبي داود، ح: ١٠٨٨ فليتنبه.

Comments:

In this narration, the first *Adhan* denotes that *Adhan* which is pronounced before the commencement of the *Khutbah* or the sermon. The third *Adhan* means that *Adhan* which is pronounced a little before the *Adhan* of the sermon, so that people could prepare themselves. Nowadays, it is called the first *Adhan*. In this report, the *Iqamah* (call to commence prayer) has also been referred to as *Adhan*; that is why the *Adhan* of the sermon has been termed as the first *Adhan*. That is to say that the *Iqamah* was the second *Adhan*.

1394. As-Sâ'ib bin Yazîd said: "The third *Adhân* was ordered by 'Uthmân when the number of people in Al-Madînah increased. The Messenger of Allâh ﷺ only had one *Adhân*, and the *Adhân* on Friday was when the *Imâm* sat down." (*Ṣaḥīḥ*)

١٣٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ قَالَ: إِنَّمَا أَمَرَ بِالتَّأْذِينِ الثَّلَاثِ عُثْمَانُ حِينَ كَثُرَ أَهْلُ الْمَدِينَةِ، وَلَمْ يَكُنْ لِرَسُولِ اللَّهِ ﷺ غَيْرَ أَذَانٍ وَاحِدٍ وَكَانَ التَّأْذِينُ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ الْإِمَامُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٧٠٢.

[1] A dwelling area in the marketplace. (*Hāshiyah As-Sindī*).

1395. It was narrated that As-Sâ'ib bin Yazîd said: "Bilâl used to call the *Adhân* when the Messenger of Allâh ﷺ sat on the *Minbar* on Friday, and when he came down he would say the *Iqamah*. It continued like that during the time of Abû Bakr and 'Umar, may Allâh be pleased with them." (*Ṣaḥîḥ*)

١٣٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدٍ قَالَ: كَانَ بِلَالٌ يُؤَدِّنُ إِذَا جَلَسَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فَإِذَا نَزَلَ أَقَامَ ثُمَّ كَانَ كَذَلِكَ فِي زَمَنِ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ١٧٠١.

Chapter 16. Prayer On Friday For One Who Comes When The *Imâm* Has Come Out

1396. It was narrated that 'Amr bin Dînâr said: "I heard Jâbir bin 'Abdullâh say: "The Messenger of Allâh ﷺ said: If any one of you comes and the *Imâm* has appeared, let him pray two *Rak'ahs*. *Shu'bah* (one of the narrators) said: "On Friday." (*Ṣaḥîḥ*)"

(المعجم ١٦) - بَابُ الصَّلَاةِ يَوْمَ الْجُمُعَةِ لِمَنْ جَاءَ وَقَدْ خَرَجَ الْإِمَامُ (التحفة ٥٧٤)

١٣٩٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ وَقَدْ خَرَجَ الْإِمَامُ فَلْيَصِلْ رَكَعَتَيْنِ» قَالَ شُعْبَةُ: يَوْمَ الْجُمُعَةِ.

تخريج: أخرجه البخاري، التهجذ، باب ما جاء في التطوع مثنى مثنى، ح: ١١٦٦، ومسلم، الجمعة، باب التحية والإمام يخطب، ح: ٥٧/٨٧٥ من حديث شعبة به، وهو في الكبرى، ح: ١٧٠٣.

Comments:

This two-unit ritual prayer is commonly called *Tahiyatul Masjid* - greeting the mosque; and it is the *Sunnah* whenever entering the *Masjid*. Even if the prayer-leader has commenced the sermon, these two units ought to be performed. Because numerous authentic narrations contain a command concerning that. Therefore, the statement of the Hanafites that prayer may not be commenced after the commencement of the *Khutbah* or the sermon is contrary to authentic traditions.

Chapter 17. Where The *Imâm* Should Stand During The *Khutbah*

1397. Jâbir bin 'Abdullâh said:

(المعجم ١٧) - مَقَامُ الْإِمَامِ فِي الْخُطْبَةِ (التحفة ٥٧٥)

١٣٩٧ - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بِنِ

“When the Messenger of Allāh ﷺ delivered the *Khutbah*, he used to lead against a palm tree trunk that formed one of the pillars of the *Masjid*. When the *Minbar* was made and he sat down on it, that pillar made a sound like the groaning of a camel, which the people of the *Masjid* heard, until the Messenger of Allāh ﷺ came down and embraced it, then it fell silent.” (*Sahih*)

الْأَسْوَدُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ أَنَّ أَبَا الزُّبَيْرِ حَدَّثَهُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَطَبَ يَسْتَنِدُ إِلَى جِذْعِ نَخْلَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَلَمَّا صُنِعَ الْمِنْبَرُ وَاسْتَوَى عَلَيْهِ اضْطَرَبَتْ تِلْكَ السَّارِيَةُ كَحَنِينِ النَّاقَةِ حَتَّى سَمِعَهَا أَهْلَ الْمَسْجِدِ، حَتَّى نَزَلَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ فَاعْتَنَقَهَا فَسَكَتَتْ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/٢٩٥، ٣٢٤ من حديث ابن جريج به، وهو في الكبرى، ح: ١٧١٠، وللحديث شواهد كثيرة جداً، وهو في أعلام النبوة.

Comments:

1. “It was apparently the Prophet’s ﷺ miracle, that from the trunk of a tree, the sound of crying like that of the pregnant she-camel, which was about to deliver its offspring, was emanating. All those people who were present heard it. Thereupon, the Prophet’s ﷺ conducting himself to it affectionately calmed it down - this was another of the Prophet’s ﷺ miracles.
2. To stand on the *Minbar* signifies the prayer-leader’s merit, so he would be visible to every one. All would hear his voice. It would be convenient to sit down between the two sermons.

Chapter 18. The *Imām* Should Stand During The *Khutbah*

(المعجم ١٨) - قِيَامُ الْإِمَامِ فِي الْخُطْبَةِ
(التحفة ٥٧٦)

1398. It was narrated that Ka’b bin ‘Ujrah said that he entered the *Masjid* and ‘Abdur-Rahmān bin Umm Al-Hakam was delivering the *Khutbah* while seated. “He said: ‘Look at this man who is delivering the *Khutbah* while seated when Allāh says: And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing.’”^[1] (*Sahih*)

١٣٩٨ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: دَخَلَ الْمَسْجِدَ وَعَبْدُ الرَّحْمَنِ بْنُ أُمِّ الْحَكَمِ يَخْطُبُ قَاعِدًا، فَقَالَ: انظُرُوا إِلَى هَذَا يَخْطُبُ قَاعِدًا؟ وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ [الجمعة: ١١].

[1] *Al-Jumu'ah* 64:11.

تخریج: أخرجه مسلم، الجمعة، باب في قوله تعالى: "وإذا رأوا تجارةً أو لهواً"، ح: ٨٦٤ من حديث محمد بن جعفر به، وهو في الكبرى، ح: ١٧١٢.

Comments:

That is the last verse or *Ayah* of the *Suratul Jumu'ah*. It contains the description of *Jumu'ah* itself. Once the Prophet ﷺ was delivering the sermon; meanwhile the bells of a trading caravan began to ring. Some people slowly slid away for business. The Prophet ﷺ was delivering the sermon standing. Based upon it, it is argued that it is essential to closely follow the *Sunnah*. He ﷺ used to give sermons while standing.

Chapter 19. The Virtue Of Sitting Close To The *Imâm*

1399. It was narrated from Aws bin Aws Ath-Thaqafi that the Messenger of Allâh ﷺ said: "Whoever washes (*Ghassala*) and performs *Ghusl*, and comes early to the *Masjid* and sits near the *Imâm*, is attentive and does not engage in idle talk, for every step he takes he will have (the reward of) a year's worth of good deeds, its fasting and *Qiyâm* prayer." (*Sahîh*)

(المعجم ١٩) - **بَابُ الْفَضْلِ فِي الدُّنُوِّ مِنَ الْإِمَامِ** (التحفة ٥٧٧)

١٣٩٩ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ عَبْدِ الْوَاحِدِ قَالَ: سَمِعْتُ يَحْيَى بْنَ الْحَارِثِ يُحَدِّثُ عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسِ الثَّقَفِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ غَسَلَ وَاغْتَسَلَ وَابْتَكَرَ وَغَدَا وَدَنَا مِنَ الْإِمَامِ وَأَنْصَتَ ثُمَّ لَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ كَأَجْرِ سَنَةِ صِيَامِهَا وَقِيَامِهَا».

تخریج: [إسناده صحيح] تقدم، ح: ١٣٨٢، وهو في الكبرى، ح: ١٧٠٧.

Comments:

See *Hadîth* 1382.

Chapter 20. The Prohibition Of Stepping Over People's Necks When The *Imâm* Is On The *Minbar* On Friday

1400. It was narrated from Abû Az-Zâhiriyah about 'Abdullâh bin Busr, he said: "I was sitting beside him on Friday and he said: 'A man came, stepping over the people's necks, and the Messenger of Allâh

(المعجم ٢٠) - **النَّهْيُ عَنِ تَحْطِي رِقَابِ النَّاسِ وَالْإِمَامُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ** (التحفة ٥٧٨)

١٤٠٠ - أَخْبَرَنَا وَهْبُ بْنُ بَيَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ صَالِحٍ عَنْ أَبِي الزَّاهِرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ: كُنْتُ جَالِسًا إِلَى جَانِبِهِ يَوْمَ

ﷺ said: Sit down, you are disturbing people.” (*Ṣaḥīḥ*)

الْجُمُعَةِ فَقَالَ: جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَيُّ الْجُلُوسِ فَقَدْ آذَيْتَ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب تخطى رقاب الناس يوم الجمعة، ح: ١١١٨ من حديث معاوية بن صالح به، وهو في الكبرى، ح: ١٧٠٦، وصححه ابن خزيمة، ح: ١٨١١، وابن حبان، ح: ٥٧٢، والحاكم على شرط مسلم: ٢٨٨/١، ووافقه الذهبي.

Chapter 21. Prayer On Friday For One Who Comes While The *Imâm* Is Delivering The *Khuṭbah*

(المعجم ٢١) - **بَابُ الصَّلَاةِ يَوْمَ الْجُمُعَةِ لِمَنْ جَاءَ وَالْإِمَامُ يَخْطُبُ** (التحفة ٥٧٩)

1401. ‘Amr bin Dīnār narrated that he heard Jābir bin ‘Abdullāh say: “A man came when the Prophet ﷺ was on the *Minbar* on a Friday. He said to him: ‘Have you prayed two *Rak’ahs*?’ He said: ‘No.’ He said: ‘Pray.’” (*Ṣaḥīḥ*)

١٤٠١ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ عَلَى الْمُنْبَرِ يَوْمَ الْجُمُعَةِ، فَقَالَ لَهُ: «أَرَكَعْتَ رَكْعَتَيْنِ؟» قَالَ: لَا، قَالَ: «فَارْكَعْ».

تخريج: أخرجه مسلم، الجمعة، باب التحية والإمام يخطب، ح: ٥٦/٨٧٥ من حديث ابن جريج، والبخاري، الجمعة، باب: إذا رأى الإمام رجلاً... إلخ، ح: ٩٣٠ من حديث عمرو بن دينار به، وهو في الكبرى، ح: ١٧٠٤.

Comments:

In other narrations, there is distinct clarification that the Prophet ﷺ had been delivering the sermon. Therefore, the viewpoint of the Hanafites that the Prophet ﷺ had not yet commenced the sermon proves the ignorance of *Ahādīth* or reports. Even so, *Ṣaḥīḥ Muslim* has recorded a pronounced narration, which states the Prophet ﷺ as saying, “When any one of you comes and the *Imâm* is delivering the *Khuṭbah* then he should pray two *Rak’ahs* and be swift about them.” (*Ṣaḥīḥ Muslim, Al-Jumu’ah, Ḥadīth* 875). This eliminates the possibility of every sort of interpretation. Therefore, it is incumbent upon the person who enters to perform two *Rak’ahs* before sitting down. (For more details, see *Ḥadīth* 1396).

Chapter 22. Listening Attentively To The *Khutbah* On Friday

1402. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever says to his companion on Friday, when the *Imâm* is delivering the *Khutbah*: 'Listen attentively,' has engaged in idle talk." (*Sahîh*)

(المعجم ٢٢) - بَابُ الْإِنْصَاتِ لِلْخُطْبَةِ يَوْمَ
الْجُمُعَةِ (التحفة ٥٨٠)

١٤٠٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ
عَنْ عَقِيلٍ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ
الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
«مَنْ قَالَ لِصَاحِبِهِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ
يَخْطُبُ: أَنْصِتْ، فَقَدْ لَعَا».

تخريج: أخرجه مسلم، الجمعة، باب: في الإنصات يوم الجمعة في الخطبة، ح: ٨٥١ عن قتيبة، والبخاري، الجمعة، باب الإنصات يوم الجمعة والإمام يخطب، ح: ٩٣٤ من حديث الليث ابن سعد به، وهو في الكبرى، ح: ١٧٢٨.

Comments:

1. Huge numbers of people gather for *Jumu'ah*. Had permission for even routine conversation been accorded, it would have created noise and uproar. Therefore, talking was absolutely forbidden, so much so that one may not ask someone to keep quiet, because the noise raised by people who try to make others be quiet often exceeds that of the people involved in talking.
2. "He has engaged in idle talk": Even so, the obligation was fulfilled, but one would be deprived of the merit of the *Jumu'ah*. In other words, he will be considered to have merely performed the *Zuhr* prayer.

1403. It was narrated from 'Abdullâh bin Ibrâhîm bin Qârîz and Sa'eed bin Al-Mûsâyyab that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'If you say to your companion: Listen attentively, on a Friday when the *Imâm* is delivering the *Khutbah*, then you have engaged in idle talk.'" (*Sahîh*)

١٤٠٣ - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ
ابْنُ اللَّيْثِ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ
جَدِّي قَالَ: حَدَّثَنِي عَقِيلٌ عَنِ ابْنِ شَهَابٍ،
عَنْ عَمْرِو بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللَّهِ بْنِ
إِبْرَاهِيمَ بْنِ قَارِظٍ، وَعَنْ سَعِيدِ بْنِ الْمُسَيَّبِ
أَنَّهِمَا حَدَّثَاهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا قُلْتَ لِصَاحِبِكَ
أَنْصِتْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَقَدْ
لَعَوْتَ».

تخريج: أخرجه مسلم، ح: ٨٥١/١١ اب عن عبدالمك بن شعيب به (انظر الحديث السابق)، وهو في الكبرى، ح: ١٧٢٧.

Chapter 23. The Virtue Of Listening Attentively And Not Engaging In Idle Talk On Friday

1404. It was narrated that Salmân said: "The Messenger of Allâh ﷺ said to me: "There is no man who purifies himself on Friday as he is commanded, then comes out of his house to the Friday prayer, and listens attentively until he finishes his prayer, but it will be an expiation for what came before it the week before." (*Sahîh*)

(المعجم ٢٣) - **بَابُ فَضْلِ الْإِنْصَاتِ وَتَرْكِ اللَّغْوِ يَوْمَ الْجُمُعَةِ** (التحفة ٥٨١)

١٤٠٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنصُورٍ، عَنْ أَبِي مَعْشَرٍ زِيَادِ بْنِ كَلْبٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ الْقُرَيْعِ الصَّبِيِّ - وَكَانَ مِنَ الْقُرَاءِ الْأَوْلَى - عَنْ سَلْمَانَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «مَا مِنْ رَجُلٍ يَنْظُرُ يَوْمَ الْجُمُعَةِ كَمَا أَمَرَ ثُمَّ يَخْرُجُ مِنْ بَيْتِهِ حَتَّى بَأْتِيَ الْجُمُعَةَ، وَيُنِصِتُ حَتَّى يَقْضِيَ صَلَاتَهُ إِلَّا كَانَ كَفَّارَةً لِمَا قَبْلَهُ مِنَ الْجُمُعَةِ».

تخریج: [صحیح] وهو فی الكبرى، ح: ١٧٢٤، وصححه الحاكم: ٢٧٧/١، والذهبي، وأصله فی صحیح البخاری، ح: ٨٨٣، ٩١٠ من طریق آخر عن سلمان الفارسی به، وللحدیث شواهد.

Comments:

1. Ablution is obligatory for *Jumu'ah*, while taking a bath is emphasized or strongly recommended. Hence, if the expression has been commanded means compulsory, then in this it signifies ablution. And if it is taken to mean optional, then it would connote *Ghusl*.
2. The above-mentioned superiority is due to all those acts, which have been mentioned in this narration. Since remaining quiet also forms part of it, the superiority is ascribed to it.

Chapter 24. How The *Khutbah* Is Delivered

(المعجم ٢٤) - **بَابُ كَيْفِيَّةِ الْخُطْبَةِ** (التحفة ٥٨٢)

1405. It was narrated from 'Abdullâh: "The Prophet ﷺ taught us *Khutbat Al-Hâjah: Al-ḥamdu lillâhi nasta'inahu wa nastaghfiruhu, wa na'ûdhu billâhi min shurûri anfusinâ wa sayi'âti a'mâlinâ. Man yahdihillâhu falâ muḍilla lahu wa man yudlil falâ ḥâdiya lahu. Wa ashhadu an lâ ilâha illallâhu wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu.* (Praise be to

١٤٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُتَمِّ وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: عَلَّمَنَا خُطْبَةَ الْحَاجَةِ: الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا

Allâh, we seek His help and His forgiveness. We seek refuge with Allâh from the evil of our own souls and from our bad deeds. Whomsoever Allâh guides will never be led astray, and whomsoever Allâh leaves astray, no one can guide. I bear witness that there is none worthy of worship except Allâh, and I bear witness that Muḥammad is His slave and Messenger). Then he recited the following three verses: O you who believe! Fear Allâh as He should be feared, and die not except as Muslims;^[1] O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them He created many men and women, and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you);^[2] O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth).^[3]

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: (One of the narrators) Abû 'Ubaidah did not hear anything from his father, nor did 'Abdur-Raḥmân bin 'Abdullâh bin Mas'ûd, nor did 'Abdul-Jabbâr bin Wâ'il bin Ḥujr.^[4]

تحريج: [إسناده ضعيف] أخرجه أبو داود، النكاح، باب: في خطبة النكاح، ح: ٢١١٨ من حديث أبي إسحاق به، وهو في الكبرى، ح: ١٧٠٩، وله طريق آخر ضعيف فيه أبو إسحاق عن تقدم، ح: ٩٦.

مُضِلٌّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يقرأ ثلاث آيات ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [آل عمران: ١٠٢] ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجَدَّوْا وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: ١] ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾ [الأحزاب: ٧٠].

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ شَيْئًا، وَلَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَلَا عَبْدُ الْجَبَّارِ بْنُ وَائِلِ بْنِ حُجْرٍ.

[1] *Āl 'Imrân* 3:102.

[2] *An-Nisâ'* 4:1.

[3] *Al-Aḥzâb* 33:70.

[4] Abû 'Ubaidah is the son of 'Abdullâh bin Mas'ûd and the one narrating this from him. The meaning is that none of them heard anything from their fathers.

Comments:

1. "*Khutbat Al-Hajah*" (the sermon of need): that means whenever there is a need to deliver a sermon, whether it be a discourse or wedding or anything else. That is why the honorable author has brought this narration in the chapter of the *Jumu'ah* sermon, because it is also a need or necessity. Some people have on account of the context of the above-mentioned Verses taken it to mean the need of marriage. These Verses contain command of piety, and piety is required in each and every act, not merely in marriage.
2. This narration from the point of view of the chain of transmitters is *Munqata* (in *Hadith* terminology, a *Hadith* whose chain has missing or broken links).

Chapter 25. The *Imâm* Urging *Ghusl* During His *Khutbah* On Friday

(المعجم ٢٥) - بَابُ حَضُّ الإِمَامِ فِي
حُطْبَتِهِ عَلَى الْغُسْلِ يَوْمَ الْجُمُعَةِ
(التحفة ٥٨٣)

1406. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ delivered a *Khutbah* and said: 'When any one of you wants to go to *Jumu'ah*, let him perform *Ghusl*.'" (*Sahih*)

١٤٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: حَظَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِذَا رَاحَ أَحَدُكُمْ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ».

تخريج: [صحيح] وهو في الكبرى، ح: ١٦٧٧، وهو متفق عليه أخرجه البخاري، ح: ٨٧٧، ومسلم، ح: ٨٤٤ من حديث نافع به، وله طرق متواترة.

1407. It was narrated from Ibrâhîm bin Nashîf that he asked Ibn Shihâb about *Ghusl* on Friday. He said: "It is a *Sunnah*; Sâlim bin 'Abdullâh told me, narrating from his father, that the Messenger of Allâh ﷺ spoke about it from the *Minbar*." (*Sahih*)

١٤٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ إِبْرَاهِيمَ بْنِ نَشِيطٍ: أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ فَقَالَ: سُنَّةٌ، وَقَدْ حَدَّثَنِي بِهِ سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ تَكَلَّمَ بِهَا عَلَى الْمِنْبَرِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ١٧١٣، وأصله متفق عليه، البخاري، ح: ٨٩٤، ٩١٩، ومسلم، ح: ٨٤٤.

1408. It was narrated from 'Abdullâh bin 'Abdullâh (from 'Abdullâh) Ibn 'Umar that while he

١٤٠٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ

was standing on the *Minbar*, the Messenger of Allâh ﷺ said: "Whoever among you comes (to prayer) on a Friday, let him perform *Ghusl*."

Abû 'Abdur-Rahmân (An-Nasâ'i) said: I do not know of anyone who followed Al-Laiṭh in this chain, other than Ibn Juraij, while the companions of Az-Zuhri said: "From Sâlim bin 'Abdullâh, from his father" instead of: "Abdullâh bin 'Abdullâh bin 'Umar." (*Sahîh*)

تخریج: أخرجه مسلم، الجمعة، ح: ۶/۸۴۴، عن قتيبة به، وهو في الكبرى، ح: ۱۶۷۵.

Comments:

Numerous transmitters have narrated this narration from *Zuhri*. All of them show Sâlim bin 'Abdullâh 'Umar as the mentor of *Zuhri*. Only Laiṭh and Ibn Juraij say that 'Abdullâh bin 'Umar is his mentor. In this sort of situation, preference is given to the majority.

(For the discussion of *Ghusl* on Friday, see *Hadith* 1376, 1377)

Chapter 26. The Imâm Encouraging The People To Give Charity On Friday During His *Khutbah*

1409. It was narrated that 'Iyâd bin 'Abdullâh said: "I heard Abû Sa'eed Al-*Khudri* say: 'A man who appeared shabbily came on a Friday, while the Prophet ﷺ was delivering the *Khutbah*. The Messenger of Allâh ﷺ said to him: Have you prayed? He said: No. He said: Pray two *Rak'ahs*. And he urged the people to give in charity. They gave clothes, and he gave him two garments. The following Friday, he came when the Messenger of Allâh ﷺ was

[عَنْ عَبْدِ اللَّهِ] بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ وَهُوَ قَائِمٌ عَلَى الْمِثْبَرِ: «مَنْ جَاءَ مِنْكُمْ يَوْمَ الْجُمُعَةِ فَلْيَغْتَسِلْ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: مَا أَعْلَمُ أَحَدًا تَابَعَ اللَّيْثَ عَلَى هَذَا الْإِسْنَادِ غَيْرَ ابْنِ جُرَيْجٍ وَأَصْحَابِ الزُّهْرِيِّ يَقُولُونَ: عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ بَدَلُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ.

(المعجم ۲۶) - بَابُ حَثِّ الْإِمَامِ عَلَى الصَّدَقَةِ يَوْمَ الْجُمُعَةِ فِي خُطْبَتِهِ (التحفة ۵۸۴)

۱۴۰۹ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عَبْدِ اللَّهِ عَنْ عَجْلَانَ عَنْ عِيَّاصِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيَّ يَقُولُ: جَاءَ رَجُلٌ يَوْمَ الْجُمُعَةِ - وَالنَّبِيُّ ﷺ يَخْطُبُ - بِهَيْئَةٍ بَدُوٍّ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَصَلَّيْتَ؟» قَالَ: لَا. قَالَ: «صَلِّ رَكَعَتَيْنِ» وَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ، فَأَلْفَوْا ثِيَابًا فَأَعْطَاهُ مِنْهَا ثَوْبَيْنِ فَلَمَّا كَانَتْ الْجُمُعَةُ الثَّانِيَةَ جَاءَ وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ،

delivering the *Khutbah*, and he urged the people to give charity. (That man) gave one of his two garments and the Messenger of Allāh ﷺ said: This man came last Friday looking shabby, and I commanded the people to give charity and they gave clothes, and I said that he should be given two garments, and now he came and I commanded the people to give charity and he gave one of them. So he chided him and said: Take your garment.” (*Ṣaḥīḥ*)

فَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ قَالَ: فَأَلْقَى أَحَدٌ ثَوْبِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «جَاءَ هَذَا يَوْمَ الْجُمُعَةِ بِهَيْئَةٍ بَدُو فَاَمَرْتُ النَّاسَ بِالصَّدَقَةِ فَأَلْقَوْا ثِيَابًا، فَاَمَرْتُ لَهُ مِنْهَا بِثَوْبَيْنِ، ثُمَّ جَاءَ الْآنَ فَاَمَرْتُ النَّاسَ بِالصَّدَقَةِ فَأَلْقَى أَحَدُهُمَا» فَانْتَهَرَهُ وَقَالَ: «خُذْ ثَوْبَكَ».

تخریج: [حسن] أخرجه الترمذي، الصلوة، باب ما جاء في الركعتين إذا جاء الرجل والإمام يخطب، ح: ٥١١، وابن ماجه، إقامة الصلوات، باب ماجاء في من دخل المسجد والإمام يخطب، ح: ١١١٣ من حديث سفيان بن عيينة به، وصرح بالسماع، وقال الترمذي: "حسن صحيح"، وهو في الكبرى، ح: ١٧١٩ * وابن عجلان صرح بالسماع عند الحميدي.

Chapter 27. The *Imâm* Addressing His Followers When He Is On The *Minbar*

(المعجم ٢٧) - مُخَاطَبَةُ الْإِمَامِ رَعِيَّتَهُ وَهُوَ عَلَى الْمِنْبَرِ (التحفة ٥٨٥)

1410. It was narrated from Jâbir bin ‘Abdullâh who said: “While the Prophet ﷺ was delivering the *Khutbah* on Friday, a man came and the Prophet ﷺ said: ‘Have you prayed?’ He said: ‘No.’ He said: ‘Stand up and pray.’” (*Ṣaḥīḥ*)

١٤١٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ فَقَالَ لَهُ النَّبِيُّ ﷺ: «صَلَّيْتَ؟» قَالَ: لَا، قَالَ: «فَمُ فَارْتَحِعْ».

تخریج: أخرجه مسلم، الجمعة، باب التحية والإمام يخطب، ح: ٨٧٥ عن قتيبة، والبخاري، الجمعة، باب: إذا رأى الإمام رجلاً جاء... إلخ، ح: ٩٣٠ من حديث حماد بن زيد به، وهو في الكبرى، ح: ١٧١٧.

1411. Abû Bakrah said: “I saw the Messenger of Allâh ﷺ on the *Minbar*, and Al-Hasan was with him. He would turn to the people sometimes and turn to him (Al-

١٤١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو مُوسَى إِسْرَائِيلُ ابْنُ مُوسَى قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ:

Hasan) sometimes, and he said: "This son of mine is a leader (*Sayyid*) and Allâh may make peace between two large groups of Muslims through him." (*Sahih*)

سَمِعْتُ أَبَا بَكْرَةَ يَقُولُ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمُنْبَرِ وَالْحَسَنُ مَعَهُ وَهُوَ يَقْبَلُ عَلَيَّ النَّاسَ مَرَّةً وَعَلَيْهِ مَرَّةٌ وَيَقُولُ: «إِنَّ ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصَلِّحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ عَظِيمَتَيْنِ».

تخريج: أخرجه البخاري، الصلح، باب قول النبي ﷺ للحسن بن علي رضي الله عنهما: "إن ابني هذا سيد..."، ح: ٢٧٠٤ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ١٧١٨.

Comments:

Allâh's Messenger's ﷺ prediction was confirmed to the word. And Allâh be praised over it! Hasan ؓ was made the Caliph or the leader after the martyrdom of 'Alī ؓ. He was the ruler of half of the Islamic world. Tens of thousands of troops were with him.

Chapter 28. Reciting The Qur'ân During The *Khuṭbah*

(المعجم ٢٨) - بَابُ الْقِرَاءَةِ فِي الْخُطْبَةِ
(التحفة ٥٨٦)

1412. It was narrated from Muḥammad bin 'Abdur-Raḥmân that the daughter of Ḥārithah bin An-Nu'mân said: "I memorized *Qâf*. By the Glorious Qur'ân."^[1] from the mouth of the Messenger of Allâh ﷺ when he was on the *Minbar* on Friday." (*Sahih*)

١٤١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا هَارُونُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَلِيٌّ - وَهُوَ ابْنُ الْمُبَارَكِ - عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ ابْنَةِ حَارِثَةَ بْنِ النُّعْمَانِ قَالَتْ: حَفِظْتُ ﴿قَافٌ وَالْقُرْآنَ الْمَجِيدَ﴾ مِنْ فِي رَسُولِ اللَّهِ ﷺ وَهُوَ عَلَى الْمُنْبَرِ يَوْمَ الْجُمُعَةِ.

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلوة والخطبة، ح: ٨٧٢ من طريق آخر عن أم هشام بنت حارثة بن النعمان به، وهو في الكبرى، ح: ١٧٢٠.

Comments:

1. It means Allâh's Messenger ﷺ used to always or often recite this *Surah* in its entirety during the Friday prayers. The reason is that in this *Surah*, resurrection after death, the description of death, discourse, and admonition have been narrated in a very effective manner. The Verses are very short, and if recited consciously, the heart changes altogether.
2. According to Imâm Ash-Shafi'î, each sermon of *Jumu'ah* should necessarily

[1] *Qâf* 50.

consist of five elements: Praise of Allâh, Most High, supplicating for blessings and salutations upon the Prophet ﷺ, recitation of the Qur'ân, exhortation, and supplication. Otherwise the sermon will remain deficient. The *Sunnah* of the Prophet ﷺ corroborates those elements.

Chapter 29. Pointing During The *Khutbah*

(المعجم ٢٩) - **بَابُ الإِشَارَةِ فِي الْخُطْبَةِ**
(التحفة ٥٨٧)

1413. It was narrated from Sufyân bin Ḥuşain that Bishr bin Marwân raised his hands on Friday on the *Minbar*, and 'Umârah bin Ruwaibah condemned him and said: "The Messenger of Allâh ﷺ did no more than this," and he pointed with his forefinger. (*Ṣaḥîḥ*)

١٤١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حُصَيْنٍ: أَنَّ بِشْرَ بْنَ مَرْوَانَ رَفَعَ يَدَيْهِ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ فَسَبَّهُ عُمَارَةُ بْنُ رُوَيْبَةَ التَّقْفِيُّ وَقَالَ: مَا زَادَ رَسُولُ اللَّهِ ﷺ عَلَى هَذَا، وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةِ.

تخریج: أخرجه مسلم، ح: ٨٧٤ (وانظر الحديث السابق) من حديث حصين به، وهو في الكبرى، ح: ١٧١٥، وأخرجه أحمد: ١٣٦/٤ عن وكيع به.

Comments:

The Friday sermon is a worship. Dignity is its requisite. The *Khatib* ought not to indulge in needless movements. Raising both hands is contrary to dignity. Therefore, it is not appropriate. In the sermon, gesticulation with one's hand or finger is enough. Some people have understood it to mean supplicating by lifting two hands. But, in some narrations there is a description of the Prophet's ﷺ supplicating by raising the hands, during the *Khutbah*, for rain. It could be stated that it should not be made a routine. If the hands are lifted for a significant matter once in a while, there is no harm in it.

Chapter 30. The *Imâm* Coming Down From The *Minbar* Before He Finishes The *Khutbah*, Interrupting Himself And Going Back To The *Minbar*

(المعجم ٣٠) - **بَابُ نَزُولِ الْإِمَامِ عَنِ الْمِنْبَرِ قَبْلَ فَرَاقِهِ مِنَ الْخُطْبَةِ وَقَطْعِهِ كَلَامَهُ وَرُجُوعِهِ إِلَيْهِ يَوْمَ الْجُمُعَةِ**
(التحفة ٥٨٨)

1414. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Prophet ﷺ was preaching, then Al-Ḥasan and Al-Ḥusain came, wearing red shirts and stumbling in them. The Prophet ﷺ came down,

١٤١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ، فَجَاءَ الْحَسَنُ

interrupting himself, and picked them up, then he went back to the *Minbar* and said: 'Allâh has spoken the truth: Your wealth and your children are only a trial.^[1] I saw these two stumbling in their shirts and I could not continue until I had interrupted myself and picked them up.'" (*Hasan*)

وَالْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُمَا وَعَلَيْهِمَا قِيمَصَانِ
أَحْمَرَانِ يَعْثُرَانِ فِيهِمَا، فَزَلَّ النَّبِيُّ ﷺ
[فَقَطَعَ] كَلَامَهُ، فَحَمَلَهُمَا ثُمَّ عَادَ إِلَى الْمُنْبَرِ
ثُمَّ قَالَ: «صَدَقَ اللَّهُ ﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ
فِتْنَةٌ﴾ [التغابن: ١٥] رَأَيْتُ هَذَيْنِ يَعْثُرَانِ فِي
قِيمَصَيْهِمَا فَلَمْ أَضْبِرْ حَتَّى قَطَعْتُ كَلَامِي
فَحَمَلْتُهُمَا».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب الإمام يقطع الخطبة للأمر يحدث،
ح: ١١٠٩، والترمذي، المناقب، باب [حلمه ووضعه ﷺ الحسن والحسين بين يديه ...]،
ح: ٣٧٧٤ من حديث حسين بن واقد به، وقال الترمذي: "حسن غريب"، وهو في الكبرى،
ح: ١٧٣١، وصححه الطبري في تفسيره: ٨١/٢٨.

Comments:

The command of keeping quiet concerns the worshippers or the followers. The prayer-leader may communicate or talk to someone during the Friday sermon, and also he may fulfill some needs. The purpose of reciting this noble Verse is to demonstrate that man should successfully fulfill this trial, and at the same time should not go astray. One should not remain deficient in fulfilling the rights of Allâh, nor should he show slothfulness in fulfilling the rights of a man, as the Messenger of Allâh ﷺ demonstrated an excellent model or specimen on this occasion.

Chapter 31. What Is Recommended Regarding Shortening The *Khuṭbah*

1415. 'Abdullâh bin Abî Awfa said: "The Messenger of Allâh ﷺ used to recite a great deal of remembrance, engage little in idle talk, make the prayer long and keep the *Khuṭbah* short, and he would not refrain from walking with a widow or poor person and tending to their needs." (*Hasan*)

(المعجم ٣١) - بَابُ مَا يُسْتَحَبُّ مِنْ

تَقْصِيرِ الْخُطْبَةِ (التحفة ٥٨٩)

١٤١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ
عَزْرَانَ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنِ
الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ
عَقِيلٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى
يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ الذِّكْرَ، وَيَقِلُّ
اللَّغْوَ، وَيَطِيلُ الصَّلَاةَ، وَيَقْصُرُ الْخُطْبَةَ، وَلَا
يَأْتِفُ أَنْ يَمْشِيَ مَعَ الْأَرْمَلَةِ وَالْمُسْكِينِ
فَيَقْضِي لَهُ الْحَاجَةَ.

[1] *At-Taghâbun* 64:15.

تخريج: [إسناده حسن] أخرجه الدارمي: ٣٥/١، ح: ٧٥ من حديث الفضل بن موسى به، وهو في الكبرى، ح: ١٧١٦، وصححه ابن حبان، ح: ٢١٣٩، ٢١٣٠، والحاكم على شرط الشيخين: ٦١٤/٢، ووافقه الذهبي، وللحديث شواهد.

Comments:

Contest between the prayer and the sermon is not the purpose. Rather the objective is lengthy prayer and a brief sermon! The sermon should not be such that the listeners get bored and irritable. It should neither be too long that the people's ablutions become void frequently.

Chapter 32. How Many *Khutbahs* Should Be Delivered ?

(المعجم ٣٢) - بَابُ كَمْ يَخْطُبُ
(التحفة ٥٩٠)

1416. It was narrated that Jâbir bin Samurah said: "I sat with the Prophet ﷺ and I did not see him deliver the *Khutbah* except standing, and he sat, then he stood up and delivered the second *Khutbah*." (Ṣaḥīḥ)

١٤١٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا [شريك] عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: جَالَسْتُ النَّبِيَّ ﷺ فَمَا رَأَيْتُهُ يَخْطُبُ إِلَّا قَائِمًا وَيَجْلِسُ ثُمَّ يَقُومُ وَيَخْطُبُ الْخُطْبَةَ الْآخِرَةَ.

تخريج: أخرجه مسلم، الجمعة، باب ذكر الخطبتين قبل الصلوة... إلخ، ح: ٣٤/٨٦٢ من حديث سماك بن حرب به، وهو في الكبرى، ح: ١٧٣٠.

Comments:

Two sermons is the customary practice (*Masnûn*) of the Prophet ﷺ and it is an agreed upon issue.

Chapter 33. Separating The Two *Khutbahs* By Sitting

(المعجم ٣٣) - بَابُ الْفَضْلِ بَيْنَ الْخُطْبَتَيْنِ بِالْجُلُوسِ
(التحفة ٥٩١)

1417. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ used to deliver two *Khutbahs* standing, and he would separate them by sitting. (Ṣaḥīḥ)

١٤١٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ الْخُطْبَتَيْنِ وَهُوَ قَائِمٌ وَكَانَ يَفْصِلُ بَيْنَهُمَا بِجُلُوسٍ.

تخريج: أخرجه البخاري، الجمعة، باب القعدة بين الخطبتين يوم الجمعة، ح: ٩٢٨ من حديث بشر بن المفضل، ومسلم، الجمعة، باب ذكر الخطبتين قبل الصلوة... إلخ، ح: ٨٦١ من حديث عبيد الله بن عمر به، وهو في الكبرى، ح: ١٧٢٢.

Chapter 34. Silence When Sitting Between The Two *Khutbahs*

(المعجم ٣٤) - **بَابُ السُّكُوتِ فِي الْقَعْدَةِ**
بَيْنَ الْخُطْبَتَيْنِ (التحفة ٥٩٢)

1418. It was narrated that Jābir bin Samurah said: “I saw the Messenger of Allāh ﷺ delivering the *Khutbah* on Friday standing, then he sat briefly and did not speak, then he stood up and delivered a second *Khutbah*. So whoever tells you that the Messenger of Allāh ﷺ used to deliver the *Khutbah* seated, he has lied.” (*Sahih*)

١٤١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيْعٍ قَالَ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ - قَالَ: حَدَّثَنَا إِسْرَائِيلُ قَالَ: حَدَّثَنَا سِمَاكٌ عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا، ثُمَّ يَقْعُدُ قَعْدَةً لَا يَتَكَلَّمُ، ثُمَّ يَقُومُ فَيَخْطُبُ خُطْبَةً أُخْرَى، فَمَنْ حَدَّثَكُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ قَاعِدًا فَقَدْ كَذَبَ.

تخريج: [صحيح] تقدم، ح: ١٤١٦، وهو في الكبرى، ح: ١٧٢٣.

Comments:

The second sermon should be commenced separately; that means it should be started with the praise and glorification of Allāh, with supplication for peace upon the Prophet ﷺ, and with the recitation of the Qur’ān; thereafter, *Dhikr* (remembrance of Allāh) and supplication.

Chapter 35. Recitation Of The Qur’ān And Remembrance During The Second *Khutbah*

(المعجم ٣٥) - **بَابُ الْقِرَاءَةِ فِي الْخُطْبَةِ**
الثَّانِيَةِ وَالذِّكْرِ فِيهَا (التحفة ٥٩٣)

1419. It was narrated that Jābir bin Samurah said: “The Prophet ﷺ used to deliver the *Khutbah* standing, then he would sit, then he would stand up and recite some Verses and remember Allāh, the Mighty and Sublime. His *Khutbah* was moderate in length and his prayer was moderate in length.” (*Sahih*)

١٤١٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِمًا، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ وَيَقْرَأُ آيَاتٍ وَيَذْكُرُ اللَّهَ عَزَّ وَجَلَّ، وَكَانَتْ خُطْبَتُهُ قَصْدًا وَصَلَاتُهُ قَصْدًا.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الخطبة يوم الجمعة، ح: ١١٠٦ من حديث عبدالرحمن بن مهدي به، وانظر الحديث المتقدم: (١٤١٦).

Chapter 36. Speaking And Standing After Coming Down From The *Minbar*

1420. It was narrated that Anas said: "The Messenger of Allāh ﷺ would come down from the *Minbar*, and a man would come to him and speak to him, then the Prophet ﷺ would listen to him until he gave him an answer, then he would go to his place of prayer and pray." (*Da'if*)

(المعجم ٣٦) - الْكَلَامُ وَالْقِيَامُ بَعْدَ التَّزْوِيلِ

عَنِ الْمُنْبَرِ (التحفة ٥٩٤)

١٤٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا الْفَرَيَابِيُّ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْزِلُ عَنِ الْمُنْبَرِ، فَيَعْرِضُ لَهُ الرَّجُلُ فَيَكَلِّمُهُ، فَيَقُومُ مَعَهُ النَّبِيُّ ﷺ حَتَّى يَقْضِي حَاجَتَهُ، ثُمَّ يَتَقَدَّمُ إِلَى مُصَلَّاهُ فَيُصَلِّي.

تخریج: [ضعيف] أخرجه أبو داود، الصلوة، باب الإمام يتكلم بعد ما ينزل من المنبر، ح: ١١٢٠، والترمذي، ح: ٥١٧، وابن ماجه، ح: ١١١٧ من حديث جرير بن حازم به، وصرح بالسماع عند البيهقي ٣/ ٢٢٤، وهو فى الكبرى، ح: ١٧٣٢، ومال العراقي إلى تصحيحه، وضعفه البخاري، وأبو داود وغيرهما، والقول قولهم، وله شاهد ضعيف.

Comments:

The purpose of this chapter is to show that if an interval occurs between the sermon and the prayer, there is no harm in that situation. But this should not occur needlessly; rather it ought to be for a significant matter. For instance, for clarification of some issue or for straightening of the ranks, etc. One could also resort to conversation, because speech is forbidden only during the course of the sermon and the prayer, and not in between.

Chapter 37. Number Of *Rak'ahs* In *Jumu'ah* Prayer

1421. It was narrated from 'Abdur-Rahmān bin Abî Laila that 'Umar said: "*Jumu'ah* prayer is two *Rak'ahs*, and the prayer of *Al-Fitr* is two *Rak'ahs*, and the prayer of *Al-Adha* is two *Rak'ahs*, and the prayer when traveling is two *Rak'ahs*, complete and not shortened, on the tongue of Muḥammad ﷺ." (*Ṣaḥīḥ*)

Abû 'Abdur-Rahmān (An-Nasâ'î) said: 'Abdur-Rahmān bin Abî Laila did not hear from 'Umar.

(المعجم ٣٧) - عَدَدُ صَلَاةِ الْجُمُعَةِ

(التحفة ٥٩٥)

١٤٢١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ زَيْبِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: قَالَ عُمَرُ: صَلَاةُ الْجُمُعَةِ رَكَعَتَانِ، وَصَلَاةُ الْفِطْرِ رَكَعَتَانِ وَصَلَاةُ الْأَضْحَى رَكَعَتَانِ، وَصَلَاةُ السَّفَرِ رَكَعَتَانِ، تَمَامًا غَيْرَ قَصْرٍ عَلَى لِسَانِ مُحَمَّدٍ ﷺ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى لَمْ يَسْمَعْ مِنْ عُمَرَ.

تخریج: [صحیح] أخرجه ابن ماجه، إقامة الصلوات، باب تقصير الصلوة في السفر، ح: ١٠٦٣ من حديث شريك القاضي به، وتابعه شعبة وغيره، وهو في الكبرى، ح: ١٧٣٣، وللحديث شواهد عند ابن ماجه، ح: ١٠٦٤ وغيره.

Comments:

The prayer during travel is included in these other prayers because it is two *Rak'ahs* if it consists of four units, except the *Maghrib* prayer. The *Maghrib* prayer is three units only, whether one is traveling or at home. Whereas, during travel, the other prayers mentioned are two units each.

Chapter 38. Reciting *Sûrat Al-Jumu'ah* And *Al-Munâfiqîn* In *Jumu'ah* Prayer

(المعجم ٣٨) - القِرَاءَةُ فِي صَلَاةِ الْجُمُعَةِ
بِسُورَةِ الْجُمُعَةِ وَالْمُنَافِقِينَ (التحفة ٥٩٦)

1422. It was narrated from Ibn 'Abbâs that during the *Subh* prayer on Friday, the Messenger of Allâh ﷺ used to recite: "Alif-Lâm-Mîm. The Revelation"^[1] and: "Has there not been over man"^[2] and in *Jumu'ah* prayer he would recite *Al-Jumu'ah* (62) and *Al-Munâfiqîn* (63). (*Sahîh*)

١٤٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مَخْوَلٍ قَالَ: سَمِعْتُ مُسْلِمًا الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ يَوْمَ الْجُمُعَةِ فِي صَلَاةِ الصُّبْحِ ﴿الْأَلِفَ اللَّامَ الْمِيمَ﴾ وَ ﴿هَذَا أَنَا عَلَى الْإِنْسَانِ﴾ وَفِي صَلَاةِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَالْمُنَافِقِينَ.

تخریج: أخرجه مسلم، الجمعة، باب ما يقرأ في يوم الجمعة، ح: ٨٧٩ من حديث شعبة به، وهو في الكبرى، ح: ١٧٣٦.

Chapter 39. Reciting "Glorify The Name Of Your Lord, The Most High"^[3] And Has There Come To You The Narration Of The Overwhelming (I.E. The Day Of Resurrection)?"^[4] In *Jumu'ah* Prayer

(المعجم ٣٩) - القِرَاءَةُ فِي صَلَاةِ الْجُمُعَةِ
بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿هَلْ أَتَاكَ حَدِيثُ
الْغَاشِيَةِ﴾ (التحفة ٥٩٧)

1423. It was narrated that

١٤٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى

[1] *As-Sajdah* 32.

[2] *Al-Insân* 76.

[3] *Al-A'la* 87.

[4] *Al-Ghâshiyah* 88.

Samurah said: "The Messenger of Allāh ﷺ used to recite in *Jumu'ah* prayer: 'Glorify the Name of your Lord, the Most High'^[1] and: 'Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?'"^[2] (*Ṣaḥīh*)

قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مَعْبُدُ بْنُ خَالِدٍ عَنْ زَيْدِ بْنِ عُمَيْةَ، عَنْ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِسُجِّ اسْمِ رَبِّكَ الْأَعْلَى ﴿١﴾ وَ هَلْ أَتَاكَ حَدِيثُ الْغَلَشِيَّةِ ﴿٢﴾.

تخریج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب ما يقرأ به، في الجمعة، ح: ١١٢٥ من حديث شعبة به، وهو في الكبرى، ح: ١٧٣٩.

Chapter 40. Mentioning The Differing Reports From An-Nu'mân Regarding Recitation During The *Jumu'ah* Prayer

(المعجم ٤٠) - ذَكَرُ الاختِلَافِ عَلَى التُّعْمَانِ
ابنِ بَشِيرٍ فِي الْقِرَاءَةِ فِي صَلَاةِ الْجُمُعَةِ
(التحفة ٥٩٧)

1424. Ad-Ḍaḥḥāk bin Qais asked An-Nu'mân bin Bashîr: "What did the Messenger of Allāh ﷺ use to recite on Friday after *Sûrat Al-Jumu'ah*?" He said: "He used to recite: 'Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?'"^[3] (*Ṣaḥīh*)

١٤٢٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ صَبْرَةَ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ: أَنَّ الصَّحَّاکَ بْنَ قَيْسٍ سَأَلَ التُّعْمَانَ بْنَ بَشِيرٍ مَاذَا كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ يَوْمَ الْجُمُعَةِ عَلَى إِثْرِ سُورَةِ الْجُمُعَةِ؟ قَالَ: كَانَ يَقْرَأُ ﴿هَلْ أَتَاكَ حَدِيثُ الْغَلَشِيَّةِ﴾.

تخریج: أخرجه مسلم، الجمعة، باب ما يقرأ في صلوة الجمعة، ح: ٦٣/٨٧٨ من حديث ضمرة بن سعيد به، وهو في الموطأ (يحيى): ١١١/١، والكبرى، ح: ١٧٣٧.

1425. It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allāh ﷺ used to recite 'Glorify the Name of your Lord, the Most High'^[4] and 'Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?'"^[5] in

١٤٢٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ أَنَّ إِبْرَاهِيمَ بْنَ مُحَمَّدِ بْنِ الْمُثَنَّبِ أَخْبَرَهُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ التُّعْمَانَ بْنِ بَشِيرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي

[1] *Al-A'la* 87.

[2] *Al-Ghâshiyah* 88.

[3] *Al-Ghâshiyah* 88.

[4] *Al-A'la* 87.

[5] *Al-Ghâshiyah* 88.

the *Jumu'ah* prayer, and sometimes *'Eid* and *Jumu'ah* would fall on the same day, and he would recite them in both *'Eid* and *Jumu'ah* prayer.” (*Sahih*)

الْجُمُعَةَ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى ﴿ وَهَلْ أَتَاكَ حَدِيثُ الْغَنَشِيَّةِ ﴾ وَرَبَّمَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ فَيَقْرَأُ بِهِمَا فِيهِمَا جَمِيعًا .

تخريج: أخرجه مسلم، ح: ٦٢/٨٧٨ من حديث إبراهيم بن محمد بن المتشر به (انظر الحديث السابق)، وهو في الكبرى، ح: ١٧٤٠.

Chapter 41. Whoever Catches Up With A *Rak'ah* Of *Jumu'ah* Prayer

1426. It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever catches up with a *Rak'ah* of *Jumu'ah* prayer has caught up with it.” (*Sahih*)

(المعجم ٤١) - مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الْجُمُعَةِ (التحفة ٥٩٨)

١٤٢٦ - أَخْبَرَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ - عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنْ صَلَاةِ الْجُمُعَةِ رَكْعَةً فَقَدْ أَدْرَكَ».

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء فيمن أدرك من الجمعة ركعة، ح: ١١٢١ من طريق آخر عن الزهري به، وهو في الكبرى، ح: ١٧٤١، وللحديث شاهد عند الدارقطني: ١٢/٢، ح: ١٥٩٢، وإسناده حسن لذاته، وأخرج البيهقي: ٢٠٤/٣ وغيره بإسناد صحيح عن ابن عمر قال: "من أدرك من الجمعة ركعة فقد أدركها، إلا أنه يقضى ما فاته"، وللحديث شواهد أخرى.

Comments:

We learn from this narration that if someone catches less than one *Rak'ah*, so to say if he joins the congregation in the final prostration and the *Tashahhud*, then instead of the *Jumu'ah* he should offer the *Zuhr* prayer. The vast majority of scholars - e.g. Imâm Mâlik, Imâm Ash-Shafi'î, Imâm Ahmad, Imâm Ishâq and Imâm Muḥammad from among the Hanafites (May Allâh be pleased with them all) - hold this view.

Chapter 42. Number Of *Rak'ahs* To Be Prayed After *Jumu'ah* In The *Masjid*

1427. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When any one of you prays *Jumu'ah*, let him pray four (*Rak'ahs*) after that.’” (*Sahih*)

(المعجم ٤٢) - عَدَدُ الصَّلَاةِ بَعْدَ الْجُمُعَةِ فِي الْمَسْجِدِ (التحفة ٥٩٩)

١٤٢٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ شَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا».

تخریج: أخرجه مسلم، الجمعة، باب الصلوة بعد الجمعة، ح: ٦٩/٨٨١ من حديث جرير بن عبد الحميد به، وهو في الكبرى، ح: ١٧٤٣.

Chapter 43. The *Imâm's* Prayer After *Jumu'ah*

(المعجم ٤٣) - صَلَاةُ الْإِمَامِ بَعْدَ الْجُمُعَةِ
(التحفة ٦٠٠)

1428. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ would not pray after *Jumu'ah* until he had left, then he would pray two *Rak'ahs*. (*Sahîh*)

١٤٢٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ.

تخریج: [صحیح] تقدم، ح: ٨٧٤، وهو في الكبرى، ح: ١٧٤٥.

1429. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ used to pray two *Rak'ahs* in his house after *Jumu'ah*." (*Sahîh*)

١٤٢٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ فِي بَيْتِهِ.

تخریج: [إسناده صحیح] أخرجه أبو داود، الصلوة، باب الصلوة بعد الجمعة، ح: ١١٣٢ من حديث عبدالرزاق به، وأخرجه البخاري، ومسلم وغيرهما من طرق عن الزهري به، مطولاً ومختصراً * والزهري صرح بالسماع، وللحديث طرق كثيرة جداً.

Comments:

This is another form of reconciliation, which *Imâm An-Nasâ'i* has adopted between these two narrations. The command for four units is for the followers (*Sahîh Muslim*: 881) and the mention of two *Rak'ahs* is specific to the Prophet ﷺ. In other words, the prayer-leader should pray two *Rak'ahs* at home, while the followers should pray four *Rak'ahs*. And Allâh knows best!

Chapter 44. Making The Two *Rak'ahs* After *Jumu'ah* Lengthy

(المعجم ٤٤) - بَابُ إِطَالَةِ الرَّكْعَتَيْنِ بَعْدَ الْجُمُعَةِ (التحفة ٦٠١)

1430. It was narrated from Ibn 'Umar that he used to pray two *Rak'ahs* after *Jumu'ah*, making them lengthy, and he said: "The

١٤٣٠ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ عَنْ يَزِيدَ، - وَهُوَ ابْنُ هَارُونَ - قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ:

Messenger of Allāh ﷺ used to do this.” (*Sahih*)

أَبُو كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَعْتَيْنِ يُطِيلُ فِيهِمَا وَيَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَفْعَلُهُ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب الصلوة بعد الجمعة، ح: ١١٢٨ من حديث أيوب السخيتاني به، بالفاظ مختلفة، وهو في الكبرى، ح: ١٧٤٧، وأعل بما لا يقدر.

Chapter 45. Mentioning The Time When It Is Recommended To Supplicate On Friday

(المعجم ٤٥) - ذُكِرَ السَّاعَةَ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ يَوْمَ الْجُمُعَةِ (التحفة ٦٠٢)

1431. It was narrated that Abū Hurairah said: “I went out to Aṭ-Ṭūr and met Ka’b. He and I spent a day together, when I narrated things to him from the Messenger of Allāh ﷺ and he narrated things to me from the *Tawrah*. I said to him: The Messenger of Allāh ﷺ said: The best day on which the sun rises is Friday. On this day Ādam was created, on this day he was sent down, on it his repentance was accepted, on this day he died, and on this day the Hour will begin. There is no living creature on Earth that does not listen out from Friday morning until the sun rises, fearing the onset of the Hour, except the son of Ādam. On (Friday) there is an hour in which, if a believer prays and asks Allāh for something, He will give it to him. Ka’b said: Is that one day in every year? I said: No, it is every Friday.’ Then Ka’b read in the *Tawrah* and said: The Messenger of Allāh ﷺ spoke the truth; it is every Friday. Then I went out and met Baṣrah bin Abī Baṣrah Al-Ghifārī. He said: From where have you come? I said: From Aṭ-Ṭūr. He said: If I had met you before you went there, you would not have gone. I

١٤٣١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ - يَعْنِي ابْنَ مُضَرَ - عَنِ ابْنِ الْهَادِ عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَيْتُ الطُّورَ فَوَجَدْتُ ثَمَّ كَعْبًا فَمَكَتْ أَنَا وَهُوَ يَوْمًا أُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ ﷺ وَيَحَدِّثُنِي عَنِ التَّوْرَةِ فَقُلْتُ لَهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيْرُ يَوْمٌ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمٌ وَفِيهِ أُهْبِطَ وَفِيهِ نَسِبَ عَلَيْهِ وَفِيهِ قُبِضَ، وَفِيهِ تَقُومُ السَّاعَةُ، مَا عَلَى الْأَرْضِ مِنْ ذَايَةٍ إِلَّا وَهِيَ تُصْبِحُ يَوْمَ الْجُمُعَةِ مُصِيحَةً حَتَّى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ إِلَّا ابْنَ آدَمَ؛ وَفِيهِ سَاعَةٌ لَا يُوَافِقُهَا مُؤْمِنٌ وَهُوَ فِي الصَّلَاةِ يَسْأَلُ اللَّهَ فِيهَا شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ» فَقَالَ كَعْبٌ: ذَلِكَ يَوْمٌ فِي كُلِّ سَنَةٍ؟ فَقُلْتُ: بَلْ هِيَ فِي كُلِّ جُمُعَةٍ، فَفَرَأَ كَعْبُ التَّوْرَةَ ثُمَّ قَالَ: صَدَقَ رَسُولُ اللَّهِ ﷺ هُوَ فِي كُلِّ يَوْمٍ جُمُعَةٍ فَخَرَجْتُ فَلَقِيْتُ بَصْرَةَ بْنَ أَبِي بَصْرَةَ الْغِفَارِيَّ فَقَالَ: مِنْ أَيْنَ جِئْتَ؟ قُلْتُ مِنَ الطُّورِ قَالَ: نَوَلَيْتِكَ مِنْ قَبْلِ أَنْ تَأْتِيَهُ لَمْ تَأْتِيَهُ، قُلْتُ لَهُ: وَلِمَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ

said to him: Why? He said: I heard the Messenger of Allâh ﷺ say: Do not travel especially to visit any *Masjid* except three: Al-*Masjid Al-Harâm* (in Makkah), my *Masjid* (in Al-Madînah) and the *Masjid* of Bait Al-Maqdis (in Jerusalem).

Then I met 'Abdullâh bin Salâm and said: 'If only you had seen me, I went to Aṭ-Ṭūr and met Ka'b, and he and I spent a day together, when I narrated things to him from the Messenger of Allâh ﷺ and he narrated things to me from the *Tawrah*. I said to him: The Messenger of Allâh ﷺ said: The best day on which the sun rises is Friday. On this day Âdam was created, on this day he was sent down, on this day his repentance was accepted, on this day he died, and on this day the Hour will begin. There is no living creature on Earth that does not listen out from Friday morning until the sun rises, fearing the onset of the Hour, except the son of Âdam. On (Friday) there is a hour in which, if a believer prays and asks Allâh for something, He will give it to him. Ka'b said: That is one day in every year. 'Abdullâh bin Salâm said: Ka'b is not telling the truth. I said: Then Ka'b read (in the *Tawrah*) and said: The Messenger of Allâh ﷺ spoke the truth, it is every Friday. 'Abdullâh said: Ka'b spoke the truth; I know when that time is. I said: O my brother, tell me about it. He said: It is the last hour of Friday, before the sun sets. I said: Did you not hear the Messenger of Allâh ﷺ say: If a believer prays, but that is

يَقُولُ: «لَا تُعْمَلُ الْمَطْيِ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي، وَمَسْجِدِ بَيْتِ الْمُقَدَّسِ». فَلَقِيتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ فَقُلْتُ: لَوْ رَأَيْتَنِي خَرَجْتُ إِلَى الطُّورِ فَلَقِيتُ كَعْبًا فَمَكَّنْتُ أَنَا وَهُوَ يَوْمًا أُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ ﷺ وَيُحَدِّثُنِي عَنِ التَّوْرَةِ، فَقُلْتُ لَهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خَلِقَ آدَمُ وَفِيهِ أُهْبِطَ وَفِيهِ تَبَّ عَلَيْهِ وَفِيهِ قُبِضَ وَفِيهِ تَقُومُ السَّاعَةُ؛ مَا عَلَى الْأَرْضِ مِنْ ذَايَةٍ إِلَّا وَهِيَ تُصْبِحُ يَوْمَ الْجُمُعَةِ مُصْبِحَةً حَتَّى تَطْلُعَ الشَّمْسُ شَمَقًا مِنَ السَّاعَةِ إِلَّا ابْنَ آدَمَ؛ وَفِيهِ سَاعَةٌ لَا يُصَادِفُهَا عَبْدٌ مُؤْمِنٌ وَهُوَ فِي الصَّلَاةِ يَسْأَلُ اللَّهَ شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ» قَالَ كَعْبٌ: ذَلِكَ يَوْمٌ فِي كُلِّ سَنَةٍ. فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: كَذَبَ كَعْبٌ، قُلْتُ: ثُمَّ قَرَأَ كَعْبٌ فَقَالَ: صَدَقَ رَسُولُ اللَّهِ ﷺ هُوَ فِي كُلِّ جُمُعَةٍ فَقَالَ عَبْدُ اللَّهِ: صَدَقَ كَعْبٌ، إِنِّي لَأَعْلَمُ تِلْكَ السَّاعَةَ فَقُلْتُ: يَا أَخِي! حَدِّثْنِي بِهَا قَالَ: هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ، فَقُلْتُ: أَلَيْسَ قَدْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُصَادِفُهَا مُؤْمِنٌ وَهُوَ فِي الصَّلَاةِ» وَلَيْسَتْ تِلْكَ السَّاعَةُ صَلَاةً قَالَ: أَلَيْسَ قَدْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى وَجَلَسَ يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ حَتَّى تَأْتِيَهُ الصَّلَاةُ الَّتِي تَلِيهَا؟» قُلْتُ: بَلَى! قَالَ: فَهُوَ كَذَلِكَ.

not a time for prayer. He said: Did you not hear the Messenger of Allâh ﷺ say: Whoever prays and sits waiting for the (next) prayer, is in a state of prayer until the next prayer comes? I said: Of course. He said: That is what it is.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب فضل يوم الجمعة وليلة الجمعة، ح: ١٠٤٦ من حديث يزيد بن عبدالله بن الهادي، وهو في الكبرى، ح: ١٧٥٤، وقال الترمذي، ح: ٤٩١: "حسن صحيح"، وصححه ابن خزيمة، ح: ١٧٣٨، وابن حبان، ح: ١٠٢٤، والبخاري في شرح السنة، والحاكم: ٢٧٨/١، ٢٧٩ على شرط الشيخين، ووافقه الذهبي.

Comments:

“Do not travel” means do not embark on a journey with a view to gaining closeness and reward, considering that so and so place is sacred, except for three mosques. See No. 701.

1432. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “On Friday there is an hour when, if a Muslim slave asks Allâh for something at that time, He will give it to him.” (*Ṣaḥīḥ*)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: We do not know of anyone who narrated this *Hadith* other than Rabâḥ from Ma’mar from Az-Zuhrî – except for Ayyûb bin Suwaid, was narrated it from Yûnus from Az-Zuhrî from Sa’eed and Abî Salamah, and Ayyûb bin Suwaid is Matrûk *Al-Ḥadīth*.

١٤٣٢ - أَخْبَرَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ عَنْ رَبَاحٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدٌ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ فِي الْجُمُعَةِ سَاعَةً لَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا نَعْلَمُ أَحَدًا حَدَّثَ بِهَذَا الْحَدِيثِ غَيْرَ رَبَاحٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ إِلَّا أَيُّوبُ بْنُ سُوَيْدٍ فَإِنَّهُ حَدَّثَ بِهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ. وَأَيُّوبُ بْنُ سُوَيْدٍ مَتْرُوكُ الْحَدِيثِ.

تخريج: [إسناده صحيح] وهو في مسند الإمام أحمد بن حنبل: ٢/٢٨٤، والسنن الكبرى للنسائي، ح: ١٧٤٩ * رباح بن يزيد القرشي ثقة فاضل كما في التقريب وغيره.

1433. It was narrated that Abû Hurairah said: “Abû Al-Qâsim ﷺ said: ‘On Friday there is an hour

١٤٣٣ - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ

when, if a Muslim slave stands in prayer and asks Allâh for something at that time, He will give it to him.” He was reducing it: lessening it.^[1]

أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ: «إِنَّ فِي الْجُمُعَةِ سَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ قَائِمٌ يُصَلِّي يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ» يُقَلِّلُهَا: يُرْهَدُهَا

تخريج: أخرجه البخاري، الدعوات، باب الدعاء في الساعة التي في يوم الجمعة، ح: ٦٤٠٠، ومسلم، الجمعة، باب: في الساعة التي في يوم الجمعة، ح: ١٤/٨٥٢ من حديث إسماعيل ابن علي به، وهو في الكبرى، ح: ١٧٥٠.

Comments:

The thing which is immensely precious, extremely high-ranking and supremely meritorious is often very brief and little. This is the principle of nature. This time is also highly meritorious. It is, therefore, brief. Hence, such a thing is always kept concealed or hidden and its achievement entails great endeavor and efforts. Therefore, its time or hour was kept secret. Blessed are those who have the good fortune or catching these sorts of precious hours!

And this is the similitude. So let the workers work. And may Allâh help us to do what He loves and what He is pleased with!

^[1] In other narrations of the same *Hadith*, the Messenger ﷺ illustrated how brief the time lasts by placing his finger-tip at the middle of his small finger and “he was reducing it” and “lessening it”. See *Fath Al-Bârî*.

15. Book Of Shortening The Prayer When Traveling

Chapter 1.

1434. It was narrated that Ya'la bin Umayyah said: "I said to 'Umar bin Al-Khaṭṭâb: 'There is no sin on you if you shorten *Ṣalâh* and if you fear that the disbelievers may put you in trial (attack you).^[1] But now the people are safe.' 'Umar said: 'I wondered the same thing, so I asked the Messenger of Allâh about that and he said: This is a favor from Allâh to you, so accept His favor.'" (*Sahîh*)

تخریج: أخرجه مسلم، صلوة المسافرين، باب صلوة المسافرين وقصرها، ح: ٦٨٦ عن إسحاق بن إبراهيم به، وهو في الكبرى، ح: ١٨٩١.

Comments:

In the above-mentioned Verse, apparently fear and traveling both have been deemed conditions for shortening the ritual prayer. Hence, this question is contextual. But, by the Prophet's ﷺ answer the matter becomes manifest that when the command for shortening the prayer descended, in that particular time they were still traveling and there was fear also. But later on, the condition of fear was repealed.

1435. It was narrated from Umayyah bin 'Abdullâh bin Khâlid that he said to 'Abdullâh bin 'Umar: "We find (mention of) prayer when one is at home (i.e., not traveling) and prayer at times

(المعجم ١٥) - كِتَابُ تَقْصِيرِ
الصَّلَاةِ فِي السَّفَرِ (التحفة ...)

(المعجم ١) - [بَابُ:] (التحفة ٦٠٣)

١٤٣٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ ابْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابِيهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: «فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا» [النساء: ١٠١] فَقَدْ آمِنَ النَّاسُ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: عَجِبْتُ مِمَّا عَجِبْتُ مِنْهُ فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَقَالَ: «صَدَقَهُ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبَلُوا صَدَقَتَهُ».

١٤٣٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمَيَّةَ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: إِنَّا نَجِدُ صَلَاةَ

[1] *An-Nisâ'* 4:101.

of fear in the Qur'ân, but we do not find any mention in the Qur'ân of prayer when traveling. Ibn 'Umar said to him: 'O son of my brother, Allâh sent Muḥammad ﷺ to us when we did not know anything, and all we should do is to do that which we saw Muḥammad ﷺ doing.'" (*Sahîh*)

الْحَضَرِ وَصَلَاةَ الْخَوْفِ فِي الْقُرْآنِ وَلَا نَجِدُ
صَلَاةَ السَّفَرِ فِي الْقُرْآنِ؟ فَقَالَ لَهُ ابْنُ عُمَرَ:
يَا ابْنَ أَخِي! إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ إِلَيْنَا
مُحَمَّدًا ﷺ وَلَا نَعْلَمُ شَيْئًا وَإِنَّمَا نَفْعَلُ كَمَا
رَأَيْنَا مُحَمَّدًا ﷺ يَفْعَلُ.

تخريج: [إسناده صحيح] تقدم، ح: ٤٥٨، وهو في الكبرى، ح: ١٨٩٢.

1436. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ set out from Makkah to Al-Madînah, fearing nothing but the Lord of the worlds, and praying two *Rak'ahs*.^[1] (*Sahîh*)

١٤٣٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا هُثَيْمٌ
عَنْ مَنُصُورِ بْنِ رَازَانَ، عَنْ ابْنِ سَبْرِينَ عَنْ
ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ مَكَّةَ
إِلَى الْمَدِينَةِ لَا يَخَافُ إِلَّا رَبَّ الْعَالَمِينَ
يُصَلِّي رَكْعَتَيْنِ.

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في التقصير في السفر، ح: ٥٤٧ عن قتيبة به، وقال: "حسن صحيح"، وهو في الكبرى، ح: ١٨٩٣، وانظر الحديث الآتي.

Comments:

Ibn 'Abbâs was alluding to the journey of the Farewell Pilgrimage. At that time all the enemies had been vanquished. There was no possibility of any kind of fear.

1437. It was narrated that Ibn 'Abbâs said: "We used to travel with the Messenger of Allâh ﷺ between Makkah and Al-Madînah, fearing nothing but Allâh, the Mighty and Sublime, and praying two *Rak'ahs*." (*Sahîh*)

١٤٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى
قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ
مُحَمَّدِ بْنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا نَسِيرُ مَعَ
رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ لَا نَخَافُ
إِلَّا اللَّهَ عَزَّ وَجَلَّ نُصَلِّي رَكْعَتَيْنِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ١٨٩٤، وانظر الحديث السابق.

1438. It was narrated that Ibn Al-Simt said: "I saw 'Umar bin Al-Khattâb praying two *Rak'ahs* in

١٤٣٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:
حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا شُعْبَةُ

^[1] Meaning, he shortened his prayer during this journey.

Dhul-Hulafah, and I asked him about that. He said: 'I am simply doing that which I saw the Messenger of Allâh ﷺ doing.'" (*Sahîh*)

عَنْ يَزِيدَ بْنِ خُمَيْرٍ قَالَ: سَمِعْتُ حَبِيبَ بْنَ عُبَيْدٍ يُحَدِّثُ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ ابْنِ السَّمُطِ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ يُصَلِّي بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ، فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: إِنَّمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ.

تخریج: أخرجه مسلم، صلوة المسافرين، باب صلوة المسافرين وقصرها، ح: ٦٩٢ من حديث شعبة به، وهو في الكبرى، ح: ١٨٩٥.

1439. It was narrated that Anas said: "I went out with the Messenger of Allâh ﷺ from Al-Madînah to Makkah, and he continued to shorten his prayers, and he stayed there for ten days." (*Sahîh*)

١٤٣٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ عَنْ أَنَسٍ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَلَمْ يَزَلْ يَقْصُرُ حَتَّى رَجَعَ فَأَقَامَ بِهَا عَشْرًا.

تخریج: أخرجه مسلم، ح: ١٥/٦٩٣ عن قتيبة، (انظر الحديث السابق)، والبخاري، التقصير، باب ماجاء في التقصير... إلخ، ح: ١٠٨١ من حديث يحيى بن أبي إسحاق به، وهو في الكبرى، ح: ١٨٩٦.

Comments:

This incident belongs to the event of the Farewell Pilgrimage. And the Prophet ﷺ had not stayed in Makkah during those ten days, but the stations of the Pilgrimage are also included in it: Mina, Arafât, Muzdalifah, which he visited. He ﷺ had reached Makkah on the fourth of the month of Dhul-Hijjah. After having performed all the pillars of the *Hajj* and the *Umrah*, he returned to Madinah on the *fourteenth* of the month of Dhul-Hijjah. He did not halt at any place for more than four days.

1440. It was narrated that 'Abdullâh said: "I prayed two *Rak'ahs* with the Messenger of Allâh ﷺ on a journey, and two *Rak'ahs* with Abû Bakr, and two *Rak'ahs* with 'Umar, may Allâh be pleased with them both." (*Sahîh*)

١٤٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: أَخْبَرَنِي أَبِي: أَخْبَرَنَا أَبُو حَمْرَةَ - وَهُوَ الشُّكْرِيُّ - عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي السَّفَرِ رَكَعَتَيْنِ وَمَعَ أَبِي بَكْرٍ رَكَعَتَيْنِ وَمَعَ عُمَرَ رَكَعَتَيْنِ رَضِيَ اللَّهُ عَنْهُمَا.

تخريج: [صحيح] وهو في الكبرى، ح: ١٨٩٧، وللحديث شواهد عند البخاري، ح: ١٠٨٤ وغيره.

1441. It was narrated that ‘Umar said: “The prayer for *Jumu’ah* is two *Rak’ahs*, and for *Al-Fitr* is two *Rak’ahs* and for *An-Nahr* is two *Rak’ahs*, and for traveling is two *Rak’ahs*, complete and not shortened, on the tongue of the Prophet ﷺ.” (*Shahih*)

١٤٤١ - أَخْبَرَنَا حَمِيدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ - وَهُوَ ابْنُ حَبِيبٍ - عَنْ شُعْبَةَ عَنْ زَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ عُمَرَ قَالَ: صَلَاةُ الْجُمُعَةِ رَكْعَتَانِ وَالْفِطْرِ رَكْعَتَانِ وَالنَّحْرِ رَكْعَتَانِ وَالسَّفَرِ رَكْعَتَانِ تَمَامٌ غَيْرُ قَصْرٍ عَلَى لِسَانِ النَّبِيِّ ﷺ.

تخريج: [صحيح] تقدم، ح: ١٤٢١، وهو في الكبرى، ح: ١٨٩٨.

Comments:

“Not shortened” means there is no deficiency or lessening of (any reward) in it’. The rest of the ritual prayers have, in fact, been stipulated only two *Rak’ahs*. Therefore, the question of shortening them does not arise. However, the prayer which is four units at home and two units while traveling may create doubt in one’s mind, that its recompense might be decreased. That is why it was explicitly stated that there would not be any decrease in the reward. On the contrary, two *Rak’ahs* performed while traveling would equal four *Rak’ahs* performed at home.

1442. It was narrated that Ibn ‘Abbās said: “The prayer of the resident was enjoined on the tongue of your Prophet ﷺ, four (*Rak’ahs*), and the prayer of the traveler is two *Rak’ahs*, and the prayer of fear is one *Rak’ah*.” (*Shahih*)

١٤٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهَبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدٌ عَنْ أَيُّوبَ - وَهُوَ ابْنُ عَائِدٍ - عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدِ أَبِي الْحَجَّاجِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فُرِضَتْ صَلَاةُ الْحَضَرِّ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ أَرْبَعًا وَصَلَاةُ السَّفَرِ رَكْعَتَيْنِ وَصَلَاةُ الْخَوْفِ رَكْعَةً.

تخريج: [صحيح] تقدم، ح: ٤٥٧، وهو في الكبرى، ح: ١٨٩٩.

Comments:

Manifestly, it appears that the prayer during traveling is two *Rak’ahs* in itself; four *Rak’ahs* cannot be offered. But the understanding is completely erroneous in the face of the Qur’ān’s noble Verses and other *Ahādith* or narrations. Had it been so, it would not have been called a shortened version (of prayer). Hence, this understanding is not reliable.

1443. It was narrated that Ibn ‘Abbâs said: “Allâh, the Mighty and Sublime, enjoined the prayer on the tongue of your Prophet ﷺ: While a resident four (*Rak’ahs*), while traveling two, and at times of fear one.” (*Sahîh*)

١٤٤٣ - أَخْبَرَنَا يَعْقُوبُ بْنُ مَاهَانَ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ عَنْ أَيُّوبَ بْنِ عَائِدٍ، عَنْ بُكَيْرِ بْنِ الْأَخْسَسِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً.

