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Final review by: Abū Khaliyl (USA)
English Translation of

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Contents

11. The Book Of The Commencement Of The Prayer

Chapter 1. What Is Done At The Beginning Of The Prayer.......................... 17
Chapter 2. Raising The Hands Before Saying The Takbîr.......................... 18
Chapter 3. Raising The Hands In Level With The Shoulders......................... 18
Chapter 4. Raising The Hands Parallel To The Ears.................................. 19
Chapter 5. Location Of The Thumbs When Raising The Hands......................... 20
Chapter 6. Raising The Hands, Extended............................................. 21
Chapter 7. Obligation Of The First Takbîr........................................... 21
Chapter 8. The Saying With Which The Prayer Is Begun............................... 23
Chapter 9. Placing The Right Hand On The Left Hand During The Prayer........... 24
Chapter 10. If The Imâm Sees A Man Placing His Left Hand On His Right.......... 24
Chapter 11. The Location Of The Right Hand On The Left In Prayer................ 25
Chapter 12. The Prohibition Of Putting One’s Hand On One’s Waist When Praying 25
Chapter 13. Standing With The Feet Together When Praying.......................... 27
Chapter 14. The Imâm Pausing After Starting The Prayer............................ 28
Chapter 15. The Supplication Between The Takbîr And The Recitation.............. 28
Chapter 16. Another Supplication Between The Takbîr And Recitation.............. 29
Chapter 17. Another Type Of Remembrance And Supplication Between The Takbîr And Recitation......................................................... 30
Chapter 18. Another Kind Of Remembrance Between The Start Of The Prayer And The Recitation ................................................................. 32
Chapter 19. Another Kind Of Remembrance After The Takbîr......................... 33
Chapter 20. Starting With Fâtiha Kitâb (The Opening Of The Book) Before Another Sûrah................................................................. 34
Chapter 22. Not Saying “In The Name Of Allâh, The Most Gracious, The Most Merciful” Aloud............................................................................. 37
Chapter 23. Not Reciting “In The Name Of Allâh, The Most Gracious, The Most Merciful” In Al-Fâtiha...................................................... 38
Chapter 24. The Obligation To Recite Fâtiha Kitâb In The Prayer.................. 40
Chapter 25. The Virtue Of Fâtiha Kitâb..................................................... 41
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”............................ 42
Chapter 27. Not Reciting Behind The Imâm In Prayers Where He Does Not Recite Loudly........................................................................... 44
Chapter 28. Not Reciting Behind The Imâm In A Rak‘ah Where He Recites Out Loud ................................................................. 45
Chapter 29. Reciting Unm Al-Qur’ân (Al-Fâtiha) Behind The Imâm In Rak‘ahs Where The Imâm Recites Out Loud........................................... 45
Chapter 30. The Interpretation Of The Saying Of Allâh, The Mighty And Sublime: So, When The Qur'ân Is Recited, Listen To It, And Be Silent That You May Receive Mercy ................................................................. 46
Chapter 31. The Ìmâm's Recitation Is Sufficient For The One Who Is Following Him. 47
Chapter 32. What Recitation Is Sufficient For One Who Cannot Recite Qur'ân Well... 48
Chapter 33. Imam Saying Âmîn Out Loud ............................................. 49
Chapter 34. The Command To Say Âmîn Behind The Ìmâm .................................. 50
Chapter 35. The Virtue Of Saying Âmîn ................................................... 51
Chapter 36. What A Person Should Say If He Sneezes Behind The Ìmâm ..................... 51
Chapter 37. Collection Of What Was Narrated Concerning The Qur'ân ......................... 53
Chapter 38. Recitation In The Two Rak'ahs Of Fajr ....................................... 62
Chapter 39. Reciting: Say: O You Disbelievers And: “Say: He Is Allâh, (the) One” In The Two Rak'ahs Of Fajr .......................................................... 62
Chapter 40. Making The Two Rak'ahs Of Fajr Brief ........................................ 63
Chapter 41. Reciting (Sûrah) Ar-Rûm In Subh ............................................. 63
Chapter 42. Reciting Between Sixty And One Hundred Verses In Subh ......................... 64
Chapter 43. Reciting (Sûrah) Qâf In Subh ................................................. 64
Chapter 44. Reciting: “When The Sun Is Wound Round” In Subh ......................... 65
Chapter 45. Reciting Al-Mu'awwidhatain In Subh ........................................ 66
Chapter 46. The Virtue Of Reciting Al-Mu'awwidhatain .................................... 66
Chapter 47. Recitation In Subh On Friday .................................................. 66
Chapter 48. The Prostration Related To Reading Qur'ân: The Prostration In Sad (38) ... 68
Chapter 49. The Prostration In An-Najm (53) ............................................. 69
Chapter 50. Not Prostrating In An-Najm .................................................... 70
Chapter 51. The Prostration In: “When The Heaven Is Split Asunder” ..................... 70
Chapter 52. Prostration During: “Read! In The Name Of Your Lord” ......................... 72
Chapter 53. Prostration During Obligatory Prayers ......................................... 73
Chapter 54. Recitation (In prayers) During The Day ....................................... 74
Chapter 55. Recitation In Zuhr ................................................................... 75
Chapter 56. Making The Standing Longer In The First Rak'ah Of Zuhr Prayer .......... 76
Chapter 57. The Ìmâm Saying A Verse Audibly In Zuhr ..................................... 77
Chapter 58. Making The Standing Shorter In The Second Rak'ah Of Zuhr ................ 77
Chapter 59. Recitation In The First Two Rak'ahs Of Zuhr ................................. 78
Chapter 60. Recitation In The First Two Rak'ahs Of 'Asr .................................. 78
Chapter 61. Making The Standing And Recitation Lighter ................................... 80
Chapter 62. Reciting The Short Mufâsâl Sûrâh In Maghrib ............................. 81
Chapter 63. Reciting: “Glorify The Name Of Your Lord, The Most High” In Maghrib .......................................................... 82
Chapter 64. Reciting Al-Mursalât (77) In Maghrib ......................................... 82
Chapter 65. Reciting Al-Tûr (52) In Maghrib .............................................. 83
Chapter 66. Reciting Ad-Dukhân (44) In Maghrib ......................................... 83
Chapter 67. Reciting “Alîf-Lâm-Mîm-Sâd In Maghrib ...................................... 84
Chapter 68. Recitation In The Two Rak'ahs After Maghrib ................................. 85
Chapter 69. The Virtue Of Reciting “Say: He Is Allâh, (The) One” ........................ 86
Chapter 70. Reciting: “Glorify The Name Of Your Lord, The Most High” In Isthâ’ ... 88
Chapter 71. Reciting: “By The Sun And Its Brightness” In Isthâ’ ......................... 89
Chapter 72. Reciting “By The Fig, And The Olive” In Isthâ’ ............................. 90
Chapter 73. Recitation In The First Rak'ah Of Isthâ’ ...................................... 90
Chapter 74. Taking One's Time In The First Two Rak'ahs ................................. 91
Chapter 75. Reciting Two Sûrâh In One Rak'ah ............................................ 92
Chapter 76. Reciting Part Of A Sûrah ................................................................ 93
Chapter 77. Reciter Seeking Refuge With Allâh If He Recites A Verse That Mentions Punishment ......................................................... 94
Chapter 78. Reciter Asking Allâh When He Reaches A Verse Mentioning Mercy .... 95
Chapter 79. Repeating A Verse ........................................................................ 95
Chapter 80. The Saying Of Allâh, The Mighty And Sublime: “And Offer Your Șalâh (Prayer) Neither Aloud Nor In A Low Voice” .................................................... 96
Chapter 81. Reciting Qur'ân In A Loud Voice ..................................................... 97
Chapter 82. Elongating The Sounds When Reciting Qur'ân .............................. 97
Chapter 83. Making One's Voice Beautiful When Reciting Qur'ân ................... 98
Chapter 84. Saying The Takbîr Before Prostrating ............................................. 101
Chapter 85. Raising The Hands Before Bowing Until They Are Parallel To The Highest Part Of The Ears ................................................................. 102
Chapter 86. Raising The Hands Parallel To The Shoulders Before Bowing ....... 102
Chapter 87. Not Doing That ............................................................................. 103
Chapter 88. Bringing One's Backbone To Rest When Bowing ....................... 103
Chapter 89. Being At Moderate In Bowing ....................................................... 104

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

Chapter 1. Clasping One's Hands Together .................................................... 105
Chapter 1. Abrogation Of That ...................................................................... 106
Chapter 2. Holding The Knees When Bowing ................................................. 107
Chapter 3. Where To Place The Palms When Bowing .................................... 108
Chapter 4. Where To Place The Fingers When Bowing ................................ 108
Chapter 5. Holding The Arms Out From One's Side When Bowing .............. 109
Chapter 6. Being Moderate In Bowing ............................................................ 109
Chapter 7. The Prohibition Of Reciting Qur'ân While Bowing ..................... 110
Chapter 8. Glorification Of The Lord While Bowing ...................................... 112
Chapter 9. Remembrance While Bowing ......................................................... 113
Chapter 10. Another Kind Of Remembrance When Bowing .......................... 113
Chapter 11. Another Kind .............................................................................. 114
Chapter 12. Another Kind Of Remembrance When Bowing ....................... 114
Chapter 13. Another Kind .............................................................................. 115
Chapter 14. Another Kind .............................................................................. 115

Chapter 15. Concession Allowing One Not To Recite Any Remembrance When Bowing ................................................................. 116
Chapter 16. The Command To Bow Properly ................................................... 117
Chapter 17. Raising The Hands When Rising From Bowing ......................... 118
Chapter 18. Raising The Hands Until They Are In Level With The Highest Part Of The Ears ................................................................. 118

Chapter 19. Raising The Hands Until They Are In Level With The Shoulders When Rising From Bowing ................................................................. 119
Chapter 20. Concession Allowing One Not To Do That ................................... 119
Chapter 21. What The  lmâm Says When He Raises His Head From Bowing ...... 119
Chapter 22. What The Person Praying Behind The  lmâm Should Say ............ 120
Chapter 23. Saying: Rabbanî Wa Lakal-Hand (Our Lord, And To You Be The Praise) 122
Chapter 24. The Duration Of The Standing Between Rising Up From Bowing To Prostrating ................................................................. 124
Chapter 25. What Is To Be Said When Standing Up (After Bowing) .............. 124
Chapter 26. The Qunût After Bowing ............................................................... 126
Chapter 27. The Qunût During The Subh Prayer ............................................ 127
Chapter 28. The Qunût During The Zuhr prayer ........................................... 129
Chapter 29. The Qunūt During The Maghrib Prayer ........................................... 129
Chapter 30. Uttering Curses During The Qunūt .................................................. 130
Chapter 31. Cursing The Hypocrites During The Qunūt ........................................... 131
Chapter 32. Not Saying The Qunūt ........................................................................ 131
Chapter 33. Cooling The Pebbles In Order To Prostrate On Them ..................... 132
Chapter 34. The Takbir When Prostrating ............................................................ 133
Chapter 35. How One Should Go Down For Prostration ........................................ 134
Chapter 36. Raising The Hands Before Prostrating ............................................... 134
Chapter 37. Not Raising The Hands When Prostrating ......................................... 135
Chapter 38. The First Part Of The Body That Should Reach The Ground When A
Person Prostrates .................................................................................................. 136
Chapter 39. Putting The Hands Down Along With The Face When Prostrating .... 137
Chapter 41. Explanation Of That ............................................................................. 138
Chapter 42. Prostrating On One's Forehead ........................................................... 138
Chapter 43. Prostrating On One's Nose .................................................................. 139
Chapter 44. Prostrating On The Hands .................................................................. 140
Chapter 45. Prostrating On The Knees ................................................................... 140
Chapter 46. Prostrating On The Feet ...................................................................... 141
Chapter 47. Placing The Feet Upright During Prostration ..................................... 141
Chapter 48. Bending The Toes (So That They Point Toward The Qiblah) During
Prostration ............................................................................................................. 142
Chapter 49. Placement Of The Hands When Prostrating ....................................... 142
Chapter 50. The Prohibition Of Resting One's Forearms On The Ground When
Prostrating .............................................................................................................. 143
Chapter 51. Description Of Prostration ................................................................... 143
Chapter 52. Holding The Arms Out From One's Side When Prostrating .................. 145
Chapter 53. Moderation In Prostration .................................................................... 145
Chapter 54. Maintaining One's Back (At Ease) When Prostrating ......................... 146
Chapter 55. The Prohibition Of Pecking Like A Crow ............................................ 146
Chapter 56. The Prohibition Of Tucking Up The Hair When Prostrating ............... 147
Chapter 57. The Likeness Of One Who Prays With His Hair Bound Behind Him ...... 147
Chapter 58. The Prohibition Of Tucking Up One's Garment When Prostrating .... 148
Chapter 59. Prostrating On One's Garment ........................................................... 149
Chapter 60. The Command To Prostrate Properly ................................................. 149
Chapter 61. The Prohibition Of Reciting Qur'an When Prostrating ....................... 149
Chapter 62. The Command To Strive Hard In Supplication When Prostrating ....... 150
Chapter 63. The Supplication When Prostrating .................................................... 151
Chapter 64. Another Kind ...................................................................................... 152
Chapter 65. Another Kind ...................................................................................... 153
Chapter 66. Another Kind ...................................................................................... 153
Chapter 67. Another Kind ...................................................................................... 154
Chapter 68. Another Kind ...................................................................................... 155
Chapter 69. Another Kind ...................................................................................... 155
Chapter 70. Another Kind ...................................................................................... 156
Chapter 71. Another Kind ...................................................................................... 156
Chapter 72. Another Kind ...................................................................................... 157
Chapter 73. Another Kind ...................................................................................... 158
Chapter 74. Another Kind ...................................................................................... 158
Chapter 75. Another Kind ...................................................................................... 159
Chapter 76. The Number Of Tasbihs In Prostration ............................................. 160
Chapter 77. Concession Allowing One Not To Recite A Statement Of Remembrance While Prostrating .......................................................... 160
Chapter 78. When Is A Person Closest To Allâh The Mighty And Sublime? .............................................................. 162
Chapter 79. The Virtue Of Prostration ............................................................................................................................................. 163
Chapter 80. The Reward Of The One Who Prostrates To Allâh, The Mighty And Sublime ...................................................................... 163
Chapter 81. The Place Of Prostration ............................................................................................................................................... 164
Chapter 82. Is It Permissible To Make One Prostration Longer Than The Other? ................................................................. 165
Chapter 83. The Takbîr When Sitting Up From Prostration .............................................................................................................. 166
Chapter 84. Raising The Hands When Rising From The First Prostration ......................................................................................... 166
Chapter 85. Not Doing That Between The Two Prostrations .............................................................................................................. 167
Chapter 86. The Supplication Between The Two Prostrations ............................................................................................................. 167
Chapter 87. Raising The Hands (Near) The Face Between The Two Prostrations .............................................................. 168
Chapter 88. How To Sit Between The Two Prostrations ...................................................................................................................... 169
Chapter 89. How Long One Should Sit Between The Two Prostrations .............................................................................................. 169
Chapter 90. The Takbîr For The Prostration .................................................................................................................................. 170
Chapter 91. Settling In A Seated Position After Rising From The Two Prostrations....................................................... 171
Chapter 92. Supporting Oneself On The Ground When Getting Up ......................................................................................................... 172
Chapter 93. Lifting The Hands From The Ground Before The Knees .................................................................................................... 172
Chapter 94. The Takbîr When Getting Up ...................................................................................................................................... 173
Chapter 95. How To Sit For The First Tasâhhdud .................................................................................................................................. 174
Chapter 96. Pointing The Toes Toward The Qiblah When Sitting For The First Tasâhhdud .......................................................... 175
Chapter 97. Placement Of The Hands When Sitting For The First Tasâhhdud ..................................................................................... 175
Chapter 98. Where One Should Look While Reciting The Tasâhhdud .............................................................................................. 176
Chapter 99. Pointing With The Finger During The First Tasâhhdud .............................................................................................. 177
Chapter 100. What Is Said In The First Tasâhhdud .................................................................................................................................. 177
Chapter 101. Another Version Of The Tasâhhdud .................................................................................................................................. 185
Chapter 102. Another Version Of The Tasâhhdud .................................................................................................................................. 186
Chapter 103. Another Version Of The Tasâhhdud .................................................................................................................................. 187
Chapter 104. Another Version Of The Tasâhhdud .................................................................................................................................. 188
Chapter 105. Being Brief In The First Tasâhhdud ................................................................................................................................ 189
Chapter 106. Not Reciting The First Tasâhhdud ................................................................................................................................ 190

13. [The Book Of Forgetfulness (In Prayer)]

Chapter 1. The Takbîr When Standing Up Following Two Rak'âhs ............................................................................................. 192
Chapter 2. Raising The Hands When Standing For The Last Two Rak'âhs .......................................................................................... 193
Chapter 3. Raising The Hands In Level With The Shoulders When Standing For The Last Two Rak'âhs ................................................................. 193
Chapter 4. Raising The Hands, And Praising And Extolling Allâh During The Prayer ................................................................................. 194
Chapter 5. Greeting People With A Hand Gesture While Praying ..................................................................................................... 195
Chapter 6. Returning The Salâms With A Gesture When Praying ....................................................................................................... 196
Chapter 7. The Prohibition Of Smoothing The Pebbules While Praying ............................................................................................... 199
Chapter 8. Concession Allowing One To Do That Once ...................................................................................................................... 199
Chapter 9. The Prohibition Of Lifting One's Gaze To The Sky When Praying ...................................................................................... 200
Chapter 10. Stern Warning Against Turning Around When Praying .................................................................................................. 201
Chapter 11. Concession Allowing One To Turn To The Right Or Left When Praying ................................................................. 202
Chapter 12. Killing Snakes And Scorpions While Praying ................................................................................................................... 204
Chapter 13. Carrying Small Children And Putting Them Down While Praying ................................................................................. 204
Chapter 14. Taking A Few Steps In The Direction Of The Qiblah ...................................................................................................... 205
Chapter 15. Clapping During Prayer .................................................................................................................................................. 206
Chapter 16. The Tasbîh During Prayer .................................................. 207
Chapter 17. Clearing The Throat While Praying .................................. 207
Chapter 18. Weeping During Prayer .................................................... 208
Chapter 19. Cursing Ibîs And Seeking Refuge With Allah From Praying .... 209
Chapter 20. Speaking During The Prayer ............................................. 210
Chapter 21. What A Person Should Do If He Stands Up After Two Rak'ahs And
Forgets To Say The Tashahhud ........................................................ 215
Chapter 22. What Should A Person Do If He Says The Taslim Following Two Rak'ahs
By Mistake And Then Speaks ......................................................... 215
Chapter 23. Mentioning The Reports That Differ From Abû Hurairah Concerning The
Two Prostrations .............................................................................. 220
Chapter 24. The Praying Person Completing (The Prayer) Upon What He Remembers
When He Doubts ............................................................................... 223
Chapter 25. Estimating (What Is Most Likely The Case) ......................... 224
Chapter 26. What A Person Should Do If He Prays Five (Rak'ahs) ......... 230
Chapter 27. What Should A Person Do If He Forgets Part Of His Prayer ... 233
Chapter 28. The Takbîr For The Two Prostrations Of Forgetfulness .......... 234
Chapter 29. How One Should Sit In The Final Rak'ah Of The Prayer ....... 234
Chapter 30. Placement Of The Forearms .............................................. 235
Chapter 31. Placement Of The Elbows .................................................. 236
Chapter 32. Placement Of The Hands ................................................... 237
Chapter 33. Clenching The Fingers Of The Right Hand Apart From The Forefinger ... 237
Chapter 34. Clenching Two Of The Fingers Of The Right Hand And Making A Circle
With The Middle Finger And Thumb ............................................... 238
Chapter 35. Laying The Left Hand On The Knee .................................... 238
Chapter 36. Pointing With The Finger During Tashahhud ..................... 240
Chapter 37. The Prohibition Of Pointing With Two Fingers, And With Which Finger
One Should Point ............................................................................... 240
Chapter 38. Bending The Finger When Pointing ..................................... 241
Chapter 39. Where To Look When Pointing And Moving The Forefinger ... 241
Chapter 40. The Prohibition Of Lifting One's Gaze To The Sky When Supplicating
During The Prayer ........................................................................... 242
Chapter 41. The Obligation Of Tashahhud ............................................. 243
Chapter 42. Teaching the Tashahhud Just As One Teaches A Sûrah Of The Qur'an ... 243
Chapter 43. What Is Said For The Tashahhud ........................................ 244
Chapter 44. Another Version Of The Tashahhud .................................... 245
Chapter 45. Another Version Of The Tashahhud .................................... 246
Chapter 46. Sending Salâms Upon The Prophet ..................................... 247
Chapter 47. The Virtue Of Sending Salâms Upon The Prophet ................ 248
Chapter 48. Glorifying Allah And Sending Salâh Upon The Prophet In The Prayer ... 249
Chapter 49. The Command To Send Salâh Upon The Prophet ............... 249
Chapter 50. How To Send Salâh Upon The Prophet .............................. 250
Chapter 51. Another Version ............................................................... 251
Chapter 52. Another Version ............................................................... 254
Chapter 53. Another Version ............................................................... 255
Chapter 54. Another Version ............................................................... 256
Chapter 55. The Virtue Of Sending Salâh Upon The Prophet ................. 257
Chapter 56. Choosing A Supplication After Sending Salâh Upon The Prophet ... 258
Chapter 57. Remembrance After The Tashahhud ................................ 259
Chapter 58. Supplication After Remembrance ..................................... 260
Chapter 59. Another Kind Of Supplication .......................................... 262
| Chapter 60. Another Kind Of Supplication | 262 |
| Chapter 61. Another Kind Of Supplication | 263 |
| Chapter 62. Another Kind | 264 |
| Chapter 63. Seeking Refuge With Allāh When Praying | 266 |
| Chapter 64. Another Version | 267 |
| Chapter 65. Another Kind Of Remembrance After The Ṭashāhdūd | 269 |
| Chapter 66. Not Praying Properly | 270 |
| Chapter 67. The Minimum That Is Required For The Prayer To Be Valid | 271 |
| Chapter 68. The Ṣalām | 274 |
| Chapter 69. Placement Of The Hands When Saying The Ṣalām | 275 |
| Chapter 70. How To Say The Ṣalām To One’s Right | 275 |
| Chapter 71. How to Say The Ṣalām To One’s Left | 277 |
| Chapter 72. Saying The Ṣalām With The Hands | 279 |
| Chapter 73. The Follower Saying Ṣalām When The Imām Says Ṣalām | 279 |
| Chapter 74. Prostration After Finishing The Prayer | 280 |
| Chapter 75. Prostration Of Forgetfulness After Saying The Ṣalām And Speaking | 281 |
| Chapter 76. Ṣalām After The Two Prostrations Of Forgetfulness | 281 |
| Chapter 77. The Imām Sitting Between The Ṭaslim And Departing | 282 |
| Chapter 78. Turning Away From The Qiblah And Towards The People After The Ṭaslim | 283 |
| Chapter 79. Saying The Ṭakbīr After The Imām Has Said The Ṭaslim | 283 |
| Chapter 80. The Command To Recite The Al-Mu‘awwidhāt After Saying The Ṭaslim | 284 |
| Chapter 81. Seeking Forgiveness After The Ṭaslim | 284 |
| Chapter 82. Remembrance After Seeking Forgiveness | 285 |
| Chapter 83. The Ṭahālīl (Saying Lâ Ḳāna Allāh) After The Ṭaslim | 285 |
| Chapter 84. How Many Times One Should Recite The Ṭahālīl And Remembrance After The Prayer | 286 |
| Chapter 85. Another Supplication To Be Said After Finishing The Prayer | 287 |
| Chapter 86. How Many Times Is That To Be Said? | 289 |
| Chapter 87. Another Kind Of Remembrance After The Ṭaslim | 289 |
| Chapter 88. Another Kind Of Remembrance And Supplication After The Ṭaslim | 290 |
| Chapter 89. Another Kind Of Supplication After Finishing The Prayer | 291 |
| Chapter 90. Seeking Refuge With Allāh Following Every Prayer | 292 |
| Chapter 91. The Number Of Ṭasbīḥs After The Ṭaslim | 292 |
| Chapter 92. Another Number Of Times To Recite The Ṭasbīḥ | 294 |
| Chapter 93. Another Number For The Ṭasbīḥ | 294 |
| Chapter 94. Another Number For The Ṭasbīḥ | 296 |
| Chapter 95. Another Kind | 297 |
| Chapter 96. Another Kind | 297 |
| Chapter 97. Counting The Ṭasbīḥ On One’s Fingers | 298 |
| Chapter 98. Not Wiping One’s Forehead After Saying The Ṭaslim | 298 |
| Chapter 99. The Imām Sitting In The Place Where He Prayed After The Ṭaslim | 300 |
| Chapter 100. Leaving After Finishing Prayer | 301 |
| Chapter 101. The Time When Women Should Depart After Praying | 302 |
| Chapter 102. The Prohibition Of Leaving Before The Imām After The Prayer | 302 |
| Chapter 103. The Reward Of One Who Prays With The Imām Until He Leaves | 303 |
| Chapter 104. Concession Allowing The Imām To Step Over The Necks Of The People | 304 |
| Chapter 105. If It Is Said To A Man “Have You Prayed?” Should He Say “No” | 305 |
14. The Book Of Jumu‘ah (Friday Prayer)

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Obligation Of Jumu‘ah</td>
<td>307</td>
</tr>
<tr>
<td>2</td>
<td>Stern Warning Against Missing Jumu‘ah</td>
<td>309</td>
</tr>
<tr>
<td>3</td>
<td>Expiation For Missing Jumu‘ah With No Excuse</td>
<td>310</td>
</tr>
<tr>
<td>4</td>
<td>The Virtue Of Friday</td>
<td>311</td>
</tr>
<tr>
<td>5</td>
<td>Saying Salāh Upon The Prophet Often On Friday</td>
<td>312</td>
</tr>
<tr>
<td>6</td>
<td>The Command To Use Siwāk On Friday</td>
<td>313</td>
</tr>
<tr>
<td>7</td>
<td>The Command To Perform Ghusl On Friday</td>
<td>314</td>
</tr>
<tr>
<td>8</td>
<td>The Obligation Of Performing Ghusl On Friday</td>
<td>314</td>
</tr>
<tr>
<td>9</td>
<td>Concession Allowing One Not To Perform Ghusl On Friday</td>
<td>315</td>
</tr>
<tr>
<td>10</td>
<td>The Virtue Of Performing Ghusl On Friday</td>
<td>317</td>
</tr>
<tr>
<td>11</td>
<td>How To Dress For Jumu‘ah</td>
<td>318</td>
</tr>
<tr>
<td>12</td>
<td>Coming To Jumu‘ah Prayers Early</td>
<td>319</td>
</tr>
<tr>
<td>13</td>
<td>The Time Of Jumu‘ah</td>
<td>322</td>
</tr>
<tr>
<td>14</td>
<td>The Adhām For Jumu‘ah</td>
<td>323</td>
</tr>
<tr>
<td>15</td>
<td>Prayer On Friday For One Who Comes While The Imam Has Come Out</td>
<td>325</td>
</tr>
<tr>
<td>16</td>
<td>Where The Imam Should Stand During The Khutbah</td>
<td>325</td>
</tr>
<tr>
<td>17</td>
<td>The Imam Should Stand During The Khutbah</td>
<td>326</td>
</tr>
<tr>
<td>18</td>
<td>The Vice Of Sitting Close To The Imam</td>
<td>327</td>
</tr>
<tr>
<td>19</td>
<td>The Prohibition Of Stepping Over People’s Necks When The Imam Is On The Minbar On Friday</td>
<td>327</td>
</tr>
<tr>
<td>20</td>
<td>The Time Of Jumu‘ah</td>
<td>328</td>
</tr>
<tr>
<td>21</td>
<td>The Virtue Of Listening Attentively And Not Engaging In Idle Talk On Friday</td>
<td>330</td>
</tr>
<tr>
<td>22</td>
<td>How The Khutbah Is Delivered</td>
<td>330</td>
</tr>
<tr>
<td>23</td>
<td>The Imam Urging Ghusl During His Khutbah</td>
<td>332</td>
</tr>
<tr>
<td>24</td>
<td>The Imam Encouraging The People To Give Charity On Friday During His Khutbah</td>
<td>333</td>
</tr>
<tr>
<td>25</td>
<td>The Imam Addressing His Followers When He Is On The Minbar</td>
<td>334</td>
</tr>
<tr>
<td>26</td>
<td>Reciting The Qur’an During The Khutbah</td>
<td>335</td>
</tr>
<tr>
<td>27</td>
<td>Separating The Two Khutbahs By Sitting</td>
<td>338</td>
</tr>
<tr>
<td>28</td>
<td>Silence When Sitting Between The Two Khutbahs</td>
<td>339</td>
</tr>
<tr>
<td>29</td>
<td>Recitation Of The Qur’an And Remembrance During The Second Khutbah, Interrupting Himself And Going Back To The Minbar</td>
<td>336</td>
</tr>
<tr>
<td>30</td>
<td>What Is Recommended Regarding Shortening The Khutbah</td>
<td>337</td>
</tr>
<tr>
<td>31</td>
<td>How Many Khutbahs Should Be Delivered</td>
<td>338</td>
</tr>
<tr>
<td>32</td>
<td>Separating The Two Khutbahs By Sitting</td>
<td>338</td>
</tr>
<tr>
<td>33</td>
<td>Reciting “Glorify The Name Of Your Lord, The Most High” And Has There Come To You The Narration Of The Overwhelming (i.e. The Day Of Resurrection)” In Jumu‘ah Prayer</td>
<td>341</td>
</tr>
<tr>
<td>34</td>
<td>Chapter 40. Mentioning The Differing Reports From An-Nu‘mān Regarding</td>
<td>342</td>
</tr>
<tr>
<td>35</td>
<td>Recitation During The Jumu‘ah Prayer</td>
<td>343</td>
</tr>
<tr>
<td>36</td>
<td>Chapter 41. Whoever Catches Up With A Rak‘ah Of Jumu‘ah Prayer</td>
<td>343</td>
</tr>
</tbody>
</table>
15. Book Of Shortening The Prayer When Traveling

Chapter 1. 349
Chapter 2. Prayer In Makkah 353
Chapter 3. Prayer In Mina 354
Chapter 4. The Length Of Stay During Which Prayers May Be Shortened 356
Chapter 5. Not Performing Voluntary Prayers While Traveling 359

16. The Book Of Eclipses

Chapter 1. Eclipses Of The Sun And The Moon 361
Chapter 2. Tasbi!~. Takbir And Supplication While The Sun Is Eclipsed 361
Chapter 3. The Command To Pray When There Is A Solar Eclipse 362
Chapter 4. The Command To Pray When There Is A Lunar Eclipse 362
Chapter 5. The Command To Pray When There Is An Eclipse Until It Is Over 363
Chapter 6. The Command To Call People To The Eclipse Prayer 363
Chapter 7. The Rows In The Eclipse Prayer 364
Chapter 8. How To Perform The Eclipse Prayer 364
Chapter 9. Another Version Of The Eclipse Prayer, Narrated From Ibn 'Abbâs 365
Chapter 10. Another Version Of The Eclipse Prayer 366
Chapter 11. Another Version Narrated From ‘Âishah 367
Chapter 12. Another Version 371
Chapter 13. Another Version 373
Chapter 14. Another Version 375
Chapter 15. Another Version 377
Chapter 16. Another Version 379
Chapter 17. Length Of Recitation For The Eclipse Prayer 383
Chapter 18. Reciting Out Loud During The Eclipse Prayer 384
Chapter 19. Not Reciting Out Loudly 385
Chapter 20. What To Say When Prostrating During The Eclipse Prayer 385
Chapter 21. The Tashahhud And Tasbih For The Eclipse Prayer 387
Chapter 22. Sitting On The Minbar After The Eclipse Prayer 389
Chapter 23. How Is The Khutbah Delivered During An Eclipse? 390
Chapter 24. The Command To SupPLICATE During An Eclipse 391
Chapter 25. The Command To Seek Forgiveness During An Eclipse 392

17. The Book Of Praying For Rain (Al-Istisqâ')

Chapter 1. When Should The I'mam Pray For Rain? 393
Chapter 2. The I'mam Going Out To The Prayer Place To Pray For Rain 394
Chapter 3. The Recommended Condition For The I'mam To Be In If He Goes Out 394
Chapter 4. The I'mam Sitting On The Minbar To Pray For Rain 395
Chapter 5. The I'mam Turning His Back To The People When Supplicating During Prayers For Rain 396
Chapter 6. The I'mam Turning His Râ'dâ' Around When Praying For Rain 397
Chapter 7. When Should The I'mam Turn His Râ'dâ' Around? 397
Chapter 8. The I'mam Raising His Hands 397
Chapter 9. How To Raise The Hands ......................................................... 398
Chapter 10. The Supplication ................................................................. 399
Chapter 11. Prayer After The Supplication ........................................... 402
Chapter 12. How Many (Rak'ahs) Are There In The Prayer For Rain (Salāt Al-Istisqā')? 403
Chapter 13. How Is The Prayer For Rain Performed? .......................... 403
Chapter 14. Reciting Qur'ān Loudly For The Prayer For Rain .............. 403
Chapter 15. What To Say When It Rains .............................................. 404
Chapter 16. It Is Makrūḥ To Attribute Rain To The Stars .................... 404
Chapter 17. Imam Asking For Rain To Be Stopped If He Fears That It May Cause Harm ................................................................. 406
Chapter 18. Imam Raising His Hands When Asking For Rain To Stop ....... 407

18. The Book Of The Fear Prayer

19. Book Of The Prayer For The Two ‘Eids

Chapter 1............................................................................................. 426
Chapter 2. Going Out For The Two ‘Eids The (Morning Of The) Following Day....... 426
Chapter 3. Adolescent Girls And Women In Seclusion Going Out For The Two ‘Eids .. 427
Chapter 4. Menstruating Women Keeping Away From The Place Where The People Pray ................................................................. 428
Chapter 5. Adorning Oneself For The Two ‘Eids........................................ 428
Chapter 6. Praying Before The Imam On The Day Of ‘Eid ........................ 429
Chapter 7. Not Saying The Adhān For The Two ‘Eids .............................. 430
Chapter 8. The Khutbah On The Day Of ‘Eid ......................................... 430
Chapter 9. ‘Eid Prayer Before The Khutbah ........................................ 431
Chapter 10. Offer The ‘Eid Prayer Facing An ‘Anazah (A Short Spear) .......... 431
Chapter 11. The Number (Of Rak'ahs) In ‘Eid Prayer ............................ 432
Chapter 12. Reciting “Qāf” And “(The Hour) Has Drawn Near,” In The ‘Eid Prayer... 432
Chapter 13. Reciting “Glorify The Name Of Your Lord The Most High” And: “Has There Come To You The Narration Of The Overwhelming?” On The Two ‘Eids ... 433
Chapter 14. The Khutbah On ‘Eid After The Prayer .............................. 434
Chapter 15. Giving People The Choice Whether To Sit And Listen To The ‘Eid Khutbah ................................................................. 434
Chapter 16. Adorning Oneself For The ‘Eid Khutbah ............................. 435
Chapter 17. Delivering The Khutbah From Atop A Camel ....................... 435
Chapter 18. Imam Standing During The Khutbah .................................. 436
Chapter 19. Imam Standing During The Khutbah, Leaning On Another Person .... 436
Chapter 20. Imam Turning To Face The People During The Khutbah .......... 437
Chapter 21. Listening Attentively To The Khutbah ................................ 438
Chapter 22. How The Khutbah Is To Be Delivered .................................. 438
Chapter 23. Imam Urging (The People) To Give Charity ........................ 439
Chapter 24. Moderation In The Khutbah ............................................. 441
Chapter 25. Sitting Between The Two Khutbahs And Remaining Silent While Sitting ... 441
Chapter 26. Recitation And Remembrance During The Second Khutbah ........ 442
Chapter 27. Imam Coming Down From The Minbar Before Finishing The Khutbah ...... 442
Chapter 28. Imam Exhorting The Women After Finishing His Khutbah, And Encouraging Them To Give Charity ............................................. 443
Chapter 29. Praying Before And After The ‘Eid Prayer ........................... 444
Chapter 30. Imam Offering A Sacrifice On The Day Of ‘Eid And The Number (Of Animals) He May Slaughter .................. 444
Chapter 31. When Two 'Eids Come Together (When 'Eid Falls On A Friday) And Attending Them Both .................................................... 445
Chapter 32. Concession Allowing Those Who Attended 'Eid Prayer Not To Attend Jumu‘ah ................................................................. 445
Chapter 33. Beating The Duff On The Day Of 'Eid ........................................ 446
Chapter 34. Playing In Front Of The Imām On The Day Of 'Eid .................. 447
Chapter 35. Playing In The Masjid On The Day Of 'Eid And Women Watching That ................................................................. 447
Chapter 36. Concession Allowing Listening To Singing And Beating The Duff On The Day Of 'Eid ..................................................... 448