تخریج: [صحیح] تقدم، ح: ٤٥٧، وهو في الكبرى، ح: ١٩٠٠.

Chapter 2. Prayer In Makkah

(المعجم ٢) - بَابُ الصَّلَاةِ بِمَكَّةَ

(التحفة ٦٠٤)

1444. It was narrated that Qatâdah said: “I heard Mûsâ – bin Salamah – say: ‘I said to Ibn ‘Abbâs: How should I pray in Makkah if I do not pray in congregation? He said: Two *Rak’ahs*, the *Sunnah* of Abû Al-Qâsim ﷺ.’” (*Sahîh*)

١٤٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى فِي حَدِيثِهِ عَنْ خَالِدِ بْنِ الْحَارِثِ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ مُوسَى - وَهُوَ ابْنُ سَلَمَةَ - قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ كَيْفَ أَصَلِّي بِمَكَّةَ إِذَا لَمْ أَصَلِّ فِي جَمَاعَةٍ؟ قَالَ: رَكْعَتَيْنِ سُنَّةَ أَبِي الْقَاسِمِ ﷺ.

تخریج: أخرجه مسلم، صلوة المسافرين، باب صلوة المسافرين وقصرها، ح: ٦٨٨ من حديث شعبة به، وهو في الكبرى، ح: ١٩٠١.

Comments:

The meaning is if a traveler performs the ritual prayer in congregation, he would obviously perform it in accord with the prayer-leader. Since the *Imâm* of the Inviolable House is usually resident, he would invariably perform four *Rak’ahs*. But if the traveler misses the congregational prayer, he would then perform two *Rak’ahs* only, providing he has stayed less than the period of time of halting. If he intends to stay longer than the minimal period of time of residency, then he would perform the prayer in full. There is no difference in this command be it Makkah or any place.

1445. Mûsâ bin Salamah narrated that he asked Ibn ‘Abbâs: “I missed the prayer in congregation when I was in Al-Baṭḥâ; how do you think I should pray?” He said: “Two

١٤٤٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ مُوسَى بْنَ سَلَمَةَ

Rak'ahs, the *Sunnah* of the Messenger of Allāh ﷺ.” (*Ṣaḥīḥ*)

حَدَّثَهُمْ: أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ، قُلْتُ: تَقَوُّنِي الصَّلَاةَ فِي جَمَاعَةٍ وَأَنَا بِالْبَطْحَاءِ مَا تَرَى أَنْ أَصَلِّي؟ قَالَ: رَكْعَتَيْنِ سُنَّةَ رَسُولِ اللَّهِ ﷺ.

تخریج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٩٠٢.

Chapter 3. Prayer In Mina

(المعجم ٣) - بَابُ الصَّلَاةِ بِمِنَى

(التحفة ٦٠٥)

1446. It was narrated that Hārithah bin Wahb Al-Khuzā'i said: "I prayed two *Rak'ahs* with the Prophet ﷺ in Mina when the people were more secure and greater in number." (*Ṣaḥīḥ*)

١٤٤٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ وَهْبِ الْخَزَاعِيِّ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنَى أَمَنْ مَا كَانَ النَّاسُ وَأَكْثَرَهُ، رَكْعَتَيْنِ.

تخریج: أخرجه مسلم، صلوة المسافرين، باب قصر الصلوة بمينى، ح: ٦٩٦ عن قتيبة، والبخاري، التقصير، باب الصلوة بمينى، ح: ١٠٨٣ من حديث أبي إسحاق به، وهو في الكبرى، ح: ١٩٠٣.

Comments:

Since all pilgrims in Mina are invariably travelers, all pilgrims would perform the shortened version of the prayer. According to the opinion of Imâm Aḥmad this shortening is on account of the *Hajj* and not due to traveling.

1447. It was narrated that Hārithah bin Wahb said: "The Messenger of Allāh ﷺ led us in prayer in Mina, two *Rak'ahs*, when the people were greater in number and more secure." (*Ṣaḥīḥ*)

١٤٤٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ؛ ح وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي أَبُو إِسْحَاقَ عَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ بِمِنَى أَكْثَرَ مَا كَانَ النَّاسُ وَأَمْنَهُ، رَكْعَتَيْنِ.

تخریج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٩٠٤.

1448. It was narrated from Anas

١٤٤٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ

bin Mâlik that he said: "I prayed two *Rak'ahs* with the Messenger of Allâh ﷺ in Mina, and with Abû Bakr and 'Umar, and two *Rak'ahs* with 'Uthmân at the beginning of his Caliphate." (*Hasan*)

عَنْ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سُلَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: صَلَّىتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنَى وَمَعَ أَبِي بَكْرٍ وَعُمَرَ رَكَعَتَيْنِ وَمَعَ عُثْمَانَ رَكَعَتَيْنِ صَدْرًا مِنْ إِمَارَتِهِ.

تخريج: [إسناده حسن] أخرجه أحمد: ١٤٤/٣، ١٤٥ من حديث الليث بن سعد به، وهو في

الكبرى، ح: ١٩٠٥.

Comments:

Because that action was different from the *Sunnah* of the Prophet ﷺ and the *Shaikhain* (Abû Bakr and 'Umar ؓ), some Companions objected to it.

1449. It was narrated that 'Abdullâh ؓ said: "I prayed two *Rak'ahs* in Mina with the Messenger of Allâh ﷺ." (*Sahîh*)

١٤٤٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، ح وَأَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّىتُ مَعَ رَسُولِ اللَّهِ ﷺ رَكَعَتَيْنِ.

تخريج: أخرجه البخاري، التقصير، باب الصلوة بمنى، ح: ١٠٨٤، ومسلم، صلوة المسافرين، باب قصر الصلوة بمنى، ح: ٦٩٥ عن قتيبة به، وهو في الكبرى، ح: ١٩٠٦.

1450. It was narrated that 'Abdur-Rahmân bin Yazîd said: "Uthmân prayed four (*Rak'ahs*) in Mina until news of that reached 'Abdullâh, who said: 'I prayed two *Rak'ahs* with the Messenger of Allâh ﷺ." (*Sahîh*)

١٤٥٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُشْرَمٍ قَالَ: حَدَّثَنَا عَيْسَى عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: صَلَّى عُثْمَانُ بِمِنَى أَرْبَعًا حَتَّى بَلَغَ ذَلِكَ عَبْدَ اللَّهِ فَقَالَ: لَقَدْ صَلَّىتُ مَعَ رَسُولِ اللَّهِ ﷺ رَكَعَتَيْنِ.

تخريج: أخرجه مسلم، ح: ٦٩٥ (ب) عن علي بن حشرم به، (انظر الحديث السابق)، وهو في

الكبرى، ح: ١٩٠٧.

1451. It was narrated that Ibn ‘Umar said: “I prayed two *Rak’ahs* with the Messenger of Allāh ﷺ in Mina, and two *Rak’ahs* with Abû Bakr, may Allāh be pleased with him, and two *Rak’ahs* with ‘Umar, may Allāh be pleased with him.”
(*Sahîh*)

تخریج: أخرجه مسلم، صلوة المسافرين، باب قصر الصلوة بمئى، ح: ١٧/٦٩٤ اب عن عیدالله بن سعید، والبخاری، التقصیر، باب الصلوة بمئى، ح: ١٠٨٢ من حدیث یحیی القطان به، وهو فی الکبری، ح: ١٩٠٨.

1452. ‘Ubaidullāh bin ‘Abdullāh bin ‘Umar narrated that his father said: “The Messenger of Allāh ﷺ prayed two *Rak’ahs* in Mina, and Abû Bakr prayed two *Rak’ahs*, and ‘Umar prayed two *Rak’ahs*, and ‘Uthmān prayed (two *Rak’ahs*) at the beginning of his *Khilāfah*.”
(*Sahîh*)

تخریج: أخرجه البخاری، الحج، باب الصلوة بمئى، ح: ١٦٥٥ من حدیث ابن وهب به، وهو فی الکبری، ح: ١٩٠٩.

Comments:

In all the above-mentioned narrations, the two-unit prayer signifies that prayer is in actuality *Rubâiyya* or a four-unit prayer. Otherwise, the sunset prayer invariably consists of three units, in all situations, and the daybreak prayer is always two units. And this matter is agreed upon.

Chapter 4. The Length Of Stay During Which Prayers May Be Shortened

1453. It was narrated from Yahya bin Abî Ishâq that Anas bin Mâlik said: “We went out with the Messenger of Allāh ﷺ from Al-Madīnah to Makkah, and he used to lead us in praying two *Rak’ahs*

١٤٥١ - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: أَخْبَرَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِوَيْئِ رُكْعَتَيْنِ وَمَعَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رُكْعَتَيْنِ وَمَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رُكْعَتَيْنِ.

١٤٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِمِئَى رُكْعَتَيْنِ، وَصَلَّاهَا أَبُو بَكْرٍ رُكْعَتَيْنِ، وَصَلَّاهَا عُمَرُ رُكْعَتَيْنِ، وَصَلَّاهَا عُثْمَانُ صَدْرًا مِنْ خِلَافَتِهِ.

(المعجم ٤) - **بَابُ الْمَقَامِ الَّذِي يَقْصُرُ بِمِثْلِهِ الصَّلَاةُ** (التحفة ٦٠٦)

١٤٥٣ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: أَخْبَرَنَا يَزِيدُ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ

until we came back.” I (Yahya) said: “Did he stay in Makkah?” He (Anas) said: “Yes, we stayed there for ten days.” (*Ṣahīhī*)

يُصَلِّي بِنَا رَكَعَتَيْنِ حَتَّى رَجَعْنَا قُلْتُ: هَلْ أَقَامَ بِمَكَّةَ؟ قَالَ: نَعَمْ أَقَمْنَا بِهَا عَشْرًا.

تخریج: [صحيح] تقدم، ح: ١٤٣٩، وهو في الكبرى، ح: ١٩١٠.

Comments:

According to the opinion of the Imâm Aḥmad bin Hanbal رحمته الله, if one intends to perform twenty-one prescribed prayers by making a halt in a place (in other words, if he intends to stay there or make a halt for that span of time, covering 21 prayers), he should offer them shortened. If he intends to halt longer, he must perform the prayer in full, from the very beginning. According to the viewpoint of the Imâm Ash-Shafi‘ī, if one intends to stay in somewhere for three days, not counting the day he arrives and the day he departs, he should pray the shortened version of the ritual prayer. If he intends to stay longer, he should then pray in full from the very beginning. Both these statements are identical, and their outcome is the same. And it is the most right thing.

1454. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ stayed in Makkah (for fifteen days), praying each prayer with two *Rak‘ahs*. (*Ḥasan*)

١٤٥٤ - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ الْبَصْرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ بِمَكَّةَ [خَمْسَةَ عَشَرَ] يُصَلِّي رَكَعَتَيْنِ رَكَعَتَيْنِ.

تخریج: [إسناده حسن] وهو في الكبرى، ح: ١٩١١، وأخرجه أبو داود، ح: ١٢٣١، وابن

ماجه، ح: ١٠٧٦ من حديث عبيدالله به، .

Comments:

Imâm Mālik, Imâm Ash-Shafi‘ī and Imâm Aḥmad have attributed this narration to hesitation or wavering. That means, the Prophet ﷺ continued to shorten the prayers for so many days because his intention had not been to stay there for such a number of days. He was rather hesitant or undecided. He thought he would return “today, or tomorrow or perhaps the day after.” But the delay occurred in the face of circumstances, because there was trepidation that a rebellion or uprising might raise its head. Therefore, according to them a wavering or hesitating person may shorten his prayer beyond these days. Whereas, someone with a firm intention decides to stay for three days, not counting the day he arrives and the day he departs, he should pray the shortened version of the ritual prayer. If he intends to stay longer, he should pray in full.

1455. Al-'Ala' bin Al-Ḥaḍramî said: "The Messenger of Allāh ﷺ said: 'The *Muhâjir* may stay for three days after completing his rituals.'" (*Ṣaḥîḥ*)

١٤٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ زَنْجُوَيْهِ عَنْ عَبْدِ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ، أَنَّ حَمِيدَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ، أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ، أَنَّهُ سَمِعَ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَمْكُثُ الْمُهَاجِرُ بَعْدَ قَضَاءِ نُسُكِهِ ثَلَاثًا».

تخريج: أخرجه مسلم، الحج، باب جواز الإقامة بمكة، للمهاجر منها... إلخ، ح: ١٣٥٢/٤٤٤ من حديث عبدالرزاق به، وهو في الكبرى، ح: ١٩١٢، وأخرجه البخاري، مناقب الأنصار، باب إقامة المهاجر بمكة بعد قضاء نسكه، ح: ٣٩٣٣ من حديث السائب بن يزيد به، .

Comments:

This narration is a proof used by the three Imâms (Imâm Mâlik, Imâm Ash-Shafi'î, and Imâm Aḥmad) - that Allāh's Messenger ﷺ prevented the immigrants from staying in Makkah for more than three days, because if anyone of them stayed in Makkah for more than three days, he would become a resident. And it is not permissible for the immigrant to become resident in the place from where he has emigrated. Or else, the emigration would end!

1456. It was narrated that Al-'Ala' bin Al-Ḥaḍramî said: "The Prophet ﷺ said: 'The *Muhâjir* may stay for three days after his rituals.'" (*Ṣaḥîḥ*)

١٤٥٦ - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ: قَالَ الْحَارِثُ بْنُ مِسْكِينٍ، قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، فِي حَدِيثِهِ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمِيدٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنِ الْعَلَاءِ [ابْنِ] الْحَضْرَمِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَمْكُثُ الْمُهَاجِرُ بَعْدَ - عِنِي - نُسُكِهِ ثَلَاثًا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٩١٣.

1457. It was narrated from 'Āishah that she performed *Umrah* with the Messenger of Allāh ﷺ, traveling from Al-Madīnah to Makkah. Then, when she came to Makkah she said: "O Messenger of

١٤٥٧ - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى الصُّوفِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ زُهَيْرٍ الْأَزْدِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ عَائِشَةَ أَنَّهَا:

Allâh, may my father and mother be ransomed for you, you shortened your prayers and I offered them in full, you did not fast and I fasted. He said: 'Well done, O 'Āishah!' and he did not criticize me." (*Sahîh*)

اعْتَمَرْتُ مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ حَتَّى إِذَا قَدِمْتُ مَكَّةَ قَالَتْ: يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي قَصَّرْتَ وَأَتَمَّمْتُ، وَأَقْطَرْتَ وَصُمْتُ، قَالَ: «أَحْسَنْتِ يَا عَائِشَةُ!» وَمَا عَابَ عَلَيَّ.

تخريج: [إسناده صحيح] أخرجه الدارقطني: ١٨٧/٢ من حديث العلاء بن زهير به، وهو في الكبرى، ح: ١٩١٤، وحسنه الدارقطني، وللحديث شواهد، ولم أر لمضعفه حجة.

Comments:

The relation of this narration to the chapter is to demonstrate that however long a journey takes, or whatever period of time it requires, the prayer may be shortened. There is no restriction of the duration of the travel.

Chapter 5. Not Performing Voluntary Prayers While Traveling

(المعجم ٥) - بَابُ تَرْكِ التَّطَوُّعِ فِي السَّفَرِ
(الترجمة ٦٠٧)

1458. Wabarah bin 'Abdur-Rahmân said: "Ibn 'Umar did not offer more than two *Rak'ahs* when traveling, and he did not offer any prayer before or after that. It was said to him: 'What is this?' He said: 'This is what I saw the Messenger of Allâh ﷺ doing.'" (*Sahîh*)

١٤٥٨ - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ زُهَيْرٍ قَالَ: حَدَّثَنَا وَبَرَةُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: كَانَ ابْنُ عُمَرَ لَا يَزِيدُ فِي السَّفَرِ عَلَى رَكْعَتَيْنِ لَا يُصَلِّي قَبْلَهَا وَلَا بَعْدَهَا فَقِيلَ لَهُ: مَا هَذَا؟ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ١٩١٥.

Comments:

Performance of optional (*Nafil*) prayer is not at all forbidden. Conversely, its performance is proven by the Messenger of Allâh ﷺ and his noble Companions. Allâh's Messenger ﷺ and his noble Companions, while traveling, used to perform optional prayers (the *Witr* etc.) on their mounts. But if the prayer is shortened, the *Sunnah* prayers (the established customary observances *As-Sunan Ar-Râtiba* that are regularly offered in conjunction with the daily five prayers) would not be performed, because shortening is for reduction or abbreviation. By performing the *Sunnah* prayers this reduction ceases. While joining or combining the sunset prayer with that of the nightfall prayer, the *Sunnah* prayers would not be offered. While traveling, the *Tahajjud* may be performed. This is proven by the *Sunnah* of the Prophet ﷺ.

1459. 'Eîsa bin Ḥafṣ bin 'Āsim said: "My father told me: 'I was with Ibn 'Umar on a journey, and he prayed *Zuhr* and *Asr* with two *Rak'ahs* each, then he went and sat on his carpet. He saw some people offering voluntary prayers and said: What are these people doing? I said: They are offering voluntary prayers. He said: If I had wanted to pray before and after (the obligatory prayer) I would have offered it in full. I accompanied the Messenger of Allāh ﷺ and he did not pray more than two *Rak'ahs* when traveling, and Abū Bakr (did likewise) until he died, as did 'Umar and 'Uthmān, may Allāh be pleased with them all." (*Ṣaḥīḥ*)

١٤٥٩ - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَيْسَى بْنُ حَفْصِ بْنِ عَاصِمٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ فِي سَفَرٍ فَصَلَّى الظُّهْرَ وَالْعَصَرَ رَكَعَتَيْنِ، ثُمَّ انْصَرَفَ إِلَى طِينَسَةَ لَهُ فَرَأَى قَوْمًا يُسَبِّحُونَ، قَالَ: مَا يَصْنَعُ هَؤُلَاءِ؟ قُلْتُ: يُسَبِّحُونَ، قَالَ: لَوْ كُنْتُ مُصَلِّيًا قَبْلَهَا أَوْ بَعْدَهَا لَأَتَمَّمْتُهَا، صَحِبْتُ رَسُولَ اللَّهِ ﷺ فَكَانَ لَا يَزِيدُ فِي السَّفَرِ عَلَى الرَّكَعَتَيْنِ، وَأَبَا بَكْرٍ حَتَّى قُبِضَ، وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ كَذَلِكَ.

تخريج: أخرجه البخاري، التقيير، باب من لم يتطوع في السفر دبر الصلوة، ح: ١١٠٢ من حديث يحيى، ومسلم، صلوة المسافرين، باب صلوة المسافرين وقصرها، ح: ٦٨٩ من حديث عيسى بن حفص به، وهو في الكبرى، ح: ١٩١٦.

Comments:

While traveling, 'Abdullāh bin 'Umar ﷺ refused to offer the *Sunnah* prayers, putting forward the argument that if the *Sunnah* prayers have to be offered, then it was superior that the obligatory four units should have been performed. Because the obligatory (prayers) are more meritorious and rewarding than the optional, while the objective of Islamic law is to offer reduction to the traveler.

16. The Book Of Eclipses

(المعجم ١٦) - كِتَابُ الْكُسُوفِ

(التحفة ...)

Chapter 1. Eclipses Of The Sun And The Moon

(المعجم ١) - كُسُوفُ الشَّمْسِ وَالْقَمَرِ

(التحفة ٦٠٨)

1460. It was narrated that Abû Bakrah said: "The Messenger of Allâh ﷺ said: "The sun and moon are two of the signs of Allâh, the Most High, and they do not become eclipsed for the death or birth of anyone, rather Allâh, the Mighty and Sublime, strikes fear into His slaves through them." (Saḥîḥ)

١٤٦٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ تَعَالَى لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ يُخَوِّفُ بِهِمَا عِبَادَهُ».

تخریج: أخرجه البخاري، الكسوف، باب قول النبي ﷺ "يخوف الله عباده بالكسوف"، ح: ١٠٤٨ عن قتيبة به، وهو في الكبرى، ح: ١٨٤٠.

Chapter 2. Tasbîḥ, Takbîr And Supplication While The Sun Is Eclipsed

(المعجم ٢) - التَّسْبِيحُ وَالتَّكْبِيرُ وَالِدُعَاءُ

عِنْدَ كُسُوفِ الشَّمْسِ (التحفة ٦٠٩)

1461. 'Abdur-Raḥmân bin Samurah said: "While I was (practicing) shooting some arrows in Al-Madînah, the sun became eclipsed. I gathered up my arrows and said: 'I want to see what the Messenger of Allâh ﷺ will say about the eclipse of the sun.' So I came to him from behind when he was in the Masjid, and he started to say the Tasbîḥ and Takbîr and to supplicate until the eclipse was over. Then he stood up and prayed two Rak'ahs with four prostrations." (Saḥîḥ)

١٤٦١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ - هُوَ الْأَمْعِيرِيُّ ابْنُ سَلَمَةَ - قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا أَبُو مَسْعُودٍ الْجُرَيْرِيُّ عَنْ حَيَّانِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ قَالَ: بَيْنَا أَنَا أَتْرَامِي بِأَسْهُمٍ لِي بِالْمَدِينَةِ إِذْ انْكَسَفَتِ الشَّمْسُ فَجَمَعْتُ أَهْهِي وَقُلْتُ: لَأَنْظُرَنَّ مَا أَحَدَتْهُ رَسُولُ اللَّهِ ﷺ فِي كُسُوفِ الشَّمْسِ، فَأَتَيْتُهُ مِمَّا يَلِي ظَهْرَهُ وَهُوَ فِي الْمَسْجِدِ فَجَعَلَ يُسَبِّحُ وَيُكَبِّرُ وَيَدْعُو حَتَّى حُسِرَ عَنْهَا، قَالَ: ثُمَّ قَامَ فَصَلَّى رُكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ.

تخريج: أخرجه مسلم، الكسوف، باب ذكر النداء بصلوة الكسوف "الصلوة جامعة"، ح: ٩١٣ من حديث الجريري به، وهو في الكبرى، ح: ١٨٤١.

Comments:

During the occurrence of the eclipse of the moon or the sun, a two-unit prayer would be offered, prolonged to whatever possible limit. Thereupon, glorification (*Tasbihât*) and the magnifications (*Takbirât*) would be recited, and supplications will be made until the eclipse ends.

Chapter 3. The Command To Pray When There Is A Solar Eclipse

1462. It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “The sun and moon do not become eclipsed for the death or birth of anyone, rather they are two of the signs of Allâh the Most High, so when you see that then pray.” (*Sahîh*)

(المعجم ٣) - الأَمْرُ بِالصَّلَاةِ عِنْدَ كُسُوفِ الشَّمْسِ (التحفة ٦١٠)

١٤٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلِكَيْتَهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ تَعَالَى فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».

تخريج: أخرجه البخاري، الكسوف، باب الصلوة في كسوف الشمس، ح: ١٠٤٢، ومسلم، الكسوف، باب ذكر النداء بصلوة الكسوف "الصلوة جامعة"، ح: ٩١٤ من حديث ابن وهب به، وهو في الكبرى، ح: ١٨٤٤.

Chapter 4. The Command To Pray When There Is A Lunar Eclipse

1463. It was narrated that Abû Mas‘ûd said: “The Messenger of Allâh ﷺ said: “The sun and the moon do not become eclipsed for the death or birth of anyone, rather they are two of the signs of Allâh, the Mighty and Sublime, so when you see that then pray.” (*Sahîh*)

(المعجم ٤) - بَابُ الأَمْرِ بِالصَّلَاةِ عِنْدَ كُسُوفِ القَمَرِ (التحفة ٦١١)

١٤٦٣ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا قَيْسٌ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلِكَيْتَهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».

تخريج: أخرجه البخاري، الكسوف، باب: لا تنكسف الشمس لموت أحد ولا لحياته، ح: ١٠٥٧ من حديث يحيى القطان، ومسلم، ح: ٩١١ (انظر الحديث السابق) من حديث إسماعيل ابن أبي خالد عن قيس بن أبي حازم به، وهو في الكبرى، ح: ١٨٤٥.

Chapter 5. The Command To Pray When There Is An Eclipse Until It Is Over

1464. It was narrated that Abû Bakrah said: "The Messenger of Allâh ﷺ said: "The sun and moon are two of the signs of Allâh, and they do not become eclipsed for the death or birth of anyone. If you see that then pray until it (the eclipse) is over." (Sahîh)

تخریج: أخرجه البخاري، الكسوف، باب الصلوة في كسوف الشمس، ح: ١٠٤٠ من حديث يونس بن عبيد به، وهو في الكبرى، ح: ١٨٤٦.

1465. It was narrated that Abû Bakrah said: "We were sitting with the Prophet ﷺ when the sun became eclipsed. He leapt up, dragging his garment, and prayed two Rak'ahs until the eclipse was over." (Sahîh)

تخریج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٨٤٧.

Chapter 6. The Command To Call People To The Eclipse Prayer

1466. It was narrated that 'Aishah said: "The sun was eclipsed during the time of the Messenger of Allâh ﷺ, and the Prophet ﷺ commanded a caller to call out that prayer was about to begin in congregation. So they gathered and formed rows, and he led them in prayer, bowing four times in two Rak'ahs and prostrating four times." (Sahîh)

(المعجم ٥) - بَابُ الْأَمْرِ بِالصَّلَاةِ عِنْدَ الْكُسُوفِ حَتَّى تَنْجَلِيَ (التحفة ٦١٢)

١٤٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ كَامِلٍ الْمُرَوِّزِيُّ عَنْ هُشَيْمٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتٍ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا حَتَّى تَنْجَلِيَ».

١٤٦٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَكَسَفَتِ الشَّمْسُ فَوَتَبَ يَجْرُؤُوبُهُ فَصَلَّى رَكَعَتَيْنِ حَتَّى انْجَلَتْ.

(المعجم ٦) - بَابُ الْأَمْرِ بِالنِّدَاءِ لِصَلَاةِ الْكُسُوفِ (التحفة ٦١٣)

١٤٦٦ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَمَرَ النَّبِيُّ ﷺ مُنَادِيًا يُنَادِي أَنْ الصَّلَاةَ جَامِعَةً، فَاجْتَمَعُوا وَاصْطَفُوا فَصَلَّى بِهِمْ أَرْبَعَ رَكَعَاتٍ فِي رَكَعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ.

تخريج: أخرجه البخاري، الكسوف، باب الجهر بالقراءة في الكسوف، ح: ١٠٦٥، ١٠٦٦، ومسلم، الكسوف، باب صلوة الكسوف، ح: ٤/٩٠١ من حديث الوليد بن مسلم به، وهو في الكبرى، ح: ١٨٤٩.

Comments:

Before the institution or legislation of the call to prayer, people were summoned for prayer with these very words: *As-Salātu Jāmi'a* (the ritual prayer is being convened!) Now, if the summon is to be made for any optional prayer, the announcement could be made in these words. The *Adhan* is specific to the obligatory prayers only.

Chapter 7. The Rows In The Eclipse Prayer

1467. ‘Urwah bin Az-Zubair narrated that ‘Āishah the wife of the Prophet ﷺ said: “The sun was eclipsed during the life of the Prophet ﷺ. The Messenger of Allāh ﷺ went out to the *Masjid* and stood and said the *Takbīr*, and the people formed rows behind him. He bowed four times and prostrated four times, and the eclipse ended before he finished.” (*Sahīh*)

تخريج: أخرجه البخاري، الكسوف، باب خطبة الإمام في الكسوف، ح: ١٠٤٦، ومسلم، ح: ٣/٩٠١ (انظر الحديث السابق) من حديث الزهري به مطولاً، وهو في الكبرى، ح: ١٨٥٠.

Chapter 8. How To Perform The Eclipse Prayer

1468. It was narrated from Tāwūs from Ibn ‘Abbās, that the Messenger of Allāh ﷺ prayed when the sun was eclipsed, bowing eight times and prostrating four times. (*Sahīh*)

Something similar was also narrated from ‘Aṭā’.

(المعجم ٧) - **بَابُ الصُّفُوفِ فِي صَلَاةِ الكُسُوفِ** (التحفة ٦١٤)

١٤٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ فَقَامَ فَكَبَّرَ وَصَفَّ النَّاسُ وَرَأَاهُ فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، وَأَنْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَبْصُرَ.

(المعجم ٨) - **بَابُ: كَيْفَ صَلَاةِ الكُسُوفِ** (التحفة ٦١٥)

١٤٦٨ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ ابْنِ عَلِيَّةَ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى لِكُسُوفِ الشَّمْسِ ثَمَانِي رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ. وَعَنْ عَطَاءٍ مِثْلَ ذَلِكَ.

تخریج: أخرجه مسلم، الكسوف، باب ذكر من قال: إنه ركع ثمان ركعات في أربع سجعات، ح: ٩٠٨ من حديث إسماعيل ابن عليّ به، وهو في الكبرى، ح: ١٨٥١.

Comments:

In this narration, the narrator from Ibn ‘Abbās ﷺ is Tāwus. The purpose of Imām An-Nasā’ī is to show that ‘Atā’ also narrates the very same report on the authority of Ibn ‘Abbās ﷺ.

1469. It was narrated from Tāwûs from Ibn ‘Abbās that the Prophet ﷺ prayed when there was an eclipse. He recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he prostrated, and he did the second *Rak’ah* in same fashion. (Ṣaḥīḥ)

١٤٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى، عَنْ سُفْيَانَ قَالَ: أَخْبَرَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى فِي كُسُوفٍ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ سَجَدَ وَالْأُخْرَى مِثْلَهَا.

تخریج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٨٥٢.

Chapter 9. Another Version Of The Eclipse Prayer, Narrated From Ibn ‘Abbās

1470. It was narrated from Kathīr bin ‘Abbās, from ‘Abdullāh bin ‘Abbās that the Messenger of Allāh ﷺ prayed on the day the sun was eclipsed, bowing four times in two *Rak’ahs* and prostrating four times. (Ṣaḥīḥ)

(المعجم ٩) - نَوْعٌ آخَرُ مِنْ صَلَاةِ الْكُسُوفِ عَنِ ابْنِ عَبَّاسٍ (التحفة ٦١٦)

١٤٧٠ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ ابْنِ نَمِيرٍ، وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ نَمِيرٍ عَنِ الزُّهْرِيِّ عَنِ كَثِيرِ بْنِ عَبَّاسٍ؛ ح وَأَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ كَسَفَتِ الشَّمْسُ أَرْبَعَ رَكَعَاتٍ فِي رَكَعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ.

تخریج: أخرجه مسلم، الكسوف، باب صلوة الكسوف، ح: ٩٠٢ من حديث الزهري، والبخاري، الكسوف، باب خطبة الإمام في الكسوف، ح: ١٠٤٦ من حديث كثير بن عباس به، وهو في الكبرى، ح: ١٨٥٣.

**Chapter 10. Another Version
Of The Eclipse Prayer**

(المعجم ١٠) - نَوْحٌ آخَرُ مِنْ صَلَاةِ

الْكُسُوفِ (التحفة ٦١٧)

1471. 'Aṭā' said: "I heard 'Ubaid bin 'Umair say: "Someone whom I trust" – and I think he meant 'Āishah – told me: There was an eclipse of the sun during the time of the Messenger of Allāh ﷺ. He led the people in prayer and stood for a very long time, then he bowed, then he stood, then he bowed, then he stood, then he bowed. He prayed two *Rak'ahs*, bowing three times in each *Rak'ah*. After bowing for the third time he prostrated a long time. Some men fainted on that day and had to be revived by having buckets of water thrown over them, because of having stood for so long. When he bowed he said: *Allāhu Akbar*, and when he raised his head he said: *Sami' Allāhu liman ḥamidah*. He did not finish until the eclipse had ended. Then he stood and praised and glorified Allāh, and said: The sun and moon do not become eclipsed for the death or birth of anyone, but they are two of the signs of Allāh with which He strikes fear into you. If they are eclipsed then turn to the remembrance of Allāh, the Mighty and Sublime, until it (the eclipse) is over." (*Saḥīḥ*)

١٤٧١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عَلِيَّةَ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يُحَدِّثُ قَالَ: حَدَّثَنِي مَنْ أَصَدَّقُ، فَظَنَنْتُ أَنَّهُ يُرِيدُ عَائِشَةَ أَنَّهَا قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ بِالنَّاسِ قِيَامًا شَدِيدًا يَقُومُ بِالنَّاسِ ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ، فَرَكَعَ رَكَعَتَيْنِ فِي كُلِّ رَكَعَةٍ ثَلَاثَ رَكَعَاتٍ، رَكَعَ الثَّلَاثَةَ ثُمَّ سَجَدَ حَتَّى إِنَّ رِجَالَ يَوْمَيْدٍ يُعْسَى عَلَيْهِمْ، حَتَّى إِنَّ سِجَالَ الْمَاءِ لَتَصَبَّ عَلَيْهِمْ مِمَّا قَامَ بِهِمْ يَقُولُ إِذَا رَكَعَ: اللَّهُ أَكْبَرُ، وَإِذَا رَفَعَ رَأْسَهُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَلَمْ يَنْصَرِفْ حَتَّى تَجَلَّتِ الشَّمْسُ، فَقَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنْ آيَاتَانِ مِنْ آيَاتِ اللَّهِ يُخَوِّفُكُم بِهِمَا، فَإِذَا كَسَفَا فَأَفْرَعُوا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ حَتَّى يَنْجَلِيَا».

تخريج: أخرجه مسلم، ح: ٦/٩٠١ (انظر الحديث السابق) من حديث ابن جريج به، وهو في الكبرى، ح: ١٨٥٤.

1472. It was narrated from 'Aṭā' from Ibn 'Umair, from 'Āishah, that the Prophet ﷺ prayed, bowing

١٤٧٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ

six times and prostrating four times. "I said^[1] to Mu'adh: 'Is this from the Prophet ﷺ?' He said: 'Without a doubt.'" (*Sahih*)

فَتَادَةَ فِي صَلَاةِ الْآيَاتِ، عَنْ عَطَاءٍ، عَنْ
عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ
صَلَّى سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ قُلْتُ
لِمُعَاذٍ: عَنِ النَّبِيِّ ﷺ؟ قَالَ: لَا شَكَّ وَلَا
مِرْيَةَ.

تخريج: أخرجه مسلم، ح: ٧/٩٠١ (انظر الحديث السابق) من حديث معاذ بن هشام به، وهو في الكبرى، ح: ١٨٥٥.

Comments:

From *Hadith* No. 1468 until here, there is a difference in the number of bowings in each *Rak'ah*: two, three, and four. The narrations consisting of three or four bowings are few. Numerous narrations (the preceding and the upcoming) are concerning two bowings.

Chapter 11. Another Version Narrated From 'Aishah

1473. It was narrated from Ibn *Shihâb* from 'Urwah bin Az-Zubair, that 'Aishah said: "The sun was eclipsed during the lifetime of the Messenger of Allâh ﷺ. He stood and said the *Takbîr*, and the people formed rows behind him. The Messenger of Allâh ﷺ recited for a long time, then he said the *Takbîr* and bowed for a long time, then he raised his head and said: *Sami' Allâhu liman hamidah, Rabbana wa lakal-hamd*. Then he stood and recited for a long time, but it was a shorter recitation than the first recitation, then he said the *Takbîr* and bowed, but it was shorter than the first bowing. Then he said: *Sami' Allâhu liman*

المعجم (١١) - نَوْعٌ آخَرُ مِنْهُ عَنْ عَائِشَةَ
(التحفة ٦١٨)

١٤٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ
وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ:
أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ:
خَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَقَامَ
فَكَبَّرَ وَصَفَّ النَّاسَ وَرَأَاهُ فَاقْتَرَأَ رَسُولُ اللَّهِ
ﷺ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا
طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: سَمِعَ اللَّهُ لِمَنْ
حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ، ثُمَّ قَامَ فَاقْتَرَأَ قِرَاءَةً
طَوِيلَةً هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الْأُولَى، ثُمَّ كَبَّرَ
فَرَكَعَ رُكُوعًا طَوِيلًا هُوَ أَدْنَى مِنَ الرُّكُوعِ
الْأَوَّلِ ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا
وَلَكَ الْحَمْدُ، ثُمَّ سَجَدَ ثُمَّ فَعَلَ فِي الرُّكُوعَةِ

[1] The speaker is Ishâq bin Ibrâhîm, the *Shaiikh* of An-Nasâ'î, and he is referring to Mu'adh bin Hishâm, from whom he narrated it.

hamidah, then he prostrated. In this manner he bowed four times and prostrated four times, and the eclipse ended before he had finished. Then he stood and addressed the people. He praised and glorified Allâh, the Mighty and Sublime, as He deserves, then he said: The sun and moon are two of the signs of Allâh, Most High. They do not become eclipsed for the death or birth of anyone. If you see that (eclipsed) then pray until it ends. And the Messenger of Allâh ﷺ said: While I was standing just now I saw everything you have been promised. When you saw me moving forward, I wanted to take a cluster of fruit from Paradise. And I saw Hell; parts of it were consuming other parts when you saw me step backward. And I saw therein Ibn Luḥayy, who was the first one to establish the *Sâ'ibah*.^[1] (*Ṣaḥīḥ*)

الأخرى مثل ذلك فاستكمل أربع ركعات وأربع سجّات، وانجلى الشمس قبل أن ينصرف، ثم قام فخطب الناس فأنتى على الله عزّ وجلّ بما هو أهله ثم قال: «إنّ الشمس والقمر آياتان من آيات الله تعالى لا يخسفان لموت أحدٍ ولا لحياته، فإذا رأيتموهما فصلوا حتى يفرج عنكم» وقال رسول الله ﷺ: «رأيت في مقامي هذا كلّ شيءٍ وعدتكم، لقد رأيتموني أردت أن أخذ قطفا من الجنة حين رأيتموني جعلت أتقدم، ولقد رأيت جهنم يحطم بعضها بعضا حين رأيتموني تأخرت، ورأيت فيها ابن لحي وهو الذي سبّ السّوايب».

تخريج: أخرجه مسلم، الكسوف، باب صلوة الكسوف، ح: ٣/٩٠١ عن محمد بن سلمة، والبخاري، الكسوف، باب خطبة الإمام في الكسوف، ح: ١٠٤٦ من حديث يونس الأيلي به، وهو في الكبرى، ح: ١٨٥٧.

Comments:

In this narration, there is mention of the Prophet's ﷺ sighting of some of the unseen spectacles of Paradise, of Hell, and of some other things during the course of the performance of the eclipse prayer. The Prophet's ﷺ sighting these had been in his state of wakefulness, and were specific to him only. That means the Companions could not see them.

1474. It was narrated from Az-Zuhrî, from 'Urwah, that 'Āishah said: "The sun was eclipsed during

١٤٧٤ - أخبرنا إسحاق بن إبراهيم قال: حدّثنا الوليد بن مسلم عن الأوزاعي، عن

[1] A female camel let loose for free pasture for the idols, and one is not allowed to use it to carry anything. See the *Tafsîr of Ibn Kathîr*; *Sûrat Al-Mâ'idah* 4:103.

the time of the Messenger of Allâh ﷺ and it was called out: 'As-ṣalâtu jâmi'ah (prayer is about to begin in congregation).' So the people gathered and the Messenger of Allâh ﷺ led them in prayer, bowing four times in two *Rak'ahs* and prostrating four times." (*Sahîh*)

تخریج: [صحيح] تقدم، ح: ١٤٦٦، وهو في الكبرى، ح: ١٨٥٨.

1475. It was narrated from Hishâm bin 'Urwah, from his father, that 'Aishah said: "The sun was eclipsed during the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ led the people in prayer. He stood for a long time, then he bowed for a long time, then he stood for a long time, but it was shorter than the first standing, then he bowed for a long time but it was shorter than the first bowing. Then he stood up, then he prostrated, then he did the same in the second *Rak'ah*, and when he finished the eclipse had ended. Then he addressed the people; he praised and glorified Allâh, then he said: 'The sun and moon are two of the signs of Allâh. They do not become eclipsed for the death or birth of anyone. If you see that then call upon Allâh, the Mighty and Sublime, and magnify Him, and give charity.' Then he said: 'O *Ummah* of Muḥammad! There is no one more jealous than Allâh, the Mighty and Sublime, when His male or female slave commits *Zina*. O *Ummah* of Muḥammad! By Allâh, if you knew what I know,

الرُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَنُودِيَ: الصَّلَاةُ جَامِعَةٌ، فَاجْتَمَعَ النَّاسُ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ أَرْبَعَ رَكَعَاتٍ فِي رُكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ.

١٤٧٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى رَسُولُ اللَّهِ ﷺ بِالنَّاسِ، فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ ثُمَّ فَعَلَ ذَلِكَ فِي الرُّكْعَةِ الْأُخْرَى مِثْلَ ذَلِكَ، ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ عَزَّ وَجَلَّ وَكَبِّرُوا وَتَصَدَّقُوا» ثُمَّ قَالَ: «يَا أُمَّةَ مُحَمَّدٍ! مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ امْرَأَتُهُ، يَا أُمَّةَ مُحَمَّدٍ! وَاللَّهِ! لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَصَحِحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا».

you would laugh little and weep much.” (Sahih)

تخریج: أخرجه مسلم، الكسوف، باب صلوة الكسوف: ٩٠١ عن قتبية، والبخاري، الكسوف، باب الصدقة في الكسوف، ح: ١٠٤٤ من حديث مالك به، وهو في الكبرى، ح: ١٨٥٩، والموطأ (يحيى): ١٨٦/١.

1476. It was narrated from Yahya bin Sa'eed that 'Amrah told him that 'Aishah told her that a Jewish woman came to her and said: "May Allāh protect you from the torment of the grave." 'Aishah said: "O Messenger of Allāh, will people be tormented in their graves?" The Messenger of Allāh ﷺ sought refuge with Allāh. 'Aishah said: "The Prophet ﷺ went out, and the sun became eclipsed. We went out to another room, and the women gathered with us. The Messenger of Allāh ﷺ came to us, and that was at the time of forenoon. He stood for a long time, then he bowed for a long time, then he raised his head and stood for a shorter time than the first one, then he bowed for a shorter time than the first one. Then he prostrated, then he stood up for the second (Rak'ah) and did the same again, except that his bowing and prostrating were shorter than in the first Rak'ah. Then he prostrated, and the eclipse had ended. When he had finished, he sat on the *Minbar* and one of the things he said was: "The people will be tried in their graves like the trial of the *Dajjāl*." 'Aishah said: 'After that, we used to hear him seeking refuge with Allāh from the torment of the grave.'" (Sahih)

١٤٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ وَهَبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَحْيَى ابْنِ سَعِيدٍ، أَنَّ عَمْرَةَ حَدَّثَتْهُ، أَنَّ عَائِشَةَ حَدَّثَتْهَا: أَنَّ يَهُودِيَّةً أَتَتْهَا فَقَالَتْ: أَجَارِكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ، قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! إِنَّ النَّاسَ لَيُعَذَّبُونَ فِي الْقُبُورِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ عَائِذَا بِاللَّهِ، قَالَتْ عَائِشَةُ: إِنَّ النَّبِيَّ ﷺ خَرَجَ مَخْرَجًا فَخَسَفَتِ الشَّمْسُ، فَخَرَجْنَا إِلَى الْحُجْرَةِ فَاجْتَمَعَ إِلَيْنَا نِسَاءٌ، وَأَقْبَلَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ وَذَلِكَ ضَحْوَةٌ، فَقَامَ قِيَامًا طَوِيلًا ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ دُونَ رُكُوعِهِ ثُمَّ سَجَدَ، ثُمَّ قَامَ الثَّانِيَةَ فَصَنَعَ مِثْلَ ذَلِكَ إِلَّا أَنَّ رُكُوعَهُ وَقِيَامَهُ دُونَ الرَّكْعَةِ الْأُولَى، ثُمَّ سَجَدَ وَتَجَلَّتِ الشَّمْسُ فَلَمَّا انْصَرَفَ قَعَدَ عَلَى الْمِئْبَرِ فَقَالَ فِيمَا يَقُولُ: «إِنَّ النَّاسَ يَفْتُنُونَ فِي قُبُورِهِمْ كَفِتْنَةِ الدَّجَالِ» قَالَتْ عَائِشَةُ: كُنَّا نَسْمَعُهُ بَعْدَ ذَلِكَ يَتَعَوَّدُ مِنْ عَذَابِ الْقَبْرِ.

تخريج: أخرجه البخاري، الكسوف، باب التعوذ من عذاب القبر في الكسوف، ح: ١٠٤٩، ١٠٥٠، ومسلم، الكسوف، باب ذكر عذاب القبر في صلوة الخسوف، ح: ٩٠٣ من حديث يحيى بن سعيد الأنصاري به، وهو في الكبرى، ح: ١٨٦٠.

Comments:

It is quite possible till then the Messenger of Allāh ﷺ had not been given details of the torment of the grave. And during the eclipse prayer, like other revelations, the torment of the grave might have been revealed to him. Since the trial of the *Dajjāl* is tremendous, it was likened to the torment of the grave; literally the questioning and answering of the grave.

Chapter 12. Another Version

(المعجم ١٢) - نَوْعٌ آخَرُ (التحفة ٦١٩)

1477. 'Amrah said: "I heard 'Āishah say: 'A Jewish woman came to me, begging, and said: May Allāh grant you protection from the torment of the grave.' When the Messenger of Allāh ﷺ came, I said: 'O Messenger of Allāh, will the people be tormented in their graves?' He sought refuge with Allāh and climbed onto his mount. The sun became eclipsed while I was between the apartments with some women. The Messenger of Allāh ﷺ came from his mount and came to his prayerplace, and led the people in prayer. He stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he prostrated for a long time. Then he stood for a shorter time than in the first (*Rak'ah*), then he bowed for a shorter time than the first, then he raised his head and stood for a shorter time than the first, then he bowed for a shorter time than the

١٤٧٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ : هُوَ الْأَنْصَارِيُّ - قَالَ : سَمِعْتُ عَمْرَةَ قَالَتْ : سَمِعْتُ عَائِشَةَ تَقُولُ : جَاءَنِي يَهُودِيَّةٌ تَسْأَلُنِي فَقَالَتْ : أَعَاذَكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ قُلْتُ : يَا رَسُولَ اللَّهِ ! أَيْعَذَّبُ النَّاسُ فِي الْقُبُورِ ؟ قَالَ : عَائِدًا بِاللَّهِ ، فَرَكِبَ مَرْكَبًا - يَعْنِي - وَأَنْحَسَفَتِ الشَّمْسُ فَكُنْتُ بَيْنَ الْحَجَرِ مَعَ نِسْوَةٍ فَجَاءَ رَسُولُ اللَّهِ ﷺ مِنْ مَرْكَبِهِ ، فَأَتَى مُصَلًّا فَصَلَّى بِالنَّاسِ فَقَامَ فَأَطَالَ الْقِيَامَ ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ، ثُمَّ قَامَ قِيَامًا أَيْسَرَ مِنْ قِيَامِهِ الْأَوَّلِ ثُمَّ رَكَعَ أَيْسَرَ مِنْ رُكُوعِهِ الْأَوَّلِ ، ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ أَيْسَرَ مِنْ قِيَامِهِ الْأَوَّلِ ، ثُمَّ رَكَعَ أَيْسَرَ مِنْ رُكُوعِهِ الْأَوَّلِ ، ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ أَيْسَرَ مِنْ قِيَامِهِ الْأَوَّلِ ، فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ وَأَنْجَلَتْ

first, then he raised his head and stood for a shorter time than the first, so he bowed four times and prostrated four times, and the eclipse ended. He said: ‘You will be tried in your graves like the trial of the *Dajjâl*.’ ‘*Āishah* said: ‘I heard him after that seeking refuge with Allāh from the torment of the grave.’” (*Saḥīh*)

تخریج: [صحیح] انظر الحديث السابق، وهو في الكبرى، ح: ١٨٦١.

1478. It was narrated from ‘*Āishah* that the Messenger of Allāh ﷺ prayed during an eclipse in a shaded area near Zamzam, bowing four times and prostrating four times. (*Saḥīh*)

١٤٧٨ - أَخْبَرَنَا عَبْدُهُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي كُسُوفٍ فِي صُفَّةِ زَمْزَمَ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ.

تخریج: أخرجه مسلم، الكسوف، باب ذكر عذاب القبر في صلاة الخسوف، ح: ٩٠٣ (ب) من حديث سفيان بن عيينة به مطولاً بدون ذكر "صفة زمزم"، وهو في الكبرى، ح: ١٨٦٢ * ابن عيينة صرح بالسماع عند الحميدي في رواية مسلم، ولم أجد تصريح سماعه في رواية "صفة زمزم"، وهو مدلس كما قال النسائي (سير أعلام النبلاء: ٧٤/٧) وغيره.

Comments:

The mention of “Zamzam” in this narration is considered an error of one of the narrators, because the eclipse prayer of the Messenger of Allāh ﷺ occurred in the city of Madinah.

1479. It was narrated that *Jābir bin ‘Abdullāh* said: “The sun eclipsed during the time of the Messenger of Allāh ﷺ on a very hot day. The Messenger of Allāh ﷺ led his Companions in prayer, and he stood for so long that they started to fall over. Then he bowed for a long time, then he stood up and (remained standing) for a long time. Then he bowed again for a long time, then he stood up (again) and (remained standing) for a long

١٤٧٩ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَقْفِيُّ قَالَ: حَدَّثَنَا هِشَامُ صَاحِبُ الدُّسْتَوَاقِيِّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي يَوْمٍ شَدِيدِ الْحَرِّ فَصَلَّى رَسُولُ اللَّهِ ﷺ بِأَصْحَابِهِ، فَأَطَالَ الْقِيَامَ حَتَّى جَعَلُوا يَخْرُونَ، ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ فَأَطَالَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَصَنَعَ نَحْوًا مِنْ ذَلِكَ،

time. Then he prostrated twice, then he stood up and did the same again. He started to move forward, then he started to step back. He bowed four times and prostrated four times. They used to say that eclipses of the sun and moon only happened when one of their great men died, but they are two of the signs of Allâh that He shows to you, so when an eclipse happens, pray until it is over.” (*Ṣaḥīḥ*)

وَجَعَلَ يَتَقَدَّمُ ثُمَّ جَعَلَ يَتَأَخَّرُ فَكَانَتْ أَرْبَعَ رُكْعَاتٍ وَأَرْبَعَ سَجْدَاتٍ، كَانُوا يَقُولُونَ: إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ مِنْ عَظَمَائِهِمْ وَإِنَهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ يُرِيكُمُوهُمَا، فَإِذَا انْخَسَفَتْ فَصَلُّوا حَتَّى تَنْجَلِيَ.

تخریج: أخرجه مسلم، الكسوف، باب ما عرض على النبي ﷺ في صلوة الكسوف ... إلخ، ح: ٩٠٤ من حديث هشام الدستوائي به، وهو في الكبرى، ح: ١٨٦٣.

Chapter 13. Another Version

(المعجم ١٣) - نَوْعُ آخَرُ (التحفة ٦٢٠)

1480. It was narrated that ‘Abdullâh bin ‘Amr said: “The sun was eclipsed during the time of the Messenger of Allâh ﷺ, so he issued orders that the call be given: ‘*Aṣ-ṣalātu jāmi‘ah*’. The Messenger of Allâh ﷺ led the people in prayer, bowing twice and prostrating twice. Then he stood and prayed, bowing twice and prostrating once. ‘*Āishah* said: ‘I never bowed or prostrated for so long as that.’” (*Ṣaḥīḥ*) Muḥammad bin Ḥimyar contradicted him.^[1]

١٤٨٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدٍ عَنْ مَرْوَانَ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَمَرَ قُتَيْبِيُّ: الصَّلَاةَ جَامِعَةً، فَصَلَّى رَسُولُ اللَّهِ ﷺ بِالنَّاسِ رُكْعَتَيْنِ وَسَجْدَةً، ثُمَّ قَامَ فَصَلَّى رُكْعَتَيْنِ وَسَجْدَةً. قَالَتْ عَائِشَةُ: فَمَا رُكِعَتْ رُكُوعًا قَطُّ وَلَا سَجِدَتْ سُجُودًا قَطُّ كَانَ أَطْوَلَ مِنْهُ. خَالَفَهُ مُحَمَّدُ بْنُ حَمِيرٍ.

تخریج: أخرجه البخاري، الكسوف، باب النداء بـ "الصلوة جامعة" في الكسوف، ح: ١٠٤٥ مختصراً، ومسلم، الكسوف، باب ذكر النداء بصلوة الكسوف "الصلوة جامعة"، ح: ٩١٠ من حديث معاوية بن سلام به، وهو في الكبرى، ح: ١٨٦٤.

Comments:

This confliction exists in the chain of transmission, as well as in the text of the

[1] Meaning; His narration (which follows) from Mu‘āwiyah bin Sallām, contradicts this one from Mu‘āwiyah, which Marwān bin Muḥammad narrated from him.

Hadith; as is elucidated by the upcoming narration. The confliction in the chain of transmission is that Marwan has shown Abû Salamah to be the *Shaikh* of Yahya bin Abi Kathir, whereas Ibn Himyar mentioned Abû Tu'mah instead of Abû Salamah. And in the next, Marwan has stated *Sajda* - "prostrated, while Muḥammad bin Himyar has said *Sajdatain* - two prostrations."

1481. It was narrated that 'Abdullâh bin 'Amr said: "The sun was eclipsed and the Messenger of Allâh ﷺ bowed twice and prostrated twice, then he stood up and bowed twice and prostrated twice. Then the eclipse ended. 'Āishah used to say: "The Messenger of Allâh ﷺ never prostrated or bowed for so long as that." (*Hasan*)

١٤٨١ - أَخْبَرَنَا يَحْيَى بْنُ عُمَانَ قَالَ: حَدَّثَنَا ابْنُ حَمِيرٍ عَنْ مُعَاوِيَةَ بْنِ سَلَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي طُعْمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كَسَفَتِ الشَّمْسُ فَرَكَعَ رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ وَسَجَدَتَيْنِ، ثُمَّ قَامَ فَرَكَعَ رَكَعَتَيْنِ وَسَجَدَتَيْنِ، ثُمَّ جَلَسَ عَنِ الشَّمْسِ وَكَانَتْ عَائِشَةُ تَقُولُ: مَا سَجَدَ رَسُولُ اللَّهِ ﷺ سُجُودًا وَلَا رَكَعَ رُكُوعًا أَطْوَلَ مِنْهُ. خَالَفَهُ عَلِيُّ بْنُ الْمُبَارِكِ.

تخریج: [حسن] وهو في الكبرى، ح: ١٨٦٥، وللحديث شواهد، انظر الحديث الآتي.

1482. Abû Ḥafṣ, the freed slave of 'Āishah, narrated that 'Āishah told him: "When the sun was eclipsed during the time of the Messenger of Allâh ﷺ, he performed *Wudû'* and ordered that the call be given: '*Aṣ-ṣalâtu jāmi'ah.*' He stood for a long time in prayer," and 'Āishah said: "I thought that he recited *Sûrah Al-Baqarah*. Then he bowed for a long time, then he said: *Sami' Allâhu liman ḥamidah*. Then he stood like he had stood before and he did not prostrate. Then he bowed, then prostrated. Then he stood up and did the same again, bowing twice and prostrating once. Then he sat and the eclipse ended." (*Hasan*)

١٤٨٢ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارِكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو حَفْصَةَ مَوْلَى عَائِشَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّهُ لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ تَوَضَّأَ وَأَمَرَ فَوْدِيَّ: أَنْ يَأْتِيَ الصَّلَاةَ جَامِعَةً، فَقَامَ فَأَطَالَ الْقِيَامَ فِي صَلَاتِهِ، قَالَتْ عَائِشَةُ: فَحَسِبْتُ قَرَأَ سُورَةَ الْبَقْرَةِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ قَامَ مِثْلَ مَا قَامَ وَلَمْ يَسْجُدْ ثُمَّ رَكَعَ فَسَجَدَ ثُمَّ قَامَ فَصَنَعَ مِثْلَ مَا صَنَعَ، رَكَعَتَيْنِ وَسَجْدَةً ثُمَّ جَلَسَ وَجَلَسَ عَنِ الشَّمْسِ.

تخریج: [حسن] أخرجه أحمد: ١٥٨، ٩٨/٦ من حديث يحيى بن أبي كثير به * ويحيى لا يروي إلا عن ثقة (عنده)، وهو في الكبرى، ح: ١٨٦٦، وللحديث شواهد.

Comments:

“I thought”: based upon this, it has been argued that the recitation in the eclipse prayer ought to be inaudible. Had the Prophet ﷺ recited it aloud, what was the need to guess or reckon? In narration 1495 it is clearly stated that the Prophet ﷺ conducted the recitation in a loud voice, and this report has also been transmitted by ‘Aishah ﷺ herself. And that narration is also recorded in the two *Ṣaḥīḥ* (*Ṣaḥīḥ Al-Bukhārī*, the Eclipse, *Ḥadīth* 1065 and *Ṣaḥīḥ Muslim*, the Eclipse, *Ḥadīth* 901).

Chapter 14. Another Version

(المعجم ١٤) - نَوْحٌ آخَرُ

(التحفة ٦٢١)

1483. ‘Abdullâh bin ‘Amr said: “The sun eclipsed during the time of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ got up to pray, and those who were with him also got up. He stood for a long time, then he bowed for a long time, then he raised his head and (then) prostrated for a long time. Then he raised his head and sat for a long time. Then he prostrated for a long time, then he raised his head and stood up, and he did in the second *Rak’ah* the same as he had done in the first, standing, bowing, prostrating and sitting. He started blowing and weep at the end of his prostration in the second *Rak’ah*, saying: ‘You did not tell me that You would do that while I was still among them; You did not tell me that You would do that while we are asking You for forgiveness.’ Then he raised his head and the eclipse ended. The Messenger of Allâh ﷺ stood and addressed the people. He praised

١٤٨٣ - أَخْبَرَنَا هِلَالُ بْنُ بَشِيرٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ عَنْ عَطَاءِ ابْنِ السَّائِبِ قَالَ: حَدَّثَنِي أَبِي السَّائِبُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو حَدَّثَهُ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلَاةِ وَقَامَ الَّذِينَ مَعَهُ، فَقَامَ قِيَامًا فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ وَسَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ وَجَلَسَ فَأَطَالَ الْجُلُوسَ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ وَقَامَ، فَصَنَعَ فِي الرُّكْعَةِ الثَّانِيَةِ مِثْلَ مَا صَنَعَ فِي الرُّكْعَةِ الْأُولَى مِنَ الْقِيَامِ وَالرُّكُوعِ وَالسُّجُودِ وَالْجُلُوسِ، فَجَعَلَ يَنْفُخُ فِي آخِرِ سُجُودِهِ مِنَ الرُّكْعَةِ الثَّانِيَةِ وَيَبْكِي وَيَقُولُ: لَمْ تَعِدْنِي هَذَا وَأَنَا فِيهِمْ، لَمْ تَعِدْنِي هَذَا وَنَحْنُ نَسْتَغْفِرُكَ، ثُمَّ رَفَعَ رَأْسَهُ وَانْجَلَتِ الشَّمْسُ فَقَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثَى عَلَيْهِ

and glorified Allâh, then he said: "The sun and moon are two of the signs of Allâh, the Mighty and Sublime. If you see either of them being eclipsed, then hasten to remember Allâh, the Mighty and Sublime. By the One in Whose Hand is the soul of Muḥammad, Paradise was brought so near to me that if I had stretched out my hand I could have taken some of its fruits. And Hell was brought so near to me that I tried to ward it off for fear it may overwhelm you. I saw therein a woman from Ḥimyar who was being punished because of a cat that she tied up, not leaving it free to eat of the vermin of the earth, nor feeding it or giving it water, until it died. I saw it biting her when she came and biting her backside when she went. And I saw the owner of the *Sabtiyatain*,^[1] the brother of Banu Ad-Da'da', being pushed with a two-pronged stick in the Fire. And I saw the owner of the stick with a crooked end, who used to steal from the *Hajj* pilgrims with that crooked stick, leaning on his stick in Hell and saying, 'I am the thief with the crooked stick.'" (*Hasan*)

ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ فَإِذَا رَأَيْتُمْ كُسُوفَ أَحَدِهِمَا فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَقَدْ أُذِنَتْ الْجَنَّةُ مِنِّي حَتَّى لَوْ بَسَطْتُ يَدِي لَتَعَاطَيْتُ مِنْ قُطُوفِهَا، وَلَقَدْ أُذِنَتْ النَّارُ مِنِّي حَتَّى لَقَدْ جَعَلْتُ أَقْبِيهَا حَشِيَّةً أَنْ تَغْشَاكُمْ، حَتَّى رَأَيْتُ فِيهَا امْرَأَةً مِنْ حِمْيَرَ تُعَذِّبُ فِي هِرَّةٍ رَبَطْتَهَا، فَلَمْ تَدْعِهَا تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ فَلَا هِيَ أَطْعَمَتَهَا وَلَا هِيَ سَقَتَهَا حَتَّى مَاتَتْ فَلَقَدْ رَأَيْتُهَا تَنْهَشُهَا إِذَا أَقْبَلَتْ وَإِذَا وَلَّتْ تَنْهَشُ أَلْيَتَهَا، وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ السَّبْيَيْنِ أَخَا بَنِي الدُّعْدَعِ، يُدْفَعُ بَعْضًا ذَاتِ شُعْبَيْنِ فِي النَّارِ، وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ الْمِجْحَنِ الَّذِي كَانَ يَسْرِقُ الْحَاجَّ بِمِجْحَنِهِ مُتَكَبِّئًا عَلَى مِجْحَنِهِ فِي النَّارِ يَقُولُ: أَنَا سَارِقُ الْمِجْحَنِ».

[1] Meaning "two hairless sandals" as it is used in Abû Dâwûd No. 3230, Aḥmad and others. *As-Sibtīyah* is a hairless sandal dyed with the leaves or pods of *Qarz* which is a species of the sant tree, making a reddish brown color. According to Ibn Al-Athîr (*An-Nihâyah*) the word here is *Sâ'ibatain* meaning two for *Sâ'ibah*. He mentioned this narration and said: "Two camels which Allâh's Messenger ﷺ sent as *Hadis* to the House. A man among the idolators took them and went off with them. He called them *Sâ'ibatain* (the two *Sâ'ibahs*) because they were freed to roam for the sake of Allâh." See No. 1497.

تخريج: [إسناده حسن] أخرجه أبو داود، الكسوف، باب من قال يركع ركعتين، ح: ١١٩٤ من حديث عطاء بن السائب به، وهو في الكبرى، ح: ١٨٦٧ .

Comments:

This narration is also brief. It does not contain the detail concerning the two bowings. The transmitter of this *Hadīth*, ‘Abdullāh bin Amr, has himself explicitly mentioned in *Hadīth* 1480 that in the eclipse prayer two bowings were performed in each *Rak’ah* .

1484. It was narrated that Abū Hurairah said: “The sun eclipsed during the time of the Messenger of Allāh ﷺ. He stood and led the people in prayer. He stood for a long time, then he bowed for a long time, then he stood for a long time that was shorter than the first time, then he bowed for a long time that was shorter than the first time. Then he prostrated for a long time, then he sat up, then he prostrated for a long time that was shorter than the first time. Then he stood up and bowed twice again, doing the same again. Then he prostrated twice, doing the same again, until he had finished his prayer. Then he said: ‘The sun and moon are two of the signs of Allāh, and they do not become eclipsed for the death or birth of anyone. If you see that then hasten to remember Allāh and to pray.’” (*Hasan*)

١٤٨٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ سَبْلَانُ قَالَ: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ فَصَلَّى لِلنَّاسِ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرَّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرَّكُوعَ وَهُوَ دُونَ الرَّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ وَهُوَ دُونَ السُّجُودِ الْأَوَّلِ، ثُمَّ قَامَ فَصَلَّى رَكَعَتَيْنِ وَفَعَلَ فِيهِمَا مِثْلَ ذَلِكَ ثُمَّ سَجَدَ سَجْدَتَيْنِ يَفْعَلُ فِيهِمَا مِثْلَ ذَلِكَ حَتَّى فَرَغَ مِنْ صَلَاتِهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْرَعُوا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَإِلَى الصَّلَاةِ» .

تخريج: [إسناده حسن] وهو في الكبرى، ح: ١٨٦٨ .

Chapter 15. Another Version

(المعجم ١٥) - نَوْحُ آخَرُ (التحفة ٦٢٢)

1485. Tha’labah bin ‘Abbād Al-‘Abdī from the people of Al-Baṣrah narrated that he attended a

١٤٨٥ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عِيَّاشٍ قَالَ:

Khuṭbah one day that was delivered by Samurah bin Jundub. In his *Khuṭbah* he mentioned a *Hadīth* from the Messenger of Allāh ﷺ. Samurah bin Jundub said: "One day a boy from among the Anṣār and I were shooting at two targets of ours, during the time of the Messenger of Allāh ﷺ, when the sun was at the height of two or three spears as it appears to one who is looking at the horizon. The sun turned black, and we said to one another, let us go to the *Masjid*, for by Allāh this must herald some event concerning the Messenger of Allāh ﷺ and his *Ummah*. We went to the *Masjid* and we saw the Messenger of Allāh ﷺ coming out to the people. He went forward and prayed. He stood for the longest time that he had ever stood in any prayer in which he led us, but we did not hear him saying anything. Then he bowed for the longest time that he had ever bowed in any prayer in which he led us, but we did not hear him saying anything. Then he prostrated for the longest time that he had ever prostrated in any prayer in which he led us, but we did not hear him saying anything. Then he did likewise in the second *Rak'ah*. And the eclipse ended as he was sitting at the end of the second *Rak'ah*. Then he said the *Salām*, then he praised and glorified Allāh, and bore witness that there is none worthy of worship but Allāh and he bore witness that he was the slave and

حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ قَالَ: حَدَّثَنِي ثَعْلَبَةُ بْنُ عَبَّادِ الْعُبَيْدِيِّ مِنْ أَهْلِ الْبَصْرَةِ: أَنَّهُ شَهِدَ خُطْبَةً يَوْمًا لِسَمْرَةَ بْنِ جُنْدُبٍ، فَذَكَرَ فِي خُطْبَتِهِ حَدِيثًا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ سَمْرَةُ بْنُ جُنْدُبٍ: بَيْنَا أَنَا يَوْمًا وَعِغْلَامٌ مِنَ الْأَنْصَارِ نَرْمِي عَرَضَيْنِ لَنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، حَتَّى إِذَا كَانَتِ الشَّمْسُ قِيدَ رُمْحَيْنِ أَوْ ثَلَاثَةِ فِي عَيْنِ النَّاطِرِ مِنَ الْأَفْقِ اسْوَدَّتْ فَقَالَ أَحَدُنَا لِصَاحِبِهِ: انْطَلِقْ بِنَا إِلَى الْمَسْجِدِ فَوَاللَّهِ لَيُحْدِثَنَّ شَأْنٌ هَلِيهِ الشَّمْسُ لِرَسُولِ اللَّهِ ﷺ فِي أُمَّتِهِ حَدَّثَنَا قَالَ: فَدَفَعْنَا إِلَى الْمَسْجِدِ قَالَ: فَوَاقَيْنَا رَسُولَ اللَّهِ ﷺ جِئْنَا خَرَجَ إِلَى النَّاسِ قَالَ: فَاسْتَقَدَمَ فَصَلَّى فَقَامَ كَأَطْوَلِ قِيَامٍ مَا قَامَ بِنَا فِي صَلَاةٍ قَطُّ، مَا نَسْمَعُ لَهُ صَوْتًا ثُمَّ رَكَعَ بِنَا كَأَطْوَلِ رُكُوعٍ مَا رَكَعَ بِنَا فِي صَلَاةٍ قَطُّ مَا نَسْمَعُ لَهُ صَوْتًا، ثُمَّ سَجَدَ بِنَا كَأَطْوَلِ سُجُودِهِ مَا سَجَدَ بِنَا فِي صَلَاةٍ قَطُّ لَا نَسْمَعُ لَهُ صَوْتًا، ثُمَّ فَعَلَ ذَلِكَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ، قَالَ: فَوَاقَفَ تَجَلَّى الشَّمْسُ جُلُوسَهُ فِي الرَّكْعَةِ الثَّانِيَةِ، فَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَشَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَشَهِدَ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. مُخْتَصَرٌ.

Messenger of Allāh.” Narrated in abridged form. (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب من قال أربع ركعات، ح: ١١٨٤ من حديث زهير به، وقال الترمذي، ح: ٥٦٢ "حسن صحيح غريب"، وهو في الكبرى، ح: ١٨٦٩، وصححه ابن خزيمة، ح: ١٣٩٧، وابن حبان، ح: ٥٩٧، ٥٩٨، والحاكم على شرط الشيخين: ١/٣٢٩، ٣٣١، ووافقه الذهبي، وصححه الحافظ في الإصابة: ٤/٢٦ (ترجمة أبي يحيى).

Chapter 16. Another Version

(المعجم ١٦) - نَوْعٌ آخَرُ (التحفة ٦٢٣)

1486. It was narrated that An-Nu'mân bin Bashîr said: "The sun eclipsed during the time of the Messenger of Allāh ﷺ and he rushed out dragging his cloak until he came to the *Masjid*. He continued leading us in prayer until the eclipse ended. When it ended he said: 'People claim that the eclipse of the sun and the moon only happens when a great man dies, but that is not so. Eclipses of the sun and the moon do not happen for the death or birth of anyone, but they are signs from Allāh, the Mighty and Sublime. When Allāh, the Mighty and Sublime, manifests Himself to anything of His creation, it humbles itself before Him, so if you see that then pray like the last obligatory prayer you did before that.'" (*Da'if*)

١٤٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قَلَابَةَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ يَجْرُ تَوْبَهُ فَرِعًا حَتَّى أَتَى الْمَسْجِدَ فَلَمْ يَزَلْ يُصَلِّي بِنَا حَتَّى انْجَلَتْ، فَلَمَّا انْجَلَتْ قَالَ: «إِنَّ نَاسًا يَزْعُمُونَ أَنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ مِنَ الْعُظَمَاءِ وَائِسَ كَذَلِكَ، إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلِكِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ، إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا بَدَأَ لَشَيْءٍ مِنْ خَلْقِهِ خَشَعَ لَهُ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا كَمَا حَدَّثَ صَلَّيْتُمُوهَا مِنْ الْمَكْتُوبَةِ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلوة الكسوف، ح: ١٢٦٢ من حديث عبدالوهاب الثقفي به، وهو في الكبرى، ح: ١٨٧٠، وقال البيهقي: ٣/٣٣٣ "هذا مرسل، أبو قلابة لم يسمعه من النعمان بن بشير، إنما رواه عن رجل عن النعمان" فالسند ضعيف من أجل جهالة الرجل.

1487. It was narrated that Qabîshah bin Mukhâriq Al-Hilâlî said: "There was an eclipse of the sun and at that time we were with the

١٤٨٧ - وَأَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ أَنَّ جَدَّهُ عُبَيْدَ اللَّهِ بْنَ الْوَائِعِ حَدَّثَهُ قَالَ: حَدَّثَنَا أَيُّوبُ

Messenger of Allâh ﷺ in Al-Madīnah. He rushed out dragging his garment and prayed two *Rak'ahs*, which he made lengthy. The end of his prayer coincided with the end of the eclipse. He praised and glorified Allâh, then he said: "The sun and the moon are two of the signs of Allâh, and they do not become eclipsed for the death or birth of anyone. If you see anything of that, then pray like the last obligatory prayer you did before that." (*Da'if*)

السُّخْتِيَانِي عَنْ أَبِي قَلَابَةَ، عَنْ قَيْصَةَ بْنِ مُخَارِقِ الْهَلَالِيِّ قَالَ: كَسَفَتِ الشَّمْسُ وَنَحْنُ إِذْ ذَاكَ مَعَ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ، فَخَرَجَ فَرِعًا يَجْرُ ثَوْبُهُ فَصَلَّى رُكْعَتَيْنِ أَطَالَهُمَا فَوَافَقَ انْصِرَافَهُ انْجِلَاءَ الشَّمْسِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ مِنْ ذَلِكَ شَيْئًا فَصَلُّوا كَأَحَدِ صَلَاةٍ مَكْتُوبَةٍ صَلَّيْتُمُوهَا».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب من قال أربع ركعات، ح: ١١٨٥ من حديث أيوب به، وهو في الكبرى، ح: ١٨٧١، وقال البيهقي: ٣/٣٣٤ "وهذا أيضًا" لم يسمعه أبو قلابة عن قبيصة، إنما رواه عن رجل عن قبيصة.

1488. It was narrated from Qabīṣah Al-Hilālī that there was an eclipse of the sun and the Prophet of Allâh ﷺ prayed two *Rak'ahs* until it ended. Then he said: "The sun and the moon do not become eclipsed for the death of anyone, but they are two of His creations. Allâh, the Mighty and Sublime, causes whatever He wants to happen in His creation. If Allâh, the Mighty and Sublime, manifests Himself to any of His creation, it humbles itself before Him, so if either of them (solar or lunar eclipse) happens, pray until it is over or until Allâh causes something to happen." (*Da'if*)

١٤٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذٌ - وَهُوَ ابْنُ هِشَامٍ - قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي قَلَابَةَ عَنْ قَيْصَةَ الْهَلَالِيِّ: أَنَّ الشَّمْسَ انْخَسَفَتْ فَصَلَّى نَبِيُّ اللَّهِ ﷺ رُكْعَتَيْنِ رُكْعَتَيْنِ حَتَّى انْجَلَتْ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَكِنَّهُمَا خَلْقَانِ مِنْ خَلْقِهِ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُحَدِّثُ فِي خَلْقِهِ مَا شَاءَ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا تَجَلَّى لِشَيْءٍ مِنْ خَلْقِهِ يَخْشَعُ لَهُ، فَأَبْهَمَا حَدَّثَ فَصَلُّوا حَتَّى يَنْجَلِيَ أَوْ يُحَدِّثَ اللَّهُ أَمْرًا».

تخريج: [إسناده ضعيف] أخرجه ابن خزيمة، ح: ١٤٠٢ من حديث معاذ بن هشام الدستوائي به، وهو في الكبرى، ح: ١٨٧٢، وصححه الحاكم على شرط الشيخين: ١/٣٣٣، ووافقه الذهبي، وانظر الحديث السابق لعلته.

1489. It was narrated from An-Nu'mân bin Bashîr that the Prophet ﷺ said: "If there is an eclipse of the sun or the moon, pray like the last obligatory prayer you did before that." (*Da'if*)

١٤٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي قِلَابَةَ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا حَسَفَتِ الشَّمْسُ وَالْقَمَرُ فَصَلُّوا كَمَا حَدَّثْتَ صَلَاةَ صَلَّيْتُمُوهَا».

تخريج: [إسناده ضعيف] تقدم، ح: ١٤٨٦، وهو في الكبرى، ح: ١٨٧٣.

1490. It was narrated from An-Nu'mân bin Bashîr that the Messenger of Allâh ﷺ prayed when there was an eclipse of the sun like our prayer, bowing and prostrating. (*Da'if*)

١٤٩٠ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبِي قِلَابَةَ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى حِينَ انْكَسَفَتِ الشَّمْسُ مِثْلَ صَلَاتِنَا يَرْكَعُ وَيَسْجُدُ.

تخريج: [إسناده ضعيف] تقدم، ح: ١٤٨٦، وهو في الكبرى، ح: ١٨٧٤.

Comments:

Like our routine ritual prayer, it also contained bowing and prostration. It did not consist of only standing upright. In this narration, the discussion of the number of bowings does not occur.