20. Book Of Qiyām Al-Lail (The Night Prayer) And Voluntary Prayers During The Day

Chapter 1. Encouragement To Pray In Houses And The Virtue Of Doing So ................................................................. 450
Chapter 2. Qiyām Al-Lail (Voluntary Prayers At Night) ................................................................. 452
Chapter 3. The Reward Of One Who Prays Qiyām During Ramadān Out Of Faith And In The Hope Of Reward ........................................ 455
Chapter 4. Qiyām During The Month Of Ramadān ................................................................. 456
Chapter 5. Encouragement To Pray Qiyām Al-Lail ................................................................. 458
Chapter 6. The Virtue Of Night Prayer ................................................................. 461
Chapter 7. The Virtue Of Night Prayer While Traveling ................................................................. 462
Chapter 8. The Time For Qiyām ................................................................. 463
Chapter 9. With What Qiyām Should Begin ................................................................. 463
Chapter 10. Using Ṣiyāk When Getting Up To Pray At Night ................................................................. 467
Chapter 11. Mentioning The Discrepancies Reported From Abū Ḥaṣīm 'Uthmān Bin ‘Aṣim In This Ḥadīth ................................................................. 467
Chapter 12. With What Should Prayer At Night Begin? ................................................................. 468
Chapter 13. Mentioning The Prayer Of The Messenger Of Allāh ﷺ At Night ................................................................. 470
Chapter 14. Mentioning The Prayer Of Prophet Dāwūd, Peace Be Upon Him, At Night ................................................................. 471
Chapter 15. Mentioning The Prayer Of Prophet Mūsā And The Different Reports From Sulaimān At-Taimī About It ................................................................. 472
Chapter 16. Staying Up At Night (In Prayer) ................................................................. 474
Chapter 17. The Differing Narrations From ‘Aīshah Regarding Staying Up At Night (In Prayer) ................................................................. 475
Chapter 18. What Is Done When One Begins The Prayer Standing, And Mentioning The Differences With Those Who Reported From ‘Aīshah Concerning That ................................................................. 478
Chapter 19. Sitting While Performing Voluntary Prayers, And Mentioning The Differences Reported From Abū İshāq Regarding That ................................................................. 482
Chapter 20. The Superiority Of Prayer Standing Up Over Prayer Sitting Down ................................................................. 485
Chapter 21. The Superiority Of Prayer Sitting Down Over Prayer Lying Down ................................................................. 485
Chapter 22. How Should One Who Is Sitting Pray? ................................................................. 486
Chapter 23. How To Recite At Night ................................................................. 487
Chapter 24. The Superiority Of Reciting Silently Over Reciting Loudly ................................................................. 487
Chapter 25. Making The Standing, Bowing, Standing After Bowing, Prostrating And Sitting Between The Two Prostrations, Equal In Length When Praying Qiyām Al-Lail ................................................................. 488
Chapter 26. How To Pray At Night ................................................................. 490
Chapter 27. The Command To Pray Witr ................................................................. 493
Chapter 28. Encouragement To Pray Witr Before Sleeping ................................................................. 494
Chapter 29. The Prophet’s Prohibition Of Praying Witr Twice In One Night ................................................................. 495
| Chapter 30 | The Time For Witr | 496 |
| Chapter 31 | The Command To Pray Witr Before Dawn | 497 |
| Chapter 32 | Witr After The Adhan | 498 |
| Chapter 33 | Witr On One's Mount | 499 |
| Chapter 34 | How Many (Rak'ahs) Is Witr? | 500 |
| Chapter 35 | How To Pray Witr With One (Rak'ah) | 501 |
| Chapter 36 | How To Pray Witr With Three Rak'ahs | 502 |
| Chapter 37 | Mentioning The Different Wordings In The Reports From Ubayy Bin Ka'b Concerning Witr | 503 |
| Chapter 38 | The Differing Narrations From Abū Isḥāq In The Hadith Of Sa'eed Bin Jubair From Ibn 'Abbas Concerning Witr | 504 |
| Chapter 39 | Mentioning The Discrepancies In The Narration From Habib Bin Abī Thābit In The Hadith Of Ibn 'Abbas Concerning Witr | 505 |
| Chapter 40 | Mentioning The Different Narrations From Az-Zuhri, For The Hadith Of Abū Ayyūb Concerning Witr | 506 |
| Chapter 41 | How To Pray Witr With Five Rak'ahs, And The Differences Reported From Al-Ḥakam In The Hadith About Witr | 507 |
| Chapter 42 | How To Pray Witr With Seven | 508 |
| Chapter 43 | How To Pray Witr With Nine Rak'ahs | 509 |
| Chapter 44 | How To Pray Witr With Eleven Rak'ahs | 510 |
| Chapter 45 | Witr With Thirteen Rak'ahs | 511 |
| Chapter 46 | Recitation In Witr | 512 |
| Chapter 47 | Another Case Of Recitation In Witr | 513 |
| Chapter 48 | Mentioning The Differences Reported From Shu'bah About That Report | 514 |
| Chapter 49 | Mentioning The Differences Reported From Mālik Bin Mighwal About That | 515 |
| Chapter 50 | Mentioning The Differences From Shu'bah From Qatadah About That | 516 |
| Chapter 51 | Supplicating During Witr | 517 |
| Chapter 52 | Not Raising The Hands While Supplicating During Witr | 518 |
| Chapter 53 | The Length Of Prostration After Witr | 519 |
| Chapter 54 | The Tasbih After Finishing Witr And The Variance Reported From Sufyān About That | 520 |
| Chapter 55 | It Is Permissible To Pray Between Witr And The Two Rak'ahs Of Fajr | 521 |
| Chapter 56 | Regularly Praying The Two Rak'ahs Before Fajr | 522 |
| Chapter 57 | The Time For The Two Rak'ahs Of Fajr | 523 |
| Chapter 58 | Lying Down On One's Right Side After The Two Rak'ahs Of Fajr | 524 |
| Chapter 59 | Criticism Of One Who Stops Praying Qiyām Al-Lail | 525 |
| Chapter 60 | The Time For The Two Rak'ahs Of Fajr, And Mentioning The Differences Reported From Naṭī | 526 |
| Chapter 61 | One Who Has The Habit Of Praying At Night, Then Sleep Overwhelms Him | 527 |
| Chapter 62 | The Name Of That Good Man | 528 |
| Chapter 63 | One Who Goes To Bed Intending To Get Up And Pray Qiyām But He Falls Asleep | 529 |
| Chapter 64 | How Many Rak'ahs Should A Person Pray Who Slept And Missed (Praying Qiyām Al-Lail) Or Was Prevented From Doing So By Pain | 530 |
| Chapter 65 | When Should A Person Who Slept And Missed Reciting His Nightly Portion Of Qur'ān Make It Up? | 531 |
| Chapter 66 | The Reward Of One Who Prays Twelve Rak'ahs Apart From The Prescribed Prayers During The Day And Night | 532 |
| Chapter 67 | The Difference In The Reports From Ismā'īl Bin Abī Khālid | 533 |
Chapter 1. What Is Done At The Beginning Of The Prayer

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: ‘Sami’ Allâhu liman āhamdîh (Allâh hears those who praise Him),’ he did likewise, then he said: ‘Rabbana wa lakal-ḥamâd (Our Lord, to You be praise).’ But he did not do that when he prostrated or when he raised his head from prostration.” (Ṣâliḥî)

Comments:
1. The commencement of the prayer occurs with the pronouncement of Allâhu Akbar - Allâh is Supremely Great. It is called Takbîrat Al-Îhram - 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 permanent and customary (Sunnah) practice.

Chapter 2. Raising The Hands Before Saying The Takbǘr

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 Takbǘr. He did that when he said the Takbǘr 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.” (Sahîh)

Comments:
This Hadîth indicates that first the hands should be raised, and in the same state, the Takbǘr 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

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’...
The Book of The Commencement...

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


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. (Sahih Muslim: 391). Both ways are permissible.

Chapter 4. Raising The Hands
Parallel To The Ears

(المعجم 4) - رفع اليدين جبال الأذنين

(النحافة 211)

880. It was narrated from ‘Abdul-Jabbar bin Wâ’il that his father said: “I prayed behind the Messenger of Allâh 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 ‘Amin’ and raised his voice with it.” (Sahîh)


881. It was narrated from Mâlik bin Al-Huwairith – who was one of the Companions of the Prophet – that when the Messenger of Allâh 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)
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 Qiyām) 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 Mālik bin Al-Huwairith said: “I saw the Messenger of Allah 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.” (Sahīh)

Chapter 5. Location Of The Thumbs When Raising The Hands

883. It was narrated from ‘Abdul-Jabbār bin Wā’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)

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

Sa‘eed bin Sam‘an said: “Abû Hurairah came to the Masjid of Banu Zuraïq and said: ‘There are three things that the Messenger of Allâh 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 Takbir when he prostrated and when he sat up.’” (Hasan)

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

Chapter 7. Obligation Of The First Takbir

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

[1] They disagree over the meaning of Madda in this Hadith. It is translated here in accordance with the explanation of Ahmad Shâkir in his comments on Jami‘ At-Tirmidhî. See also Tuhfat Al-Ahwadhî and Nail Al-Awârî.
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 Salām, and the Messenger of Allāh ﷺ said to him: “Wa ‘alaika as-salām” (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 Takbīr, then recite whatever is easy for you of Qur’ān. 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.” (Ṣaḥīḥ)

Comments:

1. This Ḥadīth is known as the “Ḥadīth of the one who prayed incorrect.”

2. According to many scholars, the Prophet  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 Takbīrat Al-Ihram, the consecratory declaration of the Supreme Greatness of Allāh, recitation of the Qur’ān, 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-hamdu Lillâhi kathîra, wa subhân-Allâhi bukratan wa âsîla (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).” (Sâhîh)

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-hamdu Lillâhi kathîra, wa subhân-Allâhi bukratan wa âsîla (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
stopped saying it since I heard the Messenger of Allâh ﷺ say that.”

(Sahîh)

٨٨٨. It was narrated that Mūsâ 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)

Comments:
This demonstrates that in the posture of upright standing the Qiyam 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.

٨٨٩. It was narrated that Al-Ḥajjâj 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 hand and placed it on my left.”” (Hasan)
Chapter 11. The Location Of The Right Hand On The Left In Prayer

890. Wā'il bin Ḥujr said: “I said: ‘I am going to watch how the Messenger of Allāh prays.’ So I watched him and he stood and said the Takbīr, 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.” (Ṣaḥīḥ)

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

891. It was narrated from Abū
Hurairah that the Prophet ﷺ forbade praying with one’s hands on one’s waist. *(Saḥīḥ)*

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-Rahmān, 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.’” *(Saḥīḥ)*

Chapter 13. Standing With The Feet Together When Praying

893. It was narrated from Abū 'Ubaidah that 'Abdullāh 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)

894. It was narrated from 'Abdullāh 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)

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.

تأخیر: [إسناده ضعيف] وهو في الكبرى، ح: 966 * أبعيدة لم يسمع من أبيه كما تقدم، ح: 723، وانظر الحديث الآتي.
Chapter 14. The *Îmâm* Pausing After Starting The Prayer

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

**Comments:**

This silence denotes reciting to oneself. During it, the Prophet 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 Allîh started to pray he would pause briefly. I said: ‘May my father and mother be ransomed for you, O Messenger of Allîh, what do you say when you pause briefly between the *Takbîr* and recitation?’ He said: ‘I say: Allâhumma bâ'id baynî wa bayna khatâ Büyükâ kama bâ'adta bayna al-mashriqi wal-maghrib; Allâhumma naqâni min khatâ Büyükâ Kamâ yunaqqa ath-thawb al-abyad min ad-danas; Allâhumma ighsilni min khatâ Büyükâ bith-thalji wal-mâ'î wal-barad.’ (O Allîh, put a great distance between me and my sins, as great as the distance You have made between the East and the West; O Allîh, cleanse me of my
sins as a white garment is cleansed from filth; O Allâh, wash away my sins with snow and water and hail).” (Saḥîh)

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

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 ्रâlâtâ wa nusukâ wa mahyâya wa mamâri lîllâhi rabbîl-‘âlâmîn, ❚a sharika lahu, wa bidhâlika umirtu wa anâ min al-muslimîn. Allâhummahânî lîaḥsanil-‘amâlî wa aḥsanil-akhlâqi lâ yahdî lî aḥsanihâ illâ anta wa qini sayy’il-‘âmâlî wa sayy’il-‘âbâqi lâ yaqî sayy’iha illâ ant. (Indeed, my ʿSalâh (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.”)” (Saḥîh)
898. It was narrated from ‘Ali, may Allâh be pleased with him, that the
when the Messenger of Allâh started to pray, he would say Takbîr, then say: “Wajahtu wajhi lillahî faṭaras-samâwâtiwal-arda hànîfan wa mâ anâ minal-mushrikîn. Inna salâti wa nusuki wa mâyâya wamamâtî lillâhi rabbil-‘alamin, là sharika lahu, wa bidhâlika umrîtu wa anâ min al-muslimîn. Allâhumma! Antal-maliku là ilâha illâ ant, anâ ‘abduka zalantu nafsi wa’taráfu bidhanbî faghfirî dhunûbî jamî’ân, là yaghfîrî-udhunûba illâ anta, wahdini lihâsanil-akhlâqi, là yahdî li ahsanîhâ illâ anta waşrif ‘anî sayy’ahâ là yâsrîfu ‘anî sayy’ahâ illâ anta, labaika wa sa’daika, wal-khairu kulluhi fi yadaika wash-sharru laisa ilaika anâ bika wa ilaika tabâra aka wa tâ’ayita astaghfu’ruka wa atâbû ilaiyk. (Verily, I have turned my face toward Him Who has created the heavens and the Earth Hanifa (worshipping none but Allâh Alone), and I am not of the idolaters’. 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,[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

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)

Comments:
In some of the routes of this narration there is a clarification that when Allâh’s Messenger  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  stood to offer a voluntary prayer he would say: “Allâhu Akbar wajahtu wajhi lillâhi fâtaras-samâwâîwal-arâda ḥanîfa muslimân wa mâ anâ minal-mushrîkin. Inna ṣalâti wa nusuki wa maḥyâya wa mamâtî lillâhi rabbîl-ālâmîn,  là sharîka lahu, wa bidhâlîka umîrta wa anâ awâlul-muslimîn. Allâhuma antal-maliku là ilâha illâ anta subhânaka wa biḥamdi (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}
alone), as a Muslim, and I am not of the idolators. Verily, my Salāh, my sacrifice, my living, and my dying are for Allāh, 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. O Allāh, You are the Sovereign, there is none worthy of worship but You, glory and praise be to You.)” Then he would recite. (Sahih)

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

900. It was narrated from Abū Sa'eed that when the Prophet started to pray he would say: “Subhanakallāhumma, wa bihamdika tabārakasmuka wa ta'dala jadduka wa là ilāha ghairuk (Glory and praise be to You, O Allāh. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You.)” (Hasan)

Comments:
1. In some routes of this Hadīth 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.

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 Abū Sa'eed said: “When the Messenger of Allāh ﷺ started to pray, he would say: ‘Subḥanākallāhummā, wa biḥamdi tabārakasmuka wa ta‘āla jadduka wa là ilāha ghairuk (Glory and praise be to You, O Allāh. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You.’)” (Hasan)

Chapter 19. Another Kind Of Remembrance After The Takbīr

902. It was narrated that Anas said: “The Messenger of Allāh ﷺ was leading us in prayer when a man came and entered the Masjid, and he was out of breath. He said: ‘Allāhu Akbar, al-hamdulillāhi ḥamdan kathīran āyīban mubārakan fih. (Allāh is Most Great, praise be to Allāh, much good and blessed praise.)’ When the Messenger of Allāh 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 Allāh. I came and I was out of breath, and I said it.’ The Prophet
The Book of The Commencement

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

Comments:
He was short of breath: this demonstrates that this Companion (of the Prophet) 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 Fāṭihat-Kitāb (The Opening Of The Book) Before Another Sūrah

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

Comments:
This proves that in every unit of prayer, the commencement should be made with Surat Al-Fātihah, because it is obligatory in prayer. It could suffice in place of other recitation, but some other Sūrah (of the Qur'ān) 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 and with Abū Bakr and 'Umar, may Allāh be pleased with them both, and they started with "All the praise and thanks be to Allāh, the Lord of all that exists." [2] (Ṣaḥīḥ)

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[1] Al-Fātihah
[2] Al-Fātihah

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 Muhammad) 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)

The Book of The Commencement

Comments:

1. Concerning the explanation of *Tafsîr* of *A-Kaw&ar* (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. (*Sahîh Al-Bukhârî*: 6579; *Sahîh 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* (*Sahîh 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’ain 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-Fâtîhah), and when he reached: not (the way) of those who earned Your anger, nor of those who went astray, he said: ‘Âmin’ and the people said ‘Âmin.’ 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.” (*Sahîh*)
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 Alläh, The Most Gracious, The Most Merciful” Aloud

907. It was narrated that Anas bin Mâlik said: “The Messenger of Alläh ﷺ led us in prayer, and we did not hear him recite: In the Name of Alläh, the Most Gracious, the Most Merciful. And Abû Bakr and ‘Umar led us in prayer and we did not hear it from them either. (Sahîh)

908. It was narrated that Anas said: “I prayed behind the Messenger of Alläh ﷺ, Abû Bakr, ‘Umar and ‘Uthmân, may Alläh be pleased with them, and I did not hear any of them say out loud: In the Name of Alläh, the Most Gracious, the Most Merciful.” (Sahîh)
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-Rashidin - 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 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)

910. Abû As-Sâ‘ib – the freed slave of Hishâm bin Zuhrah – said: “I heard Abû Hurairah say: ‘The Messenger of Allâh said: ‘Whoever offers a prayer in which he does not recite Umm Al-Qur’ân (Al-Fâtiyhah), it is deficient, it is deficient, it is deficient, incomplete.” I (Abû As-Sâ‘ib) said: ‘O Abû Hurairah, sometimes I am behind the Imam.’ He poked me in the rib.”
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.’”

(Sahîh)

تخريج: أخرجه سلمان، الفضل، باب وجبت قراءة الفاتحة في كل ركعة ... الخ: ح: 39

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
the event of the occurrence of this deficiency the prayer will be invalid. This is because this expression (Khidti) 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-Fātihah is not recited resembles a mass of flesh which is of no use at all. This demonstrates that the recitation of Surat Al-Fātihah 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 Allāh, and the second half is a request of Him.

Chapter 24. The Obligation To Recite Fātihatil-Kitāb In The Prayer

911. It was narrated from ‘Ubdādah bin Aṣ-Ṣāmit that the Prophet ﷺ said: “There is no Salāh for one who does not recite Fātihatil-Kitāb.” (Sahih)

Comments:
The phrasing of this Ḥadīth 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 ‘Ubdādah bin Aṣ-Ṣāmit said: “The Messenger of Allāh ﷺ said: ‘There is no Salāh for one who does not recite Fātihatil-Kitāb or more.’” (Sahih)
Comments:

1. Two forms have been described for the validity or wholesomeness of the prayer: (1) Reciting the *Surat Al-Fatiha* only (2) Reciting more than the *Fatiha*. This means only the *Fatiha* is obligatory; additional recitation is not obligatory. The prayer, without additional recitation, is considered valid.

2. The recitation of *Surat Al-Fatiha* is essential in every unit of prayer - in every Rak’ah and not just one time only in the whole of prayer, because Allah’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. (Sahih Al-Bukhari - Al-Adhân: 757).

Chapter 25. The Virtue Of *Fatiha* 

(المعجم 25 - فضل فاتحة الكتاب) 

(التحقة 282)

913. It was narrated that Ibn ‘Abbâs said: “When Jibrîl was with the Messenger of Allah 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-Fatiha) and the last verses of *Surat Al-Baqarah*. You will never recite a single letter of them but you will be granted it.” (Sahih)
Chapter 26. The Interpretation Of The Saying Of Allâh, The Mighty And Sublime: And Indeed, “We Have Bestowed Upon You Seven Of Al-Mathānî (Seven Repeatedly-Recited) And The Grand Qur’ān”[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’ān.” (Sahîh)

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.

915. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allah ﷺ said: ‘Allâh, the Mighty and Sublime, did not reveal in the Tawrah or the Injîl anything like Urn Al-Qur’âñ (Al-Fâtîhah), which is the seven oft-recited, and (Allâh said) it is divided between Myself and My slave and My slave will have what he asked for.’” (Hasan)

916. It was narrated that Ibn ‘Abbâs said: “The Prophet ﷺ was given seven oft-recited; the seven long ones.” (Dâ’îf)

Comments:
This is also one of the several explanations of As-Sab’a al-Mathâni (the seven oft-repeated): That it denotes the first seven lengthy Surâh of the Glorious Qur’ân: Suratul Baqarah, ‘Al-Îmran, An-Nisa, Al-Mai’dah, Al-An’âm, Al ’Arâf, At-Tauhâh (including Al-Anfûl) 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 ‘Abbâs said, concerning the words of Allâh, the Mighty and Sublime: “Seven of Al-Mathâni” (seven repeatedly-recited):[1] “The seven long ones.” (Hasan)

Chapter 27. Not Reciting

Behind The Imâm In Prayers

Where He Does Not Recite Loudly

918. It was narrated that ‘Imrân bin Hûsain 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)

Comments:

The Prophet’s 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 Surâhs besides Surât Al-Fâtihah.

919. It was narrated from ‘Imrân bin Hûsain 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)

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

920. It was narrated from Abū Hurairah: “The Messenger of Allāh 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 Allāh.’ He said: ‘I was wondering what was distracting me in reciting Qurān.’” So the people stopped reciting in prayers in which the Messenger of Allāh ﷺ recited out loud when they heard that. (Ṣaḥīḥ)

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 Imām have been explicitly prevented from reciting more than the Surat Al-Fātihah. Therefore, in audible prayers, followers may not recite more than the Fātihah either audibly or inaudibly.

Chapter 29. Reciting Umm Al-Qur'ān (Al-Fātihah) Behind The Imām In Rak'ahs Where The Imām Recites Out Loud

921. It was narrated that ‘Ubādah bin As-Ṣāmit said: “The Messenger ﷺ...
of Allāh ᵙا. led us in one of the prayers 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-Qurʿān (Al-Fāṭiḥah).’” (Sahih).

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-Fāṭiḥah 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 Hadith of the Prophet ﷺ, although it is not as strong as Sahih: the authentic). Hence, Surat Al-Fāṭiḥah 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 Qurʾān Is Recited, Listen To It, And Be Silent That You May Receive Mercy[1]

922. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ’The Ḥākim is appointed to be followed, so when he says the Takbīr, say the Takbīr,

and when he recites, be silent, and when he says: "Sanzi' Allahubun Hamidah" (Allâh hears those who praise Him), say: ‘Rabbanâ lakal-hamid (Our Lord, to You be praise)." (Sahîh)


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

Abû ‘Abdur-Rahmân said: Al-Mukhrarî would say: He his trustworthy – meaning – Muḥammad bin Sa’d Al-Ansârî. (Sahîh)

Chapter 31. The Îmâm’s Recitation Is Sufficient For The One Who Is Following Him

924. Kathîr bin Murrah Al-Hadrâmî 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
that if the îmâm leads the people, that is sufficient for them.” (Paàf)

Abû ‘Abdur-Rahmân (An-Nasà’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-Dardå’. This was not recited with the book.

Comments:

IÎmâm An-Nasà’î has offered explanation that the one who turned his attention and gave his opinion was the honorable Abî Ad-Darda and not the Messenger of Allâh ﷺ. In this statement also what is meant is recitation that is performed in excess of Surat Al-Fâtilah.

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

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: Subhâh Allâh, walhamdu Lillâh, wa là ilâh â ill-Allâh, wa Allâhu Akbar, wa là hawla wa là quwwata illa Billâhil-‘âliy al-‘dîm (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)

Comments:

He was a new Muslim. He was not able to memorize the Qur’an 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-Fatiha.

Chapter 33. Imam Saying Āmīn Out Loud

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)

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)

Comments:

This demonstrates that the prayer-leader utters Āmīn aloud so that the followers too might say it.
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: 'Āmîn,' for the angels say Āmîn and the Imâm says Āmîn, and if a person's Āmîn coincides with the Āmîn of the angels, his previous sins will be forgiven.'" (Ṣaḥîḥ)

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

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 Āmîn Behind The Imâm

930. It was narrated that Abû Hurairah, may Allâh be pleased with him, that 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: 'Amin,' for if a person's Amin coincides with the Amin of the angels, his previous sins will be forgiven." (Sahih)

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

Chapter 35. The Virtue Of Saying Amin
931. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If any one of you says: 'Amin' and the angels in Heaven say Amin, and the one coincides with the other, his previous sins will be forgiven." (Sahih)

Chapter 36. What A Person Should Say If He Sneezes Behind The Imâm
932. It was narrated from Mu'âdh bin Rifâ’îah bin Râfi’î that his father said: "I prayed behind the Prophet ﷺ and I sneezed and said: 'Alhamdu lillâhi, hamdan kathiran tayiban mubârakan fih, mubârakan..."
'alaihi, kamā yuhibbu rabbunā wa yarāda (Praise be to Allāh, much good and blessed praise as our Lord loves and is pleased with.)’

When he finished praying, the Messenger of Allāh 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 Rifa‘ah bin Râfi‘ bin ‘Afrâ’ said: ‘It was me, O Messenger of Allāh.’ He said: ‘What did you say?’ He said: ‘I said: “Praise be to Allāh, 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)

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

933. It was narrated from ‘Abdul-Jabbâr bin Wâ’il that his father said: “I prayed behind the Messenger of Allāh ﷺ and when he said the Takbîr 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: ‘Amin,’ and I could hear him although I was behind him. The Messenger of Allāh ﷺ heard a man saying: ‘Alhamdu lillâhi
Chapter 37. Collection Of What Was Narrated Concerning The Qur'an

934. It was narrated that 'Aishah said: “Al-Hârith 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.”’ (Sahîh)

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

Translation:

The Prophet ﷺ 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.’” (Sahîh)

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

Translation:

The Book of The Commencement
935. It was narrated from ‘Aishah that Al-Hārith 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.” ‘Aishah said: “I saw him when the Revelation came to him on a very cold day, and his forehead was dripping with sweat.” (Ṣaḥīḥ)

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:

[emphasis]Al-Ḍiyāmah 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 Jibrîl came to him, the Messenger of Allâh  listened, and when he left, he would recite it as he had taught him.” (Sahîh)

Comments:
The Prophet’s  repeating them (the Qur’ânic 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 abandoned its recitation at the very moment of Revelation.

937. It was narrated from Ibn Mâkhrâmah that ‘Umar bin Al-Khattâb, may Allâh be pleased with him, said: “I heard Hîshâm bin Hîzâm reciting: Sârat Al-Furqân, in a way that the Prophet of Allâh  had not taught me. I said: ‘Who taught you this Sûrah?’ He said: ‘The Messenger of Allâh  did not teach you like that.’ I took him by the hand and brought him to the Messenger of Allâh  and said: ‘O Messenger of Allâh, you taught me Sârat Al-Furqân, but I heard this man reciting it in a way that you did not teach me.’ The Messenger

of Allâh  said: ‘Recite, O Hîshâm.’ So he recited it as he had recited it (before). The Messenger of Allâh  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  said: ‘The Qur’ân was revealed to be recited in seven different modes.’” (Sahîh)  

Comments:  
The Companions of Allâh’s Messenger consisted of people who had various dialects. Since the Prophet 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 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 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-Rahîm bin ‘Abdul-Qâri’ said: ‘I heard Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, say: ‘I heard Hîshâm bin Hakîm bin Hîzâm reciting Sûrat Al-Fîrûq, in a way that I had not been taught, and the Messenger of Allâh 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 and said: ‘O Messenger of Allâh, I heard this man reciting
Sūrat Al-Furqān in a way that you did not teach me.' The Messenger of Allāh ﷺ said to him: 'Recite.' So he recited it in the way that I had heard him recite. Then the Messenger of Allāh 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 Qurān has been revealed to be recited in seven different modes, so recite as much of the Qurān as may be easy for you.'” (Sahih)

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-Khattāb and Hishām 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-Rahmān bin ‘Abdul-Qari‘ told him that they heard ‘Umar bin Al-Khaṭṭāb say: “I heard Hishām bin Ḥakīm reciting Sūrat Al-Furqān during the lifetime of the Messenger of Allāh ﷺ, so I listened to his recitation and he was reciting it in a way that the Messenger of Allāh 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 Salām (at the end of the prayer). When he had said the Salām I grabbed him by his garment and said: ‘Who taught you this Sūrah that I heard you reciting?’ He said:
The Messenger of Allâh \( 
\) 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 \( 
\) said: ‘It was revealed like this.’ Then the Messenger of Allâh \( 
\) said: ‘Recite, O ‘Umar.’ So I recited it in the way that he had taught me. The Messenger of Allâh \( 
\) said: ‘It was revealed like this.’ Then the Messenger of Allâh \( 
\) 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.’’ (\( 
\) Sahîh)  
Comments:  
The seven dialects do not signify those seven modes of recitation which the reciters teach as part of the science of proper recitation (Qîrât). 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 \( 
\) was by a pond belonging to Banu Ghifîr when Jibrîl, peace be upon him, came to him and said: “Allâh commands you to
teach your *Ummah* the Qur'ān 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: “Allāh commands you to teach your *Ummah* the Qur'ān 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: “Allāh commands you to teach your *Ummah* the Qur'ān 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: “Allāh commands you to teach your *Ummah* the Qur'ān with seven ways of recitation, and whichever way they recite it will be correct.” (*Sahih*)

Abū 'Abdur-Rahmān said: Al-Ḥakam was contradicted in this narration; Mansūr bin Al-Mu'tamir contradicted him. He reported it from Mujāhid, from 'Ubayy bin 'Umar in *Mursal* form.

It was narrated that Ubayy bin Ka'b said: “The Messenger of Allāh ﷺ taught me a *Sūrah*, 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 *Sūrah*?’ He said: ‘The Messenger of Allāh ﷺ.’ I said: ‘Stay with me 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 *Sūrah*?’ He said: ‘The Messenger of Allāh ﷺ.’ I said: ‘Stay with me..."
until we go to the Messenger of Allāh ﷺ. So we came to him and I said: ‘O Messenger of Allāh, this man recites a Sūrah that you taught me differently.’ The Messenger of Allāh ﷺ said: ‘Recite, O Ubāy.’ So I recited it and the Messenger of Allāh 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 Allāh ﷺ said to him: ‘You have done well.’ Then the Messenger of Allāh ﷺ said: ‘O Ubāy, the Qur’ān has been revealed with seven different modes of recitation, all of which are good and sound.’” (Hasan)

Abū ‘Abdur-Rahmān said: Ma‘qīl bin Ubaidullāh is not that strong.

942. It was narrated that Ubāy 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 Allāh ﷺ taught me this.’ And the other man said: ‘The Messenger of Allāh ﷺ taught me too.’ So I went to the Prophet ﷺ and said: ‘O Prophet of Allāh, 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. Jibrīl and Mikā’il, peace be
The Book of The Commencement

upon them, came to me, and Jibril sat on my right and Mikâ’il sat on my left. Jibril, 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)

943. It was narrated from Ibn ‘Umar that the Messenger of Allah 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)

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 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)
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]

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] (Sâhirî)

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

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. (Sâhirî)

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


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

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

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

Chapter 41. Reciting (Sūrat) Ar-Rūm In Ṣubh

948. It was narrated from Shabib Abī Rawh, from a man among the Companions of the Prophet, that he prayed Ṣubh 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.'" (Ṣahih)
Chapter 42. Reciting Between Sixty and One Hundred Verses In ٠٩٢

It was narrated from Abū Barzah that the Messenger of Allāh  used to recite between sixty and one hundred verses in Al-Ghadrāh (Subh) prayer.

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 ٠٩٣

It was narrated that Umm Hishām bint Ḥârithah bin An-Nu'mān said: “I only learned: ‘Qāf. By the Glorious Qur'ān.’[1] behind the Messenger of Allāh ; he used to recite it in Subh.” (Hasan)

Comments:

The Book of The Commencement

كان في خطبة الجماعة كما سيأتي، ح: (1412) فلعله وهم أو ثبوت القراءة في الجمعة، والصحيح
و هذا 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 Allâh ﷺ.

951. It was narrated that Ziyâd bin Ilâqah said: “I heard my paternal uncle say: ‘I prayed Subh with the Messenger of Allâh ﷺ, and in one of the Rak‘ahs he recited: ‘And tall date palms, with ranged clusters.’” [1] (Sâhîh)

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

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

Chapter 45. Reciting Al-Mu‘awwidhatain In Subh

953. It was narrated from ʿUqbah bin ʿAmir that he asked the Prophet ̣ about Al-Mu‘awwidhatain. ʿUqbah said: “The Messenger of Allāh  led us in praying Fajr and recited them.” (Sahih)

Comments:

Mu‘awwidhatayn denotes the two last Surahs of the Glorious Qur’ān - Surat Al-Falaq and Surat An-Nās. They are Mu‘awwidhatain 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‘awwidhatain

954. It was narrated that ʿUqbah bin ʿAmir said: “I followed the Messenger of Allāh  when he was riding, and I placed my hand on his foot and said: ‘O Messenger of Allāh, teach me Surah Hūd and Surah Yūsuf. He said: ‘You will never recite anything greater before Allāh than: “Say: I seek refuge with (Allāh), the Lord of the daybreak.” and “Say: I seek refuge with (Allāh) the Lord of mankind.”’ (Sahih)
The Book of The Commencement...

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.'" (Sahîh)

Chapter 47. Recitation In Subh On Friday

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 Subh prayer on Friday. (Sahîh)

957. It was narrated from Ibn ‘Abbas that the Prophet used to recite: The revelation of the Book and; Has there not been over man. in Subh prayer on Friday. (Sahih)

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'an 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 opportune, then there is no mention in Ahadith of one's performing it later on. If one is listening to a recital (of the Qur'an), and he is able to manage to prostrate, he ought to prostrate. The Qur'an recital prostration consists of neither Takbir nor the Taslim. It is merely a prostration. And Allah knows best!

Chapter 48. The Prostration Related To Reading Qur'an: The Prostration In Sad (38)

958. It was narrated from Ibn ‘Abbas that the Prophet prostrated in Sad and said: "Dawud

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

(Sahih)

Comments:

Imam Ash-Shafi’i 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)

959. It was narrated from Ja’far bin Al-Mu’talib 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-Mu’talib had not yet accepted Islâm. (Hasan)

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 Muhammad 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 ‘Abdullāh that the Messenger of Allāh ﷺ recited An-Najm and prostrated during it. (Sahih)

Chapter 50. Not Prostrating In An-Najm

961. It was narrated from ‘Āṭā’ bin Yasār that he asked Zaid bin Thābit about reciting with the Imām. He said: “There is no recitation with the Imām in anything.” And he claimed that he had recited: “By the star when it goes down (or vanishes)”[1] to the Messenger of Allāh ﷺ and he did not prostrate. (Sahih)

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

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

split asunder.

When he had finished praying, he told them that the Messenger of Allâh ᵀılmış prostrated during it. (Sahîh)

963. It was narrated that Abû Hurairah said: “The Messenger of Allâh ᵀ.execSQL prostrated during: ‘When the heaven is split asunder.’” [Sahîh]

964. It was narrated that Abû Hurairah said: “We prostrated with the Messenger of Allâh ᵀ.execSQL during: When the heaven is split asunder [and Read! In the Name of your Lord.” [Sahîh]
965. (Another chain) from Abû Hurairah, with similar. (Sahîh)

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)

Comments:

Imâm An-Nasâî, in this narration, has two Shai'kh: Muhammad bin Mansûr and Qutaybah, while the chain is one.

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)

Comments:

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

\[\text{[1] Al-Inshiqaq 84.} \]
\[\text{[2] All-'Ala'q 96.} \]
\[\text{[3] Al-Inshiqaq 84.} \]
\[\text{[4] All-'Ala'q 96.} \]
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] (Saḥîḥ)

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 best practice (the Sunnah).
2. Imâm An-Nasâî 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

969. It was narrated that Abû Râfî’ 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 Al-Abi Dâwûd did this prostration and I was (praying)...

behind him, and I will continue to do this prostration until I meet Abū Al-Qāsim.” (Ṣaḥīḥ)

Chapter 54. Recitation (In prayers) During The Day

970. It was narrated that ‘Aṭā’ said: “Abū Hurairah said: ‘There should be recitation in every prayer. What the Messenger of Allāh 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.’” (Ṣaḥīḥ)

971. It was narrated that Abū Hurairah said: “In every prayer there is recitation. What the Messenger of Allāh 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.” (Ṣaḥīḥ)

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’ān).
Chapter 55. Recitation In Zuhr

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

973. Abû Bakr bin An-Nadr said: "We were in At-Taff with Anas, and he led them in praying Zuhr. When he had finished he said: ‘I prayed Zuhr with the Messenger of Allâh and he recited two Sûrahs for us in the two Rak’âhs: ‘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’ôf)

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.

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

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 Allah would still be in the first Rak‘ah, making it lengthy.” (Sahîh)

Comments:
People would stand behind the Prophet (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 Qatâdâh narrated that his father said: “The Messenger of Allah used to lead us in prayer, and he would recite in the first two Rak‘âhs 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 Suḥb. (Sahîh)

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 ‘Asr, and he would make us hear a verse sometimes, and he used to make the first Rak’âh lengthy." (Saḥîh)

Chapter 58. Making The
Standing Shorter In The
Second Rak’âh 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’âh longer and the second shorter. And he used to do that in Ẓuhûr too, make the first Rak’âh

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.
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.” (Sahîh)

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

978. It was narrated from ‘Abdullâh bin ‘Abi Qatâdah that his father said: “The Messenger of Allâh ﷺ used to recite the Umm Al-Qur'ân and two Surahs in the first two Rak'ahs of Zuhr and ‘Asr, and in the last two with Umm Al-Qur'ân, and he would make us hear a verse sometimes, and he used to make the first Rak'ah of Zuhr lengthy.” (Sahîh)

(Tafsîr: [Sahîh] ‘Asr, p. 188)

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

979. It was narrated that Abû Salamah said: “The Messenger of Allâh ﷺ used to recite the Umm Al-Qur'ân and two Surahs in the first two Rak'ahs of Zuhr and ‘Asr,

Comments:
It is essential to append additional Surahs in the first two cycles of obligatory prayers, along with the Surat Al-Fâtihah; but in the latter two units, Al-Fâtihah alone is enough.
and he would make us hear a verse sometimes, and he used to make the first \textit{Rak'ah} of \textit{Zuhr} lengthy, and he did likewise in \textit{Subh}.” (\textit{Sahih})

980. It was narrated from Jâbir bin Samurah that the Prophet used to recite “By the heaven holding the big stars”\footnote{Al-Burāj 85.} and: “By the heaven, and \textit{Al-Tāriq} (the night-comer, i.e. the bright star)”\footnote{Al-Ṭāriq 86.} and similar \textit{Sūrahs} in \textit{Zuhr} and \textit{‘Ayr}. (\textit{Hasan})

981. It was narrated that Jâbir bin Samurah said: “The Prophet used to recite “By the night as it envelops.”\footnote{Al-Lail 92.} in \textit{Zuhr} and something similar in \textit{‘Ayr}, and he would recite something longer than that in \textit{Subh}. (\textit{Sahih})

\textbf{Tafsir:} [ صحيح ] فبالله تعالى 975 والذي بعده، وهو في الكبرى، ح: 100.


\textbf{Tafsir:} آخره مسلم، الصّلْوَة، باب القراءة في الصحيح، ح: 459 من حديث عبدالرحمن بن مهدي به، وهو في الكبرى، ح: 1052.
Chapter 61. Making The Standing And Recitation Lighter

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)

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’ân during the standing position of prayer and supplications that are made during other parts of prayer (such as during prostration).

2. ‘Umar bin Abdul Azîz 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...
lengthy and the last two shorter, and he would make ‘Asr shorter; in
Maghrib he would recite the short Mufassal Sūrah, in ‘Ishā’ the
medium-length Mufassal Sūrahs and in Subh the long Mufassal
Sūrahs.[1] (Sahīh)

Chapter 62. Reciting The Short
Mufassal Sūrah In Maghrib

984. It was narrated that Abū Hurairah said: “I have never
prayed behind anyone whose prayer more closely resembled that
of the Messenger of Allāh 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 Mufassal Sūrahs. In ‘Ishā’ he
recited: ‘By the sun and its brightness’[2] and similar Sūrahs,
and in Subh he recited two lengthy Sūrahs.” (Sahīh)

[1] Mufassal refers to the shorter Sūrah of the Qur‘ān, from Sūrah Qāf (50) to the end. See
Tafsīr Ibn Kathīr (Darussalam) Volume 9, page 215, the explanation of Sūrah Qāf.

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

985. It was narrated that Úbair said:
"A man from among the Anṣâr passed by Muʿādh leading two camels, when he (Muʿādh) 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 Muʿādh; do you want to cause hardship to the people, O Muʿādh? 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?'" (Ṣahih)

Comments:
It was reported that this incident pertains to the ‘Isha’, 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 Allâh 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." (Ṣahih)

The Book of The Commencement

Chapter 65. Reciting Al-Tūr (52) In Maghrib

988. It was narrated from Muhammad bin Jubair bin Mut‘im that his father said: “I heard the Prophet recite Al-Tūr in Maghrib.” (Sahih)

Chapter 66. Reciting Ad-Dukhān (44) In Maghrib

989. Mu‘āwiya bin ‘Abdullāh bin Ja‘far narrated that ‘Abdullāh bin Utbah bin Mas‘ūd told him that the Messenger of Allāh recited

Comments:

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

987. It was narrated from Ibn ‘Abbās from his mother that she heard the Prophet recite Al-Mursalāt in Maghrib. (Sahih)

Comments:

The honorable Umm Al-Fadl bint Ḥārith, the mother of Ibn ‘Abbās, is the transmitter of the earlier narration.
The Book of The Commencement


Comments:

By the two lengthy Sûras 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 Sûrah ‘Alif Lâm Mim Sâd”, because with these very letters the Sûrah begins.

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

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[1] Ad-Dukhân 44.
Messenger of Allâh 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.” (Sahîh)

**Comments:**

Marwân bin Hakam was at that time the governor of Madînah; he became the commander of the Faithful later. It appears he was in the habit of reciting small Sûrahs as is narrated in Hadîth 990. The small Mufassal 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 Allâh ﷺ recited Sûrat Al-A’râf in Maghrib and split it between two Rak’ahs.
(Sahîh)

**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 Allâh ﷺ – twenty times – reciting in the two Rak’ahs after Maghrib ‘Say: O you...” (Sahîh)

**Comments:**

[Note: The text is not fully legible due to the quality of the image, but it appears to be discussing the practice of reciting certain Sûrahs in the evening prayer.]
Chapter 69. The Virtue Of Reciting "Say: He Is Allāh, (The) One" [3]

994. It was narrated from ‘Āishah that the Messenger of Allāh 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 Allāh, (the) One.” [4] When they returned, they told the Messenger of Allāh 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 Allāh ﷺ said: “Tell him that Allāh, the Mighty and Sublime, loves him.” (Sahih)

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 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 ‘Ubaid bin Hunain, the freed slave of the family of Zaid bin Al-Khaṭṭâb, 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-us-Samad (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.’” (Hasan)

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.” (Sahîh)

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1. *Al-Ikhâs* 112.
2. *Al-Ikhâs* 112.
Comments:
It being equivalent to a third of the Qur'ān is on account of its theme. Because the foundation of the Din rests on three elements: Oneness of Allāh, the Prophethood, and the Hereafter. On it (Surat Al-Ikhlas) is the most complete and comprehensive delineation of the Oneness of Allāh - Tawhīd.

997. It was narrated from Abū Ayyūb that the Prophet ﷺ said: “Say: He is Allāh, (the) One”[1] is one-third of the Qur'ān.” (Hasan) Abū ‘Abdur-Rahmān said: I do not know a chain of narration longer than this.

Comments:
In this narration, between Imām An-Nasā’ī and the Prophet ﷺ there are ten transmitters. No narration of the Imām An-Nasā’ī consists of a greater number of transmitters. And Allāh knows best!

Chapter 70. Reciting: “Glorify The Name Of Your Lord, The Most High”[2] In ‘Ishā’

998. It was narrated that Jābir said: “Mu‘ādh stood up and prayed ‘Ishā’,[3] and made it lengthy. The Prophet ﷺ said: ‘Do you want to

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[3] It had been mentioned earlier that since Maghrib was sometimes called ‘Ishā’, the ‘Ishā’ prayer is also called Al-‘Ishā’ Al-Akhirah’ - meaning - the later ‘Ishā’ to distinguish between the two.
cause hardship to the people, O Mu'âdh; do you want to cause hardship to the people O Mu'âdh? Why didn't you recite 'Glorify the Name of your Lord, the Most High'[1] or ʿAd-Duḥa[2] or; 'When the heaven is cleft asunder?"[3] (Ṣaḥīḥ)


999. It was narrated that Jābir said: “Mu'âdh bin Jabal led his companions in praying ‘Ishā’ and he made it lengthy. A man left, and Mu'âdh was told about that, and he said: 'He is a hypocrite.' When news of that reached the man, he went to the Prophet  and told him what Mu'âdh had said. The Prophet  said to him: 'Do you want to be a cause of hardship, O Mu’âdh? 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] (Ṣaḥīḥ)

1000. It was narrated from ʻAbdullāh bin Buraidah, from his father, that the Messenger of Allāh ﷺ used to recite ‘By the sun and its brightness’⁴ and similar Sūrahs in Išā’. (Hasan)

Chapter 72. Reciting “By The Fig, And The Olive”⁵ in Išā’

1001. It was narrated that Al-Barā’ bin ʻĀzib said: “I prayed Al-ʻAtamah (Išā’) with the Messenger of Allāh ﷺ and he recited ‘By the fig, and the olive’⁶ in it.” (Ṣaḥīḥ)

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

1002. It was narrated that Al-Barā’ bin ʻĀzib said: “The Messenger of Allāh ﷺ was on a journey and he recited: By the fig, and the olive⁷ in the first Rak‘ah of Išā’.” (Ṣaḥīḥ)

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⁴ Ash-Shams 91.
⁵ At-Ṭin 95.
⁶ At-Ṭin 95.
⁷ At-Ṭin 95.
Chapter 74. Taking One’s Time In The First Two Rak’ahs

1003. Abū ‘Awn said: “I heard Jābir bin Samurah say: ‘Umar said to Sa‘eed: ‘The people are complaining about everything about you, even about your prayer.’ Sa‘eed 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 Allāh in prayer.’ ‘Umar said: ‘That is what I thought about you.’” (Saḥīḥ)

Comments:
The above-mentioned complaint concerning Sa‘eed proved wrong.
تخرج: أخرج البخاري، الأذان، باب وجوب القراءة للإمام والمأموم في الصلاة كليًا...

1005. It was narrated that 'Abdullāh said: “I know the similar Ṣūrahs that the Messenger of Allāh ﷺ used to recite, twenty Ṣūrahs 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. (Sahīḥ)

Comments:
Whether it is two Ṣūrahs in one unit of prayer or two Ṣūrahs in two units of the same prayer, there should be spiritual relationship between them. Nazā‘ir (identical Ṣūrahs) 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 Mirrāh said: I heard Abū Wā’il say: “A man said in the presence of 'Abdullāh: ‘I recited Al-Mufāṣṣal in one Rak‘ah.’ He said: ‘That is like reciting poetry. I know the similar Ṣūrahs that the Messenger of Allāh ﷺ used to recite together.’ And he mentioned twenty Ṣūrahs from Al-Mufāṣṣal, two by two in each Rak‘ah.” (Sahīḥ)
Comments:

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

1007. It was narrated from ʿAbdullāh that a man came to him and said: “Last night I recited Al-Muṣafāl in one Rak‘ah.” He said: “That is like reciting poetry. But the Messenger of Allāh used to recite similar Sūrahs, twenty Sūrahs from Al-Muṣafāl, those that start with ʿHa-Mīm.” (Ṣaḥīḥ)

Comments:

The arrangement of Sūrahs in the written copy of the Qurʾān belonging to Ibn Mas’ūd was a little different from the copy of Uthman. Therefore, the arrangement of Muṣafāl Sūrahs in his copy differed from the Glorious Qurʾān that we have in our hands. Ubayy ibn Ka‘b possessed a copy of the Qurʾān, which had in it Sūrahs chronologically arranged according to the sequence of their revelation. (Ṭartīb Nāzul: Revelationary sequential arrangement).

Chapter 76. Reciting Part Of A Sūrah

1008. It was narrated that ʿAbdullāh bin As-Sā‘ib said: “I was with the Messenger of Allāh on the day of the Conquest (of Makkah). He
prayed in front of the Ka'bah. He took off his shoes and placed them to his left, and he started to recite Sūrat Al-Mu'minūn. When he reached the passage that mentions Mūsā and 'Eisa, peace be upon them both, he started coughing, then he bowed.” (Ṣaḥīḥ)

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

1009. It was narrated from Hudhaifah that he prayed beside the Prophet one night. He recited, and when he came to a verse that mentioned punishment, he would pause and seek refuge with Allāh; if he came to a verse that mentioned mercy, he would pause and pray for mercy. In his bowing he would say: ‘Subhān Rabbil-'Azīm (Glory be to my Lord Almighty)’ and in his prostration he would say: ‘Subhān Rabbil-'Ala (Glory be to my Lord the Most High).” (Ṣaḥīḥ)
Comments:
While reciting the Qurʾān, one should kindle within oneself a deep sense of receptiveness, so that every word of the Qurʾān creates an effect upon him. The one who recites it in this manner would definitely emulate the Prophet’s excellent practice which is described here.

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

1010. It was narrated from Hudhaifah that the Prophet ﷺ recited Sūrat Al-Baqarah, ʿAl ‘Imrān and An-Nisā in one Rakʿah, and he did not reach any verse that spoke of mercy but he asked Allāh for it, nor any verse that spoke of punishment but he asked Allāh for protection therefrom. (Sahih)

Chapter 79. Repeating A Verse

1011. Jasrah bint Dijājah said: “I heard Abū 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)

Comments:

It has been narrated that when the Prophet supplicated, he would supplicate thrice. In the bowing and prostration postures, he would recite the Tasbihât (Gloration 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 Salâh (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 Salâh (prayer) neither aloud nor in a low voice[2]

- "It was revealed when the Messenger of Allâh 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: And offer your Salâh (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] (Sahîh)

تخريج: أخرجه البخاري، التفسير، باب "ولا نجهر بصلاتك ولا تخافث بها"، ح:472 عن يعقوب بن إبراهيم عليه، وسلم، الصلاة، باب التوسع في القراءة في الصلاة الجهرية ...


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 Saîdâh (prayer) neither aloud nor in a low voice, but follow a way between [1]" (Sahîh)

Chapter 81. Reciting Qur'ân In A Loud Voice

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

Chapter 82. Elongating The Sounds When Reciting Qur'ân

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.'" (Sahîh)

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

1016. It was narrated that Al-Barâ’ bin ‘Ázib said: “The Messenger of Allâh ﷺ said: ‘Make your voices beautiful when you recite Qur’ân.’” (Sahîh)

Ibn ‘Awsajah said: “I had forgotten this - make your voices beautiful when you recite the Qur’ân - until Ad-Dahhâk bin Muzâhîm reminded me.” (Sahîh)

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.” (Sâhih)

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.” (Sâhih)

1020. Abû Hurairah narrated that the Messenger of Allâh ﷺ heard the recitation of Abû Músâ and said: “He has been given a Mîzâmîr among the Mazâmîr[1] of the family of Dawûd, peace be upon him.” (Sâhih)

Comments:

Prophet Dāwūd  has become proverbial concerning his melodious voice and sweet recitation. In the Glorious Qur'ān, there is mention of the mountains and the birds joining him in his recitation (his extolling of Allāh’s limitless Glory). Allāh’s Messenger  therefore, compared the melodious voice of Abū Mūsā  with that of Prophet Dāwūd  (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 Allāh  heard the recitation of Abū Mūsā and said: ‘This man has been given a Mizmār among the Maxāmir of the family of Dāwūd, peace be upon him.’” (Ṣaḥīḥ)

Comments:

Scholars have deemed Āl (family) in the term Āl Dāwūd additional.

1022. It was narrated that ‘Aishah said: “The Messenger of Allāh  heard the recitation of Abū Mūsā and said: ‘This man has been given a Mizmār among the Maxāmir of the family of Dāwūd, peace be upon him.’” (Ṣaḥīḥ)

1023. It was narrated from Ya‘lā bin Mamlak that he asked Umm Salamah about the recitation and prayer of the Messenger of Allāh  and she said: “Why do you want to know about his prayer?” Then she described his recitation and as
being so measured and clear that each letter could be distinguished.

(Hasan)

Comment:

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-Madinah. 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.”

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

1025. It was narrated that Mālik bin Al-Huwairith said: “I saw the Messenger of Allāhﷺ raise his hands until they reached the highest part of his ears, when he said the Takbīr, when he bowed and when he raised his head from bowing.” (Sahih)

Comments:
Mālik bin Huwayrith had come to Allāh’s Messengerﷺ in Madīnah in the month of Rajab, in the year 9H. Another Companion of the Prophetﷺ who related a narration about Raf Al-Yadayn (raising of the hands during prayer), namely Wā’il bin Hujrz, had arrived in the month of Shawwal in the year 10H. This demonstrates that Allāh’s Messengerﷺ used to practice Raf Al-Yadayn until the last years of life.
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)*


**Comments:**

See *Hadith* 879, 880.

**Chapter 87. Not Doing That**

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.” *(Dâ’f)*

**Tafsir:** [صحيح] (التحفة 344) 

1027 - أخبرنا سعيد بن نصر: حدثنا

عبد الله بن المبارك عن سفيان، عن عاصم

ابن كعب، عن عبد الرحمن بن الأشرد،

عن علقمة، عن عبد الله قال: ألا أخبركم

صلاة رسول الله ﷺ؟ قال: فقام ورفع يديه

أول مرّة ثم لم يعود.

**Comments:**

This *Hadith* is not as strong as the *Ahâdîth* 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 *Ahâdîth* on Raf Al-Yadayn are thoroughly authentic. The *Ahâdîth* 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**

1028. It was narrated that Abû (المعجم 88 - إقامة الصلبة في الركوع)

التحفة 345

1028 - أخبرنا قتيبة: حدثنا أنصฯ عن أبي
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)

Chapter 89. Being At Moderate In Bowing

(المعنى) (89) - (العفnda l في الركوع) (التحفة) (426)

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)

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-
Tatbîq (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 Adhâr and no Igâmah, 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 جس, interlaced.’”
(Šâhîh)

(ו)หมายเหตุ

Comments:

Inserting the fingers of one hand into those of the other and thus putting the
hands between the knees is called Tatbîq. 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 جس do that.’” (Šâhîh)

[^1] At-Tatbîq: “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-Sînî.
1032. It was narrated that ‘Abdullâh said: “The Messenger of Allah 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)

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

1033. It was narrated that Muṣâ’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)
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.’” (Ṣaḥīḥ)

1035. It was narrated that ‘Umar said: “It is established for you to hold the knees, so hold the knees.”” (Ṣaḥīḥ)

Chapter 2. Holding The Knees

When Bowing

1036. It was narrated that ‘Abdur-Rahmān As-Sulamī said: “‘Umar said: ‘The Sunnah is to hold the knees.’” (Ṣaḥīḥ)

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 Muhaddithīn, Sunnah signifies the practice of the Prophet ﷺ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبيرة، ح: ۲۲۳. ۲۲۴، وانظر الحديث الآتي.

تخريج: [صحيح] وهو في مسند أبي داود الطالبي، ص: ١٢، والكبرى، ح: ۲۲۳، وانظر

Chapter 3. Where To Place The Palms When Bowing

1037. It was narrated that Sālim said: “We came to Abū Ma‘ṣūd and said to him: ‘Tell us about the prayer of the Messenger of Allāh ﷺ.’ He stood in front of us and said the Takbīr, 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: Samī‘ Allāhu liman hamidah, Rabbanā wa lakal-ḥamad (Allāh 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)

Chapter 4. Where To Place The Fingers When Bowing

1038. It was narrated that ‘Uqbah bin ‘Āmir said: “Shall I not show you how I saw the Messenger of Allāh 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
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 Allâh ﷺ pray, and this is how he used to lead us in prayer.” (Hasan)

Chapter 5. Holding The Arms Out From One’s Side When Bowing

1039. It was narrated that Sâlim Al-Barrâd said: “Abû Ma’sûd said: ‘Shall I not show you how the Messenger of Allâh 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 Allâh ﷺ praying.’” (Hasan)
Chapter 7. The Prohibition Of Reciting Qurʾān While Bowing

1041. It was narrated that ‘Ali said: “The Prophet forbade me from wearing Al-Qassi and silk, and gold rings, and from reciting Qurʾān when bowing.” (Sahih)

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 ‘Ali said: “The Prophet forbade me from wearing gold rings, from reciting the Qurʾān when bowing, and from wearing Al-Qassi, and clothes dyed with safflower.” (Sahih)
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 Sādhās (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, and from wearing clothes dyed with safflower, and from reciting Qur’ān when bowing.” (Hasan)

Tahrij: [إسناده حسن] وانظر الحديث السابق، وهو في الكبرى، ح: 130، وله طريق آخر

 abandonment of the ring and cloth, and from reciting Qur’ān when bowing.

1044. It was narrated that ‘Alī said: “The Messenger of Allāh ﷺ forbade me from wearing gold rings, and Al-Qassī, and clothes

Comments:

“I do not say to you”: the import of ‘Alī’s 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.

1) Al-Mufaddam; see its explanation with No. 5175.
dyed with safflower, and reciting Qur’ān while I am bowing,” (Ṣaḥīḥ)

1045. It was narrated that ‘Alī said: “The Messenger of Allāh forbid me from wearing Al-Qassi, and clothes dyed with safflower, and from wearing gold rings, and from reciting the Qur’ān while bowing.” (Ṣaḥīḥ)

Chapter 8. Glorification Of The Lord While Bowing

1046. It was narrated that Ibn ‘Abbās said: “The Prophet drew back the curtain when the people were in rows behind Abū Bakr, may Allāh 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’ān 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.” (Ṣaḥīḥ)
Comments:
1. These utterances of the Messenger of Allâh 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

1047. It was narrated that Hudhaifah said: “I prayed with the Messenger of Allâh ﷺ, and he bowed and said when bowing: ‘Subhâna Rabbîal-‘azîm (Glory be to my Lord Almighty).” And when prostrating: ‘Subhâna Rabbîal-‘Ala (Glory be to my Lord Most High).’’ (Ṣaḥîh)

Chapter 10. Another Kind Of Remembrance When Bowing

1048. It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ often used to say when bowing and prostrating: ‘Subhânaka Rabbanâ wa bi hamdika, Allâhumma sughîrî (Glory and praise be to You, our Lord. O Allâh, forgive me).’” (Ṣaḥîh)

(المحجم 9) - باب الدُّخُلِ في الرَّكُوعِ

(التحفة 356)

Comments:

Alláh’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

1049. It was narrated that ʿAishah said: “The Messenger of Alláh ﷺ used to say when bowing: ‘SubhánAlláh Qaddúsun Rabbi-maláʾikati war-ráh (Perfect, Most Holy, is the Lord of the angels and the spirit).’” (Sahih)

Comments:

What does the term rám or the spirit signify? It is said that it signifies the Angel Jibril (ﷺ) 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

1050. ʿĀṣim bin Ḥumaid said: “I heard ʿAwf bin Mālik say: ‘I prayed Qiyám with the Messenger of Alláh ﷺ one night, and when he bowed, he stayed as long as it takes to recite Súrat Al-Baqarah, saying: “SubhánAlláh Dhl-jabaríti wal-malakúti wal-kibriyíti wal-azamah (Glory be to the One Who has all power, sovereignty, magnificence and might).”’” (Sahih)
Chapter 13. Another Kind

1051. It was narrated from ‘Alî bin Abî Talîb that when the Messenger of Allah ﷺ bowed, he said: “Allâhumma laka rak’atu wa laka aslamtu wa bika âmantu, khasha’a laka samî wa ba’srî wa ‘izâmî wa mukhî wa ‘asabî (O Allah, 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).” (Saḥîḥ)

Chapter 14. Another Kind

1052. It was narrated from Jâbir bin ‘Abdullâh that when the Prophet ﷺ bowed, he said: “Allâhumma laka rak’atu wa bika âmantu wa laka aslamtu wa ‘alayka tawwakkaltu, anta rabbi, khasha’a samî wa ba’srî wa dammî wa lahmî wa ‘azmî wa ‘asabî Lillâhi Rabbîl-’Alamîn (O Allah, 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 Allâh, the Lord of the Worlds).” (Saḥîḥ)

(المعجم 13) - تَوْعِيْثُ أُخۡرِجُ بِهَا (التحفة 360)

١٠٥١ - أنَّبَرَيْنَ عَمِّي بْنِ عَمِّي: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيَّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ أَبِي يَسِلَّمَةُ قَالَ: أَخْبَرَنَا عَمِّي الْمَاجِرُوْنُ أَبِي يَسِلَّمَةُ عَنْ عَبْدِ الرَّحْمَنِ الأُكْرِيْرِ، عَنْ عَبْدِ اللهٍ بْنِ أبي رَافِعٍ، عَنْ عَلِيٍّ بْنِ أبي طَالِبِ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَكَعَ قَالَ: «إِلَّهُمَّ إِنَّكَ رَكَعْتُ وَلَكَ أَسْلَمْتُ وَيَبْدَأَ أَنْ تَلْبِسَنِي، حَسَّنَ لَكَ سَمْعِيكَ وَبَصَرِيكَ وَغَطَّامِيكَ وَمَخْيَكَ وَعَصْصَيْكَ.»

تخريج: أُخۡرِجَ مُسۡلِمٌ صَلۡوَةُ المسارِفِينَ، بَابُ صَلۡوَةِ النَّبيِّ وَدُعَائِهِ باللَّيۡلِ، حۡ:٢٠٢٧/٧٧١٠.{

(المعجم ١٤) - تَوْعِيْثُ أُخۡرِجُ بِهَا (التحفة ٣٦١)

١٠٥٢ - أَخَرَى بْنِي بُنُّ عَمِّيَّ الْعَجَمِيِّ: حَدَّثَنَا أَبُو حُبَيْبٍ حَدَّثَنَا شُعَبٌ عَنْ مُعَمَّدٍ بْنِ السُّمَكَهْيِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ الْأَبِيِّ، كَانَ إِذَا رَكَعَ قَالَ: «اللَّهُمَّ إِنَّكَ رَكَعْتُ وَلَكَ أَسْلَمْتُ وَيَبْدَأَ أَنْ تَلْبِسَنِي وَعَلَّيْكَ تُؤَلُّكَ أَنْتُ رَبِّي، حَسَّنَ لَكَ سَمۡعِيكَ وَبَصَرِيكَ وَغَطَّامِيكَ وَمَخْيَكَ وَعَصْصَيۡكَ لِلَّهِ رَبِّ الْعَالَمِينَ.»

تخريج: [إِسۡنَادُ صَحِيحِ] وَهُوَ فِي الْكِبۡرِيَّ، حۡ:١٣٨٠٠. وَالْحَدِيثُ شَوۡاهِدُ كَثِيرَةٌ وَأَبۡحَيۡوَةٌ هوَ شَهِيدُ بِنِي بُزۡیدٍ، وَشُعِيبُ هُوَ أَبُو أُبۡیِ حَدَّهَا.
1053. It was narrated from Muhammad bin Maslamah that when the Messenger of Allāh ﷺ stood to offer a voluntary prayer, he would say when he bowed: “Allāhumma laka rak’atun wa biha āmantu wa laka aslamtu wa ‘alayka tawwakalnū, anta rabbi, khasa’a samī’i wa baṣrī wa lähmi wa dammī wa mukhī wa ‘asabi Lillāhī Rabbīl-‘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 flesh, my blood, my brain and my sinews are humbled before Allāh, the Lord of the Worlds).” (Ṣaḥīḥ)

Chapter 15. Concession
Allowing One Not To Recite Any Remembrance When Bowing

1054. It was narrated that Rifa‘ah bin Rāfī‘ 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
tried my best. Teach me and show me.' He said: 'When you want to pray, perform \textit{Wudū'} and do it well, then stand up and face the \textit{Qiblah}. Then say the \textit{Takbir}, then recite, then bow until you are at ease in bowing. Then stand up until you are standing 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.'" (\textit{Ṣahih})

Comments:

1. The \textit{Tasbihah}: 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 or the Sunnah is worthy of denouncement.

2. In \textit{Hadith} 1054, one of the chains of this \textit{Hadith}, there is an explicit command to recite \textit{Surat Al-Fātihah}. Therefore, by the Noble Qur'an, only \textit{Surat Al-Fātihah} is meant. (\textit{Sunan Abū Dāwūd}: 859).

Chapter 16. The Command To Bow Properly

1055. It was narrated that Qatādah said: "I heard Anas narrate that the Prophet said: 'Bow and prostrate properly when you bow and prostrate.'" (\textit{Ṣahih})
Chapter 17. Raising The Hands
When Rising From Bowing

1056. ‘Alqamah bin Wâ’il said: “My father told me: ‘I prayed behind the Messenger of Allâh ﷺ and I saw him raise his hands when he started to pray, and when he bowed, and when he said: “Sâmi’ Allâhu liman hamidah” (Allâh hears the one who praises Him)” like this.’” And (one of the narrators) Qais pointed toward his ears. (Sahîh)

Comments:
The discussion of raising or lifting the hands has preceded in Ahâdîth 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

1057. It was narrated from Mâlik bin Al-Ḥuwairîth 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 cars. (Sahîh)

Comments:
[Additional comments or analysis can be added here if necessary.]
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 Ālî 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 hamidah (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. (Sâliḥ)

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 Ālî prayed?” So he prayed, and he only raised his hands once. (Daʿîf)

Comments:
See Hadîth 1027.

Chapter 21. What The Imâm Says When He Raises His Head From Bowing

1060. It was narrated from Ibn
Umar that when the Messenger of Allāh said: ‘Omar, that when the Messenger of Allāh started to pray, he raised his hands until they were in level with his shoulders, and when he said the Takbīr before bowing, and when he raised his head from bowing he raised his hands. Likewise, and said: ‘Sami‘ Allāhu liman ḥamīdah Rabbana wa lakal-ḥamd (Allāh hears the one who praises Him; Our Lord, and to You be the praise),’ and he did not do that when prostrating. (Saḥīh)

Chapter 22. What The Person Praying Behind The Imām Should Say

1062. It was narrated from Anas that the Prophet raised his head from bowing, he said: ‘Allāhumma Rabbanā wa lakal-ḥamd (O Allāh, our Lord and to You be the praise).’” (Saḥīh)

Comments:

This substantiates that when the Imām raises his head from the bowing posture, he ought to say: ‘Allāhumma Rabbanā wa lakal-ḥamd (O Allāh, our Lord and to You be the praise); and also Rabbanā wa lakal-ḥamd (Our Lord, all praise is Yours). Likewise, the one who prays alone should pronounce both of these phrases.
so when he bows, then bow, and when he stands up, then stand up, and when he says: ‘Sami’ Allâhu liman hamidah (Allâh hears the one who praises Him)’ then say: ‘Rabbanâ wa lakal-hamd (Our Lord, and to You be the praise).’” (Sahîh)


Comments:

1. The vast majority of scholars have drawn an inference from this that the follower should merely say Rabbanâ wa lakal-hamd. It is the view of Imâm Ash-Shafi’î that the follower ought to say Sami’ Allâhu liman hamidah also, so that the action of the worshipper becomes subsequent to the corresponding action of the prayer-leader. Thereupon, he should utter Rabbanâ wa lakal-hamd. This is the more careful approach.

2. Rabbanâ lakal-hamd has occurred in some narrations without a wâw; hence one may utter Rabbanâ lakal-hamd also.

1063. It was narrated that Rif‘âah bin Râfî’ said: “We were praying behind the Messenger of Allâh one day and when he raised his head from bowing he said: ‘Sami’ Allâhu liman hamidah (Allâh hears the one who praises Him).’ A man behind him said: ‘Rabbanâ wa lakal-hamd, hamdan kathîran tayyiban mubârakan fîh. (O our Lord, and to You be the praise, much blessed and pure praise.)’ When the Messenger of Allâh had finished he said: ‘Who is the one who spoke just now?’ The man said: ‘I did, O Messenger of Allâh.’ The Messenger of Allâh said: ‘I saw thirty-some angels rushing to see which of them would write it down first.’” (Sahîh)
Comments:

In these narrations, there is no negation of the worshippers reciting Sami' Allâhu liman hamidah. But there is no mention of it either. Hence, there is room for both. Followers of the Imâm 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)

1064. It was narrated from Ābû 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.” (Sahîh)

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 Ḥittân bin Ābdullâh that he heard Abû Mūsâ 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:

“Ámín,” and Allâh 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 Allâh ﷺ said: ‘This makes up for that. And when he says: “Sami’ Allâhu liman ðamidah (Allâh hears the one who praises Him),” then say: “Allâhumma, Rabbanâ wa lakal-ñâhand (O Allâh, our Lord, and to You be the praise),” Allâh will hear you, for Allâh has said on the lips of His Prophet ﷺ: “Allâh 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 Allâh ﷺ said: ‘This makes up for that. And when he is sitting, let the first thing that any one of you says be: *At-tahiyyatu)ayyibituj-jalawitu LillBh, salâmun ayyuha-nabiyyu wa rahmatullihî wa barakcituhu, salâmun ‘alayni wa ‘ala ‘ibidillihu wa ashadu an ði ila ill-Allih wa ashadu anna Muñammadan ’abduhu wa rasiiluh (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 there is none worthy of worship except Allâh and I bear witness that Muñammad is His slave and Messenger) – seven phrases which are the greeting of the prayer.” (Sahîh)
Chapter 24. The Duration Of The Standing Between Rising Up From Bowing To Prostrating

1066. It was narrated from Al-Barâ' bin ‘Azib 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. (Sahîh)

Comments:
This particular Hadîth 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 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 hamidah (Allâh hears the one who praises Him)” he said: “Allâhumma, Rabbannâ lakal-hamd, mil’as-samâwâti wa mil’al-ardi wa mil’a mà shi’ta min sha’in ba’d (O Allâh, our Lord, to You be the praise, filling the heavens, filling the
Earth, and filling whatever else You will.” (Sahih)

1068. It was narrated from Ibn 'Abbás that when the Prophet wanted to prostrate after bowing, he would say: “Allāhumma, Rabbanā wa lakal-ḥamd, mil-as-samāwātī wa mil-al-ardī wa mil'a mā shī'ta min shā'īn ba'd. (O Allāh, our Lord, and to You be the praise, filling the heavens, filling the Earth, and filling whatever else You will).” (Hasan)

1069. It was narrated from Abū Sa'eed that the Messenger of Allāh used to say: “Sami' Allāhu 'liman ḥamidah, Rabbannā lakal-ḥamd, mil-as-samāwātī wa mil-al-ardī wa mil'a mā shī'ta min shā'īn ba'd. Aḥlaqūnā wal-majdī khairu ma qālal-'abdū wa kullunā laka 'abdun la mānīna limā taita wa la yana'ū dhāl-jaddī minkal-jadd (Allāh 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.” (Sahih)
It was narrated from Hudhaifah that he prayed with the Messenger of Allâh ﷺ one night and he heard him say when he said the Takbîr: “Allâhu Akbaru ḍhâl- ḡabarûti wal-malakûti wal-kibriyyâ’î wal-‘azamah (Allâh is Most Great, the One Who has all power, sovereignty, magnificence and might).” When bowing he would say: “Subhâna Rabbîal-‘Azîm (Glory be to my Lord Almighty).” When he raised his head from bowing he would say: “Lirabbîl-hamâd, Lirabbîl-hamâd (To my Lord be praise, to my Lord be praise).” And when he prostrated (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. (Sahîh)

Chapter 26. The Qunût After Bowing

It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ prayed (saying the) Qunût after bowing for a month, supplicating
The Book of The Al-Tafbiq ..

against Ri'l, Dhakwán and 'Uṣayyah who had disobeyed Allâh and His Messenger." (Sahîh)

Comments:
One of their men treacherously obtained from the Prophet 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 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 very sad. Thereupon, he set about reciting the Al-Qunlit An-Nâzilah. (The term Qunlit means being obedient, being humble, or the act of standing. Al-Qunlit An-Nâzilah implies a special supplication which is made when Muslims are overtaken by a calamity or disaster).

Chapter 27. The Qunût During The Subh Prayer

1072. It was narrated that Anas bin Mâlik was asked: “Did the Messenger of Allâh say the Qunût in the Subh prayer?” He said: “Yes.” He was asked: “Was that before bowing or after?” He said: “After bowing.” (Sahîh)

Comments:
This is the very same Qunût which Imâm Ash-Shafi'i has understood to be the Qunût of Fajr or Subh (dawn prayer); whereas the vast majority of scholars understand it to mean occasional recitation of Al-Qunût An-Nâzilah.

1073. It was narrated that Ibn Sirîn said: “Some of those who prayed the Subh prayer with the Messenger of Allâh narrated to
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)

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 Ahmad 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 *Subh* prayer, he said: ‘O Allāh, save Al-Walīd bin Al-Walīd and Salamah bin Hishām and ‘Ayāsh bin Abī Rabi‘ah and those who are weak and oppressed in Makkah. O Allāh, intensify Your punishment on Mudar and give them years (of famine) like the years of Yūsuf.’” (Ṣaḥīḥ)

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),”
then he said while standing, before he prostrated: “O Allāh, save Al-Walīd bin Al-Walīd and Salamah bin Hišām and ‘Ayyāsh bin Abī Rabī‘ah and those who are weak and oppressed in Makkah. O Allāh, intensify Your punishment on Mudar 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 Mudar and their environs were opposed to the Messenger of Allāh ﷺ at that time. (Sahīḥ)

Chapter 28. The Qunūt During The Zuhr prayer

1076. It was narrated from Abū Salamah, that Abū Hurairah said: “I shall explain to you the prayer of the Messenger of Allāh ﷺ.” He said: “Abū Hurairah used to say the Qunūt in the last Rak‘ah of the Zuhr prayer, and the later ‘Ishā‘ prayer, and the Subh, after saying ‘Sami‘ Allāhu liman ḥamidah.’ He would pray for the believers and curse the disbelievers.” (Sahīḥ)

Chapter 29. The Qunūt During The Magrib Prayer

1077. It was narrated from Al-Barā’
bin ‘Azib that the Prophet used to say the Qunūt in ʿṢuhḥ and Maghrib. (One of the narrators) ‘Ubaidullāh said: “Allāh’s Messenger used to.” (Ṣaḥīḥ)

Comments:

In actuality, it was Al-Qunūt An-Nāzilah that the Prophet 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 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

1078. It was narrated from Anas: “The Messenger of Allāh said the Qunūt for a month.” (One of the narrators) Shu’bāh said: “He cursed some men.” Ḥishām said: “He supplicated against some of the tribes of the ‘Arabs.” – “Then he stopped doing that after bowing.” This is what Ḥishām said.

Shu’bāh said, narrating from Qatadah, from Anas that the Prophet said the Qunūt for a month, cursing Ril, Dhakwān and Liyān. (Ṣaḥīḥ)

تخريج: أخرج مسلم، الماجزى، باب استحب اللفت في جميع الصلوات ... إلخ.

خ: 78 من حديث سفيان الثوري وشعبة به، وهو في الكبیر، ح: 163 من حديث حبيب الله بن سعيد قطر.

(المحجوم 30) - بِيَابُ الْلَّغَنِ فِي الْقَنُوْتِ

(النحوية 77)

1078 - أَخْرَجَنَا مُحَمَّدُ بْنُ النَّمَيْمِيُّ ﻟَمَّا كَانَ: حَدَّثَنَا

أَبُو كَثَرُ: حَدَّثَنَا شُعْبَةُ عَنْ قَاتَادَةٍ، عَنْ أَنَسٍ،

وَهِشَامُ عَنْ قَاتَادَةٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهَ ﷺ قَالَ ﻟَمْ رَجَاءٍ ﻟَمْ قَالَ

هِشَامُ: يَدْعُو عَلَى أَخْبَاءٍ بِنْ أَخْبَاءِ الْجَاهِلِينَ،

وَمَّ تَرِكْهُ بَعْدُ الرَّكْبَيْنِ هَذَا فَوْلِلِ هِشَامَ. وَقَالَ

سَعَبَةُ عَنْ قَاتَادَةٍ، عَنْ أَنَسٍ: أَنَّ الْقِبْيَةَ

قَالَتْ شَهْرِيْ يَبْعَلُنَّ رَجَالَ وَذَكْرَانَ وَلَحْيَانَ.

تخريج: أخرج مسلم، ح: 377/3 (انظر الحديث السابق) من حديث شعبة، والبخاري،

المغازي، باب غزوة الرجع ورجل وذكوان ... إلخ، ح: 408، ومسلم، ح: 267/7، ومسلم، ح: 30. 