1491. It was narrated from An-Nu'mân bin Bashîr that the Prophet ﷺ came rushing out to the *Masjid* one day when the sun eclipsed, and he prayed until the eclipse ended, then he said: "The people of the *Jâhiliyyah* used to say that eclipses of the sun and the moon only happened when some great man on Earth died. But eclipses of the sun and the moon do not happen for the death or birth of anyone. Rather they are two of the creations of Allâh and Allâh causes to happen in His

١٤٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ خَرَجَ يَوْمًا مُسْتَعْجِلًا إِلَى الْمَسْجِدِ وَقَدْ انْكَسَفَتِ الشَّمْسُ فَصَلَّى حَتَّى انْجَلَّتْ ثُمَّ قَالَ: «إِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يَقُولُونَ: إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْحَسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ مِنْ عِظَمَاءِ أَهْلِ الْأَرْضِ، وَإِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْحَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّهُمَا خَلِيقَتَانِ مِنْ خَلْقِهِ يُحَدِّثُ اللَّهُ

creation what He wills. Whichever of them becomes eclipsed, pray until it is over or Allâh causes something to happen.” (Da‘îf)

تخریج: [إسناده ضعيف] وهو في الكبرى، ح: ١٨٧٥ * الحسن البصري لم يسمع من النعمان بن بشير كما في جامع التحصيل للعلائي، ص: ١٦٢.

1492. It was narrated that Abû Bakrah said: “We were with the Messenger of Allâh ﷺ when the sun became eclipsed. The Messenger of Allâh ﷺ went out dragging his garment, until he came to the *Masjid*, and the people gathered around him. He led us in praying two *Rak’ahs* and when (the eclipse) ended he said: “The sun and the moon are two of the signs of Allâh, by means of which Allâh, the Mighty and Sublime, strikes fear into His slaves. They do not become eclipsed for the death or birth of anyone. If you see that, they pray until Allâh relieves you of fear.’ That was because his son named Ibrâhîm had died, and the people suggested to him that (the eclipse) happened because of that.” (Sahîh)

تخریج: أخرجه البخاري، الكسوف، باب الصلوة في كسوف القمر، ح: ١٠٦٣ من حديث عبدالوارث به، وهو في الكبرى، ح: ١٨٧٦.

Comments:

The demise of the beloved son of the Messenger of Allâh ﷺ took place on the 28th of Shawwal in the 10th year of *Hijrah* (corresponding to the 27th January 632).

1493. It was narrated from Abû Bakrah that the Messenger of Allâh ﷺ prayed two *Rak’ahs* like this prayer of yours, and he mentioned the eclipse of the sun. (Sahîh)

فِي خَلْقِهِ مَا يَشَاءُ، فَأَيُّهُمَا انْخَسَفَ فَصَلُّوا حَتَّى يَنْجَلِيَ أَوْ يُحْدِثَ اللَّهُ أَمْرًا».

١٤٩٢ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَأَنْكَسَفَتِ الشَّمْسُ فَخَرَجَ رَسُولُ اللَّهِ ﷺ يَجْرُ رِدَاءَهُ حَتَّى انْتَهَى إِلَى الْمَسْجِدِ وَتَابَ إِلَيْهِ النَّاسُ فَصَلَّى بِنَا رَكْعَتَيْنِ فَلَمَّا انْكَشَفَتْ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ يُخَوِّفُ اللَّهُ عَزَّ وَجَلَّ بِهِمَا عِبَادَهُ، وَإِنَّهُمَا لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا حَتَّى يُكْشَفَ مَا بِكُمْ» وَذَلِكَ أَنَّ ابْنَائَنَا لَهُ مَاتَ يُقَالُ لَهُ: إِبْرَاهِيمُ، فَقَالَ لَهُ نَاسٌ فِي ذَلِكَ.

١٤٩٣ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى رَكْعَتَيْنِ مِثْلَ صَلَاتِكُمْ هَذِهِ وَذَكَرَ كُشُوفَ الشَّمْسِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٨٧٧.

Comments:

By "this ritual prayer", some people have taken it to mean the common or the routine prayer, and have from it argued upon the eclipse prayer having one bowing or *Ruku'*. But, this argumentation is against clear and strong narrations. Action is based on the unequivocal proof and not on this sort of unclear phrasing.

Chapter 17. Length Of Recitation For The Eclipse Prayer

1494. It was narrated that 'Abdullâh bin 'Abbâs said: "There was an eclipse of the sun and the Messenger of Allâh ﷺ prayed and the people with him. He stood for a long time, reciting something like *Sûrah Al-Baqarah*, then he bowed for a long time, then he raised (his head) and stood for a long time which was shorter than the first time. Then he bowed for a long time, which was shorter than the first time, then he prostrated. Then he got up and stood for a long time, which was shorter than the first time, then he bowed for a long time, which was shorter than the first time, then he raised (his head) and stood for a long time, which was shorter than the first time. Then he bowed for a long time, which was shorter than the first time, then he prostrated, then he finished (his prayer) and the sun had been clear. He said: "The sun and the moon are two of the signs of Allâh and they do not become eclipsed for the death or birth of anyone. If you see that then remember Allâh the Mighty and Sublime." They said: 'O Messenger

(المعجم ١٧) - قَدَّرُ الْقِرَاءَةَ فِي صَلَاةِ

الْكُسُوفِ (التحفة ٦٢٤)

١٤٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ:

حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنَا زَيْدُ ابْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ قَالَ: خَسَفَتِ الشَّمْسُ فَصَلَّى رَسُولُ اللَّهِ ﷺ وَالتَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلًا قَرَأَ نَحْوًا مِنْ 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 فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ عَزَّ وَجَلَّ» قَالُوا: يَا رَسُولَ اللَّهِ! رَأَيْنَاكَ تَنَاولْتَ نَمًا فِي مَقَامِكَ هَذَا ثُمَّ رَأَيْنَاكَ تَكَلَّمْتَ؟ قَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ»، أَوْ «أَرَيْتُ الْجَنَّةَ»

of Allâh, we saw you stretching out your hand when you were standing, then we saw you moving backward. He said: 'I saw Paradise – or it was shown to me – and I reached out to take a bunch of its fruits. If I had taken it you would have eaten from it for as long as this world lasts. And I saw Hell and I have never seen anything like it, and I saw that most of its inhabitants are women.' They said: 'Why, O Messenger of Allâh? He said: 'Because of their ingratitude.' It was said: 'Are they ungrateful to Allâh?' He said: 'They are ungrateful to their husbands and they are ungrateful for kind treatment. If you are kind to one of them for a lifetime then she sees one (bad) thing from you, she will say: I have never seen anything good from you.'” (*Ṣaḥīḥ*)

فَتَأَوَّلَتْ مِنْهَا عُتُقُودًا وَلَوْ أَخَذْتَهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتْ الدُّنْيَا، وَرَأَيْتِ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ وَرَأَيْتِ أَهْلَهَا النِّسَاءَ. قَالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَكْفُرُهُنَّ» قِيلَ: يَكْفُرْنَ بِاللَّهِ؟ قَالَ: «يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ خَيْرًا مِنْكَ قَطُّ».

تخريج: أخرجه البخاري، الكسوف، باب صلوة الكسوف جماعة، ح: ١٠٥٢، ومسلم، الكسوف، باب ما عرض على النبي ﷺ في صلوة الكسوف ... الخ، ح: ٩٠٧ من حديث مالك به، وهو في الموطأ (يحيى): ١/١٨٦، ١٨٧، والكبرى، ح: ١٨٧٨.

Comments:

Kufr denotes rejection as well as being ungrateful or thankless. Hence, the latter meaning is meant, and this admittance to the Hell is temporary, because the actual and abiding abode of the sinning believers is Paradise. The disbelievers are the abiding denizens of Hell, and Hell is their permanent abode.

Chapter 18. Reciting Out Loud During The Eclipse Prayer

1495. It was narrated from 'Aishah that the Messenger of Allâh ﷺ prayed, bowing four times and prostrating four times, and he recited loudly, and every time he raised his head he said: "Sami'

(المعجم ١٨) - **بَابُ الْجَهْرِ بِالْقِرَاءَةِ فِي**

صَلَاةِ الْكُسُوفِ (التحفة ٦٢٥)

١٤٩٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ نَمِيرٍ أَنَّهُ سَمِعَ الزُّهْرِيَّ يُحَدِّثُ عَنْ عُرْوَةَ، عَنْ

Allāhu liman ḥamidah. Rabbana wa lakal-ḥamd (Allāh hears those who praise Him. Our Lord to You be praise).” (*Ṣaḥīḥ*)

عَائِشَةَ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ صَلَّى أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ وَجَهَرَ فِيهَا بِالْقِرَاءَةِ كُلَّمَا رَفَعَ رَأْسَهُ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ».

تخريج: أخرجه البخاري، الكسوف، باب الجهر بالقراءة في الكسوف، ح: ١٠٦٥، ومسلم، الكسوف، باب صلوة الكسوف، ح: ٥/٩٠١ من حديث الوليد بن مسلم به، وهو في الكبرى، ح: ١٨٧٩.

Comments:

Even so, while rising from both the bowing postures *Sami' Allāhu liman ḥamidah* has to be uttered. From Imām Ash-Shāfi'ī, pronouncement of *Allāhu Akbar* after the first bowing is narrated. But this is not correct.

Chapter 19. Not Reciting Out Loudly

1496. It was narrated from Samurah that the Prophet ﷺ led them in prayer during an eclipse of the sun, and we did not hear him say anything. (*Ḥasan*)

(المعجم ١٩) - تَرَكَ الْجَهْرَ فِيهَا بِالْقِرَاءَةِ
(التحفة ٦٢٦)

١٤٩٦ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَسْوَدِ ابْنِ قَيْسٍ عَنِ ابْنِ عَبَّادٍ، رَجُلٍ مِنْ [بَنِي] عَبْدِ الْقَيْسِ عَنْ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فِي كُسُوفِ الشَّمْسِ لَا نَسْمَعُ لَهُ صَوْتًا.

Comments:

For detailed discussion, see *Ḥadīth* 1482, 1485.

تخريج: [إسناده حسن] تقدم، ح: ١٤٨٥، وهو في الكبرى، ح: ١٨٨٢.

Chapter 20. What To Say When Prostrating During The Eclipse Prayer

1497. It was narrated that 'Abdullāh bin 'Amr said: "The sun eclipsed during the time of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ prayed and stood for a long time, then he bowed for a long time, then he

(المعجم ٢٠) - بَابُ الْقَوْلِ فِي السُّجُودِ
فِي صَلَاةِ الْكُسُوفِ (التحفة ٦٢٧)

١٤٩٧ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْمُسَوَّرِ الزُّهْرِيُّ قَالَ: حَدَّثَنَا عُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كَسَفَتْ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى

stood up and (remained standing) for a long time.” (One of the narrators) Shu‘bah said: “I think he said something similar concerning prostration.” – “He started weeping and blowing during his prostration and said: ‘Lord, You did not tell me that You would do that while I am asking You for forgiveness; You did not tell me that You would do that while I was still among them.’ When he finished praying he said: ‘Paradise was shown to me, and if I had stretched forth my hand I could have taken some of its fruits. And Hell was shown to me, so I started blowing for fear that its heat might overwhelm you. I saw therein the thief who stole the two camels of the Messenger of Allāh ﷺ; and I saw therein the brother of Banu Ad-Du‘du‘, the thief who stole from the pilgrims, and when he was caught he said: The crooked stick did it; and I saw therein a tall black woman who was being punished because of a cat that she tied up and did not feed or give it water, and she did not let it eat of the vermin of the earth, until it died. The sun and the moon do not become eclipsed for the death or birth of anyone, but they are two of the signs of Allāh. If one of them becomes eclipsed’ – or he said: ‘if one of them does anything like that’ – ‘then hasten to remember Allāh, the Mighty and Sublime.’”

(*Sahih*)

رَسُولُ اللَّهِ ﷺ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ
الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ. قَالَ شُعْبَةُ: وَأَحْسَبُهُ
قَالَ فِي السُّجُودِ نَحْوَ ذَلِكَ، وَجَعَلَ يَبْكِي فِي
سُجُودِهِ وَيَنْفُخُ وَيَقُولُ: «رَبِّ! لَمْ تَعِدْنِي هَذَا
وَأَنَا أَسْتَغْفِرُكَ، لَمْ تَعِدْنِي هَذَا وَأَنَا فِيهِمْ»
فَلَمَّا صَلَّى قَالَ: «عَرِضْتُ عَلَيَّ الْجَنَّةَ حَتَّى
لَوْ مَدَدْتُ يَدِي تَتَاوَلْتُ مِنْ قُطُوفِهَا،
وَعَرِضْتُ عَلَيَّ النَّارَ فَجَعَلْتُ أَنْفُخَ خَشْيَةَ أَنْ
يَغْسَاكُمُ حَرُّهَا، وَرَأَيْتُ فِيهَا سَارِقَ بَدَنِّي
رَسُولِ اللَّهِ ﷺ، وَرَأَيْتُ فِيهَا أَحَا بَنِي
الدُّعْدُعِ سَارِقِ الْحَجِيجِ فَإِذَا فُطِنَ لَهُ قَالَ:
هَذَا عَمَلُ الْمُحْجَجِينَ، وَرَأَيْتُ فِيهَا امْرَأَةً طَوِيلَةً
سَوْدَاءَ تُعَذِّبُ فِي هِرَّةٍ رِبَطَتَهَا، فَلَمْ تُطْعِمَهَا
وَلَمْ تَسْقِهَا وَلَمْ تَدْعَهَا تَأْكُلْ مِنْ خَشَاشِ
الْأَرْضِ حَتَّى مَاتَتْ، وَإِنَّ الشَّمْسَ وَالْقَمَرَ لَا
يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلِكِنَّهُمَا
آيَاتَانِ مِنْ آيَاتِ اللَّهِ فَإِذَا انْكَسَفَتْ إِحْدَاهُمَا أَوْ
قَالَ: فَعَلَّ أَحَدُهُمَا شَيْئًا مِنْ ذَلِكَ فَاسْعَوْا إِلَى
ذِكْرِ اللَّهِ عَزَّ وَجَلَّ».

تخریج: [صحیح] تقدم، ح: ١٤٨٣، وهو في الكبرى، ح: ١٨٨٣.

Chapter 21. The *Tashahhud* And *Taslim* For The Eclipse Prayer

1498. It was narrated that 'Aishah said: "There was an eclipse of the sun and the Messenger of Allâh ﷺ ordered a man to call out: *As-salâtu jâmi'ah* (prayer is about to begin in congregation). The people gathered and the Messenger of Allâh ﷺ led them in prayer. He said the *Takbîr*, then he recited at length. Then he said the *Takbîr* and bowed for a long time, as long as he had recited or longer. Then he raised his head and said: *Sami' Allâhu liman hamidah* (Allâh hears those who praise Him) Then he recited at length, but it was shorter than the first time, then he said the *Takbîr* and bowed for a long time, but it was shorter than the first time. Then he raised his head and said: *Sami' Allâhu liman hamidah* (Allâh hears those who praise Him). Then he said the *Takbîr* and prostrated for a long time, as long as he had bowed or longer. Then he said the *Takbîr* and raised his head, then he said the *Takbîr* and prostrated. Then he said the *Takbîr* and stood up, and recited for a long time that was shorter than the first time. Then he said the *Takbîr* and bowed for a long time that was shorter than the first time. Then he raised his head and said: *Sami' Allâhu liman hamidah*. (Allâh hears those who praise Him). Then he recited for a long time that was shorter than the first recitation in

(المعجم ٢١) - **بَابُ الشَّهْدِ وَالتَّسْلِيمِ فِي صَلَاةِ الْكُسُوفِ** (التحفة ٦٢٨)

١٤٩٨ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ عَنِ الْوَلِيدِ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ نَمِرٍ أَنَّهُ سَأَلَ الزُّهْرِيَّ عَنْ سُنَّةِ صَلَاةِ الْكُسُوفِ فَقَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: كَسَفَتِ الشَّمْسُ فَأَمَرَ رَسُولُ اللَّهِ ﷺ رَجُلًا فَنَادَى: أَلَا الصَّلَاةَ جَامِعَةً، فَاجْتَمَعَ النَّاسُ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا مِثْلَ قِيَامِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الْأُولَى، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا هُوَ أَدْنَى مِنَ الرُّكُوعِ الْأُولَى، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ كَبَّرَ فَسَجَدَ سُجُودًا طَوِيلًا مِثْلَ رُكُوعِهِ أَوْ أَطْوَلَ، ثُمَّ كَبَّرَ فَرَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ فَسَجَدَ ثُمَّ كَبَّرَ فَقَامَ فَقَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الْأُولَى، ثُمَّ كَبَّرَ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا هُوَ أَدْنَى مِنَ الرُّكُوعِ الْأُولَى، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً وَهِيَ أَدْنَى مِنَ الْقِرَاءَةِ الْأُولَى فِي الْقِيَامِ الثَّانِي، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا دُونَ الرُّكُوعِ الْأُولَى ثُمَّ كَبَّرَ فَرَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ كَبَّرَ فَسَجَدَ أَدْنَى مِنْ سُجُودِهِ الْأُولَى ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ فَقَامَ

the second standing. Then he said the *Takbîr* and bowed for a long time that was shorter than the first time. Then he raised his head and said: *Sami' Allâhu liman hamidah* (Allâh hears those who praise Him). Then he said the *Takbîr* and prostrated for a long time that was shorter than the first time. Then he recited the *Tashahhud*, then he said the *Taslîm*. Then he stood before them and praised and glorified Allâh, then he said: "The sun and the moon do not become eclipsed for the death or birth of anyone, but they are two of the signs of Allâh. Whichever of them becomes eclipsed, turn to Allâh, the Mighty and Sublime, and pray." (*Sahîh*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب: ينادي فيها بالصلوة، ح: ١١٩٠ عن عمرو بن عثمان به، وهو متفق عليه كما تقدم، ح: ١٤٩٥، وهو في الكبرى، ح: ١٨٨٤.

1499. It was narrated that Asmâ' bint Abî Bakr said: "The Messenger of Allâh ﷺ prayed during an eclipse. He stood for a long time, then he bowed for a long time, then he stood up and (remained standing) for a long time, then he bowed for a long time, then he stood up, then he prostrated for a long time, then he sat up, then he prostrated for a long time, then he stood up and (remained standing) for a long time, then he bowed for a long time, then he stood up and (remained standing) for a long time, then he bowed for a long time, then he stood up, then he prostrated for a long time, then he

فِيهِمْ فَحَمِدَ اللَّهَ وَأَنْتَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ فَأَيُّهُمَا خُسِفَ بِهِ أَوْ بِأَحَدِهِمَا فَأَفْرَعُوا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ بِذِكْرِ الصَّلَاةِ».

١٤٩٩ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي الْكُسُوفِ، فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ رَكَعَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ انْصَرَفَ.

sat up, then he prostrated for a long time, then he sat up and then he finished.” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الأذان، باب: (٩٠)، ح: ٧٤٥ من حديث نافع بن عمر به مطولاً، وهو في الكبرى، ح: ١٨٨٥.

Chapter 22. Sitting On The Minbar After The Eclipse Prayer

1500. ‘Āishah said: “The Prophet ﷺ went out and the sun became eclipsed. We went out to the apartment and some women gathered around us. The Messenger of Allāh ﷺ turned to us, and that was at the time of the forenoon. He stood for a long time, then he bowed for a long time, then he raised his head and stood for a shorter time than the first, then he bowed for a shorter time than the first, then he prostrated. Then he stood up again and did the same, except that he stood and bowed for a shorter time than in the first *Rak‘ah*. Then he prostrated and the eclipse ended. When he had finished he sat on the *Minbar* and among the things he said was: “The people will be tried in their graves like the trial of the *Dajjāl*.” (*Ṣaḥīḥ*)

(المعجم ٢٢) - **بَابُ الْقُعُودِ عَلَى الْمِنْبَرِ**
بَعْدَ صَلَاةِ الْكُسُوفِ (التحفة ٦٢٩)

١٥٠٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عَمْرَةَ حَدَّثَتْهُ أَنَّ عَائِشَةَ قَالَتْ: إِنَّ النَّبِيَّ ﷺ خَرَجَ مَخْرَجًا فَخَسِفَ بِالشَّمْسِ، فَخَرَجْنَا إِلَى الْحُجْرَةِ فَاجْتَمَعَ إِلَيْنَا نِسَاءٌ وَأَقْبَلَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ وَذَلِكَ ضَحْوَةٌ، فَقَامَ قِيَامًا طَوِيلًا ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ دُونَ رُكُوعِهِ ثُمَّ سَجَدَ ثُمَّ قَامَ الثَّانِيَةَ فَصَنَعَ مِثْلَ ذَلِكَ إِلَّا أَنَّ قِيَامَهُ وَرُكُوعَهُ دُونَ الرَّكْعَةِ الْأُولَى، ثُمَّ سَجَدَ وَتَجَلَّتِ الشَّمْسُ فَلَمَّا انْصَرَفَ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ فِيمَا يَقُولُ: «إِنَّ النَّاسَ يُفْتَنُونَ فِي قُبُورِهِمْ كَفِتْنَةِ الدَّجَالِ». مُخْتَصَرٌ.

تخريج: [صحيح] تقدم، ح: ١٤٧٦، وهو في الكبرى، ح: ١٨٨٦.

Comments:

The trial in the graves signifies the’ interrogation by the angels, which is an extremely hard stage and on which depends one’s redemption. After the Resurrection or the Gathering, its details will unfold. May Allāh make us triumphant.

Chapter 23. How Is The *Khuṭbah* Delivered During An Eclipse ?

1501. It was narrated that ‘Aishah said: “There was an eclipse of the sun during the time of the Messenger of Allāh ﷺ. He stood and prayed, standing for a very long time, then he bowed for a very long time. Then he stood up and (remained standing) for a very long time, but shorter than the first time. Then he bowed for a very long time, but shorter than the first time. Then he prostrated, then he raised his head and stood for a long time, but it was shorter than the first time. Then he bowed for a long time but it was shorter than the first time. Then he stood up and (remained standing) for a long time, but it was shorter than the first time. Then he bowed for a long time but it was shorter than the first time. Then he prostrated, and when he finished his prayer, the eclipse had ended. He addressed the people and praised and glorified Allāh, then he said: ‘The sun and the moon do not become eclipsed for the death or birth of anyone. If you see that then pray, give in charity and remember Allāh, the Mighty and Sublime.’ And he said: ‘O *Ummah* of Muḥammad! There is no one who is more jealous than Allāh when His male or female slave commits *Zina*. O *Ummah* of Muḥammad, if you knew what I know, you would laugh little and weep much.’” (*Ṣaḥīḥ*)

(المعجم ٢٣) - بَابُ: كَيْفَ الْخُطْبَةُ فِي الْكُسُوفِ (التحفة ٦٣٠)

١٥٠١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُهُ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: حَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَامَ فَصَلَّى فَأَطَالَ الْقِيَامَ جِدًّا ثُمَّ رَكَعَ فَأَطَالَ الرَّكُوعَ جِدًّا ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ جِدًّا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرَّكُوعَ وَهُوَ دُونَ الرَّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرَّكُوعَ وَهُوَ دُونَ الرَّكُوعِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرَّكُوعَ وَهُوَ دُونَ الرَّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ فَفَرَعَ مِنْ صَلَاتِهِ وَقَدْ جُلِيَ عَنِ الشَّمْسِ، فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ إِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا وَتَصَدَّقُوا وَادْكُرُوا اللَّهَ عَزَّ وَجَلَّ» وَقَالَ: «يَا أُمَّةَ مُحَمَّدٍ! إِنَّهُ لَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْ يَزِيَّ عَبْدُهُ أَوْ أُمَّتُهُ، يَا أُمَّةَ مُحَمَّدٍ! لَوْ تَعْلَمُونَ مَا أَعْلَمْتُ لَصَحِحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا».

تخريج: أخرجه البخاري، الأيمان والنذور، باب: كيف كانت يمين النبي ﷺ؟، ح: ٦٦٣١ من حديث عبدة به مختصراً، والكسوف، باب الصدقة في الكسوف، ح: ١٠٤٤ وغيره، ومسلم، الكسوف، باب صلوة الكسوف، ح: ٩٠١ من حديث هشام به مختصراً ومطولاً، وهو في الكبرى، ح: ١٨٨٧.

1502. It was narrated from Samurah that the Prophet ﷺ delivered a *Khutbah* when the sun eclipsed and he said: “*Amma ba’d* (to proceed).” (*Hasan*)

١٥٠٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سَفْيَانَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ ثَعْلَبَةَ بْنِ عَبَّادٍ، عَنْ سُمْرَةَ: أَنَّ النَّبِيَّ ﷺ خَطَبَ حِينَ انْكَسَفَتِ الشَّمْسُ فَقَالَ: «أَمَّا بَعْدُ».

تخريج: [حسن] تقدم طرفه، ح: ١٤٨٥، وهو في الكبرى، ح: ١٨٨٨.

Comments:

In the sermon, after extolling the Praise (of Allāh) and supplicating for salutations (upon the Prophet ﷺ) “*Amma ba’d*” is said. And its meaning is to proceed or after this.

Chapter 24. The Command To Supplicate During An Eclipse

1503. It was narrated that Abū Bakrah said: “We were with the Prophet ﷺ and the sun became eclipsed. He got up and went to the *Masjid*, dragging his garment in haste. The people stood with him and he prayed two *Rak’ahs* as they usually prayed. When the eclipse ended he addressed us and said: “The sun and the moon are two of the signs of Allāh, with which He strikes fear into His slaves. They do not become eclipsed for the death or birth of anyone. If you see either of them being eclipsed, then pray and supplicate until it removed from you.” (*Sahih*)

(المعجم ٢٤) - الأَمْرُ بِالذُّعَاءِ فِي الْكُسُوفِ (التحفة ٦٣١)

١٥٠٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَأَنْكَسَفَتِ الشَّمْسُ، فَقَامَ إِلَى الْمَسْجِدِ يَجْرُ رِدَاءَهُ مِنَ الْعَجَلَةِ فَقَامَ إِلَيْهِ النَّاسُ فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلُّونَ، فَلَمَّا انْجَلَتْ خَطَبَنَا فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ يُخَوِّفُ بِهِمَا عِبَادَهُ، وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ فَإِذَا رَأَيْتُمْ كُسُوفَ أَحَدِهِمَا فَصَلُّوا وَادْعُوا حَتَّى يَنْكَشِفَ مَا بِكُمْ».

تخريج: أخرجه البخاري، الكسوف، باب الصلوة في كسوف الشمس، ح: ١٠٤٠ من حديث يونس بن عبيد به، وهو في الكبرى، ح: ١٨٨٩.

Chapter 25. The Command To Seek Forgiveness During An Eclipse

(المعجم ٢٥) - الأَمْرُ بِالاسْتِغْفَارِ فِي
الْكُسُوفِ (التحفة ٦٣٢)

1504. It was narrated that Abû Mûsâ said: "There was an eclipse of the sun, and the Messenger of Allâh ﷺ got up in a rush, fearing that it may be the Hour. He went to the *Masjid*, where he stood and prayed, standing, bowing and prostrating for the longest time that I ever saw him do in prayer. Then he said: "These signs that Allâh sends do not occur for the death or birth of anyone, but Allâh sends them to strike fear into His slaves. If you see any of these things, then hasten to remember Him, call upon Him supplicate and ask for His forgiveness." (*Sahîh*)

١٥٠٤ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْمَسْرُوقِيُّ عَنْ أَبِي أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: خَسَفَتِ الشَّمْسُ فَقَامَ النَّبِيُّ ﷺ فَرِعَا يَخْشَى أَنْ تَكُونَ السَّاعَةُ، فَقَامَ حَتَّى أَتَى الْمَسْجِدَ فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلَاةٍ قَطُّ ثُمَّ قَالَ: «إِنَّ هَذِهِ الْآيَاتُ الَّتِي يُرْسِلُ اللَّهُ لَا تَكُونُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّ اللَّهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ».

تخريج: أخرجه البخاري، الكسوف، باب الذكر في الكسوف، ح: ١٠٥٩، ومسلم، الكسوف، باب ذكر النداء بصلوة الكسوف "الصلوة جامعة"، ح: ٩١٢ من حديث أبي أسامة حماد ابن أسامة به، وهو في الكبرى، ح: ١٨٩٠.

Comments:

No occurrence of the eclipse of the moon has been transmitted in *Ahâdith* or Traditions. Therefore, at the time of the occurrence of the eclipse of the moon also, the eclipse prayer shall be performed in the same way, and other rulings or commands shall also be applied.

17. The Book Of Praying For Rain (*Al-Istisqâ'*)

(المعجم ١٧) - كِتَابُ الْاِسْتِسْقَاءِ
(التحفة ...)

Chapter 1. When Should The *Imâm* Pray For Rain ?

(المعجم ١) - مَتَى يَسْتَسْقِي الْاِمَامُ
(التحفة ٦٣٣)

1505. It was narrated that Anas bin Mâlik said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, the livestock have died and the routes have been cut off; pray to Allâh, the Mighty and Sublime.' So the Messenger of Allâh ﷺ prayed to Allâh and it rained from that Friday until the next. Then a man came to the Messenger of Allâh ﷺ and said: 'The houses have been destroyed, the routes have been cut off and the livestock have died.' He said: 'O Allâh, on the tops of the mountains and hills, in the bottom of the valleys and where the trees grow.' So (the rain) was lifted from Al-Madīnah like a garment being removed." (*Ṣaḥīḥ*)

١٥٠٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَعْرِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكَتِ الْمَوَاشِي وَأَنْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ عَزَّ وَجَلَّ، فَدَعَا رَسُولُ اللَّهِ ﷺ فَمَطَرْنَا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ، فَجَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! تَهَدَّمَتِ الْبُيُوتُ وَأَنْقَطَعَتِ السُّبُلُ وَهَلَكَتِ الْمَوَاشِي فَقَالَ: «اللَّهُمَّ! عَلَى رُؤُوسِ الْجِبَالِ وَالْأَكَامِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ»، فَأَنْجَابَتْ عَنِ الْمَدِينَةِ أَنْجِيَابَ النَّوْبِ.

تخريج: أخرجه البخاري، الاستسقاء، باب الدعاء إذا انقطعت السبل من كثرة المطر، ح: ١٠٧٧ من حديث مالك، ومسلم، صلوة الاستسقاء، باب الدعاء في الاستسقاء، ح: ٨٩٧ من حديث شريك به، وهو في الموطأ (يحيى) ١/١٩١، والكبرى، ح: ١٨٠٥.

Comments:

1. The instantaneous acceptance or response to both supplications is from the signs of the Prophethood.
2. The purpose of the chapter is that supplication for rain should be made when the drought causes harm. Otherwise, neither does it rain every time (when the land is parched or the water is cut off), nor could one supplicate each and every time it becomes dry outside.

Chapter 2. The *Imâm* Going Out To The Prayer Place To Pray For Rain

1506. It was narrated from ‘Abbâd bin Tamîm: “Sufyân said: ‘I asked ‘Abdullâh bin Abî Bakr who said: ‘I heard it from ‘Abbâd bin Tamîm who narrated it from his father, that ‘Abdullâh bin Zaid, who was shown the call to prayer (in a dream), said: ‘The Messenger of Allâh ﷺ went out to the prayer place to pray for rain. He faced the *Qiblah* and turned his cloak around, and prayed two *Rak’ahs*.”

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: This is a mistake on the part of Ibn ‘Uyaynah. ‘Abdullâh bin Zaid who was shown the call to prayer was ‘Abdullâh bin Zaid bin ‘Abdur-Rabbih, and this is ‘Abdullâh bin Zaid bin ‘Âsim. (*Shâhîh*)

تخریج: أخرجه البخاري، الاستسقاء، باب تحويل الرداء في الاستسقاء، ح: ١٠١٢، ومسلم، الاستسقاء، باب: كتاب صلوة الاستسقاء، ح: ٢/٨٩٤ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ١٨٠٦.

Comments:

Going out of town for the prayer for relief from drought is a *Sunnah* of the Prophet ﷺ; but it is not compulsory. According to the preceding narration (1505), the Prophet ﷺ himself made supplication in the mosque. Depending upon circumstances, either option could be adopted.

Chapter 3. The Recommended Condition For The *Imâm* To Be In If He Goes Out

1507. It was narrated from Hishâm bin Ishâq bin ‘Abdullâh bin Kinânah that his father said: “So and so sent me to Ibn ‘Abbâs to ask him how the Messenger of

(المعجم ٢) - خُرُوجُ الْإِمَامِ إِلَى الْمُصَلَّى

لِلْإِسْتِسْقَاءِ (التحفة ٦٣٤)

١٥٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ أَبِي بَكْرٍ ابْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، قَالَ سُفْيَانُ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرٍ قَالَ: سَمِعْتُهُ مِنْ عَبَّادِ بْنِ تَمِيمٍ يُحَدِّثُ [عَنْ أَبِي، أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدِ الَّذِي أُرِيَ النَّدَاءَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي فَاسْتَقْبَلَ الْقِبْلَةَ وَقَلَبَ رِدَاءَهُ وَصَلَّى رَكْعَتَيْنِ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا غَلَطٌ مِنَ ابْنِ عَيْنَةَ وَعَبْدُ اللَّهِ بْنُ زَيْدِ الَّذِي أُرِيَ النَّدَاءَ هُوَ عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ عَبْدِ رَبِّهِ، وَهَذَا عَبْدُ اللَّهِ ابْنُ زَيْدِ بْنِ عَاصِمٍ.

(المعجم ٣) - بَابُ الْحَالِ الَّتِي يُسْتَحَبُّ

لِلْإِمَامِ أَنْ يَكُونَ عَلَيْهَا إِذَا خَرَجَ (التحفة ٦٣٥)

١٥٠٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ عَنْ أَبِيهِ قَالَ: أُرْسَلَنِي فَلَانٌ إِلَى ابْنِ

Allâh ﷺ prayed for rain (*Istisqâ*). He said: "The Messenger of Allâh ﷺ went out beseeching and humble, (dressed) in a state of humility. He did not give a *Khutbah* like this *Khutbah* of yours, and he prayed two *Rak'ahs*." (Hasan)

عَبَّاسٍ أَسْأَلُهُ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي الْأَسْتِسْقَاءِ فَقَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَضَرِّعًا مُتَوَاضِعًا مُتَبَدِّلًا، فَلَمْ يَخْطُبْ نَحْوَ حُطْبَيْكُمْ هَذِهِ فَصَلَّى رَكْعَتَيْنِ.

تخریج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلوة الاستسقاء، ح: ١٢٦٦ من حديث سفیان الثوري، وأبو داود، ح: ١١٦٥، والترمذي، ح: ٥٥٨، من حديث هشام بن إسحاق به، وهو حسن الحديث، وقال الترمذي: "حسن صحيح"، وهو في الكبرى، ح: ١٨٠٨، وصححه ابن خزيمة، ح: ١٤٠٥، وابن حبان، ح: ٦٠٣ وغيرهما.

Comments:

“He did not deliver the sermon as you usually deliver”: means the Prophet ﷺ did deliver the sermon, but it was not like your sermons. Rather, it consisted of asking forgiveness and the display of humbleness. It was not a discourse.

1508. It was narrated from ‘Abdullâh bin Zaid that the Messenger of Allâh ﷺ prayed for rain wearing a black *Khamîṣah*. (*Ṣaḥîḥ*)

١٥٠٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عَمَارَةَ بْنِ عَرْيَةَ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَسْقَى وَعَلَيْهِ خَمِيصَةٌ سَوْدَاءٌ.

تخریج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب جماع أبواب صلوة الاستسقاء وتفريعها، ح: ١١٦٤ عن قتيبة به، وهو في الكبرى، ح: ١٨٠٩، وصححه ابن الملقن في تحفة المحتاج، ح: ٧٣٤، والحاكم على شرط مسلم: ٣٢٧/١، ووافقه الذهبي.

Comments:

The black *Khamîṣah* also indicates humbleness. It also happened to be inexpensive.

Chapter 4. The Imâm Sitting On The Minbar To Pray For Rain

(المعجم ٤) - **بَابُ جُلُوسِ**
الإمام على المنبر للإستسقاء
(التحفة ٦٣٦)

1509. It was narrated from Hishâm bin Ishâq bin ‘Abdullâh bin

١٥٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ

Kinânah that his father said: "I asked Ibn 'Abbâs how the Messenger of Allâh ﷺ prayed for rain. He said: "The Messenger of Allâh ﷺ went out (dressed) in a state of humility, beseeching and humble. He sat on the *Minbar* but he did not deliver a *Khutbah* like this *Khutbah* of yours, rather he kept supplicating, beseeching and saying the *Takbîr*, and he prayed two *Rak'ahs* as he used to do during the two 'Eids.'" (*Hasan*)

مُحَمَّدٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي الْأَسْتِسْقَاءِ فَقَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَبَدِّلاً مُتَوَاضِعاً مُتَضَرِّعاً، فَجَلَسَ عَلَى الْمِنْبَرِ فَلَمْ يَخْطُبْ خُطْبَتَكُمْ هَذِهِ وَلَكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالتَّكْبِيرِ وَصَلَّى رَكَعَتَيْنِ كَمَا كَانَ يُصَلِّي فِي الْعِيدَيْنِ.

تخريج: [حسن] تقدم، ح: ١٥٠٧، وهو في الكبرى، ح: ١٨٠٧.

Comments:

Its resemblance to the the 'Eid prayers consists in its number of *Rak'ahs* and the congregation, not in its entirety. The additional *Takbîrât* could be presented as corroborative evidence, because there is no mention of additional *Takbîrât* in other related narrations.

Chapter 5. The *Imâm* Turning His Back To The People When Supplicating During Prayers For Rain

(المعجم ٥) - تَحْوِيلُ الْإِمَامِ ظَهْرَهُ إِلَى النَّاسِ عِنْدَ الدُّعَاءِ فِي الْأَسْتِسْقَاءِ
(التحفة ٦٣٧)

1510. It was narrated from 'Abbâd bin Tamîm that his paternal uncle had told him that he went out with the Messenger of Allâh ﷺ to pray for rain. He turned his *Ridâ'* around, and turned his back to the people, then he prayed two *Rak'ahs* and recited loudly. (*Ṣaḥîh*)

١٥١٠ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ ابْنِ أَبِي ذُئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَادِ بْنِ تَوْيَمٍ أَنَّ عَمَّهُ حَدَّثَهُ: أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ يَسْتَسْقِي فَحَوَّلَ رِدَاءَهُ وَحَوَّلَ لِلنَّاسِ ظَهْرَهُ وَدَعَا ثُمَّ صَلَّى رَكَعَتَيْنِ فَحَرَّاهُ.

تخريج: أخرجه البخاري، الاستسقاء، باب الجهر بالقراءة في الاستسقاء، ح: ١٠٢٤ من حديث ابن أبي ذئب، ومسلم، صلوة الاستسقاء، باب: كتاب صلوة الاستسقاء، ح: ٤/٨٩٤ من حديث الزهري به، وهو في الكبرى، ح: ١٨١٢.

Comments:

While supplicating, the prayer-leader should stand with his face toward the *Qiblah*. The rest of the people or worshippers normally face the *Qiblah* even in common supplications, so that they may not face each other. In this way, humility and tranquillity would ensue of the highest order. By looking at each other, humility and tranquillity are likely to be diminished.

Chapter 6. The *Imâm* Turning His *Ridâ'* Around When Praying For Rain

(المعجم ٦) - **بَابُ تَقْلِيْبِ الْإِمَامِ الرَّدَاءَ عِنْدَ الْإِسْتِسْقَاءِ** (التحفة ٦٣٨)

1511. It was narrated from 'Abbâd bin Tamîm, from his paternal uncle, that the Prophet ﷺ prayed for rain, and prayed two *Rak'ahs*, and turned his *Ridâ'* around. (*Ṣaḥîḥ*)

١٥١١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُوْفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى وَصَلَّى رَكَعَتَيْنِ وَقَلَّبَ رِدَاءَهُ.

تخريج: [صحيح] تقدم، ح: ١٥٠٦، وهو في الكبرى، ح: ١٨١٣.

Chapter 7. When Should The *Imâm* Turn His *Ridâ'* Around ?

(المعجم ٧) - **مَتَى يُحَوِّلُ الْإِمَامُ رِدَاءَهُ** (التحفة ٦٣٩)

1512. It was narrated from 'Abdullâh bin Abî Bakr that he heard 'Abbâd bin Tamîm say: "The Messenger of Allâh ﷺ went out and prayed for rain, and he turned his *Ridâ'* around when he turned to face the *Qiblah*." (*Ṣaḥîḥ*)

١٥١٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَيْدٍ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ فَاسْتَسْقَى وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ.

تخريج: [صحيح] تقدم، ح: ١٥٠٦، وهو في الموطأ (يحيى): ١٩٠/١، والكبرى، ح: ١٨١٥.

Chapter 8. The *Imâm* Raising His Hands

(المعجم ٨) - **رَفَعَ الْإِمَامُ يَدَهُ** (التحفة ٦٤٠)

1513. It was narrated from 'Abbâd bin Tamîm, from his paternal uncle, that he saw the Messenger of Allâh ﷺ, when he prayed for rain, turn to face the *Qiblah*, turning his cloak around and raising his hands. (*Ṣaḥîḥ*)

١٥١٣ - أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ أَبُو تَقِيٍّ الْجُمَيْصِيُّ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فِي الْإِسْتِسْقَاءِ اسْتَقْبَلَ الْقِبْلَةَ وَقَلَّبَ الرِّدَاءَ وَرَفَعَ يَدَيْهِ.

تخريج: أخرجه البخاري، الاستسقاء، باب الدعاء في الاستسقاء قائماً، ح: ١٠٢٣ من حديث شعيب بن أبي حمزة، ومسلم، صلوة الاستسقاء، باب: كتاب صلوة الاستسقاء، ح: ٤/٨٩٤ من حديث الزهري به، وهو في الكبرى، ح: ١٨١٦.

Chapter 9. How To Raise The Hands

(المعجم ٩) - كَيْفَ يَرْفَعُ (التحفة ٦٤١)

1514. It was narrated that Anas said: “The Messenger of Allāh ﷺ did not raise his hands during any supplication except when praying for rain, when he used to raise his hands so high that the whiteness of his armpits could be seen.” (*Sahih*)

١٥١٤ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ عَنْ يَحْيَى بْنِ سَعِيدِ الْقَطَّانِ، عَنْ سَعِيدِ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنَ الدُّعَاءِ إِلَّا فِي الْأَسْتِسْقَاءِ، فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يَرَى بَيَاضَ إِبْطَيْهِ.

تخريج: أخرجه البخاري، الاستسقاء، باب رفع الإمام يده في الاستسقاء، ح: ١٠٣١، ومسلم، صلوة الاستسقاء، باب رفع اليدين بالدعاء في الاستسقاء، ح: ٧/٨٩٦ من حديث يحيى القطان به، وهو في الكبرى، ح: ١٨١٧.

1515. It was narrated from Âbi Al-Lahm that he saw the Messenger of Allāh ﷺ at Ahjâr Az-Zait, praying for rain and raising his hands, making supplications. (*Sahih*)

١٥١٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ عُمَيْرِ مَوْلَى أَبِي اللَّحْمِ، عَنْ أَبِي اللَّحْمِ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ عِنْدَ أَحْجَارِ الزَّيْتِ يَسْتَسْقِي وَهُوَ مُقْنِعٌ بِكَفَيْهِ يَدْعُو.

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في صلوة الاستسقاء، ح: ٥٥٧ عن قتيبة به، وهو في الكبرى، ح: ١٨٢٠، وصححه الحاكم: ٥٣٥/١، والذهبي، وله شواهد عند أبي داود، ح: ١١٦٨، ١١٧٢، وابن حبان، ح: ٦٠١، ٦٠٢ وغيرهما * يزيد هو ابن عبد الله ابن الهاد.

Comments:

1. Âbi Al-Lahm is not a name; it is a surname, because he did not use to eat meat. (Âbi Al-Lahm literally disliker of or abstainer from meat). His name was 'Abdullâh bin Abdul Malik. May Allâh be pleased with him.
2. Ahjâr Az-Zait is the name of a place in the vicinity of Madinah, because the stones of that place were black and glistening, as if they were anointed - with oil.

1516. It was narrated from Anas bin Mâlik that he said: "While we were in the *Masjid* one Friday and the Messenger of Allâh ﷺ was addressing the people, a man stood up and said: 'O Messenger of Allâh, the routes have been cut off, our wealth has been destroyed and prices have gone up. Pray to Allâh to give us rain.' So the Messenger of Allâh ﷺ raised his hands in level with his face and said: 'O Allâh, give us rain.' By Allâh, the Messenger of Allâh ﷺ had not come down from the *Minbar* before it started to pour with rain, and it rained from that day until the following Friday. Then a man stood up - I do not know if he was the same man who had asked the Messenger of Allâh ﷺ to pray for rain for us or not - and said: 'O Messenger of Allâh, the routes have been cut off, and our wealth has been destroyed because there is too much water. Pray to Allâh to stop the rain for us.' The Messenger of Allâh ﷺ said: 'O Allâh, around us and not on us, rather on the mountains and places where trees grow.' By Allâh, hardly had the Messenger of Allâh ﷺ spoken these words than the clouds split apart (and vanished) until we could not see anything of them." (*Sahîh*)

تخریج: [صحیح] تقدم، ح: ١٥٠٥، وهو في الكبرى، ح: ١٨١٨.

Chapter 10. The Supplication

(المعجم ١٠) - ذُكِرَ الدُّعَاءُ

(الصفحة ٦٤٢)

1517. It was narrated from Anas

١٥١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ:

١٥١٦ - أَخْبَرَنَا عَيْسَى بْنُ حَمَّادٍ قَالَ:
حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدٍ - وَهُوَ الْمُقْبِرِيُّ -
عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَيْرٍ، عَنْ
أَنْسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ يَقُولُ: بَيْنَمَا نَحْنُ
فِي الْمَسْجِدِ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللَّهِ ﷺ
يُحْطَبُ النَّاسَ فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ
اللَّهِ! تَقَطَّعَتِ السُّبُلُ وَهَلَكَتِ الْأَمْوَالُ وَأَجْدَبَ
الْبِلَادُ فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا فَرَفَعَ رَسُولُ اللَّهِ
ﷺ يَدَيْهِ حِذَاءَ وَجْهِهِ فَقَالَ: «اللَّهُمَّ! اسْقِنَا»
فَوَاللَّهِ! مَا نَزَلَ رَسُولُ اللَّهِ ﷺ عَنِ الْمِنْبَرِ
حَتَّى أَوْسَعْنَا مَطَرًا وَأَمْطَرْنَا ذَلِكَ الْيَوْمَ إِلَى
الْجُمُعَةِ الْأُخْرَى، فَقَامَ رَجُلٌ، لَا أَدْرِي هُوَ
الَّذِي قَالَ لِرَسُولِ اللَّهِ ﷺ اسْتَسْقِ لَنَا أَمْ لَا،
فَقَالَ: يَا رَسُولَ اللَّهِ! انْقَطَعَتِ السُّبُلُ
وَهَلَكَتِ الْأَمْوَالُ مِنْ كَثْرَةِ الْمَاءِ فَادْعُ اللَّهَ أَنْ
يُمْسِكَ عَنَّا الْمَاءَ فَقَالَ رَسُولُ اللَّهِ ﷺ:
«اللَّهُمَّ! حَوَّائِنَا وَلَا عَلَيْنَا، وَلَكِنْ عَلَى
الْجِبَالِ وَمَنَابِتِ الشَّجَرِ» قَالَ: وَاللَّهِ! مَا هُوَ
إِلَّا أَنْ تَكَلَّمَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ تَمَزَّقَ
السَّحَابُ حَتَّى مَا نَرَى مِنْهُ شَيْئًا.

bin Mâlik that the Prophet ﷺ said: “*Allâhumma asqinâ* (O Allâh, give us rain).” (*Ṣaḥīḥ*)

حَدَّثَنِي أَبُو هِشَامِ الْمُخَبِرَةُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي وَهَيْبٌ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُمَّ! اسْقِنَا».

تخريج: [إسناده صحيح] أخرجه ابن خزيمة، ح: ١٤١٧ عن محمد بن بشار به، وهو في الكبرى، ح: ١٨٢٣، وأصله في صحيح البخاري، ح: ١٠٢٩ وغيره.

1518. It was narrated from Thâbit that Anas said: “The Prophet ﷺ was delivering the *Khutbah* one Friday when the people stood up and shouted: ‘O Prophet of Allâh! There has been no rain and the animals have died. Pray to Allâh to send us rain.’ He said: ‘O Allâh, send us rain; O Allâh, send us rain.’ By Allâh, we could not see even a wisp of a cloud in the sky, then a cloud appeared and grew, and it rained. The Messenger of Allâh ﷺ came down and prayed, and the people departed, and it continued to rain until the following Friday. When the Messenger of Allâh ﷺ stood up to deliver the *Khutbah*, they called out to him and said: ‘O Prophet of Allâh, the houses are destroyed and the routes are cut off. Pray to Allâh to take it away from us.’ The Messenger of Allâh ﷺ smiled and said: ‘O Allâh, around us and not on us!’ Then it dispersed from Al-Madīnah and rain fell around Al-Madīnah but not a single drop fell on Al-Madīnah. I looked, and it was in something like a ring.” (*Ṣaḥīḥ*)

١٥١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ ابْنَ عُمَرَ، - وَهُوَ الْعُمَرِيُّ - عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ فَقَامَ إِلَيْهِ النَّاسُ فَصَاحُوا، فَقَالُوا: يَا نَبِيَّ اللَّهِ! فَحَطَبَ الْمَطَرُ وَهَلَكَتِ الْبَهَائِمُ فَادْعُ اللَّهُ أَنْ يَسْقِنَنَا، قَالَ: «اللَّهُمَّ! اسْقِنَا، اللَّهُمَّ! اسْقِنَا»، قَالَ: وَائِمُّ اللَّهِ! مَا نَرَى فِي السَّمَاءِ قَرْعَةً مِنْ سَحَابٍ، قَالَ: فَاَنْشَأَتْ سَحَابَةٌ فَانْتَشَرَتْ ثُمَّ أَنَّهَا أُمْطِرَتْ، وَنَزَلَ رَسُولُ اللَّهِ ﷺ فَصَلَّى وَأَنْصَرَفَ النَّاسُ فَلَمْ تَزَلْ تَمْطُرُ إِلَى الْجُمُعَةِ الْأُخْرَى، فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ صَاحُوا إِلَيْهِ، فَقَالُوا: يَا نَبِيَّ اللَّهِ! تَهَادَمَتِ الْبُيُوتُ وَتَقَطَّعَتِ السُّبُلُ فَادْعُ اللَّهُ يَخْسِسَهَا عَنَّا فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «اللَّهُمَّ! حَوَالَيْنَا وَلَا عَلَيْنَا. فَتَقَشَّعَتْ عَنِّي الْمَدِينَةُ فَجَعَلَتْ تَمْطُرُ حَوْلَهَا وَمَا تَمْطُرُ بِالْمَدِينَةِ فَطَرَّةٌ فَظَرَّتْ إِلَى الْمَدِينَةِ وَإِنَّهَا لَفِي مِثْلِ الْإِكْلِيلِ.

تخريج: أخرجه البخاري، الاستسقاء، باب الدعاء إذا كثر المطر: حوالينا ولا علينا،

ح: ١٠٢١ ومسلم، صلوة الاستسقاء، باب الدعاء في الاستسقاء، ح: ١٠/٨٩٧ من حديث المعتمر ابن سليمان به، وهو في الكبرى، ح: ١٨٢٢.

Comments:

There were no clouds over the city of Madinah at all; there were clouds around. In between, in the shape of a round canopy, the blue firmament was visible. The crown also looks the same; round and wrapped around the head. It is an excellent poetic imagery that radiates Anas' strong attachment and affection for Madinah. He depicted the picturesque spectacle in such lovely words. May Allâh be pleased with him and may he too be pleased!

1519. It was narrated from Anas bin Mâlik that a man entered the *Masjid* when the Messenger of Allâh ﷺ was standing and delivering the *Khuṭbah*. He turned to face the Messenger of Allâh ﷺ standing and said: "O Messenger of Allâh, our wealth has been destroyed and the routes have been cut off. Pray to Allâh to send us rain." The Messenger of Allâh ﷺ raised his hands then said: "O Allâh, send us rain; O Allâh, send us rain." Anas said: "By Allâh, we had not seen even a wisp of a cloud in the sky and there were no houses or buildings between us and (the mountain of) Sal'. Then a cloud like a shield appeared, and when it reached the middle of the sky it spread and it began to rain." Anas said: "By Allâh, we did not see the sun for a week. Then a man entered through that door on the following Friday, when the Messenger of Allâh ﷺ was standing and delivering the *Khuṭbah*. He turned to face him standing and said: 'O Messenger of Allâh ﷺ, may Allâh send blessings upon you. Our wealth has been

١٥١٩ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شَرِيكُ ابْنِ عَبْدِ اللَّهِ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَ رَسُولَ اللَّهِ ﷺ قَائِمًا وَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ أَنْ يُعِينَنَا فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: «اللَّهُمَّ! أَعِزَّنَا اللَّهُمَّ! أَعِزَّنَا» قَالَ أَنَسٌ: وَلَا وَاللَّهِ! مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابَةٍ وَلَا فَرْعَةٍ وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلَا دَارٍ، فَطَلَعَتْ سَحَابَةٌ مِثْلُ التَّرْسِ فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ وَأَمْطَرَتْ، قَالَ أَنَسٌ: فَلَا وَاللَّهِ! مَا رَأَيْنَا الشَّمْسَ سَبْتًا قَالَ: ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِي الْجُمُعَةِ الْمُقْبِلَةِ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَهُ قَائِمًا فَقَالَ: يَا رَسُولَ اللَّهِ! صَلَّى اللَّهُ عَلَيْكَ هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ أَنْ يُمَسِّكَهَا عَنَّا فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ فَقَالَ: «اللَّهُمَّ! حَوَانِينَا وَلَا عَلَيْنَا اللَّهُمَّ! عَلَى الْأَكَامِ وَالظَّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ

destroyed and the routes have been cut off. Pray to Allâh to withhold (the rain) from us.' The Messenger of Allâh ﷺ raised his hands and said: 'O Allâh, around us and not on us; O Allâh, on the hills and mountains, the bottoms of the valleys and where trees grow.' Then it stopped raining and we went out walking in the sun." Sharik said: "I asked Anas: 'Was he the same man?' He said: 'No.'" (*Sahîh*)

تخریج: أخرجه مسلم، صلوة الاستسقاء، باب الدعاء في الاستسقاء، ح: ٨٩٧ عن علي بن حجر، والبخاري، الاستسقاء، باب الاستسقاء في خطبة الجمعة غير مستقبل القبلة، ح: ١٠١٤ من حديث إسماعيل بن جعفر به، وهو في الكبرى، ح: ١٨٢٤.

Chapter 11. Prayer After The Supplication

(المعجم ١١) - **بَابُ الصَّلَاةِ بَعْدَ الدَّعَاءِ**
(التحفة ٦٤٣)

1520. It was narrated that Ibn Shihâb said: 'Abbâd bin Tamîm told me that he heard his paternal uncle, who was one of the Companions of the Messenger of Allâh ﷺ, say: "The Messenger of Allâh ﷺ went out one day to pray for rain. He turned his back toward the people, praying to Allâh, and he turned to face the *Qiblah*. He turned his *Ridâ'* around, then he prayed two *Rak'ahs*." (One of the narrators) Ibn Abî Dhi'b said in the *Hadîth*: "And he recited in them both." (*Sahîh*)

١٥٢٠ - قال: الْحَارِثُ بْنُ مَسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا سَمِعْتُ عَنِ ابْنِ وَهْبٍ، عَنِ ابْنِ أَبِي ذُنَيْبٍ وَيُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبَادُ بْنُ تَمِيمٍ أَنَّهُ سَمِعَ عَمَّهُ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمًا يَسْتَسْقِي فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ يَدْعُو اللَّهَ وَيَسْتَقْبِلُ إِلَى الْقِبْلَةِ وَحَوْلَ رِدَائِهِ ثُمَّ صَلَّى رَكْعَتَيْنِ. قَالَ ابْنُ أَبِي ذُنَيْبٍ فِي الْحَدِيثِ: وَقَرَأَ فِيهِمَا.

تخریج: أخرجه مسلم، صلوة الاستسقاء، باب: كتاب صلوة الاستسقاء، ح: ٤/٨٩٤ من حديث ابن وهب عن يونس، والبخاري، الاستسقاء، باب الجهر بالقراءة في الاستسقاء، ح: ١٠٢٤ من حديث الزهري به، وهو في الكبرى: ١٨١٠.

Chapter 12. How Many (Rak'ahs) Are There In The Prayer For Rain (Salât Al-Istisqâ') ?

1521. It was narrated from 'Abdullâh bin Zaid that the Prophet ﷺ went out to pray for rain, and he prayed two Rak'ahs facing the Qiblah. (Ṣaḥîḥ)

(المعجم ١٢) - كَمْ صَلَاةُ الْإِسْتِسْقَاءِ
(التحفة ٦٤٤)

١٥٢١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَحْيَى، عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَسْتَسْقِي فَصَلَّى رَكْعَتَيْنِ وَاسْتَقْبَلَ الْقِبْلَةَ.

تخريج: [صحيح] تقدم، ح: ١٥٠٦، وهو في الكبرى، ح: ١٨٢٥.

Chapter 13. How Is The Prayer For Rain Performed?

1522. It was narrated from Hishâm bin Ishâq bin 'Abdullâh bin Kinânah that his father said: "One of the governors sent me to Ibn 'Abbâs to ask him about the prayer for rain. He said: 'What kept him from asking me? The Messenger of Allâh ﷺ went out humbly, (dressed) in a state of humility, submissiveness and beseeching, and he prayed two Rak'ahs as in the 'Eid prayer, but he did not deliver a *Khutbah* like this *Khutbah* of yours.'" (Ḥasan)

(المعجم ١٣) - كَيْفَ صَلَاةُ الْإِسْتِسْقَاءِ
(التحفة ٦٤٥)

١٥٢٢ - أَخْبَرَنَا مَحْمُودُ بْنُ غِيْلَانَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ إِسْحَاقَ ابْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ عَنْ أَبِيهِ قَالَ: أُرْسِلَنِي أَمِيرٌ مِنَ الْأُمَرَاءِ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنِ الْإِسْتِسْقَاءِ فَقَالَ ابْنُ عَبَّاسٍ: مَا مَنَعَهُ أَنْ يَسْأَلَنِي؟ خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَوَاضِعًا مُتَبَدِّلًا مُتَخَشِّعًا مُتَضَرِّعًا فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدَيْنِ وَلَمْ يَخْطُبْ خُطْبَتِكُمْ هَذِهِ.

تخريج: [حسن] تقدم، ح: ١٥٠٧، ١٥٠٩، وأخرجه ابن ماجه، ح: ١٢٦٦ من حديث وكيع به، وهو في الكبرى، ح: ١٨٢٦.

Chapter 14. Reciting Qur'ân Loudly For The Prayer For Rain

1523. It was narrated from 'Abbâd bin Tamîm from his paternal uncle

(المعجم ١٤) - بَابُ الْجَهْرِ بِالْقِرَاءَةِ فِي صَلَاةِ الْإِسْتِسْقَاءِ (التحفة ٦٤٦)

١٥٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ:

that the Prophet ﷺ went out and prayed for rain, then he prayed two *Rak'ahs* in which he recited loudly. (*Ṣaḥīḥ*)

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي ذَيْبٍ عَنِ الزُّهْرِيِّ عَنِ عَبَادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ: أَنَّ النَّبِيَّ ﷺ خَرَجَ فَاسْتَسْقَى فَصَلَّى رَكْعَتَيْنِ جَهَرَ فِيهِمَا بِالْقِرَاءَةِ.

تخریج: أخرجه البخاري، الاستسقاء، باب الجهر بالقراءة في الاستسقاء، ح: ١٠٢٤ من حديث محمد بن عبدالرحمن بن أبي ذئب به، وتقدمت أطرافه، ح: ١٥٠٦، ١٥٠٨، ١٥١١، ١٥١٣، ١٥٢١، وهو في الكبرى، ح: ١٨٢٧.

Comments:

Regarding the specific or occasional prayers (other than the obligatory ones), which are performed in congregation, whether they be during the daylight, recitation of the Qur'ân in them is invariably aloud or *Jahran*, for instance, the *Jumu'ah*, the prayer of the two Festivals (*Eidain*), the drought prayer, etc. And this view is more appropriate.

Chapter 15. What To Say When It Rains

(المعجم ١٥) - الْقَوْلُ عِنْدَ الْمَطْرِ
(التحفة ٦٤٧)

1524. It was narrated from 'Aishah that when it rained the Messenger of Allâh ﷺ would say: "Allâhummaj' alhu sayyiban-nâfi'a. (O Allâh, make it beneficial rain)." (*Ṣaḥīḥ*)

١٥٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ، عَنِ الْمُقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَمَطَرَ قَالَ: «اللَّهُمَّ! اجْعَلْهُ صَيِّبًا نَافِعًا».

تخریج: [إسناده صحيح] أخرجه الحميدي، (ح: ٧١ ظاهرة بتحقيقي) عن سفيان بن عيينة ثنا مسعر به، وهو في الكبرى، ح: ١٨٢٨، وأخرجه أبو داود، ح: ٥٠٩٩، وابن ماجه، ح: ٣٨٨٩ وغيرهما من حديث المقدم به.

Chapter 16. It Is Makrûh To Attribute Rain To The Stars

(المعجم ١٦) - كَرَاهِيَةُ الاسْتِمْتَارِ
بِالْكَوْكَبِ (التحفة ٦٤٨)

1525. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, said: I have never sent down My favor to My slaves but a group of them became

١٥٢٥ - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنُ الْأَسْوَدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ

disbelievers who say: "The Stars and by stars." (Sahih)

عُتِبَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: مَا أَنْعَمْتُ عَلَى عِبَادِي مِنْ نِعْمَةٍ إِلَّا أَصْبَحَ فَرِيقٌ مِنْهُمْ بِهَا كَافِرِينَ يَقُولُونَ: الْكُوكَبُ وَالْكَوْكَبُ».

تخریج: أخرجه مسلم، الإيمان، باب بيان كفر من قال مطرنا بالنوء، ح: ٧٢ عن عمرو بن سواد به، وهو في الكبرى، ح: ١٨٣٥ .

1526. It was narrated that Zaid bin Khâlid Al-Juhani said: "It rained during the time of the Prophet ﷺ and he said: 'Have you not heard what your Lord said this night? He said: I have never sent down any blessing upon My slaves but some of them become disbelievers thereby, saying: 'We have been given rain by such and such a star.' As for the one who believes in Me and praises Me for giving rain, that is the one who believes in Me and disbelieves in the stars. But the one who says: 'We have been given rain by such and such a star' he has disbelieved in Me and believed in the stars." (Sahih)

١٥٢٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ: مُطِرَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَقَالَ: «أَلَمْ تَسْمَعُوا مَاذَا قَالَ رَبُّكُمْ اللَّيْلَةَ؟ قَالَ: مَا أَنْعَمْتُ عَلَى عِبَادِي مِنْ نِعْمَةٍ إِلَّا أَصْبَحَ طَائِفَةٌ مِنْهُمْ بِهَا كَافِرِينَ يَقُولُونَ مُطِرْنَا بِنُوءِ كَذَا وَكَذَا، فَأَمَّا مَنْ آمَنَ بِي وَحَمِدَنِي عَلَى سُقْيَائِي فَذَاكَ الَّذِي آمَنَ بِي وَكَفَرَ بِالْكَوْكَبِ، وَمَنْ قَالَ مُطِرْنَا بِنُوءِ كَذَا وَكَذَا فَذَاكَ الَّذِي كَفَرَ بِي وَآمَنَ بِالْكَوْكَبِ».

تخریج: أخرجه البخاري، الأذان، باب: يستقبل الإمام الناس إذا سلم، ح: ٨٤٦، ومسلم، الإيمان، ح: ٧١، وانظر الحديث السابق من حديث صالح بن كيسان به، وهو في الكبرى، ح: ١٨٣٤ * سفيان هو ابن عيينة ومن طريقه أخرجه أحمد: ١١٦/٤، وصرح بالسماع عنده.

Comments:

It is essential to offer thanks to Allâh upon receiving every bounty. The right of the bounty will also be fulfilled and one's faith will also deepen and become strong.

1527. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'If Allâh were to

١٥٢٧ - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ عَتَّابِ بْنِ

withhold rain from His slaves for five years and then send it, some of the people would become disbelievers, saying: "We have been given rain by the star of *Al-Mijdah*."^[1] (*Da'if*)

حُتَيْنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَمْسَكَ اللَّهُ عَزَّ وَجَلَّ الْمَطَرَ عَنْ عِبَادِهِ خَمْسَ سِنِينَ ثُمَّ أَرْسَلَهُ لَأَضْبَحَتْ طَائِفَةٌ مِنَ النَّاسِ كَافِرِينَ يَقُولُونَ: سُقِينَا بِنَوْءِ الْمَجْدَحِ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ۷/۳ عن سفيان بن عيينة به، وقال سفيان عنه: "لا أدري من عتاب"، وهو في الكبرى، ح: ۱۸۳۶، وصححه ابن حبان، ح: ۶۰۶ على قاعدته * عمرو هو ابن دينار، وعتاب لم يوثقه غير ابن حبان.

Comments:

Mijdah is a collection of two or three stars, which in the view of the Arabs caused the rainfall.

Chapter 17. Imâm Asking For Rain To Be Stopped If He Fears That It May Cause Harm

(المعجم ۱۷) - مَسْأَلَةُ الْإِمَامِ رَفْعَ الْمَطَرِ إِذَا خَافَ ضَرَرَهُ (التحفة ۶۴۹)

1528. It was narrated that Anas said: "There was no rain for a year, so some of the Muslims went to the Prophet ﷺ one Friday and said: 'O Messenger of Allâh, there has been no rain; the land has become bare and our wealth has been destroyed.' He raised his hands, and we did not see any cloud in the sky. He stretched forth his hands until I could see the whiteness of his armpits, praying to Allâh for rain. When we finished praying *Jumu'ah*, even a young man whose house was nearby was worried about how he would get home.

۱۵۲۸ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: فَحَطَّ الْمَطَرُ عَامًا فَفَقَّامَ بَعْضُ الْمُسْلِمِينَ إِلَى النَّبِيِّ ﷺ فِي يَوْمٍ جُمُعَةٍ فَقَالَ: يَا رَسُولَ اللَّهِ! فَحَطَّ الْمَطَرُ وَأَجْدَبَتِ الْأَرْضُ وَهَلَكَ الْمَالُ، قَالَ: فَرَفَعَ يَدَيْهِ وَمَا تَرَى فِي السَّمَاءِ سَحَابَةً، فَمَدَّ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ يَسْتَسْقِي اللَّهَ عَزَّ وَجَلَّ، قَالَ: فَمَا صَلَّيْنَا الْجُمُعَةَ حَتَّى أَهَمَّ الشَّابَّ الْقَرِيبَ الدَّارِ الرَّجُوعُ إِلَى أَهْلِهِ فَدَامَتْ جُمُعَةٌ فَلَمَّا كَانَتْ

[1] *Al-Mijdah*: A name used to refer to a star or stars which were considered related to rain according to the beliefs of the pre-Islamic Arabs. Some of them say it was Aldebaran (Alpha Tauri); a red giant star, one of the brightest stars in the Northern Hemisphere. See *An-Nihâyah*.

That lasted for a week, then on the following Friday they said: 'O Messenger of Allâh, houses have been destroyed and all travel has ceased.' The Messenger of Allâh ﷺ smiled at how quickly the sons of Âdam become weary, and he said with his hands raised: 'O Allâh, around us and not on us,' and it dispersed from Al-Madinah." (*Ṣaḥīḥ*)

الْجُمُعَةُ الَّتِي تَلِيهَا قَالُوا: يَا رَسُولَ اللَّهِ! تَهَدَّمَتِ الْبُيُوتُ وَاحْتَبَسَ الرُّكْبَانُ قَالَ: فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ لِشُرْعَةِ مَلَأَةَ ابْنِ آدَمَ وَقَالَ بِيَدَيْهِ: «اللَّهُمَّ! حَوَالَيْنَا وَلَا عَلَيْنَا» فَتَكَشَّطَتْ عَنِ الْمَدِينَةِ.

تخریج: [صحیح] أخرجه ابن خزيمة، ح: ١٧٨٩ عن علي بن حجر به، وهو في الكبرى، ح: ١٨٣٨، وله شواهد كثيرة، انظر الحديث الآتي.

Chapter 18. *Imâm* Raising His Hands When Asking For Rain To Stop

(المعجم ١٨) - **بَابُ رَفْعِ الْإِمَامِ يَدَيْهِ عِنْدَ سَأَلِهِ إِسْمَاكِ الْمَطَرِ** (التحفة ٦٥٠)

1529. It was narrated that Anas bin Mâlik said: "There was a drought during the time of the Messenger of Allâh ﷺ. While the Messenger of Allâh ﷺ was delivering the *Khutbah* on the *Minbar* one Friday, a Bedouin stood up and said: 'O Messenger of Allâh, wealth has been destroyed and our children are hungry; pray to Allâh for us.' The Messenger of Allâh ﷺ raised his hands, and we could not see even a wisp of a cloud in the sky, but by the One in Whose hand is my soul, he did not lower (his hands) before clouds like mountains appeared, and he did not come down from his *Minbar* before we saw the rain dripping from his beard. It rained that day and the next day, and the day after, until the following Friday. Then that Bedouin" - or he said,

١٥٢٩ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا أَبُو عَمْرِو الْأَوْزَاعِيُّ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَصَابَ النَّاسَ سَنَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَيْنَا رَسُولُ اللَّهِ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فَقَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ فَادْعُ اللَّهَ لَنَا، فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ وَمَا نَرَى فِي السَّمَاءِ قَرَعَةً، وَالَّذِي نَفْسِي بِيَدِهِ! مَا وَضَعَهَا حَتَّى تَارَ سَحَابٌ أَمْثَالُ الْجِبَالِ ثُمَّ لَمْ يَنْزِلْ عَنْ مِثْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ فَمَطَرْنَا يَوْمًا ذَلِكَ وَمِنَ الْعَيْدِ وَالَّذِي يَلِيهِ حَتَّى الْجُمُعَةِ الْأُخْرَى فَقَامَ ذَلِكَ الْأَعْرَابِيُّ أَوْ قَالَ غَيْرُهُ فَقَالَ: يَا رَسُولَ اللَّهِ! تَهَدَّمَتِ الْبِنَاءُ وَعَرِقَ الْمَالُ فَادْعُ اللَّهَ لَنَا فَرَفَعَ

“someone else” – “stood up and said: ‘O Messenger of Allâh, buildings have been destroyed and wealth has drowned; pray to Allâh for us. The Messenger of Allâh ﷺ raised his hands and said: ‘O Allâh, around us and not on us.’ He did not point in any direction but the clouds dispersed, until Al-Madînah became like a hole. And the valleys ran with water and no one came from any direction but he told us of the heavy rains.” (*Sahîh*)

رَسُولُ اللَّهِ ﷺ يَدِّيهِ فَقَالَ: «اللَّهُمَّ! حَوَالَيْنَا وَلَا عَلَيْنَا» فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنْ السَّحَابِ إِلَّا أَنْفَرَجَتْ حَتَّى صَارَتْ الْمَدِينَةُ مِثْلَ الْجُؤْبَةِ وَسَالَ الْوَادِي وَلَمْ يَجِءْ أَحَدٌ مِنْ نَاحِيَتِهِ إِلَّا أَخْبَرَ بِالْجُؤْدِ.

تخریج: أخرجه البخاري، الجمعة، باب الاستسقاء في الخطبة يوم الجمعة، ح: ٩٣٣، ومسلم، صلوة الاستسقاء، باب الدعاء في الاستسقاء، ح: ٩/٨٩٧ من حديث الوليد بن مسلم به، وهو في الكبرى، ح: ١٨٣٩.

Comments:

In this incident, there are a few things worthy of contemplation. For one full year, the Prophet ﷺ and his Companions endured the affliction of famine, but never grumbled or showed displeasure. Great people often possess immense patience, and they remain ever blessed and content with the pleasure of Allâh, Most High! The syllable of complaint is something very remote for them; they do not even consider it.

18. The Book Of The Fear Prayer

(المعجم ١٨) - كِتَابُ صَلَاةِ الْخَوْفِ (التحفة ...)

1530. It was narrated that Tha'labah bin Zahdam said: "We were with Sa'eed bin Al-'Âsî in Ṭabaristân, and Hudhaifah bin Al-Yamân was with us. He said: 'Which of you offered the fear prayer with the Messenger of Allâh ﷺ?' Hudhaifah said: 'I did,' and he described it. He said: 'The Messenger of Allâh ﷺ offered the fear prayer, leading one group who had formed rows behind him in praying one *Rak'ah*, while the other group was between him and the enemy. So he led the group that was near him in praying one *Rak'ah*, then they left and took the place of the others, and the others came and he led them in praying one *Rak'ah*.'" (*Ṣaḥîḥ*)

تخریج: [صحیح] أخرجه أبو داود، الصلوة، باب من قال يصلي بكل طائفة ركعة ولا يقضون، ح: ١٢٤٦ من حديث سفيان الثوري به، وصرح بالسمع، وهو في الكبرى، ح: ١٩١٧، وصححه ابن خزيمة، ح: ١٣٤٣، وابن حبان، ح: ٥٨٦، والحاكم، ح: ٣٣٥/١، ووافقه الذهبي.

1531. It was narrated that Tha'labah bin Zahdam said: "We were with Sa'eed bin Al-'Âsî in Ṭabaristân and he said: 'Which of you offered the fear prayer with the Messenger of Allâh ﷺ?' Hudhaifah said: 'I did.' So Hudhaifah stood and the people formed two rows behind him, one row behind him and one row facing the enemy. He led those who were behind him in praying one *Rak'ah*, then they went and took the place

١٥٣٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَشْعَثِ ابْنِ أَبِي الشَّعْثَاءِ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ قَالَ: كُنَّا مَعَ سَعِيدِ بْنِ الْعَاصِي بِطَبْرِسْتَانَ وَمَعَنَا حُدَيْفَةُ بْنُ الْيَمَانِ فَقَالَ: أَيُّكُمْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ فَقَالَ حُدَيْفَةُ: أَنَا، فَوَصَفَ فَقَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ بِطَائِفَةٍ رَكْعَةً صَفٌّ خَلْفَهُ، وَطَائِفَةٍ أُخْرَى بَيْنَهُ وَبَيْنَ الْعَدُوِّ فَصَلَّى بِالطَّائِفَةِ الَّتِي تَلِيهِ رَكْعَةً، ثُمَّ نَكَصَ هَؤُلَاءِ إِلَى مِصَافٍ أَوْلَيْكَ وَجَاءَ أَوْلَيْكَ فَصَلَّى بِهِمْ رَكْعَةً.

١٥٣١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَشْعَثُ بْنُ سُلَيْمٍ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ قَالَ: كُنَّا مَعَ سَعِيدِ بْنِ الْعَاصِي بِطَبْرِسْتَانَ فَقَالَ: أَيُّكُمْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ فَقَالَ حُدَيْفَةُ: أَنَا، فَقَامَ حُدَيْفَةُ وَصَفَّ النَّاسُ خَلْفَهُ صَفِّينَ صَفًّا خَلْفَهُ وَصَفًّا مُوَارِي الْعَدُوِّ، فَصَلَّى

of the others, and the others came and he led them in praying one *Rak'ah*, and they did not make it up.” (*Ṣaḥīḥ*)

بِالَّذِي خَلْفَهُ رُكْعَةً ثُمَّ انْصَرَفَ هَؤُلَاءِ إِلَى مَكَانٍ هَؤُلَاءِ وَجَاءَ أَوْلِيكَ فَصَلَّى بِهِمْ رُكْعَةً وَكَمْ يَقْضُوا.