حدث حسان به، وهو في الكبیر، ح: 264.
Chapter 31. Cursing The Hypocrites During The Qunût

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 ʿSubh 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] (Sahîh)

Comments:

See Ḥadîth 1071.

Chapter 32. Not Saying The Qunût

1080. It was narrated from Anas that the Messenger of Allâh ﷺ said the Qunût for one month, supplicating against one of the ‘Arab tribes, then he stopped doing that. (Sahîh)

Comments:

The Prophet ﷺ called down his curse upon several of the tribes. See Ḥadîth number 1078.

1081. It was narrated from Abû Mâlik Al-Ashjaʿî that his father said: “I prayed behind the Messenger of [المعجم 31 - ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴن ﻓﻲ ﺑﺎﺑ ﻟﺪﻳﺪ ﺍﻟﻨﺎﻔﺴﻴn 3:128.]
Allâh ﷻ and he did not say the Qunît, and I prayed behind Abru Bakr and he did not say the Qunît, and I prayed behind Umar and he did not say the Qunît, and I prayed behind ‘Uthmîn and he did not say the Qunît, and I prayed behind ‘Ali and he did not say the Qunît.” Then he said: “O my son, this is an innovation.” (Sahîh)

Comments:
To perpetuate Al-Qunît’s recital is an innovation. Allâh’s Messenger ﷺ used to recite Al-Qunît An-Nâzîlah - the supplication for calamity or disaster - in times of need, occasionally. For further details, see Hadîth 1077.

Chapter 33. Cooling The Pebbles In Order To Prostrate On Them

1082. It was narrated that Jâbir bin ‘Abdullâh said: “We used to pray Zuhr with the Messenger of Allâh 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.” (Hasan)

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 Takbir When Prostrating

1083. It was narrated that Muțarrif said: “Imrān bin Ḥuṣain and I prayed behind ‘Alī bin Abī Ṭālib. When he prostrated he said the Takbir, and when he raised his head from prostration he said the Takbir, and when he stood up following two Rak'ahs he said the Takbir, and when he had finished praying, ‘Imrān took my hand and said: ‘This reminded me of - he said a word meaning - the prayer of Muhammad ﷺ.” (Sahih)

Comments:
It has preceded that during the lifetime of the Companions, some prayer-leaders had become slothful in the matter of pronouncing the Takbir. 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 'Abdullah bin Ma'sūd said: “The Messenger of Allah ﷺ used to say the Takbir every time he went down and came up, and he would say the Salām to his right and his left. And Abū Bakr and ‘Umar used to do likewise.” (Sahih)
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 Samī’ Allāhu liman hamidah is the Sunnah.

Chapter 35. How One Should Go Down For Prostration

1085. It was narrated that Abū Bushr said: “I heard Yūsuf – meaning Ibn Māhak – narrating that Ḥakūm 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.’” (Sahih)


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

1086. It was narrated from Mālik bin Al-Huwairith 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. (Sahih)

تخريج: [إسناده ضعيف] أخرجه الطحاوي في مشكل الآثار عن أحمد بن شهاب النسائي، وهو في الكبير، ح: 272. ومن طريقه أخرجه ابن حزم في المجزى: 4/92 مسأله: 444. وسعيد هو ابن أبي عروبة، وهو مدلس كما قال النسائي (سير أعلام النبلاء: 7/74)، وشيخه فتح.”

عن انن تقدم، ح: 272، ولا يصح في هذا الباب شيء.
1087. It was narrated from Mālik bin Al-Ḥuwairith that he saw the Prophet ﷺ raise his hands, a similar report. (Ḍaʿif)

1088. It was narrated from Mālik bin Al-Ḥuwairith that he saw the Prophet of Allāh 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.” (Ḍaʿif)

Chapter 37. Not Raising The Hands When Prostrating

1089. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh 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.” (Ṣahih)
Chapter 38. The First Part Of The Body That Should Reach The Ground When A Person Prostrates

1090. It was narrated that Wâ'il bin Ḥujr said: “I saw the Messenger of Allâh ﷺ when he prostrated, he lowered his knees before his hands, and when he came up he raised his hands before his knees.” (Pa'îf)

1091. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Is there any one of you who would kneel as a camel kneels when praying?’” (Hasan)

1092. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When one of you prostrates, let him put his hands down before his knees, and not kneel like a camel.’” (Hasan)
Comments:

The truth of the matter is that the hands should be placed first, then the knees, because this accords with human nature. Allâh 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

1093. It was narrated from Ibn ‘Umar in a Marfu’ report that the hands prostrate as the face prostrates, so when one of puts his face down he should put his hands down, and when he raises (the face) he should raise (the hands) too. (Sahîh)


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?

1094. It was narrated that Ibn ‘Abbâs said: “The Prophet ﷺ was
commanded to prostrate on seven parts of his body and not to tuck up his hair or his garment.” (Sahih)

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

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.” (Sahih)

Chapter 42. Prostrating On One’s Forehead

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.” (Sahih) (This was narrated) in an abridged form.
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

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.” (Ṣaḥīḥ)

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

1098. It was narrated from Ibn ‘Abbâs that the Prophet 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.” (Sahîh)

Comments:
In this Hadîth 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

1099. It was narrated from Ibn ‘Abbâs: “The Prophet 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.” Sufyân said: “Ibn ‘Atâ’îus said to us: ‘He put his hand on his forehead and moved it down to his nose and said: This is one thing.’” (Sahîh)

Comments:
Imâm An-Nasâ’î heard this report from two Shaikh: Muḥammad bin Mansûr and ‘Abdullâh bin Muḥammad. The wording used in this narration is of
Chapter 46. Prostrating On The Feet

1100. It was narrated from 'Abbâs bin 'Abdul-Muţtalîb 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." (Sâhih)

Chapter 47. Placing The Feet Upright During Prostration

1101. It was narrated that 'Âishah 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, inni a‘îduhu biridâka min sakhatik, wa bimu‘afatika min ‘uqîbatik, wa bika minka lâ uhsî 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.)" (Sâhih)
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 Abû Humaid As-Sâ'idi said: “When the Prophet ﷺ fell to the ground during prostration, he held his arms away from his sides and bent his toes.” (Sahîh) (It was narrated) in abridged form.

Chapter 49. Placement Of The Hands When Prostrating

1103. It was narrated that Wâ’il bin Hujr said: “I came to Al-Madinah and said: ‘I am going to watch the Messenger of Allah ﷺ pray. He said the Takbîr and raised his hands until I saw his thumbs near his ears. When he wanted to bow, he said the Takbîr and raised his hands. Then he raised his head and said: ‘Sami‘ Allâhu liman hamidah (Allâh hears the one who praises Him).’ Then he said the Takbîr and prostrated, and his hands were in the same position in relation to his ears as when he started the prayer.” (Sahîh)
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

1104. It was narrated from Anas that the Messenger of Alläh ﷺ said: “Do not rest your forearms on the ground like a dog when prostrating.” (Saḥīḥ)

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

1105. It was narrated that Abū Ishāq said: “Al-Barā‘ 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 Alläh ﷺ doing.”’ (Da‘īf)
1106. It was narrated from Al-Barā’ that when the Messenger of Allāh prayed he would _Jakhkha_ (Hasan)

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 ‘Abdullāh bin Mālik bin Buhainah that when the Messenger of Allāh prayed he held his arms out so much that the whiteness of his armpits appeared. (_Sahīh_

Comments:

Allāh’s Messenger 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 Abū Hurairah said: “If I were in front of the Messenger of Allāh I would be able to see the whiteness of his

Comments:

Hold his arms out from his sides and keep his stomach up off the ground as explained in _An-Nihāyah._"
1109. It was narrated from 'Ubaidullah bin 'Abdullah bin Aqram that his father said: “I prayed with the Messenger of Allah and I used to see the whiteness of his armpits when he prostrated.”

(Sahih)

Chapter 52. Holding The Arms Out From One’s Side When Prostrating

1110. It was narrated from Maimunah that when the Prophet 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.

(Sahih)

Chapter 53. Moderation In Prostration

1111. It was narrated that Qatadah
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.”’ (Ṣaḥīḥ)

Chapter 54. Maintaining One’s Back (At Ease) When Prostrating

1112. It was narrated that Abū Maʿṣūd 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.”’ (Ṣaḥīḥ)

Chapter 55. The Prohibition Of Pecking Like A Crow

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.” (Ḍaʿif)
Chapter 56. The Prohibition Of Tucking Up The Hair When Prostrating

1114. It was narrated from Ibn ‘Abbas that the Messenger of Allâh (Peace and Blessings of Allah be upon him) said: “I have been commanded to prostrate on seven and not to tuck up my hair or garment.” (Saheeh)

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

1115. It was narrated from ‘Abdullâh bin ‘Abbâs that he saw...
Abdullāh bin Al-Ḥārith praying with his hair bound behind him. He stopped and started to undo it. When he finished he turned to Ibn 'Abbas and said: "What were you doing to my head?" He said: "I heard the Messenger of Allāh ﷺ say: "The likeness of this is that of one who prays with his hands tied behind his neck."" (Sahīh)

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

1116. It was narrated that Ibn ‘Abbas said: “The Prophet ﷺ was commanded to prostrate on seven bones and was forbidden to tuck up his hair and garment.” (Sahīh)

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 Allah ﷺ we would prostrate on our garments because of the heat.” (Sahih)

Chapter 60. The Command To Prostrate Properly

1118. It was narrated from Anas that the Messenger of Allah ﷺ said: “Bow and prostrate properly, for by Allah I can see you from behind my back when you bow and prostrate.” (Sahih)

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’ān When Prostrating

1119. It was narrated that ‘Ali bin Abī Tālib said: “My beloved forbid me from doing three things, but I do not say that he
forbade the people. He forbade me from wearing gold rings, wearing Qassî, wearing clothes dyed with safflower Mufaddamah,[1] and from reciting the Qur'an when prostrating or bowing. (Sahîh)

Comments:
See Hadîth 1041, 1042, 1043.

1120. ‘Alî said: “The Messenger of Allâh forbade me from reciting the Qur'an when bowing or prostrating.” (Sahîh)

Chapter 62. The Command To Strive Hard In Supplication When Prostrating

1121. It was narrated that ‘Abdullâh bin ‘Abbâs said: “The Messenger of Allâh drew aside the curtain when he had a cloth wrapped around his head during his final illness, and said: ‘O Allâh, I have conveyed (the Message)”

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’an 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.’’ (Sahih)

Comments:
See Hadith 1046.

Chapter 63. The Supplication
When Prostrating

1122. It was narrated that Ibn ‘Abbâs said: “I stayed overnight with my maternal aunt Maimûnah bint Al-Hârith, and the Messenger of Allâh 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 Wudu’ 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 Wudu’ again, like the first time. Then he stood and prayed, and when he prostrated he said: ‘Allâhumma jâ‘al fi qalbî nûrân waj’al fi samî’ nûrân waj’al fi basrî nûrân, waj’al min tâhî nûrân waj’al min jawqî nûrân, wa ‘an yamîn nûrân wa ‘an yasrî nûrân waj’al amârî nûrân, waj’al khalfî ..."
nūran wa aʿzīmī nūra (O Allāh, 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 Bilāl came and woke him up for the prayer.” (Sahih)

Comments:
1. Ibn ‘Abbās Ḥ had intentionally spent that night in the Prophet’s apartment with a view to observe the Prophet’s prayer. And he had especially obtained permission of Maimūnah Ḥ, and through her of the Prophet as well, for this purpose. Maimūnah Ḥ had her period at the time.
2. Moderate ablution was for going to sleep. Had it been for prayer, the Prophet might have performed it perfectly, as he did later.

Chapter 64. Another Kind

1123. It was narrated that ‘Āishah said: “The Messenger of Allāh used to say when bowing and prostrating: ‘SubḥānAllāhummā, Rabbanā wa bihamdk Allāhu’ and praise. O Allāh, forgive me,” following the command of the Qur’ān.[1] (Sahih)

Comments:

Surat An-Nāsır descended in the final period of the Prophet’s sacred lifetime. It indicated to the Prophet the following: the purpose of your advent and your mission has been accomplished. You should now direct your

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[1] “So glorify the praises of your Lord, and ask His forgiveness.” An-Nāsır 110:3.
attention to praising, glorifying, and thanking Allāh profusely. And you should ask forgiveness (of Allāh). Your final journey is near. In compliance to this guidance, Allāh’s Messenger ﷺ began to recite the above-mentioned supplication profusely in his bowings and prostrations. The words of ‘Āishah 致します “following the command of the Qur’ān” point to this matter.

Chapter 65. Another Kind

1124. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ used to say when bowing and prostrating: ‘Subhānaka Allāhumma, Rabbanā wa bihamdik. Allāhummağfirli’ (Glory be to You O Allāh, Our Lord, and praise. O Allāh, forgive me)” following the command of the Qur’ān.”[1] (Sahih)

Chapter 66. Another Kind

1125. ‘Āishah said: “I noticed that the Messenger of Allāh 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: ‘Allāhummaghfarli mà asrartu wa mà a’lant (O Allāh, forgive me for what (sin) I have concealed and what I have done openly).’” (Sahih)

Comments:
What ‘Āishah 帐篷 imagined is wholly in accordance with human inherent nature; otherwise Allāh’s Messenger’s جل 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  would not go to any other of his wives. In actuality, this shows that ‘Aishah loved the Prophet  immensely. That is why such misgivings occurred.

1126. It was narrated that ‘Āishah said: “I noticed that the Messenger of Allāh  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: ‘Rabbighfirlli ma asraru wa mā al-lant’ (Lord forgive me for what (sin) I have concealed and what I have done openly).”” (Ṣaḥīḥ)

Chapter 67. Another Kind

1127. It was narrated from ‘Alī that when the Messenger of Allāh  prostrated he would say: “Allāhumma laka sajadatu wa laka aslamtu wa bika āmantu sajada wajha lilladhī khalaqahu wa sawwarahu ja ahsana siyaratahu wa shaqqa sam‘ahu wa basarahu, tabārak Allāhu ahsanul-khāliqin (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)
Chapter 68. Another Kind

1128. It was narrated from Jābir bin ‘Abdullāh that the Prophet  used to say when prostrating: “Allāhumma laka sajadhu wa bika āmantu wa laka aslamtu wa anta Rabbi, sajada wajhi lilladhi khalqahu wa sawwarahu wa shaqqqa sam‘ahu wa bașarahu, tabārak Allāhu ahsanul-khāliqin (O Allāh, 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 Allāh, the best of creators).” (Saḥīḥ)

Chapter 69. Another Kind

1129. It was narrated from Muḥammad bin Maslamah that when the Messenger of Allāh  got up to offer voluntary prayers at night, he would say when he prostrated: “Allāhumma laka sajadhu wa bika āmantu wa laka aslamtu, Allāhumma anta Rabbi, sajada wajhi lilladhi khalqahu wa sawwarahu wa shaqqqa sam‘ahu wa bașarahu, tabārak Allāhu ahsanul-khāliqin (O Allāh, to You I have prostrated and in You I have believed and to You I have submitted. O Allāh, 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.” (Sahîh)

Chapter 70. Another Kind

1130. It was narrated from ‘Aishah that the Prophet ﷺ used to say, when he did a prostration that was required when reciting Qur’ân at night: “Sajada wajhi lilladhî khalaqahu wa sawwarahu wa shaqqa sam’ahu wa basarahu bihawlîhu wa quwwatih” (My face has prostrated to the One Who created it and formed it, and brought forth its bearing and sight by His power and strength.”) (Da’if)

1131. It was narrated that ‘Âishah 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’îdhu bîrîdâka min sakhatika, wa a’îdhu bimu’afâtika min ‘ugabatika wa a’îdhu bika minka lâ uîsî than’ân ‘alaikâ anta kamâ athnaita ‘ala nafsik (I seek refuge in Your pleasure from Your wrath; I seek refuge in Your forgiveness from
Your punishment; I seek refuge in You from You. I cannot praise You enough, You are as You have praised Yourself.)” (Sahih)

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

1132. It was narrated that 'Aishah said: “I noticed that the Messenger of Allâh (peace and blessings of Allâh be upon him) 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: 'Subhânâ 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.” (Sahih)

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 Mālik said: “I prayed Qiyām with the Prophet ﷺ. He started by using the Siwāk and performing Wudū', 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 Allāh from that). Then he bowed and he stayed bowing for as long as he had stood, and he said while bowing: ‘Subhānā Dhīl-jabarūt wal-malakūt wal-kibriyyā’ wal-ażamah (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: ‘Subhānā Dhīl-jabarūt wal-malakūt wal-kibriyyā’ wal-ażamah (Glory be to the One Who has all power, sovereignty, magnificence and might).’ Then he recited Āl Ḳmrán, then another Sūrah and another, doing that each time.” (Ṣaḥīḥ)

Chapter 74. Another Kind

1134. It was narrated that Ḥudāifah said: “I prayed with the Messenger of Allāh ﷺ one night. He started reciting Sūrat Al-Baqarah and he recited one hundred verses, then did not bow, rather he continued. I thought: ‘He
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 Sūrat An-Nisā', then Al 'Imrān. Then he bowed for almost as long as he had stood, saying while bowing: 'Subhān Rabbīl-'azīm, Subhān Rabbīl-'azīm, Subhān Rabbīl-'azīm (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' Allāhu liman hamidah (Allāh hears the one who praises Him). Then he prostrated and made his prostration lengthy, saying: "Subhān Rabbīl-A'la, Subhān Rabbīl-A'la, Subhān Rabbīl-A'la (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 Allāh, the Mighty and Sublime, but he said something appropriate." (Sahih)

Comments:
This narration has also been reported in Sahih Muslim in the same way. And this provides evidence over the issue that while reciting the Qur'ān, it is not compulsory to adhere to sequence.

Chapter 75. Another Kind

1135. It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ said when bowing and prostrating: 'Subhāhun Quddusun Rabbul-malā'ikati war-rūh (Perfect, Most Holy, Lord of the Angels and the Spirit)." (Sahih)
Chapter 76. The Number Of Tashbih In Prostration

1136. Anas bin Malik said: “I have never seen anyone whose prayer more closely resembles the prayer of the Messenger of Allah ﷺ than this young man – meaning Umar bin `Abdul-`Aziz. And we estimated that when bowing he said the Tashbih ten times and when prostrating he said the Tashbih ten times.” (Hasan)

Chapter 77. Concession Allowing One Not To Recite A Statement Of Remembrance While Prostrating

1137. It was narrated that Rifa’ah bin Râfi’ said: “While the Messenger of Allah 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 Allah ﷺ and the people with Salâm. The Messenger
The Book of The At-Tābi‘īq

The Messenger 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 Ṣalām. 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 Ṭuḥūt 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) Hammām 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’ān that Allāh has taught him and permitted him in it (the prayer). Then he should say the Ṭakbīr and bow until his joints settle and he is relaxed. Then he should say: “Sami‘ Allāhu liman hamidah (Allāh heard the one who praises Him)” and stand up straight until his backbone is
The Book of The *At-Taḥqiq*

straight (and at ease). Then he should say *Takbīr* 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 *Takbīr* 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.” *(Sahih)*

Comments:
In this narration, there is no mention of the bowing and the prostration’s glorifications (*Tasbihat*). From it, the compiler has drawn an inference that the glorifications are not obligatory. Without them too, the prayer is valid. (For further elucidation, see *Hadith* 1054)

Chapter 78. When Is A Person Closest To Allāh The Mighty And Sublime?

1138. It was narrated from Abū Hurairah that the Messenger of Allāh 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.” *(Sahih)*

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 Allâh) and by thus discarding Satan.

Chapter 79. The Virtue Of Prostration

1139. Rabî’ah bin Ka’b Al-Aslamî said: “I used to bring to the Messenger of Allâh ﷺ water for Wudū’ 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.’” (Sahih)

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 Allâh, The Mighty And Sublime

1140. Ma’dán bin Talhah Al-Ya’mûrî said: “I met Thawbân, the freed slave of the Messenger of Allâh 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 Allâh ﷺ say: ‘There is no one who prostrates once to
Allāh, the Mighty and Sublime, except that Allāh will raise him one degree in status thereby, and erase one sin thereby.” Ma’dân said: “Then I met Abū 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 Allāh ﷺ say: “There is no one who prostrates once to Allāh, but Allāh will raise him one degree in status thereby, and erase one sin thereby.” (Sahih)

Chapter 81. The Place Of Prostration

1141. It was narrated that ‘Aṭa’ bin Yazīd said: “I was sitting with Abū Hurairah and Abū Sa’eed. One of them narrated the Ḥadīth 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 Sīrah, and said: ‘The Messenger of Allāh ﷺ said: ‘I will be the first one to cross it, and when Allāh has finished passing judgment among His creation, and has brought forth from the Fire those whom He wants to bring forth, Allāh 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 Ādam apart from the place of prostration. Then the water of
Chapter 82. Is It Permissible To Make One Prostration Longer Than The Other?

It was narrated from 'Abdullāh bin Shaddād, that his father said: “The Messenger of Allāh رضي الله عنه came out to us for one of the nighttime prayers, and he was carrying Ḥasan or Ḥusayn. 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.’” (Ṣaḥīḥ)

Comments:
1. “That something had happened” - of illness or death, which is why the Companion of the Prophet 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-Yatim: a eulogistic appellation used for the Messenger of Allah). Certainly, such an action carries twofold recompense that enhances one in worship and, on the other hand, brings happiness to the little creation (of Allah) and gladdens their hearts.

Chapter 83. The Takbîr When Sitting Up From Prostration

1143. It was narrated from ‘Abdur-Rahmân bin Al-Aswad from his father - and ‘Alqamah - that ‘Abdullâh said: “I saw the Messenger of Allah say the Takbîr every time he went down and got up, or stood or sat; he said the Salâm on his right and his left: ‘As-salâm ‘alaykum wa rahmatullah’ (Peace be upon you and the mercy of Allah),’ until the whiteness of his cheek could be seen.” He said: “And I saw Abû Bakr and ‘Umar, may Allah be pleased with them both, doing the same.” (Sahîh)

Comments:
See Hadîth 1084.

Chapter 84. Raising The Hands When Rising From The First Prostration

1144. It was narrated from Mâlik bin Al-Huwarith that when the Prophet of Allah started to pray, he raised his hands, and 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, meaning he raised his hands. (Da‘īf)

Comments:
See Hadîth 1088.

Chapter 85. Not Doing That Between The Two Prostrations

It was narrated from Sâlim that his father said: "When the Prophet (saw) 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.” (Saḥîḥ)

Chapter 86. The Supplication Between The Two Prostrations

A man from (the tribe of) ‘Abs narrated from Ḥudhaifah that he came to the Prophet (saw) and stood by his side, and he said: “Allâhu Akbar Dhul-malakât wal-jabarût wal-kibriyyâ 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 Rabbîl-
Chapter 87. Raising The Hands (Near) The Face Between The Two Prostrations

1147. An-Nadr bin Kathîr Abû Sahl Al-Azdi said: “Abdûl-läh bin Tâwûs 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.’ ‘Abdûl-läh bin Tâwûs said: ‘I saw my father do it, and my father said: ‘I saw Ibn ‘Abbâs do it, and ‘Abdûl-läh bin ‘Abbâs said: ‘I saw the Messenger of Allâh ḥ ﷺ doing it.’”[1] (Paṣṭṣ)
Chapter 88. How To Sit Between The Two Prostrations

1148. It was narrated that Maimūnah said: “When the Messenger of Allāh 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.” (Ṣaḥīḥ)

Chapter 89. How Long One Should Sit Between The Two Prostrations

1149. It was narrated that Al-Barā’ said: “In the prayer of the Messenger of Allāh ﷺ, his bowing, prostration, standing after he has raised his head from bowing and (sitting) between the two prostrations, were almost the same.” (Ṣaḥīḥ)

Comments:
See Ḥadīth 1106, 1107.
Chapter 90. The Takbîr For The Prostration

1150. It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ used to say the Takbîr every time he got up, went down, stood and sat. Abû Bakr, ‘Umar and ‘Uthmân (did likewise).” (Sâhih)

Comments:
See Hadith 1084.

1151. Abû Hurairah said: “When the Messenger of Allâh ﷺ stood to pray, he said the Takbîr, when he (started), then he said the Takbîr when he bowed, then he said: ‘Sami‘ Allâhu liman hamidah (Allâh hears those who praise Him), when he stood up from bowing. Then he said when he was standing: ‘Rabbbana lakal-hamd.’ Then he said the Takbîr when he went down in prostration, then he said the Takbîr when he raised his head, then he said the Takbîr when he prostrated, then he said the Takbîr when he stood up after the first two Rak‘âhs, after sitting.” (Sâhih)

Chapter 91. Settling In A Seated Position After Rising From The Two Prostrations

1152. It was narrated that Abû Sulâimân Mâlik bin Al-Huwairith came to our Masjid and said: "I want to show you how I saw the Messenger of Allâh [SAW] pray." He said: "He sat during the first Rak'ah when he raised his head from the second prostration." (Sahîh)

Comment:
At the end of the odd-numbered unit within a prayer, sitting upright before proceeding to the next cycle is called Jalsah Al-Istirâh (the sitting of rest). And this is desirable. Apart from this Hadîth, 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 old age — saying that the Prophet had to sit thus due to old age and not as a Sunnah of the Prophet. But they have no evidence for this sort of interpretation.

1153. It was narrated that Mâlik bin Al-Ḥuwairith said: "I saw the Messenger of Allâh [SAW] pray, and when he was in an odd-numbered Rak'ah, he did not get up until he had settled in a sitting position." (Sahîh)

Comment:
At the end of the odd-numbered unit within a prayer, sitting upright before proceeding to the next cycle is called Jalsah Al-Istirâh (the sitting of rest). And this is desirable. Apart from this Hadîth, 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 old age — saying that the Prophet had to sit thus due to old age and not as a Sunnah of the Prophet. But they have no evidence for this sort of interpretation.
Chapter 92. Supporting Oneself On The Ground When Getting Up

1154. It was narrated that Abû Qilâbah said: “Mâlik bin Al-Ḥuwairiṭh used to come to us and say: ‘Shall I not tell you about the prayer of the Messenger of Allâh 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)

Comments:
In the comments for Hadîth 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

1155. It was narrated that Wâ’il bin Ḥujr said: “I saw the Messenger of Allâh 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‘f)
Comments:

a. Here شریک signifies قذی شریک. قذی شریک 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 وُلی. There is a conflict over the transmitters who mention him. Therefore, this report remains a point of contention.

Chapter 94. The تکبیر When Getting Up

1156. It was narrated from Abū Salamah that Abū Hurairah used to lead them in prayer, and he said the تکبیر 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.” (Ṣaḥīḥ)

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 تکبیر, 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 تکبیر shall have to be pronounced, because it is a separate pillar (Rukn) of prayer.

1157. It was narrated from Abû Bakr bin ʿAbdur-Raḥmân and from Abû Salamah bin ʿAbdur-Raḥmân that they prayed behind Abû Hurairah, may Allâh be pleased with him, and when he bowed he said the تکبیر, when he raised his head he said: “Samiʿ Allâhu liman ḥamidah, Rabbanâ wa lakal-ḥamd،
Then he prostrated and said the *Takbīr*, then he raised his head and 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.’” *(Sahih)*

**Comments:**

In this narration, Imām An-Nasā‘ī has two Shaikhs - 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*

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.” *(Sahih)*

**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 *Tawamk*. 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 ʿAbdullāh ʿAbdullāh bin ʿUmar—that his father (Ibn ʿUmar) 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)

Chapter 97. Placement Of The Hands When Sitting For The First Tashahhud

1160. It was narrated that Wāʾil bin Hujr 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 Rakʿahs, 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)

[1] Barānis is plural of Burūnis, a type of cloak, and that was because of the cold weather.
Comments:
Wâ’il bin Hujr had arrived for the first time after the Battle of Tabâk 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. In other words, the Prophet and the Companions used to practice Raf Al-Yadayn all the way until the period of time before the Prophet's death. There is nothing at all to support that it was then abrogated.

Chapter 98. Where One Should Look While Reciting The Tashahhud

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 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 doing.” (Sahîh)
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. ‘Amir bin ‘Abdullāh bin Az-Zubair narrated that his father said: “When the Messenger of Allāh sat in the second or fourth Rak‘ah, he would place his hands on his knees and point with his finger.” (Ṣaḥīḥ)

Chapter 100. What Is Said In The First Tashahhud

1163. It was narrated that ‘Abdullāh said: “The Messenger of Allāh taught us to say when we sat following two Rak‘ahs: ‘At-tahiyyatu lillāhi was-salawatu waftayyibāt, as-salāmu ‘alaika ayyuhan-Nabiyyu wa rahmat-Allāhi wa barakātuhu. As-salāmu ‘alainā wa

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).
It was narrated that 'Abdullāh said: "We used not to know what we should say in each Rak'ah apart from glorifying, magnifying and praising our Lord. But Muḥammad taught us everything about what is good. He said: 'When you sit following every two Rak'ahs, then say: At-tahjyritu lillihi was-salawitu wa-fayyibit, as-salimu 'alaika ayuha-an-Nabīyu wa rahmat-Allāhi wa barakihlhu. As-salāmu 'alaina wa 'ala 'ibād illāhiṣ-sālihīn, as-hadhū an lā ilāha ill-Allāh wa as-hadhū 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).'' (Ṣaḥīḥ)
be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger), then choose any supplication that you like and call upon Allâh the Mighty and Sublime with it.” (Ṣaḥīḥ)

Comments:
If one intends to perform the greeting after two units of prayer, then one should supplicate after saying Ṣalâh upon the Prophet ﷺ.

1165. It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ taught us the Ṭaḥâthud for prayer and the Ṭaḥâthud for Al-Ḥâjah.”[1] The Ṭaḥâthud for prayer is: ‘At-tâhîyâtî lîllâhî waṣ-ṣalâwâtî wat-tayyîbât, as-salâmû ‘alaika yuḥyîna- Mudûppa wa rahmat-Allâh wa barakàtûhu. As-salâmû ‘alaina wa ‘ala ‘ibâd illâhîs-sâlihîn, ashhadu an lâ ilâha illâllâhî 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).’ (to the end of the Ṭaḥâthud)” (Ṣaḥīḥ)

1166. Yahya – Ibn Adam – said: “I heard Sufyân reciting this Tashahhud in the obligatory and voluntary prayers, and he said: ‘Abû Ishâq narrated to us from Abû Al-Ahwâṣ, from ‘Abdullâh, from the Prophet ﷺ.” And Mansûr and Hammâd narrated to us from Abû Wâ’il, from ‘Abdullâh, from the Prophet ﷺ. (Sahîh)

1167. It was narrated from Al-Aswad and ‘Alqamah, that ‘Abdullâh bin Ma’sûd said: “We were with the Messenger of Allâh ﷺ and we did not know anything, then the Messenger of Allâh ﷺ said to us: ‘Every time you sit (in prayer), say: “At-tahiyyâtu lillâhi was-salawâtu wâ-tayyibât, as-salâmû ‘alaika wà-barakâtuhu. As-salâmû ‘alaîna wà ‘ala ‘ibâd illâhi-s-sâlihin, ash-hadu an lâ ilâha illallâh wa ash-hadu anna Muḥammadan ‘abduhu wà 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 Muhammad is His slave and Messenger.” (Sahîh)

1168. It was narrated from ‘Alqamah bin Qais that ‘Abdullah said: “We used not to know what to say when we prayed, then the Messenger of Allâh  taught us some eloquent and concise words. He said to us: ‘Say: “At-tahiyyatul lillahi was-salawatu was-tayyibat, assalâm ‘alaika ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. Assalâm ‘alaina wa ‘ala ibâd illahiyyhi-sâlihin, ashhadu an lâ ilâha illallâh wa ashhadu anna Muhammadan ‘abdulhu wa rasiilulzu (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 Muhammad is His slave and Messenger).”’ (One of the narrators) ‘Ubaidullâh said: “Zaid bin Hammâd said, narrating from Ibrâhim, that ‘Alqamah said: ‘I saw Ibn Ma’sûd teaching us these words just as he taught us the Qur’ân.’” (Sahîh)

1169. It was narrated that Ibn Ma’sûd said: “When we prayed with the Messenger of Allâh , 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 Peace (As-Salâm) be upon Allâh, for Allâh is As-Salâm.'[1]

Rather say: "At-taḥîyyatū illâhi was-ṣalawâtu waṭ-ṭayyibât, as-salâmu ‘a‘laiqu ayyuhaan-Nabîyyu wa râḥmat-Allâhi wa barakâtuhu. As-salâmu ‘alaina wa ‘ala ‘ibâd illâhiṣ-sâlihîn, ash-hadu an lâ ilâha illallâh wahdahu lâ sharika lahu, wa ash-hadu anna Muḥammadan ‘abdûhu 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 alone without partners, and I bear witness that Muḥammad is His slave and Messenger)." (Ṣaḥîḥ)

Comments:

Instead of naming individual names, the phrase Ṯâdîllâhis Sâlihîn (Allâh's righteous slaves) encompasses all the angels and righteous humans. Therefore, this is most right.

1170. It was narrated that Ibn Maṣûd said: "We used to pray with the Messenger of Allâh ﷺ and we would say: 'Peace (As-Salâm) be upon Allâh, peace be upon Jibrîl,

[1] The Source of Peace; the One free from all faults.
peace be upon Mikā’il.’ The Messenger of Allāh  said: ‘Do not say ‘Peace (As-Salām)’ be upon Allāh, for Allāh is As-Salām. Rather say: “At-tahiyyātu lillāhi was-salawātū wat-tayyibāt, as-salāmu ‘alaika ayyuhan-Nabiyyu wa rahmat-Allāhi wa barakātuhu. As-salāmu ‘alainā wa ‘ala ‘ibād illāhi-s-sālihīn, ashhadu an lā ilāha illāllāh wa ashhadu anna Muḥammadan ‘abdūhu 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).” (Ṣaḥīḥ)

Comments:
See Ḥadīth 1169.

1171. It was narrated from ‘Abdullāh that the Prophet  said in the Tashhāḥud: “At-tahiyyātu lillāhi was-salawātū wat-tayyibāt, as-salāmu ‘alaika ayyuhan-Nabiyyu wa rahmat-Allāhi wa barakātuhu. As-salāmu ‘alainā wa ‘ala ‘ibād illāhi-s-sālihīn, ashhadu an lā ilāha illāllāh wa ashhadu anna Muḥammadan ‘abdūhu 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).” (Ṣahih)

1172. ‘Abdullāh said: “The Messenger of Allāh ﷺ taught us the Tashahhud just as he taught us a Sūrah from the Qur’ān: ‘At-tahiyyatu ʿallāhi was-salawatu wa-tayyibat, as-salāmu ʿalaika ayyuhan-Nabiyyu wa raḥmat-Allāhi wa barakātuhu. As-salāmu ʿalaiha wa ʿala ʿibād illāhi-s-sālihin, wa ashabdu anna Muḥammadan ʿabdulhu 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).” (Ṣahih)

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 Hadith 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 and 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 Ḥittân bin ‘Abdullāh that Al-As‘ārī said: “The Messenger of Allāh 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 Takbīr, then say the Takbīr; when he says: ‘Wa lād-dāllīn’ then say ‘Āmin,” and Allāh will answer you. When the Imām 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 hamidah (Allāh hears the one who praises Him),” say: “Rabbanā wa lakal-hamd (Our Lord, to You be praise),” Allāh will hear you, for indeed Allāh, the Mighty and Sublime, has said on the tongue of His Prophet: “Allāh hears the one who praises Him.” Then when the Imām says the Takbīr and prostrates, say the Takbīr 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 first thing that any one of you says be: Atl-
tahiyâtut-tayyibâtus-salawâtû illâhi, as-salâmû 'alaika ayyuha-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. As-
salâmû 'alaina wa 'ala 'ibâd illâhi-śâlihîn, ashhadu an lâ ilâha illâllâhî wa ašhadu anna Muḥammadan 'abdûhu wa rasûlîhu (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).'' (Ṣahîh)

Comments: See Ḥadîth 1056.

Chapter 102. Another Version Of The Tashâhhud

1174. It was narrated from Ḥîṭṭân 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: Atl-
tahiyâtut-tayyibâtus-salawâtû illâhi, as-salâmû 'alaika ayyuha-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. As-salâmû 'alaina wa 'ala 'ibâd illâhi-śâlihîn, ashhadu an lâ ilâha illâllâhî wa ašhadu anna Muḥammadan 'abdûhu wa rasûlîhu (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).'' (Ṣahîh)
The Book of The At-Tashhuhud

I. Isla, wa ashhhadu ana Muhammadan ‘abduhu wa rasūluhu (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 alone with no partner or associate, and I bear witness that Muhammad is His slave and Messenger). (Sâhih)

Chapter 103. Another Version Of The Tashahhud

1175. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ used to teach us the Tashahhud as he taught us the Qur’ân, and he used to say: ‘At-tahiyyâtul-mubârakâtus-ṣalawâtut-tayyibâtû lillâh, salâmû ana ‘alayka wa rahmat-Allâhî wa barakâtuhu. As-sâlihû an aâlîhâ tilâhâ wa ashhadu ana Muhammadan ‘abduhu wa rasûluhu (All compliments, blessed words, 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 Muhammad is His slave and Messenger).” (Sâhih)

تخريج: [صحح] انظر الحديث السابق، وهو في الكبيرة، ح: 761.
Chapter 104. Another Version Of The Tashahhud

1176. It was narrated that Jābir said: "The Messenger of Allāh used to teach us the Ṭashahhud just as he would teach us a Sūrah of the Qurʾān: ‘Bismillāh, wa billāhi. At-tahiyātu lillāhi was-salawātu wa-t-ṭayyibāt, as-salāmū ‘alaika ṣayyidān-Nabīyyu wa raḥmat-Allāhi wa barakātuhu. As-salāmū ‘alaina wa ‘alā ‘ibādiillihis-salihin, wa ashhadu anna Muḥammadan ‘abdulاب ح whopping. As-salāmū ‘alaiha wa rasūlu Allāhi. ‘ABBUD: ‘At-Tahir, wa rasūlu Allāhi wa billāhi min an-nār (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).” (Daʿūf)

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
Allāh; salutation upon Allāh’s Messenger ﷺ and other righteous slaves of Allāh; the Shahādatayn - the two testimonies of faith (the Oneness of Allāh 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 Hadith, Ayman bin Nābil, is isolated. No one conceded him; hence he is deemed unreliable.

4. In all the various Tashahhud, Allāh’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. Ḥabduhu wa rasūluh: 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 Imān or Faith. Being called a slave of Allāh 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 Mi'raj (the Prophet’s Night Journey) in Surat Al-Isra and Surat An-Najm.

Chapter 105. Being Brief In

The First Tashahhud

1177. It was narrated that ‘Abdullāh bin Ma’sūd said: “In the first two Rak‘ahs the Prophet ﷺ was as if he were on stones heated by fire.” (Da‘if)
Chapter 106. Not Reciting The First Tashahhud

1178. It was narrated from Ibn Buḥainah 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 Salām, then he said the Salām. (Ṣaḥīḥ)

1179. It was narrated from Ibn Buḥainah that the Prophet ﷺ prayed and stood up following the first two Rak'ahs, and they said (Ṣubhān Allāh). He carried on, then when he had finished his prayer he performed two prostrations, then he said the Salām. (Ṣaḥīḥ)

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, Allāh’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.
Chapter 1. The Takbîr When Standing Up Following Two Rak‘ahs

1180. It was narrated that ‘Abdur-Rahmân bin Al-Asamm 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.’ Huţâmîn[^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 Huţâmîn said to him: ‘And ‘Uthmân?’ He said: ‘And ‘Uthmân.’” (Sahîh)

Comments:

(The pronunciation of the) Takbîr at Al-Ihriim (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 Muṭarrîf bin ‘Abdullâh said: “‘Alî bin Abî ‘Uthmân prayed, and he said the

[^1] Who was present when Anas narrated it.
Chapter 2. Raising The Hands
When Standing For The Last Two Rak'ahs

It was narrated from Abū Ḥumaid As-Sā'idī that when the Prophet ﷺ stood up following two prostrations, he would say the Takbīr and raise his hands until they were in level with his shoulders, as he had done at the beginning of the prayer. (Ṣaḥīḥ)

1182. It was narrated from Abū Ḥumaid As-Sā'idī that when the Prophet ﷺ stood up following two prostrations, he would say the Takbīr and raise his hands until they were in level with his shoulders, as he had done at the beginning of the prayer. (Ṣaḥīḥ)

Chapter 3. Raising The Hands
In Level With The Shoulders
When Standing For The Last Two Rak'ahs

It was narrated from Ibn

Comments:

This raising of two hands - is also corroborated by authentic Ahādīth. Though, in some Ahādīth 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 Hadīth.
Umar that the Prophet ṣṣ 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. (Ṣahih)

Chapter 4. Raising The Hands, And Praising And Extolling Allāh During The Prayer

1184. It was narrated that Sahl bin Sa'd said: “The Messenger of Allāh ṣṣ set out to bring about reconciliation among Banu ‘Amr bin ‘Awf. The time for prayer came, and the Mu’adhbin went to Abū Bakr to tell him to gather the people and lead them in prayer. Then the Messenger of Allāh ṣṣ came and passed through the rows until he stood in the first row. The people started clapping to let Abū Bakr know that the Messenger of Allāh ṣṣ had come. Abū 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 ṣṣ. The Messenger of Allāh ṣṣ gestured to him to stay where he was. Abū Bakr
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)

Comments:
By this raising of the two hands it is not meant the raising of hands at the time of pronouncing the Takbir. 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 Salâh. He said: ‘Why are you raising your hands while praying like the tails of wild horses? Stay still when you are praying.’” (Sahîh)
Chapter 6. Returning The Salâms With A Gesture When Praying

1187. It was narrated that Suhaib, the Companion of the Messenger of Allâh Ṭabâbatâbâei, said: “I passed by the Messenger of Allâh Ṭabâbatâbâei when he was praying, and greeted him with Salâm. He returned my greeting with a gesture, or maybe it was just with his finger.” (Sahîh)

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 Tashâddud is a form of greeting. (For further details concerning raising the two hands, see Ahâdîth Nos. 877, 880, 1025, 1027)
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 while he was performing the prayer. But by that time, speaking within prayer had already been forbidden. Allāh’s Messenger, 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’būd: the Chapter: “Returning the Salām During the prayer”).

1188. It was narrated that Zaid bin Aslam said: “Ibn ‘Umar said: ‘The Prophet entered the Masjid of Quba’ to pray there, then some men came in and greeted him with Salām. I asked Ṣuhailb, who was with him: ‘What did the Messenger of Allāh do when he was greeted?’ He said: ‘He used to gesture with his hand.’” (Ṣaḥīḥ)

1189. It was narrated from ‘Ammār bin Yāsir that he greeted the Messenger of Allāh with the Salām when he was praying, and he returned the greeting. (Ṣaḥīḥ)

1190. It was narrated that Jābir said: “The Messenger of Allāh ﷺ
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.”

(Sahih)

**Comments:**

“Towards the east”: This was the thing that led Jabir to mistakenly greet the Prophet 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 Jabir 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 Jabir!’ The people called me and said: ‘O Jabir!’ So I came and said: ‘O Messenger of Allâh, I greeted you with *Salâm* but you did not answer.’ He said: ‘I was praying.’” (Sahih)

**Comments:**

This narration is a further elucidation of the earlier narration. Jabir could neither make out that the Prophet 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)

Chapter 8. Concession Allowing One To Do That Once

1193. Abû Salamah bin 'Abd-Rahmân said: "Mu‘âiqîb told me that the Messenger of Allâh ﷺ said: 'If you have to do that, then do it only once.'" (Sahîh)

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 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.” (Sahih)

Translation: ختم: أخرجه البخاري، الأداة، باع رفع البصر إلى السماء في الصلاة، ح: 70 عن حديث يحيى القطان ﷺ، وهو في الكبرى، ح: 442.

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 'Ubaidullah 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.’” (Sahih)

Translation: ختم: [إسناده صحيح] أخرجه أحمد: 3/441، و442، من حديث عبد الله بن المبارك ﷺ عن يونس بن يزيد الأرئي ﷺ، وهو في الكبرى، ح: 1117، وابن شهاب الزهري ﷺ صرح بالسماء، وشيخه عبيد الله بن عبد الله ﷺ عن عقبة بن سعيد ﷺ.

Preparation:  The Book of Forgetfulness... (المعرض ٩) - الهمى ﷺ على رفع البصر إلى السماء في الصلاة (التحفة ٤٦٢)
Chapter 10. Stern Warning Against Turning Around When Praying

1196. It was narrated that Az-Zuhri said: “I heard Abū Al-ʿAlwāṣ saying to us in a gathering with Ibn Al-Mūsāyyab when Ibn Al-Mūsāyyab was sitting there, that he had heard Abū Dharr say: The Messenger of Allāh ﷺ said: ‘Allāh 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)

1197. It was narrated that ʿĀishah, may Allāh be pleased with her, said: “I asked the Messenger of Allāh ﷺ about looking here and there during prayer. He said: ‘That is something that the Shaitān snatches from one’s prayer.’” (Ṣaḥīḥ)

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).
1198. A similar report was also narrated from ʿĀishah, from the Prophet (ṣahih). (Sahih)

1199. A similar report was also narrated from ʿĀishah, from the Prophet (ṣahih). (Sahih)

1200. It was narrated that Abû ʿAtiyyah said: “ʿĀishah said: ‘Turning around during prayer is something that the Shaitān snatches from one’s prayer.’” (Sahih)

Chapter 11. Concession
Allowing One To Turn To The Right Or Left When Praying

1201. It was narrated that Jâbir said: “The Messenger of Allâh 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

Chapter 11. Concession
Allowing One To Turn To The Right Or Left When Praying

المحجوم 11 - يُباح الرُّضُخة في الألَّيَاقَات

في الصَّلَاةِ بِيَبِينَ وَشَيَاءَ (التَّحَفَّة 464)

1201 - أَخْبَرَنَا عِمَّرٌ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا ٱضْتِلَاعُ قَالَ: حَدَّثَنَا أَبُو
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 Imãms: If they pray standing then pray standing, and if they pray sitting then pray sitting.’” (Saḥîḥ)

Comments:
This incident is not of the Prophet’s 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.

1202. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh used to turn to his right and left when praying, but he did not twist his neck to look behind him.” (Hasan)

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

1203. It was narrated that Abû Hurairah said: “The Messenger of Allâh  commanded us to kill the two black ones (snakes and scorpions) while praying.” (Sahîh)

1204. It was narrated from Abû Hurairah that the Messenger of Allâh  enjoined killing the two black ones (snakes and scorpions) while praying. (Sahîh)

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

1205. It was narrated from Abû Qatâdah that the Messenger of Allâh  used to pray when he was
carrying Umânâmâh. When he prostrated he put her down and when he stood up he picked her up again. (Sâhîh)

Comments:
Umânâmâh was the granddaughter of the Prophet ﷺ and the daughter of the Prophet’s ﷺ honorable daughter Zainab ﷺ. (For the remaining discussion see Hadîth 712)

1206. It was narrated that Abû Qatâdah said: “I saw the Messenger of Allâh ﷺ leading the people in prayer, carrying Umânâmâh bint Abî Al-‘Âs on his shoulder. When he bowed he put her down and when he finished prostrating he picked her up again.” (Sâhîh)

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 ‘Aishah, 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‘îf)
Comments:

There is dispensation in the performance of voluntary prayer. Even otherwise the Prophet’s blessed face did not turn from the Qiblah. Taking a step or two is permitted.

Chapter 15. Clapping During Prayer

1208. It was narrated from Abû Hurairah that the Prophet said: "The Tasbîh is for men, and clapping is for women." Ibn Al-Muthanna added: "During the prayer."[2]

1209. Sa‘eed bin Al-Mûsâyyab and Abû Salamah bin 'Abdur-Rahmân said that they had heard Abû Hurairah say: "The Messenger of Allâh said: 'The Tasbîh is for men and clapping is for women.'"

(Sahîh)


[2] That is, An-Nâṣî‘i narrated it from both Muhammad bin Al-Muthanna, and Qutaibah bin Sa‘eed.
Chapter 16. The *Tasbih* During Prayer

1210. It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘The *Tasbih* is for men and clapping is for women.”” (*Sahîh*)

1211. It was narrated from Abū Hurairah that the Prophet ﷺ said: “The *Tasbih* is for men and clapping is for women.” (*Sahîh*)

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 ‘Ali 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*)
Comments:
1. In some narrations, there is mention of pronouncing Subhanallah instead of clearing the throat (Tanahnnah).
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 ‘Ali said: “I had two times when I would enter upon the Messenger of Allah 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)

1214. ‘Abdullāh bin Nujayy narrated that his father said: “Ali said to me: ‘I was so close to the Messenger of Allah ﷺ, closer than anyone else. I used to come to him at the end of every night, before dawn, and say: ‘As-salāmū ‘alaykum ya Nabiyy Allāh’ (Peace be upon you, O Prophet of Allah).’ If he cleared his throat I would go back to my family, otherwise I would enter upon him.”’ (Hasan)

Chapter 18. Weeping During Prayer

1215. It was narrated from [العجم 18] - باب البكاء في الصلاة

			(التجزئة 471)

1215. - أخبرنا سعيد بن نصر قال: [العجم 18] - باب البكاء في الصلاة
Mutarrif 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)

Chapter 19. Cursing Iblis And Seeking Refuge With Allâh From Him While Praying

1216. It was narrated that Abû Ad-Dardâ’ said: “The Messenger of Allâh ﷺ stood praying, and we heard him say: ‘I seek refuge with Allâh from you.’ Then he said: ‘I curse you with the curse of Allâh,’ three times and stretched out his hand as if to take something. When he finished praying we said: ‘O Messenger of Allâh, 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 Allâh, Iblis, came with a brand of fire to throw it in my face, so I said: I seek refuge in Allâh from you, three times, then I said: I curse you with the curse of Allâh; but he did not back away, three times, then I wanted to take hold of him. By Allâh, were it not for the prayer of our brother Sulaimân, he would have been tied up this morning for the children of Al-Madinah to play with him.’” (Sahih)
Chapter 20. Speaking During The Prayer

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 Muhammad and do not have mercy on anyone else.’ When the Messenger of Allâh ﷺ said the Salâh, he said to the Bedouin: ‘You have limited something vast,’ meaning the mercy of Allâh.” (Saîih)

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 Muhammad and do not have mercy on anyone else.” The Messenger of Allâh ﷺ said: “You have limited something vast.” (Saîih)
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‘awiyyah bin Al-Hakam As-Sulami 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

[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-Nawawi in his commentary on Muslim.
Allâh ﷺ 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 Uthîd and Al-Jawwânîyyah, and I found that the wolf had taken one of the sheep. I am a man from the sons of Ādam 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)

Comments:

1. The term Jahîliyyah (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 Allah 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’awiyah) 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 (Kaffarah), he/she ought to be a believer. In some places in the Glorious Qur’an, 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 freeing 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 Allah ﷺ, until this verse was revealed: Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salah (i.e. the best prayer = ‘Asr). And stand before Allah with obedience (and do not speak to others during the Salah (prayers)),[1] so we were commanded to be silent.” (Sahih)

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 ‘Asr prayer.

1221. It was narrated that ‘Abdullah
bin Ma'sūd said: “I used to come to the Prophet ﷺ when he was praying, and I would greet him with *Salām*, 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 *Taslīm*, he pointed to the people and said: ‘Allāh has decreed that in the prayer you should not speak except to remember Allāh, and it is not appropriate for you, and that you should stand before Allāh with obedience.” (Hasan)

1222. It was narrated that Ibn Ma'sūd said: “We used to greet the Prophet ﷺ with *Salām* and he would return our *Salām*, until we came back from the land of Ethiopia. I greeted him with *Salām* and he did not return my greeting, and I started to wonder why. So I sat down; when he finished praying, he said: ‘Allāh decrees what He wills, and He has decreed that we should not speak during the prayer.” (Hasan)

تخريج: [إسناد حسن] أخرج أبو داود، الصالحة، باب رد السلام في الصلاة، ح: 559 من حديث عاصم بن أبي النجود ﷺ، وهو في الكبيرة، ح: 559، وعلقه البخاري في صحيحه، التوحيد، باب (42)، قبل ح: 2112. 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 Buhainah said: “The Messenger of Allâh ﷺ led us in praying two Rak'âhs, 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.” (Sâhih)

Comments:

This shows that the prostrations for forgetfulness should be performed before the final Salâm. The view of Imam Ash-Shafî‘î is the same. The Hanafites maintain it should be performed after the final greeting. Imam Malik 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. (Sâhih)

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
Muhammad bin Sirin said: "Abū Hurairah said: 'The Prophet 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 Taslim 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-Yadain 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.” (Sahih)

**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 awe
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 Hadîth* - the people of *Hadîth* are holders of this view. In the opinion of Imâm Alûmûd bin Hanbal, 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, after completing two Rak’âhs, 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.” (*Sahîh*)

1227. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ led us in praying ‘Asr, and he said the Salâm after two Rak’âhs. 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...
turned to the people and said: ‘Is Dhul-Yadian speaking the truth?’ They said: ‘Yes.’ So the Messenger of Alläh .Complete what was left of the prayer, then he prostrated twice when he was sitting after the Taslîm.” (Sâhih)

1228. It was narrated from Abû Hurairah that the Messenger of Alläh  prayed Zuhr with two Rakâhah, then said the Salâm. They said: ‘Has the prayer been shortened?’ So he stood up and prayed two Rakâhah, then he said the Salâm, then he prostrated twice. (Sâhih)

Comments:
It has preceded that Abû Hurairah ☪ 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 Alläh  prayed one day and said the Salâm after two Rakâhah, then he left. Dhul-Shimâlîn caught up with him and said: ‘O Messenger of Alläh, has the prayer been shortened or did you forget?’ He
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 Allāh ﷺ said: “Is Dhul-Yadain speaking the truth?”
They said: “Yes.” So he led the people in praying two Rak‘ahs.
(Sahih)

1230. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ forgot and said the Taslīm after two Rak‘ahs. Dhul-Shimālāin said to him: ‘Has the prayer been shortened or did you forget, O Messenger of Allāh ﷺ?’ The Messenger of Allāh ﷺ said: ‘Is Dhul-Yadain speaking the truth?’ They said: ‘Yes.’ So the Messenger of Allāh ﷺ stood up and completed the prayer.” (Sahih)

1231. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ prayed Zuhr or ‘Asr and said the Taslīm following two Rak‘ahs and left. Dhul-Shimālāin bin ‘Amr said to him: ‘Has the

Comments:
In these two narrations, Dhul-Yadain and Dhul-Shimālāin have occurred simultaneously, which manifests that Dhul-Yadain and Dhul-Shimālāin signify one and the same person, whose name was Khirbāq Aslami. His nickname was Dhul-Yadain, but occasionally people used to call him Dhul-Shimālāin too.

1231. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ prayed Zuhr or ‘Asr and said the Taslīm following two Rak‘ahs and left. Dhul-Shimālāin bin ‘Amr said to him: ‘Has the
1232. Abû Bakr bin Sulâimân bin Abî Hathmah narrated that it was conveyed to him that the Messenger of Allâh ﷺ prayed two Rak'âhs, and Dhul-Shimâlîn 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.” (Sahîh)

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 Allâh ﷺ did not prostrate that day either before the Salâm or after.” (Da'if)
Comments:
These two narrations are conflicting with each other. In actuality, it is the conflict between the two disciples of Abü 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)

1235. A similar report was narrated from Abû Hurairah from the Messenger of Allâh ﷺ. (Sahîh)

1236. It was narrated from Abû Hurairah that the Prophet ﷺ prostrated after the Salâm when he was not sure. (Sahîh)
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 Salām. (Ṣaḥīḥ)

1238. It was narrated that ‘Imrân bin Ḥuṣain said: “The Messenger of Allâh ﷺ said the Salām 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 Salām, then prostrated twice, then he said the Salām (again).” (Ṣaḥīḥ)


وكان من السني مheits بني عبد الله اليماني، قال: حَدَّثْنا مَحْمُودُ بْنُ عبد الله الأنصاري، قال: أَحْبَرْنِي أَعْمَعُتْ عَنْ مَحْمُودِ بْنِ سَيْبِرٍ وَأَنْ تَأْلِيمُ الْحَدَائِقِ، عَنْ أَبِي قَلْابٍ، عَنْ أَبِي الْمُهَلِّبِ، عَنْ عُمَرَانِ بْنِ حُصَيْنِ، أَنَّ النَّبِيَّ رَحْمَهُ الْأَلَّهُمَّ صَلَّى ﷺُهُ فَهَٰذَا ﷺُسْجَدَتْ ثَمَّ سَلَامَ.


تخيرج: أخبره مسلم، المساجد، باب السهو في الصلاة والسجود لله ح: ٥٧٤ من حديث خالد الحذاء، وهو في الكبى ح: ٥٧٦.
Comments:
The author’s style shows that he considers the incident of this narration to be the same incident of Abū 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, Allāh’s Messenger Ṣallallāhu ‘Alaihi wa Sallam 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 Khirbāq is said to have drawn the Prophet’s Ṣallallāhu ‘Alaihi wa Sallam attention.

Chapter 24. The Praying
Person Completing (The Prayer) Upon What He Remembers When He Doubts

1239. It was narrated from Abū Sa’eed that the Prophet Ṣallallāhu ‘Alaihi wa Sallam 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 Shaitān.” (Ṣahih)

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 Allāh. Therefore his abasement and earning notoriety is incumbent. Probably based on this point, performance of prostration has been legislated to counter forgetfulness.

1240. It was narrated from Abū Sa‘eed Al-Khudrī 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 Shayātīn.” (Sahīh)

Chapter 25. Estimating (What Is Most Likely The Case)

1241. It was narrated from ‘Abdullāh 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.” (Sahīh)

1242. It was narrated that...
‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘If one of you is not sure about his prayer, let him estimate and prostrate twice after he has finished.” (Sahīh)

1243. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ prayed and did more or less (Rak‘ahs). When he had said the Taslīm, it was said: ‘O Messenger of Allāh, 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 Taslīm and prostrate twice.’” (Sahīh)

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 Salām or greeting is literally applied to the paired greeting or twofold Salām, 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 ‘Abdullāh said: “The Messenger of Allāh ﷺ prayed and did more or less (Rak‘ahs). When he had said
the *Salâm* we said: ‘O Messenger of Allâh, 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)

**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
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)

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 ‘Abdullāh 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)

1247. It was narrated that ‘Abdullāh said: “Whoever has doubt, or is not sure, let him estimate what is correct, then let him prostrate twice.”

[1] It is authentic as a statement of Ibrāhīm.

(Sahih)
1249. It was narrated that ‘Abdullah bin Ja’far said: “The Messenger of Allah ﷺ said: ‘Whoever has doubt during his prayer, let him prostrate twice after he has said the *Taslim.*’” (Hasan)

1250. It was narrated from ‘Abdullah bin Ja’far that the Messenger of Allah ﷺ said: “Whoever has doubt during his prayer, let him prostrate twice after he the *Taslim*.” (Hasan)

1251. It was narrated from ‘Abdullah bin Ja’far that the Messenger of Allah ﷺ said: “Whoever has doubt during his prayer, let him prostrate twice after he the *Taslim*.” (Hasan)
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) Rawh said: “While he is sitting.” (Hasan)

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 Shaîtân comes to him and confuses him until he does not know how many Rak’âh he prayed. If any one of you notices that, let him prostrate twice when he is sitting.” (Sâhîh)

1254. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When the call to prayer is given, the Shaîtân runs away breaking wind loudly. When the Tahâwîb (Iqâmah) is completed, then he runs away breaking wind softly.” (Sâhîh)
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)

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)

1255. It was narrated that 'Abdullāh said: “The Prophet سل الله عليه وسلم 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)

1256. It was narrated from ‘Abdullāh that the Prophet سل الله عليه وسلم 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)
1257. It was narrated that Ibrāhīm 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 ‘Abdullāh that the Prophet 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.” (Ṣaḥīḥ)

1258. It was narrated that Mālik bin Mighwal said: “I heard Ash-Sha‘bī 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 Allāh did.’ He said: And I heard Al-Hakam say: ‘Alqamah had prayed five.” (Ṣaḥīḥ)
1259. It was narrated that Ibrāhīm said: "Alqamah prayed five (Rak'ahs) and when he said the Taslīm, Ibrāhīm bin Suwaid said: 'O Abū Shībl, 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 Allāh ﷺ did.'" (Sahīh)

1260. It was narrated from 'Abdullāh that the Messenger of Allāh 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. (Sahīh)

Comments:

1. In the above narration, there is mention of the performance of five units. Allāh'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 Allâh’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 ‘Abdollâh ibn Mas’ûd ﷺ. Ibn Mas’ûd 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 Hadîth 1225 and 1239).

Chapter 27. What Should A Person Do If He Forgets Part Of His Prayer

1261. It was narrated from Muhammad bin Yûsuf, the freed slave of ‘Uthmân, from his father Yûsuf, that Mu’âwiyyah prayed in front of them, and he stood up during the prayer when he should have sat. The people said Tasbîh, 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 Allâh ﷺ say: ‘Whoever forgets something in his prayer, let him prostrate twice like this.” (Hasan)


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
Chapter 28. The Takbir For The Two Prostrations Of Forgetfulness

1262. It was narrated from ‘Abdur-Rahmān Al-A’raj that ‘Abdullāh bin Buḥainah told him that the Messenger of Allāh  stood up following two Rak’ahs of Zuhr and did not sit (for Tashahhud). When he finished the prayer he prostrated twice, saying Takbir for each prostration, while he was sitting, before he said the Taslim, and the people prostrated with him. (He did that) in place of the sitting that he had forgotten. (Sahih)

Chapter 29. How One Should Sit In The Final Rak’ah Of The Prayer

1263. It was narrated that Abū Ḥumaid As-Sā‘iḍī said: “At the end of the last two Rak’ahs of the prayer, the Prophet  would move his left foot forward and sit on his left buttock, Mutawairikan, then he would say the Taslim.” (Sahih)
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 as is elucidated in this narration. But the Hanafites ascribe it to the Prophet's 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 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)

Chapter 30. Placement Of The Forearms

1265. It was narrated from Wâ’il bin Hujr that he saw the Prophet 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)
The Book of Forgetfulness

Chapter 31. Placement Of The Elbows

Commentary:

Contextually, this seems to be the first Tashahhud. Concerning the method of pointing, etc. See Hadith 1162, 890.

1266. It was narrated that Wā’il bin Hujr said: "I said: 'I am going to watch the Messenger of Allāh and see how he prays.' The Messenger of Allāh 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)

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 Shaitân. Do what I saw the Messenger of Allâh ﷺ do.’” I 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)

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
to the thumb, and he put his left hand on his left thigh.” (Sahih)

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. Wā’il bin Hujr said: “I said: ‘I am going to watch the Messenger of Allāh (ﷺ) and see how he prayer. So, I watched him.’” and he described (his prayer): “Then he sat and laid 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)

Chapter 35. Laying The Left Hand On The Knee

1270. It was narrated from Ibn ‘Umar that when the Messenger of Allāh (ﷺ) sat during the prayer, he put his hands on his knees and
raised the finger that is next to the thumb, and supplicates with it, and his left hand was on his knee laid on it. (Sahih)

تخريج: أخرج مسلم، المساجد، باب صفة الجلوس في الصلوة وكيفية وضع اليدين على الفخذين، ح: 580 عن محمد بن رافع بن عثمان بن عبد الباري، وهو في الكبرى، ح: 1192.

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 'Abdullāh bin Az-Zubair that the Prophet ἡ used to point with his finger when he supplicated, but he did not move it. Ibn Jurayj said: “And 'Amr added: ‘Āmir bin 'Abdullāh bin Az-Zubair told me that his father saw the Prophet ἡ supplicating like that, putting his weight on his left arm, leaning on his left leg.” (Pa'if)

تخريج: [إسناد ضعيف] أخرجه أبو داود، الصلوة، باب الإشارة في التشهد، ح: 989 عن حديث حجاج بن محمد بن عثمان بن عبد الباري، ح: 1193 # عن عطلاة بن عبد الباري وهو م설س 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

1272. It was narrated from Mālik – bin Numair Al-Khuṣayf – that his father said: “I saw the Messenger of Allāh ﷺ putting his right hand on his right thigh when praying, and pointing with his finger.” (Hasan)

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 Takbir. 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

1273. It was narrated from Abū Hurairah that a man used to supplicate with two fingers, and the Messenger of Allāh ﷺ said: “Make it one, make it one.” (Daʿīf)
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 Allâh (the Tawhid), it should be done with one finger only.

1274. It was narrated from Sa’îd said: “The Messenger of Allâh 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’âf)

1499. من حديث أبي معاوية الشيربيني، وهو في الكبيرة: ح: 1197، وصححه الحاكم: 536/1، والذي، انظر الحديث السابق.

Chapter 38. Bending The Finger When Pointing

1275. Mâlik bin Numair Al-Khuza’î – one of the inhabitants of Al-Basrah – narrated that his father told him that he saw the Messenger of Allâh 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)

Comments:

(See Hadîth 1272).

1276. It was narrated from ‘Âmir
bin ‘Abdullāh bin Az-Zubair, from his father, that when the Messenger of Allāh ḥドラ 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. (Ṣahih)
Chapter 41. The Obligation Of Tashahhud

1278. It was narrated that Ibn Ma'sid 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 Mîkâ'il.' The Messenger of Allâh ﷺ said: 'Do not say this, for indeed Allâh, the Mighty and Sublime, is As-Salâm. Rather say: 'At-tahiyyitu lillihi was-salawâtu wa-tâyyibât, as-salimu 'alaina wa 'ala 'ibid illâhi wârîhu.' (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 Muhammad is His slave and Messenger)" (Saîîh).

Comments:
(For further detail see commentary to Hadîth 1065).

Chapter 42. Teaching the Tashahhud Just As One Teaches A Sûrah Of The Qur’ân

1279. It was narrated that Ibn Ma'sid 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 Mîkâ’il.' The Messenger of Allâh ﷺ said: 'Do not say this, for indeed Allâh, the Mighty and Sublime, is As-Salâm. Rather say: 'At-tahiyyitu lillihi was-salawâtu wa-tâyyibât, as-salimu 'alaina wa 'ala 'ibid illâhi wârîhu.' (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 Muhammad is His slave and Messenger)." (Saîîh).
‘Abdüllah said: “The Messenger of Allah ﷺ used to teach us the Tashahhud just as he used to teach us a Sūrah from the Qur’ān.” (Sahih)

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 Rasūl (Messenger) in place of Nabi (Prophet). This is the very objective of the mention of the teaching of the Qur’ān. 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

1280. It was narrated that ‘Abdüllah said: “The Messenger of Allah ﷺ said: ‘Allāh, the Mighty and Sublime, is As-Salām (the source of peace; the One free from all faults), so when any one of you sits (during the prayer), let him say: “At-tahiyyatu illāhī was-salāwatu wa-t-tayyibat, as-salāmu ‘alaika ayyuham-Nabīyyu wa rahmat-Allāhi wa barakātuhu. As-salāmu ‘alainu wa ‘ala ibad illāhīs-salāhīn, ashhadu an lā ilāha illālāh wahdahu la sharika lahu, wa asḥadu anna Muhammadan ‘abduhu wa rasūluhu (All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the
The Book of Forgetfulness...

1281. It was narrated from Hittân bîn 'Abdullâh that Al-Ash'ârî said: "The Messenger of Allâh 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 Takbîr, then say the Takbîr; when he says: 'Wa lâd-dâllîn' then say "A'mîn," and Allâh will answer you. Then when he 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: "Allâhumma, Rabbânâ wa lakal-ḥamad (O Allâh, 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: “Allāh hears the one who praises Him.” Then when he says the Takbīr and prostrates, say the Takbīr and prostrate, for the Imām prostrates before you and rises before you.’ The Prophet of Allāh ﷺ said: ‘This makes up for that. Then when you are sitting, let the following be among what one of you says: At-tahīyyatūt-tayyibatūt-salawatū lillāhī, as-salāmu ‘alaika ayyuhān-Nabiyyu wa rāḥmat-Allāhi wa barakatūhu. As-salāmu ‘alaiha wā ‘ala ‘ibād ilāhīs-salihīn, as-hhadu an lā ilāha illallāh wa as-hhadu ana Muḥammadan ‘abdūhu wa ṣalīhū, ash-hadu an la ilāhā illallāh, ash-hadu ana Muhammadān ‘abdūhu wa ṣalīhū, (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 and I bear witness that Muḥammad is His slave and Messenger).’ (Saḥīḥ)

Chapter 45. Another Version Of The Tashahhud

1282. 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-tahīyyatūt-tayyibatūt-salawatū wat-tayyibatūt-salāmu ‘alaika ayyuhān-Nabiyyu wa rāḥmat-
Allâhi wa barakâtuhu. As-salâmû 'alaina wa 'ala 'ibad illâhihīn-ṣâlihûn, wa ash-haddu anna Muḥammadan 'abdulla hu wa rasûluh. A'sal Allâhal-jannah wa a'âdhu billâhi min an-nâr (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'âfī)


Comments:
In this narration, at the commencement of the Tašahhûd, 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 Shâidh, 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

1283. It was narrated that 'Abdullâh said: “The Messenger of Allâh said: ‘Allâh has angels who travel around on Earth conveying to me the Salâms of my Ummah.’” (Sâhîh)
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 *Salāḥ* upon him also carries the same rank, because it is the Qur'ānic command: “O believers! Invoke blessings on him, and greet him with a prayer for peace.” *(Al-Ahzāb: 56).*

Chapter 47. The Virtue Of Sending *Salāms* Upon The Prophet ﷺ

1284. It was narrated from ‘Abdullāh bin Abī Ṭalḥah, from his father, that the Messenger of Allāh 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 *Salāḥ* upon you but I will send *Salāḥ* upon him tenfold, and no one will send *Salāms* upon you but I will send *Salāms* upon him tenfold?’” *(Hasan)*
Chapter 48. Glorifying Allâh
And Sending Salâh Upon The Prophet ﷺ In The Prayer

1285. Faḍālāh bin ‘Ubayd said:
“The Messenger of Allâh ﷺ heard a man supplicating during the prayer without glorifying Allâh nor sending Salâh upon the Prophet ﷺ. The Messenger of Allâh ﷺ said: ‘You are in a hurry, O worshipper.’ Then the Messenger of Allâh ﷺ taught them. And the Messenger of Allâh ﷺ heard a man praying; he glorified and praised Allâh and sent Salâh upon the Prophet ﷺ. The Messenger of Allâh ﷺ said: ‘Supplicate, you will be answered; ask, you will be given.’” (Ṣaḥîḥ)

Comments:
Apart from the ritual prayer, in everyday supplications also, one should praise and glorify Allâh, the Most High, first; supplicate for Salâh and peace upon the Prophet ﷺ and thereafter make supplication.

Chapter 49. The Command
To Send Salâh Upon The Prophet ﷺ

1286. It was narrated that Abû Mas‘ūd Al-Anṣârî said: “The Messenger of Allâh ﷺ came to us in the Majlis of Sa’d bin ‘Ubâdah and Bashîr bin Sa’d said to him:
‘Allâh has commanded us to send Salâh upon you, O Messenger of Allâh; so how should we send
The Book of Forgetfulness

Salāh upon you?' The Messenger of Allāh remained silent until we wished that he had not asked him. Then he said: ‘Say: ‘Allāhumma ṣallī ‘ala Muḥammad wa ‘ala ‘āli Muḥammad, kamā ṣallaita ‘ala ‘āli Ibrāhīma, wa bārik ‘ala Muḥammad wa ‘ala ‘āli Muḥammad kama bārakta ‘ala ‘āli Ibrāhīm fil-ālamīn, innaka ḥammūdun majīd (O Allāh, send Salāh upon Muhammad and upon the family of Muhammad, as You sent Salāh upon the family of Ibrāhīm, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrāhīm among the nations. You are indeed Worthy of Praise, Full of Glory).’” And the Salām is as you know.” (Ṣaḥīḥ)

Comments:
1. “We have been commanded”: The Companions thusly asking the Prophet about saying Salāh 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 Muslim kin, wives, adherents, or the Companions, or the whole nation.

Chapter 50. How To Send Salāh Upon The Prophet (ṣaḥīḥ)

1287. It was narrated that Abū Mas‘ūd Al-Anṣārī said: “It was said to the Prophet: ‘We have been commanded to send Salāh and Salāms upon you. We know how to send Salāms, but how should we
할:  "أَيُّنَا أَن نُصَلِّي عَلَيْكَ وَنُسَلِّمُ أَنَّا الْمُسْلِمُونَ؟ قَالَ: فَقُولُوا: اللَّهُمَّ اسْلَمْنَا عَلَيْكَ مُهَمْدًا كَمَا ضَلِّيَتْ عَلَى آلِ إِبْرَاهِيمَ، اللَّهُمَّ بَارِكْ عَلَى مُهَمْدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ.

(المعجم 59 - نُوعُ آخَرُ (النحة 504)

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 Salâh upon you?' He said: "Say: 'Allâhumma salli 'ala Muhammad wa 'ala âli Muhammad kamâ sallaita 'ala âli Ibrahîma, innaka hamîdun majîd; Allâhumma bârik 'ala Muhammad wa 'ala âli Muhammad kamâ bârakta 'ala âli Ibrahîm, innaka hamîdun majîd (O Allâh, send Salâh upon Muhammad and the family of Muhammad 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-Rahmân (An-Nasâ’i)
said: It was narrated from his book, and this is a mistake.\footnote{In his chain he said: “Al-Qāsim bin Zakariyyā bin Dīnār informed us, from his book.”} (Ṣaḥīḥ)

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 Qāsim bin Zakariyyāh. 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 Allāh 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 Kaʿb bin Ujrah said: “We said: ‘O Messenger of Allāh, we know about sending Salāms upon you, but how should we send Salāh upon you?’ He said: ‘Say: ‘Allāhumma sallī ‘ala Muḥammad wa ‘ala ʾālī Muḥammad kamā ‘allaita ‘ala Ibrāhīm wa ‘ala ʾālī Ibrāhīm, innaka hamīdun majīd; Allāhumma bārik ‘ala Muḥammad wa ‘ala ʾālī Muḥammad kamā bārakta ‘ala Ibrāhīm wa ‘ala ʾālī Ibrāhīm, innaka hamīdun majīd (O Allāh, send Salāh upon Muḥammad and the family of Muḥammad as You sent Salāh upon Ibrāhīm and the family of Ibrāhīm, You are indeed Worthy of Praise, Full of Glory).’” (One of the
narrators) ‘Abdur-Rahmân[1] said: "We used to say: ‘And also upon us.’" Abû ‘Abdur-Rahmân (An-Nasâ‘i) 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] (Sahîh)


1290. It was narrated that Ibn Abî Laila said: “Ka‘b bin ‘Ujrah said to me: ‘Shall I not give you a gift?’ We said: “O Messenger of Allâh, we know how to send Salâms upon you, but how shall we send Shalâh upon you?” He said: “Say: ‘Allâhumma salli ‘ala Muhammad wa ‘ala âli Muhammad kamâ salaita ‘ala âli Ibrâhîma, innaka hamidun majid; Allâhumma bârik ‘ala Muhammad wa ‘ala âli Muhammad kamâ bârakta ‘ala âli Ibrâhîm, innaka hamidun majid (O Allâh, send Salâh upon Muhammad and the family of Muhammad as You sent Salâh upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory. O Allâh, send blessings upon Muhammad and the family of Muhammad as You sent prayers upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory).” (Sahîh)


[1] That is ‘Abdur-Rahmân Ibn Abî 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 Mūsā bin Ṭaḥhah that his father said: “We said: ‘O Messenger of Allāh, how should we send Ṣalāh upon you?’ He said: ‘Say: Allāhumma ṣalli ‘alā Muḥammad wa ‘alā ʿāli Muḥammad kamā šalaita ‘alā Ibrāhīm wa ʿalī Ibrāhīma, innaka ḥamīdun majīd; wa bārīk ‘alā Muḥammad wa ‘alā ʿāli Muḥammad kamā bāraka ‘ala Ibrāhīm wa ʿalī Ibrāhīm, innaka ḥamīdun majīd (O Allāh, send Ṣalāh upon Muḥammad and the family of Muḥammad as You sent Ṣalāh upon Ibrāhīm and the family of Ibrāhīm, You are indeed Worthy of Praise, Full of Glory; and send blessings upon Muḥammad and the family of Muḥammad as You sent blessings upon Ibrāhīm and the family of Ibrāhīm, You are indeed Worthy of Praise, Full of Glory).’” (Ḥasan)

1292. It was narrated from Mūsā bin Ṭaḥhah, from his father, that a man came to the Prophet of Allāh and said: “How should we send blessings upon you, O Prophet of Allāh?” He said: “Say: Allāhumma ṣalli ‘alā Muḥammad wa ‘alā ʿāli Muḥammad kamā šalaita ‘alā Ibrāhīm, innaka ḥamīdun majīd; wa bārīk ‘alā Muḥammad wa ‘alā ʿāli Muḥammad kamā bāraka ‘ala Ibrāhīm, innaka ḥamīdun majīd (O Allāh, send Ṣalāh upon Muḥammad...
and the family of Muhammad as You sent Salāh upon Ibrāhim, You are indeed Worthy of Praise, Full of Glory; and send blessings upon Muhammad and the family of Muḥammad as You sent blessings upon Ibrāhim, You are indeed Worthy of Praise, Full of Glory)."