تخريج: [إسناده صحيح] أخرجه أبو داود، ح: ١٢٤٦ من حديث يحيى القطان به (انظر الحديث السابق)، وهو في الكبرى، ح: ١٩١٨.

Comments:

The legislation of the ritual prayer in time of danger or the *Salātul Khawf* is corroborated by the Glorious Qur'an itself. Rather, it is the one and only prayer whose manner of performance is shown in a fair summation in the Qur'an itself.

1532. A prayer like that of *Hudhaifah* was narrated from Zaid bin *Thābit* from the Prophet ﷺ. (*Ṣaḥīḥ*)

١٥٣٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي الرَّكْبِيُّ بْنُ الرَّبِيعِ عَنِ الْقَاسِمِ بْنِ حَسَّانٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ مِثْلَ صَلَاةِ حُدَيْفَةَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٨٣/٥ من حديث سفیان الثوري به، وهو في الكبرى، ح: ١٩١٩، وصححه ابن خزيمة: ٢٩٤/٢، ح: ١٣٤٥ وابن حبان، ح: ٥٩٠، والحديث السابق شاهد له * القاسم بن حسان ثقة وثقه العجلي المعتدل، وأحمد بن صالح، وابن شاهين وغيرهم، وصرح بالسماع من زيد.

1533. It was narrated that Ibn 'Abbās said: "Allāh enjoined the prayer on the tongue of your Prophet ﷺ: four (*Rak'ahs*) while a resident, two *Rak'ahs* while traveling, and one *Rak'ah* during times of fear." (*Ṣaḥīḥ*)

١٥٣٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ بَكْرِ بْنِ الْأَحْنَسِ، عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رُكْعَتَيْنِ وَفِي الْخَوْفِ رُكْعَةً.

تخريج: [صحيح] تقدم، ح: ٤٥٧، وهو في الكبرى، ح: ١٩٢٠.

1534. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ prayed at *Dhi Qarad* and the people formed two rows behind him, one row behind him and one row facing the enemy. He led those who were behind him in praying

١٥٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي الْجَهْمِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ

one *Rak'ah*, then they went and took the place of the others, and the others came and he led them in praying one *Rak'ah*, and they did not make it up. (*Sahih*)

صَلَّى بِذِي قَرْدٍ وَصَفَّ النَّاسُ خَلْفَهُ صَفِّينِ
صَفًّا خَلْفَهُ وَصَفًّا مُوَازِيَّ الْعُدُوِّ، فَصَلَّى
بِالَّذِي خَلْفَهُ رَكْعَةً ثُمَّ انْصَرَفَ هُوَ لِإِلَى
مَكَانٍ هُوَ لِإِلَى وَجَاءَ أَوْلَئِكَ فَصَلَّى بِهِمْ رَكْعَةً
وَلَمْ يَقْضُوا.

تخریج: [إسناده صحيح] أخرجه أحمد: ۱۸۳/۵ من حديث سفيان الثوري به، وهو في الكبرى، ح: ۱۹۲۱، وصححه ابن خزيمة، ح: ۱۳۴۴ رواه عن محمد بن بشار به.

1535. It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that 'Abdullâh bin 'Abbâs said: "The Messenger of Allâh ﷺ stood and the people stood with him, and he said the *Takbîr* and they said the *Takbîr*. Then he bowed, and some of them bowed, then he prostrated and they prostrated, then he stood up for the second *Rak'ah* and those who had prostrated with him moved back and guarded their brothers, and the other group came and bowed and prostrated with the Prophet ﷺ. All the people were praying and saying the *Takbîr*, but they were guarding one another." (*Sahih*)

۱۵۳۵ - أَخْبَرَنَا عَمْرُو بْنُ عَثْمَانَ بْنِ
سَعِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدٍ، عَنِ الرَّبِيعِيِّ، عَنِ
الرُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عْتَبَةَ
أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: قَامَ رَسُولُ اللَّهِ
ﷺ وَقَامَ النَّاسُ مَعَهُ فَكَبَّرَ وَكَبَّرُوا ثُمَّ رَكَعَ
وَرَكَعَ أَنَا مِنْهُمْ ثُمَّ سَجَدَ وَسَجَدُوا، ثُمَّ قَامَ
إِلَى الرَّكْعَةِ الثَّانِيَةِ فَتَأَخَّرَ الَّذِينَ سَجَدُوا مَعَهُ
وَحَرَسُوا إِخْوَانَهُمْ وَأَتَتِ الطَّائِفَةُ الْأُخْرَى
فَرَكَعُوا مَعَ النَّبِيِّ ﷺ وَسَجَدُوا، وَالنَّاسُ
كُلُّهُمْ فِي صَلَاةٍ يُكَبِّرُونَ وَلَكِنْ يَحْرُسُ بَعْضُهُمْ
بَعْضًا.

تخریج: أخرجه البخاري، صلوة الخوف، باب: يحرس بعضهم بعضًا في صلوة الخوف، ح: ۹۴۴ من حديث محمد بن حرب به، وهو في الكبرى، ح: ۱۹۲۲.

1536. It was narrated that Ibn 'Abbâs said: "The fear prayer was no more than two prostrations like the prayer of these guards of yours today behind these *Imâms* of yours, except that it was one group after another. One group stood, although they were all behind the Messenger of Allâh ﷺ, and one

۱۵۳۶ - أَخْبَرَنَا عُثَيْدُ اللَّهِ بْنُ سَعِيدِ بْنِ
إِبْرَاهِيمَ قَالَ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنَا أَبِي
عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي دَاوُدُ بْنُ
الْحُصَيْنِ عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ:
مَا كَانَتْ صَلَاةُ الْخَوْفِ إِلَّا سَجْدَتَيْنِ كَصَلَاةِ
أَخْرَاسِكُمْ هُوَ لِإِلَى الْيَوْمِ خَلْفَ أَيْمَتِكُمْ هُوَ لِإِلَى،

group prostrated with him, then the Messenger of Allâh ﷺ stood up and they all stood with him. Then he bowed and they all bowed with him, then he prostrated and those who had been standing the first time prostrated with him. When the Messenger of Allâh ﷺ and those who had prostrated with him at the end of their prayer sat, those who had been standing prostrated by themselves, then they sat and the Messenger of Allâh ﷺ said the *Taslim* with all of them.” (Hasan)

إِلَّا أَنَّهَا كَانَتْ عَقْبًا قَامَتْ طَائِفَةٌ مِنْهُمْ وَهُمْ جَمِيعًا مَعَ رَسُولِ اللَّهِ ﷺ وَسَجَدَتْ مَعَهُ طَائِفَةٌ مِنْهُمْ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامُوا مَعَهُ جَمِيعًا، ثُمَّ رَكَعَ وَرَكَعُوا مَعَهُ جَمِيعًا، ثُمَّ سَجَدَ فَسَجَدَ مَعَهُ الَّذِينَ كَانُوا قِيَامًا أَوَّلَ مَرَّةٍ، فَلَمَّا جَلَسَ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ سَجَدُوا مَعَهُ فِي آخِرِ صَلَاتِهِمْ سَجَدَ الَّذِينَ كَانُوا قِيَامًا لِأَنْفُسِهِمْ، ثُمَّ جَلَسُوا فَجَمَعَهُمْ رَسُولُ اللَّهِ ﷺ بِالتَّسْلِيمِ.

تخريج: [حسن] أخرجه أحمد: ١/٢٦٥ من حديث إبراهيم بن سعد عن ابن إسحاق به، وهو في الكبرى، ح: ١٩٢٣، فيه علة قاذحة، وله شاهد حسن عند أبي داود، ح: ١٢٤٢ وغيره، وصححه ابن خزيمة، ح: ١٣٦٣، وابن حبان، ح: ٥٨٩، والحاكم: ١/٣٣٦، والذهبي.

Comments:

This narration is related by way of Ibn ‘Abbâs ؓ and in it are evident two units of fear prayer. Probably, the narration of a one-unit prayer transmitted by Ibn ‘Abbâs denotes the prayer performed during extremely perilous and hard situations.

1537. It was narrated from Sâlih bin Khawwât, from Sahl bin Abî Hathmah that the Messenger of Allâh ﷺ led them in offering the fear prayer. Some formed a row behind him and some formed a row facing the enemy. He led them in praying one *Rak’ah*, then they moved away and the others came, and he led them in praying one *Rak’ah*, then they got up and each (group) made up the other *Rak’ah*. (Sahih)

١٥٣٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِهِمْ صَلَاةَ الْخَوْفِ فَصَفَّ صَفًّا خَلْفَهُ وَصَفًّا مُصَافُوا الْعَدُوَّ فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ ذَهَبَ هُوَ لِإِجَاءِ أَوْلِيكَ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ قَامُوا فَقَضَوْا رَكْعَةً رَكْعَةً.

تخريج: أخرجه البخاري، المغازي، باب غزوة ذات الرقاع، ح: ٤١٣١ من حديث يحيى القطان، ومسلم، صلوة المسافرين، باب صلوة الخوف، ح: ٨٤١ من حديث شعبة به، وهو في الكبرى، ح: ١٩٢٤.

Comments:

In this narration, there is no detail concerning the performance of one unit of the prayer severally on their own. One way to perform it is that after the prayer-leader's final greeting, the second contingent should perform one unit of the prayer by themselves, and then conduct the final salutation. Thereupon, they should station themselves in the direction of the enemy to counter them. And the first contingent should return and they should perform their (remaining) one unit by themselves. And this mode will be more adequate, because in this way, both the units of the second contingent would come to pass together. Another manner is that the second contingent should offer one unit (with the prayer-leader) and thereupon they should depart, and the former contingent should return and perform one unit by themselves. Thereupon they should depart, and the second contingent should return and offer (their remaining) prayer. This form has also been described in some narrations.

1538. It was narrated from Sâlih bin Khawwât from one who had prayed the fear prayer with the Messenger of Allâh ﷺ on the day of Dhât Ar-Riqâ' that one group had formed a row behind him and another group faced the enemy. He led those who were with him in praying one *Rak'ah*, then he remained standing and they completed the prayer by themselves. Then they moved away and formed a row facing the enemy, and the other group came and he led them in praying the *Rak'ah* that was left for him, then he remained sitting while they completed the prayer by themselves, then he said the *Taslim* with them. (*Ṣaḥīḥ*)

١٥٣٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ
يَزِيدَ بْنِ رُوْمَانَ، عَنْ صَالِحِ بْنِ خَوَّاتٍ عَمَّنْ
صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ ذَاتِ الرَّفَاعِ
صَلَاةَ الْخَوْفِ: أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةٌ
وَجَّاهُ الْعَدُوَّ فَصَلَّى بِالَّذِينَ مَعَهُ رُكْعَةً، ثُمَّ
تَبَّتْ قَائِمًا وَاتَّمُوا لِأَنْفُسِهِمْ ثُمَّ انْصَرَفُوا
فَصَفُّوا وَجَّاهُ الْعَدُوَّ وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى
فَصَلَّى بِهِمُ الرُّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلَاتِهِ، ثُمَّ
تَبَّتْ جَالِسًا وَاتَّمُوا لِأَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ.

تخريج: أخرجه البخاري، ح: ٤١٢٩ عن قتيبة، ومسلم، ح: ٨٤٢ (انظر الحديث السابق) من حديث مالك به، وهو في الموطأ (يحيى): ١/١٨٣، والكبرى، ح: ١٩٢٥.

Comments:

This is yet another form of the fear prayer, in which each contingent performs two units of prayer together, one with the Prophet ﷺ and one separately. This mode will be better from the point of view that the worshippers will not have to go and come forth during the process of the prayer. Instead both the units would be performed together.

1539. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ led one of the two groups in praying one *Rak'ah* while the other group was facing the enemy, then they moved away and took the place of the others, and the others came and he led them in praying the other *Rak'ah*, then he said the *Salâm* and they stood up and made up the other *Rak'ah*, and the others stood up and made up the other *Rak'ah*. (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، المغازي، باب غزوة ذات الرقاع، ح: ٤١٣٣ من حديث يزيد بن زريع، ومسلم، صلوة المسافرين، باب صلوة الخوف، ح: ٨٣٩ من حديث معمر به، وهو في الكبرى، ح: ١٩٢٨.

Comments:

This narration consists of the same form mentioned in *Ḥadīth* No. 1537. However, in the performance of one's individual *Rak'ah* separately, both the forms mentioned could be adopted.

1540. Sâlim bin 'Abdullâh narrated that his father said: "I went out on a campaign with the Messenger of Allâh ﷺ toward Najd. We confronted the enemy and formed ranks facing them. The Messenger of Allâh ﷺ stood up and led us in prayer. Some of us stood with him and some of us faced the enemy. The Messenger of Allâh ﷺ bowed and those who were with him bowed, and prostrated twice. Then they moved away and took the place of the others, and the other group who had not prayed came and he led them in bowing once and prostrating twice. Then the Messenger of Allâh ﷺ said the *Salâm* and each of the Muslims stood up and bowed once, and

١٥٣٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ
يَزِيدَ بْنِ زُرَيْجٍ قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنِ
الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ
اللَّهِ ﷺ صَلَّى بِأَحَدِي الطَّائِفَتَيْنِ رَكْعَةً
وَالطَّائِفَةَ الْأُخْرَى مُوَجَّهَةً الْعَدُوَّ، ثُمَّ انْطَلَقُوا
فَقَامُوا فِي مَقَامِ أَوْلِيكَ وَجَاءَ أَوْلِيكَ فَصَلَّى
بِهِمْ رَكْعَةً أُخْرَى، ثُمَّ سَلَّمَ عَلَيْهِمْ فَقَامَ هَؤُلَاءِ
فَقَضَوْا رَكْعَتَهُمْ وَقَامَ هَؤُلَاءِ فَقَضَوْا رَكْعَتَهُمْ.

١٥٤٠ - أَخْبَرَنِي كَثِيرُ بْنُ عُبَيْدٍ عَنْ أَبِيهِ،
عَنْ شُعَيْبٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ:
حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ:
غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ نَجْدِ فَوَازِنَا
الْعَدُوَّ وَصَافَقْنَاهُمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ
يُصَلِّي بِنَا فَقَامَتِ طَائِفَةٌ مِنَّا مَعَهُ وَأَقْبَلَتْ طَائِفَةٌ
عَلَى الْعَدُوِّ، فَرَكَعَ رَسُولُ اللَّهِ ﷺ وَمَنْ مَعَهُ
رَكْعَةً وَسَجَدَ وَسَجَدَتَيْنِ، ثُمَّ انْصَرَفُوا فَكَانُوا
مَكَانَ أَوْلِيكَ الَّذِينَ لَمْ يُصَلُّوا وَجَاءَتِ الطَّائِفَةُ
الَّتِي لَمْ تُصَلِّ فَرَكَعَ بِهِمْ رَكْعَةً وَسَجَدَتَيْنِ، ثُمَّ
سَلَّمَ رَسُولُ اللَّهِ ﷺ فَقَامَ كُلُّ رَجُلٍ مِنَ
الْمُسْلِمِينَ فَرَكَعَ لِنَفْسِهِ رَكْعَةً وَسَجَدَتَيْنِ.

prostrated twice individually.”

(*Sahih*)

تخریج: أخرجه البخاري، صلوة الخوف، باب صلوة الخوف، ح: ٩٤٢ من حديث شعيب بن أبي حمزة به، وهو في الكبرى، ح: ١٩٢٩.

Comments:

This narration too is in accord with narrations 1537 and 1539.

1541. It was narrated that Az-Zuhrī said: “Abdullāh bin ‘Umar used to narrate that he offered the fear prayer with the Messenger of Allāh ﷺ. He said: ‘The Prophet ﷺ said the *Takbīr*, and one group of us formed a row behind him while the other group faced the enemy. The Prophet ﷺ led them in bowing once and prostrating twice, then they moved away and faced the enemy, and the other group came and prayed with the Prophet ﷺ, doing likewise. Then he said the *Taslīm*, then each man of both groups stood and prayed by himself, bowing once and prostrating twice.” (*Sahih*)

١٥٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ الْبَرْقِيُّ عَنْ عَبْدِ اللَّهِ بْنِ يَوْسُفَ قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنِ الزُّهْرِيِّ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُحَدِّثُ: أَنَّهُ صَلَّى صَلَاةَ الْخَوْفِ مَعَ رَسُولِ اللَّهِ ﷺ قَالَ: كَبَّرَ النَّبِيُّ ﷺ وَصَفَّ خَلْفَهُ طَائِفَةً مِثْلًا وَأَقْبَلَتْ طَائِفَةٌ عَلَى الْعَدُوِّ فَكَرَعَ بِهِمُ النَّبِيُّ ﷺ رُكْعَةً وَسَجَدَتَيْنِ، ثُمَّ انْصَرَفُوا وَأَقْبَلُوا عَلَى الْعَدُوِّ وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلُّوا مَعَ النَّبِيِّ ﷺ فَفَعَلَ مِثْلَ ذَلِكَ، ثُمَّ سَلَّمَ ثُمَّ قَامَ كُلُّ رَجُلٍ مِنْ الطَّائِفَتَيْنِ فَصَلَّى لِنَفْسِهِ رُكْعَةً وَسَجَدَتَيْنِ.

تخریج: [صحيح] وهو في الكبرى، ح: ١٩٢٦، والحديث السابق شاهد له.

1542. It was narrated that ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ offered the fear prayer. He stood and said the *Takbīr*, and a group of us prayed behind him while another group was facing the enemy. The Messenger of Allāh ﷺ bowed once and prostrated twice with them, then they moved away but did not say the *Taslīm*. They went to face the enemy and lined up in their places, and the other group came and formed a row behind the

١٥٤٢ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا الْهَيْثَمُ ابْنُ حُمَيْدٍ عَنِ الْعَلَاءِ وَأَبِي أَيُّوبَ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ قَامَ فَكَبَّرَ فَصَلَّى خَلْفَهُ طَائِفَةً مِثْلًا وَطَائِفَةٌ مُوَاجِهَةً الْعَدُوِّ فَكَرَعَ بِهِمُ رَسُولُ اللَّهِ ﷺ رُكْعَةً وَسَجَدَتَيْنِ، ثُمَّ انْصَرَفُوا وَلَمْ يَسْلَمُوا وَأَقْبَلُوا عَلَى الْعَدُوِّ فَصَفُّوا مَكَانَهُمْ وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى

Messenger of Allâh ﷺ, and he led them in praying, bowing once and prostrating twice. Then the Messenger of Allâh ﷺ said the *Taslim* and he had bowed twice and prostrated four times. Then the two groups stood up and each man prayed by himself, bowing once and prostrating twice.”

Abû Bakr Ibn As-Sunnî said:^[1] “Az-Zuhrî heard two *Hadîths* from Ibn ‘Umar, and he did not hear this from him.” (*Ṣaḥîḥ*)

فَصَفُّوا خَلْفَ رَسُولِ اللَّهِ ﷺ فَصَلَّى بِهِمْ رَكْعَةً
وَسَجَدَتَيْنِ، ثُمَّ سَلَّمَ رَسُولُ اللَّهِ ﷺ وَقَدْ أْتَمَّ
رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ، ثُمَّ قَامَتِ الطَّائِفَتَانِ
فَصَلَّى كُلُّ إِنْسَانٍ مِنْهُنَّ لِنَفْسِهِ رَكْعَةً
وَسَجَدَتَيْنِ.

قَالَ أَبُو بَكْرٍ بْنُ السُّنِّيِّ: الزُّهْرِيُّ سَمِعَ مِنْ
ابْنِ عُمَرَ حَدِيثَيْنِ وَلَمْ يَسْمَعْ هَذَا مِنْهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٩٢٧.

Comments:

This is the view of Ibn Sunnî. ‘Alî bin Al-Madîni also has made a similar statement. But according to Imâm Aḥmad bin Hanbal and Yahya bin Ma‘în, Az-Zuhrî heard no report at all from ‘Abdullâh bin ‘Umar ﷺ. In these reports also there is mention of the link of Sâlim. And Allâh knows best!

1543. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ offered the fear prayer during one of his battles. One group stood with him and another group faced the enemy. He led those who were with him in praying one *Rak‘ah*, then they went away and the others came, and he led them in praying one *Rak‘ah*. Then each group made up one *Rak‘ah*.” (*Ṣaḥîḥ*)

١٥٤٣ - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلِ
ابْنِ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ
عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ عُثْبَةَ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ
صَلَاةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ فَقَامَتِ طَائِفَةٌ
مَعَهُ وَطَائِفَةٌ بِإِزَاءِ الْعَدُوِّ فَصَلَّى بِالَّذِينَ مَعَهُ
رَكْعَةً، ثُمَّ ذَهَبُوا وَجَاءَ الْآخَرُونَ فَصَلَّى بِهِمْ
رَكْعَةً ثُمَّ قَضَتِ الطَّائِفَتَانِ رَكْعَةً رَكْعَةً.

تخريج: [صحيح] أخرجه مسلم، صلوة المسافرين، باب صلوة الخوف، ح: ٣٠٦/٨٣٩ من حديث يحيى بن آدم به، وهو في الكبرى، ح: ١٩٣٠.

Comments:

In these narrations, coming and going forth during the *Ṣalâh*, each of the following things are the characteristics of the fear prayer: facing the enemy irrespective of whichever direction they might have to turn their faces to, and the prayer-leader’s pausing and waiting for the people to come and go forth.

[1] He is the famous Ibn As-Sunnî, who reported this book from the author.

1544. It was narrated from Marwân bin Al-Ḥakam that he asked Abû Hurairah: "Did you offer the fear prayer with the Messenger of Allâh ﷺ?" Abû Hurairah said: "Yes." He asked: "When?" He said: "In the year of the campaign to Najd. The Messenger of Allâh ﷺ stood up to pray *ʿAsr* and a group stood with him, and another group was facing the enemy, with their backs toward the *Qiblah*. The Messenger of Allâh ﷺ said the *Takbîr*, and they all said the *Takbîr*, those who were with him and those who were facing the enemy. Then the Messenger of Allâh ﷺ bowed once and the group that was with him bowed, then he and the group that was with him prostrated twice, while the others were standing facing the enemy. Then the Messenger of Allâh ﷺ stood up and the group that was with him stood and went to face the enemy, and the group that had been facing the enemy came and bowed and prostrated while the Messenger of Allâh ﷺ was standing there. Then they stood up, and the Messenger of Allâh ﷺ bowed again, and they bowed and prostrated with him. Then the group that had been facing the enemy came and bowed and prostrated, while the Messenger of Allâh ﷺ and those who were with him were sitting. Then the Messenger of Allâh ﷺ said the *Taslîm* and they all said the *Taslîm*. So the Messenger of Allâh ﷺ had prayed two *Rak'ahs*

١٥٤٤ - أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ فَصَّالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَيُّوَةُ وَذَكَرَ آخَرَ قَالَا: حَدَّثَنَا أَبُو الْأَسْوَدِ أَنَّهُ سَمِعَ عَزْرَةَ ابْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ مَرْوَانَ بْنِ الْحَكَمِ: أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ: هَلْ صَلَّيْتَ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ؟ فَقَالَ أَبُو هُرَيْرَةَ: نَعَمْ. قَالَ: مَتَى؟ قَالَ: عَامَ عَزْرَةَ نَجِدَ قَامَ رَسُولُ اللَّهِ ﷺ لِصَلَاةِ الْعَصْرِ وَقَامَتْ مَعَهُ طَائِفَةٌ وَطَائِفَةٌ أُخْرَى مُقَابِلَ الْعَدُوِّ وَظُهُورُهُمْ إِلَى الْيَقْلَةِ فَكَبَّرَ رَسُولُ اللَّهِ ﷺ فَكَبَّرُوا جَمِيعًا الَّذِينَ مَعَهُ وَالَّذِينَ يُقَابِلُونَ الْعَدُوَّ، ثُمَّ رَكَعَ رَسُولُ اللَّهِ ﷺ رُكْعَةً وَاحِدَةً وَرَكَعَتْ مَعَهُ الطَّائِفَةُ الَّتِي تَلِيهِ، ثُمَّ سَجَدَ وَسَجَدَتِ الطَّائِفَةُ الَّتِي تَلِيهِ وَالْآخَرُونَ قِيَامًا مُقَابِلَ الْعَدُوِّ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامَتِ الطَّائِفَةُ الَّتِي مَعَهُ فَذَهَبُوا إِلَى الْعَدُوِّ فَقَابَلُوهُمْ وَأَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلَةَ الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا وَرَسُولُ اللَّهِ ﷺ قَائِمٌ كَمَا هُوَ، ثُمَّ قَامُوا فَرَكَعَ رَسُولُ اللَّهِ ﷺ رُكْعَةً أُخْرَى وَرَكَعُوا مَعَهُ وَسَجَدَ وَسَجَدُوا مَعَهُ، ثُمَّ أَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلَ الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ وَمَنْ مَعَهُ، ثُمَّ كَانَ السَّلَامُ فَسَلَّمَ رَسُولُ اللَّهِ ﷺ وَسَلَّمُوا جَمِيعًا، فَكَانَ لِرَسُولِ اللَّهِ ﷺ رُكْعَتَانِ وَلِكُلِّ رَجُلٍ مِنَ الطَّائِفَتَيْنِ رُكْعَتَانِ رُكْعَتَانِ.

and each of the two groups had prayed two *Rak'ahs*.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب من قال يكبرون جميعاً، ح: ١٢٤٠، من حديث حيوة بن شريح به، وهو في الكبرى، ح: ١٩٣١، وصححه ابن خزيمة، ح: ١٣٦١، ١٣٦٢، وابن حبان، ح: ٥٨٥، من طريق آخر، والحاكم: ١/٣٣٨، ٣٣٩، على شرط الشيخين، ووافقه الذهبي.

1545. Abû Hurairah said: “The Messenger of Allâh ﷺ was camping between Dajnân and ‘Usfân, besieging the idolators. The idolators said: “These people have a prayer that is dearer to them than their sons and daughters. Plan it, then strike them with a single heavy blow.’ Jibrîl, peace be upon him, came and told the Messenger of Allâh (ﷺ) to divide his Companions into two groups, then lead one group in prayer while the others faced the enemy, on guard and with weapons at the ready. So he led them in praying one *Rak'ah*, then they moved back and the others moved forward, and he led them in praying one *Rak'ah*, so that each one of them had prayed one *Rak'ah* with the Prophet ﷺ and the Prophet ﷺ had prayed two *Rak'ahs*.” (*Sahîh*)

١٥٤٥ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ عُيَيْدٍ الْهَمْدَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَقِيبٍ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ نَازِلًا بَيْنَ صَجْنَانَ وَعَشْمَانَ مُحَاصِرِ الْمُشْرِكِينَ فَقَالَ الْمُشْرِكُونَ: إِنَّ لَهُؤْلَاءِ صَلَاةً هِيَ أَحَبُّ إِلَيْهِمْ مِنْ أَبْنَائِهِمْ وَأَبْكَارِهِمْ أَجْمَعُوا أَمْرَكُمْ ثُمَّ مِيلُوا عَلَيْهِمْ مِئَلَةً وَاحِدَةً، فَجَاءَ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَأَمَرَهُ أَنْ يُسَمِّمَ أَصْحَابَهُ نِصْفَيْنِ فَيَصَلِّي بِطَائِفَةٍ مِنْهُمْ وَطَائِفَةٌ مُقْبِلُونَ عَلَى عَدُوِّهِمْ قَدْ أَخَذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ فَيَصَلِّي بِهِمْ رَكْعَةً، ثُمَّ يَتَأَخَّرَ هَؤُلَاءِ وَيَتَقَدَّمُ أَوْلَئِكَ فَيَصَلِّي بِهِمْ رَكْعَةً تَكُونُ لَهُمْ مَعَ النَّبِيِّ ﷺ رَكْعَةً رَكْعَةً وَلِلنَّبِيِّ ﷺ رَكْعَتَانِ.

تخريج: [إسناده صحيح] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة النساء، ح: ٣٠٣٥، من حديث عبد الصمد به، وقال: "حسن صحيح غريب"، وهو في الكبرى، ح: ١٩٣٢، وصححه ابن حبان، ح: ٥٨٤.

Comments:

There is brevity in this *Hadith*. That is to say, both these contingents performed one *Rak'ah* each by themselves. Collectively, they offered two units of prayer, one with the Prophet ﷺ, and one separately. The wording of the narration “with the Prophet ﷺ” also points to this.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة، ح: ١٣٦٤ عن أحمد بن المقدم به، وهو في الكبرى، ح: ١٩٣٤، وانظر الحديث السابق، وهذا طرف منه * سماع يزيد بن زريع من المسعودي قبل اختلاطه كما في الكواكب النيرات، ص: ٥٧.

1548. It was narrated that Jābir said: “We witnessed the fear prayer with the Messenger of Allāh ﷺ. We stood behind him in two rows, and the enemy was between us and the *Qiblah*. The Messenger of Allāh ﷺ said the *Takbīr* and we said the *Takbīr*. He bowed and we bowed, and he stood up again and we stood up. When he went down in prostration, the Messenger of Allāh ﷺ and those who were closest to him prostrated, and the second row remained standing until the Messenger of Allāh ﷺ and the row closest to him stood up. Then the second row prostrated when the Messenger of Allāh ﷺ had stood up, where they were. Then the row that had been closest to the Prophet ﷺ moved back and the second row moved forward, each standing in the place where the other had been. The Prophet ﷺ bowed and we bowed, then he stood up and we stood up, and when he went down in prostration, those who were closest to him prostrated and the others remained standing. When the Messenger of Allāh ﷺ and those who were closest to him sat up, the others prostrated, then he said the *Taslīm*.” (*Sahīh*)

١٥٤٨ - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ الدَّرَهَمِيُّ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَا: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: شَهِدْنَا مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ، فَقَمْنَا خَلْفَهُ صَفَيْنِ وَالْعَدُوَّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ فَكَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرْنَا وَرَكَعَ وَرَكَعْنَا وَرَفَعَ وَرَفَعْنَا، فَلَمَّا انْحَدَرَ لِلسُّجُودِ سَجَدَ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ يَلُونَهُ وَقَامَ الصَّفُّ الثَّانِي حِينَ رَفَعَ رَسُولُ اللَّهِ ﷺ وَالصَّفُّ الثَّانِي حِينَ رَفَعَ رَسُولُ اللَّهِ ﷺ فِي أَمْكِنَتِهِمْ، ثُمَّ تَأَخَّرَ الصَّفُّ الَّذِينَ كَانُوا يَلُونَ النَّبِيَّ ﷺ وَتَقَدَّمَ الصَّفُّ الْآخَرَ فَقَامُوا فِي مَقَامِهِمْ وَقَامَ هُوَ لَاءَ فِي مَقَامِ الْآخَرِينَ قِيَامًا وَرَكَعَ النَّبِيُّ ﷺ وَرَكَعْنَا، ثُمَّ رَفَعَ وَرَفَعْنَا فَلَمَّا انْحَدَرَ لِلسُّجُودِ سَجَدَ الَّذِينَ يَلُونَهُ وَالْآخَرُونَ قِيَامًا، فَلَمَّا رَفَعَ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ يَلُونَهُ سَجَدَ الْآخَرُونَ ثُمَّ سَلَّمَ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة الخوف، ح: ٨٤٠ من حديث عبد الملك به، وهو في الكبرى، ح: ١٩٣٥.

1549. It was narrated that Jâbir said: "We were with the Prophet ﷺ in a palm grove and the enemy was between us and the *Qiblah*. The Messenger of Allâh ﷺ said the *Takbîr* and we all said the *Takbîr*. Then he bowed and we all bowed. Then the Prophet ﷺ and the row that was closest to him prostrated, while the others remained standing, guarding us. When we stood up, the others prostrated where we were, then they moved forward and he bowed and they all bowed, then he stood up and they all stood up. Then the Prophet ﷺ and the row that was closest to him prostrated, and the others remained standing, guarding them. When they had prostrated and were sitting, the others prostrated where they were, then he said the *Salâm*." Jâbir said: "As your leaders do." (*Ṣaḥîh*)

تخریج: أخرجه مسلم، ح: ۳۰۸/۸۴۰، (انظر الحديث السابق) من حديث أبي الزبير به، وهو في الكبرى، ح: ۱۹۳۶.

1550. Shu'bah narrated from Manṣûr who said: "I heard Mujâhid narrating from Abû 'Ayyâsh Az-Zuraqî" – Shu'bah said: "He had written it for me, and I read it before him, and I heard him narrating it; rather, I even memorized it." Ibn Bashshâr said: "I memorized it from the book"^[1] – "The Prophet ﷺ was

۱۵۴۹ - أَخْبَرَنَا عُمَرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِنَخْلٍ وَانْعَدُّوا بَيْنَنَا وَبَيْنَ الْقِبْلَةِ فَكَبَّرَ رَسُولُ اللَّهِ ﷺ فَكَبَّرُوا جَمِيعًا، ثُمَّ رَكَعَ فَرَكَعُوا جَمِيعًا، ثُمَّ سَجَدَ النَّبِيُّ ﷺ وَالصَّفُّ الَّذِي بَلَدَهُ وَالْآخَرُونَ قِيَامًا يَحْرُسُونَهُمْ فَلَمَّا قَامُوا سَجَدَ الْآخَرُونَ مَكَانَهُمُ الَّذِي كَانُوا فِيهِ، ثُمَّ تَقَدَّمَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ فَرَكَعَ فَرَكَعُوا جَمِيعًا، ثُمَّ رَفَعَ فَرَفَعُوا جَمِيعًا، ثُمَّ سَجَدَ النَّبِيُّ ﷺ وَالصَّفُّ الَّذِي يَلُوهُ وَالْآخَرُونَ قِيَامًا يَحْرُسُونَهُمْ فَلَمَّا سَجَدُوا وَجَلَسُوا سَجَدَ الْآخَرُونَ مَكَانَهُمْ، ثُمَّ سَلَّمَ قَالَ جَابِرٌ: كَمَا يَفْعَلُ أَمْرَاؤُكُمْ.

۱۵۵۰ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ أَبِي عِيَّاشِ الزُّرَقِيِّ، قَالَ شُعْبَةُ: كَتَبَ بِهِ إِلَيَّ وَقَرَأْتُهُ عَلَيْهِ وَسَمِعْتُهُ مِنْهُ يُحَدِّثُ وَلَكِنِّي حَفِظْتُهُ، قَالَ ابْنُ بَشَّارٍ فِي حَدِيثِهِ: حَفِظْتُهُ مِنْ

[1] An-Nasâ'î narrated it from two *Shaiḥhs*: Muḥammad bin Bashshâr, and Muḥammad bin Al-Muthanna, both of them from Muḥammad (he is Ghundar), from Shu'bah, from Manṣûr who said: "I heard Mujâhid." So the first wording: "Shu'bah said" is from Al-Muthanna, and the second as he mentioned, is from Ibn Bashshâr, meaning "Shu'bah said." This is how it appears to be, and Allâh knows best. And in *Tuḥfat Al-Ashraf*, Al-Mizzî listed this narration under "Zaid bin Aṣ-Ṣâmiṭ" and in *Tahdhîb Al-Kamâl* he indicated that Zaid bin Aṣ-Ṣâmiṭ is Abû 'Ayyâsh's name.

drawing up ranks facing the enemy in 'Ushân, when the idolators were led by Khâlid bin Al-Walid. The Prophet ﷺ led them in praying Zuhr. The idolators said: 'They have a prayer after this that is dearer to them than their wealth and sons.' Then the Messenger of Allâh ﷺ led them in praying Asr. He divided them into two rows, behind him. He led them all in bowing, then when they raised their heads he led the row that was closest to him in prostrating, while the others remained standing. When they raised their heads from prostration, the second row prostrated, as they had already bowed with the Messenger of Allâh ﷺ. Then the front row moved back and the back row moved forward, so each of them took the place of his companion. Then the Messenger of Allâh ﷺ led them all in bowing, then when they raised their heads from bowing, the row that was closest to him prostrated while the others remained standing, then when they had finished prostrating the others prostrated, then the Prophet ﷺ said the Taslîm for all of them together." (*Sahîh*)

الْكِتَابِ: أَنَّ النَّبِيَّ ﷺ كَانَ مُصَافِّ الْعَدُوَّ بِعُشْفَانَ وَعَلَى الْمُشْرِكِينَ خَالِدُ بْنُ الْوَلِيدِ، فَصَلَّى بِهِمُ النَّبِيُّ ﷺ الظُّهْرَ، قَالَ الْمُشْرِكُونَ: إِنَّهُمْ لَهُمْ صَلَاةٌ بَعْدَ هَذِهِ هِيَ أَحَبُّ إِلَيْهِمْ مِنْ أَمْوَالِهِمْ وَأَبْنَائِهِمْ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ الْعَصْرَ فَصَفَّهُمْ صَفَيْنِ خَلْفَهُ فَرَكَعَ بِهِمْ رَسُولُ اللَّهِ ﷺ جَمِيعًا، فَلَمَّا رَفَعُوا رُءُوسَهُمْ سَجَدَ بِالصَّفِّ الَّذِي يَلِيهِ وَقَامَ الْآخَرُونَ، فَلَمَّا رَفَعُوا رُءُوسَهُمْ مِنَ السُّجُودِ سَجَدَ الصَّفُّ الْمُوَخَّرُ بِرُكُوعِهِمْ مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ تَأَخَّرَ الصَّفُّ الْمَقْدَمُ وَتَقَدَّمَ الصَّفُّ الْمُوَخَّرُ فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فِي مَقَامِ صَاحِبِهِ، ثُمَّ رَكَعَ بِهِمْ رَسُولُ اللَّهِ ﷺ جَمِيعًا فَلَمَّا رَفَعُوا رُءُوسَهُمْ مِنَ الرُّكُوعِ سَجَدَ الصَّفُّ الَّذِي يَلِيهِ وَقَامَ الْآخَرُونَ، فَلَمَّا فَرَعُوا مِنْ سُجُودِهِمْ سَجَدَ الْآخَرُونَ ثُمَّ سَلَّمَ النَّبِيُّ ﷺ عَلَيْهِمْ.

تخریج: [إسناده صحيح] أخرجه أبو داود، الصلاة، باب صلوة الخوف، ح: ١٢٣٦ من حديث منصور به، وهو في الكبرى، ح: ١٩٣٧، وصححه ابن حبان، ح: ٥٨٧، ٥٨٨، والبيهقي: ٢٥٧/٣، والبعوي في شرح السنة، ح: ١٠٩٦، والحاكم على شرط الشيخين: ١/ ٣٣٧، ٣٣٨، ووافقه الذهبي.

1551. It was narrated that Abû 'Ayyâsh Al-Zuraqî said: "We were with the Messenger of Allâh ﷺ in 'Ushân and the Messenger of Allâh ﷺ led us in praying Zuhr. The

١٥٥١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ أَبِي عِيَّاشِ الزُّرَقِيِّ

idolators were led that day by Khâlid bin Al-Walîd, and the idolators said: 'We have caught them unawares.' Then the fear prayer was revealed between *Zuhr* and 'Asr. The Messenger of Allâh ﷺ led us in praying 'Asr and divided us into two groups, a group that prayed with the Prophet ﷺ and a group that guarded him. He said *Takbîr* with those who were closest to him and those who were guarding them, then he bowed and both groups bowed with him. Then those who were closest to him prostrated. Then they moved back and the others moved forward and prostrated. Then he stood and led them all in bowing, those who were closest to him and those who were guarding him. Then he led those who were closest to him in prostrating, then they moved back and took the place of their companions and the others came forward and prostrated. Then he said the *Taslîm* so each group had prayed two *Rak'ahs* with their *Imâm*. And he offered the fear prayer once in the land of Banu Sulaym." (*Ṣaḥîḥ*)

قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِعُسْفَانَ فَصَلَّى بِنَا رَسُولِ اللَّهِ ﷺ صَلَاةَ الظُّهْرِ وَعَلَى الْمُشْرِكِينَ يَوْمَئِذٍ خَالِدُ بْنُ الْوَلِيدِ، فَقَالَ الْمُشْرِكُونَ: لَقَدْ أَصَبْنَا مِنْهُمْ غِرَّةً وَلَقَدْ أَصَبْنَا مِنْهُمْ غَفْلَةً فَنَزَلَتْ - يَعْنِي صَلَاةَ الْخَوْفِ - بَيْنَ الظُّهْرِ وَالْعَصْرِ فَصَلَّى بِنَا رَسُولِ اللَّهِ ﷺ صَلَاةَ الْعَصْرِ فَفَرَقْنَا فِرْقَتَيْنِ: فِرْقَةً تُصَلِّي مَعَ النَّبِيِّ ﷺ وَفِرْقَةً يَحْرُسُونَهُ، فَكَبَّرَ بِالَّذِينَ يَلُونَهُ وَالَّذِينَ يَحْرُسُونَهُمْ، ثُمَّ رَكَعَ فَرَكَعَ هَؤُلَاءِ وَأُولَئِكَ جَمِيعًا، ثُمَّ سَجَدَ الَّذِينَ يَلُونَهُ وَتَأَخَّرَ هَؤُلَاءِ وَالَّذِينَ يَلُونَهُ. وَتَقَدَّمَ الْآخَرُونَ فَسَجَدُوا، ثُمَّ قَامَ فَرَكَعَ بِهِمْ جَمِيعًا الثَّانِيَةَ بِالَّذِينَ - يَعْنِي - يَلُونَهُ وَبِالَّذِينَ يَحْرُسُونَهُ، ثُمَّ سَجَدَ بِالَّذِينَ - يَعْنِي - يَلُونَهُ ثُمَّ تَأَخَّرُوا فَقَامُوا فِي مَصَافِّ أَصْحَابِهِمْ وَتَقَدَّمَ الْآخَرُونَ فَسَجَدُوا ثُمَّ سَلَّمَ عَلَيْهِمْ فَكَانَتْ لِكُلِّهِمْ رَكَعَتَانِ رَكَعَتَانِ مَعَ إِمَامِهِمْ وَصَلَّى مَرَّةً بِأَرْضِ بَنِي سُلَيْمٍ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٩٣٨.

Comments:

This narration differs from the preceding narrations in substance that the worshippers of the back row come forward in the front row after performing prostration in their place, while in this narration, the occupants of the back row completed their prostrations after coming forward in the front row. If this is not a mistake of the transmitter, this would constitute one more form of the fear prayer.

1552. It was narrated from Abû Bakrah that the Messenger of Allâh ﷺ led the people in offering

١٥٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ - وَاللَّفْظُ لَهُ - قَالَ:

the fear prayer, two *Rak'ahs*. Then he said the *Taslim* and led others in offering the fear prayer, then he said the *Taslim*. So the Prophet ﷺ had prayed four *Rak'ahs*. (*Sahih*)

حَدَّثَنَا خَالِدٌ عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِالْقَوْمِ فِي الْخَوْفِ رُكْعَتَيْنِ، ثُمَّ سَلَّمَ ثُمَّ صَلَّى بِالْقَوْمِ الْآخَرِينَ رُكْعَتَيْنِ ثُمَّ سَلَّمَ، فَصَلَّى النَّبِيُّ ﷺ أَرْبَعًا.

تخريج: [صحيح] تقدم، ح: ٨٣٧، وهو في الكبرى، ح: ١٩٣٩.

Comments:

This is yet another form of the fear prayer, which is simple and easy. But according to the Hanafites, this form is not permissible, because the latter two units of the prayer-leader would be optional (*Nafil*), and for the other contingent obligatory.

1553. It was narrated from Jābir bin 'Abdullāh that the Prophet ﷺ led a group of his Companions in praying two *Rak'ahs*, then he said the *Taslim*, then he led some others in praying two *Rak'ahs*, then he said the *Taslim*. (*Sahih*)

١٥٥٣ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا حَمَادُ ابْنُ سَلَمَةَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِطَائِفَةٍ مِنْ أَصْحَابِهِ رُكْعَتَيْنِ، ثُمَّ سَلَّمَ ثُمَّ صَلَّى بِآخَرِينَ أَيْضًا رُكْعَتَيْنِ ثُمَّ سَلَّمَ.

تخريج: [صحيح] أخرجه ابن خزيمة، ح: ١٣٥٣ من طريق آخر عن الحسن به، وأعله، وهو في الكبرى، ح: ١٩٤٠، وانظر الحديث السابق فإنه شاهد له، وانظر الحديث الآتي برقم: (١٥٥٥).

1554. It was narrated that Sahl bin Abī Ḥaṭmah said concerning the fear prayer: "The *Imām* should stand up facing the *Qiblah* and some of them should stand with him while the others stand facing the enemy. Then he should pray one *Rak'ah* with them and they should pray another *Rak'ah* by themselves, and prostrate twice where they are. Then they should go to where the others are and the others should come and he should lead them in bowing once and prostrating twice, so it will be two *Rak'ahs* for him and one for them. Then they should bow once and

١٥٥٤ - أَخْبَرَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ خَوَاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَنْمَةَ فِي صَلَاةِ الْخَوْفِ قَالَ: يَقُومُ الْإِمَامُ مُسْتَقْبِلَ الْقِبْلَةِ وَتَقُومُ طَائِفَةٌ مِنْهُمْ مَعَهُ وَطَائِفَةٌ قِبَلَ الْعَدُوِّ وَجُوهُهُمْ إِلَى الْعَدُوِّ، فَيَرُكَعُ بِهِمْ رُكْعَةً وَيَرُكَعُونَ لِأَنْفُسِهِمْ وَيَسْجُدُونَ سَجْدَتَيْنِ فِي مَكَانِهِمْ وَيَذْهَبُونَ إِلَى مَقَامِ أَوْلِيكَ وَيَجِيءُ أَوْلِيكَ فَيَرُكَعُ بِهِمْ وَيَسْجُدُ بِهِمْ سَجْدَتَيْنِ فَيُؤَيِّ لُهُ نِيتَانِ وَلَهُمْ وَاحِدَةٌ ثُمَّ يَرُكَعُونَ رُكْعَةً رُكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ.

prostrate twice (by themselves, to make up the other *Rak'ah*).”

(*Sahih*)

تخريج: [صحيح] تقدم، ح: ١٥٣٧، وهو في الكبرى، ح: ١٩٤١.

Comments:

This form of prayer has preceded in summation. see *Hadith* 1537 and 1538.

1555. Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ led his Companions in offering the fear prayer. One group prayed with him while the other was facing the enemy. He led them in praying two *Rak'ahs*, then they went and took the place of the others, and the others came and he led them in praying two *Rak'ahs*, then he said the *Taslim*. (*Sahih*)

١٥٥٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ قَالَ: حَدَّثَ جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِأَصْحَابِهِ صَلَاةَ الْخَوْفِ، فَصَلَّتْ طَائِفَةٌ مَعَهُ وَطَائِفَةٌ وَجُوهَهُمْ قِبَلَ الْعَدُوِّ فَصَلَّى بِهِمْ رَكْعَتَيْنِ، ثُمَّ قَامُوا مَقَامَ الْأَخْرَيْنِ وَجَاءَ الْأَخْرُونَ فَصَلَّى بِهِمْ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ.

تخريج: [صحيح] أخرجه ابن خزيمة من حديث يونس بن عبيد به، انظر الحديث المتقدم: ١٥٥٣، وهو في الكبرى، ح: ١٩٤٢ * الحسن لم يصرح بالسماع، وله شاهد عند مسلم، ح: ٣١٢/٨٤٣ وغيره.

1556. It was narrated from Abû Bakrah that the Prophet ﷺ offered the fear prayer with those who were behind him, praying two *Rak'ahs* (with them) and two *Rak'ahs* with those who came after them, so the Prophet ﷺ prayed four *Rak'ahs* and the others each prayed two *Rak'ahs*. (*Sahih*)

١٥٥٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا الْأَشْعَثُ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى صَلَاةَ الْخَوْفِ بِالَّذِينَ خَلْفَهُ رَكْعَتَيْنِ وَالَّذِينَ جَاءُوا بَعْدَ رَكْعَتَيْنِ فَكَانَتْ لِلنَّبِيِّ ﷺ أَرْبَعَ رَكَعَاتٍ وَلِلْأَوْلَاءِ رَكْعَتَيْنِ رَكْعَتَيْنِ.

تخريج: [صحيح] تقدم، ح: ١٥٥٢ و ٨٣٧، وهو في الكبرى، ح: ١٩٤٣.

Comments:

In these narrations, there is no mention of conducting salutation after the first *Rak'ah*, while in *Ahâdith* 1552 and 1553, there is mention of separate salutations, and those narrations are also transmitted by these very personages. Therefore, here too the salutation would be deemed after every two units. Even so, the Prophet's ﷺ four units of prayer were with two salutations.

19. Book Of The Prayer For The Two 'Eids

(المعجم ١٩) - كِتَابُ صَلَاةِ
الْعِيدَيْنِ (التحفة ...)

Chapter 1.

(المعجم ١) -

1557. It was narrated that Anas bin Mâlik said: "The people of the *Jâhiliyyah* had two days each year when they would play. When the Messenger of Allâh ﷺ came to Al-Madînah he said: 'You had two days when you would play, but Allâh has given Muslims something instead that is better than them: the day of *Al-Fitr* and the day of *Al-Adhha*.'" (*Sahîh*)

١٥٥٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ: قَالَ: كَانَ لِأَهْلِ الْجَاهِلِيَّةِ يَوْمَانِ فِي كُلِّ سَنَةٍ يَلْعَبُونَ فِيهِمَا فَلَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ قَالَ «كَانَ لَكُمْ يَوْمَانِ تَلْعَبُونَ فِيهِمَا وَقَدْ أَبْدَلَكُمْ اللَّهُ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب صلوة العيدين، ح: ١١٣٤ من حديث حميد الطويل به، وصرح بالسماع عند أحمد: ٣/٢٥٠، وهو في الكبرى، ح: ١٧٥٥، وصححه الحاكم على شرط مسلم: ١/٢٩٤، ووافقه الذهبي.

Comments:

1. "Two days" denotes *Nawrûz* and *Mehrjan*. The *Nawrûz* used to be the first day of the New Year. The *Mehrjan* was celebrated like a carnival during the springtime. Both these days were in fact the festivals of the Persians or the Iranians. The Arabs celebrated these two days in imitation of them.
2. The term 'Eid' is a derivative of *Awd*, which signifies an occurrence that betides frequently. The 'Eid' occurs again and again. Besides, everyone desires to rejoice in it time and again. And people also supplicate for each other for numerous 'Eids' (in their lives).

Chapter 2. Going Out For The Two 'Eids The (Morning Of The) Following Day

(المعجم ٢) - بَابُ الْخُرُوجِ إِلَى الْعِيدَيْنِ
مِنَ الْعِدِّ (التحفة ٦٥٣)

1558. It was narrated from Abû 'Umair bin Anas from his paternal uncles, that some people saw the crescent moon and came to the Prophet ﷺ, and he told them to break their fast after the sun has

١٥٥٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو بَشِيرٍ عَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ، عَنْ عُمُومَةَ لَه: أَنَّ قَوْمًا رَأَوْا الْهَلَالَ فَأَتَوْا النَّبِيَّ ﷺ

risen and to go out for 'Eid the (morning of the) the following day. (Sahih)

فَأَمَرَهُمْ أَنْ يُنْطَرُوا بَعْدَ مَا ارْتَفَعَ النَّهَارُ وَأَنْ يَخْرُجُوا إِلَى الْعِيدِ مِنَ الْعَدِيدِ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الصيام، باب ماجاء في الشهادة على رؤية الهلال، ح: ١٦٥٣ من حديث أبي بشر جعفر بن أبي وحشية به، وهو في الكبرى، ح: ١٧٥٦، وصححه البيهقي: ٣/٣١٦، وابن حزم (المحلى: ٥/٩٢)، وابن حبان، والنووي في الخلاصة، وحسنه الدارقطني: ٢/١٧٠.

Comments:

1. "Commanded the people to break the fast": Even so, it is not necessary that all the people or the people of every city or town should sight the crescent. Instead, if a few people sight the crescent, it becomes enough for other people and cities.
2. "To go out (to a large space in the open air, literally in the desert or *Sahrâ*)": The main thing is that the 'Eid prayer should be performed in a large open space outside of the habitation or population, because it reflects its significance and grandeur.

Chapter 3. Adolescent Girls And Women In Seclusion Going Out For The Two 'Eids

(المعجم ٣) - خُرُوجُ الْعَوَاتِقِ وَدَوَاتِ الْخُدُورِ فِي الْعِيدَيْنِ (التحفة ٦٥٤)

1559. It was narrated that Ḥafṣah said: "Umm 'Atiyyah would never mention the Messenger of Allâh ﷺ without saying: 'May my father be ransomed for him.' I said: 'Did you hear the Messenger of Allâh ﷺ say such-and-such?' And she said: 'Yes, may my father be ransomed for him.' He said: Let the adolescent girls, women in seclusion and menstruating women come out and attend the 'Eid and supplications of the Muslims, but let the menstruating women keep away from the prayer place." (Sahih)

١٥٥٩ - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَبِي بَرٍّ، عَنْ حَفْصَةَ قَالَتْ: كَانَتْ أُمُّ عَطِيَّةَ لَا تَذْكُرُ رَسُولَ اللَّهِ ﷺ إِلَّا قَالَتْ: يَا أَبَا. فَقُلْتُ: أَسَمِعْتِ رَسُولَ اللَّهِ ﷺ يَذْكُرُ كَذَا وَكَذَا؟ فَقَالَتْ: نَعَمْ، يَا أَبَا، قَالَ: «لِيَخْرُجِ الْعَوَاتِقُ وَدَوَاتِ الْخُدُورِ وَالْحَيْضُ وَيَشْهَدَنَّ الْعِيدَ وَدَعْوَةَ الْمُسْلِمِينَ وَلِيَعْتَرِلَ الْحَيْضُ الْمُصَلِّيَّ».

تخريج: [صحيح] تقدم، ح: ٣٩٠، وهو في الكبرى، ح: ١٧٥٧.

Comments:

The 'Eid is the occasion of rejoicing and great significance and grandeur. Moreover, it is the special event of gratefulness and supplications. Therefore, all men and women were commanded to participate in it, so much so that those women who could not perform the prayer, their presence was also insisted, so that other objectives of the 'Eid festival could be fulfilled.

Chapter 4. Menstruating Women Keeping Away From The Place Where The People Pray

1560. It was narrated that Muḥammad said: "I met Umm 'Atiyyah and said to her: 'Did you hear the Messenger of Allāh ﷺ say (anything)?' When she mentioned him, she would say: 'May my father be ransomed for him.' (He said:) 'Bring out the adolescent girls and the women in seclusion, and let them witness goodness and the supplication of the Muslims, but let the menstruating women keep away from the place where the people pray.'" (*Sahîh*)

تخریج: أخرجه البخاري، العيدين، باب خروج النساء والحیض إلى المصلی، ح: ٩٧٤، ومسلم، صلوة العيدين، باب ذكر إباحة خروج النساء في العيدين إلى المصلی . . . إلخ، ح: ٨٩٠ من حديث أيوب السخيتاني به، وهو في الكبرى، ح: ١٧٥٨.

Comments:

One can comprehend clearly from the command to the young women to go forth for the 'Eid, that other women would, first and foremost, be included in it.

Chapter 5. Adorning Oneself For The Two 'Eids

1561. It was narrated from Sâlim that his father said: "Umar bin Al-Khattâb, may Allāh be pleased with him, found a *Hullah*^[1] of *Istûbraq*^[2] in the market. He took it and brought it to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, why don't you buy this and adorn yourself with it for the two 'Eids and when (meeting) the

(المعجم ٤) - اغتیزال الحیض مصلی الناس
(التحفة ٦٥٥)

١٥٦٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: لَقِيتُ أُمَّ عَطِيَّةَ فَقُلْتُ لَهَا: هَلْ سَمِعْتِ مِنَ النَّبِيِّ ﷺ؟ وَكَانَتْ إِذَا ذَكَرْتُهُ قَالَتْ: يَا أَبَا قَالَ: «أَخْرِجُوا الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ فَيَشْهَدَنَّ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ وَيَلْعَنَ الْحَيْضُ مُصَلَّى النَّاسِ».

(المعجم ٥) - بَابُ الزَّيْنَةِ لِلْعَيْدَيْنِ
(التحفة ٦٥٦)

١٥٦١ - أَخْبَرَنَا سَلِيمَانُ بْنُ دَاوُدَ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ وَعَمْرُو ابْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: وَجَدَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ حُلَّةً مِنْ اسْتَبْرَقٍ بِالسُّوقِ فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا

[1] Normally used to refer to an upper and lower garment made of the same material.

[2] See No. 5301 and 5302.

delegations?' The Messenger of Allâh ﷺ said: 'This is the clothing of one who has no share in the Hereafter,' or: 'This is worn by one who has no share in the Hereafter.' Then as much time passed as Allâh willed, then the Messenger of Allâh ﷺ sent to 'Umar a garment made of *Dibâj*.^[1] He brought it to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, you said that this is the clothing of one who has no share in the Hereafter, then you sent this to me?' The Messenger of Allâh ﷺ said: 'Sell it and use the money for whatever you need.'"

(*Sahîh*)

تخريج: أخرجه مسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح: ٨/٢٠٦٨ من حديث ابن وهب به، وهو في الكبرى، ح: ١٧٦٠، وأخرجه البخاري، ح: ٣٠٥٤، ٩٤٨ من حديث ابن شهاب به، .

Comments:

Clothing which one individual may not wear could be given as a gift, because if he could not wear it himself, he could give it to someone else, or sell it. Trading of such things is also allowed, for instance silk, etc. However, the thing which is absolutely forbidden cannot be given as a gift to anyone, nor may one trade in it, for e.g., wine, pork, etc.

Chapter 6. Praying Before The Imâm On The Day Of 'Eid

1562. It was narrated from Tha'labah bin Zahdam that 'Alî appointed Abû Mas'ûd over the people, then went out on the day of 'Eid and said: 'O people, it is not part of the *Sunnah* to pray before the *Imâm*.'" (*Hasan*)

(المعجم ٦) - الصلاة قبل الإمام يوم العيد
(التحفة ٦٥٧)

١٥٦٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنِ الْأَشْعَثِ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ: أَنَّ عَلِيًّا اسْتَحْلَفَ أَبَا مَسْعُودٍ عَلَى النَّاسِ فَمَخَّرَجَ يَوْمَ عِيدٍ فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّهُ لَيْسَ مِنَ السُّنَّةِ أَنْ يُصَلِّيَ قَبْلَ الْإِمَامِ.

[1] See No. 5301 and 5302.

تخريج: [حسن] وهو في الكبرى، ح: ١٧٦١، ولأصل الحديث شواهد * سفيان الثوري عنن هاهنا، وصرح في حديث آخر (تقدم، ح: ١٥٣١)، وتابعه شعبة عند الطبراني عن الأشعث بن سليم به، ولكنه أسقط ثعلبة بن زهدم (الكبير: ١٧/٢٤٨، ح: ٦٩٢).

Comments:

Performing optional prayers (*Nawâfil*) before the 'Eid prayer is forbidden, according to all scholars.

Chapter 7. Not Saying The *Adhân* For The Two 'Eids

(المعجم ٧) - تَرَكَ الْأَذَانَ لِلْعِيدَيْنِ

(التحفة ٦٥٨)

1563. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ led us in praying on 'Eid before the *Khutbah*, with no *Adhân* and no *Iqâmah*." (*Ṣaḥīḥ*)

١٥٦٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سَلِيمَانَ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي عِيدِهِ قَبْلَ الْخُطْبَةِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ.

تخريج: أخرجه مسلم، صلوة العيدين، باب: كتاب صلوة العيدين، ح: ٤/٨٨٥ من حديث عبد الملك به، وهو في الكبرى، ح: ١٧٦٢.

Comments:

The *Adhan* and the *Iqâmah* are legislated for the obligatory prayers; they are not appropriate for the 'Eid. This is because the 'Eid prayer is optional. Moreover, the 'Eid occurs occasionally. It is the occasion of rejoicing and to be full of joy. Everyone ought to go forth for it on his own and arrive at the place of prayer with zeal and fervor, without having any need for the *Adhan* to be pronounced for it.

Chapter 8. The *Khutbah* On The Day Of 'Eid

(المعجم ٨) - الْخُطْبَةُ يَوْمَ الْعِيدِ

(التحفة ٦٥٩)

1564. Al-Barâ' bin 'Azib narrated to us by one of the pillars of the *Masjid*: "The Prophet ﷺ delivered a *Khutbah* on the day of *An-Nahr* and said: 'The first thing we start with on this day of ours is the prayer, then we offer the sacrifice. Whoever does that, he has followed our *Sunnah*, but whoever slaughtered (his sacrifice) before

١٥٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَانَ قَالَ: حَدَّثَنَا بِهِزٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي زَيْدٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ عِنْدَ سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ قَالَ: خَطَبَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ فَقَالَ: «إِنَّ أَوَّلَ مَا تَبَدَّلَ بِهِ فِي يَوْمِنَا هَذَا أَنْ

the (prayer), that is just meat that he gave to his family.' Abû Burdah bin Niyâr had slaughtered his sacrifice and he said: 'O Messenger of Allâh, I have a *Jadha'ah*^[1] that is better than a *Musinnah*.^[2] He said: 'Slaughter it (as a sacrifice), but that will not be sufficient for anyone else (as a sacrifice) after you.'" (*Ṣaḥîḥ*)

تخریج: أخرجه البخاري، العيدين، باب سنة العيدين لأهل الإسلام، ح: ٩٥١، ومسلم، الأضاحي، باب وقتها: ٧/١٩٦١ من حديث شعبة به، وهو في الكبرى، ح: ١٧٦٤.

Comments:

"Shall not be sufficient": Because it is essential for the billy-goat, the cow, and the camel that they be toothed (whose two frontal teeth have fallen already) for being eligible to be sacrificed.

Chapter 9. 'Eid Prayer Before The *Khuṭbah*

1565. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ, Abû Bakr, and 'Umar, may Allâh be pleased with them, used to offer the 'Eid prayer before the *Khuṭbah*. (*Ṣaḥîḥ*)

(المعجم ٩) - بَابُ صَلَاةِ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ (التحفة ٦٦٠)

١٥٦٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانُوا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ.

تخریج: أخرجه مسلم، صلوة العيدين، باب: كتاب صلوة العيدين، ح: ٨٨٨ من حديث عبدة، والبخاري، العيدين، باب الخطبة بعد العيد، ح: ٩٦٣ من حديث عبيد الله بن عمر به، وهو في الكبرى، ح: ١٧٦٧.

Chapter 10. Offer The 'Eid Prayer Facing An 'Anazah (A Short Spear)

1566. It was narrated from Ibn

(المعجم ١٠) - بَابُ صَلَاةِ الْعِيدَيْنِ إِلَى الْعِزَّةِ (التحفة ٦٦١)

١٥٦٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:

[1] See No. 2449.

[2] See No. 2449.

'Umar that the Messenger of Allâh ﷺ used to take out an 'Anazah (a short spear) on the day of *Al-Fitr* and the day of *Al-Adhha*, plant it in the ground, and pray facing toward it. (*Sahîh*)

أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُخْرِجُ الْعِزَّةَ يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى يُرْكِزُهَا فَيَصَلِّي إِلَيْهَا.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ١٧٦٩، وله طرق عند البخاري، ح: ٤٩٤، ٤٩٨، ٩٧٢، ٩٧٣، ومسلم، ح: ٥٠١ وغيرهما من حديث نافع به.

Comments:

The other purpose of this chapter is to demonstrate that in the open space, a barrier is necessary in front of the prayer-leader. And a spear could be carried with a view to using it as a barrier.

Chapter 11. The Number (Of Rak'ahs) In 'Eid Prayer

(المعجم ١١) - عَدَدُ صَلَاةِ الْعِيدَيْنِ
(التحفة ٦٦٢)

1567. It was narrated that 'Umar bin Al-Khattâb said: "The prayer of *Al-Adhha* is two *Rak'ahs*, the prayer of *Al-Fitr* is two *Rak'ahs*, the prayer of the traveler is two *Rak'ahs* and the *Jumu'ah* prayer is two *Rak'ahs*, complete and not shortened, upon the tongue of the Prophet ﷺ. (*Sahîh*)

١٥٦٧ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَانُ بْنُ سَعِيدٍ عَنْ زَيْدِ الْأَيْمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، ذَكَرَهُ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: صَلَاةُ الْأَضْحَى رَكْعَتَانِ وَصَلَاةُ الْفِطْرِ رَكْعَتَانِ وَصَلَاةُ الْمُسَافِرِ رَكْعَتَانِ وَصَلَاةُ الْجُمُعَةِ رَكْعَتَانِ تَمَامٌ غَيْرُ قَصْرٍ عَلَى لِسَانِ النَّبِيِّ ﷺ.

تخريج: [صحيح] تقدم، ح: ١٤٢١، وهو في الكبرى، ح: ١٧٧١.

Comments:

This issue is also agreed upon. There is no disagreement regarding it. Even so, if one misses *Salâtu Jumu'ah* with congregation, he should perform four *Rak'ahs*. The two 'Eid prayers (the 'Eidain), however, invariably consist of two *Rak'ahs* only.

Chapter 12. Reciting "Qâf"^[1] And "(The Hour) Has Drawn Near."^[2] In The 'Eid Prayer

(المعجم ١٢) - بَابُ الْقِرَاءَةِ فِي الْعِيدَيْنِ
﴿قَ﴾ و﴿أَقْرَبَ﴾ (التحفة ٦٦٣)

1568. It was narrated that

١٥٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ:

[1] *Sûrah Qâf* (50).

[2] *Sûrah Al-Qamar* (54).

'Ubaidullâh bin 'Abdullâh said: "Umar, may Allâh be pleased with him, went out on the day of 'Eid and asked Abû Wâqid Al-Laiṭhî: 'What did the Prophet ﷺ recite on this day?' He said: 'Qâf'^[1] and '(The Hour) has drawn near.'^[2] (Ṣaḥîḥ)

ما يقرأ في صلوة العيدين، ح: ٨٩١ من حديث

حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي ضَمْرَةُ بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: خَرَجَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَوْمَ عِيدِ، فَسَأَلَ أَبَا وَقِيدٍ اللَّيْثِيَّ: بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي هَذَا الْيَوْمِ؟ فَقَالَ: بِ «قَفٍّ» وَ «أَقْرَبَتْ» .

تخريج: أخرجه مسلم، صلوة العيدين، باب ما يقرأ في صلوة العيدين، ح: ١٧٧٣ .

Chapter 13. Reciting "Glorify The Name Of Your Lord The Most High"^[3] And: "Has There Come To You The Narration Of The Overwhelming?"^[4] On The Two 'Eids

1569. It was narrated from An-Nu'mân bin Bashîr that the Messenger of Allâh ﷺ used to recite on the two 'Eids and on Friday: "Glorify The Name Of Your Lord, the Most High"^[5] and "Has There Come To You The Narration of the Overwhelming?"^[6] Sometimes the two ('Eid and Jumû'ah) occurred on the same day, and he would recite them (these two Sûrahs). (Ṣaḥîḥi)

(المعجم ١٣) - **بَابُ الْقِرَاءَةِ فِي الْعِيدَيْنِ**
بِ «سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى» وَ «هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ» (التحفة ٦٦٤)

١٥٦٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُثَنَّبِيِّ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النَّعْمَانِ بْنِ بَشِيرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَيَوْمَ الْجُمُعَةِ بِ «سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى» وَ «هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ» وَرُبَّمَا اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ فَيَقْرَأُ بِهِمَا .

تخريج: [صحيح] تقدم، ح: ١٤٢٥، وهو في الكبرى، ح: ١٧٣٨.

Comments:

Ensuring the well-being of those behind him, the prayer-leader may bring into practice any of these two narrations, according to the situation. And this is superior.

[1] Sûrah Qâf (50).

[2] Sûrah Al-Qamar (54).

[3] Sûrah Al-A'la (87).

[4] Sûrah Al-Ghâshiyah (88).

[5] Sûrah Al-A'la (87).

[6] Sûrah Al-Ghâshiyah (88).

Chapter 14. The *Khutbah* On 'Eid After The Prayer

1570. It was narrated that 'Aṭā' said: "I heard Ibn 'Abbās say: 'I bear witness that I attended 'Eid with the Messenger of Allāh ﷺ; he started with the prayer before the *Khutbah*, then he delivered the *Khutbah*.'" (Ṣaḥīḥ)

تخریج: أخرجه مسلم، صلوة العيدين، باب: كتاب صلوة العيدين، ح: ٢/٨٨٤ من حديث سفيان بن عيينة، والبخاري، الزكاة، باب العرض في الزكاة، ح: ١٤٤٩ من حديث أيوب السختياني به، وهو في الكبرى، ح: ١٧٧٨.

1571. It was narrated that Al-Barā' bin 'Azib said: "The Messenger of Allāh ﷺ addressed us on the day of *An-Nahr* after the prayer." (Ṣaḥīḥ)

(المعجم ١٤) - بَابُ الْخُطْبَةِ فِي الْعِيدَيْنِ
بَعْدَ الصَّلَاةِ (التحفة ٦٦٥)

١٥٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ أَيُّوبَ يُخْبِرُ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَشْهَدُ أَنِّي شَهِدْتُ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ.

١٥٧١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ.

تخریج: [صحيح] تقدم، ح: ١٥٦٤، وهو في الكبرى، ح: ١٧٧٧.

Chapter 15. Giving People The Choice Whether To Sit And Listen To The 'Eid *Khutbah*

1572. It was narrated from 'Abdullāh bin As-Sâ'ib that the Prophet ﷺ offered the 'Eid prayer and said: "Whoever would like to leave, let him leave, and whoever would like to stay for the *Khutbah*, let him stay." (Ḥasan)

(المعجم ١٥) - التَّخْيِيرُ بَيْنَ الْجُلُوسِ فِي الْخُطْبَةِ لِلْعِيدَيْنِ (التحفة ٦٦٦)

١٥٧٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنَا الْفُضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الْعِيدَ قَالَ: مَنْ أَحَبَّ أَنْ يَنْصَرِفَ فَلْيَنْصَرِفْ وَمَنْ أَحَبَّ أَنْ يُقِيمَ لِلْخُطْبَةِ فَلْيُقِيمْ.

تخریج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب الجلوس للخطبة، ح: ١١٥٥، وابن ماجه، إقامة الصلوات، باب ماجاء في انتظار الخطبة بعد الصلوة، ح: ١٢٩٠ من حديث الفضل بن موسى به، وهو في الكبرى، ح: ١٧٧٩، وصححه ابن خزيمة، ح: ١٤٦٢، والحاكم على شرط الشيخين: ٢٩٥/١، ووافقه الذهبي، وراجع نيل المقصود.

Comments:

Listening to the 'Eid sermon is not obligatory; it is recommended or desirable. It is perhaps for this reason that the sermon has been made to occur after the prayer; so that one who wants to depart may do so, unlike the Friday sermon, where the one who arrives before the prayer, shall requisitely listen to the sermon.

Chapter 16. Adorning Oneself For The 'Eid Khutbah

(المعجم ١٦) - الرِّبَّةُ لِلْخُطْبَةِ لِلْعِيدَيْنِ
(التحفة ٦٦٧)

1573. It was narrated that Abû Rimthah said: "I saw the Prophet ﷺ delivering the Khutbah, wearing two green Burds." (Sahîh)

١٥٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادٍ عَنْ أَبِيهِ، عَنْ أَبِي رِمَّةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ وَعَلَيْهِ بُرْدَانِ أَحْضَرَانِ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الأدب، باب ماجاء في الثوب الأخضر، ح: ٢٨١٢ عن محمد بن بشار به، وقال الترمذي: "حسن غريب"، وهو في الكبرى، ح: ١٧٨١، وصححه ابن حبان، ح: ١٥٢٢، وابن خزيمة (الإصابة: ٤/٧٠)، والحاكم: ٤٢٦/٢، ٦٠٧، ووافقه الذهبي، وراجع نيل المقصود، ح: ٤٠٦٥، ٤٢٠٦، ٤٢٠٧، ٤٤٩٥.

Comments:

The prayer-leader ought to wear elegant clothes, so that his personage may instil a wholesome effect upon the worshippers. Inner purity coupled with outer beautification works wonders. However, the layer of elegant attire upon inner evilness is like putting a pearl necklace around the neck of a swine. (We seek Allâh's refuge from such an evil similitude).

Chapter 17. Delivering The Khutbah From Atop A Camel

(المعجم ١٧) - الخُطْبَةُ عَلَى الْبَعِيرِ
(التحفة ٦٦٨)

1574. It was narrated that Abû Kâhil Al-Ahmasî said: "I saw the Prophet ﷺ delivering the Khutbah atop a she-camel and an Ethiopian was holding on to the camel's reins." (Hasan)

١٥٧٤ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ ابْنُ أَبِي خَالِدٍ عَنْ أَخِيهِ، عَنْ أَبِي كَاهِلِ الْأَحْمَسِيِّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى نَاقَةٍ وَحَبَشِيٌّ آخِذٌ بِخُطَامِ النَّاقَةِ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الخطبة في العيدين، ح: ١٢٨٤ من حديث إسماعيل به، وهو في الكبرى، ح: ١٧٨٢.

Comments:

If worshippers are in their multitudes and the voice does not reach everyone, or if the the *Khatib* is not discernible, the sermon could be delivered mounted on an animal, or from an elevated platform. However, carrying the *Minbar* to the site of the prayer is not appropriate.

Chapter 18. *Imâm Standing During The Khuṭbah*

(المعجم ١٨) - قِيَامُ الْإِمَامِ فِي الْخُطْبَةِ

(التحفة ٦٦٩)

1575. It was narrated that Simâk said: "I asked Jâbir: 'Did the Messenger of Allâh ﷺ deliver the *Khuṭbah* standing?' He said: 'The Messenger of Allâh ﷺ used to deliver the *Khuṭbah* standing, then he would sit for a while, then stand up again.'" (*Ṣaḥîh*)

١٥٧٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ قَالَ: سَأَلْتُ جَابِرًا أَكَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ قَائِمًا؟ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ قَائِمًا ثُمَّ يَفْعُدُ فَعِدَّةً ثُمَّ يَقُومُ.

تخريج: أخرجه مسلم، الجمعة، باب ذكر الخطبتين قبل الصلوة... إلخ، ح: ٨٦٢ من حديث سماك به، وهو في الكبرى، ح: ١٧٨٣.

Comments:

In this narration too, there is no mention of the 'Eid. But it appears that the author considers the 'Eid sermon equal to the Friday sermon.

Chapter 19. *Imâm Standing During The Khuṭbah, Leaning On Another Person*

(المعجم ١٩) - قِيَامُ الْإِمَامِ فِي الْخُطْبَةِ

مُتَوَكِّئًا عَلَى إِنْسَانٍ (التحفة ٦٧٠)

1576. It was narrated that Jâbir said: "I attended the prayer with the Messenger of Allâh ﷺ on the day of 'Eid. He started with the prayer before the *Khuṭbah*, with no *Adhân* and no *Iqâmah*. When he finished the prayer, he stood leaning on Bilâl, and he praised and glorified Allâh and exhorted the people, reminding them and urging them to obey Allâh. Then he moved away and went to the women, and Bilâl was with him. He commanded them to fear Allâh, and exhorted them and reminded

١٥٧٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سَلِيمَانَ [قَالَ]: حَدَّثَنَا عَطَاءٌ عَنْ جَابِرٍ قَالَ: شَهِدْتُ الصَّلَاةَ مَعَ رَسُولِ اللَّهِ ﷺ فِي يَوْمِ عِيدٍ فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ بِغَيْرِ آذَانٍ وَلَا إِقَامَةٍ، فَلَمَّا قَضَى الصَّلَاةَ قَامَ مُتَوَكِّئًا عَلَى بِلَالٍ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَوَعظَ النَّاسَ وَذَكَرَهُمْ وَحَثَّهِمْ عَلَى طَاعَتِهِ ثُمَّ مَالَ وَمَضَى إِلَى النِّسَاءِ وَمَعَهُ بِلَالٌ، فَأَمَرَهُنَّ بِتَقْوَى اللَّهِ

them. He praised and glorified Allâh, then he urged them to obey Allâh, then he said: 'Give charity, for most of you are the fuel of Hell.' A lowly woman with dark cheeks said: 'Why, O Messenger of Allâh?' He said: 'You complain a great deal and are ungrateful to your husbands.' They started taking off their necklaces, earrings and rings, throwing them into Bilâl's garment, giving them in charity." (Ṣaḥīḥ)

وَوَعَّظَهُنَّ وَذَكَرَهُنَّ وَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ حَثَّهِنَّ عَلَى طَاعَتِهِ ثُمَّ قَالَ: «تَصَدَّقْنَ فَإِنَّ أَكْثَرَكُمْ حَطَبٌ جَهَنَّمَ» فَقَالَتِ امْرَأَةٌ مِنْ سَفَلَةِ النِّسَاءِ سَفْعَاءُ الْخَدَيْنِ: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «تُكْفِرُنَّ الشُّكَاةَ وَتُكْفِرُنَّ الْعَشِيرَ» فَجَعَلْنَ يَنْزِعْنَ قَلَائِدَهُنَّ وَأَقْرَاطَهُنَّ وَخَوَاتِيمَهُنَّ يَقْذِفْنَهُ فِي نَوْبِ بِلَالٍ يَتَصَدَّقْنَ بِهِ.