(Hasan)

ح ١٢٩٤: [إسناده حسن] أخرجه أحمد بن حنبل في كتاب الcthđic البخاري: ١١٤.

1293. It was narrated that Mūsā bin Talhā said: “I asked Zaid bin Khārijah who said: 'I asked the Messenger of Allāh ﷺ and he said: Send Salāh upon me and strive hard in supplication, and say: Allāhumma sallī ‘ala Muḥammad wa ‘ala ʿalī Muḥammad (O Allāh, send Salāh upon Muḥammad and upon the family of Muḥammad).’"

(Hasan)


Chapter 53. Another Version

١٢٩٤. It was narrated that Abū Sa‘eed Al-Khudrī said: ‘We said: ‘O Messenger of Allāh, we know how to send Salāms upon you, but how should we send Salāh upon you?’ He said: ‘Say: ‘Allāhumma sallī ‘ala Muḥammadin ‘abdika wa rasūlika kamā ʿalīta ‘ala Ibrāhim, wa bārik ‘ala Muḥammadin wa ‘ala ʿalī Muḥammadin kamā bārakta ‘ala Ibrāhim (O Allāh, send Salāh upon Muḥammad, Your slave and

(المعجم ٥٣) - نُوعُ آخرٍ (التحفة ٥٠٦)
Chapter 54. Another Version

1295. It was narrated that ‘Amr bin Sulaim Az-Zuraqi said: "Abū Humaid As-Sа‘i’di told me that they said: ‘O Messenger of Allāh, how should we send Ṣalāh upon you?’ The Messenger of Allāh ﷺ said: ‘Say: Allāhumma salli alа Muhammadin wa azwājihi wa dhurriyyatihi (O Allāh, send Ṣalāh upon Muhammad and his wives and progeny)’ – in the narration of Al-Ḥarīth (one of the two who narrated it) – kamā ṣalaita ‘ala alа Ibrāhīm wa bārik ‘ala Muḥammad wa azwājihi wa dhurriyyatihi (as You sent Ṣalāh upon Ibrāhīm, and send blessings upon Muhammad and his wives and progeny) – both of them said that – kamā bārakta ‘ala alа Ibrāhīma innaka ḥamīdun majīd (as You sent blessings upon Ibrāhīm, You are indeed Worthy praise, Full of glory).” Abū ‘Abdur-Rahmān (An-Nasā‘i) said: Qutaibah informed us of this Ḥadīth two times, and perhaps he had missed part of it.[1] (Ṣaḥīḥ)
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 Salāh Upon The Prophet ﷺ

1296. It was narrated from ʿAbdullāh bin ʿAbī Taḥāb, 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 Salāh upon you but I will send Salāh upon him tenfold, and no one will send Salāms upon you but I will send Salāms upon him tenfold?’” (Ḥasan)

Comments:

See Ḥadīth 1284.

1297. It was narrated from ʿAbū Hurairah that the Prophet ﷺ said: “Whoever sends Salāh upon me once, Allāh will send Salāh upon him tenfold.” (Ṣahīh)

تخريج: أخرج حقيقة المواضع، باب الصلوة على النبي ﷺ بعد التشهد، ح: 1260، ومسلم، الصولة، باب الصلوة على النبي ﷺ بعد التشهد، ح: 376، وأبي حاتم: 270. (لا إله إلا الله ﷺ)

تخريج: أخرجه البخاري، أبو ذر، باب الصلوة على النبي ﷺ بعد التشهد، ح: 125، والكبري، ح: 1617.
1298. Anas bin Mâlik said: The Messenger of Allâh ﷺ said: “Whoever sends Salâh upon me once, Allâh will send Salâh upon him tenfold, and will erase ten sins from him, and will raise him ten degrees in status.” (Sahîh)

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 Salâh is a supremely excellent pious act and it is a superior supplication.

Chapter 56. Choosing A Supplication After Sending Salâh Upon The Prophet ﷺ

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-tahâyyât illâhi wa-salâwâtu wa-tayyibât, as-salâm wa ‘ala ‘ibâdillâhi-sâliûn (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. If you say that, it will be for every righteous slave in the heavens and on Earth, “Ashhadu an la ilâha ill-Allâh wa ashhadu anna Muhammadan ‘abdhuhu wa rasûluhu (I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muhammad is His slave and Messenger). Then let him choose any supplication that he likes to say after that.” (Sahîh)

Comments:
In this narration, however, there is mention of general supplication without mention of saying Salâh. But certain things are understood spontaneously. That means before supplication one says Salâh upon the Prophet (ﷺ) as is evident from several preceding narrations, for instance Hadîth 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

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 Subhân-Allâh) ten times, and praise Him

غَلۡبَبَ أَئِبَا الْبَيْتِ وَرَحۡمَةُ اللَّهِ وَبِكَارَةُ السَّلَامُ عَلَيْتَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِنْ كَمٌّ إِذَا قَلۡتُمْ ذَلِكَ أَصَابَتْ تُمُّ حَقِّ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَسۡتَهِدُ أَنْ لَا إِلَهِ إِلَّا اللَّهُ وَأَسۡتَهِدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسۡنَوۡلُهُ، ثُمُّ لَيۡتَحۡكَرْ مِنِ الدُّعَاءِ بَعۡدَهُ، أَسۡتَهِدُ أَنِّي لَيۡحَّرَ عِنۡدَكُمْ ذَهۡنَتٍ.”

(by saying \textit{Al-hamdu lillâh}) ten times, and magnify Him (by saying \textit{Allâhu Akbar}) ten times, then ask Him for what you need; He will say: "Yes, yes." (\textit{Sahih})

\begin{quote}

Comments:
There is no elucidation in this narration that this remembrance shall be recited after the \textit{Tashahhud}. There is clarification in other reports that this \textit{Dhikr} shall be recited after the final greeting.

\textbf{Chapter 58. Supplication After Remembrance}

\textbf{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 \textit{Tashahhud}, he supplicated, and in his supplication he said: '\textit{Allâhumma inna asa'luka bi-amna lâkal-"hamd, lâilâha illâ anî, al-mânnânu badî'us-samâwâti wa-lard, yâ dhâ'il-jalâli wa-ikrâm! Yâ hayyu yâ qayyum! Innâ as'âluka.} (O Allâh, indeed I ask You since all praise is 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
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.” (Sahîh)

1302. Hanzalah bin ‘Alî narrated that Mîjan bin Al-Adra‘ entered the Masjid and there was a man who had finished his prayer and he was reciting the Tashahhud. He said: “Allûmmma, inna as’aluka ya Allâh! Bi-annakal-Wâhidul-Ahad us-Samad, alladhi lam yalid wa lam yuwlad, wa lam yakuun lahu kufwan ahad, an taghfiiru’ll-ahad, aNa’a lam yalid wa lanz yakurz lazu kufuwan ahad, an taghfirali &un7, innaka antal-Allâh, I as’alukum, 0 Allâh, 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 Allâh ﷺ said: “He has been forgiven,” three times.

Comments:

This has been an immensely great good tiding not only for Mîjan ﷺ, but everyone who supplicates in this manner. This supplication too consists of the supremely great name of Allâh (Al-Isnu’ul A’zam), because the attributes mentioned therein belong to the unique self of Allâh, Most High. None other has even a slightest tinge of it.
Chapter 59. Another Kind Of Supplication

1303. It was narrated from 'Abdullāh bin 'Amr, from Abū Bakr Aṣ-Ṣiddiq, may Allāh be pleased with them both, that he said to the Messenger of Allāh ﷺ: “Teach me a supplication that I may recite in my prayer.” He said: “Say: ‘Allāhumma innā zalamu nafsī zu'ilan kathārān wa lā yaghfirudh-dhu'ūba illa anta faghfirlā marghirātan min ‘indika warhammī, innaka antal-Ghafūrur-Rahīm’ (O Allāh, 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).’” (Sahih)

Chapter 60. Another Kind Of Supplication

1304. It was narrated that Mu'ādh bin Jabal said: “The Messenger of Allāh ﷺ took my hand and said: ‘I love you, O Mu'ādh!’ I said: ‘And I love you, O Messenger of Allāh.’ Then the Messenger of Allāh ﷺ said: ‘Never forget to say in every prayer: Rabī' a'innī ‘ala dhikrika wa shukrika wa husni 'ibādatik (My Lord, help me to remember You, give thanks to You and worship You well).’” (Sahih)
Chapter 61. Another Kind Of Supplication

1305. It was narrated from Shaddād bin Aws that the Messenger of Allāh ﷺ used to say in his prayer: “Allāhumma inni as'āluka ta-thabbuta fi al-amrī wa-al-'azīmata 'al-as'ālīn wa qalban salīman wa lisiirīn wa 'azīmata min sharīrī mà ta'lamū wa-as'ālīn min ashghāfilūkà limā ta'lamū (O Allāh, 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)

“Qalban Salīm” signifies the heart which is free from disbelief, polytheism, hypocrisy, and phoniness concerning the rights of Allāh; and in relation to the

Comments:

One may supplicate either within prayer or after the prayer, facing the Qiblah.
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

1306. ‘Atâ’ bin As-Sâ‘ib narrated that his father said: “Ammâr bin Yasîr 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 ‘alâ-khalqî ahtînî mâ ‘alimtal-hayâtâ khaîrân lî, wa tawaffânî idhâ ‘alimtal-wafâtâ khaîrân lî. Allâhumma as’aluka khashyatakâ fil-ghaibî wash-shahâdati wa as’aluka kalimatal-qa’dî fi-rîdâ’i wal-ghâdab, wa as’aluka qasda fîiqrî wal-ghina, wa as’aluka na’îman lâ yanfâdu wa as’aluka qarrata ‘ainîn lâ tanqâ’ti’u wa as’aluka rûhikal-ri’dâ’i ba’dal-qâdâ’i wa as’aluka bardal-‘âshî ba’dal-mawtî, wa as’aluka ladhâhâtan-nazarî ila wajhika wash-shawqâ ila liqâ’tika fi ghairi darrâ’i mudirratîn wa lâ fitmatîn mu’dillatin, Allâhumma zayyinâ biznânî-îmâni waj’înâ hudâtân 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. 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: 16 من حديث حماد بن زيد

به، وهو في البكري، ح: 1228، وصححه ابن حبان.

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 ™ used to say: Allâhumma bi ʿilmikal-ghaibâ wa qudratika ʿalal-khalqi aḥînî mâ ʿalimtal-hayâta khairan li, wa ʿalimal-wafâta khairan li wa asʿaluka khashyataka fil-ghaibi wash-shahâdati kalimatal-iklal ʿalal-khalqi al-zirzī al-nzd ʿalal-Fayīta gairarz “wa ʿalimal-wafâta khairan li, wa asʿaluka rzaʿinzarz id.” - 1307 - أَحْبَرَنَا عِبَادُ اللَّهِ بَنُ سُعِيْدُ بْنَ إِبْرَاهِيمَ بَنُ سَعِيدَ قَالَ: حَدَّثَنَا عَمْيُ قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ أَبِي حَاتِمِ الْوَازِيْطِي، عَنْ أَبِي مُجَّلَّدٍ عَنْ قَيْسَ بْنِ عِيَادَ قَالَ: ضَلَّ عَمَّارٌ بْنُ يَامِرٍ يَالْقُوُومِ صَلَّةُ نَاحْيَةُهَا فَكَانُوْنَ أَنْكَرُوهَا قَالَ: أَنْمَ أَيْمُ الْرَّكْوَةَ وَالْسُّجُودُ؟ قَالُوا: بَلَى. قَالَ: أَنَّمَ إِنَّمَا ذَاوُدُّ ثُمَّ بَعْدَهَا كَانَ الْمِجَالِدُ يَذَهُوُ بِهِ: «لَيْسَ بِيَّنَّ بِعِلْمِ الْمَغْيِبِ وَلَنْ يَذْهُوْ بِهِ عَلَى الْخَلْقِ أَخَيْنِي مَا غَلَّمَتْ النُّفْوَةُ بِنَفْسِهَا بِالْمَسْأَلَةِ» لاِي وَأَسْأَلُكَ حُسْنَتَكَ فِي الْغَيْبِ
wa as'alukar-riddā'ī bil gaddā'ī wa bardal-'a’īshī ba’dal-mawtī, wa ladhāhāt-an-na’āzī ila wajhika wash-shawqa ila ligā’tika wa a’ūdhu bika min ādīrā’ā muḍirratin wa fitināt muḍillatin, Allāhumma zayyīnā bizīnātil-imānī waj’alnā ḥudātān muhtadin (O Allāh, 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 Allāh, beautify us with the adornment of faith and make us among those who guide and are rightly guided.)”

(Hasan)


Comments:
There is a slight difference in wordiγ between these two narrations. But the meaning is identical. This is an extremely comprehensive supplication.
bin Nawfal said: “I said to ʿĀishah: ‘Tell me of a supplication that the Messenger of Allāh  used to say in his prayer.’ She said: ‘Yes. The Messenger of Allāh  used to say: Allāhummā inna aʿūdhu bika min sharri mà āmītu wa min sharri mà lam aʿmal (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)

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

1309. It was narrated that ʿĀishah said: “I asked the Messenger of Allāh  about the torment of the grave and he said: ‘Yes, the torment of the grave is real.’” ʿĀishah said: “After that I never saw the Messenger of Allāh  offer any prayer but he would seek refuge with Allāh from the torment of the grave.” (Sahih)

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. Allāh’s righteous bondsmen shall remain safe from it. But instead, they will be rewarded in the grave. And Allāh knows best!

1310. ‘Urwah bin Az-Zubair narrated that ‘Āishah told him that the Messenger of Allāh ﷺ used to say the following supplication in his prayer: “Allāhumma inni a‘ūdhu bika min ‘adhābil-qabri wa a‘ūdhu bika min fitnatil-masīḥid-dajjāl, wa a‘ūdhu bika min fitnatil-mahyā walnāmilātī, Allāhumma inni a‘ūdhu bika min al-ma‘thami wal-maghram (O Allāh, I seek refuge with You from the torment of the grave, and I seek refuge in You from the tribulation of the Al-Masīḥid-Dajjāl, and I seek refuge with You from the trials of life and death. O Allāh, 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.” (Sahih)

Comments:
1. “Masīḥ Dajjāl”: the Deceptive Messiah. It follows from the authentic Ahādīth 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 Dajjāl. He has been called Masīḥ 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 misleading at the time of death. One may not have the good fortune of reciting the formula of the Oneness of Alläh - Kalimah At-Tawhîd - and one may die in bad state. We seek refuge in Alläh from such an evil end!

1311. It was narrated that Muḥammad bin Abî ‘Aishah said: “I heard Abû Hurairah say: ‘The Messenger of Alläh ﷺ said: When any one of you recites the Tashâhhud, let him seek refuge with Alläh 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.’” (Ṣaḥîh)

Comments:
Some people have deemed this Ta’awwudh (taking refuge in Alläh) compulsory - drawing an inference from the evident phrasing of this narration. But it is contrary to the explicit and apparent narrations, in which Alläh’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 Alläh’s Messenger ﷺ has granted dispensation or choice for any particular favorite supplication. And praise belongs to Alläh alone!

Chapter 65. Another Kind Of Remembrance After The Tashâhhud

1312. It was narrated from Jâbir that the Messenger of Alläh ﷺ used to say in his prayer, after the Tashâhhud: “The best of word is the word of Alläh and the best of
guidance is the guidance of Muḥammad ﷺ.” (Ṣaḥīḥ)

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

1313. It was narrated from Ḥudaiyfah that he saw a man praying, (and his bowing and prostration were) lacking. Ḥudaiyfah 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.” (Ṣaḥīḥ)

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 (Ṣaḥīḥ Muslim: 622). This is why Ḥudaiyfah 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 Din without the prayer. Ḥudaiyfah 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’an). 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

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 Wudū’ 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.” (Sahîh)
Comments:

In this Hadith, Allâh'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 Hadith 1054).

1315. ‘Ali bin Yahya bin Khallâd bin Râfi’ bin Mâlik Al-Anşârî 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 Allâh ﷺ in the Masjid, when a man came in and prayed two Rak‘ahs, then he came and greeted the Prophet ﷺ with Salâm. The Prophet ﷺ had been watching him as he prayed, so he returned his Salâm, 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 Salâm. He returned his Salâm, 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 Wudû’ and perform it well, then turn to face the Qiblah and say the Takbir. 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. 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.” (Sahih)

**Comments:**

In some narrations, there is clarification that he had performed the prayer thrice. (For comments, see Hadith 1054).

1316. It was narrated that Sa'd bin Hishâm said: “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 purification, then Allâh would wake him when He willed to wake him at night. He would use the Siwâk and perform Wudû’, then pray eight Rak’âhs; not sitting until the eighth Rak’âh, when he would sit and remember Allâh and call upon Him. Then he would say the Tâslîm loud enough for us to hear.”” (Sahih)

**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 Tashâlhdh, 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 (Qiyanzul-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 Salām

1317. ‘Āmir bin Sa’ād narrated from his father, that the Messenger of Allāh ﷺ used to say the Taslīm to his right and to his left. (Sahih)

1318. It was narrated that Sa’ād said: “I used to see the Messenger of Allāh ﷺ saying the Taslīm to his right and to his left until the whiteness of his cheek could be seen.”

Abū ‘Abdūr-Raḩmān (An-Nasā’ī) said: ‘Abdullāh bin Ja’far; (one of the narrators in the chain) there is no harm in him, and ‘Abdullāh bin Ja’far bin Najīh, the father of ‘Alī bin Al-Madīnī, is an abandoned narrator of Ḥadīth. (Sahih)
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-Madînî. But due to his weak memory, he is not worthy of trust in the science of Hadîth. 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 practice. (Silsilatul Ahâdîth As-Sahîhah Vol. 1, Hadîth 316)

Chapter 69. Placement Of The Hands When Saying The Salâm

1319. It was narrated that ‘Ubaidullâh bin Al-Qibtiyyah said: “I heard Jâbîr 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.” (Sahîh)

Comments: (For details see Hadîth 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
Aby Eshhaq, ُن عَبِّد الرَّحْمَنِ بِيَبِي الأَسْوَدِ،
عَن الْأَسْوَدِ وَعَلِيْقَةَ، عَن عَبِّدِ اللَّهِ قَالَ:
رَأَيْتُ رَسُولِ اللَّهِ ﷺ يَكَبِّرُ يُصَلِّي فِي كَلِمَةِ
وَرَقَعُ وَقَبَأَ وَفَغَدَوْنَ وَسَلَّمُ عَنْ يَمِينِهِ وَعَنْ
شَيْمَةٍ: «السَّلَامُ عَلیکُمْ وَرَحْمَتُ اللَّهِ السَّمَٰلَ»
عَلیکُمْ وَرَحْمَتُ اللَّهِ، حَتَّى يَرَى بِصَبْحِ نَحْدَهَ
وَرَأَيْتُ أَبا بَكْرٍ وَعَمَّرَ رَضِیَ اللَّهُ عَنْهُ
يَقُولُ عَلَى ذَلِكَ.


1321. It was narrated from Wâsi’ bin ُ Habban 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) to his right and: As-salâmu ‘alaykum wa rahmatullâh (Peace be upon you and the mercy of Allâh) to his left.” (Sahîh)


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 Asalâmû 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 Wâsî’ 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.” (Sahîh)

Comments:

Some narrations mention only Assalâm ‘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-salâm ‘alaykum wa rahmatullâh (Peace be upon you and the mercy of Allâh) and to his left: As-salâm ‘alaykum wa rahmatullâh (Peace be upon you and the mercy of Allâh).” (Sahîh)
1324. It was narrated that 'Abdullāh said: “The Messenger of Allāh ﷺ used to say the Salām 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.” (Sahīh)

1325. It was narrated from 'Abdullāh that the Prophet ﷺ used to say Salām to his right and to his left: “As-salāmu 'alaykum wa rahmatullāh, As-salāmu 'alaykum wa rahmatullāh (Peace be upon you and the mercy of Allāh, Peace be upon you and the mercy of Allāh),” until the whiteness of his cheek could be seen from here, and the whiteness of his cheek from here. (Sahīh)

1326. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ used to say the Salām to his right: “As-salāmu 'alaykum wa rahmatullāh (Peace be upon you and the mercy of Allāh),” until the whiteness of his right cheek could be seen, and to his left: “As-salāmu 'alaykum wa rahmatullāh (Peace be upon you and the mercy of Allāh),” until the whiteness of his left cheek could be seen. (Sahīh)
Chapter 72. Saying The Salâm With The Hands

1327. It was narrated that Jābir bin Samurah said: “I prayed with the Messenger of Allāh ﷺ, and when we said the Salâm we used to gesture with our hands: ‘As-salāmu ‘alaykum wa rahmatullah (Peace be upon, peace be upon you).’ The Messenger of Allāh 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.”’ (Sahih)

Comments:
(See Hadith 1186).

Chapter 73. The Follower Saying Salâm When The Imam Says Salâm

1328. ‘Ibtān bin Mālik said: “I used to lead my people Bani Sālim in prayer. I came to the Messenger of Allāh 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 Allāh wills.’ The next day the Messenger of Allāh ﷺ came, and Abū Bakr was with him, after the day had grown hot. The Prophet ﷺ asked for permission to
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 Allâh ﷺ stood
there and we formed a row behind
him, then he said the Salâm and we
said the Salâm when he did.’
(Sahîh)


Chapter 74. Prostration After Finishing The Prayer

1329. It was narrated from ‘Urwah (that) ‘Aishah said: “The Messenger
of Allâh ﷺ used to pray eleven
Rak’âh, making it odd (Wîr) by one
between the time when he finished
‘Ishâ’ and dawn, and he would
prostrate for as long as it takes one
of you to recite fifty verses before
raising his head.” (Sahîh)

Some of them (the narrators)
were more detailed than others in
the report. (This is an) abridged
form.

Comments:
It is permissible to perform only one Rak’âh of Wîr prayer, rather in the case of
the Tahajjud and the Tarawîh, it is more appropriate and superior. If one wishes
to offer three units of Wîr, 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’âh in any state. But
in the face of the abundantly explicit Ahâdîth, 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)

Chapter 76. Salâm After The Two Prostrations Of Forgetfulness

1331. It was narrated from 'Abû Hurairâh 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)

1332. It was narrated from 'Imrân bin Hûsain that the Prophet ﷺ prayed three (Rak'âhs) then said the Taslûm. Al-Khîrbâq said: “You prayed three.” So he led them in praying the remaining Rak'ât, then he said the Taslûm, then he did the two prostrations of forgetfulness, then he said the Taslûm (again). (Sahîh)
Chapter 77. The Imâm Sitting Between The Taslim And Departing

1333. It was narrated that Al-Barâ’ bin `Āzib said: “I watched the Messenger of Allâh 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 Taslim and departing were almost the same in length. (Sahîh)

Comments:
The Prophet 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-Ḥâritch Al-Farrâsiyyah narrated that Umm Salamah told her that during the time of the Messenger of Allâh, when the women said the Taslim at the end of the prayer, the Messenger of Allâh and the men who had prayed with him would stay put for as long as Allâh willed. Then, when the Messenger of Allâh got up, the men did too. (Sahîh)

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 Imam 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 Taslim

1335. It was narrated from Jābir bin Yazīd bin Al-Aswad, from his father, that he prayed Subh with the Messenger of Allāh ﷺ, and when he finished praying he turned away (from the Qiblah and toward the people). (Sahih)

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 Takbir
After The Imam Has Said The Taslim

1336. It was narrated that Ibn ‘Abbās said: “I used to know that the prayer of the Messenger of Allāh ﷺ ended by the Takbir.” (Sahih)

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'awwîdhât* After Saying The *Taslim* At The End Of The Prayer

1337. It was narrated that ʿUqbah bin ʿÂmir said: "The Messenger of Allâh ﷺ commanded me to recite *Al-Mu'awwîdhât* following every prayer." (Hasan)

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-Muawwîdhât* 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 *Taslim*

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 mînka as-salâm tabârikta yâ dhal-jalâlî wal-ikrâm (O Allâh, 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).” (Sahih)

فقال: “اللهم! أنت السلام! وينك السلام
تبارك يَا ذا الجلالِ وال إكرامِ”

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

1339. It was narrated from ‘Aishah that after saying the Taslim the Messenger of Allah would say: “Allahumma anta as-salam wa minka as-salām tabārakta yā dhal-jalāli wa-ikrām [O Allah, 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].” (Sahih)

تخريج: أخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلاة، وبيان صفته، ح: 591 من حديث الوليد بن مسلم به، وهو في الكبرى، ح: 1760.

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 Lā Ilāha Illallah) After The Taslim


تخريج: أخرجه مسلم، ح: 592 (نظر الحديث السابق) من حديث شعبة، وهو في الكبرى، ح: 1266.

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 Lā Ilāha Illallah) After The Taslim

lah, lahub-mulk wa lahub-hamd wa huwa 'ala kulli shay'in qadîr, la hawla wa la quwwata illa billâhil-
'azîm; là ilâha ill-Allâhu wa là na'budu illâ iyyâh, alhumni'mat
wal-faqâli wath-thanâ'il-hasan; là ilâha ill-Allâh, mu'khilisna lahad-
dina wa law karibal-kâfirin (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).” (Saheeh)

Comments:

“La hawl wa la quwwata 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

1341. It was narrated that Abû Az-
Zubair said: “Abdullâh bin Az-
Zubair used to recite the Tahlil
following every prayer, saying: 'Là
ilâha ill-Allâh wahdaghu là sharîka

على هذا البتٍ، وَهُوَ يَقُولُ: كَانَ رَسُولُ الَّهَ
إِذَا سَلَّمَ يَقُولُ: أَلَّا إِلَّاَّ اللَّهُ وَحَدَّهُ لَ
شَرِيكٌ لَّهُ، لَهُ الْمَلَكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّاَّ بِلَٰهٍ،
لَّهُ إِلَّاَّ اللَّهُ لَّا تَعْبُدُ إِلَّاَّ إِنَّ اللَّهَ 
الْعَلِيمُ الْلَّطِيفُ الْجَبِيرُ، لَّهُ الْمَلَكُ وَلَوْ 
مُخْلِصَيْنَ لَهُ الْذَّقَانَ وَلَوْ كَرَةَ الْكَافِـرِينَ.”

(المعجم 84) - عَلَّدُ الْتَّيْلِيْلِ وَالْثَّكْرُ بَعْدَ
الْتَّسْلِيْمٍ (التحفة 537)

١٣٤١ - أَحْيَانًا إِسْحَاقُ بْنُ الْبِرَّاجِيَّ قَالَ: 
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الزُّرَابِيَّ قَالَ: كَانَ عَبْدُ 
اللَّهِ بْنُ الزُّرَابِيَّ يُبَيِّنُ في دُبِّرَ الْصَّلَاةِ يَقُولُ: لَّا إِلَّاَّ اللَّهُ وَحَمْدُ
lah, lahu-l-mulk wa lahu-l-hamd wa huwa ‘ala kulli shay’in qadir, la ilâha illallâhu wa lâ na’budu illâ iyyâh, lahu-ni’matu wa lahu-l-fadlu wa lahu-thanâ’ul-hasan; la ilâha illallâh, muhli’sîna lahu-dûna wa lahu karîhal-kâfirân. (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 Tahâlîl in this manner following every prayer.” (Sahîh)

Chapter 85. Another
Supplication To Be Said After
Finishing The Prayer

1342. Warrâd, the scribe of Al-Mughîrah bin Shu’bah, said: Mu’âwiyyah 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: ‘La ilâha illallâh wahdahu la sharîka lah, lahu-l-mulk wa lahu-l-hamd wa huwa ‘ala kulli shay’in qadîr. Allâhumma la mâni’ limâ a’ta’’a wa

لا شريك له، له الملك وله الحمد وهو على كل شيء قدير، لا إله إلا الله لا تعبث إلا إياه، له الكمال، وله الفضل وله النعيم، لا إله إلا الله محصورون، ثم يقول ابن الزبير: كان رسل الله يهذل يهزن في ذهب الصلاة.

تخريج: [صحح] أنظر الحديث السابق، وهو في الكبرى، ح: 1663.

(المسمى (85) — نور آخر من القول عيند

الفضائل الصلاة (التحفة 538) 

1342 — أفبرنا محبب بن منصور عن

سفيان قال: سمعته من عبادة بن لبابة

وسمعته من عبد الملك بن أعيم كلامًا

سمعته من وراد كليب المغيرة في سمعة قال:

كتب معاوية إلى المغيرة بن سمعة: أخبرني

شيء سمعته من رسول الله ﷺ قال: كان رسل

الله إذا قضى الصلاة قال: لا إله

 إلا الله وحده لا شريك له، له الملك وله...
lā mu’tāa limā mana’ta wa lā yanfa’u dhāl-jaddī minkā al-jadd.

(There is none worthy of worship except Allāh 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 Allāh, 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).”

(Ṣahīh)


1343. It was narrated that Warrād said: “Al-Mughirah bin Shu’bāh wrote to Mu’āwiyyah (saying) that the Messenger of Allāh ﷺ used to say following every prayer, after the Ṭasālim: ‘Lā ilāhā illallāh wahdahu lā sharika lah, lahu-mulk wa lahu-hamda wa huwa ‘ala kulli shay’in qadīr. Allāhumma lā māni’ limā a’taita wa lā mu’tāa limā mana’ta wa lā yanfa’u dhāl-jaddī minkā al-jadd (There is none worthy of worship except Allāh 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 Allāh, 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).”

(Ṣahīh)
Chapter 86. How Many Times Is That To Be Said?

1344. It was narrated from Warrād that Mu‘āwiyah wrote to Al-Mughārah asking him to write him a Hadīth that he had heard from the Messenger of Allāh ﷺ. Al-Mughārah wrote to him (saying): “I heard him say, when he finished the prayer: ‘La ilāha illallāh wāḥdahu lā sharika lah, lahu-’amūd wa huwa ‘ala kulli shay’in qadīr’ (There is none worthy of worship except Allāh alone with no partner or associate. His is the Dominions and to Him be all praise, and He is able to do all things)” (Dā’īf)

Chapter 87. Another Kind Of Remembrance After The Taslim

1345. It was narrated from ‘Aishah that when the Messenger of Allāh ﷺ sat in a gathering or prayed, he said some words, and ‘Aishah 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: ‘Subhān Allāhumma wa...”
bi ḫamdika, astaghfiruka wa atūbu ilayk (Glory and praise be to You, O Allāh, I seek Your forgiveness and I repent to You).” (Hasan)

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 Allāh), and shall not allow them to go waste.

Chapter 88. Another Kind Of Remembrance And Supplication After The Taslim

1346. ‘Āishah 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 Allāh 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 Jibrīl wa Mīkā'īl wa Isrāfīl, a'idhrā min ḥarrin-nār wa 'adhābil-qabr (Lord of Jibrīl, Mīkā'īl and Isrāfīl, grant me refuge from the heat of the Fire and the torment of the grave).’” (Hasan)
Chapter 89. Another Kind Of Supplication After Finishing The Prayer

1347. It was narrated from ‘Aṭā’ bin Abi Marwān, from his father, that Ka’b swore to him: “By Allāh Who parted the sea for Mūsā, we find in the Tawrah that when Dāwūd, the Prophet of Allāh, finished his prayer, he would say: ‘Allāhumma Aslih li diniya-llaw ja’altahu li ’ismatan wa aslih li dunyāya-lлатif ja’alta fihā ma’āshi, Allāhumma inni a’udhu biridāka min sakḥātika wa a’udhu bi’ajwika min naqmatika wa a’udhu bika minka, là māni’a limā a’ta’ta wa là mu’tiya limā man’ata wa là yanfa’u dhal-jaddi minkal-jadd..’” (O Allāh, 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 Allāh, 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 Ṣuhaib told him that ‘Ummad used to say (these words) when he had finished praying.” (Hasan)

Comments:
The “Tawrah” here refers to was revealed among the earlier Prophets and not the book of Mūsā per se.

Chapter 90. Seeking Refuge With Allāh Following Every Prayer

1348. It was narrated that Muslim bin Abī Bakrah said: “My father used to say following every prayer: ‘Allāhumma inni a‘idhu bika min al-kufri wal-faqri wa ‘adhābil-qabr. (O Allāh, 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 Allāh  used to say them following the prayer.” (Hasan)

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 Tasbīhs After The Taslim

1349. It was narrated that ‘Abdollāh bin ‘Umar said: “The Messenger of Allāh  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 Allāh  said: ‘The five daily prayers: After each
prayer one of you glorifies Allāh ten times and praises 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 Allāh counting them on his hand. 'And when one of you retires to his bed he says the *Tasbīḥ*[^1] thirty-three times and the *Tahmīd*[^2] thirty-three times and the *Takbīr* thirty-four times, that is one hundred on the tongue and one thousand in the Balance.' The Messenger of Allāh 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 Allāh, how can a person not persist in doing that?" He said: "The *Shājān* 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)

**Comments:**

Allāh’s Messenger 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]: *Tasbīḥ*: glorifying Allāh by saying “Subhān-Allāh (Glory be to Allāh)”
[^2]: *Tahmīd*: praising Allāh by saying “Al-hamdu lillāh (Praise be to Allāh)”
Chapter 92. Another Number Of Times To Recite The Tasbih

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.”’ (Saḥîh)

Chapter 93. Another Number For The Tasbih

1351. It was narrated that Zaid bin Thâbit said: “They were commanded to say the Tasbih 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 Ansâr was told in a dream: ‘Did the Messenger of Allâh ﷺ command you to say the Tasbih thirty-three times following the prayer, and to say the Tahmîd thirty-three times,
and to say the Takbîr[1] thirty-four times? He said: ‘Yes.’ ‘Instead of that, say each one twenty-five times, and include the Tahîl[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)

TheBookofForgetfulness....

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 Tahîl twenty-five times, and that will make one hundred.” The

[1]Takbîr: magnifying Allâh by saying “Allahu Akbar (Allâh is Greatest)"

[2]Tahîl: 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 Allâh ﷺ said: “Do what the Ansârî said.” (Hasan)

Chapter 94. Another Number For The Tasbîh

1353. It was narrated that Juwayriyah bint Al-Ĥârith 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 ‘adâda khâlqîhi, subhân Allâh ‘adâda khâlqîhi, subhân Allâh ‘adâda khâlqîhi; subhân Allâh ‘adâda nafsîhi, subhân Allâh ‘adâda nafsîhi, subhân Allâh ‘adâda nafsîhi; Subhân Allâh ‘adâda nafsîhi, Subhân Allâh ‘adâda nafsîhi, Subhân Allâh ‘adâda nafsîhi, Subhân Allâh ‘adâda nafsîhi. (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 the weight of His...
The Book of Forgetfulness

Chapter 95. Another Kind

1354. It was narrated that Ibn 'Abbâs said: "Some poor people came to the Messenger of Allâh 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 said: 'If you pray and say Subhân-Allâh thirty-three times, Al-hamdu lilâh thirty-three times and Allâh Abkar thirty-four times, and Lâ ilâha illallâh ten times, they will catch up with those who went ahead of you, and will go ahead of those who come after you." (Daif)

Chapter 96. Another Kind

1355. It was narrated that Abû Hurairah said: "The Messenger of
Allāh ﷺ said: ‘Whoever says the *Tasbīḥ* one hundred times following the morning prayer, and the *Tahlil* one hundred times, he will be forgiven his sins even if they are like the foam of the sea.’” *(Da'f)*

**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 *Tasbīḥ* On One’s Fingers**

1356. It was narrated that ‘Abdullāh bin ‘Amr said: “I saw the Messenger of Allāh ﷺ counting *Tasbīḥ* on his fingers.” *(Sahih)*

**Chapter 98. Not Wiping One’s Forehead After Saying The *Taslīm***

1357. It was narrated that Abū
Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ used to observe Ḥaḍīth 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 Ḥaḍīth 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 Ḥaḍīth during these ten days, then I decided to spend the last ten days in Ḥaḍīth. So whoever was observing Ḥaḍīth with me, let him stay in his place of Ḥaḍīth, 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 Ṣubh and his face was wet with water and mud.” (Sahih)

**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 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 had just pronounced the final peace greeting.