تخریج: أخرجه مسلم، صلوة العيدين، باب: كتاب صلوة العيدين، ح: ٤/٨٨٥ من حديث عبدالملك به، وهو في الكبرى، ح: ١٧٨٤.

Comments:

1. Although the Messenger of Allâh ﷺ had addressed the female Companions, all women in general are meant.
2. According to the vast majority of scholars, addressing women separately had been specific to the Messenger of Allâh ﷺ. After him, the rightly-guided Caliphs did not do thus, though they passionately loved the Sunnah of the Prophet ﷺ. Moreover, in so doing, multiplicity of sermons and their curtailment is imminent. And both these extremes are inappropriate.

Chapter 20. Imâm Turning To Face The People During The Khutbah

1577. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ used to go out to the prayer place on the day of *Al-Fitr* and the day of *Al-Adhḥa* and lead the people in prayer. When he sat during the second *Rak'ah* and said the *Tastîm*, he stood up and turned to face the people while the people were sitting. If he needed to mention something concerning the dispatch of an army he would tell the people, otherwise he would enjoin the people to give charity. He said:

(المعجم ٢٠) - اسْتَقْبَالَ الْإِمَامِ النَّاسَ بِوَجْهِهِ فِي الْخُطْبَةِ (التحفة ٦٧١)
 ١٥٧٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ دَاوُدَ، عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى إِلَى الْمُصَلَّى فَيُصَلِّي بِالنَّاسِ، فَإِذَا جَلَسَ فِي الثَّانِيَةِ وَسَلَّمَ قَامَ فَاسْتَقْبَلَ النَّاسَ بِوَجْهِهِ وَالنَّاسُ جُلُوسٌ، فَإِنْ كَانَتْ لَهُ حَاجَةٌ يُرِيدُ أَنْ يَبْعَثَ بَعْثًا ذَكَرَهُ لِلنَّاسِ وَإِلَّا أَمَرَ النَّاسَ بِالصَّدَقَةِ، قَالَ: «تَصَدَّقُوا»، ثَلَاثَ مَرَّاتٍ فَكَانَ مِنْ أَكْثَرِ مَنْ يَتَصَدَّقُ النِّسَاءُ.

“Give charity” three times, and among those who gave the most charity were the women. (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، صلوة العيدين، باب: كتاب صلوة العيدين، ح: ٩/٨٨٩ من حديث داود بن قيس، والبخاري، العيدين، باب الخروج إلى المصلى بغير منبر، ح: ٩٥٦ من حديث عياض به، وهو في الكبرى، ح: ١٧٨٥ * عبدالعزيز وهو ابن محمد الدراوردي.

Chapter 21. Listening Attentively To The *Khuṭbah*

(المعجم ٢١) - الْإِنْصَاتُ لِلْخُطْبَةِ

(التحفة ٦٧٢)

1578. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “If you say to your companion: ‘Be quiet and listen’ when the *Imām* is delivering the *Khuṭbah*, you have engaged in idle speech.” (*Ṣaḥīḥ*)

١٥٧٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَبِّبِ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَعَوْتَ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب الكلام والإمام يخطب، ح: ١١١٢ من حديث مالك به، وهو في الموطأ (رواية ابن القاسم)، ح: ١٣، والكبرى، ح: ١٧٨٠، وأخرجه البخاري، ح: ٩٣٤، ومسلم، ح: ٨٥١ وغيرهما من طريق عقيل بن خالد عن الزهري به، وصرح بالسماح.

Comments:

This narration concerns the Friday sermon. But since, the ‘Eid sermon is similar to the Friday sermon, the argumentation is plausible.

Chapter 22. How The *Khuṭbah* Is To Be Delivered

(المعجم ٢٢) - كَيْفَ الْخُطْبَةُ (التحفة ٦٧٣)

1579. It was narrated that Jābir bin ‘Abdullāh said: “In his *Khuṭbah* the Messenger of Allāh ﷺ used to praise Allāh as He deserves to be praised, then he would say: ‘Whomsoever Allāh guides, none can lead him astray, and whomsoever Allāh sends astray, none can guide. The truest of word is the Book of Allāh and best

١٥٧٩ - أَخْبَرَنَا عُثْبَةُ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنْ جَعْفَرِ ابْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي خُطْبَتِهِ يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ يَقُولُ: «مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا

of guidance is the guidance of Muḥammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going-astray is in the Fire.' Then he said: 'The Hour and I have been sent like these two.' Whenever he mentioned the Hour, his cheeks would turn red, and he would raise his voice and become angry, as if he were warning of an approaching army and saying: 'An army is coming to attack you in the morning, or in the evening!' (Then he said:) 'Whoever leaves behind wealth, it is for his family, and whoever leaves behind a debt or dependents, then these are my responsibility, and I am the most entitled to take care of the believers.'" (Ṣaḥīḥ)

هَادِي لَهُ، إِنَّ أَصْدَقَ الْخَلِيثِ كِتَابُ اللَّهِ
وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَسَرَّ الْأُمُورِ
مُحَدَّثَاتُهَا وَكُلَّ مُحَدَّثَةٍ بِدَعَةٍ وَكُلَّ بِدَعَةٍ ضَلَالَةٌ
وَكُلَّ ضَلَالَةٍ فِي النَّارِ» ثُمَّ يَقُولُ: «بُعِثْتُ أَنَا
وَالسَّاعَةُ كَهَاتَيْنِ» وَكَانَ إِذَا ذَكَرَ السَّاعَةَ
احْمَرَّتْ وَجْتَاهُ وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ
كَأَنَّهُ نَذِيرٌ جَيْشٍ يَقُولُ: «صَبَّحَكُمْ مَسَاكُمُ [ثُمَّ
قَالَ]: «مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ وَمَنْ تَرَكَ دَيْنًا
أَوْ ضِيَاعًا فَلِيََّ أَوْ عَلَيَّ وَأَنَا أَوْلَى
بِالْمُؤْمِنِينَ».

تخریج: أخرجه مسلم، الجمعة، باب تخفيف الصلوة والنخطة، ح: ٤٥/٨٦٧ من حديث سفيان الثوري به، وهو في الكبرى، ح: ١٧٨٦.

Chapter 23. Imâm Urging (The People) To Give Charity

1580. It was narrated from Abû Sa'eed that the Messenger of Allâh ﷺ used to go out on the day of 'Eid and pray two Rak'ahs, then he would deliver the *Khutbah* and enjoin giving charity, and the ones who gave most charity were the women. If he had any exigency or he needed to send an army he would speak of that, if not, then he would go back. (Ṣaḥīḥ)

(المعجم ٢٣) - حَثُّ الْإِمَامِ عَلَى الصَّدَقَةِ فِي
الْخُطْبَةِ (التحفة ٦٧٤)

١٥٨٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ:
حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ
قَالَ: حَدَّثَنِي عِيَاضٌ عَنْ أَبِي سَعِيدٍ: أَنَّ
رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ يَوْمَ الْعِيدِ
فَيَصَلِّي رَكَعَتَيْنِ ثُمَّ يَخْطُبُ فَيَأْمُرُ بِالصَّدَقَةِ
فَيَكُونُ أَكْثَرُ مَنْ يَتَصَدَّقُ النِّسَاءُ، فَإِنْ كَانَتْ
لَهُ حَاجَةٌ أَوْ أَرَادَ أَنْ يَبْعَثَ بَعْثًا تَكَلَّمَ وَلَا
رَجَعَ.

تخریج: [صحيح] تقدم، ح: ١٥٧٧، وهو في الكبرى، ح: ١٧٧٢، و١٨٠١.

1581. It was narrated from Al-Ḥasan that Ibn 'Abbās gave a *Khutbah* in Al-Baṣrah and said: "Pay the *Zakāh* of your fasting." The people started looking at one another. He said: "Whoever there is here from the people of Al-Madīnah, get up and teach your brothers, for they do not know that the Messenger of Allāh ﷺ enjoined *Ṣadaqat Al-Fiṭr* on the young and the old, the free and the slave, the male and the female; half a *Ṣā'* of wheat or a *Ṣā'* of dried dates or barley." (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه أبو داود، الزكوة، باب من روى نصف صاع من قمح، ح: ١٦٢٢ من حديث حميد الطويل به، وهو في الكبرى، ح: ١٨٠٢، وقال النسائي: "الحسن لم يسمع من ابن عباس".

1582. It was narrated that Al-Barā' said: "The Messenger of Allāh ﷺ addressed us on the day of *An-Nahr* after the prayer, then he said: 'Whoever prays and offers the sacrifice as we do, his ritual is complete, and whoever offers the sacrifice before the prayer, that is just ordinary meat.' Abū Burdah bin Niyār said: 'O Messenger of Allāh, by Allāh we offered the sacrifice before I came out to the prayer, because I knew that today is the day of eating and drinking, so I hastened to do it and I ate of it and fed it to my family and neighbors.' The Messenger of Allāh ﷺ said: 'That is just a sheep for meat.' He said: 'I have a *Jadhah*'ah that is better than two meaty sheep, will that be sufficient (as a

١٥٨١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا يَزِيدٌ - وَهُوَ ابْنُ هَارُونَ - قَالَ: أَخْبَرَنَا حُمَيْدٌ عَنِ الْحَسَنِ أَنَّ ابْنَ عَبَّاسٍ خَطَبَ بِالْبَصْرَةِ فَقَالَ: أَذُوا زَكَاةَ صَوْمِكُمْ فَجَعَلَ النَّاسُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ: مَنْ هُنَا مِنْ أَهْلِ الْمَدِينَةِ قُومُوا إِلَيَّ إِخْوَانِكُمْ فَعَلِمُوهُمْ فَإِنَّهُمْ لَا يَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ صَدَقَةَ الْفِطْرِ عَلَى الصَّغِيرِ وَالْكَبِيرِ وَالْحُرِّ وَالْعَبْدِ وَالذَّكَرِ وَالْأُنْثَى، نِصْفَ صَاعٍ مِنْ بُرٍّ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ شَعِيرٍ.

١٥٨٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ عَنِ الْبَرَاءِ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ ثُمَّ قَالَ: «مَنْ صَلَّى صَلَاتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَبَلَكَ شَاءَ لَحْمٍ» فَقَالَ أَبُو بُرْدَةَ ابْنُ نِيَّارٍ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! لَقَدْ نَسَكْتُ قَبْلَ أَنْ أُخْرَجَ إِلَى الصَّلَاةِ عَرَفْتُ أَنَّ الْيَوْمَ يَوْمٌ أَكُلُ وَشَرِبُ فَتَجَعَلْتُ فَأَكَلْتُ وَأَطْعَمْتُ أَهْلِي وَجِيرَانِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ شَاءَ لَحْمٍ» قَالَ: فَإِنْ عِنْدِي جَدْعَةٌ، خَيْرٌ مِنْ شَاتِي لَحْمٍ فَهَلْ تُجْزِيءُ عَنِّي؟ قَالَ: «نَعَمْ، وَلَنْ تُجْزِيءَ عَنِّي أَحَدٌ بَعْدَكَ».

sacrifice) for me?' He said: 'Yes, but it will not be sufficient for anyone after you.'" (*Sahih*)

تخريج: [صحيح] تقدم، ح: ١٥٦٤، وهو في الكبرى، ح: ١٨٠٣.

Comments:

For details, see *Hadith* 1564.

Chapter 24. Moderation In The *Khutbah*

1583. It was narrated that Jâbir bin Samurah said: "I used to pray with the Prophet ﷺ and his prayer was moderate in length and his *Khutbah* was moderate in length." (*Sahih*)

(المعجم ٢٤) - الْقَصْدُ فِي الْخُطْبَةِ

(التحفة ٦٧٥)

١٥٨٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو

الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنْتُ أَصَلِّي مَعَ النَّبِيِّ ﷺ فَكَانَتْ صَلَاتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا.

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلوة والخطبة، ح: ٨٦٦ من حديث أبي الأحوص به، وهو في الكبرى، ح: ١٧٨٧.

Comments:

Neither too lengthy that people begin to loathe it, nor too short that people may not be able to join it. It does not mean that the prayer and the sermon used to be equal, because both are distinct from each other in the matter of their essence and form. Hence, different parameters govern them.

Chapter 25. Sitting Between The Two *Khutbahs* And Remaining Silent While Sitting

1584. It was narrated that Jâbir bin Samurah said: "I saw the Messenger of Allâh ﷺ delivering the *Khutbah* standing up, then he sat down for a while and did not speak, then he stood up and delivered another *Khutbah*. Whoever tells you that the Prophet ﷺ delivered a *Khutbah* sitting do not believe him." (*Sahih*)

(المعجم ٢٥) - الْجُلُوسُ بَيْنَ الْخُطْبَتَيْنِ

وَالسُّكُوتُ فِيهِ (التحفة ٦٧٦)

١٥٨٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو

عَوَانَةَ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخُطُبُ قَائِمًا ثُمَّ يَقْعُدُ قَعْدَةً لَا يَتَكَلَّمُ فِيهَا، ثُمَّ قَامَ فَخَطَبَ خُطْبَةً أُخْرَى فَمَنْ خَبَرَكَ أَنَّ النَّبِيَّ ﷺ خَطَبَ قَاعِدًا فَلَا تُصَدِّقْهُ.

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب الخطبة قائمًا، ح: ١٠٩٥ من حديث أبي عوانة الوضاح به، وهو في الكبرى، ح: ١٧٨٨.

Comments:

Similar thing preceded, and it appears the author is using such narrations which refer to the Friday *Khutbah* for 'Eid *Khutbah* as well.

Chapter 26. Recitation And Remembrance During The Second *Khutbah*

1585. It was narrated that Jâbir bin Samurah said: "The Prophet ﷺ used to deliver the *Khutbah* standing, then he would sit down, then he would stand up and recite some Verses and remember Allâh. And his *Khutbah* was moderate in length, and his prayer was moderate in length." (*Sahîh*)

(المعجم ٢٦) - القِرَاءَةُ فِي الْخُطْبَةِ الثَّانِيَةِ
وَالذِّكْرُ فِيهَا (التحفة ٦٧٧)

١٥٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ وَيَقْرَأُ آيَاتٍ وَيَذْكُرُ اللَّهَ وَكَانَتْ خُطْبَتُهُ قَصْدًا وَصَلَاتُهُ قَصْدًا.

تخريج: [صحيح] تقدم، ح: ١٤١٩، وهو في الكبرى، ح: ١٧٨٩.

Comments:

"Remember Allâh" meaning he expressed matters concerning Allâh'. (See also *Hadîth* 1583).

Chapter 27. *Imâm* Coming Down From The *Minbar* Before Finishing The *Khutbah*

1586. It was narrated from Ibn Buraidah that his father said: "While the Messenger of Allâh ﷺ was on the *Minbar*, Al-Hasan and Al-Husain came, wearing red shirts, walking and stumbling. He came down and picked them up, then said: 'Allâh has spoken the truth: Your wealth and your children are only a trial.'^[1] I saw these two walking and stumbling in their shirts, and I could not be patient until I went down and picked them up." (*Hasan*)

(المعجم ٢٧) - نُزُولُ الْإِمَامِ عَنِ الْمِنْبَرِ قَبْلَ فَرَاجِهِ مِنَ الْخُطْبَةِ (التحفة ٦٧٨)

١٥٨٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو ثُمَيْلَةَ عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنِ ابْنِ بَرَيْدَةَ، عَنْ أَبِيهِ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ يَخْطُبُ إِذْ أَقْبَلَ الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَمْشِيَانِ وَيَعْتُرَانِ فَنَزَلَ وَحَمَلَهُمَا فَقَالَ: «صَدَقَ اللَّهُ ﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾ [التغابن: ١٥] رَأَيْتُ هَذَيْنِ يَمْشِيَانِ وَيَعْتُرَانِ فِي قَمِيصَيْهِمَا، فَلَمْ أَصْبِرْ حَتَّى نَزَلْتُ فَحَمَلْتُهُمَا».

[1] *At-Taghâbun* 64:15.

تخريج: [إسناده حسن] تقدم، ح: ١٤١٤، وهو في الكبرى، ح: ١٧٩٠.

Comments:

Love of children and affection for them is the demand of pure nature. Hence, to pause the sermon in order to show them affection, and to save them from any hardship, to alight them from the *Minbar*, and to lift them up, etc., is the very demand of man's inherent nature. Although, it temporarily distracts one's attention from worship, man is obligated to fulfill other commands also. And it is not possible to ignore them.

Chapter 28. *Imâm* Exhorting The Women After Finishing His *Khutbah*, And Encouraging Them To Give Charity

(المعجم ٢٨) - مَوْعِظَةُ الْإِمَامِ النَّسَاءِ بَعْدَ الْفَرَاحِ مِنَ الْخُطْبَةِ وَحَثْنَهُنَّ عَلَى الصَّدَقَةِ
(التحفة ٦٧٩)

1587. 'Abdur-Rahmân bin 'Abbâs said: "I heard Ibn 'Abbâs when a man said to him: 'Did you go out (to the 'Eid prayer) with the Messenger of Allâh ﷺ?' He said: 'Yes, and were it not for my kinship (position) with him I would not have done so'" - meaning due to him being so young - "He (the Prophet ﷺ) went to the mark near the house of Kathîr bin Aş-Şalt and prayed, then delivered a *Khutbah*. Then he went to the women. He exhorted them and reminded them and told them to give charity. So a woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilâl."

١٥٨٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، قَالَ لَهُ رَجُلٌ: شَهِدْتَ الْخُرُوجَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، وَلَوْ لَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ - يَعْنِي مِنْ صِغَرِهِ - أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ فَصَلَّى ثُمَّ خَطَبَ، ثُمَّ أَتَى النَّسَاءَ فَوَعَّظَهُنَّ وَذَكَرَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَّصِفْنَ، فَجَعَلَتِ الْمَرْأَةُ تُهَوِي بِيَدِهَا إِلَى - يَعْنِي - حَلَقِهَا تُلْقِي فِي تَوْبِ بِلَالٍ.

(*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الأذان، باب وضوء الصبيان ومتى يجب عليهم الغسل . . . إلخ، ح: ٨٦٣ عن عمرو بن علي الفلاس به، وهو في الكبرى، ح: ١٧٧٦.

Comments:

This question was put to Ibn 'Abbâs ﷺ only because he was not mature at that time. And children generally take more interest in games and sports rather than worship, at this age, although they might be participating in the acts of worship. Hence, they usually occupy the back rows behind the *Imâm*. But the case of Ibn 'Abbâs was entirely different.

Chapter 29. Praying Before And After The 'Eid Prayer

1588. It was narrated from Ibn 'Abbās that the Prophet ﷺ went out on the day of 'Eid and prayed two *Rak'ahs*, and he did not pray before or after them. (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، صلاة العيدين، باب ترك الصلوة، قبل العيد وبعدها، في المصلى، ح: ٨٨٤، بعد، ح: ٨٩٠ من حديث عبدالله بن إدريس، والبخاري، العيدين، باب الخطبة بعد العيد، ح: ٩٦٤ من حديث شعبة به، وهو في الكبرى، ح: ١٧٩٢.

Comments:

(See *Hadīth* 1562).

Chapter 30. Imām Offering A Sacrifice On The Day Of 'Eid And The Number (Of Animals) He May Slaughter

1589. It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ addressed us on the day of *Al-Adḥa* and went to two black and white rams and slaughtered them." (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الأضاحي، باب وقتها، ح: ١٢/١٩٦٢ من حديث حاتم، والبخاري، الأضاحي، باب ما يشتهي من اللحم يوم النحر، ح: ٥٥٤٩ من حديث أيوب السخيتاني به، وهو في الكبرى، ح: ٤٤٧٨.

1590. It was narrated from Nāfi' that 'Abdullāh (bin 'Umar) told him that the Messenger of Allāh ﷺ used to offer the sacrifice in the prayer place. (*Ṣaḥīḥ*)

(المعجم ٢٩) - الصَّلَاةُ قَبْلَ الْعِيدَيْنِ وَبَعْدَهَا
(التحفة ٦٨٠)

١٥٨٨ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجَعِيُّ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ عَدِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْعِيدِ فَصَلَّى رَكَعَتَيْنِ لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا.

(المعجم ٣٠) - ذَبْحُ الْإِمَامِ يَوْمَ الْعِيدِ وَعَدَدُ مَا يَذْبَحُ (التحفة ٦٨١)

١٥٨٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ يَسِيرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ أَضْحَى وَأَنْكَمَأَ إِلَيَّ كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا.

١٥٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ، عَنْ كَثِيرِ بْنِ فَرْقِدٍ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ [بْنَ عُمَرَ] أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَذْبَحُ أَوْ يَنْحَرُ بِالْمُصَلَّى.

تخريج: أخرجه البخاري، العيدين، باب النحر والذبح بالمصلى يوم النحر، ح: ٩٨٢ من حديث الليث بن سعد به، وهو في الكبرى، ح: ٤٤٥٦.

Comments:

The benefit of offering sacrifices in front of the people or at the site of the 'Eid prayer is to encourage them to sacrifice. It is acting after saying something! It is, however, desirable and not compulsory. In the same way, it is not necessary to sacrifice two animals; one is sufficient.

Chapter 31. When Two 'Eids Come Together (When 'Eid Falls On A Friday) And Attending Them Both

(المعجم ٣١) - اجْتِمَاعُ الْعِيدَيْنِ وَشُهُودُهُمَا
(التحفة ٦٨٢)

1591. It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ used to recite: 'Glorify the Name of your Lord, the Most High'^[1] and 'Has there come to you the narration of the Overwhelming?',^[2] on Friday and on 'Eid, and when Friday and 'Eid converged, he would recite them both." (*Sahîh*)

١٥٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُثَنَّبِيِّ، قُلْتُ: عَنْ أَبِيهِ؟ قَالَ: نَعَمْ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ الثَّعْمَانِ بْنِ بَشِيرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْجُمُعَةِ وَالْعِيدِ بِسَبْحِ اسْمِكَ الْأَعْلَى ﴿ وَهَلْ أَنْتَكَ حَدِيثُ الْغَنَشِيَّةِ ﴾ وَإِذَا اجْتَمَعَ الْجُمُعَةُ وَالْعِيدُ فِي يَوْمٍ قَرَأَ بِهِمَا.

تخريج: [صحيح] تقدم، ح: ١٤٢٥، وهو في الكبرى، ح: ١٧٧٥.

Chapter 32. Concession Allowing Those Who Attended 'Eid Prayer Not To Attend Jumu'ah

(المعجم ٣٢) - الرُّخْصَةُ فِي التَّخَلُّفِ عَنِ الْجُمُعَةِ لِمَنْ شَهِدَ الْعِيدَ (التحفة ٦٨٣)

1592. It was narrated that Iyâs bin Abî Ramlah said: "I heard Mu'âwiyah asking Zaid bin Arqam: 'Did you attend two 'Eids with the Messenger of Allâh ﷺ?'^[3] He said: 'Yes; he

١٥٩٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنْ إِيَّاسِ

[1] *Sûrah Al-A'la* (87).

[2] *Sûrah Al-Ghâshiyah* (88).

[3] Meaning, did 'Eid fall on a Friday?

prayed 'Eid at the beginning of the day then he granted a concession with regard to *Jumu'ah*.” (Hasan)

ابن أبي رَمَلَةَ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَسْأَلُ زَيْدَ ابْنَ أَرْقَمَ: أَشْهَدْتُ مَعَ رَسُولِ اللَّهِ ﷺ عِيدَيْنِ؟ قَالَ: نَعَمْ، صَلَّى الْعِيدَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ رَخَّصَ فِي الْجُمُعَةِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب: إذا وافق يوم الجمعة يوم عيد، ح: ١٠٧٠، وابن ماجه، إقامة الصلوات، باب ماجاء فيما إذا اجتمع العيدين في يوم، ح: ١٣١٠ من حديث إسرائيل به، وهو في الكبرى، ح: ١٨٩٣، وصححه ابن خزيمة، ح: ١٤٦٤، والحاكم: ٢٨٨/١، والذهبي، وابن المديني، (التلخيص الحبير: ٨٨/٢) وغيرهم، وللحديث شواهد كثيرة.

1593. Wahb bin Kaisân said: “*Eid* and *Jumu'ah* fell on the same day during the time of Ibn Az-Zubair, so he delayed going out until the sun had risen quite high. Then he went out and delivered a *Khutbah*, and he made the *Khutbah* lengthy. Then he came down and prayed, and he did not lead the people in praying *Jumu'ah* that day. Mention of that was made to Ibn 'Abbâs and he said: 'He has followed the *Sunnah*.'” (Sahîh)

١٥٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي وَهْبُ بْنُ كَيْسَانَ قَالَ: اجْتَمَعَ عِيدَانِ عَلَى عَهْدِ ابْنِ الزُّبَيْرِ، فَأَخَّرَ الْخُرُوجَ حَتَّى تَعَالَى النَّهَارُ، ثُمَّ خَرَجَ فَخَطَبَ فَأَطَالَ الْخُطْبَةَ، ثُمَّ نَزَلَ فَصَلَّى وَلَمْ يُصَلِّ لِلنَّاسِ يَوْمَئِذٍ الْجُمُعَةَ فَذَكَرَ ذَلِكَ لَابْنِ عَبَّاسٍ فَقَالَ: أَصَابَ السُّنَّةَ.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة، ح: ١٤٦٥ من حديث يحيى القطان، وابن أبي شيبه: ١٨٦/٢ من حديث عبد الحميد به، وهو في الكبرى، ح: ١٧٩٤، وصححه الحاكم: ٢٩٦/١ على شرط الشيخين، ووافقه الذهبي، وله شواهد عند أبي داود، ح: ١٠٧١، ١٠٧٢ وغيره.

Chapter 33. Beating The Duff On The Day Of 'Eid

(المعجم ٣٣) - ضَرَبُ الدُّفِّ يَوْمَ الْعِيدِ
(التحفة ٦٨٤)

1594. It was narrated from 'Aishah that the Messenger of Allâh ﷺ entered upon her and there were two girls with her who were beating the *Duff*. Abû Bakr scolded them, but the Prophet ﷺ said: “Leave them, for every people has an 'Eid.” (Sahîh)

١٥٩٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا

جَارِيَتَانِ تَضْرِبَانِ بِدُفَيْنٍ فَأَنْتَهَرَهُمَا أَبُو بَكْرٍ
فَقَالَ النَّبِيُّ ﷺ: «دَعُهُنَّ فَإِنَّ لِكُلِّ قَوْمٍ
عِيدًا».

تخریج: أخرجه البخاري، العيدين، باب: إذا فاته العيد يصلي ركعتين، ح: ٣٥٢٩، ٩٨٧،
ومسلم، العيدين، باب الرخصة في اللعب الذي لا معصية فيه ... إلخ، ح: ٨٩٢ من حديث
الزهري به مطولاً ومختصراً، وهو في الكبرى، ح: ١٧٩٥.

Chapter 34. Playing In Front Of The *Imâm* On The Day Of '*Eid*

1595. It was narrated that 'Āishah said: "The black people came and played in front of the Prophet ﷺ on the day of 'Eid. He called me and I watched them from over his shoulder, and I continued to watch them until I was the one who moved away." (*Sahih*)

(المعجم ٣٤) - اللَّعْبُ بَيْنَ يَدَيِ الْإِمَامِ يَوْمَ
الْعِيدِ (التحفة ٦٨٥)

١٥٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ أَدَمَ عَنْ عَبْدِةَ،
عَنْ هِشَامٍ، عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: جَاءَ
السُّودَانُ يَلْعَبُونَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ فِي يَوْمِ
عِيدٍ فَدَعَانِي فَكُنْتُ أَطَّلِعُ إِلَيْهِمْ مِنْ فَوْقِ عَاتِقِهِ
فَمَا زِلْتُ أَنْظُرُ إِلَيْهِمْ حَتَّى كُنْتُ أَنَا الَّتِي
انْصَرَفْتُ.

تخریج: أخرجه مسلم، ح: ٨٩٢ (انظر الحديث السابق) من حديث هشام به، وهو في
الكبرى، ح: ١٧٩٨.

Comments:

Playing games, or sports are not all offensive. On the day of 'Eid, they are allowable. Here the objective was to watch the sport and not the men, although they also came into view naturally. For instance, while walking on roads, women see men around them, in spite of their being in *Hijab*.

Chapter 35. Playing In The *Masjid* On The Day Of 'Eid And Women Watching That

1596. It was narrated that 'Āishah said: "I remember the Messenger of Allāh ﷺ covering me with his *Ridâ'* while I was watching the Ethiopians playing in the *Masjid*, until I got bored. So you should understand the keenness of young girls to play." (*Sahih*)

(المعجم ٣٥) - اللَّعْبُ فِي الْمَسْجِدِ يَوْمَ
الْعِيدِ وَنَظَرِ النِّسَاءِ إِلَى ذَلِكَ (التحفة ٦٨٦)

١٥٩٦ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ:
حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ
الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ:
رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ وَأَنَا أَنْظُرُ
إِلَى الْحَبَشَةِ يَلْعَبُونَ فِي الْمَسْجِدِ حَتَّى أَكُونَ

أَنَا أَسْأَمُ، فَأَقْدُرُوا قَدَرَ الْمَجَارِيَةِ الْحَدِيثَةِ السُّنُّ
الْحَرِيصَةَ عَلَى اللّٰهُو .

تخریج: أخرجه البخاري، النكاح، باب نظر المرأة إلى الجيش ونحوهم من غير ريبة، ح: ٥٢٣٦ من حديث الأوزاعي، ومسلم، ح: ١٧/٨٩٢، انظر الحديثين السابقين من حديث الزهري به، وهو في الكبرى، ح: ١٨٠٠.

Comments:

The incident demonstrates the Prophet's ﷺ character and his excellent treatment of his wife. How he cared for the feelings of his wife!

1597. It was narrated that Abû Hurairah said: "Umar came in when the Ethiopians were playing in the *Masjid*. 'Umar, may Allâh be pleased with him, rebuked them, but the Messenger of Allâh ﷺ said: 'Let them be there, O 'Umar, for they are Banu Arfidah.'" (Ṣaḥīḥ)

١٥٩٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ مُوسَى قَالَ:
حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ
قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: دَخَلَ عُمَرُ وَالْحَبَشَةُ
يَلْعَبُونَ فِي الْمَسْجِدِ فَزَجَرَهُمْ عُمَرُ رَضِيَ اللَّهُ
عَنْهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُوهُمْ يَا عُمَرُ!
فَإِنَّمَا هُمْ، يَعْنِي بَنِي أَرْفَدَةَ».

تخریج: أخرجه البخاري، الجهاد والسير، باب اللهو بالحراب ونحوها، ح: ٢٩٠١، ومسلم، العيدين، باب الرخصة في اللعب، ح: ٢٢/٨٩٣ من حديث الزهري به، وهو في الكبرى، ح: ١٧٩٩.

Comments:

The mosque is not meant for games and sports. But since this game was not futile, and they were rather playing with spears and daggers, which are the sources of the Muslims' combating energy - it was, therefore, allowed in the mosque.

Chapter 36. Concession Allowing Listening To Singing And Beating The Duff On The Day Of 'Eid

(المعجم ٣٦) - الرُّخْصَةُ فِي الْإِسْتِمَاعِ إِلَى
الغِنَاءِ وَضَرْبِ الدَّفِّ يَوْمَ الْعِيدِ (التحفة ٦٨٧)

1598. It was narrated from 'Urwah that he narrated from 'Aishah that Abû Bakr Aş-Şiddiq entered upon her and there were two girls with her who were beating the *Duff* and

١٥٩٨ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ
اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ
بْنُ طَهْمَانَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ،

singing, and the Messenger of Allāh ﷺ was covered with his garment. He uncovered his face and said: "Let them be there, O Abū Bakr, for these are the days of 'Eid.'" Those were the days of Mina and the Messenger of Allāh ﷺ was in Al-Madīnah on that day. (*Sahīh*)

عَنْ عُرْوَةَ أَنَّهَا حَدَّثَتْهُ أَنَّ عَائِشَةَ حَدَّثَتْهُ: أَنَّ أَبَا بَكْرٍ الصَّدِيقَ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ تَضْرِبَانِ بِالذَّفِّ وَتُغَنِّيَانِ وَرَسُولُ اللَّهِ ﷺ مُسَجًى بِثَوْبِهِ، وَقَالَ مَرَّةً أُخْرَى: مُسَجًى نَوْبَهُ فَكَشَفَ عَنْ وَجْهِهِ فَقَالَ: «دَعُهُمَا يَا أَبَا بَكْرٍ! إِنَّهَا أَيَّامُ عِيدٍ» وَهُنَّ أَيَّامٌ مِنِّي وَرَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ بِالْمَدِينَةِ.

تخريج: [صحيح] من حديث الزهري به، كما تقدم، ح: ١٥٩٤.

20. Book Of *Qiyâm Al-Lail* (The Night Prayer) And Voluntary Prayers During The Day

Chapter 1. Encouragement To Pray In Houses And The Virtue Of Doing So

1599. It was narrated from Nâfi' that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'Pray in your houses and do not make them like graves.'" (*Ṣaḥîḥ*)

تخریج: أخرجه البخاري، الصلوة، باب كراهية الصلوة في المقابر، ح: ٤٣٧، ١١٨٧، ومسلم، صلوة المسافرين، باب استحباب صلوة النافلة في بيته وجوازها في المسجد ... إلخ، ح: ٧٧٧ من حديث نافع به، وهو في الكبرى، ح: ١٢٩٠.

Comments:

1. The obligatory ritual prayers keep the mosque alive and populated. Homes can be animated only with the optional prayers. Hence, performing optional prayers at home is better and superior.
2. Implicit in this narration is the suggestion that a ritual prayer cannot be performed in the graveyard, except for the funeral prayer, which contains neither bowing nor prostration.

1600. It was narrated from Zaid bin Thâbit that the Prophet ﷺ used some palm-fiber mats to section off a small area in the *Masjid*. And the Messenger of Allâh ﷺ prayed in it for several nights until the people gathered around him. Then, one night they did not hear his voice, and they thought that he was sleeping, so they cleared their throats to make him come out to them. He said:

(المعجم ٢٠) - كِتَابُ قِيَامِ اللَّيْلِ وَتَطَوُّعِ النَّهَارِ (التحفة ...)

(المعجم ١) - بَابُ الْحَثِّ عَلَى الصَّلَاةِ فِي الْبُيُوتِ وَالْفَضْلِ فِي ذَلِكَ (التحفة ٦٨٨)

١٥٩٩ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلُّوا فِي بُيُوتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا».

١٦٠٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سَلِيمَانَ قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: سَمِعْتُ مُوسَى بْنَ عُبَيْدَةَ قَالَ: سَمِعْتُ أَبَا النَّضْرِ يُحَدِّثُ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ ابْنِ نَابِتٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ فَصَلَّى رَسُولُ اللَّهِ ﷺ فِيهَا لَيْلِي حَتَّى اجْتَمَعَ إِلَيْهِ النَّاسُ، ثُمَّ فَقَدُوا صَوْتَهُ لَيْلَةً فَظَنُّوا أَنَّهُ نَائِمٌ فَجَعَلَ بَعْضُهُمْ

‘You kept doing that until I feared that it would be made obligatory for you, and if it were made obligatory, you would not be able to do it. O people, pray in your houses, for the best prayer a person offers is in his house, apart from the prescribed (obligatory) prayers.’” (*Sahîh*)

يَتَخَنُّحُ لِيَخْرُجَ إِلَيْهِمْ، فَقَالَ: «مَا زَالَ بِكُمْ الَّذِي رَأَيْتُ مِنْ صُنْعِكُمْ حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمْ وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُضِمْتُمْ بِهِ، فَصَلُّوا أَيُّهَا النَّاسُ! فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ».

... تخريج: أخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما يكره من كثرة السؤال ... إلخ، ح: ٧٢٩٠ من حديث عفان، ومسلم، صلوة المسافرين، باب استحباب صلوة النافلة في بيته ... إلخ، ح: ٧٨١/٢١٤ من حديث وهيب بن خالد به، وهو في الكبرى، ح: ١٢٩١، ١٢٩٢.

Comments:

There is elucidation in other narrations that this incident took place in the blessed month of Ramadan, and the night prayer here connotes the *Tarâwih* (the group prayer in each night of Ramadan). He made an enclosure for himself; it follows from this that he would make spiritual retreat (*I'rukâf*); otherwise the Prophet ﷺ used to perform the night prayer at home. It is also probable that due to paucity of space in the apartment, the Prophet ﷺ erected the mat chamber in order to offer the prayer in isolation.

1601. It was narrated from Sa'd bin Ishâq bin Ka'b bin 'Ujrah, from his father, that his grandfather said: "The Messenger of Allâh ﷺ prayed *Maghrib* in the *Masjid* of Banu 'Abdul-Ashhal, and when he finished praying, some people stood up and offered *Nâfl* prayers. The Prophet ﷺ said: 'You should offer this prayer in your houses.'" (*Hasan*)

١٦٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْفَطْرِيُّ عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبِ بْنِ عَجْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْمَغْرِبِ فِي مَسْجِدِ بَنِي عَجْدِ الْأَشْهَلِ، فَلَمَّا صَلَّى قَامَ نَاسٌ يَتَنَفَّلُونَ فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِهَذِهِ الصَّلَاةِ فِي الْبُيُوتِ».

... تخريج: [إسناده حسن] أخرجه الترمذي، الصلوة، باب ما ذكر في الصلوة بعد المغرب ... إلخ، ح: ٦٠٤ عن محمد بن بشار به، وقال الترمذي: "غريب"، وصححه ابن خزيمة، ح: ١٢٠١، وله شواهد، وراجع النيل، ح: ١٣٠٠.

Comments:

"This prayer" refers to *Sunan* of the sunset prayer or the *Sunan* and optional prayers in general. This command comprises a recommendation and not a command, because, the performance of the optional prayer by the Prophet ﷺ himself in the mosque after the sunset prayer is proven.

Chapter 2. *Qiyâm Al-Lail* (Voluntary Prayers At Night)

1602. It was narrated from Sa'd bin Hishâm that he met Ibn 'Abbâs and asked him about *Witr*. He said: "Shall I not lead you to one who knows best among the people of the world about the *Witr* of the Messenger of Allâh ﷺ?" He said: "Yes." (Ibn 'Abbâs) said: "It is 'Âishah. So go to her and ask her (about *Witr*) and then come back to me and tell me the answer that she gives you." So I went to Ḥakîm bin Aflah and asked him to go accompany me to her. He said: "I shall not go to her, for I told her not to say anything about these two (conflicting) groups, but she refused (to accept my advice) and went on (to participate in the conflict)." I swore an oath, beseeching him (to take me to her). So he came with me and went unto her. She said to Ḥakîm: "Who is this with you?" He said: "He is Sa'd bin Hishâm." She said: "Which Hishâm?" He said: "Ibn 'Âmir." She supplicated for mercy for him and said: "What a good man 'Âmir was." He said: "O Mother of the Believers, tell me about the character of the Messenger of Allâh." She said: "Don't you read the Qur'ân?" I said: "Yes." She said: "The character of the Messenger of Allâh ﷺ was the Qur'ân." He said: "I wanted to get up (and leave), then I thought of the *Qiyâm* (night prayer) of the Messenger of Allâh ﷺ and

(المعجم ٢) - بَابُ قِيَامِ اللَّيْلِ

(الحفحة ٦٨٩)

١٦٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ:
حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدٍ، عَنْ
قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ: أَنَّهُ
لَقِيَ ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنِ الْوَيْتْرِ فَقَالَ: أَلَا
أُنَبِّئُكَ بِأَعْلَمِ أَهْلِ الْأَرْضِ يُوْتِرُ رَسُولَ اللَّهِ
ﷺ؟ قَالَ: نَعَمْ، قَالَ: عَائِشَةُ. اثْبَاهَا فَسَلَهَا
ثُمَّ ارْجِعْ إِلَيَّ فَأَخْبِرْنِي بِرَدِّهَا عَلَيْكَ، فَأَتَيْتُ
عَلَى حَكِيمِ بْنِ أَفْلَحٍ فَاسْتَلْحَقْتُهُ إِلَيْهَا فَقَالَ:
مَا أَنَا بِقَارِبِهَا، إِنِّي نَهَيْتُهَا أَنْ تَقُولَ فِي هَاتَيْنِ
الشَّيْعَتَيْنِ شَيْئًا فَأَبَتْ فِيهَا إِلَّا مُضِيًّا، فَأَقْسَمْتُ
عَلَيْهِ، فَجَاءَ مَعِيَ فَدَخَلَ عَلَيْهَا فَقَالَتْ
لِحَكِيمٍ: مَنْ هَذَا مَعَكَ؟ قُلْتُ: سَعْدُ بْنُ
هِشَامٍ. قَالَتْ: مَنْ هِشَامٌ؟ قُلْتُ: ابْنُ عَامِرٍ
فَتَرَحَّمَتْ عَلَيْهِ وَقَالَتْ: يَغْمُ الْمَرْءُ كَانَ عَامِرٌ،
قَالَ: يَا أُمَّ الْمُؤْمِنِينَ! أَنْبِئْنِي عَنْ خُلُقِ رَسُولِ
اللَّهِ ﷺ. قَالَتْ: أَلَيْسَ تَقْرَأُ الْقُرْآنَ؟ قَالَ:
قُلْتُ: بَلَى، قَالَتْ: فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ ﷺ
الْقُرْآنُ، فَهَمَمْتُ أَنْ أَقُومَ فَبَدَأَ لِي قِيَامَ رَسُولِ
اللَّهِ ﷺ فَقَالَ: يَا أُمَّ الْمُؤْمِنِينَ! أَنْبِئْنِي عَنْ
قِيَامِ نَبِيِّ اللَّهِ ﷺ، قَالَتْ: أَلَيْسَ تَقْرَأُ هَذِهِ
السُّورَةَ، ﴿تَائِبًا الرَّمِيمُ﴾؟ قُلْتُ: بَلَى. قَالَتْ:
فَإِنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ قِيَامَ اللَّيْلِ فِي أَوَّلِ
هَذِهِ السُّورَةِ، فَقَامَ نَبِيُّ اللَّهِ ﷺ وَأَصْحَابُهُ
حَوْلًا حَتَّى انْتَصَحَتْ أَقْدَامُهُمْ وَأَمْسَكَ اللَّهُ عَزَّ
وَجَلَّ خَاتِمَتَهَا اثْنِي عَشَرَ شَهْرًا ثُمَّ أَنْزَلَ اللَّهُ

said: "Tell me about the *Qiyâm* of the Messenger of Allâh ﷺ." She said: "Do you not recite this *Sûrah*: "O you wrapped in garments?"^[1] I said: "Yes." She said: "Allâh, the Mighty and Sublime, made *Qiyâm Al-Lail* obligatory at the beginning of this *Sûrah*, so the Messenger of Allâh ﷺ and his Companions prayed *Qiyâm Al-Lail* for one year. Allâh withheld the latter part of this *Sûrah* for twelve months, then He revealed the lessening (of this duty) at the end of this *Sûrah*, so *Qiyâm Al-Lail* became voluntary after it had been obligatory." I felt inclined to stand up (and not ask anything further), then I thought of the *Witr* of the Messenger of Allâh ﷺ. I said: "O Mother of the Believers, tell me about the *Witr* of the Messenger of Allâh ﷺ." She said: "We used to prepare his *Siwâk* and water for his ablution, and Allâh would wake him when He wished during the night. He would use the *Siwâk*, perform ablution, and then pray eight *Rak'ahs* in which he would not sit until he reached the eighth one. Then he would sit and remember Allâh and supplicate, then he would say a *Taslîm* that we could hear. Then he would pray two *Rak'ahs* sitting after uttering the *Taslîm*, then he would pray one *Rak'ah*, and that made eleven *Rak'ahs*, O my son! When the Messenger of Allâh ﷺ grew older and put on weight, he prayed *Witr* with seven *Rak'ahs*, then he prayed

عَزَّ وَجَلَّ التَّخْفِيفَ فِي آخِرِ هَذِهِ السُّورَةِ فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ أَنْ كَانَ قَرِيبَةً، فَهَمَمْتُ أَنْ أَقُومَ فَبَدَأَ لِي وَتَرُّ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! أَنْبِئَنِي عَنْ وَتَرِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهْرَهُ فَيَعْتُهُ اللَّهُ عَزَّ وَجَلَّ لِمَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ فَيَسْتَوِئُ وَيَتَوَضَّأُ وَيُصَلِّي ثَمَّانِي رَكَعَاتٍ لَا يَجْلِسُ فِيهِنَّ إِلَّا عِنْدَ الثَّامِنَةِ، يَجْلِسُ فَيَذْكُرُ اللَّهُ عَزَّ وَجَلَّ وَيَدْعُو ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمَعُنَا، ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا يُسَلِّمُ ثُمَّ يُصَلِّي رَكَعَةً فَيَلْكَ إِحْدَى عَشْرَةَ رَكَعَةً يَا بُنَيَّ! فَلَمَّا أَسَنَّ رَسُولُ اللَّهِ ﷺ وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعٍ وَصَلَّى رَكَعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا سَلَّمَ فَيَلْكَ تِسْعَ رَكَعَاتٍ يَا بُنَيَّ! وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى صَلَاةً أَحَبَّ أَنْ يَدُومَ عَلَيْهَا وَكَانَ إِذَا شَعَلَهُ عَنِ قِيَامِ اللَّيْلِ نَوْمٌ أَوْ مَرَضٌ أَوْ وَجَعٌ صَلَّى مِنَ النَّهَارِ اثْنَتَيْ عَشْرَةَ رَكَعَةً وَلَا أَعْلَمُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ وَلَا قَامَ لَيْلَةً كَامِلَةً حَتَّى الصَّبَاحِ وَلَا صَامَ شَهْرًا كَامِلًا غَيْرَ رَمَضَانَ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَحَدَّثَنِي بِحَدِيثِهَا فَقَالَ: صَدَقْتَ أَمَا إِنِّي لَوْ كُنْتُ أَدْخُلُ عَلَيْهَا لَأَتَيْتُهَا حَتَّى تُشَافِهَنِي مُشَافِهَةً.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: كَذَا وَقَعَ فِي كِتَابِي وَلَا أَدْرِي مِمَّنِ الْحَطَأُ فِي مَوْضِعِ وَتَرِهِ عَلَيْهِ السَّلَامُ.

[1] *Al-Muzzanmil* 73.

two *Rak'ahs* sitting down after saying the *Taslîm*, and that made nine *Rak'ahs*. O my son, when the Messenger of Allâh ﷺ offered a prayer, he liked to continue to offer it, and when sleep, sickness, or pain distracted him from praying *Qiyâm Al-Lail*, he would pray twelve *Rak'ahs* during the day. I am not aware of the Prophet of Allâh ﷺ having recited the whole Qur'ân during a single night, or praying through the whole night until morning, or fasting a complete month, except Ramaḍân." I went to Ibn 'Abbâs and told him what she had said, and he said: "She has spoken the truth. If I could go to her (and meet her face to face) I would so that she could tell me all of that verbally." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is what occurs in my book, and I do not know who is mistaken in the description of his *Witr*, peace be upon him.^[1]

تخریج: أخرجه مسلم، صلوة المسافرين، باب جامع صلوة الليل ومن نام عنه أو مرض، ح: ٧٤٦ من حديث سعيد بن أبي عروبة، وأبو داود، الصلوة، باب: في صلوة الليل، ح: ١٣٤٣ عن محمد بن بشار به، وهو في الكبرى، ح: ١٢٩٤ باختصار إلى "أن كان فريضة".

Comments:

1. "His character was the Qur'ân itself" means that the exalted and the supremely excellent conduct, and the probity or the good character of all the Prophets and the righteous men depicted in the Glorious Qur'ân, were found in the sacred personage of the Prophet ﷺ in their most perfect form and rank; on the other hand, regarding the things which the Qur'ân forbids, not one iota of them was found in him.

^[1] Meaning that it differs from the versions recorded in No. 1652, 1720, 1721 and 1722, in which nine were prayed, followed by the *Taslîm*, and the two while sitting after that.

2. The *Qiyâm Al-Lail* and the *Witr* prayer are not two separate prayers. Instead, the same prayer, because of its time was called the night vigil prayer, while because of its number of *Rak'ahs*, it was called the *Witr* prayer. During the blessed month of Ramadan, this very prayer is called the *Tarâwih*, and in normal days it is called *Tahajjud*. Because on normal days, this prayer is performed after waking from sleep, and the term *Tahajjud* denotes rising from sleep. *Salâtu Tarâwih* takes its name from the gradual pauses for rest which occur during its performance; that means to offer it gradually with intermittent pauses for rest.
3. "If I could go to her": actually, during that period disagreement had appeared among some of the Companions, which had distanced some among them from others among them. The Battle of the Camel and the Battle of the Siffin are the bitter, painful memories of that period. 'Aishah, 'Alî, and 'Abdullâh bin 'Abbâs also had become victims of this discord. They were, however, all extremely sincere in intentions. May His Mercy and Forgiveness be bestowed upon them.

Chapter 3. The Reward Of One Who Prays *Qiyâm* During Ramaðân Out Of Faith And In The Hope Of Reward

(المعجم ٣) - **بَابُ ثَوَابِ مَنْ قَامَ رَمَضَانَ**
إِيمَانًا وَاحْتِسَابًا (التحفة ٦٩٠)

1603. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever prays *Qiyâm* during Ramaðân out of faith and in the hope of reward, he will be forgiven his previous sins." (*Sahîh*)

١٦٠٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، صلوة التراويح، باب فضل من قام رمضان، ح: ٢٠٠٩، وح: ٣٧، ومسلم، صلوة المسافرين، باب الترغيب في قيام رمضان وهو التراويح، ح: ٧٥٩ من حديث مالك به، وهو في الكبرى، ح: ١٢٩٥، والموطأ (رواية أبي مصعب الزهري) ١/١٠٩، ح: ٢٧٨.

1604. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever prays *Qiyâm* during Ramaðân out of faith and in the hope of reward, he will be forgiven his previous sins." (*Sahîh*)

١٦٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَشْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ قَالَ: قَالَ الرَّهْرِيُّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٥٢٩/٢ من حديث مالك به، وليس فيه حميد بن عبدالرحمن، ونحوه في الموطأ (يحيى): ١١٣/١، وصححه ابن خزيمة، ح: ٢٢٠٢، وأخرجه البخاري، ح: ٢٠٠٨، ومسلم، ح: ٧٥٩، انظر الحديث السابق من حديث الزهري به، أخرجه مسلم، ح: أيضاً) من حديث مالك عن الزهري عن حميد بن عبدالرحمن به.

Comments:

“Hoping for its reward” means one’s intention should be to gain reward. Ostentation or showiness, desire for self-praise or any other worldly motive, (for instance, health, etc.) should not be the objective. In short, Faith should be its foundation, and recompense its objective.

Chapter 4. Qiyâm During The Month Of Ramaḍân

(المعجم ٤) - **بَابُ قِيَامِ شَهْرِ رَمَضَانَ**
(التحفة ٦٩١)

1605. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ prayed in the *Masjid* one night, and some people followed his prayer. Then he prayed the following night and more people came. Then they gathered on the third or fourth night and the Messenger of Allâh ﷺ did not come out to them. When morning came he said: “I saw what you did, and nothing prevented me from coming out to you but the fact that I feared that this would be made obligatory for you,” and that was in Ramaḍân. (*Ṣaḥīḥ*)

١٦٠٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ وَصَلَّى بِصَلَاتِهِ نَاسٌ، ثُمَّ صَلَّى مِنَ الْقَابِلَةِ وَكَثُرَ النَّاسُ ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّلَاثَةِ أَوْ الرَّابِعَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ يُفْرَضَ عَلَيْكُمْ وَذَلِكَ فِي رَمَضَانَ».

تخريج: أخرجه البخاري، التهجذ، باب تحريض النبي ﷺ على قيام الليل ... إلخ، ح: ١١٢٩، ومسلم، صلوة المسافرين، باب الترغيب في قيام رمضان وهو التراويح، ح: ٧٦١ من حديث مالك به، وهو في الموطأ (يحيى): ١١٣/١، والكبرى، ح: ١٢٩٧.

Comments:

This demonstrates that people’s fondness, ardent longing (*Shawq*), and insistence on doing some voluntary deeds, etc. could become one of the causes for rendering it an obligatory religious duty. There are other numerous corresponding causes also. If Allâh’s Command follows, that thing becomes mandatory. Otherwise, in spite of persistence and tenacity, it remains optional or voluntary.

1606. It was narrated that Abû : أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ :

Dharr said: "We fasted with the Messenger of Allâh ﷺ in Ramaḍân and he did not lead us in praying *Qiyâm* until there were seven days left in the month, when he led us in praying *Qiyâm* until one-third of the night had passed. Then he did not lead us praying *Qiyâm* when there were six days left. Then he led us praying *Qiyâm* when there were five days left until one half of the night had passed. I said: "O Messenger of Allâh! What if we spend the rest of this night praying *Nâfi*?" He said: "Whoever prays *Qiyâm* with the *Imâm* until he finishes, Allâh will record for him the *Qiyâm* of a (whole) night." Then he did not lead us in prayer or pray *Qiyâm* until there were three days of the month left. Then he led us in praying *Qiyâm* when there were three days left. He gathered his family and wives (and led us in prayer) until we feared that we would miss *Al-Falâḥ*. I (one of the narrators) said: "What is *Al-Falâḥ*?" He said: "The *Suhûr*." (*Ṣaḥîḥ*)

حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي ذَرٍّ قَالَ: صُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ فَلَمْ يَقُمْ بِنَا حَتَّى بَقِيَ سَبْعٌ مِنَ الشَّهْرِ، فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ، ثُمَّ لَمْ يَقُمْ بِنَا فِي السَّادِسَةِ فَقَامَ بِنَا [فِي] الْخَامِسَةِ حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ تَقَلَّتْنَا بِقِيَّةٍ لَيْلَتِنَا هَذِهِ قَالَ: «إِنَّهُ مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كَتَبَ اللَّهُ لَهُ قِيَامَ لَيْلَةٍ» ثُمَّ لَمْ يُصَلِّ بِنَا وَلَمْ يَقُمْ حَتَّى بَقِيَ ثَلَاثٌ مِنَ الشَّهْرِ فَقَامَ بِنَا فِي الثَّلَاثَةِ وَجَمَعَ أَهْلَهُ وَنِسَاءَهُ حَتَّى تَخَوَّفْنَا أَنْ يَقُوتَنَا الْفَلَاحُ، قُلْتُ: وَمَا الْفَلَاحُ؟ قَالَ: السُّحُورُ.

تخريج: [إسناده صحيح] تقدم، ح: ١٣٦٥، وهو في الكبرى، ح: ١٢٩٨.

Comments:

1. Outwardly, this *Ḥadīth* appears to be the explanation of the preceding *Ḥadīth*. Hence, the number of *Rak'ahs* during all three nights was eleven only. But they were prolonged by making the recitation lengthier on the second night in comparison with the first, and on the third night lengthier still in comparison with the second.
2. "With the *Imâm*": this demonstrates performing the night vigil prayer with the *Imâm* is more meritorious than performing it solitarily. There was a compelling situation during his lifetime.

1607. Nu'aim bin Ziyâd Abû Talḥah said: "I heard An-Nu'mân

١٦٠٧ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ

bin *Bashîr* on the *Minbar* in *Hims* saying: 'We prayed *Qiyâm* with the Messenger of Allâh ﷺ during *Ramadân* on the night of the twenty-third until one-third of the night had passed, then we prayed *Qiyâm* with him on the night of the twenty-fifth until one half of the night had passed, then we prayed *Qiyâm* with him on the night of the twenty-seventh until we thought that we would miss *Al-Falâh*' – that is what they used to call *Suhûr*." (*Hasan*)

قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي نَعِيمُ بْنُ زِيَادٍ أَبُو طَلْحَةَ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ عَلَى مِثْرٍ حِمَصٍ يَقُولُ: قُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي شَهْرِ رَمَضَانَ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ، ثُمَّ قُمْنَا مَعَهُ لَيْلَةَ خَمْسٍ وَعِشْرِينَ إِلَى نِصْفِ اللَّيْلِ، ثُمَّ قُمْنَا مَعَهُ لَيْلَةَ سَبْعٍ وَعِشْرِينَ حَتَّى ظَنَّنَا أَنْ لَا نُدْرِكَ الْفَلَاحَ - وَكَانُوا يُسْمَوْنَ السُّحُورَ - .

تخريج: [إسناده حسن] أخرجه أحمد: ٢٧٢/٤ عن زيد بن حباب به، وهو في الكبرى، ح: ١٢٩٩، وصححه ابن خزيمة، ح: ٢٢٠٤، والحديث السابق شاهد له.

Chapter 5. Encouragement To Pray *Qiyâm Al-Lail*

(المعجم ٥) - **بَابُ التَّرْغِيبِ فِي قِيَامِ اللَّيْلِ**
(التحفة ٦٩٢)

1608. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When any one of you goes to sleep, the *Shaitân* ties three knots on his head, saying each time: "(Sleep) a long night." If he wakes up and remembers Allâh, one knot is undone. If he performs *Wudu'*, another knot is undone. If he prays, all the knots are undone and he starts his day in a good mood and feeling energetic. Otherwise he starts his day in a bad mood and feeling lethargic.'" (*Sahih*)

١٦٠٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نَامَ أَحَدُكُمْ عَقَدَ الشَّيْطَانُ عَلَى رَأْسِهِ ثَلَاثَ عُقَدٍ يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ لَيْلًا طَوِيلًا أَوْ ارْقُدْ، فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنِ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ أُخْرَى، فَإِنِ صَلَّى انْحَلَّتْ الْعُقْدُ كُلُّهَا فَيَصْبِحُ طَيِّبَ النَّفْسِ نَشِيطًا وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانً» .

تخريج: أخرجه مسلم، صلوة المسافرين، باب الحث على صلوة الليل وإن قلت، ح: ٧٧٦ من حديث سفیان بن عیینة، والبخاری، التهجد، باب عقد الشيطان على قافية الرأس إذا لم يصل بالليل، ح: ١١٤٢ من حديث أبي الزناد به، وهو في الكبرى، ح: ١٣٠١.

1609. It was narrated that 'Abdullâh said: "Mention was made in the presence of the Messenger of Allâh ﷺ about a man who slept all night until morning. He said: "That is a man in whose ear the Shaitân has urinated." (*Sahîh*)

١٦٠٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ».

تخريج: أخرجه مسلم، ح: ٧٧٤ (انظر الحديث السابق)، عن إسحاق بن إبراهيم، والبخاري، بدء الخلق، باب صفة إبليس وجنوده، ح: ٣٢٧٠ من حديث جرير بن عبد الحميد به، وهو في الكبرى، ح: ١٣٠٢.

1610. It was narrated that 'Abdullâh said: "A man said: 'O Messenger of Allâh. So-and-so slept and missed the prayer yesterday until morning came.' He said: 'The Shaitân urinated in that one's ears.'" (*Sahîh*)

١٦١٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا مَنصُورٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ فَلَانًا نَامَ عَنِ الصَّلَاةِ الْبَارِحَةَ حَتَّى أَصْبَحَ قَالَ: «ذَاكَ شَيْطَانٌ بَالَ فِي أُذُنَيْهِ».

تخريج: [صحيح] انظر الحديث السابق، وهذا طرف منه.

1611. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'May Allâh have mercy on a man who gets up at night and prays, then he wakes his wife and she prays, and if she refuses he sprinkles water in her face. And may Allâh have mercy on a woman who gets up at night and prays, then she wakes her husband and he prays, and if he refuses she sprinkles water in his face.'" (*Hasan*)

١٦١١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنَا الْقَعْقَاعُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَجِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى ثُمَّ أَيْقَظَ امْرَأَتَهُ فَصَلَّتْ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ، وَرَجِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ ثُمَّ أَيْقَظَتْ زَوْجَهَا فَصَلَّى، فَإِنْ أَبِي نَضَحَتْ فِي وَجْهِهِ الْمَاءَ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب قيام الليل، ح: ١٣٠٨، وابن ماجه، إقامة الصلوات، باب ماجاء فيمن أيقظ أهله من الليل، ح: ١٣٣٦ من حديث يحيى بن سعيد القطان به، وهو في الكبرى، ح: ١٣٠٠، وصححه ابن خزيمة، ح: ١١٤٨، وابن حبان، ح: ٦٤٦، والحاكم على شرط مسلم: ٣٠٩/١، ووافقه الذهبي * القعقاع هو ابن حكيم.

1612. It was narrated from ‘Alî bin Abî Tâlib that the Prophet ﷺ came to him and Fâtimah at night and said: “Won’t you pray?” I said: “O Messenger of Allâh, our souls are in the hand of Allâh and if He wants to make us get up, He will make us get up.” The Messenger of Allâh ﷺ went away when I said that to him. Then, as he was leaving I heard him striking his thigh and saying: But, man is ever more quarrelsome than anything.^[1] (*Ṣaḥîḥ*)

١٦١٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَقْبِلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ حَدَّثَهُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ طَرَفَهُ وَفَاطِمَةَ فَقَالَ: «أَلَا تُصَلُّونَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ فَإِذَا شَاءَ أَنْ يَبْعَثَهَا بَعَثَنَا، فَأَنْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قُلْتُ لَهُ ذَلِكَ، ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ يَضْرِبُ فَخْذَهُ وَيَقُولُ: ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْئًا جَدَلًا﴾.

[الكهف: ٥٤]

تخریج: أخرجه مسلم، صلوة المسافرين، باب الحث على صلوة الليل وإن قلت، ح: ٧٧٥ عن قتيبة، والبخاري، التهجد، باب تحريض النبي ﷺ على قيام الليل... إلخ، ح: ١١٢٧ من حديث الزهري به، وهو في الكبرى، ح: ١٣١١.

Comments:

“Our souls”: this expression is based on the fact that in sleep the soul completely departs from man and it goes forth according to the command of Allâh, Most High, as is mentioned in the Qur’ân, “Allâh takes the souls at the time of their death and which has not yet died in its sleep.” (*Az-Zumar* 39: 42). Hence, one awakens only when his soul is returned.

1613. It was narrated from ‘Alî bin Husain, from his father, that his grandfather ‘Alî bin Abî Tâlib said: “The Messenger of Allâh ﷺ came in to Fâtimah and I, one night and woke us up to pray, then he went back to his house and prayed for part of the night, and he did not hear any movement from us. He came back to us and woke us up, and said: ‘Get up and pray.’ I sat up, rubbing my eyes, and said: ‘By Allâh, we will only pray that which Allâh has decreed for us; our souls are in the

١٦١٣ - أَخْبَرَنَا عُيَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي حَكِيمُ بْنُ حَكِيمٍ بْنُ عَبَّادِ بْنِ حُنَيْفٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ شَهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعَلَى فَاطِمَةَ مِنَ اللَّيْلِ فَأَبَيْتُنَا لِلصَّلَاةِ، ثُمَّ رَجَعَ إِلَى بَيْتِهِ، فَصَلَّى هَوِيًّا مِنَ اللَّيْلِ فَلَمْ يَسْمَعْ لَنَا حِسًّا،

[1] *Al-Kahf* 18:54.

hand of Allâh and if He wants to make us get up, He will make us get up.' The Messenger of Allâh ﷺ turned away, striking his hand on his thigh, and saying: 'We will only pray that which Allâh has decreed for us! "But, man is ever more quarrelsome than anything."^[1] (*Ṣaḥīḥ*)

فَرَجَعَ إِلَيْنَا فَأَبْقَطْنَا فَقَالَ: «قَوْمًا فَضْلِيًا»
قَالَ: فَجَلَسْتُ وَأَنَا أَعْرُكُ عَيْنِي وَأَقُولُ: إِنَّا
وَاللَّهِ! مَا نُصَلِّي إِلَّا مَا كَتَبَ اللَّهُ عَلَيْنَا،
إِنَّمَا أَنْفُسَنَا بِيَدِ اللَّهِ فَإِنْ شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا
قَالَ: فَوَلَّى رَسُولُ اللَّهِ ﷺ وَهُوَ يَقُولُ
وَيَضْرِبُ يَدَيْهِ عَلَى فَخْذِهِ: «مَا نُصَلِّي إِلَّا مَا
كَتَبَ اللَّهُ لَنَا كَمَا كَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ
جَدَلًا».

تخریج: [صحیح] انظر الحديث السابق، وهذا طرف منه .

Chapter 6. The Virtue Of Night Prayer

(المعجم ٦) - بَابُ فَضْلِ صَلَاةِ اللَّيْلِ (التحفة ٦٩٣)

1614. It was narrated from Ḥumaid bin 'Abdur-Raḥmân – that is Ibn 'Awf, that Abû Hurairah said: "The Messenger of Allâh ﷺ said: "The best fasting after the month of Ramaḍân is the month of Allâh, Al-Muḥarram, and the best prayer after the obligatory prayer is prayer at night."^(Ṣaḥīḥ)

١٦١٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ:
حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ حُمَيْدِ
ابْنِ عَبْدِ الرَّحْمَنِ - هُوَ ابْنُ عَوْفٍ - عَنْ
أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«أَفْضَلُ الصَّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ
الْمُحَرَّمُ وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ
الَّيْلِ».

تخریج: أخرجه مسلم، الصيام، باب فضل صوم المحرم، ح: ١١٦٣ عن قتيبة به، وهو في الكبرى، ح: ١٣١٢.

Comments:

The attribution of the month of the inviolable Muharram to Allâh, Most High, was due to the fact that it is the first month of the year and it is the month of inviolability. Its fast means the fast of 'Ashura. Some people have understood it to mean fast in general.

1615. It was narrated from Abû Bishr Ja'far bin Abî Waḥshiyah that he heard Ḥumaid bin 'Abdur-

١٦١٥ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ:
أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي

[1] *Al-Kahf* 18:54.

Rahmân say: "The Messenger of Allâh ﷺ said: "The best prayer after the obligatory prayer is prayer at night and the best fasting after the month of Ramadân is Al-Muḥarram."

Shu'bah bin Al-Ḥajjaj narrated it in *Mursal* form. (*Sahih*)

بِشْرِ جَعْفَرِ بْنِ أَبِي وَحْشِيَّةَ أَنَّهُ سَمِعَ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ قِيَامُ اللَّيْلِ وَأَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ الْمُحَرَّمُ» أَرْسَلَهُ شُعْبَةُ بْنُ الْحَجَّاجِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٣١٣.

Comments:

The *Ahâdith* 1614 and 1615 are identical. The only distinction is that in *Hadith* 1614 the chain of transmitters is unbroken or continuous, whereas in the *Hadith* 1615, there is no mention of the Prophet's Companion Abû Hurairah ؓ. In *Hadith* principles, such a narration is called *Mursal* (a *Hadith* in which only the name of the Companion who originally narrated the *Hadith* is missing from the chain). The transmitter of this *Hadith* is Shu'bah bin Ḥajjaj.

Chapter 7. The Virtue Of Night Prayer While Traveling

1616. It was narrated from Zaid bin Zabyân who attributed it to Abû Dharr that the Prophet ﷺ said: "There are three whom Allâh loves: A man who comes to some people and asks (to be given something) for the sake of Allâh and not for the sake of their relationship, but they do not give him, so a man stayed behind and gave to him in secret, and no one knew of his giving except Allâh and the one to whom he gave it. People who travel all night until sleep becomes dearer to them than anything that may be equated with it, so they lay down their heads (and slept), then a man among them got up and started praying to Me and beseeching Me, reciting

(المعجم ٧) - **بَابُ فَضْلِ صَلَاةِ اللَّيْلِ فِي السَّفَرِ** (التحفة ٦٩٤)

١٦١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ رِبْعِيًّا: عَنْ زَيْدِ بْنِ ظَبْيَانَ رَفَعَهُ إِلَى أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ يُحِبُّهُمُ اللَّهُ عَزَّ وَجَلَّ، رَجُلٌ آتَى قَوْمًا فَسَأَلَهُمْ بِاللَّهِ وَلَمْ يَسْأَلْهُمْ بِقَرَابَةِ بَيْنِهِ وَبَيْنَهُمْ فَمَنَعُوهُ فَتَخَلَّفَهُمْ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ بِعَطِيَّتِهِ إِلَّا اللَّهُ عَزَّ وَجَلَّ وَالَّذِي أَعْطَاهُ، وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعَدُّلُ بِهِ تَزَلُّوا فَوَضَعُوا رُؤُوسَهُمْ فَقَامَ يَتَمَلَّقُنِي وَيَتْلُو آيَاتِي، وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقُوا الْعَدُوَّ فَأَنهَزُوا فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ».

My Verses. And a man who was on a campaign and met the enemy and they fled, but he went forward (pursuing them) until he was killed or victory was granted.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، صفة الجنة، باب أحاديث في صفة الثلاثة الذين يحبهم الله، ح: ٢٥٦٨ عن محمد بن المثني به، وقال: "صحيح"، وهو في الكبرى، ح: ١٣١٤، وقال النسائي: "خالفه سفيان (يعني الثوري)"، وصححه ابن حبان، ح: ٨١٣، ١٦٠٢، ١٦٠٣، والمحاكم: ١١٣/٢، ووافقه الذهبي، حديث سفيان أخرجه أحمد: ١٥٣/٥ عنه عن منصور عن ربي ابن حراش عن أبي ذر (وهذا تدليس) وعن ربي عن رجل عن أبي ذر به * والرجل هو زيد بن ظبيان، منصور هو ابن المعتمر، ومحمد هو ابن جعفر غندر عن شعبة.

Comments:

Three persons means three types of people; those types might consist of tens or hundreds of thousands in number.

Chapter 8. The Time For *Qiyâm*

(المعجم ٨) - بَابُ وَقْتِ الْقِيَامِ

(التحفة ٦٩٥)

1617. It was narrated that Masrûq said: "I said to 'Ā'ishah: 'Which deed was most beloved to the Messenger of Allāh ﷺ?' She said: 'That which was done persistently.' I said: 'At what part of the night did he pray *Qiyâm*?' She said: 'When he heard the rooster.'" (*Sahih*)

١٦١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبَصْرِيُّ عَنْ بَشِيرٍ - هُوَ ابْنُ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ بْنِ سُلَيْمٍ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَيَّ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: الدَّائِمُ. قُلْتُ: فَأَيُّ اللَّيْلِ كَانَ يَقُومُ؟ قَالَتْ: إِذَا سَمِعَ الصَّارِحَ.

تخريج: أخرجه البخاري، التهجد، باب من نام عند السحر، ح: ١١٣٢ من حديث شعبة، ومسلم، صلوة المسافرين، باب صلوة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح: ٧٤١ من حديث أشعث بن سليم به، وهو في الكبرى، ح: ١٣١٦.

Comments:

Shortly before dawn.

Chapter 9. With What *Qiyâm* Should Begin

(المعجم ٩) - بَابُ ذِكْرِ مَا يُسْتَفْتَحُ بِهِ

الْقِيَامِ (التحفة ٦٩٦)

1618. It was narrated that 'Āshim bin Ḥumaid said: "I asked 'Ā'ishah

١٦١٨ - أَخْبَرَنَا عِصْمَةُ بْنُ الْفَضْلِ قَالَ:

with what did he – meaning the Prophet ﷺ – start *Qiyâm Al-Lail*? She said: ‘You have asked me something which no one before you has asked. The Messenger of Allâh ﷺ used to say the *Takbîr* ten times, the *Tahmîd* ten times, the *Tasbîh* ten times and the *Tahlîl* ten times, and pray for forgiveness ten times, and say: *Allâhummaghfirli, wâhdinî, wârzuqni wa âfinî. A’ûdhu billâhi min dâqil-maqâmi yawmal-qiyâmah* (O Allâh, forgive me, guide me, grant me provision and good health. I seek refuge with Allâh from the difficulty of standing on the Day of Resurrection.)” (*Hasan*)

حَدَّثَنِي زَيْدُ بْنُ الْحُبَابِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ قَالَ: حَدَّثَنِي الْأَزْهَرِيُّ بْنُ سَعِيدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ: سَأَلْتُ عَائِشَةَ بِمَا كَانَ يَسْتَفْتِيهِ قِيَامَ اللَّيْلِ؟ - يَعْنِي النَّبِيَّ ﷺ - قَالَتْ: لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ، كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ عَشْرًا وَيَحْمَدُ عَشْرًا وَيُسَبِّحُ عَشْرًا وَيَهْلِلُ عَشْرًا وَيَسْتَغْفِرُ عَشْرًا وَيَقُولُ: «اللَّهُمَّ! اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي، أَعُوذُ بِاللَّهِ مِنْ ضَيْقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ».

تخریج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب ما يستفتح به، الصلوة من الدعاء، ح: ٧٦٦، وابن ماجه، إقامة الصلوات، باب ماجاء في الدعاء إذا قام الرجل من الليل، ح: ١٣٥٦ من حديث زيد به، وهو في الكبرى، ح: ١٣١٧.

1619. It was narrated that Rabî'ah bin Ka'b Al-Aslamî said: “I used to stay overnight at the Prophet’s apartment and I used to hear him when he prayed *Qiyâm* at night saying: ‘*Subhân Allâhi Rabbil-‘Âlamîn* (Glory be to Allâh, the Lord of the worlds)’ for a long time, then he said: ‘*Subhân Allâh wa bi hamdih* (Glory and praise be to Allâh)’ for a long time.” (*Sahîh*)

١٦١٩ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ وَالْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ رَبِيعَةَ بْنِ كَعْبِ الْأَسْلَمِيِّ قَالَ: كُنْتُ أَبِيئْتُ عِنْدَ حُجْرَةَ النَّبِيِّ ﷺ فَكُنْتُ أَسْمَعُهُ إِذَا قَامَ مِنَ اللَّيْلِ يَقُولُ: «سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ»، الْهَوِيُّ ثُمَّ يَقُولُ: «سُبْحَانَ اللَّهِ وَيَحْمَدِهِ» الْهَوِيُّ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الدعاء، باب ما يدعو به، إذا اتبه، من الليل، ح: ٣٨٧٩ من حديث يحيى بن أبي كثير به مختصراً، وهو في الكبرى، ح: ١٣١٨، وأصله في صحيح مسلم، الصلوة، باب فضل السجود والحث عليه، ح: ٢٢٦/٤٨٩ من حديث الأوزاعي به، بغير هذا اللفظ، وهذا طرف منه، وللحديث أطراف عند أبي داود، ح: ١٣٢٠، والترمذي، ح: ٣٤١٦ وغيرهما، وتقدم طرفه، ح: ١١٣٩.