Chapter 99. The Imām Sitting In The Place Where He Prayed After The Taslīm

1358. It was narrated that Jābir bin Samurah said: “When the Messenger of Allāh ∈ prayed Fajr, he would sit in the place where he had prayed until the sun rose.” (Ṣaḥīḥ)

1359. It was narrated that Simāk bin Ḥarb said: “I said to Jābir bin Samurah: ‘Did you use to sit with the Messenger of Allāh ∈?’ He said: ‘Yes. When the Messenger of Allāh ∈ 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 Jahiliyyah and recite poetry, and they would laugh and he would smile.’” (Ṣaḥīḥ)

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

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 Allah leave to the right.’” (Sahîh)

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 Allah usually departing to the left.’” (Sahîh)

1362. It was narrated that ‘Aishah said: “I saw the Messenger of Allah drink standing and sitting, and he prayed barefoot and with sandals, and he left (after prayer) to the right and to the left.”” (Sahîh)
Chapter 101. The Time When Women Should Depart After Praying

It was narrated that ‘A‘ishah said: “Women used to pray Fajr with the Messenger of Allāh ﷺ, and when he said the Taslīm they would leave, wrapped in their Mīrs,[1] unrecognizable because of the darkness.” (Sahīḥ)

Comments:
It follows from this narration that Allāh’s Messenger ﷺ usually completed the Fajr prayer in lingering darkness (at the time called Ghalas). (According to the classical Arabic lexicographers, the term Ghalas 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 Imam After The Prayer

It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ led us in prayer one day, [1] Mīr 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.’” (Sahîh)

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

1365. It was narrated that Abû Dharr said: “We fasted Ramâdân 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...
passed. We said: ‘O Messenger of Allah, why don’t you lead us in praying Qiyām for the rest of the night?’ He said: ‘If a man prays with the Imām 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 Qiyām. When there were three days left he sent for his daughters and women, and gathered the people, and he led us in praying Qiyām until we feared that we would miss Al-Falāḥ. Then he did not lead us in praying Qiyām for the rest of the month.” Dāwūd (one of the narrators) said:

I said; “What is Al-Falāḥ?” He said: “Sahūr.” (Sahih)

Comments:

Allāh’s Messenger’s not performing the Tarawīh 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 Imām To Step Over The Necks Of The People

It was narrated that ‘Uqbah bin Al-Hārith said: “I prayed ‘Asr
with the Prophet \( \text{سُلَيْمَان} \) in Al-Madinah, 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 \( \text{أَصْرِرُ} \), 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.” (\( \text{سَاهِهُ} \))

Comments:
This indicates the Prophet’s selflessness; he was not prepared to allow wealth to stay with him even for the period of a night. May Allah 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”?

\( 1367 \) It was narrated from Jâbir bin ‘Abdullâh that on the Day of Al-Khandaq, after the sun had set, ‘Umar bin Al-Khaṭṭâb started cursing the disbelievers of the Quraish, and said: “O Messenger of Allah, I was hardly able to pray until the sun set.” The Messenger of Allah said: “By Allah, I did not pray.” So we went down with the Messenger of Allah to Buṭhân. He performed \( \text{Wūdū’} \) for prayer and so did we, and he prayed \( \text{أَصْرِرُ} \) after the sun had set, then he prayed \( \text{مَغَرَّبُ} \) after that.” (\( \text{سَاهِهُ} \))
The Book of Forgetfulness...

كتاب الشهوه

صلىُّهَا، فترُنُّا عيَّ رَسُولِ الله ﷺ إِلَى بِطَخان
فَتَوَضَّأْ لِالْصَّلاةِ وَتَوَضَّأْنَا لِهَا فَصَلَّى العَصْر
بَعْدَ ما غَرَّبَتِ الشُّمسُ، ثُمَّ صَلَّى بَعْدَهَا
المغَرب.

تخريج: أخرجه البخاري، مواري الصُّلْوَة، باب من صلَّى الناس جماعةً بعد ذهاب الوقت.
ح: 596، ومسلم، المساجد، باب الدليل لمن قال: الصُّلْوَة الوسطى هي صلَّوَة العصر، ح: 431.
من حديث هشام الدستوائي به، وهو في الكبرى، ح: 1289.
14. The Book Of Jumu‘ah (Friday Prayer)

Chapter 1. The Obligation Of Jumu‘ah

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.”” (Sâhih)

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...
the Christians had Sunday. Then Allāh, 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.” (Sahih)

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 Allāh ﷺ in Makkah, was a Jumu’ah in Juwāthā in Al-Bahrāin, a village of ‘Abdul-Qais.”) (Sahih)

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-Bāri 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. Juwāthā 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

1370. It was narrated from Abû Al-Ja'd Aq-Damrî – who was a Companion of the Prophet – that the Prophet said: “Whoever misses three Jumu’ahs out of negligence, Allâh will place a seal over his heart.” (Hasan)


1370B (It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh said: ‘Whoever misses Jumu’ah three times with no cogent excuse, Allâh will place a seal on his heart.’”) (Hasan)


1371. It was narrated from Al-Hakam bin Minâ’ that he heard Îbân ‘Abbâs and Îbân ‘Umar narrate that while he was on the Minbar,
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.” (Sahih)

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 Hafsah, 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.” (Sahih)

1373. It was narrated that Samurah bin Jundub said: “The
The Book of Jumu‘ah

Messenger of Allāh ṣallallāhu 'alayhi wasallām 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‘f)

[Translation]

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‘f)

1373B (It was narrated from Samurah that the Prophet ṣallallāhu 'alayhi wasallām 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.”) (Sahīh)

Comments:

Shaikh Al-Albānī has deemed this narration weak.

Chapter 4. The Virtue Of Friday

1374. ‘Abdur-Rahmān Al-A‘raj narrated that he heard Abū Hurairah say: “The Messenger of Allāh ṣallallāhu 'alayhi wasallām said: ‘The best day on which the sun rises is Friday. On this day ʿĀdām, peace be upon him, was created, on this day he was
admitted to Paradise, and on this day he was taken out of it.”

(Saḥīḥ)

تخريج: أخرج مسلم، الجمعة، باب فضل يوم الجمعة، ح: 854 من حديث يونس الأيلي

به، وهو في الكبرى، ح: 1262.

Comments:

In some narrations there is more description that Prophet Ḥabūn 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 Ḥabūn 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 Friday

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 Ḥabūn 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.”

(Paŷf)
Comments:

1. That means, since the day of Friday is a superior day good acts performed on this day are superior too. And saying Salāh upon the Prophet is the most superior way of getting closer (to Allāh); it becomes more meritorious on that day. Hence, saying Salāh upon the Prophet 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 statement is: it will be presented to my body, because the bodies of the Prophets do not turn into earth or soil. Upon them be peace!

Chapter 6. The Command To Use Siwāk On Friday

1376. It was narrated (through two chains) from ‘Abdur-Rahmān bin Abī Sa’eed, from his father, that the Messenger of Allāh 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-Rahmān, and about the perfume he said: “Even if it is women’s perfume.” (Sahih)
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. Various, 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

1377. It was narrated from Ibn ‘Umar that the Messenger of Allāh صلی اللہ علیھی وسلم said: “When any one of you wants to come to *Jumu‘ah* prayer, let him perform *Ghusl*.” (Ṣaḥīḥ)

Comments:

1. The discussion of the compulsoriness of taking the bath has already preceded under the afore-mentioned *Hadīth* 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

1378. It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh صلی اللہ علیھی وسلم said: “*Ghusl* on Friday is obligatory for everyone who has
The Book of Jumu‘ah

reached the age of puberty.”

(Ṣaḥīḥ)

It was narrated that Jābir said: “The Messenger of Allāh said: ‘Every Muslim man has to perform Ghusl one day in every seven, and that is on Friday.’”

(Ṣaḥīḥ)

Comments:

(For the discussion of bath on the day of Friday, see Ḥadīth 1376 and 1377).

Chapter 9. Concession Allowing One Not To Perform Ghusl On Friday

1380. ‘Abdullāh bin Al-‘Ala’ narrated that he heard Al-Qāsim bin Ṭabī‘ah bin Ṭabī‘ah bin Abī Bakr (say) that they mentioned Ghusl on Fridays in the presence of ‘Aishah 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

their smell to the people which annoyed them. Mention of that was made to the Messenger of Allâh ﷺ and he said: ‘Why don’t you perform Ghusl?’” (Sahîh)

The purpose of this chapter is to demonstrate that the Friday bath had been or deedd 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 Allâh ﷺ said: ‘Whoever performs Wudû’ on Friday, that is all well and good, but whoever performs Ghusl, the Ghusl is better.’” (Hasan)


Chapter 10. The Virtue Of Performing Ghusl On Friday

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 Imām, 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 Qiyām during it.” (Ṣaḥīḥ)

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 Abū Dāwūd: “Whoever washes his head on Friday, and performs Ghusl” and the comment of some of the narrators in Sunan At-Tirmidhi; either: “Ightasal refers to him, and Ghassal to his wife” as stated by Wāqī’, 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-Nihāyah.
Chapter 11. How To Dress For Jumu‘ah

1383. It was narrated from ‘Abdullāh bin ‘Umar that ‘Umar bin Al-Khaṭṭāb saw a Ḥullah\(^1\) and said: “O Messenger of Allāh, why don’t you buy this and wear it on Fridays and when meeting the delegations when they come to you?” The Messenger of Allāh said: “This is worn by one who has no share in the Hereafter.” Then something similar was brought to the Messenger of Allāh and he gave a Ḥullah to ‘Umar from it. ‘Umar said: “O Messenger of Allāh, have you given me this when you said what you said about the Ḥullah of ‘Uṭārid?” The Messenger of Allāh said: “I have not given it to you to wear it.” So ‘Umar gave it to an idolater brother of his in Makkah. (Ṣahih)

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 idolater brother”: He was ‘Umar’s brother from the side of his mother or a foster brother.

1384. It was narrated from ‘Abdur-Rahmān bin Abī Sa‘eed, from his father, that the Messenger of Allāh

\(^1\) It normally refers to an upper and lower garment made of the same material.
The Book of Jumu‘ah

1385. Abū Al-Ash‘ath narrated that he heard Aws bin Aws, the Companion of the Messenger of Allāh ﷺ, say: “The Messenger of Allāh ﷺ said: ‘Whoever performs Ghusl on Friday and washes (Ghmsala), and comes early to the Masjid, walking not riding, and sits close to the Imam 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.’” (Sahīḥ)

Chapter 13. Coming To Jumu‘ah Prayers Early

1386. It was narrated from Abū 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
prayers. Then, when the Imâm comes out, the angels roll up their scrolls.” The Messenger of Allâh سّـلا لِلّهُ صِرَّ تٌ显现 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)

Comments:
“Sacrifice” here means giving.

1387. It was narrated from Abû Hurairah, who was attributing it to the Prophet سّـلا لِلّهُ صِرَّ تٌ显现: “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)

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 Nasiruddin Al-Albani states concerning it: "(the expression) 'the sparrow is Munkar' - (rejected, very weak Hadith in which an unacceptable narrator relates something that contradicts what the acceptable sources state.) Dujajah (the hen) is Mahfuz or preserved." (Saheeh Sunan An-Nasâ‘i, Hadith 1386)

1388. It was narrated from Abu Hurairah that the Messenger of Allah 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 cow and like a man who sacrifices a sheep, then like a man who sacrifices a chicken and like a man who sacrifices a sparrow, then like a man who sacrifices an egg and like a man who sacrifices an egg."

[(Da‘if)]

تخريج: [إسناده ضعيف] وهو في الكبیر، ح: 1695 ﷺ ابن عجلان عنme تقدم، ح: 1761، ولم أجد تصريح سماه، وقوله "عصفور" غريب لم أجد له طريقة صحيحة.

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-Suyuti)
Chapter 14. The Time Of Jumu‘ah

1389. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever performs Ghusl as from Janâbah 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 Imâm comes out, the angels attend to listen to the Khuṭbah.” (Sâhîh)

1390. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “Friday is twelve hours in which there is no Muslim slave who asks Allâh for something but He will give it to him, so seek it in the last hour after ‘Asr.” (Sâhîh)
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 Muhammad from his father, from Jâbir bin 'Abdullâh who said: "We used to pray Jumu'âh 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." (SaHIH)

1392. Iyâs bin Salamah bin Al-Akwa' narrated that his father said: "We used to pray Jumu'âh with the Messenger of Allâh ﷺ then we would go back, and the walls had no shadow in which shade could be sought." (SaHIH)

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'âh

1393. As-Sâ'îb bin Yazîd narrated
that the first Adhan used to be when the Imam sat on the Minbar on Friday, at the time of the Messenger of Allah and Abu Bakr and ‘Umar. During the caliphate of ‘Uthmân, when the number of people increased, ‘Uthmân commanded that a third Adhan be given on Friday, so that Adhan was given from the top of Az-Zawra’,[1] and that is how it remained. (Sahih)

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 Iqâmah (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 Iqâmah was the second Adhan.

1394. As-Sâ’ib bin Yazîd said: “The third Adhan was ordered by ‘Uthmân when the number of people in Al-Madînah increased. The Messenger of Allah only had one Adhan, and the Adhan on Friday was when the Imam sat down.” (Sahih)

1395. It was narrated that As-Sā‘ib bin Yazīd said: “Bilāl used to call the Adhān when the Messenger of Allāh ﷺ sat on the Minbar on Friday, and when he came down he would say the Igāmah. It continued like that during the time of Abū Bakr and ‘Umar, may Allāh be pleased with them.” (Ṣaḥīḥ)

Chapter 16. Prayer On Friday For One Who Comes When The Imam Has Come Out

1396. It was narrated that ‘Amr bin Dīnār said: “I heard Jābir bin ‘Abdullāh say: The Messenger of Allāh ﷺ said: If any one of you comes and the Iqāmah has appeared, let him pray two Rak‘ahs. Shu‘bah (one of the narrators) said: “On Friday.”” (Ṣaḥīḥ)

Comments:
This two-unit ritual prayer is commonly called Tahiyyatul 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 Imam Should Stand During The Khutbah

1397. Jābir bin ‘Abdullāh said: “Abū Bakr ﷺ said: ‘The Imam should stand facing the minbar, even if the congregation is behind him; and the congregation should face it.’” (Ṣaḥīḥ)
"When the Messenger of Allâh 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 Allâh ﷺ came down and embraced it, then it fell silent." (Sahîh)

Comments:
1. "It was apparently the Prophet's 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 conducting himself to it affectionately calmed it down - this was another of the Prophet's 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 Imam Should Stand During The Khuṭbah

It was narrated that Ka'b bin 'Ujrah said that he entered the Masjid and 'Abdur-Rahmân bin Umm Al-Hakam was delivering the Khutbah while seated. "He said: 'Look at this man who is delivering the Khutbah while seated when Allâh says: And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing." (Sahîh)
**The Book of Jumu‘ah**

Comments:
That is the last verse or *Ayah* of the *Suratul Jumu‘ah*. It contains the description of *Jumu‘ah* itself. Once the Prophet was delivering the sermon; meanwhile the bells of a trading caravan began to ring. Some people slowly slid away for business. The Prophet was delivering the sermon standing. Based upon it, it is argued that it is essential to closely follow the *Sunnah*. He used to give sermons while standing.

### Chapter 19. The Virtue Of Sitting Close To The *Imám*

1399. It was narrated from Aws bin Aws Ath-Thaqafi that the Messenger of Allah s.a.w. said: "Whoever washes (*Ghassala*) and performs *Ghusl*, and comes early to the *Masjid* and sits near the *Imám*, 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 *Qiyam* prayer.” (*Sahih*)

### Chapter 20. The Prohibition Of Stepping Over People’s Necks When The *Imám* Is On The *Minbar* On Friday

1400. It was narrated from Abū Az-Zāhiiriyyah about ‘Abdullāh 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 Allah..."
The Book of Jumu’ah

Chapter 21. Prayer On Friday
For One Who Comes While
The Imam Is Delivering The
Khutbah

1401. ‘Amr bin Dinar narrated that he heard Jabir bin ‘Abbullah say: “A man came when the Prophet was on the Minbar on a Friday. He said to him: ‘Have you prayed two Rak’ahs?’ He said: ‘No.’ He said: ‘Pray.’” (Sahih)

Comments:

In other narrations, there is distinct clarification that the Prophet had been delivering the sermon. Therefore, the viewpoint of the Hanafites that the Prophet had not yet commenced the sermon proves the ignorance of Ahadith or reports. Even so, Sahih Muslim has recorded a pronounced narration, which states the Prophet as saying, “When any one of you comes and the Imam is delivering the Khutbah then he should pray two Rak’ahs and be swift about them.” (Sahih Muslim, Al-Jumu’ah, Hadith 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 Hadith 1396).
Chapter 22. Listening Attentively To The Khuṭbah On Friday

1402. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Whoever says to his companion on Friday, when the Imām is delivering the Khuṭbah: 'Listen attentively,' has engaged in idle talk." (Sahīh)

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 ‘Abdullāh bin Ibrāhīm bin Qāriṣ and Sa‘eed bin Al-Muṣāyyab that Abū Hurairah said: "I heard the Messenger of Allāh ﷺ say: 'If you say to your companion: Listen attentively, on a Friday when the Imām is delivering the Khuṭbah, then you have engaged in idle talk.'" (Sahīh)
Chapter 23. The Virtue Of Listening Attentively And Not Engaging In Idle Talk On Friday

1404. It was narrated that Salmān said: “The Messenger of Allāh 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.’” (Sahih)

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

1405. It was narrated from ‘Abdullāh: “The Prophet taught us Khutbat Al-Hājah: Al-hamdulillāhi nasta‘īnahu wa nastaghfirhu, wa na‘ādu billāhi min shurūrī anfusinā wa sayi‘ati a‘mālinā. Man yahdīhullāhu falā mudilla lahu wa man yudilī falā hādīya lahu. Wa ashadu an lā ilāha illallāhu wa ashadu anna Muḥammadan ‘abduhu wa rasūluhu.” (Praise be to

(المحجم 23) - ُباب ﷺ فضل الإضاءات وترک
الف٥: يَوْمُ الْجَمَعَةُ (التلفقة 581)

1404 - أخبرنا إسحاقٌ ﷺ بن إبراهيم ﷺ قال: ﴿حَدَّثَنَا ْجَعْرَٰرٌ عِنْ مَنْصُورٍ، عَنِ أَبِي مَعْتَمِرِ ذِبَاحٍ ﺑُنْ لُثُبْبٍ، عَنِ إِبْرَاهِيم، عَنْ عَلْقُمَةٍ، عَنْ الْقَرْمَعِ الضَّمِيرِ، وَكَانَ مِنْ الْقُوَاءِ الْأَوَّلِ، عَنْ سُلَمَانٍ ﷺ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ﴿هُمْ مِنْ رَجُلٍ يَظْهَرُ ﴿يَوْمُ الْجَمَعَةَ ﴿كَمْ آمَرْنَهُ ﴾يُخْرِجَ مِنَ الْبِتَآرِ حَيْثُ يَأْتَى الْجَمَعَةُ، وَهُفَّصَتْ حَتَّى يُقَضَى.﴾ صَلَâtُهُ أَلَّا كَانَ كَفْرًا لِما قِتَلَهُ مِنَ الْجَمَعَةِ.

تَخْرِيجٌ: ﴿صَحِيحٍ﴾ ﻓِي ﺧَبَرِ ﻣِنْ ﺗُرَابِ، ﻪِ: ١٧٢٤، وَصَحَحَهُ ﺑَهْرَاءُ ﻋِنْ سُلَمَانِ ﻣَا لَدَى سُرْوَاتِ، وَأَصَلَهُ ﻓِي ﺧَبَرِ ﺑَهْرَاءِ ﻣَا لَدَى سُرْوَاتِ، ﻪِ: ٨٨٣، ٩٠ مِنْ ﻣُنْطَقَةٍ ﺣَرَاءٍ ﻋِنْ سُلَمَانِ ﻣَا لَدَى سُرْوَاتِ، ﻪِ: ٣٧٧/١١٧، ﻭَالْزَهْرِيِّ، ﻭَأَصَلَهُ

(المحجم 24) - ُباب ﷺ كِتَابُ الْخَطَّابَةِ
الف٥: يَوْمُ الْجَمَعَةُ (التلفقة 582)

1405 - أُخِّرْنَا مُحَدِّدٌ بْنِ المَنْشَطِ وَمُحَدِّدٌ إِبْنُ بَاشَارٍ ﷺ قَالَ: حَدَّثَنَا مُحَدِّدٌ بْنُ مَجْفَرٍ ﴿حَدَّثَنَا سَعِيدٌ ﷺ قَالَ: سَمَعْتُ أَنَّ إِسْحَاقٍ ﷺ يَدْخَلُ ﴿عَنْ أَبِي عَبْدِ اللَّهِ عِنْ النَّبِيِّ ﷺ قَالَ: ﴿عَلَّمَنَا خَطِيبُ الْحَجَّاجَ: ﴾الْحَمْدُ لِلَّهِ ﴿تَسْتَفَرَبَ، وَتَغْوُدُ وَلَّٰهُ ﻣِنْ شَرُورٍ أنْتَيْنِا وَسَبِيعُ أَعْمَالِهِ، ﻣَنْ يَبْنِيَ اللهِ ﷺ ﴾صَحِيحٌ﴾ ﻓِي ﺧَبَرِ ﻣِنْ ﺑَهْرَاءِ ﻋِنْ سُلَمَانِ ﻣَا لَدَى سُرْوَاتِ، ﻪِ: ١٧٢٤، وَصَحَحَهُ ﺑَهْرَاءُ ﻋِنْ سُلَمَانِ ﻣَا لَدَى سُرْوَاتِ، ﻪِ: ٨٨٣، ٩٠ مِنْ ﻣُنْطَقَةٍ ﺣَرَاءٍ ﻋِنْ سُلَمَانِ ﻣَا لَدَى سُرْوَاتِ، ﻪِ: ٣٧٧/١١٧، ﻭَالْزَهْرِيِّ، ﻭَأَصَلَهُ ﻓِي ﺧَبَرِ ﺑَهْرَاءِ ﻣَا لَدَى سُرْوَاتِ، ﻪِ: ٨٨٣، ٩٠ مِنْ ﻣُنْطَقَةٍ ﺣَرَاءٍ ﻋِنْ سُلَمَانِ ﻣَا لَدَى سُرْوَاتِ، ﻪِ: ٣٧٧/١١٧، ﻭَالْزَهْرِيِّ، ﻭَأَصَلَهُ ﻓِي ﺧَبَرِ ﺑَهْرَاءِ ﻣَا لَدَى سُرْوَاتِ، ﻪِ: ٨٨٣، ٩٠ مِنْ ﻣُنْطَقَةٍ ﺣَرَاءٍ ﻋِنْ سُلَمَانِ ﻣَا لَدَى سُرْوَاتِ، ﻪِ: ٢٧٧/١١٧، ﻭَالْزَهْرِيِّ، ﻭَأَصَلَهُ ﻓِي ﺧَبَرِ ﺑَهْرَاءِ ﻣَا لَدَى سُرْوَاتِ، ﻪِ: ٨٨٣، ٩٠ مِنْ ﻣُنْطَقَةٍ ﺣَرَاءٍ ﻋِنْ سُلَمَانِ ﻣَا لَدَى سُرْوَاتِ، ﻪِ: ٢٧٧/١١٧، ﻭَالْزَهْرِيِّ، ﻭَأَصَلَهُ ﻓِي ﺧَبَرِ ﺑَهْرَاءِ ﻣَا لَدَى سُرْوَاتِ، ﻪِ: ٨٨٣، ٩٠ مِنْ ﻣُنْطَقَةٍ ﺣَرَاءٍ ﻋِنْ سُلَمَانِ ﻣَا لَدَي
Allāh, we seek His help and His forgiveness. We seek refuge with Allāh from the evil of our own souls and from our bad deeds. Whomsoever Allāh guides will never be led astray, and whomsoever Allāh leaves astray, no one can guide. I bear witness that there is none worthy of worship except Allāh, and I bear witness that Muhammad is His slave and Messenger). Then he recited the following three verses: O you who believe! Fear Allāh 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 Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you);[2] O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth)."[3]

Abū ‘Abdur-Rahmān (An-Nasâ‘) said: (One of the narrators) Abū ‘Ubaidah did not hear anything from his father, nor did ‘Abdur-Rahmān bin ‘Abdullāh bin Mas‘ūd, nor did ‘Abdul-Jabbār bin Wâ’il bin Ḥujr.[4]

تخريج: [إسناده ضعيف] أخرج أب داود، النكاح، باب: في خطبة النكاح، ح: 118، وله طريق آخر ضعيف فيه أبو إسحاق عن حديث أبي إسحاق به، وهو في الكبیر، ح: 1709، وله طريق آخر ضعيف فيه أبو إسحاق عن حديث أبي إسحاق به، وهو في الكبیر، ح: 1709، وله طريق آخر ضعيف فيه أبو إسحاق عن عن حديث أبي إسحاق به، وهو في الكبیر، ح: 1709، وله طريق آخر ضعيف فيه أبو إسحاق عن

التقدم، ح: 97.

[4] Abū ‘Ubaidah is the son of ‘Abdullāh bin Mas‘ūd and the one narrating this from him. The meaning is that none of them heard anything from their fathers.
Comments:

1. "Khutbat Al-Hājah" (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 Mtmqata (in Hadīth terminology, a Hadīth whose chain has missing or broken links).

Chapter 25. The Imām Urging Ghusl During His Khutbah On Friday

1406. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ delivered a Khutbah and said: ‘When any one of you wants to go to Jumu‘ah, let him perform Ghusl.” (Sahih)

1407. It was narrated from Ibrāhīm bin Nashīṭ that he asked Ibn Shihāb about Ghusl on Friday. He said: “It is a Sunnah; Sālim bin ‘Abdullāh told me, narrating from his father, that the Messenger of Allāh ﷺ spoke about it from the Minbar.” (Sahih)

1408. It was narrated from ‘Abdullāh bin ‘Abdullāh (from ‘Abdullāh) Ibn ‘Umar that while he
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‘) said: I do not know of anyone who followed Al-Laith 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)

Comments:

Numerous transmitters have narrated this narration from Zuhri. All of them show Sâlim bin ‘Abdullâh ‘Umar as the mentor of Zuhri. Only Laith 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 Hadîth 1376, 1377)

Chapter 26. The Imam
Encouraging The People To Give Charity On Friday During His Khuţbah

1409. It was narrated that ‘Iyâd bin ‘Abdullâh said: “I heard Abû Sa‘eed Al-Khudrî say: ‘A man who appeared shabbily came on a Friday, while the Prophet ﷺ was delivering the Khuţbah. The Messenger of Allâh ﷺ said to him: Have you prayed? He said: No. He said: Pray two Rak‘âhs. 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
delivering the *Khutbah*, and he urged the people to give charity. (That man) gave one of his two garments and the Messenger of Allâh 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.” (*Sahîh*)

Chapter 27. The *Imâm* Addressing His Followers When He Is On The *Minbar*

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.’” (*Sahîh*)

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-
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."

(thetic)(815) سيمعت أبا بكرٍ يقول: لقد رأيت رسول الله (ع) على الملك والمسلمين وعلّمه وجعله مملاً على الناس مله والمسلمين وقوله: إنّي أبني هذا سيد، وجعل الله أن يصحب بين فتيين من الموتى عليه الصلاة والسلام.

تخريج: أخرجه البخاري، الصلح، باب قول النبي ﷺ للحسن بن علي رضي الله عنهما: "إني هذا سيد..." ح: 2704 من حديث سفيان بن عيينة به، وهو في الكبیر، ح: 1718.

Comments:

Allâh’s Messenger’s ﷺ prediction was confirmed to the word. And Allâh be praised over it! Hasan ﷺ was made the Caliph or the leader after the martyrdom of ‘Ali ﷺ. He was the ruler of half of the Islamic world. Tens of thousands of troops were with him.

Chapter 28. Reciting The Qur’an During The Khuṭbah

1412. It was narrated from Muhammad bin ‘Abdur-Rahmân that the daughter of Hârithah bin An-Nu’mân said: “I memorized “Qâf. By the Glorious Qur’an.”[1] from the mouth of the Messenger of Allâh ﷺ when he was on the Minbar on Friday.” (thetic)

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 conscionsly, the heart changes altogether.

2. According to Imám Ash-Shafi’î, each sermon of Jumu’ah should necessarily

consist of five elements: Praise of Alläh, Most High, supplicating for blessings and salutations upon the Prophet  ༼, recitation of the Qur’ân, exhortation, and supplication. Otherwise the sermon will remain deficient. The Sunnah of the Prophet  corroborates those elements.

Chapter 29. Pointing During The Khutbah

1413. It was narrated from Sufyân bin Ḥuṣain that Bishr bin Marwân raised his hands on Friday on the Minbar, and ‘Umârah bin Ruwaibah condemned him and said: “The Messenger of Alläh used to do no more than this,” and he pointed with his forefinger. (Saḥîh)

Chapter 30. The Imam Coming Down From The Minbar Before He Finishes The Khutbah, Interrupting Himself And Going Back To The Minbar

1414. It was narrated from ‘Abdollâh bin Buraidah that his father said: “The Prophet  was preaching, then Al-Ḥasan and Al-Ḥusain came, wearing red shirts and stumbling in them. The Prophet  came down,

Comments:

The Friday sermon is a worship. Dignity is its requisite. The Khutb 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 supplicating by raising the hands, during the Khutb, 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.
interrupting himself, and picked them up, then he went back to the Minbar and said: ‘Allāh 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)

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 Allāh, nor should he show slothfulness in fulfilling the rights of a man, as the Messenger of Allāh ﷺ demonstrated an excellent model or specimen on this occasion.

Chapter 31. What Is Recommended Regarding Shortening the Khutbah

1415. ‘Abdullāh bin Abī Awfa said: “The Messenger of Allāh ﷺ used to recite a great deal of remembrance, engage little in idle talk, make the prayer long and keep the Khutbah short, and he would not refrain from walking with a widow or poor person and tending to their needs.” (Hasan)

\[^{[1]}\] At-Tabghabun 64:15.
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 Khuţbahs Should Be Delivered?

1416. It was narrated that Jâbir bin Samurah said: “I sat with the Prophet ﷺ and I did not see him deliver the Khuţbah except standing, and he sat, then he stood up and delivered the second Khuţbah.” (Sahîh)

تحريج: أخرج مسلم، الجماعة، باب ذكر الخطيبين قبل الصلاة ... إلخ، ح: 182/534 من حديث سماک بن حرب به، وهو في الكبرى، ح: 1720.

Comments:

Two sermons is the customary practice (Masnûn) of the Prophet ﷺ and it is an agreed upon issue.

Chapter 33. Separating The Two Khuţbahs By Sitting

1417. It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ used to deliver two Khuţbahs standing, and he would separate them by sitting. (Sahîh)

 amassed ₦ 938 من حديث بشر بن المفضل، وسلم، الجماعة، باب ذكر الخطيبين قبل الصلاة ... إلخ، ح: 182/534 من حديث عيسى بن عمر به، وهو في الكبرى، ح: 1720.
Chapter 34. Silence When Sitting Between The Two Khutbahs

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)

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

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)

Comments:

[ صحح ] أخرج جابر بن سمعة، قال رأيت رسول الله ﷺ يخطبUNITY group|UNITY group|UNITY group, ثم ی✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨✨ strlen=491]
Chapter 36. Speaking And Standing After Coming Down From The Minbar

1420. It was narrated that Anas said: “The Messenger of Allâh Muhammad ﷺ would come down from the Minbar, and a man would come to him and speak to him, then the Prophet Muhammad ﷺ would listen to him until he gave him an answer, then he would go to his place of prayer and pray.” (Daif)

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-Rahmân 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 Muhammad ﷺ.” (Sahih)

Chapter 38. Reciting Sūrat Al-Jumu'ah and Al-Munāfiqīn in Jumu'ah Prayer

1422. It was narrated from Ibn 'Abdās that during the Subh prayer on Friday, the Messenger of Allāh ﷺ used to recite: “Alif-Lām-Mim. 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-Munāfiqīn (63). (Sahih)


1423. It was narrated that

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 40. Mentioning The Differing Reports From An-Nu'mân Regarding Recitation During The Jumu'ah Prayer

1424. Ad-Da'î bin Qais asked An-Nu'mân bin Bashîr: "What did the Messenger of Allâh 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)?'"[2] (Sahîh)

1425. 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'[4] and 'Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?'.[3] in

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)

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)

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 Muhammad 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)
Chapter 43. The Imam’s Prayer After Jumu‘ah

1428. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ would not pray after Jumu‘ah until he had left, then he would pray two Rak‘ahs. (Sahīḥ)

1429. It was narrated from Sālim that his father said: “The Messenger of Allāh ﷺ used to pray two Rak‘ahs in his house after Jumu‘ah.” (Sahīḥ)

Comments:
This is another form of reconciliation, which Imām An-Nasā’ī has adopted between these two narrations. The command for four units is for the followers (Sahīḥ 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 Allāh knows best!

Chapter 44. Making The Two Rak‘ahs After Jumu‘ah Lengthy

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
Chapter 45. Mentioning The Time When It Is Recommended To Supplicate On Friday

1431. It was narrated that Abû Hurairah said: “I went out to At-Tûr and met Ka‘b. 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 Adam 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 Adam. On (Friday) there is an hour in which, if a believer prays and asks Allâh 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 Allâh ﷺ spoke the truth; it is every Friday. Then I went out and met Basrah bin Abî Basrah Al-Ghifârî. He said: From where have you come? I said: From At-Tûr. He said: If I had met you before you went there, you would not have gone. I
said to him: Why? He said: I heard the Messenger of Allāh ﷺ say: Do not travel especially to visit any Masjid except three: Al-Masjid Al-Ḥarām (in Makkah), my Masjid (in Al-Madīnah) and the Masjid of Bait Al-Maqdis (in Jerusalem).

Then I met ‘Abdullāh bin Salām and said: ‘If only you had seen me, I went to At-Ṭūr and met Ka‘b, and 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 Ādām 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 Ādām. On (Friday) there is a hour in which, if a believer prays and asks Allāh for something, He will give it to him. Ka‘b said: That is one day in every year. ‘Abdullāh bin Salām said: Ka‘b is not telling the truth. I said: Then Ka‘b read (in the Tawrah) and said: The Messenger of Allāh ﷺ spoke the truth, it is every Friday. ‘Abdullāh 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 Allāh ﷺ say: If a believer prays, but that is
not a time for prayer. He said: Did you not hear the Messenger of Allah 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.” (Ṣahīḥ)

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 Abū Hurairah that the Messenger of Allah said: “On Friday there is an hour when, if a Muslim slave asks Allah for something at that time, He will give it to him.” (Ṣahīḥ)

Abū ‘Abdūr-Rahmān (An-Nasā’ī) said: We do not know of anyone who narrated this Ḥadīth other than Rabāḥ from Mā‘mar from Az-Zuhri – except for Ayyūb bin Suwaid, was narrated it from Yūnus from Az-Zuhri from Sa‘eed and Abī Salamah, and Ayyūb bin Suwaid is Mātrūk Al-Ḥadīth.
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.\footnote{In other narrations of the same Hadîth, 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-Bãri.}  

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!
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-Khaṭṭāb: ‘There is no sin on you if you shorten ‘Salāh 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 Allāh about that and he said: This is a favor from Allāh to you, so accept His favor.” (Ṣaḥīḥ)

1435. It was narrated from Umayyah bin ‘Abdullāh bin Khālid that he said to ‘Abdullāh bin ‘Umar: “We find (mention of) prayer when one is at home (i.e., not traveling) and prayer at times

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 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.

of fear in the Qur'ān, but we do not find any mention in the Qur'ān of prayer when traveling. Ibn 'Umar said to him: ‘O son of my brother, Allāh 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.’” (Ṣaḥīḥ)


1436. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ set out from Makkah to Al-Madinah, fearing nothing but the Lord of the worlds, and praying two Rak'ahs.[1] (Ṣaḥīḥ)

Comments:
Ibn ‘Abbās 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 Al-Simṣṣ said: “We used to travel with the Messenger of Allāh ﷺ between Makkah and Al-Madinah, fearing nothing but Allāh, the Mighty and Sublime, and praying two Rak'ahs.” (Ṣaḥīḥ)

1438. It was narrated that Ibn Al-Qattīb said: “I saw 'Umar bin Al-Khaṭṭāb praying two Rak'ahs in
Dhul-Hulaifah, and I asked him about that. He said: 'I am simply doing that which I saw the Messenger of Allâh ﷺ doing.'” (Saḥīḥ)

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.” (Saḥīḥ)

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, Arafaṭ, Muzdalifah, which he visited. He had reached Makkah on the fourth of the month of Dhul-Hijjah. After having performed all the pillars of the Ḥajj and the Umrah, he returned to Madînah 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'âhs with the Messenger of Allâh ﷺ on a journey, and two Rak'âhs with Abû Bakr, and two Rak'âhs with 'Umar, may Allâh be pleased with them both.” (Saḥīḥ)

جنيف، وهو في الكبرى، ح: 1895.

1439 - أخبرنا سفيان بن عيينة قال: حدثنا أبو عروة عن يحيى بن أبي إسحاق عن أبي

قال: تكرمه رسول الله ﷺ من المدينة إلى مكة فلم يقصر حتى رجع فاقام بها

عمرًا.

تخرج: أخبره مسلم، ح: 15/1965 عن قتيبة، (انظر الحدث السابق)، والبخاري، التفسير،

باب جامع في التقصير ... إيلخ، ح: 1081 من حديث يحيى بن أبي إسحاق ﷺ، وهو في

الكبرى، ح: 1896.
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.” (Sahih)

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.” (Sahih)

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 Ahādīth 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)

Chapter 2. Prayer In Makkah

1444. It was narrated that Qatîdah 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)

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 Inâm 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 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-Bathâ; how do you think I should pray?” He said: “Two
Chapter 3. Prayer In Mina

(المحجة ۳) - بَعْضِ الْصَّلَاةِ يُصِيبُ (النهاية) ۶۰۵

1446. It was narrated that Hârîthah bin Wahb Al-Khuza’î said: “I prayed two Rak‘ahs with the Prophet ﷺ in Mina when the people were more secure and greater in number.” (Sahîh)


Comments:
Since all pilgrims in Mina are invariably travelers, all pilgrims would perform the shortened version of the prayer. According to the opinion of Imam Ahmad this shortening is on account of the Hajj and not due to traveling.

1447. It was narrated that Hârîthah bin Wahb said: “The Messenger of Allah ﷺ led us in prayer in Mina, two Rak‘ahs, when the people were greater in number and more secure.” (Sahîh)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ۱۹۰۴.