1620. It was narrated that Ibn 'Abbâs said: "When the Prophet ﷺ got up at night to pray *Tahajjud*, he said: '*Allâhumma, lakal-ḥamdu anta nûrus-samâwâti wal-arḍi wa man fihinna wa lakal-ḥamdu anta qayyâmus-samâwâti wal-arḍi wa man fihinna wa lakal-ḥamdu anta malikus-samâwâti wal-arḍi wa man fihinna, wa lakal-ḥamdu, anta ḥaqqun wa wa'duka haqqun wal jannatu haqqun wan-nâru haqqun wan-nabiyyûna haqqun wa Muḥammadun haqqun, laka aslamtu wa 'alaika tawakkaltu wa bika âmant.* (O Allâh, to You be praise, You are the Light of the heavens and the Earth and whoever is in them. To You be praise, You are the Sustainer of the heavens and the Earth and whoever is in them. To You be praise, You are the Sovereign of the heavens and the Earth and whoever is in them. To You be praise; You are True, Your promise is true, Paradise is true, Hell is true, the Hour is true, the Prophets are true and Muḥammad is true. To You have I submitted, in You I put my trust and in You I have believed.'" Then (One of the narrators) Qutaibah mentioned some words the meaning of which was: "*Wa bika khîṣamtu wa ilaika ḥâkamtu, ighfirî mâ qaddamtu wa mâ akhkhartu wa mâ a'lantu antal-muqaddimu wa antal-mu'khhir, lâ ilâha illâ anta wa lâ ḥawla wa lâ quwwata illâ billâh* (And with Your help I argue [with my opponents, the non-believers], and I take You

١٦٢٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَحْوَلِ - يَعْنِي سُلَيْمَانَ بْنَ أَبِي مُسْلِمٍ - عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: «اللَّهُمَّ! لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَأَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ حَقٌّ وَوَعْدُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ، لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ آمَنْتُ»، ثُمَّ ذَكَرَ قُتَيْبَةُ كَلِمَةً مَعْنَاهَا: «وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ، اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخَّرُ، لَا إِلَهَ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

as a judge [to judge between us]. Forgive me my past and future sins and those that I commit openly. You are the One who puts [some people] back and bring [others] forward. There is no god but You and there is no power and no strength except with Allâh.”
(*Sahîh*)

تخریج: أخرجه مسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح: ٧٦٩ عن قتبية، والبخاري، التهجد، باب التهجد بالليل، ح: ١١٢٠ من حديث سفیان بن عیینة به، وهو في الكبرى، ح: ١٣١٩.

Comments:

Concerning the attributes of Allâh, this *Hadîth* is extremely comprehensive, because no attribute of Allâh falls outside of these attributes.

1621. It was narrated from Kuraib that ‘Abdullâh bin ‘Abbâs told him, he slept at the house of Maimûnah the wife of the Prophet ﷺ, who was his maternal aunt. He said: “I laid down across the mattress and the Messenger of Allâh ﷺ and his wife lay along it. The Prophet ﷺ slept until midnight, or a little before or a little after. The Prophet ﷺ woke up and began to rub the sleep from his face with his hand. Then he recited the last ten Verses of *Sûrah Al-Imrân*. Then he got up and went to a water skin that was hanging up and performed *Wudû’* from it, and he performed *Wudû’* well, then he stood up and prayed.” ‘Abdullâh bin ‘Abbâs said: “I stood up and did what he had done, then I went and stood beside him. The Messenger of Allâh ﷺ put his right hand on my head, took hold of my right ear and tweaked it. Then he prayed two *Rak’ahs*, then two

١٦٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ بْنُ سُلَيْمَانَ عَنْ كُرَيْبٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ أُمَّ الْمُؤْمِنِينَ، وَهِيَ خَاتَمَتُهُ فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَتَامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ قَلِيلًا أَوْ بَعْدَهُ قَلِيلًا اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَحَلَسَ يَمْسُحُ التَّوَمَ عَنْ وَجْهِهِ بِيَدِهِ ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِيمَ مِنْ سُورَةِ آلِ عِمْرَانَ ثُمَّ قَامَ إِلَى شَنْ مَعْلَقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وَضُوءَهُ، ثُمَّ قَامَ يُصَلِّي قَالَ عَبْدُ اللَّهِ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ ثُمَّ دَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ بِأُذُنِي الْيُمْنَى يَتَلَّهَا، فَصَلَّى رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ

Rak'ahs, then two *Rak'ahs*, then two *Rak'ahs*, then two *Rak'ahs*, then two *Rak'ahs*, then he prayed *Witr*. Then he lay down until the *Mu'adhhdhin* came to him and he prayed two brief *Rak'ahs*.” (*Sahîh*)

ثُمَّ رَكَعَتَيْنِ ثُمَّ رَكَعَتَيْنِ ثُمَّ رَكَعَتَيْنِ ثُمَّ أَوْتَرَ ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَدِّنُ، فَصَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ.

تخريج: أخرجه البخاري، الوضوء، باب قراءة القرآن بعد الحدث وغيره، ح: ١٨٣ وغيره، ومسلم، صلوة المسافرین، باب صلوة النبي ﷺ ودعائه بالليل، ح: ١٨٢/٧٦٣ من حديث مالك به، وهو في الموطأ (يحيى): ١٢٢.١٢١/١.

Chapter 10. Using *Siwâk* When Getting Up To Pray At Night

(المعجم ١٠) - **بَابُ مَا يَفْعَلُ إِذَا قَامَ مِنَ اللَّيْلِ مِنَ السَّوَاكِ** (التحفة ٦٩٧)

1622. It was narrated from *Hudhaifah* that when the Prophet ﷺ got up to pray at night, he would brush his teeth with the *Siwâk*. (*Sahîh*)

١٦٢٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ وَحُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَتَوَضَّأُ فَاهُ بِالسَّوَاكِ.

تخريج: [صحيح] تقدم، ح: ٢، وهو في الكبرى، ح: ١٣٢١.

1623. It was narrated that *Hudhaifah* said: “When the Messenger of Allâh ﷺ got up to pray *Tahajjud* at night, he would brush his teeth with the *Siwâk*.” (*Sahîh*)

١٦٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حُصَيْنٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ يَتَهَجَّدُ مِنَ اللَّيْلِ يَتَوَضَّأُ فَاهُ بِالسَّوَاكِ.

تخريج: [صحيح] تقدم، ح: ٢، وانظر الحديث السابق * خالد هو ابن الحارث.

Chapter 11. Mentioning The Discrepancies Reported From *Abû Ḥaşîm 'Uthmân Bin 'Āşim In This Ḥadîth*

(المعجم ١١) - **ذِكْرُ الْاِخْتِلَافِ عَلَى أَبِي حُصَيْنٍ عُثْمَانَ بْنِ عَاصِمٍ فِي هَذَا الْحَدِيثِ** (التحفة ٦٩٧) - ألف

1624. It was narrated that *Hudhaifah* said: “We were commanded to use the

١٦٢٤ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ

Siwâk when we got up to pray at night.” (*Ṣaḥīḥ*)

عَنْ إِسْحَاقَ بْنِ سُلَيْمَانَ، عَنْ أَبِي سَيَّانٍ،
عَنْ أَبِي حَصِينٍ، عَنْ شَقِيقٍ، عَنْ حُدَيْفَةَ
قَالَ: كُنَّا نُؤْمَرُ بِالسَّوَاكِ إِذَا قُمْنَا مِنَ
اللَّيْلِ.

تخريج: [صحيح موقوف] تقدم، ح: ٢ * أبو سفيان هو سعيد بن سنان البرجمي الشيباني الأصغر، وأبو حصين هو عثمان بن عاصم الأسدي.

Comments:

The purpose of Imâm An-Nasâ’î is to demonstrate that the narrator Abû Ḥaṣîn reported it from Shaqîq from Hudhaifah in No. 1624, and from Shaqîq, as his own saying, in No. 1625.

1625. It was narrated that Shaqîq said: “We were commanded, when we got up to pray at night, to clean our mouths with the *Siwâk*.” (*Ṣaḥīḥ*)

١٦٢٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ:
حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي
حَصِينٍ عَنْ شَقِيقٍ قَالَ: كُنَّا نُؤْمَرُ إِذَا قُمْنَا مِنَ
اللَّيْلِ أَنْ نَشُوصَ أَفْوَاهَنَا بِالسَّوَاكِ.

تخريج: [صحيح مقطوع] وتقدم، ح: ٢ * عبدالله هو ابن موسى، وقال الحافظ في النكت الظراف: ٣٣٢٦: "وسقط ذكر حذيفة عند النسائي من رواية إسرائيل وحده".

Comments:

The purpose of Imâm An-Nasâ’î is to demonstrate that the use of *Siwâk* had been the excellent practice of the Prophet ﷺ and it was his Command also.

Chapter 12. With What Should Prayer At Night Begin?

(المعجم ١٢) - **بَابُ: بِأَيِّ شَيْءٍ تُسْتَفْتَحُ صَلَاةُ اللَّيْلِ** (التحفة ٦٩٨)

1626. Abû Salamah bin ‘Abdur-Raḥmân said: “I asked ‘Āishah: ‘With what did the Prophet ﷺ start his prayer?’ She said: ‘When he got up to pray at night he would start his prayer with the words: *Allâhumma Rabba Jibrîl wa Mikâ’îl wa Isrâfîl; Fâtiras-samâwâti wal-arḍ, ‘âlim al-ghaybi wash-shahâdah, anta taḥkumu bayna ‘ibâdika fimâ kânu fihî yakhtalifûn, Allâhumma ihdhinî limâkhtulifa fihî min al-ḥaqq innaka tahdi man tashâ’* ila sirâṭinm mustaqîm

١٦٢٦ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ
قَالَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا
عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي
كَثِيرٍ: قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ
الرَّحْمَنِ قَالَ: سَأَلْتُ عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ
النَّبِيُّ ﷺ يَفْتَتِحُ صَلَاتَهُ؟ قَالَتْ: كَانَ إِذَا قَامَ
مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ قَالَ: «اللَّهُمَّ! رَبِّ
جِبْرِيلَ وَميكائيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ

(O Allâh, Lord of Jibr'îl, Mikâ'il and Israfil, Creator of the heavens and the Earth, Knower of the unseen and the seen, You judge between Your slaves concerning that wherein they differ. O Allâh, Guide me to the disputed matters of truth, for You are the One Who guides to the Straight Path).”
(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح: ٧٧٠
حديث عمر بن يونس به، وهو في الكبرى، ح: ١٣٢٢.

1627. It was narrated that Ibn Shihāb said: “Ḥumaid bin ‘Abdur-Raḥmān bin ‘Awf told me that a man from among the Companions of the Prophet ﷺ said: ‘I said, when I was on a journey with the Messenger of Allāh ﷺ: By Allāh, I am going to watch the prayer of Messenger of Allāh ﷺ and see what he does. When he prayed *Ishâ’*, he lay down for a long time. Then he woke up and looked toward the horizon and said: “Our Lord! You have not created (all) this without purpose” until he reached: “for You never break (Your) Promise.”^[1] Then the Messenger of Allāh ﷺ reached across his bed and took a *Siwāk* from it, then he poured water from a vessel and cleaned his teeth. Then he stood and prayed until I said: “He has prayed for as long as he slept.” Then he lay down until I said: “He has slept as long as he prayed.” Then he woke up and did the same as he had done the first time and said the same as he had said. The

وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ
بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اللَّهُمَّ
اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ إِنَّكَ تَهْدِي
مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

١٦٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا
ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ:
حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ
رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قُلْتُ وَأَنَا
فِي سَفَرٍ مَعَ رَسُولِ اللَّهِ ﷺ وَاللَّهِ! لَأَرْقُبَنَّ
رَسُولَ اللَّهِ ﷺ لِصَلَاةٍ حَتَّى أَرَى فِعْلَهُ، فَلَمَّا
صَلَّى صَلَاةَ الْعِشَاءِ وَهِيَ الْعَتَمَةُ اضْطَجَعَ
هَوِيًّا مِنَ اللَّيْلِ ثُمَّ اسْتَيْقَظَ فَتَنَظَّرَ فِي الْأَفْقِ
فَقَالَ: «رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا» حَتَّى بَلَغَ
«إِنَّكَ لَا تُخْلِفُ الْوَعْدَ» [آل عمران: ١٩١-
١٩٤] ثُمَّ أَهْوَى رَسُولُ اللَّهِ ﷺ إِلَى فِرَاشِهِ
فَاسْتَلَّ مِنْهُ سِوَاكًا، ثُمَّ أَقْرَعَ فِي قَدَحٍ مِنْ
إِدَاوَةٍ عِنْدَهُ مَاءً فَاسْتَنْ، ثُمَّ قَامَ فَصَلَّى حَتَّى
قُلْتُ: قَدْ صَلَّى قَدْرَ مَا نَامَ ثُمَّ اضْطَجَعَ حَتَّى
قُلْتُ: قَدْ نَامَ قَدْرَ مَا صَلَّى ثُمَّ اسْتَيْقَظَ فَفَعَلَ
كَمَا فَعَلَ أَوَّلَ مَرَّةٍ وَقَالَ: مِثْلَ مَا قَالَ فَفَعَلَ
رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ قَبْلَ الْفَجْرِ.

[1] *Āl Imrān* 3:191-194.

Messenger of Allāh ﷺ did that three times before *Fajr*.” (*Ṣaḥīh*)

تخريج: [إسناده صحيح] أخرجه أبو الشيخ في "أخلاق النبي ﷺ"، ص: ١٧٤، ١٧٥ من حديث ابن شهاب الزهري به، وهو في الكبرى، ح: ١٣٢٠.

Comments:

A chapter in this category has preceded earlier also. There, too, some supplications have been described. Any of these supplications could be made.

Chapter 13. Mentioning The Prayer Of The Messenger Of Allāh ﷺ At Night

(المعجم ١٣) - **بَابُ ذِكْرِ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ** (التحفة ٦٩٩)

1628. It was narrated that Anas said: “Every time we wanted to see the Messenger of Allāh ﷺ praying at night we saw him, and every time we wanted to see him sleeping, we saw him.” (*Ṣaḥīh*)

١٦٢٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: مَا كُنَّا نَشَاءُ أَنْ نَرَى رَسُولَ اللَّهِ ﷺ فِي اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْنَاهُ وَلَا نَشَاءُ أَنْ نَرَاهُ نَائِمًا إِلَّا رَأَيْنَاهُ.

تخريج: أخرجه البخاري، التهجد، باب قيام النبي ﷺ بالليل من نومه ... إلخ، ح: ١١٤١، وح: ١٩٧٢، ١٩٧٣ من حديث حميد الطويل به مطولاً، وهو في الكبرى، ح: ١٣٢٣.

Comments:

The objective is to signify that Allāh’s Messenger ﷺ had not prescribed one particular period of time for the performance of his night vigil prayer. Instead, if he had been praying at a particular watch, the following night he would be sleeping in that particular hour. Likewise, if he was offering prayer the previous night at a particular time, at the same hour the next night, he would sleep. However, one may fix a particular time for one’s convenience, since doing so is not forbidden.

1629. Ya’la bin Mamlak said that he asked Umm Salamah about the prayer of the Messenger of Allāh ﷺ, and she said: “He used to pray *‘Ishā’*, then he would recite *Tasbīh*, then after that he would pray whatever Allāh willed (he should pray) of night prayer. Then he would go and sleep for as long as he had prayed. Then he would get up from sleep and pray for as long as he had slept, and this last prayer

١٦٢٩ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ عَنْ أَبِيهِ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ أَنَّ يَعْلىَ بْنَ مَمْلَكٍ أَخْبَرَهُ: أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: كَانَ يُصَلِّي الْعَتَمَةَ ثُمَّ يُسَبِّحُ ثُمَّ يُصَلِّي بَعْدَهَا مَا شَاءَ اللَّهُ مِنَ اللَّيْلِ، ثُمَّ يَنْصَرِفُ فَيَرْقُدُ مِثْلَ مَا صَلَّى ثُمَّ يَسْتَيْقِظُ مِنْ

of his would continue until dawn.”
(*Hasan*)

نَوْمِهِ ذَلِكَ فَيُصَلِّي مِثْلَ مَا نَامَ وَصَلَاتُهُ تِلْكَ
الْآخِرَةُ تَكُونُ إِلَى الصُّبْحِ .

تخريج: [إسناده حسن] وهو في الكبرى، ح: ١٣٢٤، وانظر الحديث الآتي .

1630. It was narrated from Ya'la bin Mamlak that he asked Umm Salamah, the wife of the Prophet ﷺ, about the recitation and prayer of the Messenger of Allâh ﷺ. She said: "What do you want to know about his prayer (i.e., you can never match it)? He used to pray, then sleep for as long as he had prayed, then he would pray as long as he had slept, then he would sleep as long as he had prayed, until dawn came." Then she described to him his recitation, and she described a clear recitation in which every letter was distinct.
(*Hasan*)

١٦٣٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ
عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ
يَعْلَى بْنِ مَمْلَكٍ: أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ زَوْجَ
النَّبِيِّ ﷺ عَنْ قِرَاءَةِ رَسُولِ اللَّهِ ﷺ وَعَنْ
صَلَاتِهِ فَقَالَتْ: مَا لَكُمْ وَصَلَاتِهِ، كَانَ يُصَلِّي
ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ،
ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى حَتَّى يُصْبِحَ ثُمَّ تَنَعَّتْ لَهُ
قِرَاءَتُهُ فَإِذَا هِيَ تَنَعَّتْ قِرَاءَةً مُفَسَّرَةً حَرْفًا
حَرْفًا .

تخريج: [إسناده حسن] أخرجه الترمذي، فضائل القرآن، باب ماجاء كيف كانت قراءة النبي ﷺ، ح: ٢٩٢٣ عن قتيبة، وأبو داود، الصلوة، باب: كيف يستحب الترتيل في القراءة، ح: ١٤٦٦ من حديث الليث بن سعد به، وقال الترمذي: "حسن صحيح"، وهو في الكبرى، ح: ١٣٧٥ * يعلى بن مملك حسن الحديث، وثقه ابن حبان، والترمذي.

Comments:

To get up again and again and offer the prayer is pretty hard, when the duration of sleep and praying is also equal. That is why it was stated that you cannot pray the prayer as he ﷺ prayed. May Allâh's Greetings and Peace be upon him.

Chapter 14. Mentioning The Prayer Of Prophet Dâwûd, Peace Be Upon Him, At Night

1631. It was narrated from 'Amr bin Aws that he heard 'Abdullâh bin 'Amr bin Al-'Âṣ say: "The Messenger of Allâh ﷺ said: "The most beloved of fasting to Allâh is the fasting of Dâwûd, peace be

(المعجم ١٤) - ذُكِرَ صَلَاةَ نَبِيِّ اللَّهِ دَاوُدَ
عَلَيْهِ السَّلَامُ بِاللَّيْلِ (التحفة ٧٠٠)

١٦٣١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ
عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ أَوْسٍ أَنَّهُ
سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ:

upon him. He used to fast one day and not the next. And the most beloved of prayer to Allâh is the prayer of Dâwûd. He used to sleep half the night, spend one-third of the night in prayer and sleep for one-sixth of it.” (*Sahîh*)

قَالَ رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الصِّيَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَصُومُ يَوْمًا وَيَقْطُرُ يَوْمًا وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ كَانَ يَتَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَتَامُ سُدُسَهُ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب أحب الصلوة إلى الله صلوة داود ... إلخ، ح: ٣٤٢٠، عن قتبية، ومسلم، الصيام، باب النهي عن صوم الدهر لمن تضرر به، ... إلخ، ح: ١٨٩/١١٥٩ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ١٣٢٧.

Comments:

(See commentary to *Hadîth* 1617)

Chapter 15. Mentioning The Prayer Of Prophet Mûsâ And The Different Reports From Sulaimân At-Taimî About It

(المعجم ١٥) - ذَكَرُ صَلَاةَ نَبِيِّ اللَّهِ مُوسَى عَلَيْهِ السَّلَامُ وَذَكَرُ الاختِلَافَ عَلَى سُلَيْمَانَ التَّيْمِيِّ فِيهِ (التحفة ٧٠١)

1632. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “On the night on which I was taken on the Night Journey (*Al-Isrâ*) I came to Mûsâ, peace be upon him, at the red dune, and he was standing, praying in his grave.” (*Hasan*)

١٦٣٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حَرْبٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ خَالِدٍ قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَيْتُ لَيْلَةَ أُسْرِي بِي عَلَى مُوسَى عَلَيْهِ السَّلَامُ عِنْدَ الْكُتَيْبِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ».

تخريج: [إسناده حسن] وهو في الكبرى، ح: ١٣٢٨.

1633. It was narrated from Anas that the Messenger of Allâh ﷺ said: “I came to Mûsâ at the red dune and he was standing and praying.”

١٦٣٣ - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَثَابِتٍ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ عِنْدَ الْكُتَيْبِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي».

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: This is more correct in our view, than the *Hadîth* of Mu‘âdh bin Khâlid. Allâh, the Most High, knows best. (*Sahîh*)

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا أَوْلَى
بِالصَّوَابِ عِنْدَنَا مِنْ حَدِيثِ مُعَاذِ بْنِ خَالِدٍ،
وَاللَّهُ تَعَالَى أَعْلَمُ.

تخريج: أخرجه مسلم، الفضائل، باب من فضائل موسى عليه السلام، ح: ٢٣٧٥ من حديث حماد بن سلمة به، .

Comments:

Mu'âdh's narration has it from Thâbit from Anas, while Yunus bin Muḥammad (No. 1633) narrated it as "from Sulaiman At-Taimî and Thâbit from Anas."

1634. It was narrated from Anas that the Prophet ﷺ said: "I passed by the grave of Mûsâ, peace be upon him, and he was praying in his grave." (*Sahîh*)

١٦٣٤ - أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدٍ قَالَ:
حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ
قَالَ: أَخْبَرَنَا ثَابِتٌ وَسُلَيْمَانُ النَّبِيُّ عَنْ أَنَسٍ
أَنَّ النَّبِيَّ ﷺ قَالَ: «مَرَرْتُ عَلَى قَبْرِ مُوسَى
عَلَيْهِ السَّلَامُ وَهُوَ يُصَلِّي فِي قَبْرِهِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٣٢٩.

1635. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'On the night on which I was taken on the Night Journey I passed by Mûsâ, peace be upon him, and he was praying in his grave.'" (*Sahîh*)

١٦٣٥ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ:
حَدَّثَنِي عَيْسَى عَنْ سُلَيْمَانَ النَّبِيِّ عَنْ أَنَسِ
ابْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَرَرْتُ
لَيْلَةَ أُسْرِي بِي عَلَى مُوسَى عَلَيْهِ السَّلَامُ وَهُوَ
يُصَلِّي فِي قَبْرِهِ».

تخريج: [صحيح] انظر الحديثين السابقين، وأخرجه مسلم، ح: ١٦٥/٢٣٧٥ عن علي بن خشرم عن عيسى بن يونس به، .

1636. It was narrated from Anas that on the night on which he was taken on the Night Journey, the Prophet ﷺ passed by Mûsâ, peace be upon him, and he was praying in his grave. (*Sahîh*)

١٦٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى
قَالَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ عَنْ أَنَسٍ: أَنَّ
النَّبِيَّ ﷺ لَيْلَةَ أُسْرِي بِهِ مَرَّ عَلَى مُوسَى عَلَيْهِ
السَّلَامُ وَهُوَ يُصَلِّي فِي قَبْرِهِ.

تخريج: [صحيح] انظر، ح: ١٦٣٣ والذين بعده.

1637. Mu'tamir said: "I heard my

١٦٣٧ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ

father say: I heard Anas say: ‘One of the Companions of the Prophet ﷺ told me that on the night on which he was taken on the Night Journey, the Prophet ﷺ passed by Mûsâ, peace be upon him, and he was praying in his grave.’ (Ṣaḥîḥ)

عَرَبِيٍّ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَا: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: حَدَّثَنِي بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ لَيْلَةَ أُسْرِي بِهِ مَرَّ عَلَى مُوسَى عَلَيْهِ السَّلَامُ وَهُوَ يُصَلِّي فِي قَبْرِهِ.

تخریج: [إسناده صحيح] وهو في الكبرى، ح: ۱۳۳۰.

1638. It was narrated from Anas, from one of the Companions of the Prophet ﷺ, that the Prophet ﷺ said: ‘On the night on which I was taken on the Night Journey, I passed by Mûsâ and he was praying in his grave.’ (Ṣaḥîḥ)

۱۶۳۸ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ، عَنْ أَنَسٍ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْلَةَ أُسْرِي بِي مَرَرْتُ عَلَى مُوسَى وَهُوَ يُصَلِّي فِي قَبْرِهِ».

تخریج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ۱۳۳۱.

Chapter 16. Staying Up At Night (In Prayer)

(المعجم ۱۶) - بَابُ إِحْيَاءِ اللَّيْلِ

(التحفة ۷۰۲)

1639. It was narrated from ‘Abdullâh bin Khabbâb bin Al-Aratt, from his father, who had been present at Badr with the Messenger of Allâh ﷺ, that he watched the Messenger of Allâh ﷺ one night when he prayed all night until *Fajr* time. When the Messenger of Allâh ﷺ said the *Taslûm* at the end of his prayer, Khabbâb said to him: “May my father and mother be ransomed for you O Messenger of Allâh, last night you offered a prayer the like of which I have never seen you offer.” The Messenger of Allâh ﷺ said: “Yes indeed. This is a prayer of hope and fear in which I asked my Lord, the Mighty and Sublime,

۱۶۳۹ - أَخْبَرَنَا عَمْرُو بْنُ عُمَانَ بْنِ سَعِيدٍ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا أَبِي وَبِقِيَّتِهِ قَالَا: حَدَّثَنَا ابْنُ أَبِي حَمْرَةَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ابْنِ نَوْفَلٍ عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابِ بْنِ الْأُرْتِّ عَنْ أَبِيهِ وَكَانَ قَدْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ: أَنَّهُ رَاقِبٌ رَسُولَ اللَّهِ ﷺ فِي لَيْلَةٍ صَلَّىهَا رَسُولُ اللَّهِ ﷺ كُلَّهَا حَتَّى كَانَ مَعَ الْفَجْرِ فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ مِنْ صَلَاتِهِ جَاءَهُ حَبَّابٌ فَقَالَ: يَا رَسُولَ اللَّهِ! بِأبي أنت وأمي لَقَدْ صَلَّيْتَ اللَّيْلَةَ صَلَاةً مَا رَأَيْتُكَ صَلَّيْتَ نَحْوَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَجَل!

for three things, of which He gave me two and did not grant me one. I asked my Lord not to destroy us with that with which he destroyed the nations before us, and He granted me that. And I asked my Lord not to let an enemy from without prevail over us, and He granted me that. And I asked my Lord not to divide us into warring factions and He did not grant me that.” (*Sahîh*)

إِنَّهَا صَلَاةٌ رَغْبَةٌ وَرَهْمَةٌ، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ فِيهَا ثَلَاثَ خِصَالٍ فَأَعْطَانِي اثْنَتَيْنِ وَمَنْعَنِي وَاحِدَةً، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُهْلِكَنَا بِمَا أَهْلَكَ بِهِ الْأُمَمَ قَبْلَنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُظْهِرَ عَلَيْنَا عَدُوًّا مِنْ غَيْرِنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي أَنْ لَا يَلْبِسَنَا شَيْعًا فَمَنْعَنِيهَا».

تخريج: [إسناده صحيح] أخرجه أحمد: ١٠٨/٥، ١٠٩، وغيره من حديث شعيب بن أبي حمزة به، وهو في الكبرى، ح: ١٣٣٢، وقال الترمذي، (الفتن، باب [ما جاء] في سؤال النبي ﷺ ثلاثاً في أمته، ح: ٢١٧٥) في حديث الزهري: "حسن غريب صحيح"، وصححه ابن حبان، ح: ١٨٣٠، وله طرق عند الترمذي، ح: ٢١٧٦ وغيره.

Comments:

One should generally not keep vigil for the whole night, because this would produce physical weakness or enfeeble the body. Thereupon, he might not remain capable of performing his obligatory observances. However, one may remain awake for the whole night during specific blessed nights.

Chapter 17. The Differing Narrations From ‘Āishah Regarding Staying Up At Night (In Prayer)

(المعجم ١٧) - الإختلاف على عائشة في إحياء الليل (التحفة ٧٠٢) - ألف

Comments:

In the upcoming narrations, conflicting words have been transmitted from ‘Āishah. In some it occurs that in the final part of his life, the Prophet ﷺ used to keep vigil for the whole night. Whereas, in some narrations, there is negation of his whole night vigil, and in one report it is rather denounced (narration 1243). For the reconciliation between various narrations, see the commentary to the *Hadīth* 1642.

1640. It was narrated that Masrûq said: “Āishah, may Allāh be pleased with her, said: ‘When the last ten nights of Ramaḍān began, the Messenger of Allāh ﷺ stayed up at night (for prayer) and he woke his family up and tightened his waist-wrap.’” (*Sahîh*)

١٦٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي يَعْفُورٍ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كَانَ إِذَا دَخَلَتِ الْعَشْرَ أَحْيَا رَسُولُ اللَّهِ ﷺ اللَّيْلَ وَأَيَّقُظُ أَهْلَهُ وَشَدُّ الْمِئْزَرَ.

تخریج: أخرجه البخاري، فضل ليلة القدر، باب العمل في العشر الأواخر من رمضان، ح: ٢٠٢٤، ومسلم، الاعتكاف، باب الاجتهاد في العشر الأواخر من شهر رمضان، ح: ١١٧٤ من حديث سفيان بن عيينة به، .

Comments:

“He would fasten his waist-wrapper tightly”: the purpose is to display that he would fully prepare himself for worship, because the person who has to carry out long and strenuous work, normally girds up his loins, in order to ensure that it does not fail him in the process.

1641. It was narrated that Abû Ishâq said: “I came to Al-Aswad bin Yazîd, who was a close friend of mine, and said: ‘O Abû ‘Amr, tell me what the Mother of the Believers told you about the prayer of the Messenger of Allâh ﷺ.’ He said: She said: ‘He used to sleep for the first part of the night and stay up for the latter part.’” (*Sahîh*)

١٦٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ قَالَ: أَتَيْتُ الْأَسْوَدَ بْنَ يَزِيدَ وَكَانَ لِي أَخًا صَدِيقًا فَقُلْتُ: يَا أَبَا عَمْرٍو! حَدَّثَنِي مَا حَدَّثْتِكَ بِهِ أُمُّ الْمُؤْمِنِينَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ: كَانَ يَتَأَمَّ أَوَّلَ اللَّيْلِ وَيُحْيِي آخِرَهُ.

تخریج: أخرجه مسلم، صلوة المسافرين، باب صلوة الليل وعدد ركعات النبي ﷺ في الليل ... الخ، ح: ٧٣٩ من حديث زهير بن إسحاق، والبخاري، التهجذ، باب من نام أول الليل وأحيا آخره، ح: ١١٤٦ من حديث أبي إسحاق به، وهو في الكبرى، ح: ١٣٠٩.

1642. It was narrated that ‘Āishah, may Allâh be pleased with her, said: “I do not know that the Messenger of Allâh ﷺ recited the whole Qur’ân in one night, or spent a whole night in worship until dawn, or that he ever fasted an entire month apart from Ramaðân.” (*Sahîh*)

١٦٤٢ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سَلِيمَانَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَا أَعْلَمُ رَسُولَ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُتْلَةً فِي لَيْلَةٍ وَلَا قَامَ لَيْلَةً حَتَّى الصَّبَاحِ وَلَا صَامَ شَهْرًا كَامِلًا قَطُّ غَيْرَ رَمَضَانَ.

تخریج: [صحیح] أخرجه ابن ماجه، إقامة الصلوات، باب: في كم يستحب يختم القرآن، ح: ١٣٤٨ من حديث سعيد بن أبي عروبة به، وصرح بالسماع انظر الحديث الآتي، ح: ٢٣٥٠* قتادة عن، وللحديث شواهد كثيرة.

1643. It was narrated from ‘Āishah that the Prophet ﷺ came in to her and there was a woman with her.

١٦٤٣ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ عَنْ يَحْيَى، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ

He said: "Who is this?" She said: "So-and-so, and she does not sleep." And she told him about how she prayed a great deal. He said: "Stop praising her. You should do what you can, for by Allâh, Allâh never gets tired (of giving reward) until you get tired. And the most beloved of religious actions to him is that in which a person persists." (*Sahîh*)

عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ فَقَالَ: «مَنْ هَذِهِ؟» قَالَتْ: فُلَانَةٌ لَا تَنَامُ فَذَكَرْتُ مِنْ صَلَاتِهَا فَقَالَ: «مَهْ عَلَيْكُمْ بِمَا تُطِيقُونَ فَوَاللَّهِ لَا يَمَلُّ اللَّهُ عَزَّ وَجَلَّ حَتَّى تَمَلُّوا وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ.» صَاحِبَةٌ.

تخريج: أخرجه البخاري، الإيمان، باب: أحب الدين إلى الله أذومه، ح: ٤٣، ومسلم، صلوة المسافرين، باب فضيلة العمل الدائم ... إلخ، ح: ٧٨٥/٢٢١ من حديث يحيى القطان به، وهو في الكبرى، ح: ١٣٠٧.

1644. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ entered the *Masjid* and saw a rope tied between two pillars. He said: "What is this rope?" They said: "It is for Zainab when she prays; if she gets tired she holds on to it." The Prophet ﷺ said: "Untie it. Let anyone of you pray as long as he has energy, and if he gets tired let him sit down." (*Sahîh*)

١٦٤٤ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى عَنْ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَرَأَى حَبْلًا مَمْدُودًا بَيْنَ سَارِيَتَيْنِ فَقَالَ: «مَا هَذَا الْحَبْلُ؟» فَقَالُوا: لِرَيْزَبِ تُصَلِّي، إِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ، فَقَالَ النَّبِيُّ ﷺ: «حُلُوهُ يُبْصَلُّ أَحَدَكُمْ نَشَاطُهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ.»

تخريج: أخرجه البخاري، التهجد، باب ما يكره من التشديد في العبادة، ح: ١١٥٠، ومسلم، صلوة المسافرين، باب فضيلة العمل الدائم من قيام الليل وغيره ... إلخ، ح: ٧٨٤ من حديث عبد الوارث بن سعيد به.

Comments:

"If he gets tired": in the state of languidness during the prayer, humility and tranquillity do not remain. And the prayer is humility and serenity.

1645. It was narrated that Ziyâd bin 'Ilâqah said: "I heard Al-Mughîrah bin Shu'bah say: "The Prophet ﷺ stood (in prayer at night) until his feet swelled up, and it was said to him: Allâh has forgiven your past and future sins.

١٦٤٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ ابْنُ مَنصُورٍ - وَاللَّفْظُ لَهُ - عَنْ سُفْيَانَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: قَامَ النَّبِيُّ ﷺ حَتَّى تَوَرَّمَتْ قَدَمَاهُ

He said: ‘Should I not be a thankful slave?’” (*Ṣaḥīḥ*)

فَقِيلَ لَهُ: قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ
وَمَا تَأَخَّرَ قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا».

تخريج: أخرجه البخاري، التفسير، باب قوله: "ليغفر لك الله ما تقدم من ذنبك ... إلخ"، ح: ٤٨٣٦، ومسلم، صفات المنافقين، باب إكثار الأعمال والاجتهاد في العبادة، ح: ٢٨١٩ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ١٣٢٥.

1646. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ used to pray until he developed fissures in his feet.” (*Ṣaḥīḥ*)

١٦٤٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا صَالِحُ بْنُ مِهْرَانَ وَكَانَ ثِقَةً قَالَ: حَدَّثَنَا الثُّعْمَانُ بْنُ عَبْدِ السَّلَامِ عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كُثَيْبٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حَتَّى تَزَلَّعَ - يَعْني تَسَقَّقُ - قَدَمَاهُ.

تخريج: [صحيح] وهو في الكبرى، ح: ١٣٢٦، ومن طريق النسائي أخرجه الدلايبي في الكنى ٢٠٠/١، ولم يقل: حدثنا أحمد بن شعيب النسائي بل قال: حدثنا عمرو بن علي يعني الفلاس ... إلخ * وسفيان هو الثوري أو ابن عيينة، وقال العراقي، إسناده جيد، وللحديث شواهد كثيرة، منها الحديث السابق.

Comments:

After swelling up, the state of cracking or breaking of the skin was imminent. But there was no question of slothfulness or pain finding its way into the bearing of the Prophet ﷺ.

Chapter 18. What Is Done When One Begins The Prayer Standing, And Mentioning The Differences With Those Who Reported From ‘Aishah Concerning That

(المعجم ١٨) - كَيْفَ يَفْعَلُ إِذَا افْتَتَحَ الصَّلَاةَ قَائِمًا وَذَكَرَ اخْتِلَافَ النَّاقِلِينَ عَنْ عَائِشَةَ فِي ذَلِكَ (التحفة ٧٠٣)

1647. It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ used to pray for a long time at night. If he started to pray standing, he would bow standing and if he started to pray sitting, he would bow sitting.” (*Ṣaḥīḥ*)

١٦٤٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ بُدَيْلِ بْنِ أَبِي رَبِيعٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَيْلًا طَوِيلًا فَإِذَا صَلَّى قَائِمًا رَكَعَ قَائِمًا وَإِذَا صَلَّى قَاعِدًا رَكَعَ قَاعِدًا.

تخريج: أخرجه مسلم، صلوة المسافرين، باب جواز النافلة قائمًا وقاعدًا ... إلخ، ح: ١٠٦/٧٣٠ عن قتيبة به، وهو في الكبرى، ح: ١٣٥٥.

1648. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ used to pray standing and sitting. If he started his prayer standing, he would bow standing, and if he started his prayer sitting, he would bow sitting.” (*Sahîh*)

١٦٤٨ - أَخْبَرَنَا عَبْدُهُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ سِيرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي قَائِمًا وَقَاعِدًا فَإِذَا افْتَتَحَ الصَّلَاةَ قَائِمًا رَكَعَ قَائِمًا، وَإِذَا افْتَتَحَ الصَّلَاةَ قَاعِدًا رَكَعَ قَاعِدًا.

تخریج: أخرجه مسلم، ح: ١١٠/٧٣٠ (انظر الحديث السابق) من حديث محمد بن سيرين

به.

1649. It was narrated from ‘Aishah that the Prophet ﷺ used to pray when he was sitting. He would recite while sitting, then when there were thirty or forty verses left, he would stand up and recite while standing, then he bowed and prostrated, then he would do likewise in the second *Rak’ah*. (*Sahîh*)

١٦٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ وَأَبُو النَّضْرِ عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي وَهُوَ جَالِسٌ فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرٌ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَ وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ ثُمَّ سَجَدَ ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ.

تخریج: أخرجه البخاري، التخصيص، باب: إذا صلى قاعدا ثم صح أو وجد خفةً تمم ما بقي، ح: ١١١٩، ومسلم، صلوة المسافرين، باب جواز النافلة قائما وقاعدا ... إلخ، ح: ١١٢/٧٣١ من حديث مالك به، وهو في الموطأ (يحيى): ١٣٨/١.

1650. It was narrated that ‘Aishah said: “I never saw the Messenger of Allâh ﷺ pray sitting down until he grew old. Then he would pray sitting down and when there were thirty or forty verses left, he would stand up and recite them, then bow.” (*Sahîh*)

١٦٥٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى جَالِسًا حَتَّى دَخَلَ فِيهِ مِنَ الشُّرُورِ ثَلَاثُونَ أَوْ أَرْبَعُونَ آيَةً قَامَ فَقَرَأَ بِهَا ثُمَّ رَكَعَ.

تخريج: أخرجه البخاري، التهجيد، باب: إذا صلى قاعدًا ثم صح ... إلخ، ح: ١١١٨، ومسلم، صلوة المسافرين، باب جواز النافلة قائمًا وقاعدًا ... إلخ، ح: ٧٣١ من حديث هشام به، وهو في الكبرى، ح: ١٣٥٦.

Comments:

The method described in these two narrations belongs to the period of time of his old age, as is elucidated in another *Hadith*. In the two former narrations, the modality described belongs to the earlier period. Hence, there is no conflict in them. The purpose of Imâm An-Nasâ'î is to demonstrate the same.

1651. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ used to recite sitting, and when he wanted to bow he would stand up for as long as it takes a person to recite forty verses." (*Sahîh*)

١٦٥١ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي هِشَامٍ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ وَهُوَ قَاعِدٌ فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ قَدْرَ مَا يَقْرَأُ إِنْسَانٌ أَرْبَعِينَ آيَةً.

تخريج: أخرجه مسلم، صلوة المسافرين، باب جواز النافلة قائمًا وقاعدًا ... إلخ، ح: ١١٣/٧٣١ من حديث إسماعيل ابن عليه به.

1652. It was narrated that Sa'd bin Hishâm bin 'Amir said: "I came to Al-Madînah and entered upon 'Aishah, may Allâh be pleased with her. She said: "Who are you?" I said: "I am Sa'd bin Hishâm bin 'Amir." She said: "May Allâh have mercy on your father." I said: "Tell me about the prayer of the Messenger of Allâh ﷺ." She said: "The Messenger of Allâh ﷺ did such and such." I said: "Yes indeed." She said: "The Messenger of Allâh ﷺ used to pray 'Ishâ' at night, then he would go to his bed and sleep. In the middle of the night, he would get up to relieve himself and go to his water for purification and perform *Wudû'*."

١٦٥٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا هِشَامٌ عَنِ الْحَسَنِ، عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ قَالَ: قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: مَنْ أَنْتَ؟ قُلْتُ: أَنَا سَعْدُ بْنُ هِشَامِ بْنِ عَامِرٍ، قَالَتْ: رَحِمَ اللَّهُ أَبَاكَ. قُلْتُ: أَخْبِرْنِي عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ وَكَانَ، قُلْتُ: أَجَلْ! قَالَتْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُلي بِاللَّيْلِ صَلَاةَ الْعِشَاءِ ثُمَّ يَأْوِي إِلَى فِرَاشِهِ فَيَتَأَمَّ فَإِذَا كَانَ جَوْفَ اللَّيْلِ قَامَ إِلَى حَاجَتِهِ وَإِلَى طَهْوَرِهِ فَتَوَضَّأَ ثُمَّ دَخَلَ الْمَسْجِدَ فَيُصَلِّي تَمَانِي

Then he went into the *Masjid* and prayed eight *Rak'ahs*. I think he made the recitation, bowing and prostration equal in length. Then he prayed one *Rak'ah* of *Witr*, then he prayed two *Rak'ahs* sitting down. Then he lay down on his side. Sometimes Bilâl would come and tell him that it was time to pray before he napped, and sometimes he napped. And sometimes I was not sure if he had napped or not before he told him that it was time to pray. This is how the Messenger of Allâh ﷺ used to pray until he grew older and gained weight” – and she mentioned whatever Allâh willed about his gaining weight. She said: “And the Prophet ﷺ used to lead the people in praying *Witr*, then he would go to his bed. In the middle of the night, he would get up and go to water for purification, and to relieve himself, then he would perform *Wuḍû'*. Then he would go into the *Masjid* and pray six *Rak'ahs*, and I think he made the recitation, bowing and prostration equal in length. Then he prayed one *Rak'ah* of *Witr*, then he prayed two *Rak'ahs* sitting down. Then he lay down on his side. Sometimes Bilâl would come and tell him that it was time to pray before he napped, and sometimes he napped. And sometimes I was not sure if he had napped or not before he told him that it was time to pray.” She said: “And this is how the Messenger of Allâh ﷺ continued to pray.” (*Da'if*)

رَكَعَاتٍ يُحِيلُ إِلَيْهِ أَنَّهُ يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ
وَالرُّكُوعِ وَالسُّجُودِ وَيُؤْتِرُ بِرَكَعَةٍ، ثُمَّ يُصَلِّي
رَكَعَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ يَضَعُ جَنْبَهُ قَرِيبًا
جَاءَ بِلَالٌ فَادَّعَاهُ بِالصَّلَاةِ قَبْلَ أَنْ يُعْفِيَ وَرَبَّمَا
يُعْفِي وَرَبَّمَا شَكَكْتُ أَغْفَى أَوْ لَمْ يُغْفَبِ حَتَّى
يُؤذِنَهُ بِالصَّلَاةِ فَكَانَتْ تِلْكَ صَلَاةَ رَسُولِ اللَّهِ
ﷺ حَتَّى أَسَنَّ وَلَحِمَ فَذَكَرْتُ مِنْ لَحْمِهِ مَا
شَاءَ اللَّهُ، قَالَتْ: وَكَانَ النَّبِيُّ ﷺ يُصَلِّي
بِالنَّاسِ الْعِشَاءَ ثُمَّ يَأْوِي إِلَى فِرَاشِهِ، فَإِذَا كَانَ
جَوْفُ اللَّيْلِ قَامَ إِلَى طَهُورِهِ وَإِلَى حَاجَتِهِ
فَتَوَضَّأَ ثُمَّ يَدْخُلُ الْمَسْجِدَ فَيُصَلِّي سِتَّ
رَكَعَاتٍ يُحِيلُ إِلَيْهِ أَنَّهُ يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ
وَالرُّكُوعِ وَالسُّجُودِ، ثُمَّ يُؤْتِرُ بِرَكَعَةٍ ثُمَّ يُصَلِّي
رَكَعَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ يَضَعُ جَنْبَهُ وَرَبَّمَا
جَاءَ بِلَالٌ فَادَّعَاهُ بِالصَّلَاةِ قَبْلَ أَنْ يُعْفِيَ وَرَبَّمَا
أَغْفَى وَرَبَّمَا شَكَكْتُ أَغْفَى أَمْ لَا حَتَّى يُؤذِنَهُ
بِالصَّلَاةِ، قَالَتْ: فَمَا زَالَتْ تِلْكَ صَلَاةُ
رَسُولِ اللَّهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب: في صلوة الليل، ح: ١٣٥٢ من حديث عبدالأعلى بن عبدالأعلى به، وهو في الكبرى، ح: ١٤١٦ * الحسن عنعن، وحديث البيهقي: ٥٠٢، ٥٠١/٢ يغني عنه.

Comments:

It is quite possible he performed these two *Rak'ahs* in a sitting posture, due to becoming tired as a result of offering long and lengthy *Tahajjud*. Otherwise, the recompense of the Prophet's ﷺ praying in a sitting posture was equal to his praying standing (*Ṣaḥīḥ Muslim*, Prayer of Travelers, *Ḥadīth* 735). We should pray in the standing posture in order to achieve a full reward. Although, offering it in the sitting posture is also allowed.

Chapter 19. Sitting While Performing Voluntary Prayers, And Mentioning The Differences Reported From Abû Ishâq Regarding That

(المعجم ١٩) - بَابُ صَلَاةِ الْقَاعِدِ فِي النَّاقِلَةِ وَذِكْرِ الْاِخْتِلَافِ عَلَى أَبِي إِسْحَاقَ فِي ذَلِكَ (التحفة ٧٠٤)

1653. It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ did not refrain from (kissing) my forehead when he was fasting, and he did not die until most of his prayers were offered sitting down." Then she said something to the effect that (referred to the prayers) other than the obligatory prayers. "And the dearest of actions to him was that in which a person persists, even if it is little." (*Ṣaḥīḥ*)

١٦٥٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ حَدِيثِ أَبِي عَاصِمٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْتَنِعُ مِنْ وَجْهِي وَهُوَ صَائِمٌ وَمَا مَاتَ حَتَّى كَانَ أَكْثَرَ صَلَاتِهِ قَاعِدًا ثُمَّ ذَكَرْتُ كَلِمَةً مَعْنَاهَا إِلَّا الْمَكْتُوبَةَ، وَكَانَ أَحَبَّ الْعَمَلِ إِلَيْهِ مَا دَامَ عَلَيْهِ الْإِنْسَانُ وَإِنْ كَانَ يَسِيرًا. خَالَفَهُ يُؤْنَسُ رَوَاهُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ أُمِّ سَلَمَةَ.

Yūnus contradicted him,^[1] he reported it from Abû Ishâq, from Al-Aswad, from Umm Salamah.

تخريج: [صحيح] أخرجه أحمد: ٢٥٠/٦ من حديث عمر بن أبي زائدة به، وهو في الكبرى، ح: ١٣٥٧، وللحديث شواهد كثيرة، انظر الحديث الآتي، ح: (١٦٥٥).

Comments:

The optional ritual prayer may be performed sitting. If it is without a plausible excuse, its recompense shall be half. If there is, however, any excuse (for instance, disease, old age, etc.), the reward will be complete, providing one had customarily offered it standing during the time of his good health

[1] That is, 'Umar bin Abî Zâ'idah, who narrated this from Abû Ishâq.

and youth. However, the obligatory prayer may not be performed sitting, unless one has a valid excuse to do so. With a valid excuse, it is permissible to offer it sitting. The recompense too shall be complete.

1654. It was narrated from Al-Aswad, that Umm Salamah said: "The Messenger of Allâh ﷺ did not pass away until most of his prayers were offered sitting down, except for the obligatory prayers." Shu'bah and Sufyân contradicted him, they said: "From Abû Ishâq, from Abû Salamah, from Umm Salamah:" (*Sahîh*)

١٦٥٤ - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلَمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: أَخْبَرَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ عَنْ أُمِّ سَلَمَةَ قَالَتْ: مَا فُيِّضَ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ أَكْثَرَ صَلَاتِهِ جَالِسًا إِلَّا الْمَكْتُوبَةَ. خَالَفَهُ شُعْبَةُ وَسُفْيَانٌ وَقَالَا عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ.

تخريج: [صحيح] أخرجه أحمد: ٦/٢٩٧ من حديث يونس بن أبي إسحاق به مختصراً، وهو في الكبرى، ح: ١٣٥٨، وانظر الحديث الآتي.

1655. It was narrated from Abû Salamah, that Umm Salamah said: "The Messenger of Allâh ﷺ did not pass away until most of his prayers were offered sitting down, except for the obligatory prayers, and the dearest of actions to him were those which were done persistently, even if they were few." (*Sahîh*)

١٦٥٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أُمَّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: مَا مَاتَ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ مِنْ أَكْثَرِ صَلَاتِهِ قَاعِدًا إِلَّا الْفَرِيضَةَ، وَكَانَ أَحَبَّ الْعَمَلِ إِلَيْهِ أَدْوَمَهُ وَإِنْ قَلَّ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب: في صلوة النافلة قاعداً، ح: ١٢٢٥، ٤٢٣٧ من حديث أبي إسحاق به، وهو في الكبرى، ح: ١٣٥٩.

1656. It was narrated from Abû Salamah, that Umm Salamah said: "By the One in Whose hand is my soul. The Messenger of Allâh ﷺ did not pass away until most of his prayers were offered sitting down, except for the obligatory prayers, and the dearest of actions to him were those which were done persistently, even if they were few." (*Sahîh*)

١٦٥٦ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ أَبِي إِسْحَاقَ عَنْ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: وَالَّذِي نَفْسِي بِيَدِهِ! مَا مَاتَ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ أَكْثَرَ صَلَاتِهِ قَاعِدًا إِلَّا الْمَكْتُوبَةَ، وَكَانَ أَحَبَّ الْعَمَلِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ وَإِنْ قَلَّ. خَالَفَهُ عُمَانُ بْنُ أَبِي سُلَيْمَانَ فَرَوَاهُ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ.

تخريج: [صحيح] انظر الحديث السابق.

Comments:

“Most cherished or loved deed”: This is in fact the justification of the Prophet’s ﷺ offering the prayer in a sitting posture. This raises a question: he could have offered it briefly, instead of offering it sitting. The answer is: he ﷺ wanted to continue this deed, as it was started. Therefore, instead of deserting it, he prayed sitting.

1657. Abû Salamah narrated that ‘Āishah told him: “The Prophet ﷺ did not die until most of his prayers were offered sitting down.” (Ṣaḥīḥ)

١٦٥٧ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ حَجَّاجٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُثْمَانُ ابْنُ أَبِي سُلَيْمَانَ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَمُتْ حَتَّى كَانَ يُصَلِّي كَثِيرًا مِنْ صَلَاتِهِ وَهُوَ جَالِسٌ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب جواز النافلة قائمًا وقاعدًا... إلخ، ح: ١١٦/٧٣٢ من حديث حجاج بن محمد به، وهو في الكبرى، ح: ١٣٦٠.

1658. It was narrated that ‘Abdullâh bin Shāqîq said: “I said to ‘Āishah: ‘Did the Messenger of Allâh ﷺ pray sitting down?’ She said: ‘Yes, after the people had worn him out.’”^[1] (Ṣaḥīḥ)

١٦٥٨ - أَخْبَرَنَا أَبُو الْأَشْعَثِ عَنْ يَزِيدِ ابْنِ زُرَيْعٍ قَالَ: أَخْبَرَنِي الْجُرَيْرِيُّ عَنْ عَبْدِ اللَّهِ ابْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ قَاعِدًا؟ قَالَتْ: نَعَمْ، بَعْدَ مَا حَطَمَهُ النَّاسُ.

تخريج: أخرجه مسلم، ح: ١١٥/٧٣٢ (انظر الحديث السابق) من حديث يزيد بن زريع به.

Comments:

Imâm An-Nasâ’î’s frequently bringing this narration (as many as six times) is in order to display that some transmitters have transmitted this report in the name of ‘Āishah ﷺ and some have reported it in the name of Umm Salamah ﷺ. This could be an error on the part of a transmitter, and it is also possible it is reported by both of them. Below, there is conflict in the chain of transmitters also, which could be well comprehended by looking at the chain carefully.

1659. It was narrated that Ḥaḥṣah said: “I never saw the Messenger of Allâh ﷺ offer his voluntary prayers

١٦٥٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنِ الْمُطَّلِبِ

[1] Because of his responsibility and care for them.

sitting down until one year before his death. Then he used to pray sitting down, reciting the *Sûrah* so slowly that it seemed to be longer than a *Sûrah* that is longer.” (*Sahîh*)

ابن أَبِي وَدَاعَةَ، عَنْ حَفْصَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى فِي سُبْحَتِهِ قَاعِدًا قَطُّ حَتَّى كَانَ قَبْلَ وَفَاتِهِ بِعَامٍ فَكَانَ يُصَلِّي قَاعِدًا يَفْرَأُ بِالسُّورَةِ فَيَرْتُلُّهَا حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا.

تخريج: أخرجه مسلم، ح: ٧٣٣ (انظر الحديثين السابقين) من حديث مالك به، وهو في الموطأ (يحيى): ١٣٧/١، والكبرى، ح: ١٣٧٦.

Chapter 20. The Superiority Of Prayer Standing Up Over Prayer Sitting Down

1660. It was narrated that ‘Abdullâh bin ‘Amr said: “I saw the Prophet ﷺ praying sitting down and I said: ‘I was told that you said that the prayer of one who is sitting down is worth half of the prayer of one who is standing up.’ He said: ‘Yes indeed, but I am not like any one of you.’” (*Sahîh*)

(المعجم ٢٠) - بَابُ فَضْلِ صَلَاةِ الْقَائِمِ عَلَى صَلَاةِ الْقَاعِدِ (التحفة ٧٠٥)

١٦٦٠ - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُمَيَانَ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي جَالِسًا فَقُلْتُ: حَدِّثْ أَنَّكَ قُلْتَ: إِنَّ صَلَاةَ الْقَاعِدِ عَلَى النَّصْفِ مِنْ صَلَاةِ الْقَائِمِ وَأَنْتَ تُصَلِّي قَاعِدًا، قَالَ: أَجَلٌ وَلَكِي لَسْتُ كَأَحَدٍ مِنْكُمْ.

تخريج: أخرجه مسلم، ح: ١٢٠/٧٣٥ ب (انظر الحديث السابق) من حديث يحيى القطان به، وهو في الكبرى، ح: ١٣٦١.

Comments:

“I am not like anyone amongst you” means in the sitting posture also, it means I get the full reward, and this is a special station of the Prophet ﷺ.

Chapter 21. The Superiority Of Prayer Sitting Down Over Prayer Lying Down

1661. It was narrated that ‘Imrân bin Ḥuşain said: “I asked the Prophet ﷺ about one who prays sitting down. He said: ‘Whoever prays standing up is better, and one

(المعجم ٢١) - فَضْلُ صَلَاةِ الْقَاعِدِ عَلَى صَلَاةِ النَّائِمِ (التحفة ٧٠٦)

١٦٦١ - أَخْبَرَنَا حَمِيدُ بْنُ مَسْعَدَةَ عَنْ سُمَيَانَ بْنِ حَبِيبٍ، عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ

who prays sitting down will have half the reward of one who prays standing up. And whoever prays lying down will have half the reward of one who prays sitting down.” (*Ṣaḥīḥ*)

قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الَّذِي يُصَلِّي قَاعِدًا؟ قَالَ: «مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ».

تخریج: أخرجه البخاري، التقصير، باب صلوة القاعد، ح: ١١١٥ من حديث حسين المعلم به، وهو في الكبرى، ح: ١٣٦٢ .

Comments:

This *Hadīth* demonstrates that one may perform the optional prayer reclining also, even without any excuse. But the dominant majority of scholars have disapproved it. Performance of optional prayer in the reclining posture, without any excuse, has not been recorded during the period of the Companions or during the time of the followers (*Tābiūn*). Moreover, it is also not transmitted from the Messenger of Allāh ﷺ.

Chapter 22. How Should One Who Is Sitting Pray?

(المعجم ٢٢) - **بَابُ: كَيْفَ صَلَاةُ الْقَاعِدِ**

(التحفة ٧٠٧)

1662. It was narrated that ‘Āishah said: “I saw the Prophet ﷺ praying while sitting cross-legged.” (*Da‘īf*)

١٦٦٢ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ حَفْصِ، عَنْ حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي مُتَرَعًّا.

Abū ‘Abdur-Raḥmān (An-Nasā‘ī) said: I do not know of anyone who reported this *Hadīth* other than Abū Dāwūd,^[1] and he is trustworthy, and I do not consider this *Hadīth* to be but a mistake, and Allāh knows best.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا أَعْلَمُ أَحَدًا رَوَى هَذَا الْحَدِيثَ غَيْرَ أَبِي دَاوُدَ وَهُوَ ثِقَةٌ وَلَا أَحْسِبُ هَذَا الْحَدِيثَ إِلَّا خَطَأً، وَاللَّهُ تَعَالَى أَعْلَمُ.

تخریج: [إسناده ضعيف] أخرجه ابن خزيمة، ح: ٩٧٨، ١٢٣٨ من حديث أبي داود عمر بن سعد الحفري به، وهو في الكبرى، ح: ١٣٦٣، وصححه الحاكم على شرط الشيخين: ١/٢٥٨، ٢٧٥، ٢٧٦، ووافقه الذهبي * حميد هو ابن قيس، وحفص بن غياث عنعن، ووصفه أحمد بن حنبل، والدارقطني وغيرهما بالتدليس، وحديث البخاري، ح: ٨٢٧ يخالفه، ولو صح فمحمول على العذر.

[1] That is Abū Dāwūd Al-Ḥafārī, who reported it from Ḥāfs, from Ḥumaid, from ‘Abdullāh in *Shāḥīq*, from ‘Āishah.

Comments:

Although Imâm An-Nasâ'î has considered this *Hadîth* an error, there are also other narrations that support this *Hadîth*. Therefore, it is sound.

Chapter 23. How To Recite At Night

1663. It was narrated that 'Abdullâh bin Abî Qais said: "I asked 'Āishah: 'How did the Messenger of Allâh ﷺ recite at night – did he recite loudly or silently?' She said: 'He used to do both; sometimes he recited loudly and sometimes he recited silently.'" (*Ṣaḥîḥ*)

(المعجم ٢٣) - **بَابُ: كَيْفَ الْقِرَاءَةِ بِاللَّيْلِ**
(التحفة ٧٠٨)

١٦٦٣ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ: سَأَلْتُ عَائِشَةَ: كَيْفَ كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ أَيْجَهْرُ أَمْ يُسِرُّ؟ قَالَتْ: كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ، رَبَّمَا جَهَرَ وَرَبَّمَا أَسَرَ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الوتر، باب: في وقت الوتر، ح: ١٤٣٧، والترمذي، الصلوة، باب ماجاء في القراءة بالليل، ح: ٤٤٩ من حديث معاوية بن صالح به، وهو في الكبرى، ح: ١٣٧٣، وقال الترمذي "حسن" صحيح غريب، وأصله في صحيح مسلم، الطهارة، باب جواز نوم الجنب واستحباب الوضوء له ... إلخ، ح: ٣٠٧/٢٦.

Chapter 24. The Superiority Of Reciting Silently Over Reciting Loudly

1664. It was narrated from Kathîr bin Murrah that 'Uqbah bin 'Āmir told them that the Messenger of Allâh ﷺ said: "The one who recites the Qur'ân loudly is like one who gives charity openly, and the one who recites the Qur'ân silently is like one who gives charity in secret.'" (*Ḥasan*)

(المعجم ٢٤) - **فَضْلُ السِّرِّ عَلَى الْجَهْرِ**
(التحفة ٧٠٩)

١٦٦٤ - أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ بْنِ يَلَالٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ سَمِيعٍ - قَالَ: حَدَّثَنَا زَيْدٌ - يَعْنِي ابْنَ وَاقِدٍ - عَنْ كَثِيرِ بْنِ مَرَّةٍ أَنَّ عُبَيْدَةَ بْنَ عَامِرٍ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الَّذِي يَجْهَرُ بِالْقُرْآنِ كَالَّذِي يَجْهَرُ بِالصَّدَقَةِ وَالَّذِي يُسِرُّ بِالْقُرْآنِ كَالَّذِي يُسِرُّ بِالصَّدَقَةِ».

تخريج: [حسن] أخرجه أبو داود، الصلوة، باب رفع الصوت بالقراءة في صلوة الليل، ح: ١٣٣٣، والترمذي، فضائل القرآن، باب [من قرأ القرآن فليسأل الله به، ...]، ح: ٢٩١٩ من حديث كثير به، وهو في الكبرى، ح: ١٣٧٤، وقال الترمذي: "حسن غريب"، وصححه ابن حبان، ح: ١٧٩١، ٦٥٨، وللحديث شواهد كثيرة، ويأتي، ح: ٢٥٦٢.

Comments:

Manifestly, it follows from this *Hadith* that it is more meritorious to recite the Qur'ân in a low voice, because the giving of charity secretly is noble and superior.

Chapter 25. Making The Standing, Bowing, Standing After Bowing, Prostrating And Sitting Between The Two Prostrations, Equal In Length When Praying *Qiyâm Al-Lail*

(المعجم ٢٥) - **بَابُ تَسْوِيَةِ الْقِيَامِ وَالرُّكُوعِ وَالْقِيَامِ بَعْدَ الرُّكُوعِ وَالسُّجُودِ وَالْجُلُوسِ بَيْنَ السُّجُودَيْنِ فِي قِيَامِ اللَّيْلِ**
(التحفة ٧١٠)

1665. It was narrated that *Hudhaifah* said: "I prayed with the Prophet ﷺ one night. He started to recite *Al-Baqarah* and I thought, 'he will bow when he reaches one hundred,' but he carried on. I thought, 'he is going to recite the whole *Sûrah* in one *Rak'ah*,' but he carried on. He started to recite *An-Nisâ'* and recited (the whole *Sûrah*), then he started to recite *Al-Imrân* and recited (the whole *Sûrah*), reciting slowly. When he reached a Verse that spoke of glorifying Allâh, he glorified Him. When he reached a Verse that spoke of supplication, he made supplicated. When he reached a Verse that spoke of seeking refuge with Allâh, he sought refuge with Him. Then he bowed and said: '*Subhâna Rabbiyal-'Azîm* (Glory be to my Lord Almighty),' and he bowed for almost as long as he had stood. Then he raised his head and said: '*Sami' Allâhu liman hamidah* (Allâh hears those who praise Him),' and he stood for almost as long as he had bowed. Then he prostrated and started to say:

١٦٦٥ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ حُدَيْفَةَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةَ فَافْتَتَحَ الْبَقْرَةَ فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِائَةِ فَمَضَى، فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِائَتَيْنِ فَمَضَى، فَقُلْتُ: يُصَلِّي بِهَا فِي رُكْعَةٍ فَمَضَى، فَافْتَتَحَ النَّسَاءَ فَقَرَأَهَا ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا، يَقْرَأُ مُتْرَسِلًا إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ وَإِذَا مَرَّ بِتَعْوِذٍ تَعَوَّذَ، ثُمَّ رَكَعَ فَقَالَ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَكَانَ قِيَامُهُ قَرِيبًا مِنْ رُكُوعِهِ ثُمَّ سَجَدَ فَجَعَلَ يَقُولُ: سُبْحَانَ رَبِّيَ الْأَعْلَى فَكَانَ سُجُودُهُ قَرِيبًا مِنْ رُكُوعِهِ.

'*Subhâna Rabbiyal-A'la* (Glory be to my Lord Most High),' and he prostrated for almost as long as he had bowed." (*Ṣaḥîḥ*)

تخریج: أخرجه مسلم، صلوة المسافرين، باب استحباب تطويل القراءة في صلوة الليل، ح: ٧٧٢ من حديث ابن نمير به، وهو في الكبرى، ح: ١٣٧٧.

Comments:

As it is desirable to prostrate upon reciting the prostration *Ayah*, in the same way, according to the place and occasion one should pronounce the *Tasbih*, supplication, and the *Ta'awwudh* (seeking refuge in Allâh). Likewise, one may recite one and the same *Ayah* or the Verse of the Glorious Qur'ân or the *Tasbih* or, a supplication repeatedly in the ritual prayer.

1666. It was narrated from Ḥudhaifah that he prayed with the Messenger of Allâh ﷺ during Ramaḍân. He bowed and said: "*Subhâna Rabbiyal-'Azîm*" while bowing, for as long as he had stood. Then he sat down and said: "*Rabbighfirli, Rabbighfirli* (Lord forgive me, Lord forgive me)," for as long as he had stood. Then he prostrated and said: "*Subhâna Rabbiyal-A'la*" for as long as he had stood. And he prayed no more than four *Rak'ahs* when Bilâl came for *Al-Ghadah*.^[1] (*Ṣaḥîḥ*)

١٦٦٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْمُرْزِيُّ ثِقَةً قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ الْمُسَيْبِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ طَلْحَةَ بْنِ يَزِيدٍ الْأَنْصَارِيِّ عَنْ حُدَيْفَةَ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ فَرَكَعَ فَقَالَ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ، مِثْلَ مَا كَانَ قَائِمًا، ثُمَّ جَلَسَ يَقُولُ: رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي، مِثْلَ مَا كَانَ قَائِمًا، ثُمَّ سَجَدَ فَقَالَ: سُبْحَانَ رَبِّيَ الْأَعْلَى، مِثْلَ مَا كَانَ قَائِمًا، فَمَا صَلَّى إِلَّا أَرْبَعَ رَكَعَاتٍ حَتَّى جَاءَ بِلَالٌ إِلَى الْعَدَاةِ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الْحَدِيثُ عِنْدِي مُرْسَلٌ وَطَلْحَةُ بْنُ يَزِيدٍ لَا أَعْلَمُهُ سَمِعَ مِنْ حُدَيْفَةَ شَيْئًا وَغَيْرِ الْعَلَاءِ بْنِ الْمُسَيْبِ قَالَ فِي هَذَا الْحَدِيثِ عَنْ طَلْحَةَ عَنْ رَجُلٍ عَنْ حُدَيْفَةَ.

تخریج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ما يقول بين السجدين، ح: ٨٩٧ من حديث العلاء بن المسيب به، وهو في الكبرى، ح: ١٣٧٨، والحديث السابق شاهد له.

[1] *Fajr*.

Chapter 26. How To Pray At Night

(المعجم ٢٦) - **بَابُ: كَيْفَ صَلَاةِ اللَّيْلِ**
(التحفة ٧١)

1667. It was narrated from Ya'la bin 'Atâ that he heard 'Alî Al-Azdî (say) that he heard Ibn 'Umar narrate that the Prophet ﷺ said: "The prayers of the night and day are two by two." (*Hasan*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This *Hadîth*, to me, is a mistake,^[1] and Allâh, Most High, knows best.

١٦٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ أَنَّهُ سَمِعَ عَلِيًّا الْأَزْدِيَّ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الْحَدِيثُ عِنْدِي خَطَأٌ وَاللَّهُ تَعَالَى أَعْلَمُ.

تخریج: [حسن] أخرجه الترمذي، الصلوة، باب ماجاء أن صلوة الليل والنهار مثنى مثنى، ح: ٥٩٧، وابن ماجه، إقامة الصلوات، باب ماجاء في صلوة الليل والنهار مثنى مثنى، ح: ١٣٢٢ عن محمد بن بشار به، وهو في الكبرى، ح: ٤٧٢، وصححه ابن خزيمة، ح: ١٢٠١، وابن حبان، ح: ٦٣٦، والبخاري، والبيهقي وغيرهم، وله شاهد قوي عند الحاكم في علوم الحديث، انظر نيل المقصود، ح: ١٢٩٥.

1668. It was narrated that Tâwûs said: "Ibn 'Umar said: "A man asked the Messenger of Allâh ﷺ about prayer at night. He said: "Two by two, and if you fear that dawn will come, then one." (*Ṣaḥîh*)

١٦٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ حَبِيبٍ، عَنْ طَاوُسٍ قَالَ: قَالَ ابْنُ عُمَرَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ، فَقَالَ: «مَثْنَى مَثْنَى فَإِذَا خَشِيتَ الصُّبْحَ فَوَاحِدَةً».

تخریج: أخرجه مسلم، صلوة المسافرين، باب صلوة الليل مثنى مثنى، والوتر ركعة من آخر الليل، ح: ١٤٦/٧٤٩ من حديث طاوس، وأحمد: ١٤١/٢ عن جرير بن عبد الحميد به * حبيب هو ابن أبي ثابت، ومنصور هو ابن المعتمر.

Comments:

1. This is a well-known Tradition in which there is mention of the night prayer only.
2. According to some scholars, this narration demonstrates that the number of

[1] He intends by this the inclusion of the word "day." See *Hâshiyah As-Sindî*.

the night prayer's *Rak'ahs* is not fixed. But one may increase or decrease them in accordance with the abundance or paucity of time.

1669. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "prayers at night are two by two, then if you fear that dawn will come, pray *Witr* with one *Rak'ah*." (*Sahîh*)

١٦٦٩ - أَخْبَرَنَا عَمْرُو بْنُ عَثْمَانَ وَمُحَمَّدُ بْنُ صَدَقَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

تخريج: أخرجه البخاري، ح: ١١٣٧، ومسلم، ح: ١٤٦/٧٤٩ من حديث الزهري به، (انظر الحديث الآتي، ح: ١٦٧٣)، وهو في الكبرى، ح: ٤٧٣.

1670. It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ on the *Minbar*, when he was asked about prayers at night, say: 'Two by two, then if you fear that dawn will come, pray *Witr* with one *Rak'ah*.'" (*Sahîh*)

١٦٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْدٍ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ يُسْأَلُ عَنْ صَلَاةِ اللَّيْلِ فَقَالَ: «مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِرَكْعَةٍ».

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلوة الليل ركعتين، ح: ١٣٢٠ من حديث سفيان بن عيينة به، وللحديث شواهد كثيرة جدًا.

1671. Ibn 'Umar told them that a man asked the Messenger of Allâh ﷺ about prayers at night, and he said: "Two by two, then if one of you fears that dawn will come, let him pray *Witr* with one." (*Sahîh*)

١٦٧١ - أَخْبَرَنَا مُوسَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَحْسَنُ بْنُ الْحُرِّ قَالَ: حَدَّثَنَا نَافِعٌ أَنَّ ابْنَ عُمَرَ أَخْبَرَهُمْ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ قَالَ: «مَثْنَى مَثْنَى فَإِنْ خَشِيَ أَحَدُكُمْ الصُّبْحَ فَلْيُوتِرْ بِوَاحِدَةٍ».

تخريج: أخرجه البخاري، ح: ٤٧٢، ومسلم، ح: ٧٥١، انظر الحديث الآتي * زهير هو ابن معاوية الجعفي أبو خيثمة.

1672. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “prayers at night are (offered) two by two, then if you fear that dawn will come, pray *Witr* with one.” (*Sahîh*)

تخريج: أخرجه البخاري، الصلوة، باب الحلق والجلوس في المسجد، ح: ٤٧٢، ٩٩٠، ومسلم، صلوة المسافرين، باب صلوة الليل مثنى مثنى، ح: ١٥٠/٧٥١ من حديث نافع به، وأخرجه الترمذي، ح: ٤٣٧ عن قتيبة به، وقال: "حسن صحيح".

١٦٧٢ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

1673. It was narrated that Ibn ‘Umar said: “A man from among the Muslims asked the Messenger of Allâh ﷺ: ‘How are prayers at night to be done?’ He said: ‘prayers at night are (offered) two by two, then if you fear that dawn will come, pray *Witr* with one.’” (*Sahîh*)

تخريج: أخرجه البخاري، التهجيد، باب: كيف صلوة النبي ﷺ؟ ... إلخ، ح: ١١٣٧ من حديث شعيب بن أبي حمزة، ومسلم، ح: ١٤٦/٧٤٩ (انظر الحديث السابق) من حديث الزهري به.

١٦٧٣ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْمُغِيرَةَ قَالَ: حَدَّثَنَا عُثْمَانُ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ مِنَ الْمُسْلِمِينَ رَسُولَ اللَّهِ ﷺ: كَيْفَ صَلَاةُ اللَّيْلِ؟ فَقَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

1674. It was narrated that ‘Abdullâh bin ‘Umar said that a man asked the Messenger of Allâh ﷺ about prayers at night. The Messenger of Allâh ﷺ said: “prayers at night are (offered) two by two, then if you fear that dawn will come, pray *Witr* with one.” (*Sahîh*)

تخريج: أخرجه مسلم، ح: ١٤٦/٧٤٩ من حديث الزهري به (انظر الحديث الآتي)، وهو في الكبرى، ح: ١٣٨١.

١٦٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ أُخْبَرَنِي أَحْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

1675. It was narrated that ‘Abdullâh bin ‘Umar said: “A man stood up and said: ‘O Messenger of

١٦٧٥ - أَخْبَرَنَا أَحْمَدُ بْنُ الْهَيْثَمِ قَالَ: حَدَّثَنَا حَرَمَلَةُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ:

Allâh, how are prayers at night to be done?' The Messenger of Allâh ﷺ said: 'Prayers at night are (offered) two by two, then if you fear that dawn will come, pray *Witr* with one.'" (*Ṣaḥīḥ*)

أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَاهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ صَلَاةُ اللَّيْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

تخریج: أخرجه مسلم، ح: ۱۴۷/۷۴۹ (انظر الحديث المتقدم: ۱۶۷۳) من حديث حملة بن يحيى به .

Comments:

This is the way of the majority of scholars. To perform these units together is also permissible, particularly so when it is performed immediately after the *'Isha'*. It is then better to offer three units together.

Chapter 27. The Command To Pray *Witr*

(المعجم ۲۷) - **بَابُ الْأَمْرِ بِالْوَيْتْرِ**
(التحفة ۷۱۲)

1676. It was narrated that 'Alī, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ prayed *Witr*, then he said: 'O people of the Qur'ân, pray *Witr*, for Allâh, the Mighty and Sublime, is *Witr* (One) and loves *Al-Witr* (the odd numbered).'" (*Da'if*)

۱۶۷۶ - أَخْبَرَنَا هُنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ - وَهُوَ ابْنُ ضَمْرَةَ - عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْتَرَّ رَسُولُ اللَّهِ ﷺ نَمَّ قَالَ: «يَا أَهْلَ الْقُرْآنِ! أَوْتِرُوا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَتَرٌ يُحِبُّ الْوَيْتَرَ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ماجاء أن الوتر ليس بحتم، ح: ۴۵۳، وابن ماجه، ح: ۱۱۶۹ من حديث أبي بكر بن عباس، وأبو داود، الصلوة، باب استحباب الوتر، ح: ۱۴۱۶ من طريق آخر عن أبي إسحاق السبيلي به، وقال الترمذي: "حسن"، وهو في الكبرى، ح: ۱۳۸۴، وللحديث شواهد، انظر الحديث الآتي.

Comments:

1. *Al-Witr*, the Arabic term denotes an odd number, which cannot be divided by two. In the terminology of Islamic law, it is used for the night prayer, because there is a command concerning it that it be offered odd-numbered collectively.
2. The night prayer is not obligatory; it is rather optional. Therefore, the *Witr* or the odd-numbered prayer is neither obligatory nor compulsory. It is an insisted or stressed optional prayer.

1677. It was narrated that 'Alî, may Allâh be pleased with him, said: "*Witr* is not essential like the obligatory prayers, but it is the *Sunnah* of the Messenger of Allâh ﷺ." (*Ṣaḥîh*)

١٦٧٧ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي نُعَيْمٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: الْوَيْتْرُ لَيْسَ بِحَتْمٍ كَهَيْئَةِ الْمَكْتُوبَةِ وَلَكِنَّهُ سُنَّةُ رَسُولِ اللَّهِ ﷺ.

تخريج: [صحيح] أخرجه أحمد: ١٠٧/١ بإسناد صحيح عن أبي إسحاق: سمعت عاصم بن ضمرة به إلخ، وهو في الكبرى، ح: ١٣٨٥.

Comments:

Since *Witr* is a *Sunnah* - a customary observance of the Messenger of Allâh ﷺ, which he ﷺ never abandoned - it is not appropriate to forsake it without an excuse.

Chapter 28. Encouragement To Pray *Witr* Before Sleeping

(المعجم ٢٨) - بَابُ الْحَثِّ عَلَى الْوَيْتْرِ
قَبْلَ النَّوْمِ (الصفحة ٧١٣)

1678. It was narrated that Abû Hurairah said: "My dearest friend advised me (to do) three things: "To sleep after praying *Witr*, to fast three days each month, and to pray two *Rak'ahs* of *Fajr*." (*Ṣaḥîh*)

١٦٧٨ - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلَمٍ وَمُحَمَّدُ ابْنُ عَلِيٍّ بْنُ الْحَسَنِ بْنِ شَيْبَةَ عَنِ النَّضْرِ بْنِ شَمِيلٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي شَيْمٍ، عَنْ أَبِي عُمَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ، النَّوْمِ عَلَى وَتْرِ وَصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكَعَتَيْ الْفَجْرِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب استحباب صلوة الضحى ... إلخ، ح: ٧٢١ من حديث شعبة، والبخاري، التهجد، باب صلوة الضحى في الحضر، ح: ١١٧٨ من حديث أبي عثمان النهدي عبدالرحمن بن مل به، وهو في الكبرى، ح: ١٣٨٦ * أبو شمر هو الضبي.

Comments:

1. Allâh's Messenger ﷺ made no one his very close, intimate friend, but the Companions were able to make the Prophet ﷺ their very close, intimate friend.
2. "After performing the *Witr* prayer": Abû Hurairah ﷺ was a scholarly erudite person. The early performance of the *Witr* is recommended, especially in the case of students who are engaged in the pursuit of learning, etc. They are likely to not wake up until after the coming of dawn. Hence, the best course for them is to sleep after performing *Witr*, so that the *Witr* prayer is not missed.

1679. It was narrated that Abû Hurairah said: "My close friend advised me to do three things: "To pray *Witr* at the beginning of the night, to pray two *Rak'ahs* of *Fajr* and to fast three days of each month." (Sahîh)

١٦٧٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ، ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا عَنْ عَبَّاسِ الْجُرَيْرِيِّ قَالَ: سَمِعْتُ أَبَا عَثْمَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ، الْوَيْتْرِ أَوَّلَ اللَّيْلِ وَرَكَعَتِي الْفَجْرِ وَصَوْمِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ.

تخريج: أخرجه مسلم، ح: ٧٢١ (انظر الحديث السابق) عن محمد بن بشار، والبخاري، ح: ١١٧٨ من حديث شعبة به، وهو في الكبرى، ح: ١٣٨٧.

Chapter 29. The Prophet's Prohibition Of Praying *Witr* Twice In One Night

(المعجم ٢٩) - بَابُ نَهْيِ النَّبِيِّ ﷺ عَنِ الْوَيْتْرِ فِي لَيْلَةٍ (التحفة ٧١٤)

1680. It was narrated that Qais bin Ṭalq said: "My father, Ṭalq bin 'Alī visited me one day in Ramaḍân and stayed with us till evening. He led us in praying *Qiyâm* that night and prayed *Witr* with us. Then he went down to a *Masjid* and led his companions in prayer until only *Witr* was left. Then he told a man to go forward and said to him: 'Lead them in praying *Witr*, for I heard the Messenger of Allâh ﷺ say: There should not be two *Witrs* in one night.'" (Sahîh)

١٦٨٠ - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ مَلَازِمِ بْنِ عَمْرٍو قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْقٍ قَالَ: زَارَنَا أَبِي طَلْقُ بْنُ عَلِيٍّ فِي يَوْمٍ مِنْ رَمَضَانَ، فَأَمَسَى بِنَا وَقَامَ بِنَا تِلْكَ اللَّيْلَةَ وَأَوْتَرَ بِنَا ثُمَّ انْحَدَرَ إِلَى مَسْجِدٍ فَصَلَّى بِأَصْحَابِهِ حَتَّى بَقِيَ الْوَيْتْرُ ثُمَّ قَدَّمَ رَجُلًا فَقَالَ [لَهُ] أَوْتِرْ بِهِمْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا وَتْرَانِ فِي لَيْلَةٍ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلوة، باب ماجاء لا وتران في ليلة، ح: ٤٧٠ عن هناد به، وقال: "حسن غريب"، وهو في الكبرى، ح: ١٣٨٨، وصححه ابن خزيمة، ح: ١١٠١، وابن حبان، ح: ٦٧١، وحسنه الحافظ في الفتح: ٤٨١/٢.

Comments:

In the opinion of the vast majority of the people of knowledge, this view is most sound - that if one performs the *Witr* in the early part of the night, he ought not to perform the *Witr* together with the *Tahajjud*.

Chapter 30. The Time For *Witr*

1681. It was narrated that Al-Aswad bin Yazîd said: "I asked 'Aishah about the prayer of the Messenger of Allâh ﷺ. She said: 'He used to sleep during the first part of the night, then get up during the time before dawn and pray *Witr*. Then he would go to his bed and if he needed to be intimate he would go to his wife. Then when he heard the *Adhân* he would get up, and if he was *Junub* he would pour water over himself, otherwise he would perform *Wudu'*, then he would go out to the prayer.'" (*Sahîh*)

تخريج: أخرجه البخاري، التهجيد، باب من نام أول الليل وأحيا آخره، ح: ١١٤٦ من حديث شعبة، ومسلم، صلوة المسافرين، باب صلوة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح: ٧٣٩ من حديث أبي إسحاق به، وهو في الكبرى، ح: ١٣٨٩.

1682. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ prayed *Witr* at the beginning (of the night) and at the end, and in the middle. And toward the end of his life, he settled on performing *Witr* at the end of the night." (*Sahîh*)

تخريج: أخرجه مسلم، ح: ١٣٧/٧٤٥ من حديث سفيان الثوري، والبخاري، الوتر، باب ساعات الوتر، ح: ٩٩٦ من حديث مسروق به، وهو في الكبرى، ح: ١٣٩٠.

1683. It was narrated that Ibn 'Umar said: "Whoever prays during the night, let him make the last of his prayers at night *Witr*, because the Messenger of Allâh ﷺ used to enjoin that." (*Sahîh*)

(المعجم ٣٠) - وَقْتُ الْوَيْتْرِ (التحفة ٧١٥)

١٦٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: كَانَ يَنَامُ أَوَّلَ اللَّيْلِ ثُمَّ يَقُومُ فَإِذَا كَانَ مِنَ السَّحَرِ أَوْتَرَ ثُمَّ أَتَى فِرَاشَهُ فَإِذَا كَانَ لَهُ حَاجَةٌ أَلَمَّ بِأَهْلِهِ فَإِذَا سَمِعَ الْأَذَانَ وَتَبَّ فَإِنْ كَانَ جُنُبًا أَقَاضَ عَلَيْهِ مِنَ الْمَاءِ وَالْإِذَا تَوَضَّأَ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ.

١٦٨٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: أَوْتَرَ رَسُولُ اللَّهِ ﷺ مِنْ أَوَّلِهِ وَآخِرِهِ وَأَوْسَطِهِ وَأَنْتَهَى وَتَرَهُ إِلَى السَّحَرِ.

١٦٨٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: مَنْ صَلَّى مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلَاتِهِ بِاللَّيْلِ وَتَرًا فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِذَلِكَ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة الليل مثني مثني ... إلخ، ح: ٧٥١ عن قتيبة، والبخاري، الوتر، باب: ليجعل آخر صلوته وتراً، ح: ٩٩٨ من حديث نافع به، وهو في الكبرى، ح: ١٣٩١ * والليث هو ابن سعد.

Comments:

It becomes known from these narrations that the *Witr* may be performed after performing the *'Isha'* prayer until the crack of dawn. However, if one wants to offer *Tarâwih* or *Tahajjud*, he should offer *Witr* at the end of his optional prayer. He should not offer it in the beginning or midway.

Chapter 31. The Command To Pray *Witr* Before Dawn

(المعجم ٣١) - **بَابُ الْأَمْرِ بِالْوَيْتْرِ قَبْلَ الصُّبْحِ** (التحفة ٧١٦)

1684. Abû Naḍrah Al-'Awaqî narrated that he heard Abû Sa'eed Al-Khudrî say: "The Messenger of Allâh ﷺ was asked about *Witr* and he said: 'Pray *Witr* before dawn (*Subh*).'" (*Sahîh*)

١٦٨٤ - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَصَّالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدٌ، وَهُوَ ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ، وَهُوَ ابْنُ سَلَامٍ بْنِ أَبِي سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو نَضْرَةَ الْعَوْفِيُّ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْوَيْتْرِ فَقَالَ: «أَوْتِرُوا قَبْلَ الصُّبْحِ».

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة الليل مثني مثني ... إلخ، ح: ٧٥٤ / ١٦١ من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح: ١٣٩٢ م.

1685. It was narrated from Abû Sa'eed that the Prophet ﷺ said: "Pray *Witr* before dawn (*Fajr*).'" (*Sahîh*)

١٦٨٥ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتٍ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ الْقَنَادُ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَوْتِرُوا قَبْلَ الْفَجْرِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٣٩٢ .

Chapter 32. *Witr* After The *Adhân*

(المعجم ٣٢) - **الْوَيْتْرِ بَعْدَ الْأَذَانِ** (التحفة ٧١٧)

1686. It was narrated from Ibrâhîm bin Muḥammad bin Al-Muntashir,

١٦٨٦ - أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ قَالَ:

from his father, that he was in the *Masjid* of ‘Amr bin *Shurahbîl* and the *Iqâmah* for prayer was said, and they were waiting. He came and said: “I was praying *Witr*.” ‘Abdullâh was asked: “Is there any *Witr* after the *Adhân*?” He said: “Yes, and after the *Iqâmah*.” And he narrated that the Prophet ﷺ once slept and missed the prayer until the sun had risen, then he prayed. (*Sahîh*)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ
ابْنِ مُحَمَّدِ بْنِ الْمُثَنَّبِيِّ، عَنْ أَبِيهِ: أَنَّهُ كَانَ
فِي مَسْجِدِ عَمْرِو بْنِ شُرْحَبِيلَ فَأَقِيمَتِ الصَّلَاةُ
فَجَعَلُوا يَنْتَظِرُونَهُ فَجَاءَ فَقَالَ: إِنِّي كُنْتُ أُوتِرُ
قَالَ، وَسُئِلَ عَبْدُ اللَّهِ هَلْ بَعْدَ الْأَذَانِ وَتَرٌ؟
قَالَ: نَعَمْ، وَبَعْدَ الْإِقَامَةِ، وَحَدَّثَ عَنِ النَّبِيِّ
ﷺ أَنَّهُ نَامَ عَنِ الصَّلَاةِ حَتَّى طَلَعَتِ الشَّمْسُ
ثُمَّ صَلَّى.

تخريج: [إسناده صحيح] تقدم، ح: ٦١٣، وهو في الكبرى، ح: ١٣٩٣.

Comments:

It has come in *Ahâdith* that if Allâh’s Messenger ﷺ missed the *Tahajjud*, he would offer twelve units during the daytime. Thus he ﷺ did not make up *Witr* after the dawn prayer.

Chapter 33. *Witr* On One’s Mount

(المعجم ٣٣) - بَابُ الْوَيْتْرِ عَلَى الرَّاحِلَةِ
(التحفة ٧١٨)

1687. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ used to pray *Witr* on his mount. (*Sahîh*)

١٦٨٧ - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ:
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ
الْأَخْنَسِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ
رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ عَلَى الرَّاحِلَةِ.

تخريج: أخرجه البخاري، الوتر، باب الوتر في السفر، ح: ١٠٠٠ وح: ١٠٩٥، ومسلم، صلوة المسافرين، باب جواز صلوة النافلة على الدابة في السفر حيث توجهت، ح: ٧٠٠ من حديث نافع به، نحو المعنى.

Comments:

Adopting the standing posture, bowing, and prostration are not done in their original modes while one is seated on one’s mount; therefore, performance of obligatory prayer is not permitted while riding. However, there is leeway and latitude in the matter of optional prayer; hence optional prayer may be offered while seated on a riding animal. *Witr* prayer is also optional, and hence may be offered on a riding animal.

1688. It was narrated from Nâfi‘ that Ibn ‘Umar used to pray *Witr* on his camel and he mentioned

١٦٨٨ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ:
أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ:

that the Prophet ﷺ used to do that. (*Sahîh*)

حَدَّثَنَا زُهَيْرٌ عَنِ الْحَسَنِ بْنِ الْحُرِّ، عَنْ نَافِعٍ:
أَنَّ ابْنَ عُمَرَ كَانَ يُؤْتِرُ عَلَى بَعِيرِهِ وَيَذْكُرُ أَنَّ
النَّبِيَّ ﷺ كَانَ يَفْعَلُ ذَلِكَ.

تخريج: [إسناده صحيح] انظر الحديث السابق.

1689. It was narrated that Sa'eed bin Yasâr said: "Ibn 'Umar said to me that the Messenger of Allâh ﷺ used to pray *Witr* on a camel." (*Sahîh*)

١٦٨٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ
عَنْ أَبِي بَكْرٍ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ
اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ سَعِيدِ بْنِ يَسَارٍ
قَالَ: قَالَ لِي ابْنُ عُمَرَ: إِنَّ رَسُولَ اللَّهِ ﷺ
كَانَ يُؤْتِرُ عَلَى الْبَعِيرِ.

تخريج: أخرجه البخاري، الوتر، باب الوتر على الدابة، ح: ٩٩٩، ومسلم، صلوة المسافرين، باب جواز صلوة النافلة على الدابة ... الخ، ح: ٣٦/٧٠٠ من حديث مالك به، وهو في الموطأ (يحيى): ١/١٢٤، والكبرى، ح: ١٣٩٥.

Comments:

The Hanafites consider the *Witr* as *Wâjib* or compulsory. They do not, therefore, advocate its performance on a mount. But their view is manifestly opposed to unequivocal and authentic *Ahâdith*.

Chapter 34. How Many (*Rak'ahs*) Is *Witr*?

(المعجم ٣٤) - بَابُ: كَمْ الْوَيْتْرِ

(التحفة ٧١٩)

1690. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "*Witr* is one *Rak'ah* at the end of the night." (*Sahîh*)

١٦٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ
اللَّهِ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا
شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، عَنْ أَبِي مِجْلَزٍ، عَنِ
ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْوَيْتْرُ رَكْعَةٌ
مِنْ آخِرِ اللَّيْلِ».

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة الليل مثني مثني ... الخ، ح: ٧٥٢/١٥٣ من حديث أبي التياح يزيد بن حميد به، وهو في الكبرى، ح: ١٣٩٦.

1691. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "*Witr* is one *Rak'ah* at the end of the night." (*Sahîh*)

١٦٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ:
حَدَّثَنَا يَحْيَى وَمُحَمَّدٌ قَالَا: حَدَّثَنَا، ثُمَّ ذَكَرَ
كَلِمَةً مَعْنَاهَا، شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي

مَجْلَزٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ:
«الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

تخريج: أخرجه مسلم، ح: ١٥٤/٧٥٢ عن محمد بن بشار به، (انظر الحديث السابق)، وهو في الكبرى، ح: ١٣٩٧.

1692. It was narrated from Ibn 'Umar that a man from among the people of the desert asked the Messenger of Allâh ﷺ about prayer at night. He said: "(It is) two by two, and *Witr* is one *Rak'ah* at the end of the night." (*Sahîh*)

١٦٩٢ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ عَفَّانَ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ قَالَ: «مَثْنَى مَثْنَى وَالْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

تخريج: أخرجه مسلم، ح: ١٤٨/٧٤٩ (انظر الحديثين السابقين) من حديث عبدالله بن شقيق، وأبو داود، ح: ١٤٢١ من حديث همام بن يحيى به، وهو في الكبرى، ح: ١٣٩٨.

Comments:

In actuality, the *Witr* is one *Rak'ah* only, but prior to it, there ought to be some minimal optional units.

Chapter 35. How To Pray *Witr* With One (*Rak'ah*)

(المعجم ٣٥) - **بَابُ: كَيْفَ الْوِتْرِ بِوَاحِدَةٍ**
(التحفة ٧٢٠)

1693. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Prayer at night is two by two, then when you want to finish, pray one *Rak'ah* which will make the total number that you prayed odd." (*Sahîh*)

١٦٩٣ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا أَرَدْتَ أَنْ تَنْصَرِفَ فَارْكَعْ بِوَاحِدَةٍ تُؤْتِرُ لَكَ مَا قَدْ صَلَّيْتَ».

تخريج: أخرجه البخاري، الوتر، باب ماجاء في الوتر، ح: ٩٩٣ من حديث ابن وهب به، وهو في الكبرى، ح: ٤٤٤.

1694. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Prayer at night is

١٦٩٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَالِدُ ابْنُ زَيْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ

two by two, and *Witr* is one *Rak'ah*.” (*Sahîh*)

رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى وَالْوَيْتْرُ رَكْعَةٌ وَاحِدَةٌ».

تخريج: [إسناده صحيح] وهو متفق عليه كما تقدم، ح: ١٦٧٢، وهو في الكبرى، ح: ٤٧٤.

1695. It was narrated from ‘Abdullâh bin ‘Umar that a man asked the Messenger of Allâh ﷺ about prayer at night and the Messenger of Allâh ﷺ said: “Prayer at night is two by two, then if one of you fears that dawn will break, pray one *Rak'ah* to make the total number that he prayed odd.” (*Sahîh*)

١٦٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تُوَيِّرُ لَهُ مَا قَدْ صَلَّى».

تخريج: أخرجه البخاري، الوتر، باب ماجاء في الوتر، ح: ٩٩٠، ومسلم، صلوة المسافرين، باب صلوة الليل مثنى مثنى ... إلخ، ح: ٧٤٩ من حديث مالك به، وهو في الموطأ (يحيى): ١/١٢٣، والكبرى، ح: ١٣٩٩.

1696. It was narrated from Ibn ‘Umar that he heard the Messenger of Allâh ﷺ say: “Prayer at night is two *Rak'ahs* by two *Rak'ahs*, then when you fear that dawn will break, pray *Witr* with one *Rak'ah*.” (*Sahîh*)

١٦٩٦ - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ الْمُبَارَكِ - قَالَ: حَدَّثَنَا مُعَاوِيَةُ - وَهُوَ ابْنُ سَلَامٍ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَنَافِعٌ عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ سَمِعَهُ يَقُولُ: «صَلَاةُ اللَّيْلِ رَكْعَتَيْنِ رَكْعَتَيْنِ فَإِذَا خِفْتُمُ الصُّبْحَ فَأَوْتِرُوا بِوَاحِدَةٍ».

تخريج: [صحيح] تقدم، ح: ١٦٧٠.

1697. It was narrated from ‘Aishah that the Prophet ﷺ used to pray eleven *Rak'ahs* at night, ending them with one *Rak'ah* of *Witr*, then he would lie down on his right side. (*Sahîh*)

١٦٩٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ

كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً
يُوتِرُ مِنْهَا بِوَاحِدَةٍ ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ
الْأَيْمَنِ.

تخریج: أخرجه مسلم، صلوة المسافرين، باب صلوة الليل وعدد ركعات النبي ﷺ في الليل . . . إلخ، ح: ۷۳۶ من حديث مالك به، وهو في الموطأ (يحيى): ۱/۱۲۰، والكبرى، ح: ۴۴۵، وأخرجه البخاري، الوتر، باب ماجاء في الوتر، ح: ۹۹۴ من حديث الزهري به، بلفظ: "ويركع ركعتين قبل صلوة الفجر، ثم يضطجع على شقه الأيمن حتى يأتيه المؤذن للصلوة"، والمتنان صحيحان محفوظان.

Comments:

From this and the upcoming narrations, it clearly shows that the Night prayer itself is called Witr. Whatever number of units it might consist of, when one *Rak'ah* would be performed at its end, it would all turn into an odd-numbered prayer. Even so, from the aspect of its number of units, the night prayer is called the *Witr* prayer. The *Witr* or the odd-numbered prayer is not a separate prayer.

Chapter 36. How To Pray *Witr* With Three *Rak'ahs*

(المعجم ۳۶) - **بَابُ: كَيْفَ الْوِتْرِ بِثَلَاثٍ**

(التحفة ۷۲۱)

1698. It was narrated from Abū Salamah bin 'Abdur-Rahmān that he asked 'Āishah, the Mother of the Believers, about how the Messenger of Allāh ﷺ used to pray in Ramaḍān. She said: "The Messenger of Allāh ﷺ did not pray more than eleven *Rak'ahs* during Ramaḍān or at any other time. He would pray four, and do not ask how beautiful or how long they were. Then he would pray four, and do not ask how beautiful or how long they were. Then he would pray three." 'Āishah said: "I said: 'O Messenger of Allāh, do you sleep before you pray *Witr*?' He said: 'O 'Āishah, my eyes sleep but my heart does not.'" (*Ṣaḥīḥ*)

۱۶۹۸ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ
وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ
- وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ. قَالَ: حَدَّثَنَا
مَالِكٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ
أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ
عَائِشَةَ أُمَّ الْمُؤْمِنِينَ كَيْفَ كَانَتْ صَلَاةَ رَسُولِ
اللَّهِ ﷺ فِي رَمَضَانَ؟ قَالَتْ: مَا كَانَ رَسُولُ
اللَّهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلَا غَيْرِهِ عَلَى
إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ
عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلَا
تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ ثُمَّ يُصَلِّي ثَلَاثًا
قَالَتْ عَائِشَةُ: فَقُلْتُ يَا رَسُولَ اللَّهِ! أَتَنَامُ قَبْلَ
أَنْ تُوتِرَ؟ قَالَ: «يَا عَائِشَةُ! إِنَّ عَيْنِي تَنَامُ وَلَا
يَنَامُ قَلْبِي».

تخريج: [صحيح] أخرجه البخاري، التهجيد، باب قيام النبي ﷺ بالليل في رمضان وغيره، ح: ١١٤٧، ومسلم، ح: ٧٣٨ (انظر الحديث السابق) من حديث مالك به، وهو في الموطأ (يحيى): ١٢٠/١، والكبرى، ح: ٣٩٣ (رواية الحارث بن مسكين فقط).

Comments:

“Heart does not sleep” is the characteristic of all the Prophets and the Messengers. This is the reason why the dreams of the Prophets happen to be true and are Revelations or *Wahy*. Since the heart of the Messenger of Allâh ﷺ remained invariably awake, he used to realize the occurrence of impurity, etc. Conversely, sleep invalidates a person’s ablution simply on account of fear of one’s breaking wind.

1699. It was narrated from Sa’d bin Hishâm, that ‘Aishah told him: “The Messenger of Allâh ﷺ would not say the *Taslim* for two *Rak’ahs* during *Witr*.” (*Da’if*)

١٦٩٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ أَنَّ عَائِشَةَ حَدَّثَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَسْلُمُ فِي رَكْعَتَيْ الْوَيْتْرِ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح: ١٤٠٠، وصححه ابن الملقن في تحفة المحتاج: ٤٠٥/١، ح: ٤٤٧) * قتادة عنن تقدم، ح: ٣٤.

Comments:

Even so, he would perform three *Witr* together. In this form, he would sit at the end of the third unit, because the Prophet ﷺ has forbidden the performance of the *Witr* that is identical to the *Maghrib* prayer.

Chapter 37. Mentioning The Different Wordings In The Reports From Ubayy Bin Ka’b Concerning *Witr*

(المعجم ٣٧) - ذَكَرُ اخْتِلَافِ الْفَاطِظِ النَّاقِلِينَ لِخَبْرِ أَبِي بِنِ كَعْبٍ فِي الْوَيْتْرِ (التحفة ٧٢١) - أَلْف

1700. It was narrated from Ubayy bin Ka’b that the Messenger of Allâh ﷺ used to pray *Witr* with three *Rak’ahs*. In the first he would recite: “Glorify the Name of your Lord, the Most High”^[1] in the second: “Say: O you disbelievers!”^[2] and in the third: “Say: He is Allâh, (the) One”^[3] And he would say the

١٧٠٠ - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ عَنْ سُفْيَانَ، عَنْ زَيْدِ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي، عَنْ أَبِيهِ، عَنْ أَبِي بِنِ كَعْبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤَيِّرُ بِثَلَاثِ رَكَعَاتٍ كَانَ يَقْرَأُ فِي الْأُولَى بِ: «سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى» وَفِي الثَّانِيَةِ بِ: «قُلْ

[1] *Al-A’la* 87.
[2] *Al-Kâfirûn* 109.
[3] *Al-Ikhlâs* 112.

Qunût before bowing, and when he finished he would say: *Subhânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy) three times, elongating the words the last time. (*Ṣaḥîh*)

يَقَائِمًا الْكَافِرُونَ ﴿١﴾ وَفِي الثَّالِثَةِ بِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَيَقْنُتُ قَبْلَ الرُّكُوعِ فَإِذَا فَرَغَ قَالَ عِنْدَ فَرَاعِهِ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثَ مَرَّاتٍ يُطِيلُ فِي آخِرِهِنَّ.

تخریج: [صحیح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في القنوت قبل الركوع وبعده، ح: ١١٨٢ عن علي بن ميمون به، وهو في الكبرى، ح: ١٤٣٢، وأورده الضياء في المختارة * سفیان الثوري تابعه فطر بن خليفة عند الدارقطني: ٣١/٢، ح: ١٦٤٤.

1701. It was narrated that Ubayy bin Ka'b said: "In the first *Rak'ah* of *Witr* the Messenger of Allâh ﷺ used to recite: "Glorify the Name of your Lord, the Most High;" in the second: "Say: O you disbelievers!" and in the third: "Say: He is Allâh, (the) One." (*Ṣaḥîh*)

١٧٠١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، عَنْ أَبِيهِ، عَنْ أَبِي بِن كَعْبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى مِنَ الْوَيْتْرِ بِ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَفِي الثَّانِيَةِ بِ ﴿قُلْ يَقَائِمًا الْكَافِرُونَ﴾ وَفِي الثَّالِثَةِ بِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

تخریج: [صحیح] * قتادة عنن، والحديث السابق شاهد له.

1702. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ used to recite: "Glorify the Name of your Lord, the Most High;"^[1] in *Witr*; in the second *Rak'ah* he would recite: "Say: O you disbelievers!"^[2] and in the third "Say: He is Allâh, (the) One"^[3] And he only said the *Taslîm* at the end, and he would say - meaning after the *Taslîm*: '*Subhânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy) three times." (*Da'if*)

١٧٠٢ - أَخْبَرَنَا يَحْيَى بْنُ مُوسَى قَالَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا سَعِيدُ ابْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، عَنْ أَبِيهِ، عَنْ أَبِي بِن كَعْبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْوَيْتْرِ بِ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَفِي الرَّكْعَةِ الثَّانِيَةِ بِ ﴿قُلْ يَقَائِمًا الْكَافِرُونَ﴾ وَفِي الثَّالِثَةِ بِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَلَا يُسَلِّمُ إِلَّا فِي آخِرِهِنَّ وَيَقُولُ يَغْنِي بَعْدَ التَّسْلِيمِ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ ثَلَاثًا.

تخریج: [إسناده ضعيف] * قتادة عنن تقدم، ح: ٣٤.

[1] *Al-A'la* 87.

[2] *Al-Kâfirân* 109.

[3] *Al-Ikhlâs* 112.

Comments:

It is also a form of offering the *Witr* that three *Rak'ahs* be prayed with one salutation. (For more detail, see *Hadîth* 1699).

Chapter 38. The Differing Narrations From Abû Ishâq In The *Hadîth* Of Sa'eed Bin Jubair From Ibn 'Abbâs Concerning *Witr*

1703. Zakariyyâ bin Abî Zâ'idah narrated from Abû Ishâq, from Sa'id bin Jubair, that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to pray *Witr* with three *Rak'ahs*. In the first he would recite: "Glorify the Name of your Lord, the Most High;"^[1] in the second: "Say: O you disbelievers!"^[2] and in the third: "Say: He is Allâh, (the) One."^[3] (*Ṣaḥîḥ*) Zuhair narrated it in *Mawqûf* form.

(المعجم ٣٨) - الإختلافُ على أبي إسحاق في حديث سعيد بن جبيرة عن ابن عباس في الوتر (التحفة ٧٢١) - ب

١٧٠٣ - أَخْبَرَنَا الْحُسَيْنُ بْنُ عَيْسَى قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا زَكْرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلَاثٍ: يقرأ في الأولى بِ «سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى» وَفِي الثَّانِيَةِ بِ «قُلْ يَا أَيُّهَا الْكَافِرُونَ» وَفِي الثَّالِثَةِ بِ «قُلْ هُوَ اللَّهُ أَحَدٌ». أَوْفَقَهُ زُهَيْرٌ.

تخریج: [صحیح] أخرجه الترمذي، الصلوة، باب ماجاء فيما يقرأ به في الوتر، ح: ٤٦٢، وابن ماجه، إقامة الصلوات، باب ماجاء فيما يقرأ في الوتر، ح: ١١٧٢ من حديث أبي إسحاق به، وهو في الكبرى، ح: ١٤٢٧، وتقدم شاهده، ح: ١٧٠٠.

1704. Zuhair narrated from Abû Ishâq, from Sa'eed bin Jubair, that Ibn 'Abbâs used to pray *Witr* with three: (Reciting): "Glorify the Name of your Lord, the Most High;"^[4] "Say: O you disbelievers!"^[5] and: "Say: He is Allâh, (the) One."^[6] (*Ṣaḥîḥ*)

١٧٠٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سَلِيمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ يُوتِرُ بِثَلَاثٍ: بِ «سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى» «قُلْ يَا أَيُّهَا الْكَافِرُونَ» وَ «قُلْ هُوَ اللَّهُ أَحَدٌ».

تخریج: [صحیح] انظر الحديث السابق، وهو في الكبرى، ح: ١٤٢٨.

[1] *Al-A'la* 87.

[2] *Al-Kâfirûn* 109.

[3] *Al-Ikhlâş* 112.

[4] *Al-A'la* 87.

[5] *Al-Kâfirûn* 109.

[6] *Al-Ikhlâş* 112.

Comments:

The conflict between these two narrations is that in the former narration, the three *Witr* units have been shown to be the blessed act of the Prophet ﷺ; and in the latter *Hadîth*, the act of Ibn ‘Abbâs. The purpose of the author is to demonstrate this very conflict.

Chapter 39. Mentioning The Discrepancies In The Narration From Ḥabîb Bin Abî Thâbit In The *Hadîth* Of Ibn ‘Abbâs Concerning *Witr*

(المعجم ٣٩) - ذُكِرَ الْإِخْتِلَافُ عَلَى حَبِيبِ
ابْنِ أَبِي ثَابِتٍ فِي حَدِيثِ ابْنِ عَبَّاسٍ فِي الْوَيْتْرِ
(التحفة ٧٢١) - ج

1705. Sufyân narrated from Ḥabîb bin Abî Thâbit, from from Muḥammad bin ‘Alî, from his father, from his grandfather, that the Prophet ﷺ got up at night and cleaned his teeth, then he prayed two *Rak’ahs*, then he slept. Then he got up and cleaned his teeth, then he performed *Wuḍû’* and prayed two *Rak’ahs*, until he had prayed six. Then he prayed *Witr* with three *Rak’ahs*, and prayed two *Rak’ahs*. (*Ṣaḥîh*)

١٧٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ:
حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا سُفْيَانُ
عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ
عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ
قَامَ مِنَ اللَّيْلِ فَاسْتَنْنَ، ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ
نَامَ ثُمَّ قَامَ فَاسْتَنْنَ، ثُمَّ تَوَضَّأَ فَصَلَّى رَكْعَتَيْنِ
حَتَّى صَلَّى سِتًّا ثُمَّ أَوْتَرَ بِثَلَاثٍ وَصَلَّى
رَكْعَتَيْنِ.

تخریج: أخرجه مسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح: ١٩١/٧٦٣.
من حديث حبيب به، وهو في الكبرى، ح: ١٣٤٤.

1706. Ḥuṣayn narrated from Ḥabîb bin Abî Thâbit, from Muḥammad bin ‘Alî bin ‘Abdullâh bin ‘Abbâs, from his father, that his grandfather said: “I was with the Prophet ﷺ and he got up and performed *Wuḍû’* and cleaned his teeth while reciting this Verse until he finished: ‘Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, there are indeed signs for men of understanding.’^[1] Then he prayed

١٧٠٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ:
حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ حُصَيْنٍ، عَنْ
حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ
عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ:
كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَقَامَ فَتَوَضَّأَ وَاسْتَاكَ وَهُوَ
يَقْرَأُ هَذِهِ الْآيَةَ حَتَّى فَرَعَ مِنْهَا ﴿إِنَّ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ وَاللَّيْلِ وَالنَّهَارِ لَآيَاتٍ
لِّأُولِي الْأَلْبَابِ﴾ ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ عَادَ

[1] *Âl ‘Imrân* 3:190.

two *Rak'ahs*, then he went back and slept until I heard him breathing deeply. Then he got up and performed *Wuḍû'* and cleaned his teeth. Then he prayed two *Rak'ahs*, then he slept, then he got up and performed *Wuḍû'* and cleaned his teeth and prayed two *Rak'ahs* and prayed *Witr* with three *Rak'ahs*." (*Ṣaḥîḥ*)

تخریج: [صحیح] انظر الحديث السابق، وهو في الكبرى، ح: ٤٠٣ * حصين هو ابن عبدالرحمن.

1707. 'Ubaidullâh bin 'Amr bin Zaid narrated from Ḥabîb bin Abî Thâbit, from Muḥammad bin 'Alî that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ woke up and cleaned his teeth;" and he quoted the *Ḥadîth*. (*Ṣaḥîḥ*)

فَنَامَ حَتَّى سَمِعْتُ نَفْخَهُ ثُمَّ قَامَ فَتَوَضَّأَ
وَاسْتَاكَ، ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ نَامَ ثُمَّ قَامَ
فَتَوَضَّأَ وَاسْتَاكَ وَصَلَّى رَكَعَتَيْنِ وَأَوْتَرَ بِثَلَاثٍ.

١٧٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ جَبَلَةَ قَالَ:
حَدَّثَنَا مَعْمَرُ بْنُ مَخْلَدٍ يَقُّهَ قَالَ: حَدَّثَنَا عُبَيْدُ
اللَّهِ بْنُ عَمْرٍو عَنْ زَيْدٍ، عَنْ حَبِيبِ بْنِ أَبِي
ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ ابْنِ عَبَّاسٍ
قَالَ: اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَاسْتَنَّ. وَسَأَقَّ
الْحَدِيثَ.

تخریج: [صحیح] وهو في الكبرى، ح: ٤٠٤ وح: ١٧٠٥ شاهد له.

1708. Abû Bakr An-Nahshalî narrated from Ḥabîb bin Abî Thâbit, from Yahya bin Al-Jazzâr, that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to pray eight *Rak'ahs* at night and pray *Witr* with three, and pray two *Rak'ahs* before *Fajr*." (*Ṣaḥîḥ*) 'Amr bin Murrah contradicted him; he reported it from Yahya bin Al-Jazzâr, from Umm Salamah, from Allâh's Messenger ﷺ.

١٧٠٨ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ
قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو
بَكْرٍ النَّهْشَلِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ،
عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ
ثَمَانِ رَكَعَاتٍ وَيُؤْتِرُ بِثَلَاثٍ وَيُصَلِّي رَكَعَتَيْنِ
قَبْلَ صَلَاةِ الْفَجْرِ. خَالَفَهُ عَمْرٍو بْنُ مَرَّةٍ
فَرَوَاهُ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ أُمِّ سَلَمَةَ
عَنْ رَسُولِ اللَّهِ ﷺ.

تخریج: [صحیح] أخرجه أحمد: ٤٢٦/١ عن يحيى بن آدم به، وللحديث شواهد متواترة.

1709. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ used to pray *Witr* with thirteen *Rak'ahs*, and when he grew older and weaker he prayed *Witr* with nine." (*Sahîh*) 'Umârah bin 'Umair contradicted him; for he reported it from Yahya bin Al-Jazzâr, from 'Aishah:

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في الوتر بسبع، ح: ٤٥٧ من حديث أبي معاوية الضرير به، وقال: 'حسن'، وللحديث شواهد كثيرة.

1710. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ used to pray nine (*Rak'ahs*) at night, then when he grew older and put on weight he prayed seven." (*Sahîh*)

تخريج: [صحيح] أخرجه أحمد: ٦/٣٢٥، ٢٢٥ من حديث سليمان الأعمش به، وهو في الكبرى، ح: ١٣٤٨، وللحديث شواهد.

Comments:

Allâh's Messenger's ﷺ more frequent practice had been to offer eleven units. Sometimes he offered thirteen. When he grew a little older, he began to offer nine. When he advanced in age further, he began to perform seven. There is no conflict here.

Chapter 40. Mentioning The Different Narrations From Az-Zuhri, For The *Hadîth* Of Abû Ayyûb Concerning *Witr*

1711. Duwaid bin Nâfi' said: "Ibn Shihâb informed me, saying: 'A'â' bin Yazîd narrated to me from Abû Ayyûb: That the Prophet ﷺ said: '*Witr* is a duty, and whoever wants to pray *Witr* with seven (*Rak'ahs*), let him do so; whoever

١٧٠٩ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلَاثِ عَشْرَةَ رَكْعَةً فَلَمَّا كَبُرَ وَضَعَفَ أَوْتَرَ بِسَبْعٍ. خَالَفَهُ عَمَارَةُ بْنُ عُمَيْرٍ فَرَوَاهُ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ عَائِشَةَ.

١٧١٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ عَمَارَةَ بْنِ عُمَيْرٍ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ تِسْعًا فَلَمَّا أَسَنَّ وَتَقَلَّ صَلَّى سَبْعًا.

(المعجم ٤٠) - **بَابُ ذِكْرِ الْإِخْتِلَافِ عَلَى الزُّهْرِيِّ فِي حَدِيثِ أَبِي أَيُّوبَ فِي الْوَيْتْرِ**
(التحفة ٧٢١) - د

١٧١١ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ قَالَ: حَدَّثَنِي ضُبَارَةُ بْنُ أَبِي السُّلَيْكِ قَالَ: حَدَّثَنِي دُوَيْدُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ عَنْ أَبِي أَيُّوبَ: أَنَّ النَّبِيَّ ﷺ قَالَ:

wants to pray *Witr* with five, let him do so; whoever wants to pray *Witr* with three, let him do so; and whoever wants to pray *Witr* with one, let him do so.” (*Sahîh*)

تخریج: [صحیح] أخرجه أبو داود، الصلوة، باب كم الوتر؟، ح: ١٤٢٢، وابن ماجه، إقامة الصلوات، باب ماجاء الوتر بثلاث وخمس وسبع وتسع، ح: ١١٩٠ من حديث ابن شهاب الزهري به، وهو في الكبرى، ح: ٤٤٢، وصححه ابن حبان، والحاكم، والذهبي وغيرهم، والحديث صحيح مرفوعاً وموقوفاً * عطاء بن يزيد هو الليثي.

1712. Al-Awzâ'î said: “Az-Zuhrî narrated to me, he said: ‘Aṭâ’ bin Yazîd, from Abû Ayyûb: The Messenger of Allâh ﷺ said: ‘*Witr* is a duty, so whoever wants to pray *Witr* with five, let him do so; whoever wants to pray *Witr* with three, let him do so; and whoever wants to pray *Witr* with one, let him do so.” (*Sahîh*)

١٧١٢ - أَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزِيدٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ عَنْ أَبِي أَيُّوبَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْوَيْتْرُ حَقٌّ فَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ وَمَنْ شَاءَ أَوْتَرَ بِثَلَاثٍ وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ».

تخریج: [صحیح] انظر الحديث السابق.

1713. Abû Mu'aid narrated from Az-Zuhrî, who said: “Aṭâ’ bin Yazîd narrated to me, that he heard Abû Ayyûb Al-Anṣârî say: ‘*Witr* is a duty, so whoever wants to pray *Witr* with five *Rak'ahs*, let him do so; whoever wants to pray *Witr* with three, let him do so; and whoever wants to pray *Witr* with one, let him do so.” (*Sahîh*)

١٧١٣ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنِي أَبُو مُعَيْدٍ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ يَقُولُ: الْوَيْتْرُ حَقٌّ فَمَنْ أَحَبَّ أَنْ يُوتَرَ بِخَمْسٍ رَكَعَاتٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُوتَرَ بِثَلَاثٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُوتَرَ بِوَاحِدَةٍ فَلْيَفْعَلْ.

تخریج: [إسناده صحيح موقوف] وهو في الكبرى، ح: ٤٤٣ (انظر الحديثين السابقين).

1714. Sufyân narrated from Az-Zuhrî, from ‘Aṭâ bin Yazîd, from

١٧١٤ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ،

Abû Ayyûb, who said: "Whoever wants to pray *Witr* with seven (*Rak'ahs*) let him do so, and whoever wants to pray *Witr* with five (*Rak'ahs*) let him do so, and whoever wants to pray *Witr* with three *Rak'ahs* let him do so, and whoever wants to pray *Witr* with one *Rak'ah* let him do so, and wants to do so gesturing, let him do so." (*Sahîh*)

عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ قَالَ: مَنْ شَاءَ أَوْتَرَ بِسَبْعٍ وَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ وَمَنْ شَاءَ أَوْتَرَ بِثَلَاثٍ وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ وَمَنْ شَاءَ أَوْمَأَ إِيْمَاءً.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٤٠٢.

Comments:

"*Haqq* (duty)": the Hanafites argue for the compulsoriness of the *Witr* from this term, whereas the term *Haqq* or duty also signifies something stressed or insisted. And here the very same meaning is appropriate contextually.

Chapter 41. How To Pray *Witr* With Five *Rak'ahs*, And The Differences Reported From Al-Ḥakam In The *Ḥadîth* About *Witr*

(المعجم ٤١) - **بَابُ: كَيْفَ الْوَيْتْرِ بِخَمْسٍ**
وَوُذِّعَ الْإِخْتِلَافُ عَلَى الْحُكْمِ فِي حَدِيثِ الْوَيْتْرِ
(التحفة ٧٢٢)

1715. Manṣûr reported from Al-Ḥakam, from Miqsam, that Umm Salamah said: "The Messenger of Allâh ﷺ used to pray *Witr* with five and seven *Rak'ahs* which he did not separate with any *Taslîm* nor talk." (*Sahîh*)

١٧١٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِخَمْسٍ وَبِسَبْعٍ لَا يَفْصِلُ بَيْنَهُمَا بِسَلَامٍ وَلَا بِكَلَامٍ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الوتر بثلاث وخمس وسبع وتسع، ح: ١١٩٢ من حديث منصور به، وهو في الكبرى، ح: ١٤٠٣ * الحكم بن عتيبة عنن وهو مدلس كما قال النسائي، (سير أعلام النبلاء: ٧/٧٤)، وللحديث شواهد كثيرة راجع تسهيل الحاجة وغيره.

1716. Manṣûr reported from Al-Ḥakam, from Miqsam, from Ibn 'Abbâs that Umm Salamah said: "The Messenger of Allâh ﷺ used to pray *Witr* with seven or five (*Rak'ahs*), not separating between them with the *Taslîm*." (*Sahîh*)

١٧١٦ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِسَبْعٍ أَوْ بِخَمْسٍ لَا يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ.

تخريج: [صحيح] وهو في الكبرى، ح: ١٤٠٤، وقال: "خالفه سفيان" يعني ابن حسين، وانظر الحديث السابق.

1717. Sufyân bin Al-Husain narrated from Al-Hakam that Miqsam said: "Witr is seven and no less than five." I mentioned that to Ibrâhîm and he said: "From whom did he quote that?" I said: "I do not know." Al-Hakam said: "Then I performed *Hajj* and I met Miqsam and said to him: 'From whom (did you narrated that)?' He said: 'From the trustworthy one, from 'Aishah and from Maimûnah.'" (*Da'if*)

١٧١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ قَالَ: الْوَيْتْرُ سَبْعٌ فَلَا أَقَلَّ مِنْ خَمْسٍ فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ فَقَالَ: عَمَّنْ ذَكَرَهُ؟ قُلْتُ: لَا أَدْرِي قَالَ الْحَكَمُ: فَحَبَبْتُ فَلَقَيْتُ مِقْسَمًا فَقُلْتُ لَهُ: عَمَّنْ؟ قَالَ: عَنِ الثَّقَةِ، عَنْ عَائِشَةَ وَعَنْ مَيْمُونَةَ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح: ١٤٠٥ * الثقة لم أعرفه، وله لون آخر عند النسائي في السنن الكبرى، ح: ١٤٠٦.

1718. Hishâm bin 'Urwah narrated from his father, from 'Aishah, that the Prophet ﷺ used to pray *Witr* with five and he did not sit except in the last (*Rak'ah*) of them. (*Shâhîh*)

١٧١٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَثُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُرِيئُ بِخَمْسٍ وَلَا يَجْلِسُ إِلَّا فِي آخِرِهِنَّ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح: ١٢٣/٧٣٧ من حديث هشام به، وهو في الكبرى، ح: ١٤٠٧.

Comments:

It follows from the narrations of the chapter that if five units of *Witr* are performed together serially, one should not sit for the *Tashahhud* except at the end of the fifth unit.

Chapter 42. How To Pray *Witr* With Seven

(المعجم ٤٢) - **بَابُ: كَيْفَ الْوَيْتْرِ بِسَبْعٍ**
(التحفة ٧٢٣)

1719. Shu'bah narrated from Qatâdah, from Zurârah bin Awfa, from Sa'd bin Hishâm, that 'Aishah said: "When the Messenger of Allâh ﷺ grew old and put on

١٧١٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ

weight, he prayed seven *Rak'ahs* and only sat in the last of them, and he prayed two *Rak'ahs* while sitting after saying the *Taslim*, and that was nine, O my son! And when the Messenger of Allâh ﷺ offered any prayer he liked to persist in doing so." (*Hasan*) This is abridged, and *Hishâm Ad-Dastawâ'i* contradicted him.

هِشَام، عَنْ عَائِشَةَ قَالَتْ: لَمَّا أَسْرَنَ رَسُولُ اللَّهِ ﷺ وَأَخَذَ اللَّحْمَ صَلَّى سَبْعَ رَكَعَاتٍ لَا يَتَعُدُّ إِلَّا فِي آخِرِهِنَّ وَصَلَّى رَكَعَتَيْنِ وَهُوَ قَاعِدٌ بَعْدَمَا يُسَلِّمُ، فَبَلَغَ تِسْعَ يَأْتِي! وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى صَلَاةً أَحَبَّ أَنْ يُدَاوِمَ عَلَيْهَا. مُخْتَصِرًا. خَالَفَهُ هِشَامُ الدَّسْتَوَائِيُّ.

تخريج: [حسن] وهو في الكبرى، ح: ١٤٠٨، وللحديث شواهد * وقع في الأصل: شعبة، والصاب: "سعيد" كما في السنن الكبرى للنسائي، ح: ١٤٠٨، وتحفة الأشراف: ١١/ ٤٠٧.

1720. *Mu'adh bin Hishâm* said: "My father narrated to me, from *Qatâdah*, from *Zurârah bin Awfa*, from *Sa'd bin Hishâm*, that *'Aishah* said: 'When the Messenger of Allâh ﷺ prayed *Witr* with nine *Rak'ahs*, he did not sit until the eight *Rak'ah*. Then he would praise Allâh and remember Him and supplicate, then he would get up and he won't say the *Taslim*, then he prayed the ninth, then he sat and remembered Allâh and supplicated. Then he said a *Taslim* that we could hear. Then he prayed two *Rak'ahs* sitting down. When he grew older and weaker, he prayed *Witr* with seven *Rak'ahs* and did not sit until the sixth. Then he got up and did not say the *Taslim*, and prayed the seventh, then he said the *Taslim*, then he prayed two *Rak'ahs* sitting down.'" (*Sahih*)

١٧٢٠ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُعَاذُ ابْنِ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوْتَرَ بِتِسْعِ رَكَعَاتٍ لَمْ يَتَعُدُّ إِلَّا فِي التَّامَّةِ فَيُحَمِّدُ اللَّهَ وَيَذْكُرُهُ وَيَدْعُو، ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ ثُمَّ يُصَلِّي التَّاسِعَةَ فَيَجْلِسُ فَيَذْكُرُ اللَّهَ عَزَّ وَجَلَّ وَيَدْعُو، ثُمَّ يُسَلِّمُ تَسْلِيمَةً يُسْمِعُنَا ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ فَلَمَّا كَبُرَ وَضَعْفَ أَوْتَرَ بِسَبْعِ رَكَعَاتٍ لَا يَتَعُدُّ إِلَّا فِي السَّادِسَةِ، ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ فَيُصَلِّي السَّابِعَةَ، ثُمَّ يُسَلِّمُ تَسْلِيمَةً ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ.

تخريج: [صحيح] وهو في الكبرى، ح: ١٤٠٩، وقال: "خالفهما حماد بن سلمة"، وانظر الحديث الآتي.

Comments:

It becomes known that there are two distinct forms of offering seven for *Witr*. One may continue rising after each unit, and sit at the end of the seventh unit, or one may sit at the end of both the sixth and the seventh units, but conduct salutation at the end of the seventh unit only. Both forms are permissible, and this is the reconciliation between the two narrations: Allâh's Messenger ﷺ sometimes adopted the former form and sometimes the latter.

Chapter 53. How To Pray *Witr* With Nine *Rak'ahs*

(المعجم ٤٣) - كَيْفَ الْوَيْتْرِ بِتِسْعِ

(التحفة ٧٧٤)

1721. It was narrated from Sa'd bin Hishâm that 'Aishah said: "We used to prepare *Siwâk* and water for *Wudû'* for the Messenger of Allâh ﷺ. Allâh would wake him when He willed to wake him at night, then he would clean his teeth and make *Wudû'*, and pray nine *Rak'ahs*, not sitting during them until the eighth, when he would praise Allâh and send blessings upon His Prophet and supplicate between them, but he did not say the *Taslîm*. Then he prayed the ninth and sat, and said something similar, praising Allâh and sending blessings upon His Prophet ﷺ, then he said a *Taslîm* that we could hear, then he prayed two *Rak'ahs* sitting down." (*Sahîh*)

١٧٢١ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ عَنْ عَبْدِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ أَنَّ عَائِشَةَ قَالَتْ: كُنَّا نَعِدُّ لِرَسُولِ اللَّهِ ﷺ سِوَاكَهُ وَطَهْرَهُ فَيَبْعُهُ اللَّهُ عَزَّ وَجَلَّ لِمَا شَاءَ أَنْ يَبْعَهُ مِنَ اللَّيْلِ، فَيَسْتَأْذِنُكَ وَيَتَوَضَّأُ وَيُصَلِّي تِسْعَ رَكَعَاتٍ لَا يَجْلِسُ بَيْنَهُنَّ إِلَّا عِنْدَ الثَّامِنَةِ، وَيَحْمَدُ اللَّهَ وَيُصَلِّي عَلَى النَّبِيِّ ﷺ وَيَدْعُو بَيْنَهُنَّ وَلَا يُسَلِّمُ تَسْلِيمًا ثُمَّ يُصَلِّي التَّاسِعَةَ وَيَقْعُدُ، وَذَكَرَ كَلِمَةً نَحْوَهَا وَيَحْمَدُ اللَّهَ وَيُصَلِّي عَلَى نَبِيِّهِ ﷺ وَيَدْعُو، ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ قَاعِدٌ.

تخریج: [صحیح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الوتر بثلاث وخمس وسبع وتسع، ح: ١١٩١ من حديث سعيد به، كما تقدم، ح: ١٣١٦.

1722. It was narrated from Zurârah bin Awfa: "When Sa'd bin Hishâm bin 'Âmir came to visit us, he told us that he came to Ibn 'Abbâs and asked him about the *Witr* of the Messenger of Allâh ﷺ. He said: 'Shall I not tell you of the

١٧٢٢ - أَخْبَرَنَا زُرَّارِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى أَنَّ سَعْدَ بْنَ هِشَامِ بْنِ عَامِرٍ لَمَّا أَنْ قَدِمَ عَلَيْنَا

most knowledgeable person on Earth about the *Witr* of the Messenger of Allâh ﷺ? I said: 'Who?' He said: "Āishah." So we went to her and greeted her with *Salâm* and entered and asked her. I said: "Tell me about the *Witr* of the Messenger of Allâh ﷺ." She said: "We used to prepare for him his *Siwâk* and water for *Wuḍū'*, then Allâh would wake him when He willed to wake him at night. He would clean his teeth and perform *Wuḍū'*, then he would pray nine *Rak'ahs*, during which he would not sit until the eighth. Then he would praise Allâh and remember Him and supplicate, then he would get up and not say the *Taslîm*. Then he would pray the ninth, then sit and praise Allâh and remember Him and supplicate, then he would say a *Taslîm* that we could hear. Then he prayed two *Rak'ahs* sitting, and that were eleven *Rak'ahs*, O my son. When the Messenger of Allâh ﷺ grew older and put on weight, he prayed *Witr* with seven, then he prayed two *Rak'ahs* sitting after saying the *Taslîm*, and that were nine, O my son. And when the Messenger of Allâh ﷺ offered a prayer, he liked to persist in offering it." (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٤٤٨، ومصنف عبدالرزاق: ٣/٤١٣٩، ح: ٤٧١٤ بطوله، وحديث النسائي مختصر منه.

Comments:

1. We learn here that there is only one form of performing nine *Witr* units together: one should sit for the *Tashahhud* at the end of the eighth unit. Thereupon, one should rise for the ninth unit. After offering it, one should sit and then pronounce the final greeting.
2. In the previous narration, there is mention of calling down of blessings upon

أَخْبَرَنَا: أَنَّهُ أَتَى ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنْ وَتْرِ رَسُولِ اللَّهِ ﷺ قَالَ: أَلَا أَدُلُّكَ أَوْ أَلَا أُبَيِّنُكَ بِأَعْلَمِ أَهْلِ الْأَرْضِ يُوْتِرُ رَسُولُ اللَّهِ ﷺ؟ قُلْتُ: مَنْ؟ قَالَ: عَائِشَةُ، فَأَتَيْنَاهَا فَسَلَّمْنَا عَلَيْهَا وَدَخَلْنَا فَسَأَلْنَاهَا فَقُلْتُ: أَنْبِئْنِي عَنْ وَتْرِ رَسُولِ اللَّهِ ﷺ قَالَتْ: كُنَّا نَعِدُّ لَهُ سِوَاكُهُ وَطَهْرَهُ فَيَعْتُهُ اللَّهُ عَزَّ وَجَلَّ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ فَيَسْئُوكُ وَيَتَوَضَّأُ ثُمَّ يُصَلِّيُ يَسْعَ رَكَعَاتٍ لَا يَقْعُدُ فِيهِنَّ إِلَّا فِي الثَّامِنَةِ، فَيَحْمَدُ اللَّهَ وَيَذْكُرُهُ وَيَدْعُو، ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ فَيَصَلِّيُ التَّاسِعَةَ فَيَجْلِسُ فَيَحْمَدُ اللَّهَ وَيَذْكُرُهُ وَيَدْعُو، ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا ثُمَّ يُصَلِّيُ رَكَعَتَيْنِ وَهُوَ جَالِسٌ فَيَلْكَ إِخْدَى عَشْرَةَ رَكَعَةً يَا بَنِي! فَلَمَّا أَسَنَّ رَسُولُ اللَّهِ ﷺ وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعٍ ثُمَّ يُصَلِّيُ رَكَعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا يُسَلِّمُ فَيَلْكَ تِسْعًا أَيَّ بَنِي! وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى صَلَاةً أَحَبَّ أَنْ يُدَاوِمَ عَلَيْهَا.

the Prophet ﷺ in the *Tashahhud* of the eighth unit. So to say, blessings could be called down upon the Prophet ﷺ in the optional prayer even in mid-*Tashahhud*. More details have preceded.

1723. It was narrated that ‘*Āishah* said: “The Messenger of Allāh ﷺ used to pray *Witr* with nine *Rak’ahs*, then he would pray two *Rak’ahs* sitting down. When he grew weaker he prayed *Witr* with seven *Rak’ahs*, then he prayed two *Rak’ahs* sitting down.” (*Sahīh*)

١٧٢٣ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ قَالَ: أَخْبَرَنِي سَعْدُ بْنُ هِشَامٍ، عَنْ عَائِشَةَ أَنَّهَا سَمِعَهَا تَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِرُ بِتِسْعِ رَكَعَاتٍ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، فَلَمَّا ضَعُفَ أَوْتَرَ بِسَبْعِ رَكَعَاتٍ ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُوَ جَالِسٌ.

تخريج: [صحيح] تقدم، ح: ١٦٥٢، وهو في الكبرى، ح: ٤٤٩، ومصنف عبدالرزاق: ٣/٣٩، ح: ٤٧١٣.

1724. It was narrated from ‘*Āishah* that the Messenger of Allāh ﷺ used to pray *Witr* with nine and pray two *Rak’ahs* sitting down. Abridged. (*Sahīh*)

١٧٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِرُ بِتِسْعِ وَيَرْكَعُ رَكْعَتَيْنِ وَهُوَ جَالِسٌ.

تخريج: [صحيح] تقدم، ح: ١٦٥٢، وهو في الكبرى، ح: ١٤١٠.

1725. It was narrated from Sa’id bin Hishām that he came to the Mother of the Believers ‘*Āishah* and asked her about the prayer of the Messenger of Allāh ﷺ. She said: “He used to pray eight *Rak’ahs* at night and pray *Witr* with the ninth, then he would pray two *Rak’ahs* sitting down.” (*Sahīh*)

١٧٢٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَلَنْجِيُّ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ - يَعْنِي مَوْلَى بَنِي هَاشِمٍ - قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا الْحَسَنُ عَنْ سَعْدِ بْنِ هِشَامٍ: أَنَّهَا وَقَدَ عَلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ فَسَأَلَهَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: كَانَ يُصَلِّي مِنَ اللَّيْلِ ثَمَانِي رَكَعَاتٍ وَيُؤْتِرُ بِالتَّاسِعَةِ، وَيُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ. مُخْتَصَرٌ.

تخريج: [صحيح] تقدم، ح: ١٦٥٢.

1726. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ used to pray nine *Rak'ahs* at night." (*Ṣaḥīḥ*)

١٧٢٦ - أَخْبَرَنَا هَمَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنِ الْأَعْمَشِ أُرَاهُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ.

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب منه، ح: ٤٤٣ عن هناد به، وقال: "حسن [صحيح] غريب"، وهو في الكبرى، ح: ٤٢٧، وله شواهد عند مسلم، صلوة المسافرين، باب جواز النافلة قائماً وقاعداً... إلخ، ح: ٧٣٠ وغيره.

Chapter 44. How To Pray *Witr* With Eleven *Rak'ahs*

1727. It was narrated from 'Aishah that the Prophet ﷺ used to pray eleven *Rak'ahs* at night, of which one was *Witr*, then he would lie down on his right side. (*Ṣaḥīḥ*)

(المعجم ٤٤) - **بَابُ: كَيْفَ الْوَيْتْرِ بِإِحْدَى عَشْرَةَ رُكْعَةً** (التحفة ٧٢٥)

١٧٢٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رُكْعَةً وَيُوتِرُ مِنْهَا بِوَاحِدَةٍ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ.

تخريج: [صحيح] تقدم، ح: ١٦٩٧.

Comments:

The mode of performing eleven *Witr* units is that one should finish with *Salâm* after every pair and offer one unit at the end. All of them would be transmuted into *Witr*.

Chapter 45. *Witr* With Thirteen *Rak'ahs*

1728. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ used to pray *Witr* with thirteen *Rak'ahs*, but when he grew older and weaker he prayed *Witr* with nine." (*Ṣaḥīḥ*)

(المعجم ٤٥) - **بَابُ الْوَيْتْرِ بِثَلَاثَ عَشْرَةَ رُكْعَةً** (التحفة ٧٢٦)

١٧٢٨ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مَرْوَةَ، عَنْ يَحْيَى بْنِ الْحَزَّارِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلَاثَ عَشْرَةَ رُكْعَةً فَلَمَّا كَبِرَ وَضَعَفَ أَوْتَرَ بِتِسْعٍ.

تخريج: [صحيح] تقدم، ح: ١٧٠٩.

Chapter 46. Recitation In *Witr*

(المعجم ٤٦) - بَابُ الْقِرَاءَةِ فِي الْوَيْتْرِ
(التحفة ٧٢٧)

1729. It was narrated from Abû Mijlaz that Abû Mûsâ was between Makkah and Al-Madînah. He prayed '*Ishâ*' with two *Rak'ahs*, then he stood and prayed one *Rak'ah* of *Witr*, in which he recited one hundred Verses from *An-Nisâ*'. Then he said: "I tried my best to place my feet where the Messenger of Allâh ﷺ placed his, and to recite what the Messenger of Allâh ﷺ recited." (*Da'if*)

١٧٢٩ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو الثُّعْمَانِ قَالَ: حَدَّثَنَا حَمَادُ ابْنُ سَلَمَةَ عَنْ عَاصِمِ الْأَحْوَلِ عَنْ أَبِي مِجْلَزٍ: أَنَّ أَبَا مُوسَى كَانَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَصَلَّى الْعِشَاءَ رَكَعَتَيْنِ، ثُمَّ قَامَ فَصَلَّى رَكَعَةً أَوْتَرَ بِهَا فَقَرَأَ فِيهَا بِمَا تَأْتِي مِنَ النَّسَاءِ، ثُمَّ قَالَ: مَا أَلْوْتُ أَنْ أَضَعُ قَدَمَيَّ حَيْثُ وَضَعَ رَسُولُ اللَّهِ ﷺ قَدَمَيْهِ وَأَنْ أَقْرَأَ بِمَا قَرَأَ بِهِ رَسُولُ اللَّهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤١٩/٤ من حديث عاصم الأحول به، وهو في الكبرى، ح: ١٤٢٤ * في سماع أبي مجلز من أبي موسى نظر كما قال الحافظ ابن حجر العسقلاني.

Chapter 47. Another Case Of Recitation In *Witr*

(المعجم ٤٧) - نَوْعٌ آخَرُ مِنَ الْقِرَاءَةِ فِي الْوَيْتْرِ
(التحفة ٧٢٨)

1730. Sa'eed bin 'Abdur-Rahmân bin Abza narrated from his father, that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ used to recite in *Witr*: "Glorify the Name of your Lord, the Most High,"^[1] and: "Say: O you disbelievers!";^[2] and: "Say: He is Allâh, (the) One."^[3] And when he said the *Salam*, he would say: *Subhânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy) three times." (*Shâhîh*)

١٧٣٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنُ إِبْرَاهِيمَ بْنِ أَشْكَابِ النَّسَائِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ قَالَ: حَدَّثَنَا أَبِي عَنْ الْأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، عَنْ أَبِيهِ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْوَيْتْرِ بِ: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. فَإِذَا

[1] *Al-'Ala* 87.

[2] *Al-Kâfirûn* 109.

[3] *Al-Ikhlâs* 112.

سَلَّمَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ ثَلَاثَ مَرَّاتٍ.

تخریج: [صحيح] تقدم، ح: ١٧٠٠، وهو في الكبرى، ح: ١٤٢٩، وقال النسائي: "خالفه حصين".

1731. Sa'eed bin 'Abdur-Rahmân bin Abza narrated from his father, that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High;'^[1] and: 'Say: O you disbelievers!';^[2] and: 'Say: He is Allâh, (the) One.'^[3] (Ṣahîh) Ḥuṣain contradicted him;^[4] he reported it from Dharr, from Ibn 'Abdur-Rahmân bin Abza, from his father, from the Prophet ﷺ.

١٧٣١ - أَخْبَرَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنِ الْأَعْمَشِ، عَنْ زُبَيْدٍ وَطَلْحَةَ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَرَى، عَنْ أَبِيهِ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتِرُ بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. خَالَفَهُمَا حُصَيْنٌ فَرَوَاهُ عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَرَى، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

تخریج: [صحيح] تقدم، ح: ١٧٠٠.

1732. It was narrated from Ibn 'Abdur-Rahmân bin Abza from his father that the Messenger of Allâh ﷺ used to recite in *Witr*: "Glorify the Name of your Lord, the Most High;"^[5] and: "Say: O you disbelievers!";^[6] and: "Say: He is Allâh, (the) One."^[7] (Ḍa'îf)

١٧٣٢ - أَخْبَرَنَا الْحَسَنُ بْنُ فَرَعَةَ عَنْ حُصَيْنِ بْنِ نُمَيْرٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَرَى عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْوَيْتْرِ بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

[1] *Al-A'la* 87.

[2] *Al-Kâfirân* 109.

[3] *Al-Ikhlâs* 112.

[4] That is, he contradicted Ṭalḥah, who narrated the previous narration from Dharr, and he contradicted him by narrating it without the mention of Ubayy bin Ka'b.

[5] *Al-A'la* 87.

[6] *Al-Kâfirân* 109.

[7] *Al-Ikhlâs* 112.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٠٦/٣ من حديث ذر به، وهو في الكبرى، ح: ١٤٣٠.

Chapter 48. Mentioning The Differences Reported From Shu'bah About That Report

(المعجم ٤٨) - ذَكَرُ الْأَخْتِلَافِ عَلَى شُعْبَةَ فِيهِ (التحفة ٧٢٨) - ألف

1733. Bahz bin Asad, said: "Shu'bah narrated to us, from Salamah and Zubaid, from Dharr, from Ibn 'Abdur-Rahmân bin Abza from his father that the Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High,'^[1] and: 'Say: O you disbelievers!';^[2] and: 'Say: He is Allâh, (the) One.'^[3] And when he said the *Tastîm* he would say: *Subhânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy) three times, raising his voice the third time." (*Sahîh*)

١٧٣٣ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ وَزُبَيْدٍ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِرُ بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. وَكَانَ يَقُولُ إِذَا سَلَّمَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثًا وَيَرْفَعُ صَوْتَهُ بِالثَّلَاثَةِ.

تخريج: [صحيح] انظر الحديث السابق، وأخرجه أحمد: ٤٠٦/٣ من حديث شعبة به، وهو في الكبرى، ح: ١٤٣٥.

Comments:

Nevertheless, the Prophet ﷺ recited audibly all three times, only then the Companions used to realize that threefold recitation has taken place. But on the occasion of the third recitation, Allâh's Messenger ﷺ used to raise and elevate his melodious voice a little more! (See *Hadîth* 1700, 1751)

1734. Khâlid said: "Shu'bah narrated to us, he said: Salamah and Zubaid informed me, from Dharr, from Ibn 'Abdur-Rahmân bin Abza, from 'Abdur-Rahmân, that the Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most

١٧٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سَلَمَةُ وَزُبَيْدٌ عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي، عَنْ عَبْدِ الرَّحْمَنِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْوَيْتْرِ بِ﴿سَبِّحْ اسْمَ

[1] *Al-A'la* 87.

[2] *Al-Kâfirûn* 109.

[3] *Al-Ikhlâs* 112.

High;”^[1] and: ‘Say: O you disbelievers!’^[2] and: ‘Say: He is Allâh, (the) One.’^[3] Then when he said the *Taslîm* he would say: *Subhânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy) three times, raising his voice with: *Subhânal-Malikil-Quddûs* the third time.” (*Ṣaḥîḥ*)

Manṣûr reported it from Salamah bin Kuhail, but he did not mention Dharr in it.

1735. Manṣûr reported from Salamah bin Kuhail, from Sa‘eed bin ‘Abdur-Raḥmân bin Abza, from his father, who said: “The Messenger of Allâh ﷺ used to recite in *Witr*: Glorify the Name of your Lord, the Most High;”^[4] and: Say: “O you disbelievers!”^[5] and: Say: “He is Allâh, (the) One.”^[6] And when he had said the *Taslîm* he would say: ‘*Subhânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy)’ three times, elongating the words the third time.” (*Ṣaḥîḥ*)

And ‘Abdul-Malik bin Abî Sulaimân reported it from Zubaid, and he did not mention Dharr in it.

1736. ‘Abdul-Malik bin Abî Sulaimân reported from Zubaid,

رَبِّكَ الْأَعْلَى ﴿١﴾ وَ ﴿٢﴾ قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿٣﴾ وَ ﴿٤﴾ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿٥﴾، ثُمَّ يَقُولُ إِذَا سَلَّمَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ وَيَرْفَعُ بِسُبْحَانَ الْمَلِكِ الْقُدُّوسِ صَوْتَهُ بِالثَّلَاثَةِ. رَوَاهُ مَنصُورٌ عَنْ سَلْمَةَ بْنِ كُهَيْلٍ وَلَمْ يَذْكُرْ ذَرًّا.

تخریج: [صحيح] انظر الحديثين السابقين.

١٧٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ عَنْ جَرِيرٍ، عَنْ مَنصُورٍ، عَنْ سَلْمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيهِ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوسِّعُ بِسُبْحَانَ الْمَلِكِ الْقُدُّوسِ وَ ﴿١﴾ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿٢﴾. وَكَانَ إِذَا سَلَّمَ وَفَرَعَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثًا طَوَّلَ فِي الثَّلَاثَةِ. وَرَوَاهُ عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ زُبَيْدٍ وَلَمْ يَذْكُرْ ذَرًّا.

تخریج: [صحيح] انظر الحديث السابق والذين قبله.

١٧٣٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ

[1] *Al-A‘la* 87.

[2] *Al-Kâfirûn* 109.

[3] *Al-Ichhlâs* 112.

[4] *Al-A‘la* 87.

[5] *Al-Kâfirûn* 109.

[6] *Al-Ichhlâs* 112.

from Sa'eed bin 'Abdur-Rahmân bin Abza, from his father, who said: "The Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High;'^[1] and: 'Say: O you disbelievers!';^[2] and: 'Say: He is Allâh, (the) One.'^[3] (*Ṣaḥîh*)

And Muḥammad bin Juḥâdah reported it from Zubaid, and he did not mention *Dharr* in it.

تخريج: [صحيح] انظر، ح: ١٧٣٢ والذي بعده، وهو في الكبرى، ح: ١٤٣٣.

1737. Muḥammad bin Juḥâdah reported from Zubaid, Sa'eed bin 'Abdur-Rahmân bin Abza, from his father, who said: "The Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High;'^[4] and: 'Say: O you disbelievers!';^[5] and: 'Say: He is Allâh, (the) One.'^[6] And when he had finished praying, he said: *Subḥānal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy) three times." (*Ṣaḥîh*)

الْمَلِكِ بْنِ أَبِي سَلِيمَانَ عَنْ زُبَيْدٍ، عَنْ سَعِيدِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتِرُ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى ﴿ وَقُلْ يَتَّيِبُهَا الْكٰفِرُونَ ﴾ وَ ﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾. وَرَوَاهُ مُحَمَّدُ بْنُ جُحَادَةَ عَنْ زُبَيْدٍ وَلَمْ يَذْكُرْ ذَرًّا.

١٧٣٧ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ زُبَيْدٍ، عَنْ ابْنِ أَبِي، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتِرُ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى ﴿ وَقُلْ يَتَّيِبُهَا الْكٰفِرُونَ ﴾ وَ ﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾. فَإِذَا فَرَغَ مِنَ الصَّلَاةِ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثَ مَرَّاتٍ.

تخريج: [صحيح] تقدم، ح: ١٧٣٢، وهو في الكبرى، ح: ١٤٣٤.

Chapter 49. Mentioning The Differences Reported From Mâlik Bin Mighwal About That

1738. Shu'aib bin Ḥarb reported from Mâlik, from Zubaid, from Ibn Abza, from his father, who said:

(المعجم ٤٩) - ذُكِرَ الْإِخْتِلَافُ عَلَى مَالِكِ ابْنِ مِغْوَالٍ فِيهِ (التحفة ٧٢٨) - ب
١٧٣٨ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ

[1] *Al-A'la* 87.

[2] *Al-Kâfirûn* 109.

[3] *Al-Ikhlâs* 112.

[4] *Al-A'la* 87.

[5] *Al-Kâfirûn* 109.

[6] *Al-Ikhlâs* 112.

“The Messenger of Allâh ﷺ used to recite in *Witr*: ‘Glorify the Name of your Lord, the Most High;’^[1] and: ‘Say: O you disbelievers!’^[2] and: ‘Say: He is Allâh, (the) One.’”^[3] (*Ṣaḥîḥ*)

عَنْ مَالِكٍ، عَنْ زُبَيْدٍ، عَنْ ابْنِ أَبِي،
عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ
فِي الْوَيْتْرِ بِ: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ
﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ
أَحَدٌ﴾.

تخريج: [صحيح] تقدم، ح: ١٧٣٢.

1739. Aḥmad bin Sulaimân informed us, he said: “Yaḥya bin Âdam narrated to us, he said: ‘Mâlik narrated to us from Zubaid, from Dharr, from Ibn Abza.’” (*Ṣaḥîḥ*) In *Mursal* form, ‘Aṭâ’ bin As-Sâ’ib reported it from Sa’eed bin ‘Abdur-Raḥmân bin Abza, from his father.

١٧٣٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ:
حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ
زُبَيْدٍ، عَنْ ذَرٍّ، عَنْ ابْنِ أَبِي، مُرْسَلٌ وَقَدْ
رَوَاهُ عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي عَنْ أَبِيهِ.

تخريج: [صحيح] تقدم، ح: ١٧٣٢.

1740. ‘Aṭâ’ bin As-Sâ’ib reported from Sa’eed bin ‘Abdur-Raḥmân bin Abza, from his father, that the Messenger of Allâh ﷺ used to recite in *Witr*: ‘Glorify the Name of your Lord, the Most High;’^[4] and: ‘Say: O you disbelievers!’^[5] and: ‘Say: He is Allâh, (the) One.’”^[6] (*Ṣaḥîḥ*)

١٧٤٠ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ
قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا
رَوْحُ بْنُ الْقَاسِمِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ
سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي، عَنْ أَبِيهِ:
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْوَيْتْرِ بِ: ﴿سَبِّحْ
اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ
﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

تخريج: [صحيح] تقدم، ح: ١٧٣٢، وهو في الكبرى، ح: ١٤٣١.

[1] *Al-A’la* 87.

[2] *Al-Kâfirûn* 109.

[3] *Al-Ikhlâs* 112.

[4] *Al-A’la* 87.

[5] *Al-Kâfirûn* 109.

[6] *Al-Ikhlâs* 112.

Chapter 50. Mentioning The Differences From Shu'bah From Qatâdah About That

1741. Muḥammad bin Bashshâr informed us, he said: “Abû Dâwûd narrated to us from Shu'bah, from Qatâdah, who said: I heard ‘Azarah narrating from Sa‘eed bin ‘Abdur-Raḥmân Ibn Abza, from his father, that the Messenger of Allâh ﷺ used to recite in *Witr*: ‘Glorify the Name of your Lord, the Most High;’^[1] and: ‘Say: O you disbelievers!;’^[2] and: ‘Say: He is Allâh, (the) One.’^[3] And when he finished, he would say: ‘*Subḥânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy)’ three times.” (*Saḥîḥ*)

تخريج: [صحيح] تقدم، ح: ١٧٣٢، وهو في الكبرى، ح: ١٤٤٦.

1742. Ishâq bin Manṣûr informed us, he said: “Abû Dâwûd narrated to us, he said: Shu'bah narrated to us, from Qatâdah, from ‘Abdur-Raḥmân bin Abza, that the Messenger of Allâh ﷺ used to recite in *Witr*: ‘Glorify the Name of your Lord, the Most High;’^[4] and: ‘Say: O you disbelievers!;’^[5] and: ‘Say: He is Allâh, (the) One.’^[6] And when he finished he would say: ‘*Subḥânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy)’ three times, elongating the words the third time.” (*Saḥîḥ*)

(المعجم ٥٠) - ذِكْرُ الْإِخْتِلَافِ عَلَى شُعْبَةَ عَنْ قَتَادَةَ فِي هَذَا الْحَدِيثِ (التحفة ٧٢٨) - ج

١٧٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عَزْرَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِرُ بِسَبِّحِ اسْمِ رَبِّكَ الْأَعْلَى ﴿١﴾ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿٢﴾ وَقُلْ هُوَ اللَّهُ أَحَدٌ ﴿٣﴾ فَإِذَا فَرَغَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثًا.

١٧٤٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَنْ رَسُولِ اللَّهِ ﷺ: كَانَ يُؤْتِرُ بِسَبِّحِ اسْمِ رَبِّكَ الْأَعْلَى ﴿١﴾ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿٢﴾ وَقُلْ هُوَ اللَّهُ أَحَدٌ ﴿٣﴾ فَإِذَا فَرَغَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثًا وَيَمُدُّ فِي الثَّلَاثَةِ.

[1] *Al-A'la* 87.

[2] *Al-Kâfirân* 109.

[3] *Al-Ikhlâs* 112.

[4] *Al-A'la* 87.

[5] *Al-Kâfirân* 109.

[6] *Al-Ikhlâs* 112.

تخریج: [صحیح] تقدم، ح: ۱۷۳۲، وهو في الكبرى، ح: ۱۴۴۷.

1743. Muḥammad bin Al-Muthanna informed us, he said: “Muḥammad said: Shu‘bah narrated to us, he said: I heard Qatâdah narrating from Zurârah, from ‘Abdur-Raḥmân bin Abza, that the Messenger of Allâh ﷺ used to recite in *Witr*: ‘Glorify the Name of your Lord, the Most High.’^[1] (*Ṣaḥîh*) Shabâbah contradicted them, he reported it from Shu‘bah, from Qatâdah, from Zurârah bin Awfa, from ‘Imrân bin Ḥuṣain.

۱۷۴۳ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ زُرَّارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي زَيْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤَيِّرُ بِسَبِّحِ اسْمِ رَبِّكَ الْأَعْلَى خَالَفَهُمَا شَبَابَةُ فَرَوَاهُ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ.

تخریج: [صحیح] تقدم، ح: ۱۷۳۲.

1744. (With that chain) from ‘Imrân bin Ḥuṣain that the Prophet ﷺ recited in *Witr*: Glorify the Name of your Lord, the Most High.^[2] (*Ṣaḥîh*)

Abû ‘Abdur-Raḥmân (An-Nasâ’î) said: I do not know anyone who followed Shabâbah in narrating this *Ḥadîth*, Yaḥya bin Sa‘îd contradicted him.

۱۷۴۴ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: أَخْبَرَنَا شَبَابَةُ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ أَوْتَرَ بِسَبِّحِ اسْمِ رَبِّكَ الْأَعْلَى. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا أَعْلَمُ أَحَدًا تَابَعَ شَبَابَةَ عَلَى هَذَا الْحَدِيثِ خَالَفَهُ يَحْيَى بْنُ سَعِيدٍ.

تخریج: [صحیح] انظر الحديث: ۱۷۳۲

Comments:

In some narrations, after threefold recitation of “*Sub’hânal Malikil Quddus*” (Glory be to the Holy King) there is addition of the expression “*Rabbul Malâikati war Rûh*” (Lord of the Angels and the Spirit) also. (*Sunan Dâraqutnî Al-Witr - Ḥadîth* 1644)

1745. Muḥammad bin Al-Muthanna informed us, he said: “Yaḥya bin

۱۷۴۵ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ:

[1] *Al-A‘la* 87.

[2] *Al-A‘la* 87.

Sa'eed narrated to us from Shu'bah, from Qatâdah, from Zurârah, from 'Imrân bin Hushain, who said: The Messenger of Allâh ﷺ prayed *Zuhr*, and a man recited 'Glorify the Name of your Lord, the Most High.'^[1] When he finished praying, he said: 'Who recited: 'Glorify the Name of your Lord, the Most High?''^[2] A man said: 'I did.' He said: 'I knew that someone was competing with me in it.'" (*Sahîh*)

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ فَقَرَأَ رَجُلٌ: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ فَلَمَّا صَلَّى قَالَ: مَنْ قَرَأَ بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾؟ قَالَ رَجُلٌ: أَنَا. قَالَ: قَدْ عَلِمْتُ أَنَّ بَعْضَهُمْ خَالَجَنِيهَا.

تخريج: [صحيح] تقدم، ح: ٩١٨.

Comments:

Recitation behind the *Imâm* is forbidden, except for *Surat Al-Fâtihah*, in the audible prayer. In the inaudible prayer, however, one may do additional recitation. But it should not be overheard by anyone. Otherwise, it would render the atmosphere of the congregation noisy.

Chapter 51. Supplicating During *Witr*

1746. It was narrated that Abû Al-Jawzâ' said: "Al-Hasan said: 'The Messenger of Allâh ﷺ taught me some words to say in *Witr* in *Qunût*: *Allâhumma ihdinî fiman hadayta wa 'âfinî fiman 'âfayta wa tawallanî fiman tawallayta wa bârik li fima a'tayta, wa qinî sharra mâ qadayta, fa innaka taqdi wa lâ yuqda 'alayk, wa innahu lâ yadhillu man wâlayta, tabârakta Rabbanâ wa ta'âlayt* (O Allâh, guide me among those whom You have guided, pardon me among those whom You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and

(المعجم ٥١) - **بَابُ الدُّعَاءِ فِي الْوَيْتْرِ**

(التحفة ٧٢٩)

١٧٤٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدٍ، عَنْ أَبِي الْجَوْزَاءِ قَالَ: قَالَ الْحَسَنُ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ فِي الْوَيْتْرِ فِي الْقُنُوتِ: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ».

[1] *Al-A'la* 87.

[2] *Al-A'la* 87.

save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted).” (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب القنوت في الوتر، ح: ١٤٢٥، والترمذي، الصلوة، باب ماجاء في القنوت في الوتر، ح: ٤٦٤ عن قتيبة به، وهو في الكبرى، ح: ١٤٤٢، وقال الترمذي: "حسن"، وصححه ابن خزيمة، والنووي في الأذكار.

1747 It was narrated that Al-Ḥasan bin ‘Alî said: “The Messenger of Allâh ﷺ taught me these words in *Witr*. He said: Say: *Allâhumma ihdinî fîman hadayta wa ‘âfinî fîman ‘âfayta wa tawallanî fîman tawallayta wa bârik lî fîma a‘tayta, wa qinî sharra mâ qaḍayta, fa innaka taqḍî wa lâ yuqḍa ‘alayk, wa innahu lâ yadhîllu man wâlayta, tabârakta Rabbanâ wa ta‘âlayt. Wa ṣalla Allâhu ‘ala al-Nabî Muhammad* (O Allâh, guide me among those whom You have guided, pardon me among those whom You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted. And may Allâh send *Ṣalâh* upon the Prophet Muḥammad).” (*Da‘if*)

١٧٤٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ هَؤُلَاءِ الْكَلِمَاتِ فِي الْوُتْرِ قَالَ: «قُلْ: اللَّهُمَّ! اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ، وَصَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ».

تخريج: [إسناده ضعيف] وهو في الكبرى، ح: ١٤٤٣ * عبد الله بن علي لم يدرك الحسن

ابن علي كما في التهذيب: ٥/٢٨٤، وأخرج ابن خزيمة، ح: ١١٠٠ بإسناد صحيح عن أبي بن كعب: كان يقنت في قيام رمضان بأمر عمر رضي الله عنهما، ثم يصلي على النبي ﷺ ... إلخ

1748. It was narrated from 'Alī bin Abī Tālib that the Prophet ﷺ used to say at the end of his *Witr*: *Allāhumma innī a'ūdhu bi riḍāka min sakhatika wa bi mu'āfatika min 'uqūbatika, wa a'ūdhu bika minka, lā uḥṣī ṭhanān 'alayka, anta kamā athnayta 'ala nafsik* (O Allāh, I seek refuge in Your pleasure from Your wrath and in Your forgiveness from Your punishment. And I seek refuge in You from You; I cannot praise You enough; You are as You have praised Yourself)." (*Ṣaḥīḥ*)

١٧٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَهَشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَا: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ هَشَامِ بْنِ عَمْرٍو الْقَزَائِرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هَشَامٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي آخِرِ وَتْرِهِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمَعَاذِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب القنوت في الوتر، ح: ١٤٢٧، والترمذي، الدعوات، باب: في دعاء الوتر، ح: ٣٥٦٦ من حديث حماد بن سلمة به، وهو في الكبرى، ح: ١٤٤٤، وقال الترمذي: "حسن غريب"، وصححه الحاكم: ٣٠٦/١، ووافقه الذهبي.

Comments:

It is evident from narrations that one should recite the *Qunût* supplication in *Witr* throughout the year. (The term *Qunût* primarily signifies being constantly obedient. *Qunût Al-Witr* means supplication of standing). But if one forgets, there is no need to offer the prostration of forgetfulness. Nonetheless, it is commended and is the symbol of *Witr* prayer. It, therefore, should not be abandoned intentionally.

Chapter 52. Not Raising The Hands While Supplicating During *Witr*

1749. It was narrated that Anas said: "The Prophet ﷺ would not raise his hands in any of his supplications except when praying for rain (*Al-Istisqâ*)."

(One of the narrators) Shu'bah said: "I said to Thâbit: 'Did you hear it from

(المعجم ٥٢) - تَرَكَ رَفْعَ يَدَيْهِ فِي الدُّعَاءِ فِي الْوَيْتْرِ (التحفة ٧٣٠)

١٧٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ شُعْبَةَ، عَنْ ثَابِتِ الْبُنَائِيِّ، عَنْ أَنَسِ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلَّا فِي الْإِسْتِسْقَاءِ. قَالَ شُعْبَةُ: فَقُلْتُ لِثَابِتٍ: أَنْتَ

Anas? He said: 'Subhân Allâh!' I said: 'Did you hear it?' He said: 'Subhân Allâh!'" (*Sahîh*)

سَمِعْتُهُ مِنْ أَنَسٍ؟ قَالَ: سُبْحَانَ اللَّهِ! قُلْتُ سَمِعْتُهُ؟ قَالَ: سُبْحَانَ اللَّهِ!

تخريج: أخرجه مسلم، صلوة الاستسقاء، باب رفع اليدين بالدعاء في الاستسقاء، ح: ٨٩٥ من حديث شعبة به، وهو في الكبرى، ح: ١٤٣٦، وقال النسائي: "خالفه وهب بن جرير".

Comments:

Raising hands at the time of reciting the *Qunût* supplication is related from Ibn Mas'ûd, 'Umar, Anas, and Abû Hurairah, as their action (May Allâh be pleased with them all).

Chapter 53. The Length Of Prostration After *Witr*

1750. It was narrated that 'A'ishah said: "The Messenger of Allâh ﷺ used to pray eleven *Rak'ahs* at night between finishing '*Ishâ*' prayer and *Fajr*, apart from the two *Rak'ahs* of *Fajr*, and he would prostrate for as long as it takes one of you to recite fifty verses. (*Sahîh*)

(المعجم ٥٣) - **بَابُ قَدْرِ السَّجْدَةِ بَعْدَ الْوَيْتْرِ** (التحفة ٧٣١)
١٧٥٠ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا لَيْثٌ قَالَ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً فِيمَا بَيْنَ أَنْ يَقْرَعَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْمَجْرِ بِاللَّيْلِ سِوَى رَكْعَتِي الْفَجْرِ، وَيَسْجُدُ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً.

تخريج: أخرجه البخاري، التهجد، باب طول السجود في قيام الليل، ح: ١١٢٣، ومسلم، صلوة المسافرين، باب صلوة الليل وعدد ركعات النبي ﷺ في الليل... إلخ، ح: ٧٣٦ من حديث الزهري به مطولاً ومختصراً، وهو في الكبرى، ح: ١٤٤٥.

Comments:

There is no elucidation in the *Hadîth* whether this prostration occurred after the performance of the *Witr* prayer, as is understood by the author. On the contrary, the reality that appears is that the intention is to underscore the prolongation of the prostrations performed in the process of the night vigil prayer. And Allâh knows best!

Chapter 54. The *Tasbîh* After Finishing *Witr* And The Variance Reported From Sufyân About That

1751. It was narrated from Ibn

(المعجم ٥٤) - **التَّسْبِيحُ بَعْدَ الْفَرَاغِ مِنَ الْوَيْتْرِ وَذِكْرِ الْإِخْتِلَافِ عَلَى سُفْيَانَ فِيهِ** (التحفة ٧٣٢)

١٧٥١ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ:

'Abdur-Rahmân bin Abza from his father that the Messenger of Allâh ﷺ used to recite in *Witr*: "Glorify the Name of your Lord, the Most High;"^[1] and: "Say: O you disbelievers!"^[2] and: "Say: He is Allâh, (the) One."^[3] And after he had said the *Salâm*, he would say: '*Subhânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy)' three times, raising his voice with it the third time. (*Sahîh*)

حَدَّثَنَا قَاسِمٌ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُؤَيِّرُ بِسَجِّ اسْمِ رَبِّكَ الْأَعْلَى ﴿۱﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَيَقُولُ بَعْدَ مَا يُسَلِّمُ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثَ مَرَّاتٍ يَرْفَعُ بِهَا صَوْتَهُ.

تخريج: [صحيح] تقدم، ح: ١٧٣٢، ١٧٣٣.

١٧٥٢ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ عَنْ سُفْيَانَ الثَّوْرِيِّ وَعَبْدُ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ زُبَيْدٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤَيِّرُ بِسَجِّ اسْمِ رَبِّكَ الْأَعْلَى ﴿۱﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَيَقُولُ بَعْدَ مَا يُسَلِّمُ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثَ مَرَّاتٍ، يَرْفَعُ بِهَا صَوْتَهُ. خَالَفَهُمَا أَبُو نُعَيْمٍ فَرَوَاهُ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ ذَرٍّ، عَنْ سَعِيدٍ.

تخريج: [صحيح] انظر الحديث السابق.

1752. It was narrated from Sa'eed bin 'Abdur-Rahmân bin Abza that his father said: "The Messenger of 'Allâh ﷺ used to recite in *Witr*: Glorify the Name of your Lord, the Most High;"^[4] and: "Say: O you disbelievers!"^[5] and: "Say: He is Allâh, (the) One."^[6] And when he had the *Taslîm* he would say: '*Subhânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy)' three times, raising his voice with it."^(Sahîh)

Nu'aim contradicted them;^[7] he reported it from Sufyân, from Zubaid, from Dharr, from Sa'eed.

١٧٥٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي نُعَيْمٍ، عَنْ سُفْيَانَ، عَنْ

1753. It was narrated from Ibn 'Abdur-Rahmân bin Abza that his father said: "The Messenger of Allâh ﷺ used to recite in *Witr*:

[1] *Al-A'la* 87.

[2] *Al-Kâfirûn* 109.

[3] *Al-Ikhlâs* 112.

[4] *Al-A'la* 87.

[5] *Al-Kâfirûn* 109.

[6] *Al-Ikhlâs* 112.

[7] That is, those that narrated the previous two versions of the *Hadîth*.

'Glorify the Name of your Lord, the Most High,'^[1] and: 'Say: O you disbelievers!,'^[2] and: 'Say: He is Allâh, (the) One.'^[3] And when he wanted to finish he would say: '*Subhânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy)' three times, raising his voice with it." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Abû Nu'aim is more reliable in our view than Muḥammad bin 'Ubaid and Qâsim bin Yazîd. And the most reliable of the companions of Sufyân – in our view, and Allâh knows best – is Yaḥya bin Sa'eed Al-Qaṭṭân, then 'Abdullâh bin Al-Mubâarak, then Wakî' bin Al-Jarrâḥ, then 'Abdur-Raḥmân bin Mahdî, then Abû Nu'aim, then Al-Aswad, for this *Hadîth*. Jarîr bin Hâzim reported it from Zubaid, so he said: "He elongated his voice the third time, and raised it."

زُبَيْدٌ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤَيِّرُ بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فَإِذَا أَرَادَ أَنْ يَنْصَرِفَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثًا يَرْفَعُ بِهَا صَوْتَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو نُعَيْمٍ أَثْبَتَ عِنْدَنَا مِنْ مُحَمَّدِ بْنِ عَبْدِ بْنِ قَاسِمٍ بْنِ يَزِيدٍ، وَأَثْبَتَ أَصْحَابِ سُفْيَانَ عِنْدَنَا - وَاللَّهُ أَعْلَمُ - يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ، ثُمَّ عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ، ثُمَّ وَكَيْعُ بْنُ الْجَرَّاحِ، ثُمَّ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ثُمَّ أَبُو نُعَيْمٍ، ثُمَّ الْأَسْوَدُ فِي هَذَا الْحَدِيثِ. وَرَوَاهُ جَرِيرُ بْنُ حَازِمٍ عَنْ زُبَيْدٍ فَقَالَ: يَمُدُّ صَوْتَهُ فِي الثَّالِثَةِ وَيَرْفَعُ.

تخریج: [صحيح] انظر الحديثين السابقين.

1754. It was narrated from Sa'eed bin 'Abdur-Raḥmân bin Abza that his father said: "The Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High,'^[4] and: 'Say: O you disbelievers!,'^[5] and: 'Say: He is Allâh, (the) One.'^[6] And after he said the *Salâm*, he would say:

١٧٥٤ - أَخْبَرَنَا حَرِيُّ بْنُ يُونُسَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جَرِيرُ قَالَ: سَمِعْتُ زُبَيْدًا يُحَدِّثُ عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤَيِّرُ بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ

[1] *Al-A'la* 87.

[2] *Al-Kâfirûn* 109.

[3] *Al-Ikhlâs* 112.

[4] *Al-A'la* 87.

[5] *Al-Kâfirûn* 109.

[6] *Al-Ikhlâs* 112.

'Subhânal-Malikil-Quddûs (Glory be to the Sovereign, the Most Holy)' three times, elongating the words the third time, then raising it." (*Sahîh*)

هُوَ اللَّهُ أَحَدٌ ﴿ وَإِذَا سَلَّمَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثَ مَرَّاتٍ، يُمَدُّ صَوْتُهُ فِي الثَّلَاثَةِ ثُمَّ يَرْفَعُ.

تخریج: [صحيح] تقدم، ح: ١٧٥١ وغيره، وهو في الكبرى، ح: ١٤٤٨.

1755. It was narrated from Ibn 'Abdur-Rahmân bin Abza from his father that the Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High,'^[1] and: 'Say: O you disbelievers!,'^[2] and: 'Say: He is Allâh, (the) One.'^[3] And when he finished he said: *Subhânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy). (*Sahîh*)

١٧٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِرُ بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فَإِذَا فَرَغَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ. أَرْسَلَهُ هِشَامٌ.

Hishâm narrated it in *Mursal* form.

تخریج: [صحيح] تقدم، ح: ١٧٥١، وهو في الكبرى، ح: ٤٤٧.

1756. It was narrated from Sa'eed bin 'Abdur-Rahmân bin Abza that the Prophet ﷺ used to recite in *Witr*, and he quoted the same *Hadîth*. (*Sahîh*)

١٧٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَامِرٍ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي: أَنَّ النَّبِيَّ ﷺ كَانَ يُؤْتِرُ. وَسَاقَ الْحَدِيثَ.

تخریج: [صحيح] انظر، ح: ١٧٥١ والتي بعده.

Chapter 55. It Is Permissible To Pray Between *Witr* And The Two *Rak'ahs* Of *Fajr*

(المعجم ٥٥) - بَابُ إِبَاحَةِ الصَّلَاةِ بَيْنَ الْوَيْتْرِ وَبَيْنَ رَكْعَتَيْ الْفَجْرِ (التحفة ٧٣٣)

1757. Abû Salamah bin 'Abdur-Rahmân narrated that he asked

١٧٥٧ - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنُ

[1] *Al-A'la* 87.

[2] *Al-Kâfirûn* 109.

[3] *Al-Ikhlâs* 112.

‘Āishah about the prayer of the Messenger of Allāh ﷺ at night. She said: “He used to pray thirteen *Rak’ahs*: Nine *Rak’ahs* standing, one of which was *Witr*, and two *Rak’ahs* sitting. When he wanted to bow he would stand up, and bow and prostrate, and he did that after *Witr*. Then when he heard the call for *Ṣubh*, he stood up and prayed two brief *Rak’ahs*. (*Saḥīḥ*)

إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ الْمُبَارِكِ الصُّورِيَّ - قَالَ: حَدَّثَنَا مُعَاوِيَةُ - يَعْنِي ابْنَ سَلَامٍ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ فَقَالَتْ: كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً، تِسْعَ رَكَعَاتٍ قَائِمًا يُوتِرُ فِيهَا وَرَكْعَتَيْنِ جَالِسًا، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ وَسَجَدَ وَيَفْعَلُ ذَلِكَ بَعْدَ الْوُتْرِ، فَإِذَا سَمِعَ نِدَاءَ الصُّبْحِ قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

تخریج: أخرجه مسلم، صلوٰة المسافرین، باب صلوٰة اللیل وعدد ركعات النبی ﷺ فی اللیل ... الخ، ح: ۱۲۶/۷۳۸ من حدیث معاویة بن سلام به، وهو فی الکبری، ح: ۱۴۴۹، وأخرجه البخاری، ح: ۶۱۹ من حدیث یحیی بن أبی کثیر به مختصرًا جدًا.

Chapter 56. Regularly Praying The Two *Rak’ahs* Before *Fajr*

(المعجم ۵۶) - الْمُحَافَظَةُ عَلَى الرَّكْعَتَيْنِ
قَبْلَ الْفَجْرِ (التحفة ۷۳۴)

1758. It was narrated from ‘Āishah that the Prophet ﷺ would not omit four *Rak’ahs* before *Zuhr* and two *Rak’ahs* before *Fajr*. (*Saḥīḥ*) In general, the companions of *Shu’bah* who reported this *Ḥadīth* contradicted him,^[1] they did not mention *Masrûq* in it.

۱۷۵۸ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَدْعُ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ. خَالَفَهُ عَامَّةُ أَصْحَابِ شُعْبَةَ مِمَّنْ رَوَى هَذَا الْحَدِيثَ فَلَمْ يَذْكُرُوا مَسْرُوقًا.

تخریج: [صحيح] وهو في الكبرى، ح: ۱۴۵۰، وانظر الحديث الآتي، وقال النسائي: "هذا الحديث لم يتابعه أحد على قوله عن مسروق".

[1] That is, ‘Uthmân bin ‘Umar who reported this from him.

Comments:

It was the *Sunnah* of the Prophet ﷺ to offer four *Rak'ahs* before the *Zuhr* prayer. In some narrations, there is mention of two *Rak'ahs*. This explanation is for permissibility. And Allâh Knows best!

1759. It was narrated from Ibrâhîm bin Muḥammad that he heard his father narrating that he heard 'Āishah say: "The Messenger of Allâh ﷺ would not omit four *Rak'ahs* before *Zuhr* and two *Rak'ahs* before *Fajr*. (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is what is correct, in our view, and the narration of 'Uthmân bin 'Umar is a mistake, and Allâh, Most High knows best.

١٧٥٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ أَنَّهُ سَمِعَ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ قَبْلَ الصُّبْحِ.
قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الصَّوَابُ عِنْدَنَا وَحَدِيثُ عُثْمَانَ بْنِ عُمَرَ خَطَأٌ وَاللَّهُ [تَعَالَى] أَعْلَمُ.

تخريج: أخرجه البخاري، التهجد، باب الركعتين قبل الظهر، ح: ١١٨٢ من حديث شعبة به، وهو في الكبرى، ح: ١٤٥١ * إبراهيم هو ابن محمد بن المثنى.

1760. It was narrated from 'Āishah that the Prophet ﷺ said: "The two *Rak'ahs* (before) *Fajr* are better than this world and everything in it." (*Ṣaḥîḥ*)

١٧٦٠ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ ابْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «رَكَعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

تخريج: أخرجه مسلم، صلوة المسافرين، باب استحباب ركعتي سنة الفجر ... إلخ، ح: ٧٢٥ من حديث قتادة به، وهو في الكبرى، ح: ١٤٥٢ .

Comments:

The world is temporary, while the recompense of the Afterlife is everlasting! Hence, there is no comparison at all between the two. That means the reward of the two *Sunnah Rak'ahs* is greater than what one could have by being given the whole world. Therefore, those two units of prayer should not be abandoned even while one is traveling.

Chapter 57. The Time For The Two Rak'ahs Of Fajr

(المعجم ٥٧) - **بَابُ وَقْتِ رَكَعَتِي الْفَجْرِ**
(التحفة ٧٣٥)

1761. It was narrated from Ḥaḥṣah

١٧٦١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ:

that when the call for *Subh* prayer was given, the Messenger of Allâh ﷺ would pray two brief *Rak'ahs* before going to the prayer. (*Ṣaḥīḥ*)

حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ إِذَا نُودِيَ لِصَلَاةِ الصُّبْحِ رَكَعَ رَكَعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ يَتَوَمَّ إِلَى الصَّلَاةِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

Comments:

Its real time (the time of its performance) is this only. If, however, one misses it, one may perform it after the dawn prayer.

1762. It was narrated that Ibn 'Umar said: "Ḥafṣah told me that when dawn glowed, the Prophet ﷺ would pray two *Rak'ahs*." (*Ṣaḥīḥ*)

١٧٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَخْبَرْتَنِي حَفْصَةُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَصَاءَ لَهُ الْفَجْرُ صَلَّى رَكَعَتَيْنِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

Chapter 58. Lying Down On One's Right Side After The Two *Rak'ahs* Of *Fajr*

1763. It was narrated that 'Aishah said: "When the *Mu'adhhdhin* fell silent after the *Adhân* for the beginning of *Fajr*, he would pray two brief *Rak'ahs*, then he would lie down on his right side." (*Ṣaḥīḥ*)

(المعجم ٥٨) - الاضطجاعُ بعدَ رَكَعَتَيِ الْفَجْرِ عَلَى الشَّقِّ الْأَيْمَنِ (التحفة ٧٣٦)

١٧٦٣ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَكَتَ الْمُؤَدِّدُ بِالْأُولَى مِنْ صَلَاةِ الْفَجْرِ قَامَ فَرَكَعَ رَكَعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ بَعْدَ أَنْ يَتَيَّنَ الْفَجْرُ ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ.

تخريج: أخرجه البخاري، الأذان، باب من انتظر الإقامة، ح: ٦٢٦ من حديث شعيب بن أبي حمزة، ومسلم، صلوة المسافرين، باب صلوة الليل وعدد ركعات النبي ﷺ في الليل . . . إلخ، ح: ١٢٢/٧٣٦ من حديث الزهري به، وهو في الكبرى، ح: ١٤٥٥.

Chapter 59. Criticism Of One Who Stops Praying *Qiyâm Al-Lail*

1764. It was narrated that ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ﷺ said to me: ‘Do not be like so-and-so; he used to pray *Qiyâm Al-Lail* then he stopped.’” (*Sahîh*)

(المعجم ٥٩) - **بَابُ دَمَّ مَنْ تَرَكَ قِيَامَ اللَّيْلِ** (التحفة ٧٣٧)

١٧٦٤ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ».

تخریج: أخرجه البخاري، التهجيد، باب ما يكره من ترك قيام الليل لمن كان يقومه، ح: ١١٥٢ من حديث عبدالله بن المبارك، ومسلم، الصيام، باب النهي عن صوم الدهر لمن تضرر به، ... الخ، ح: ١٨٢/١١٥٩ من حديث يحيى بن أبي كثير به، .

Comments:

It is blameworthy to abandon a righteous act after having it begun. Better than that, is the kind of optional worship which one diligently and consistently performs, even if it does not seem to be very much.

1765. It was narrated that ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ﷺ said to me: ‘O ‘Abdullâh, do not be like so-and-so; he used to pray *Qiyâm Al-Lail* then he stopped.’” (*Sahîh*)

١٧٦٥ - أَخْبَرَنَا الْحَارِثُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ بَكْرِ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عُمَرَ ابْنِ الْحَكَمِ بْنِ تُوْبَانَ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكُنْ يَا عَبْدَ اللَّهِ! مِثْلَ فُلَانٍ كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ».

تخریج: أخرجه مسلم، ح: ١٨٥/١١٥٩ من حديث الأوزاعي به، (انظر الحديث السابق).

Chapter 60. The Time For The Two *Rak'ahs* Of *Fajr*, And Mentioning The Differences Reported From Nâfi‘

(المعجم ٦٠) - **بَابُ وَقْتِ رَكْعَتِي الْفَجْرِ وَذِكْرِ الْإِخْتِلَافِ عَلَى نَافِعِ** (التحفة ٧٣٨)

1766. It was narrated from Ḥafṣah

١٧٦٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ

that the Prophet ﷺ used to pray the two *Rak'ahs* of *Fajr*, two brief *Rak'ahs*. (*Sahîh*)

الْبَصْرِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: قَرَأْتُ عَلَى عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنْ نَافِعٍ، عَنْ صَفِيَّةَ، عَنْ حَفْصَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُصَلِّي رَكْعَتِي الْفَجْرِ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

تخريج: أخرجه البخاري، الأذان، باب الأذان بعد الفجر، ح: ٦١٨ من حديث مالك عن نافع به، ومسلم، صلوة المسافرين، باب استحباب ركعتي سنة الفجر، ح: ٧٢٣/٨٧ من حديث نافع به.

1767. Ibn 'Umar said: "Ḥafṣah told me that the Messenger of Allāh ﷺ used to pray two brief *Rak'ahs* between the call (the *Adhân*) and the *Iqâmah* for *Fajr* prayer." (*Sahîh*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Both of these *Hadîths* are mistakes, in our view. And Allāh, Most High knows best.

١٧٦٧ - أَخْبَرَنَا شُعَيْبُ بْنُ شُعَيْبٍ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الرَّهَابِ قَالَ: أَخْبَرَنَا شُعَيْبُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي نَافِعٌ قَالَ: حَدَّثَنِي ابْنُ عُمَرَ قَالَ: حَدَّثَنِي حَفْصَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْكَعُ رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النَّدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الْفَجْرِ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: كِلَا الْحَدِيثَيْنِ عِنْدَنَا خَطَأٌ، وَاللَّهُ [تَعَالَى] أَعْلَمُ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

1768. It was narrated from Ibn 'Umar that Ḥafṣah said: "The Messenger of Allāh ﷺ used to pray two brief *Rak'ahs* between the call (the *Adhân*) and the prayer." (*Sahîh*)

١٧٦٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَرْكَعُ بَيْنَ النَّدَاءِ وَالصَّلَاةِ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

1769. It was narrated from Abû Salamah and Nâfi', from Ibn 'Umar, from Ḥafṣah, that the Prophet ﷺ used to pray two brief *Rak'ahs* between the call (the *Adhân*) and the *Iqâmah*, the two *Rak'ahs* of *Fajr*. (*Sahîh*)

١٧٦٩ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ حَمْرَةَ - قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ. قَالَ هُوَ وَنَافِعٌ عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ: أَنَّ

النَّبِيِّ ﷺ كَانَ يُصَلِّي بَيْنَ النَّدَاءِ وَالْإِقَامَةِ رَكْعَتَيْنِ خَفِيفَتَيْنِ رَكْعَتَيِ الْفَجْرِ .

تخریج: [صحیح] تقدم، ح: ٥٨٤ .

1770. Ibn ‘Umar narrated that Ḥafṣah had told him that the Messenger of Allāh ﷺ used to pray two brief *Rak’ahs* between the *Adhân* and the *Iqâmah* of *Ṣubḥ* prayer. (*Ṣaḥîḥ*)

١٧٧٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ حَدَّثَهُ أَنَّ حَفْصَةَ حَدَّثَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النَّدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ .

تخریج: [صحیح] تقدم، ح: ٥٨٤ .

1771. It was narrated that Ibn ‘Umar said: “Ḥafṣah told me that the Messenger of Allāh ﷺ used to pray two *Rak’ahs* before *Ṣubḥ*.” (*Ṣaḥîḥ*)

١٧٧١ - أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ قَالَ: إِسْمَاعِيلُ حَدَّثَنَا عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: أَخْبَرْتَنِي حَفْصَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي قَبْلَ الصُّبْحِ رَكْعَتَيْنِ .

تخریج: [صحیح] تقدم، ح: ٥٨٤ .

1772. It was narrated from Ibn ‘Umar that Ḥafṣah told him: “When he was called to *Ṣubḥ* prayer, the Messenger of Allāh ﷺ would do two prostrations before *Ṣubḥ* prayer.” (*Ṣaḥîḥ*)

١٧٧٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: أَخْبَرَنَا إِسْحَاقُ بْنُ الْفُرَاتِ عَنْ يَحْيَى بْنِ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ أَنَّهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا نُودِيَ لِصَلَاةِ الصُّبْحِ سَجَدَ سَجْدَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ .

تخریج: [صحیح] تقدم، ح: ٥٨٤ .

1773. It was narrated from Ibn ‘Umar that Ḥafṣah, the Mother of the Believers, told him that the

١٧٧٣ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ عَنْ أَبِي عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي

when the *Mu'adhdhin* fell silent, Allâh's Messenger ﷺ would pray two brief *Rak'ahs*. (*Ṣaḥîḥ*)

مُوسَىٰ بْنِ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَكَتَ الْمُؤَدِّدُ صَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

1774. It was narrated from 'Abdullâh bin 'Umar that Ḥaḥṣah, the Mother of the Believers, told him that when the *Mu'adhdhin* fell silent following the call to *Ṣubḥ* prayer and dawn had broken, he would pray two brief *Rak'ahs* before getting up to pray. (*Ṣaḥîḥ*)

١٧٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ حَفْصَةَ أُمَّ الْمُؤْمِنِينَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَكَتَ الْمُؤَدِّدُ مِنَ الْأَذَانِ لِصَلَاةِ الصُّبْحِ وَبَدَأَ الصُّبْحُ صَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تَقَامَ الصَّلَاةُ.

تخريج: [صحيح] تقدم، ح: ٥٨٤، وهو في الكبرى، ح: ١٤٥٤.

1775. It was narrated that 'Abdullâh said: "My sister Ḥaḥṣah told me that he used to pray two brief *Rak'ahs* before *Fajr*." (*Ṣaḥîḥ*)

١٧٧٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَبِيدُ اللَّهِ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أُخْتِي حَفْصَةُ: أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْفَجْرِ رَكَعَتَيْنِ خَفِيفَتَيْنِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

1776. It was narrated from 'Abdullâh bin 'Umar, from Ḥaḥṣah, that the Messenger of Allâh ﷺ used to pray two *Rak'ah* when dawn had broken. (*Ṣaḥîḥ*)

١٧٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ حَفْصَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي رَكَعَتَيْنِ إِذَا طَلَعَ الْفَجْرُ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

1777. It was narrated from Ibn 'Umar that Ḥaḥṣah said: "When

١٧٧٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ

dawn came, the Messenger of Allâh ﷺ would not pray anything but two brief *Rak'ahs*.” (*Ṣaḥîḥ*)

الْحَكَمَ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ نَافِعًا عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا طَلَعَ الْفَجْرُ لَا يُصَلِّي إِلَّا رَكَعَتَيْنِ خَفِيفَتَيْنِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

Comments:

Common optional ritual prayers are forbidden after the break of dawn until after the sun has risen high. Only the two (*Rak'ahs*) *Sunnah* are legitimate. If they are missed before the obligatory prayer, they might also be offered after it. No other voluntary ritual prayer is permissible at that time.

1778. It was narrated from Ibn 'Umar, from Ḥaḥṣah, that when the call to *Ṣubḥ* prayer was given, the Messenger of Allâh ﷺ would pray two brief *Rak'ahs* before going to pray. (*Ṣaḥîḥ*)

Sâlim reported it from Ibn 'Umar from Ḥaḥṣah.

١٧٧٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ إِذَا نُودِيَ لِصَلَاةِ الصُّبْحِ رَكَعَ رَكَعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ يَقُومَ إِلَى الصَّلَاةِ. وَرَوَى سَالِمٌ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

1779. Ibn 'Umar said: “Ḥaḥṣah told me that the Messenger of Allâh ﷺ used to pray two brief *Rak'ahs* before *Fajr*, and that was after dawn had broken.” (*Ṣaḥîḥ*)

١٧٧٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ: قَالَ ابْنُ عُمَرَ: أَخْبَرْتَنِي حَفْصَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرُكَّعُ رَكَعَتَيْنِ قَبْلَ الْفَجْرِ وَذَلِكَ بَعْدَ مَا يَطْلُعُ الْفَجْرُ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

1780. It was narrated from Sâlim that his father said: “Ḥaḥṣah told me that when dawn glowed, the Messenger of Allâh ﷺ would pray two *Rak'ahs*.” (*Ṣaḥîḥ*)

١٧٨٠ - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: أَخْبَرْتَنِي حَفْصَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَضَاءَ لَهُ الْفَجْرُ صَلَّى رَكَعَتَيْنِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤ .

1781. It was narrated from 'Aishah that the Messenger of Allâh ﷺ used to pray two brief *Rak'ahs* between the *Adhân* and *Iqâmah* for *Fajr* prayer. (*Sahîh*)

١٧٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ أَبِي عَمْرٍو عَنْ يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي رَكَعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ مِنْ صَلَاةِ الْفَجْرِ.

تخريج: [صحيح] تقدم، ح: ١٧٥٧ .

Comments:

After the long and prolonged *Rak'ahs* of the *Tahajjud*, these *Rak'ahs* really appear light. Although Allâh's Messenger ﷺ used to also perform them tranquilly, serenely, and steadily; he would keep the recitation brief. For instance, he would recite *Surat Al-Kâfirîn* and *Surat Al-Iklâs*.

1782. It was narrated from Abû Salamah that he asked 'Aishah about the prayer of the Messenger of Allâh ﷺ at night. She said: "He used to pray thirteen *Rak'ahs*. He would pray eight *Rak'ahs* then pray *Witr*, then pray two *Rak'ahs* sitting down. When he wanted to bow he would stand and bow, and he prayed two *Rak'ahs* between the *Adhân* and *Iqâmah* of *Subh* prayer." (*Sahîh*)

١٧٨٢ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي سَلَمَةَ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ قَالَتْ: كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكَعَةً يُصَلِّي ثَمَانِ رَكَعَاتٍ ثُمَّ يُوَيِّرُ ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ وَيُصَلِّي رَكَعَتَيْنِ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ فِي صَلَاةِ الصُّبْحِ.

تخريج: [صحيح] تقدم، ح: ١٧٥٧ .

1783. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ used to pray two *Rak'ahs* of *Fajr* when he heard the *Adhân*, and he made them brief." (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: this *Hadîth* is *Munkar*.

١٧٨٣ - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَمْرٍو بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَنَّا مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي رَكَعَتَيْ الْفَجْرِ إِذَا سَمِعَ الْأَذَانَ وَيُخَفِّفُهُمَا. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا حَدِيثٌ مُنْكَرٌ.

تخريج: [صحيح] وللحديث شواهد عند مسلم، ح: ٧٢٣/٨٧ وغيره.

1784. It was narrated that Az-Zuhrî said: "As-Sâ'ib bin Yazîd told me that Shuraih Al-Hadramî was mentioned in the presence of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: "He does not sleep on the Qur'ân." (*Sahîh*)

١٧٨٤ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَضْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ: أَنَّ شُرَيْحًا الْحَضْرَمِيَّ ذَكَرَ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَوَسَّدُ الْقُرْآنَ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٤٩/٣ من حديث عبدالله بن المبارك به، وهو في الكبرى، ح: ١٣٠٥، وضححه الحافظ ابن حجر في الإصابة.

Comments:

These words could mean both praise as well as dispraise. Praise in the sense that he does not neglect the Qur'ân. Rather he recites it during the night in prayer or if it is dispraise; it means he sleeps without doing that.

Chapter 61. One Who Has The Habit Of Praying At Night, Then Sleep Overwhelms Him

(المعجم ٦١) - بَابُ مَنْ كَانَ لَهُ صَلَاةٌ بِاللَّيْلِ فَعَلَبَهُ عَلَيْهَا النَّوْمُ
(التحفة ٧٣٩)

1785. It was narrated from Sa'eed bin Jubair, from a man who he thought was good, that 'Āishah, may Allâh be pleased with her, told him that the Messenger of Allâh ﷺ said: "There is no man who habitually prays at night, then sleep overwhelms him, but Allâh will record for him the reward of his prayer, and his sleep is a charity given to him." (*Sahîh*)

١٧٨٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ رَجُلٍ عِنْدَهُ رَضِيَ أَخْبَرَهُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ امْرَأَةٍ تَكُونُ لَهُ صَلَاةٌ بِاللَّيْلِ فَعَلَبَهُ عَلَيْهَا نَوْمٌ إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرَ صَلَاتِهِ وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ».

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب من نوى القيام فنام، ح: ١٣١٤ من حديث مالك به، وهو في الموطأ (يحيى): ١١٧/١، والكبرى، ح: ١٤٥٧ # قوله: "عن رجل عنده رضى" يعني الأسود بن يزيد، انظر الحديث الآتي.

Comments:

"A man he thought was good" mentioned in the chain of transmission is Aswad bin Yazid, as is elucidated in the upcoming narration.

Chapter 62. The Name Of That Good Man

(المعجم ٦٢) - اسمُ الرَّجُلِ الرَّضِيِّ
(التحفة ٧٤٠)

1786. It was narrated from Sa'd bin Jubair, from Al-Aswad bin Yazîd, that 'Āishah said: "The Messenger of Allāh ﷺ said: 'Whoever has the habit of praying at night, but he sleeps and misses it, that is a charity that Allāh has given to him, and the reward of his prayer will be recorded for him.'" (*Sahîh*)

١٧٨٦ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ صَلَاةٌ صَلَاهَا مِنَ اللَّيْلِ فَنَامَ عَنْهَا كَانَ ذَلِكَ صَدَقَةً تَصَدَّقَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ وَكُتِبَ لَهُ أَجْرُ صَلَاتِهِ».

تخریج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٤٥٨.

Comments:

In the preceding narration between Sa'eed bin Jubayr and 'Āishah, there was a link of a person. Instead of him being named, he was merely called "a pleasant person." In this *Hadîth* that person is named; hence the title of the chapter.

1787. It was narrated from Sa'eed bin Jubair, from 'Āishah, that the Messenger of Allāh ﷺ said: and he mentioned something similar. (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'i) said: Abû Ja'far Ar-Râzî is not that strong in *Hadîth*.

١٧٨٧ - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو جَعْفَرٍ الرَّازِيُّ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ.
تخریج: [صحيح] انظر الحديثين السابقين.

Chapter 63. One Who Goes To Bed Intending To Get Up And Pray *Qiyâm* But He Falls Asleep

(المعجم ٦٣) - بَابُ مَنْ أَتَى فِرَاشَهُ وَهُوَ يَتَوَى الْقِيَامَ فَنَامَ (التحفة ٧٤١)

1788. It was narrated from Abû Ad-Dardâ' who attributed it to the Prophet ﷺ: "Whoever goes to his

١٧٨٨ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ

bed intending to get up and pray *Qiyâm* at night, then sleep overwhelms him until morning, will have recorded that which he intended, and his sleep is a charity given to him by his Lord, the Mighty and Sublime.” Sufyân contradicted him. (*Sahîh*)

سُلَيْمَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ
ابْنِ أَبِي لُبَابَةَ، عَنْ سُؤَيْدِ بْنِ عَفَلَةَ، عَنْ أَبِي
الدَّرْدَاءِ يُبَلِّغُ بِهِ النَّبِيَّ ﷺ قَالَ: «مَنْ أَتَى
فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُومَ، يُصَلِّي مِنَ اللَّيْلِ
فَعَلَيْتَهُ عَيْنَاهُ حَتَّى أَصْبَحَ، كُتِبَ لَهُ مَا نَوَى
وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ».
خَالَفَهُ سُفْيَانُ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء فيمن نام عن حزبه، من الليل، ح: ١٣٤٤ عن هارون بن عبدالله الحمالي به، وهو في الكبرى، ح: ١٤٥٩، وصححه الحاكم على شرط الشيخين: ٣١١/١، ووافقه الذهبي * سليمان هو الأعمش، وتلميذه هو الجعفي.

Comments:

Habib had narrated this *Hadîth* in *Marfu'* form, whereas Sufyan narrates it *Mawquf*.

1789. It was narrated from Sufyân, that 'Abdah said: "I heard Suwaid bin Ghafalah (narrate it) from Abû Dharr and Abû Ad-Dardâ." (*Sahîh*) in *Mawqûf* form.

١٧٨٩ - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ:
حَدَّثَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدِ
قَالَ: سَمِعْتُ سُؤَيْدَ بْنَ عَفَلَةَ عَنْ أَبِي ذَرٍّ
وَأَبِي الدَّرْدَاءِ مَوْقُوفًا.

تخريج: [صحيح] وهو في الكبرى، ح: ١٤٧٠، انظر الحديث السابق.

Chapter 64. How Many *Rak'ahs* Should A Person Pray Who Slept And Missed (Praying *Qiyâm Al-Lail*) Or Was Prevented From Doing So By Pain

1790. It was narrated from 'Aishah that when the Messenger of Allâh ﷺ did not pray at night because he was prevented from doing so by sleep – meaning, sleep overwhelmed him – or by pain, he would pray

(المعجم ٦٤) - **بَابُ:** كَمْ يُصَلِّي مَنْ نَامَ
عَنْ صَلَاةٍ أَوْ مَنَعَهُ وَجَعٌ (التحفة ٧٤٢)

١٧٩٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ:
حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ
سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ
ﷺ كَانَ إِذَا لَمْ يُصَلِّ مِنَ اللَّيْلِ مَنَعَهُ مِنْ ذَلِكَ

تخريج: [إسناده صحيح] مقطوع (يعني من قول التابعي)، وهو في الكبرى، ح: ١٤٦٦،
(انظر الحديث المتقدم، ح: ١٧٩١).

Chapter 66. The Reward Of One Who Prays Twelve *Rak'ahs* Apart From The Prescribed Prayers During The Day And Night

(المعجم ٦٦) - ثَوَابٌ مَنْ صَلَّى فِي الْيَوْمِ
وَاللَّيْلَةِ ثِنْتِي عَشْرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ وَذَكَرَ
اِخْتِلَافَ النَّاقِلِينَ فِيهِ لِخَبْرٍ أُمَّ حَبِيبَةَ فِي ذَلِكَ
وَالاِخْتِلَافِ عَلَى عَطَاءٍ (التحفة ٧٤٤)

Comments:

The venerable 'Atâ has narrated this report in one place from 'Aishah ؓ and in another place from Umm Habibah ؓ. Moreover, sometimes, he keeps anonymous the link between himself and Umm Habibah ؓ, and at other times he names his name. This conflict, in reality, is among his pupils. One of them has transmitted this narration in one way, while the other has done so in another way.

1795. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ said: 'Whoever persists in praying twelve *Rak'ahs* each day and night will enter Paradise: Four before *Zuhr* and two after, two *Rak'ahs* after *Maghrib*, two *Rak'ahs* after '*Ishâ*' and two *Rak'ahs* before *Fajr*.'" (Hasan)

١٧٩٥ - أَخْبَرَنَا الْحَسِينُ بْنُ مَنْصُورٍ بْنِ
جَعْفَرِ النَّيْسَابُورِيِّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ
سُلَيْمَانَ قَالَ: حَدَّثَنَا مُغْيِرَةُ بْنُ زِيَادٍ عَنْ
عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ
ﷺ: «مَنْ تَابَرَ عَلَى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي
الْيَوْمِ وَاللَّيْلَةِ دَخَلَ الْجَنَّةَ: أَرْبَعًا قَبْلَ الظُّهْرِ،
وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ،
وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الصلوة، باب ماجاء فيمن صلى في يوم وليلة ثنتي عشرة ركعة... الخ، ح: ٤١٤، وابن ماجه، إقامة الصلوات، باب ماجاء في ثنتي عشرة ركعة من السنة، ح: ١١٤٠ من حديث إسحاق بن سليمان بن سليمان به، وهو في الكبرى، ح: ١٤٦٧، وقال الترمذي: "غريب"، وله شواهد عند مسلم وغيره * مغيرة بن زياد حسن الحديث وثقه الجمهور.

Comments:

These prayers are called the confirmed or the stressed *Sunnah* - proven by the excellent example of the Prophet ﷺ. Allâh's Messenger ﷺ used to offer them regularly and persistently. Even if he missed some of them, he would make up for them. Hence, one should guard against abandoning them on account of slothfulness.

1796. It was narrated from 'Aishah that the Messenger of Allâh ﷺ said: "Whoever persists in praying

١٧٩٦ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ:
حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَ: حَدَّثَنَا أَبُو يَحْيَى

twelve *Rak'ahs* each day and night, Allâh, the Mighty and Sublime, will build for him a house in Paradise: Four before *Zuhr* and two after *Zuhr*, two *Rak'ahs* after *Maghrib*, two *Rak'ahs* after '*Ishâ*' and two *Rak'ahs* before *Fajr*." (*Hasan*)

إِسْحَاقُ بْنُ شَيْمَانَ الرَّازِيُّ عَنِ الْمُخَيْرَةِ بْنِ زِيَادٍ، عَنْ عَطَاءِ بْنِ أَبِي رَاحٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَابَرَ [عَلَى] اثْنَيْ عَشْرَةَ رَكْعَةً بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ، أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ».

تخريج: [إسناده حسن] انظر الحديث السابق.

1797. It was narrated that 'Atâ' said: "I was told that Umm Ḥabîbah bint Abî Sufyân said: 'I heard the Messenger of Allâh ﷺ say: Whoever prays twelve *Rak'ahs* during the day and night, apart from the prescribed prayers, Allâh will build for him a house in Paradise.'" (*Sahîh*)

١٧٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا مَعْقِلٌ عَنْ عَطَاءِ قَالَ: أَخْبَرْتُ أَنَّ أُمَّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَكَعَ اثْنَيْ عَشْرَةَ رَكْعَةً فِي يَوْمِهِ وَلَيْلَتِهِ سَوَى الْمَكْتُوبَةِ، بَنَى اللَّهُ لَهُ بِهَا بَيْتًا فِي الْجَنَّةِ».

تخريج: [صحيح] وللحديث شواهد، انظر، ح: (١٨٠٢) يأتي بعد قليل، إن شاء الله تعالى.

1798. Ibn Juraj said: "I said to 'Atâ': 'I heard that you pray twelve *Rak'ahs* before *Jumu'ah*. What did you hear concerning that?' He said: 'I was told that Umm Ḥabîbah bint Abî Sufyân said: "I heard the Messenger of Allâh ﷺ say: 'Whoever prays twelve *Rak'ahs* during the day and night apart from the prescribed prayers, Allâh, the Mighty and Sublime, will build for him a house in Paradise.'" (*Sahîh*)

١٧٩٨ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَاءٍ: بَلَّغْنِي أَنَّكَ تَرَكَعَ قَبْلَ الْجُمُعَةِ اثْنَيْ عَشْرَةَ رَكْعَةً، مَا بَلَغَكَ فِي ذَلِكَ؟ قَالَ: أَخْبَرْتُ أَنَّ أُمَّ حَبِيبَةَ حَدَّثَتْ عَبْسَةَ بِنْتُ أَبِي سُفْيَانَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ رَكَعَ اثْنَيْ عَشْرَةَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ سَوَى الْمَكْتُوبَةِ بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ».

تخريج: [صحيح] وهو في الكبرى، ح: ١٤٦٨، وانظر الحديث السابق.

1799. It was narrated from 'Aṭâ', from 'Anbasah bin Abî Sufyân, that Umm Ḥabîbah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever prays twelve *Rak'ahs* a day, Allâh, the Mighty and Sublime, will build for him a house in Paradise.'" (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: 'Aṭâ' did not hear from 'Anbasah.

١٧٩٩ - أَخْبَرَنِي أَيُّوبُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا مَعْمَرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ جَبَانَ عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَبَسَةَ ابْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى فِي يَوْمٍ ثِنْتِي عَشْرَةَ رَكْعَةً بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عَطَاءٌ لَمْ يَسْمَعْهُ مِنْ عَبَسَةَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٤٦٩.

1800. It was narrated that Ya'la bin Umayyah said: "I came to Aṭ-Ṭâ'if and entered upon 'Anbasah bin Abî Sufyân when he was dying. I saw that he was afraid so I said: 'You will be fine.' He said: 'My sister Umm Ḥabîbah told me that the Messenger of Allâh ﷺ said: 'Whoever prays twelve *Rak'ahs* by day or by night, Allâh, the Mighty and Sublime, will build for him a house in Paradise.'" (*Sahîh*) Abû Yûnus Al-Qushairî contradicted him.

١٨٠٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ جَبَانَ قَالَ: حَدَّثَنِي مُحَمَّدُ ابْنُ سَعِيدٍ الطَّائِفِيُّ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنْ يَعْلَى بْنِ أُمِيَّةَ قَالَ: قَدِمْتُ الطَّائِفَ فَدَخَلْتُ عَلَى عَبَسَةَ ابْنِ أَبِي سُفْيَانَ وَهُوَ بِالْمَوْتِ، فَرَأَيْتُ مِنْهُ جَزَعًا فَقُلْتُ: إِنَّكَ عَلَى خَيْرٍ فَقَالَ: أَخْبَرْتَنِي أُخْتِي أُمُّ حَبِيبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى ثِنْتِي عَشْرَةَ رَكْعَةً بِالنَّهَارِ أَوْ بِاللَّيْلِ بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ». خَالَفَهُمْ أَبُو يُونُسَ الْقَشِيرِيُّ.

تخريج: [صحيح] وهو في الكبرى، ح: ١٤٧٠، وانظر الحديث الآتي، ح: ١٨٠٢.

Comments:

Abû Yûnus is the pupil of the venerable 'Atâ. He has disagreed with the other pupils of 'Atâ by mentioning Shahr bin Hawshab as the mentor of 'Atâ bin Abî Rabah, whose narration has just preceded. Another difference is that Abû Yûnus made no mention of the Messenger of Allâh ﷺ in the report. Instead of the *Marfu'* narration, he narrated the *Mawquf* report, whereas the other disciples classify it as a *Marfu'* report.

1801. It was narrated that Umm Ḥabîbah bint Abî Sufyân said: "Whoever prays twelve *Rak'ahs* in a day and prays before *Zuhr*, Allâh will build for him a house in Paradise." (*Ṣaḥîh*)

١٨٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ نَعِيمٍ قَالَ: حَدَّثَنَا جِيَانُ وَمُحَمَّدُ بْنُ مَكِّيٍّ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ أَبِي يُونُسَ الْقُسَيْرِيِّ، عَنِ ابْنِ أَبِي رَبَاحٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ حَدَّثَهُ عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ قَالَتْ: مَنْ صَلَّى يَتْنِي عَشْرَةَ رَكْعَةً فِي يَوْمٍ فَصَلَّى قَبْلَ الظُّهْرِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

تخریج: [صحيح] وهو في الكبرى، ح: ١٤٧١ * عبدالله هو ابن المبارك، وأبو يونس هو حاكم بن أبي صغيرة، وشيخه عطاء بن أبي رباح، وانظر الحديث الآتي فإنه شاهد له.

1802. It was narrated from Umm Ḥabîbah that the Messenger of Allâh ﷺ said: "Twelve *Rak'ahs*, whoever prays them Allâh will build for him a house in Paradise: four *Rak'ahs* before *Zuhr* and two *Rak'ahs* after *Zuhr*, two *Rak'ahs* before *ʿAsr*, two *Rak'ahs* after *Maghrib* and two *Rak'ahs* before *Ṣubḥ* prayer." (*Ṣaḥîh*)

١٨٠٢ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنَا أَبُو الْأَسْوَدِ قَالَ: حَدَّثَنِي بَكْرُ بْنُ مَضَرَ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَبَّتْنَا عَشْرَةَ رَكْعَةً مِنْ صَلَاةِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ: أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ، وَرَكْعَتَيْنِ قَبْلَ الْعَصْرِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ».

تخریج: أخرجه مسلم، صلوة المسافرين، باب فضل السنن الراجعة قبل الفرائض وبعدهن وبيان عددهن، ح: ٧٢٨ من حديث عمرو بن أوس به مختصراً، وهو في الكبرى، ح: ١٤٧٢، وقال النسائي: "خالفه زهير، فرواه عن أبي إسحاق عن المسيب بن رافع ولم يرفع الحديث"، وهذه العلة ليست بقادحة، وللحديث شواهد.

1803. It was narrated that Umm Ḥabîbah said: "The Messenger of Allâh ﷺ said: 'Whoever prays twelve *Rak'ahs*, Allâh will build for him a house in paradise: Four before *Zuhr* and two after, two before *ʿAsr*, two after *Maghrib*, and two before *Ṣubḥ*.'" (*Daʿif*)

١٨٠٣ - أَخْبَرَنَا أَبُو الْأَزْهَرِ أَحْمَدُ بْنُ الْأَزْهَرِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا فُلَيْحٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْمُسَيْبِ، عَنْ عَبْسَةَ بِنْتِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ

Abû 'Abdur-Rahman (An-Nasâ'î) said: Fulaih bin Sulaimân is not strong (as a narrator).

قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى نِثْتِي عَشْرَةَ رَكْعَةً بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ: أَرْبَعًا قَبْلَ الظُّهْرِ، وَاثْنَتَيْنِ بَعْدَهَا، وَاثْنَتَيْنِ قَبْلَ العَصْرِ، وَاثْنَتَيْنِ بَعْدَ المَغْرِبِ، وَاثْنَتَيْنِ قَبْلَ الصُّبْحِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: فُلَيْحُ بْنُ سُلَيْمَانَ لَيْسَ بِالْقَوِيّ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ماجاء فيمن صلى في يوم وليلة نثتي عشرة ركعة... إلخ، ح: ٤١٥ من حديث أبي إسحاق به، وقال: "حسن صحيح"، وهو في الكبرى، ح: ١٤٧٩، وللحديث شواهد ضعيفة عند ابن ماجه، ح: ١١٤٢ وغيره، وأصل الحديث صحيح دون قوله: "واثنتين قبل العصر" * المسيب هو ابن رافع، وفليح بن سليمان حسن الحديث وثقه الجمهور، وأبو إسحاق عنن تقدم، ح: ٩٦.

1804. It was narrated that Umm Ḥabîbah said: "Whoever prays twelve *Rak'ahs* during the night and day other than the prescribed prayers, a house will be built for him in Paradise: four before *Zuhr* and two *Rak'ahs* afterward, two before *Asr*, two after *Maghrib* and two before *Fajr*." (*Da'if*)

١٨٠٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْمُسَيْبِ بْنِ رَافِعٍ، عَنِ عُبَيْسَةَ أُخِيٍّ أُمِّ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: مَنْ صَلَّى فِي اليَوْمِ وَاللَّيْلَةِ نِثْتِي عَشْرَةَ رَكْعَةً سِوَى المَكْتُوبَةِ بَنَى لَهُ بَيْتٌ فِي الْجَنَّةِ: أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَثْنَتَيْنِ قَبْلَ العَصْرِ وَثْنَتَيْنِ بَعْدَ المَغْرِبِ وَثْنَتَيْنِ قَبْلَ الفَجْرِ.

تخریج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرى، ح: ١٤٧٣.

Chapter 67. The Difference In The Reports From Ismâ'il Bin Abî Khâlid

(المعجم ٦٧) - الإختلاف على إسماعيل ابن أبي خالد (التحفة ٧٤٤) - ألف

1805. It was narrated from Umm Ḥabîbah that the Prophet ﷺ said: "Whoever prays twelve *Rak'ahs* during the day and night, a house

١٨٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنِ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ

will be built for him in Paradise.”
(*Ṣaḥīḥ*)

عَبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ عَنِ
النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى فِي النَّوْمِ وَاللَّيْلَةِ
ثِنْتِي عَشْرَةَ رَكْعَةً بَنِي لَهُ بَيْتٌ فِي الْجَنَّةِ».

تخریج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في ثنتي عشرة ركعة من السنة، ح: ١١٤١ من حديث يزيد بن هارون به، وهو في الكبرى، ح: ١٤٧٤، وقال النسائي: "خالفه يعلى بن عبيد: فوقف الحديث"، وله شواهد عند مسلم: ٧٢٨ وغيره.

Comments:

Ismâil's disciple Yazid bin Hâroon has narrated this *Hadīth* as *Marfu'*. Whereas Ya'la and 'Abdullâh have reported it as *Mawquf*, as is evident from the three upcoming narrations.

1806. It was narrated that Umm Ḥabībah said: "Whoever prays twelve *Rak'ahs* during the night and day apart from the prescribed prayers, a house will be built for him in Paradise." (*Ṣaḥīḥ*)

١٨٠٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ:
حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنِ
الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَبَسَةَ بْنِ أَبِي
سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: مَنْ صَلَّى فِي
اللَّيْلِ وَالنَّهَارِ ثِنْتِي عَشْرَةَ رَكْعَةً سَوَى الْمَكْتُوبَةِ
بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ.

تخریج: [صحيح] وهو في الكبرى، ح: ١٤٧٥، وقال النسائي "أدخل حصين بن عبد الرحمن بين المسيب بن رافع وبين عبسة ذكوان ولم يرفع الحديث"، وانظر الحديث السابق * إسماعيل هو ابن أبي خالد.

1807. It was narrated that Umm Ḥabībah said: "Whoever prays twelve *Rak'ahs* during the night and day apart from the prescribed prayers, Allâh, The Mighty and Sublime, will build for him a house in Paradise." (*Ṣaḥīḥ*)

Ḥuṣayn did not narrate it in *Marfu'* form, and he put *Dhakwân* between 'Anbasah and Al-Mûsâyyab.

١٨٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ:
حَدَّثَنَا مُحَمَّدُ بْنُ مَكِّيٍّ وَجَبَّانُ قَالَ: حَدَّثَنَا
عَبْدُ اللَّهِ عَنْ إِسْمَاعِيلَ، عَنِ الْمُسَيَّبِ بْنِ
رَافِعٍ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: مَنْ صَلَّى فِي
يَوْمٍ وَلَيْلَةٍ اثْنَتِي عَشْرَةَ رَكْعَةً سَوَى الْمَكْتُوبَةِ
بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ. لَمْ يَرْفَعَهُ
حُصَيْنٌ وَأَدْخَلَ بَيْنَ عَبَسَةَ وَبَيْنَ الْمُسَيَّبِ
ذَكْوَانَ.

تخریج: [صحيح] انظر الحديث الآتي.

1808. ‘Anbasah bin Abî Sufyân narrated that Umm Ḥabîbah told him: “Whoever prays twelve *Rak’ahs*, a house will be built for him in Paradise.” (*Ṣaḥîh*)

١٨٠٨ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا وَهْبٌ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ حُصَيْنٍ، عَنِ الْمُسَيْبِ بْنِ رَافِعٍ، عَنْ أَبِي صَالِحٍ ذَكْوَانَ قَالَ: حَدَّثَنِي عَبْسَةُ بْنُ أَبِي سُفْيَانَ أَنَّ أُمَّ حَبِيبَةَ حَدَّثَتْهُ: أَنَّهُ مَنْ صَلَّى فِي يَوْمِ ثِنْتِي عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ١٤٧٦ * وهب هو ابن بقة، وخالد هو ابن عبدالله، وحسين هو ابن عبدالرحمن.

1809. It was narrated that Umm Ḥabîbah said: “The Messenger of Allâh ﷺ said: ‘Whoever prays twelve *Rak’ahs* in a day apart from the obligatory prayers, Allâh will build for him, or there will be built for him, a house in Paradise.’” (*Ṣaḥîh*)

١٨٠٩ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى فِي يَوْمِ ثِنْتِي عَشْرَةَ رَكْعَةً سِوَى الْفَرِيضَةِ بَنَى اللَّهُ لَهُ أَوْ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

تخريج: [صحيح] أخرجه أحمد: ٣٢٦/٦ من حديث عاصم بن بهدلة به، (وهو ابن أبي النجود)، والحديث في الكبرى، ح: ١٤٧٧ * حماد هو ابن زيد، وأبو صالح هو ذكوان السمان.

1810. It was narrated from Umm Ḥabîbah that the Messenger of Allâh ﷺ said: “Whoever prays twelve *Rak’ahs* in a day and night, Allâh will build for him a house in Paradise.” (*Ṣaḥîh*)

١٨١٠ - أَخْبَرَنَا عَلِيُّ بْنُ الْمُثَنَّى عَنْ سُوَيْدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنِي حَمَّادٌ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أُمِّ حَبِيبَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى ثِنْتِي عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

تخريج: [صحيح] انظر الحديث السابق * حماد هو ابن سلمة.

1811. It was narrated that Umm Ḥabîbah said: “Whoever prays twelve *Rak’ahs* in a day, a house will be built for him in Paradise.” (*Ṣaḥîh*)

١٨١١ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ، عَنْ أَبِي

صالح، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: «مَنْ صَلَّى فِي يَوْمِ اثْنَتَيْ عَشْرَةَ رُكْعَةً بِنِي لَهْ بَيْتٍ فِي الْجَنَّةِ».

تخريج: [صحيح] انظر الحديثين السابقين * حماد هو ابن سلمة، والنضر هو ابن شمیل، وإسحاق هو ابن راهويه.

1812. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever prays twelve *Rak'ahs* in a day apart from the obligatory prayers, Allâh will build for him a house in Paradise." (*Da'if*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake, and Muḥammad bin Sulaimân is weak, he is Ibn Al-Aṣbahânî. This *Hadîth* has been related through routes other than this route, without the wording previously mentioned.

١٨١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى فِي يَوْمِ اثْنَتَيْ عَشْرَةَ رُكْعَةً سِوَى الْفَرِيضَةِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ. وَمُحَمَّدُ بْنُ سُلَيْمَانَ ضَعِيفٌ، هُوَ ابْنُ الْأَصْبَهَانِيِّ، وَقَدْ رَوَى هَذَا الْحَدِيثَ مِنْ أَوْجِهِ سِوَى هَذَا الْوَجْهِ بِغَيْرِ اللَّفْظِ الَّذِي تَقَدَّمَ ذِكْرُهُ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في اثني عشرة ركعة من السنة، ح: ١١٤٢ من حديث محمد بن سليمان الأصبهاني به، وهو في الكبرى، ح: ١٤٧٨.

1813. It was narrated that Hassân bin 'Aṭīyah said: "When 'Anbasah was dying, he started to groan in pain. The people spoke to him and he said: 'I heard Umm Ḥabîbah, the wife of the Prophet ﷺ, narrating that the Prophet ﷺ said: Whoever prays four *Rak'ahs* before *Zuhr* and four after, Allâh, the Mighty and Sublime, will forbid his flesh for the Fire. And I never stopped praying them from the time I heard that." (*Hasan*)

١٨١٣ - أَخْبَرَنَا يَزِيدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا هِشَامُ الْعَطَّارُ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ سَمَاعَةَ عَنْ مُوسَى بْنِ أَعْيَنَ، عَنْ أَبِي عَمْرٍو الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةٍ قَالَ: لَمَّا نَزَلَ بِعَنْبَسَةَ جَعَلَ يَنْصَوِّرُ فَقِيلَ لَهُ: فَقَالَ: أَمَا أَنِي سَمِعْتُ أُمَّ حَبِيبَةَ رَوَّجَ النَّبِيَّ ﷺ تَحَدَّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ:

«مَنْ رَكَعَ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعًا بَعْدَهَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ لَحْمَهُ عَلَى النَّارِ». فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ.

تخريج: [حسن] أخرجه أحمد: ٦/٣٢٥ من حديث الأوزاعي به، وهو في الكبرى، ح: ١٤٨٠ * هشام العطار هو ابن إسماعيل.

1814. It was narrated that ‘Anbasah bin Abî Sufyân said: “My sister Umm Ḥabîbah, the wife of the Prophet ﷺ, told me that her beloved Abû Al-Qâsim ﷺ told her: “There is no believing slave who prays four *Rak’ahs* after *Zuhr* whose face will ever be touched by the Fire, if Allâh, the Mighty and Sublime, wills.” (*Sahîh*)

١٨١٤ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عَبِيدُ اللَّهِ عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ قَالَ: حَدَّثَنِي أَيُّوبُ رَجُلٌ مِنْ أَهْلِ النَّسَائِمِ عَنِ الْقَاسِمِ الدِّمَشَقِيِّ، عَنْ عَبَسَةَ بْنِ أَبِي سُفْيَانَ قَالَ: أَخْبَرْتَنِي أُخْتِي أُمُّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ أَنَّ حَبِيبَهَا أَبَا الْقَاسِمِ ﷺ أَخْبَرَهَا قَالَ: «مَا مِنْ عَبْدٍ مُؤْمِنٍ يُصَلِّيَ أَرْبَعَ رَكَعَاتٍ بَعْدَ الظُّهْرِ فَتَمَسَّ وَجْهَهُ النَّارُ أَبَدًا إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ».

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب [منه] آخر، ح: ٤٢٨ من حديث القاسم ابن عبد الرحمن به، وقال "حسن صحيح غريب"، وانظر الحديث الآتي.

1815. It was narrated from Umm Ḥabîbah that the Messenger of Allâh ﷺ used to say: “Whoever prays four *Rak’ahs* before *Zuhr* and four after, Allâh, the Mighty and Sublime, will forbid him for the Fire.” (*Sahîh*)

١٨١٥ - أَخْبَرَنَا أَحْمَدُ بْنُ نَاصِحٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ مَكْحُولٍ، عَنْ عَبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعًا بَعْدَهَا حَرَّمَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى النَّارِ».

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب الأربع قبل الظهر وبعدها، ح: ١٢٦٩ من حديث سليمان بن موسى به، وللحديث طرق كثيرة جداً.

1816. It was narrated from Umm Ḥabîbah – and when this was narrated to Sa‘eed from Umm Ḥabîbah from the Prophet ﷺ, he would approve it and not deny it, but when he narrated it to us, he did not attribute it to the Prophet ﷺ – she said: “Whoever prays four *Rak’ahs* before *Zuhr* and four after it, Allâh will forbid him for the Fire.” (*Sahîh*)

Abû ‘Abdur-Raḥmân (An-Nasâ’î) said: Makḥûl did not hear anything from ‘Anbasah.

١٨١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ عَنْ مَرْوَانَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ مَكْحُولٍ، عَنْ عُبَيْسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ مَرْوَانَ: وَكَانَ سَعِيدٌ إِذَا قُرِئَ عَلَيْهِ عَنْ أُمِّ حَبِيبَةَ عَنِ النَّبِيِّ ﷺ أَهْرَ بِذَلِكَ وَلَمْ يُكْرَهُ وَإِذَا حَدَّثْنَا بِهِ هُوَ لَمْ يَرْفَعْهُ قَالَتْ: مَنْ رَكَعَ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعًا بَعْدَهَا حَرَّمَهُ اللَّهُ عَلَى النَّارِ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: مَكْحُولٌ لَمْ يَسْمَعْ مِنْ عُبَيْسَةَ شَيْئًا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٤٨١، وقال "خالفه أبو عاصم في إسناده".

1817. Sulaimân bin Mûsâ narrated that when Muḥammad bin Abî Sufyân was dying, he was greatly distressed and said: “My sister Umm Ḥabîbah bint Abî Sufyân said: “The Messenger of Allâh ﷺ said: Whoever maintains four *Rak’ahs* before *Zuhr* and four after, Allâh will forbid him for the Fire.” (*Sahîh*)

١٨١٧ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ مُوسَى يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ قَالَ: لَمَّا نَزَلَ بِهِ الْمَوْتُ أَخَذَهُ أَمْرٌ شَدِيدٌ فَقَالَ: حَدَّثْتَنِي أُخْتِي أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَافَظَ عَلَيَّ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَهُ اللَّهُ تَعَالَى عَلَى النَّارِ».

تخريج: [صحيح] أخرجه ابن خزيمة، ح: ١١٩٠ من حديث أبي عاصم النبيل الضحاك بن مخلد به، وهو في الكبرى، ح: ١٤٨٢.

1818. It was narrated from Umm Ḥabîbah that the Prophet ﷺ said: “Whoever prays four *Rak’ahs* before *Zuhr* and four after, the Fire will not touch him.” (*Sahîh*)

١٨١٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّعْبِيُّ عَنْ أَبِيهِ، عَنْ عُبَيْسَةَ بْنِ أَبِي

Abû 'Abdur-Rahman said: This is a mistake, and the correct narration of Marwân is from Sa'eed bin 'Abdul-'Azîz.^[1]

سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى أَرْبَعًا قَبْلَ الظُّهْرِ وَأَرْبَعًا بَعْدَهَا لَمْ تَمَسَّهُ النَّارُ»

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالصَّوَابُ حَدِيثُ مَرْوَانَ مِنْ حَدِيثِ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ.

تخریج: [صحيح] أخرجه الترمذي، الصلوة، باب [منه] آخر، ح: ٤٢٧، وابن ماجه، إقامة الصلوات، باب ماجاء فيمن صلى قبل الظهر أربعاً وبعدها أربعاً، ح: ١١٦٠ من حديث محمد بن عبدالله الشعبي به، وقال الترمذي "حسن غريب".

Comments:

1. Imâm An-Nasâ'î has recorded several different chains of transmission (as many as twenty-four) of the narration of Umm Habibah ؓ. He had to resort to such lengthy repetitions in order to reveal some transmitters' errors.
2. In some narrations, there is mention of four *Rak'ahs* before the '*Isha*' and the '*Asr*' prayers; and their merits have also been stated. But they are not established or insisted customary observances (*Sunan Al-Mu'akkada*) because Allâh's Messenger ﷺ did not perform them regularly. It has, however, been encouraged. These units, therefore, are commendable.
3. Imâm An-Nasâ'î, here, has recorded only those narrations which consist of twelve units. In some narrations, instead of twelve units, the very same recompense has been described upon the performance of ten units. In them, before the noon prayer, instead of four, two units have been stated. Even so, if one resorts to occasionally offering two units, there is no harm in doing so. But the usual practice should be of four units.

[1] That is No. 1815 and 1816.