1448. It was narrated from Anas ﷺ: “I prayed two Rak‘ahs in Mina when the people were greater in number and more secure.” (Sahîh)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ۱۹۰۴.
bin Mālik that he said: “I prayed two Rak‘ahs with the Messenger of Allāh ﷺ in Mina, and with Abū Bakr and ‘Umar, and two Rak‘ahs with ‘Uthmān at the beginning of his Caliphate.” (Hasan)

Comments:

Because that action was different from the Sunnah of the Prophet ﷺ and the Shāikhāin (Abū Bakr and ‘Umar ﷺ), some Companions objected to it.

1449. It was narrated that ‘Abdullāh ﷺ said: “I prayed two Rak‘ahs in Mina with the Messenger of Allāh ﷺ.” (Ṣaḥīḥ)

1450. It was narrated that ‘Abdur-Rahmān bin Yazīd said: “‘Uthmān prayed four (Rak‘ahs) in Mina until news of that reached ‘Abdullāh, who said: ‘I prayed two Rak‘ahs with the Messenger of Allāh ﷺ.’” (Ṣaḥīḥ)
1451. It was narrated that Ibn 'Umar said: "I prayed two Rak'ahs with the Messenger of Allâh ﷺ in Mina, and two Rak'ahs with Abû Bakr, may Allâh be pleased with him, and two Rak'ahs with 'Umar, may Allâh be pleased with him." (Sahîh)


1452. 'Ubaidullâh bin 'Abdullâh bin 'Umar narrated that his father said: “The Messenger of Allâh ﷺ prayed two Rak'ahs in Mina, and Abû Bakr prayed two Rak'ahs, and 'Umar prayed two Rak'ahs, and 'Uthmân prayed (two Rak'ahs) at the beginning of his Khilâfah.” (Sahîh)


Comments:
In all the above-mentioned narrations, the two-unit prayer signifies that prayer is in actuality Rubâîyya 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 Allâh ﷺ from Al-Madînah to Makkah, and he used to lead us in praying two Rak'ahs ( المعجم 4) - كَبَّابُ الْمَقامِ الَّذِي يُقَضِّرُ بِيْنِهِ الصَّلَاةِ (النَّتْحَة ۶) ۱۴۵۳ - أَخْبَرَ أَنْبَىَّ بُنَّ مَعَتَّد قَالَ: أَخْبَرَ أَحْمَدَ بُنَّ أَبِي إِسْحَاقَ عِنْ أَنَّ اِسْتِكَانَةَ مَنْ تَلَكَ قَالَ: أَحْرَجْتُهُ مَنْ رَسُولِ اللَّهِ ﷺ مِنْ الْمُدَّيْنَةِ إِلَى مُكَّةَ، فَكَانَ...
until we came back." I (Yahya) said: "Did he stay in Makkah?" He (Anas) said: "Yes, we stayed there for ten days." (Sahih)

Comments:

According to the opinion of the Imám Ahmad bin Hanbal, 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 Imám Ash-Shafi’î, 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 ‘Abbás that the Messenger of Allâh ﷺ stayed in Makkah (for fifteen days), praying each prayer with two Rak‘ahs. (Hasan)

Comments:

Imâm Mâlik, Imâm Ash-Shafi’î and Imâm Ahmad 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-Ḥadramî said: “The Messenger of Allâh ﷺ said: ‘The Muhâjîr may stay for three days after completing his rituals.’” (Ṣâhîh)

Comments:
This narration is a proof used by the three Imâms (Imâm Mâlik, Imâm Ash-Shaâfi‘î, and Imâm Ahmad) - that Allâh’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-Ḥadramî said: “The Prophet ﷺ said: ‘The Muhâjîr may stay for three days after his rituals.’” (Ṣâhîh)

Comments:
This narration is a proof used by the three Imâms (Imâm Mâlik, Imâm Ash-Shaâfi‘î, and Imâm Ahmad) - that Allâh’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!

Allāh, 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 'Aishah!' and he did not criticize me.' (Sahih)

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

1458. Wabarārah bin 'Abdur-Rahmān 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 Allāh doing.' (Sahih)

Comments:
Performance of optional (Nafl) prayer is not at all forbidden. Conversely, its performance is proven by the Messenger of Allāh and his noble Companions. Allāh’s Messenger 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-Rātiba 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 Ḥ.
1459. ‘Elsa bin Ḥafs 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 Allâh and he did not pray more than two Rak‘ahs when traveling, and Abû Bakr (did likewise) until he died, as did ‘Umar and ‘Uthmân, may Allâh be pleased with them all.’” (Sahîh)

Comments:
While traveling, ‘Abdullâh bin ‘Umar 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

Chapter 1. Eclipses Of The Sun And The Moon

1460. It was narrated that Abū Bakrah said: "The Messenger of Allāh ﷺ said: 'The sun and moon are two of the signs of Allāh, the Most High, and they do not become eclipsed for the death or birth of anyone, rather Allāh, the Mighty and Sublime, strikes fear into His slaves through them.'” (Saḥīḥ)

Chapter 2. Tasbīḥ, Takbīr And Supplication While The Sun Is Eclipsed

1461. ‘Aḥmad bin Ṣamurah said: “While I was (practicing) shooting some arrows in Al-Madinah, the sun became eclipsed. I gathered up my arrows and said: ‘I want to see what the Messenger of Allāh 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 Tasbīḥ and Takbīr and to supplicate until the eclipse was over. Then he stood up and prayed two Rak‘ahs with four prostrations.” (Saḥīḥ)
Chapter 3. The Command To Pray When There Is A Solar Eclipse

1462. It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh 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 Allāh the Most High, so when you see that then pray.” (Sahih)

Chapter 4. The Command To Pray When There Is A Lunar Eclipse

1463. It was narrated that Abū Mas'ūd said: “The Messenger of Allāh 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 Allāh, the Mighty and Sublime, so when you see that then pray.’” (Sahih)
Chapter 5. The Command To Pray When There Is An Eclipse Until It Is Over

1464. It was narrated that Abū Bakrah said: “The Messenger of Allāh ﷺ 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 pray until it (the eclipse) is over.’” (Ṣaḥīḥ)

تخريج: أخرجه البخاري، الكسوف، باب الصلاة في كسوف الشمس، ح: 1060 من حديث

يونس بن عبيد به، وهو في الكبرى، ح: 1846.

1465. It was narrated that Abū 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.” (Ṣaḥīḥ)

تخريج: [صحيح] انصار الحديث السابق، وهو في الكبرى، ح: 1847.

Chapter 6. The Command To Call People To The Eclipse Prayer

1466. It was narrated that ʿĀishah said: “The sun was eclipsed during the time of the Messenger of Allāh 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.” (Ṣaḥīḥ)
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 'A'ishah 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.” *(Sahih)*

Chapter 8. How To Perform The Eclipse Prayer

1468. It was narrated from Tawīs from Ibn 'Abbās, that the Messenger of Allāh ﷺ prayed when the sun was eclipsed, bowing eight times and prostrating four times. *(Sahih)*

Something similar was also narrated from 'Atā'.
The Book of Eclipses

Chapter 9. Another Version Of The Eclipse Prayer, Narrated From Ibn 'Abbâs

1469. It was narrated from Tâwûs from Ibn 'Abbâs 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. (Saḥîḥ)

Chapter 9. Another Version Of The Eclipse Prayer, Narrated From Ibn 'Abbâs

1470. It was narrated from Kathîr bin 'Abbâs, from 'Abdullâh bin 'Abbâs that the Messenger of Allah ﷺ prayed on the day the sun was eclipsed, bowing four times in two Rak‘ahs and prostrating four times. (Saḥîḥ)

Comments:
In this narration, the narrator from Ibn ‘Abbâs is Tiwûs. The purpose of Imâm An-Nasâ‘î is to show that ‘Atâ’ also narrates the very same report on the authority of Ibn ‘Abbâs ﷺ.

1469. It was narrated from Tâwûs from Ibn ‘Abbâs 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. (Saḥîḥ)

Chapter 9. Another Version Of The Eclipse Prayer, Narrated From Ibn 'Abbâs

1470. It was narrated from Kathîr bin 'Abbâs, from 'Abdullâh bin 'Abbâs that the Messenger of Allah ﷺ prayed on the day the sun was eclipsed, bowing four times in two Rak‘ahs and prostrating four times. (Saḥîḥ)
Chapter 10. Another Version Of The Eclipse Prayer

1471. ‘Atâ’ said: “I heard ‘Ubaid bin ‘Umair say: “Someone whom I trust” – and I think he meant ‘Âishah – told me: There was an eclipse of the sun during the time of the Messenger of Allâh 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: Allâhu Akbar, and when he raised his head he said: Samî’ Allâhu liman hamidah. He did not finish until the eclipse had ended. Then he stood and praised and glorified Allâh, 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 Allâh with which He strikes fear into you. If they are eclipsed then turn to the remembrance of Allâh, the Mighty and Sublime, until it (the eclipse) is over.”’ (Saheeh)

1472. It was narrated from ‘Atâ’ from Ibn ‘Umair, from ‘Âishah, that the Prophet ﷺ prayed, bowing
six times and prostrating four times. “I said[^1] to Mu’adh: ‘Is this from the Prophet?’ He said: ‘Without a doubt.’” (Ṣaḥīḥ)

[^1] The speaker is Ishâq bin Ibrâhîm, the Shâikh of An-Nasâ’, and he is referring to Mu’adh bin Hîshâm, from whom he narrated it.

Comments:

From Ḥadîth 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 Shîhâb 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 Tukbîr and bowed for a long time, then he raised his head and said: Sami‘ Allâhu liman ḥamidah, Rabbana wa lakal-ḥamd. 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...
The Book of Eclipses

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 Allah, the Mighty and Sublime, as He deserves, then he said: The sun and moon are two of the signs of Allah, 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 Allah 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 Luhayy, who was the first one to establish the Sā’ibah.”[2] (Ṣaḥīḥ)

Comments:

In this narration, there is mention of the Prophet’s 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 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-Zuhri, from ‘Urwah, that ‘Aishah said: “The sun was eclipsed during

[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 Tafsir of Ibn Kathir; Surat Al-Maidah 4:103.
the time of the Messenger of Allāh ﷺ and it was called out: ‘As-salātu jāmī‘ah (prayer is about to begin in congregation).’ So the people gathered and the Messenger of Allāh ﷺ led them in prayer, bowing four times in two Rak‘ahs and prostrating four times.”

(Saḥīḥ)

1475. It was narrated from Hisām bin ‘Urwah, from his father, that ‘Ā‘ishah said: “The sun was eclipsed during the time of the Messenger of Allāh ﷺ, and the Messenger of Allāh 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 Allāh, then he said: ‘The sun and moon are two of the signs of Allāh. They do not become eclipsed for the death or birth of anyone. If you see that then call upon Allāh, the Mighty and Sublime, and magnify Him, and give charity.’ Then he said: ‘O Ummah of Muhammad! There is no one more jealous than Allāh, the Mighty and Sublime, when His male or female slave commits Zina. O Ummah of Muhammad! By Allāh, if you knew what I know,
you would laugh little and weep much.”’ (Sahih)

تخريج: خرُج الحريد من التورية في النبي، قال ﷺ: “إِنَّ النَّاسَ لَا كَانُواْ يَشْتَيْخَبُونَ في الْطَّيْرِ” فقال ﷺ: رَسُولُ اللَّهِ ﷺ عَلَيْهِ السَّمَاءُ الْمُطَيْبةُ ﴿مَا أَرْسِلْنَا عَلَى النَّاسِ إِلَّا لِيُؤْثِرُونَ فِيهِمْ عَلَى الْجَنَّةِ وَالْخَيْبَةِ وَلُقِّيُّ الأَجَلَ﴾ ﷺ، قال ﷺ: “إِنَّ الدِّينَ لَيْسَ مَا فَتَحَّرَجَ مِنْهُ فَخَفَّضَهُ الشَّمْسُ ﴿فَقَمْ فِي نَاسِكَانِ طَيِّبَةَا ثُمَّ رَكَعَ رَكْعَةً طَوِيلَةً ثُمَّ رَفَعَ رَأْسَهُ قَفَّاً ثُمَّ قَامَ ثَانِيَةَ فَصَعَّ بَيْنَ ذَلِكَ لَا إِلَّا أَنْ رَكَعَهَا وَيَبَقِيَهَا دُونَ الرَّكْعَةِ الْأَوَّلِيَ، ثُمَّ سَجَدَ وَتَجَلَّى السَّمْعَ فَلَمَّا أَنْ تَصَرَّفَ عَلَى الْمَيْتَرَ قَالَ فِي مَا يُشْفَعُ: إِنَّ النَّاسَ لَا يَشْتَيْخَبُونَ في الْطَّيْرِ ﴿فَسَتَّرَتْهَا لَهُمْ ﻛُفُونَةُ الدِّجَالِلِ”﴾ ﷺ، قال ﷺ: “إِنَّ السَّمْعَةَ بَعْدَ ذَلِكَ يَشْتَيْخَةُ مِنْ عَذَابِ النَّارِ.” (Sahih)

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 Allah protect you from the torment of the grave.” ‘Aishah said: “O Messenger of Allah, will people be tormented in their graves?” The Messenger of Allah sought refuge with Allah. ‘Aishah said: “The Prophet went out, and the sun became eclipsed. We went out to another room, and the women gathered with us. The Messenger of Allah 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 Dajjal.’ ‘Aishah said: ‘After that, we used to hear him seeking refuge with Allah from the torment of the grave.’” (Sahih)
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

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 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
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.’ ʿAishah said: ‘I heard him after that seeking refuge with Allâh from the torment of the grave.’” (Ṣaḥîh)

**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 Allâh ﷺ occurred in the city of Madinah.

1479. It was narrated that Ḥâbir bin ʿAbdullâh said: “The sun eclipsed during the time of the Messenger of Allâh ﷺ on a very hot day. The Messenger of Allâh 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 (again) 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 time.”
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.” (Sahîh)

Chapter 13. Another Version

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: ‘As-salâtu jâmi’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. ‘Aishah said: ‘I never bowed or
prostrated for so long as that.’”
(Sahîh) Muhammad bin Himyar
contradicted him.[1]

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’âwiyyah bin Sallâm, contradicts this one
from Mu’âwiyyah, which Marwân bin Muhammad narrated from him.
Hadīth; as is elucidated by the upcoming narration. The confliction in the chain of transmission is that Marwan has shown Abū Salamah to be the Shaikh of Yahya bin Abi Kathir, whereas Ibn Himyar mentioned Abū Tu'mah instead of Abū Salamah. And in the next, Marwan has stated Sajda - “prostrated, while Muhammad bin Himyar has said Sajdatain - two prostrations.”

1481. It was narrated that ‘Abdullāh bin ‘Amr said: “The sun was eclipsed and the Messenger of Allāh 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 Allāh ﷺ never prostrated or bowed for so long as that.” (Ḥasan)

1482. Abū Ḥafs, the freed slave of ‘Āishah, narrated that ‘Āishah told him: “When the sun was eclipsed during the time of the Messenger of Allāh ﷺ, he performed Wudū‘ and ordered that the call be given: ‘Aṣ-ṣalātu jāmi‘ah.’ He stood for a long time in prayer,” and ‘Āishah said: “I thought that he recited Suhūrah Al-Baqarah. Then he bowed for a long time, then he said: Sami‘ Allāhu liman hamidah. 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.” (Ḥasan)
Comments:

“I thought”: based upon this, it has been argued that the recitation in the eclipse prayer ought to be inaudible. Had the Prophet recited it aloud, what was the need to guess or reckon? In narration 1495 it is clearly stated that the Prophet conducted the recitation in a loud voice, and this report has also been transmitted by ‘Aishah herself. And that narration is also recorded in the two Sahih (Sahih Al-Bukhari, the Eclipse, Hadith 1065 and Sahih Muslim, the Eclipse, Hadith 901).

Chapter 14. Another Version

1483. ‘Abdullâh bin ‘Amr said: “The sun eclipsed during the time of the Messenger of Allâh. The Messenger of Allâh 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 stood and addressed the people. He praised
and glorified Allāh, then he said:

“The sun and moon are two of the signs of Allāh, the Mighty and Sublime. If you see either of them being eclipsed, then hasten to remember Allāh, 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 Ṣabtiyatain, 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 Ḥajj pilgrims with that crooked stick, leaning on his stick in Hell and saying, ‘I am the thief with the crooked stick.’” (Ḥasan)

[1] Meaning “two hairless sandals” as it is used in Abū Dāwūd No. 3230, Aḥmad and others. As-Sibṭiyah is a hairless sandal dyed with the leaves or pods of Qarṣ which is a species of the sant tree, making a reddish brown color. According to Ibn Al-Aṯīr (An-Nihayah) the word here is Ṣāḥbah meaning two for Ṣāḥbah. He mentioned this narration and said: “Two camels which Allāh’s Messenger ⁷⁷ sent as Ḥadīs to the House. A man among the idolators took them and went off with them. He called them Ṣāḥbah (the two Ṣāḥbahs) because they were freed to roam for the sake of Allāh.” See No. 1497.
تخريج: [إسناده حسن] أخرج أبو داود،الكسوف،باب من قال يركع ركعتين. ح: 1194
من حديث عطاء بن السائب، وهو في الكبري، ح: 1867.

Comments:
This narration is also brief. It does not contain the detail concerning the two bowings. The transmitter of this Hadith, ‘Abdullâh bin Amr, has himself explicitly mentioned in Hadith 1480 that in the eclipse prayer two bowings were performed in each Rak‘ah.

1484. It was narrated that Abû Hurairah said: “The sun eclipsed during the time of the Messenger of Allâh 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 Allâh, and they do not become eclipsed for the death or birth of anyone. If you see that then hasten to remember Allâh and to pray.’”

(Hasan)

Chapter 15. Another Version

1485. Thâlâbah bin ‘Abbâd Al-‘Abdî from the people of Al-Baṣrah narrated that he attended a
Khutbah one day that was delivered by Samurah bin Jundub. In his Khutbah he mentioned a Hadith from the Messenger of Allâh ﷺ. Samurah bin Jundub said: “One day a boy from among the Anṣâr and I were shooting at two targets of ours, during the time of the Messenger of Allâh 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 Allâh this must herald some event concerning the Messenger of Allâh ﷺ and his Ummah. We went to the Masjid and we saw the Messenger of Allâh 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 Salâm, then he praised and glorified Allâh, and bore witness that there is none worthy of worship but Allâh and he bore witness that he was the slave and
1486. It was narrated that An-
Nu'mân bin Basrî said: "The sun
eclipsed during the time of the
Messenger of Allâh ṣṣ 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 Allâh, the Mighty and Sublime.
When Allâh, the Mighty and
Sublime, manifests Himself to
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)

1487. It was narrated that Qâbîshah
bin Mukhâriq Al-Hilâlî said:
"There was an eclipse of the sun
and at that time we were with the

Messenger of Allāh ﷺ in Al-Madinah. 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 Allāh, then he said: “The sun and the moon are two of the signs of Allāh, 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.” (Dā’fī)

1488. It was narrated from Qābīṣah Al-Hilālī that there was an eclipse of the sun and the Prophet of Allāh 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. Allāh, the Mighty and Sublime, causes whatever He wants to happen in His creation. If Allāh, 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 Allāh causes something to happen.” (Dā’fī)
1489. It was narrated from An-Nu‘mān 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‘īf)

1490. It was narrated from An-Nu‘mān bin Bashîr that the Messenger of Allâh ﷺ prayed when there was an eclipse of the sun like our prayer, bowing and prostrating. (Da‘īf)

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‘mān 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
creation what He wills. Whichever of them becomes eclipsed, pray until it is over or Allâh causes something to happen.” (Da’if)

تخريج: [إسناده ضعيف] وهو في الكبیر، ح:۱۸۷۵. في الحسن البصري لم يسمع من النعمان بن بشير كما في جامع التحصيل للعللائي، ص:۱۶۲.

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)

تخريج: أخرجه البخاري، الكسوف، باب الصلاة في كسوف القمر، ح:۱۰۶۳ من حديث عبďالوارث، وهو في الكبیر، ح:۱۸۷۶.

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)
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-Baqara, 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
of Allāh, 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 Allāh? He said: ‘Because of their ingratitude.’ It was said: ‘Are they ungrateful to Allāh?’ 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.’” (Sahih)

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 ‘Āishah that the Messenger of Allāh ﷺ prayed, bowing four times and prostrating four times, and he recited loudly, and every time he raised his head he said: “Sami’
Allâhu liman hamidah. Rabbana wa lakal-ḥamad (Allâh hears those who praise Him. Our Lord to You be praise).” (Ṣahîḥ)

Comments:
Even so, while rising from both the bowing postures Sami’ Allâhu liman hamidah has to be uttered. From Imâm Ash-Shaî’î, pronouncement of Allâhu 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)

Comments:
For detailed discussion, see Ḥadîth 1482, 1485.

Chapter 20. What To Say When Prostrating During The Eclipse Prayer

1497. It was narrated that ‘Abdullâh bin ‘Amr said: “The sun eclipsed during the time of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ prayed and stood for a long time, then he bowed for a long time, then he
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 Allah صل الله عليه وسلم; 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 Allâh. If one of them becomes eclipsed — or he said: 'if one of them does anything like that' — then hasten to remember Allâh, the Mighty and Sublime.'” (Sahîh)
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: Samî’ 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: Samî’ Allâhu liman hamidah (Allâh hears those who praise Him). Then he recited at length 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: Samî’ Allâhu liman hamidah. (Allâh hears those who praise Him). Then he recited for a long time that was shorter than the first recitation in
The second standing. Then he said the *Takbir* and bowed for a long time that was shorter than the first time. Then he raised his head and said: *Sami'* *Allâhu lîman hamidah* (Allâh hears those who praise Him). Then he said the *Takbir* and prostrated for a long time that was shorter than the first time. Then he recited the *Tashâhhd*, then he said the *Taslim*. 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)*

1499. It was narrated that Asmâ' bint Abî Bakr said: “The Messenger of Allâh  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, then he prostrated for a long time, then he
sat up, then he prostrated for a long time, then he sat up and then he finished.” (Salzih)

Chapter 22. Sitting On The Minbar After The Eclipse Prayer

1500. ‘Aishah 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 Allâh 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 Dajjâl.” (Ṣahîh)

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 Allâh make us triumphant.
Chapter 23. How Is The 
Khutbah 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 Allâh 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 prostrated, and when he finished his prayer, the eclipse had ended. He addressed the people and praised and glorified Allâh, 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 Allâh, the Mighty and Sublime.’ And he said: ‘O Ummah of Muhammad! There is no one who is more jealous than Allâh when His male or female slave commits Zina. O Ummah of Muhammad, if you knew what I know, you would laugh little and weep much.’” (Sahih)
The Book of Eclipses

Chapter 24. The Command To Supplicate During An Eclipse

It was narrated that Abû 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 Allâh, 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.’” (Saâhin)

Comments:
In the sermon, after extolling the Praise (of Allâh) and supplicating for salutations (upon the Prophet ﷺ) “Amma ba’d” is said. And its meaning is to proceed or after this.

(المعجم ۲۴) - (المفسر ۲۴) - (التحفة ۱۳۱)
Chapter 25. The Command To Seek Forgiveness During An Eclipse

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.’” (Sâhîh)

Comments:

No occurrence of the eclipse of the moon has been transmitted in Ahâdîth 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.
Chapter 1. When Should The Imam Pray For Rain?

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-Madinah like a garment being removed.” (Ṣahîh)

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 Imam Going Out To The Prayer Place To Pray For Rain

1506. It was narrated from ‘Abbad bin Tamîm: “Sufyân said: ‘I asked ‘Abdullâh bin Abî Bakr who said: “I heard it from ‘Abbad 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 \( \text{Saw} \) went out to the prayer place to pray for rain. He faced the Qiblah and turned his cloak around, and prayed two \( \text{Rak'ahs} \).”’

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: This is a mistake on the part of Ibn ‘Uyaynun. ‘Abdullâh bin Zaid who was shown the call to prayer was ‘Abdullâh bin Zaid bin ‘Abdur-Rabbih, and this is ‘Abdollâh bin Zaid bin ‘Âsim. (\( \text{Saheb} \))

Comments:
Going out of town for the prayer for relief from drought is a \( \text{Sunnah} \) of the Prophet \( \text{Saw} \); but it is not compulsory. According to the preceding narration (1505), the Prophet \( \text{Saw} \) himself made supplication in the mosque. Depending upon circumstances, either option could be adopted.

Chapter 3. The Recommended Condition For The Imam 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
Allāh  prayed for rain (Istisqâ'). He said: 'The Messenger of Allāh  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)

Comments:
“He did not deliver the sermon as you usually deliver”: means the Prophet  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 ‘Abdullāh bin Zaid that the Messenger of Allāh  prayed for rain wearing a black Khamīsah. (Sahih)

Comments:
The black Khamīsah also indicates humbleness. It also happened to be inexpensive.

Chapter 4. The Imām Sitting On The Minbar To Pray For Rain

1509. It was narrated from Hishām bin Ishāq bin ‘Abdullāh bin
Kinánah that his father said: “I asked Ibn ‘Abbás how the Messenger of Alláh ﷺ prayed for rain. He said: ‘The Messenger of Alláh ﷺ went out (dressed) in a state of humility, beseeching and humble. He sat on the Minbar but he did not deliver a Khútba like this Khútba of yours, rather he kept supplicating, beseeching and saying the Tahlb, and he prayed two Rak‘áhs as he used to do during the two ‘Éids.’” (Hasán)

Comments:

Its resemblance to the the ‘Éid prayers consists in its number of Rak‘áhs and the congregation, not in its entirety. The additional Tahlbrát could be presented as corroborative evidence, because there is no mention of additional Tahlbrát in other related narrations.

Chapter 5. The Imám Turning His Back To The People When Supplicating During Prayers For Rain

1510. It was narrated from ‘Abbád bin Tamím that his paternal uncle had told him that he went out with the Messenger of Alláh ﷺ to pray for rain. He turned his Ridá’ around, and turned his back to the people, then he prayed two Rak‘áhs and recited loudly. (Sahih)
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

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. (Sâḥîh)

Chapter 7. When Should The Imâm Turn His Ridâ’ Around?

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.” (Sâḥîh)

Chapter 8. The Imâm Raising His Hands

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. (Sâḥîh)
Chapter 9. How To Raise The Hands

1514. It was narrated that Anas said: “The Messenger of Allâh 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.” (Sahîh)


1515. It was narrated from Ābi Al-Lahm that he saw the Messenger of Allâh ﷺ at Ahjär Az-Zait, praying for rain and raising his hands, making supplications. (Sahîh)


Comments:
1. Ābi Al-Lahm is not a name; it is a surname, because he did not use to eat meat. (Ābi Al-Lahm literally disliker of or abstainer from meat). His name was ‘Abdullâh bin Abdul Malik. May Allâh be pleased with him.

2. Ahjär Az-Zayt 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)

Chapter 10. The Supplication

1517. It was narrated from Anas
bin Mâlik that the Prophet ﷺ said: “Allâhumma asqinâ (O Allâh, give us rain).” (Sâhih)

خُلْقَيْنِيُّ أَبُو هُذَا مَعْيَرَةَ بِنِّ سَلَةَ قَالَ: خُلْقَيْنِي وَهَبْتُ قَالَ: خُلْقَيْنِي يُحِيِّي بِنِّ سَعِيدَ

عن أَسِيَّ بْنِ مَالِكَ: أَنَّ النَّبِيّ ﷺ قَالَ: الْلَّهَمَّ! اسْتِرِيَّا.

تَخْرِيجٌ: (إِسْتِرِيَّا صَحِيحٌ) أَخْرِجَهُ إِبِنِ خَزَيْمَةَ، ح١٤١٧ عَنْ مُحَمِّدِ بْنِ بِشَارِهِ، وَهُوَ فِي

الْبَيْرَاتِ، ح١٤١٨، و أَصْلِهُ فِي صَحِيحِ الْبِحَارِي، ح١٢٩ وَغَيرهُ.

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-Madînah and rain fell around Al-Madînah but not a single drop fell on Al-Madînah. I looked, and it was in something like a ring.” (Sâhih)

تَخْرِيجٌ: أَخْرِجَهُ الْبِحَارِيُّ، الْعَسْطَقاَبُ، بَابُ الْذِّكْارِ إِذَا كَثَرَ الْمَطْرُ. حَوَالِيَّةَ وَلَا عَلْيَةَ.
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 was standing and delivering the Khutbah. He turned to face the Messenger of Allâh 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 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 was standing and delivering the Khutbah. He turned to face him standing and said: ‘O Messenger of Allâh, may Allâh send blessings upon you. Our wealth has been...”
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.” Sharîk said: “I asked Anas: ‘Was he the same man?’ He said: ‘No.’” (Sahîh)

Chapter 11. Prayer After The Supplication

1520. It was narrated that Ibn Shihâb said: ‘Abbâd bin Tamâm 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 Riddâ’ around, then he prayed two Rak’ahs.” (One of the narrators) Ibn Abi Dhi’b said in the Ḥadîth: “And he recited in them both.” (Sahîh)

تخريج: أخرجه مسلم، صلوة الاستضقاء، باب الدعاء في الاستضقاء، ح: 897 عن علي بن حجر، والبخاري، الاستضقاء، باب الاستضقاء في خطيئة الجمعة غير مستقبل القبلة، ح: 1014 من حديث إسماعيل بن جعفر به، وهو في الكبرى، ح: 1824.

(المعجم 11) - كتاب الصلاة بعد الدعاء (التحفة 43)
Chapter 12. How Many (Rak'ahs) Are There In The Prayer For Rain (Salāt Al-Istisqā')?

1521. It was narrated from ‘Abdullāh bin Zaid that the Prophet ﷺ went out to pray for rain, and he prayed two Rak'ahs facing the Qiblah. (Saḥīḥ)

Chapter 13. How Is The Prayer For Rain Performed?

1522. It was narrated from Hishām bin Ishāq bin ‘Abdullāh bin Kinānah that his father said: “One of the governors sent me to Ibn ‘Abbās to ask him about the prayer for rain. He said: ‘What kept him from asking me? The Messenger of Allāh 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.’” (Hasan)

Chapter 14. Reciting Qur'ān Loudly For The Prayer For Rain

1523. It was narrated from ‘Abbād bin Tamīm from his paternal uncle
that the Prophet ﷺ went out and prayed for rain, then he prayed two Rak‘ahs in which he recited loudly. (Sahih)

**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‘an in them is invariably aloud or Juz‘un, 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

1524. It was narrated from ‘Aishah that when it rained the Messenger of Allāh ﷺ would say: “Allāhumma ‘alamūn na‘īfah.” (O Allāh, make it beneficial rain.)” (Sahih)

### Chapter 16. It Is Makrūh To Attribute Rain To The Stars

1525. It was narrated that ‘Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Allāh, the Mighty and Sublime, said: I have never sent down My favor to My slaves but a group of them became
disbelievers who say: “The Stars and by stars.”” (Sahih)

1526. It was narrated that Zaid bin Khalid 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)

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
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‘f)

تخريج: [إسناده ضعيف] أخرجه أحمد: 3/7 عن سفيان بن عيينة، وقال سفيان عنه: “لا

عمره هو ابن دينار، وعتاب لم يرثه 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

1528. It was narrated that Anas said: “There was no rain for a year, so some of the Muslims went to the Prophet 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.

[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 Allah, houses have been destroyed and all travel has ceased.’ The Messenger of Allah smiled at how quickly the sons of Adam become weary, and he said with his hands raised: ‘O Allah, around us and not on us,’ and it dispersed from Al-Madinah.” (Sahih)

Chapter 18. Imam Raising His Hands When Asking For Rain To Stop

1529. It was narrated that Anas bin Malik said: “There was a drought during the time of the Messenger of Allah. While the Messenger of Allah was delivering the Khutbah on the Minbar one Friday, a Bedouin stood up and said: ‘O Messenger of Allah, wealth has been destroyed and our children are hungry; pray to Allah for us.’ The Messenger of Allah 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,
“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-Madinah 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.” (Sahih)


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.
1530. It was narrated that Tha’labah bin Zahdam said: “We were with Sa’eed bin Al-‘Asî in Tabaristân, 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’âh, while the other group was between him and the enemy. So he led the group that was near him in praying one Rak’âh, then they left and took the place of the others, and the others came and he led them in praying one Rak’âh.” (Sahîh)


1531. It was narrated that Tha’labah bin Zahdam said: “We were with Sa’eed bin Al-‘Asî in Tabaristân 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’âh, 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)

Comments:

The legislation of the ritual prayer in time of danger or the Salat al-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 Thabit from the Prophet ﷺ. (Sahih)

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.” (Sahih)

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
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)

1535. It was narrated from `Ubaidullāh bin `Abdullāh bin `Utbah that `Abdullāh bin `Abbās said: “The Messenger of Allāh ﷺ stood and the people stood with him, and he said the Takbīr and they said the Takbīr. 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 Takbīr, but they were guarding one another.” (Sahih)

1536. It was narrated that Ibn `Abbās said: “The fear prayer was no more than two prostrations like the prayer of these guards of yours today behind these Imāms of yours, except that it was one group after another. One group stood, although they were all behind the Messenger of Allāh ﷺ, and one
The Book of The Fear Prayer

Comments:
This narration is related by way of Ibn ‘Abbas and in it are evident two units of fear prayer. Probably, the narration of a one-unit prayer transmitted by Ibn ‘Abbas denotes the prayer performed during extremely perilous and hard situations.

1537. It was narrated from Sālih bin Khawwat, from Sahl bin Abī Hathmah that the Messenger of Allāh  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)
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 \( \widehat{\text{S}} \) on the day of Dhât Ar-Riqa' 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 Taslîm with them. (\( \text{ṣ} \))

Comments:

This is yet another form of the fear prayer, in which each contingent performs two units of prayer together, one with the Prophet \( \widehat{\text{S}} \) 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 Sālim, from his father, that the Messenger of Allāh  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 Salām and they stood up and made up the other Rak'ah, and the others stood up and made up the other Rak'ah. (Sahīh)

Comments:
This narration consists of the same form mentioned in Hadith No. 1537. However, in the performance of one's individual Rak'ah separately, both the forms mentioned could be adopted.

1540. Sālim bin ‘Abdullāh narrated that his father said: “I went out on a campaign with the Messenger of Allāh  toward Najd. We confronted the enemy and formed ranks facing them. The Messenger of Allāh  stood up and led us in prayer. Some of us stood with him and some of us faced the enemy. The Messenger of Allāh  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 Allāh  said the Salām and each of the Muslims stood up and bowed once, and
prostrated twice individually.”

(Sahih)

Comments:
This narration too is in accord with narrations 1537 and 1539.

1541. It was narrated that Az-Zuhri said: “Abdullâh bin ‘Umar used to narrate that he offered the fear prayer with the Messenger of Allâh ﷺ. He said: ‘The Prophet ﷺ said the Takbîr, 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 Taslîm, then each man of both groups stood and prayed by himself, bowing once and prostrating twice.’” (Sahih)

1542. It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ offered the fear prayer. He stood and said the Takbîr, and a group of us prayed behind him while another group was facing the enemy. The Messenger of Allâh ﷺ bowed once and prostrated twice with them, then they moved away but did not say the Taslîm. They went to face the enemy and lined up in their places, and the other group came and formed a row behind the
Messenger of Allâh ﷺ, and he led them in praying, bowing once and prostrating twice. Then the Messenger of Allâh ﷺ said the \textit{Taslîm} 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:\footnote{He is the famous Ibn As-Sunnî, who reported this book from the author.} “\textit{Az-Zuhri} heard two \textit{Hadîths} from Ibn ‘Umar, and he did not hear this from him.” \textit{(Saḥîh)}


Comments:

This is the view of Ibn Sunnî. ‘Allî bin Al-Madînî also has made a similar statement. But according to Imâm Ahmad bin Hanbal and Yahya bin Ma’in, \textit{Az-Zuhri} 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 \textit{Rak'ah}, then they went away and the others came, and he led them in praying one \textit{Rak'ah}. Then each group made up one \textit{Rak'ah}.” \textit{(Saḥîh)}

Comments:

In these narrations, coming and going forth during the \textit{Salâh}, 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.
1544. It was narrated from Marwân bin Al-Hakam 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 ‘Asr 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’âhs
and each of the two groups had prayed two *Rak'ahs.*” (Hasan)

1545. Abū Hurairah said: “The Messenger of Allāh ﷺ was camping between Dajnān and ‘Usfān, 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.’ Jibrīl, peace be upon him, came and told the Messenger of Allāh (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.*” (Ṣaḥīḥ)

**Comments:**

There is brevity in this Hadīth. 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.
1546. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ led them in offering the fear prayer. One row stood in front of him and another row stood behind him. He led those who were behind in prayer, bowing once and prostrating twice, then they moved forward until they took the place of their companions, and the others came and took their place, and the Messenger of Allāh ﷺ led them in prayer, bowing once and prostrating twice, then he said the Taslīm, so the Prophet ﷺ had prayed two Rak‘ahs and they had prayed one. (Sahih)


1547. Jābir bin ‘Abdullāh said: “We were with the Messenger of Allāh ﷺ and the Iqāmah for prayer was said. The Messenger of Allāh ﷺ stood up and one group stood behind him while another group faced the enemy. He led those who were behind him in prayer, bowing once and prostrating twice. Then they went and took the place of those who had been facing the enemy, and that group came and the Messenger of Allāh ﷺ led them in prayer, bowing once and prostrating twice. Then the Messenger of Allāh ﷺ said the Taslīm and those who were behind him said the Taslīm, as did the other group.” (Sahih)
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 Taslim.” (Sahih)
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.” (Sahih)

نَزِعَ أَخْرِجَ مَسْلِمَ، حِ: ۸۰۸/۵۴۰، (انظر الحديث السابق) من حديث أبي الزبير بـ، وهو في الکرى، ح: ۱۹۳۶.

1550. Shu'bah narrated from Mansûr 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

[1] An-Nasâ'i narrated it from two Shaikhs: Muhammad bin Bashshâr, and Muhammad bin Al-Muthanna, both of them from Muhammad (he is Ghundar), from Shu'bah, from Mansûr 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 Tuhfat Al-Ashraf, Al-Mizzâ listed this narration under “Zaid bin As-Sâmi” and in Tahdhîb Al-Kamâl he indicated that Zaid bin As-Sâmi is Abû ‘Ayyâsh’s name.
drawing up ranks facing the enemy in ‘Usfān, when the idolators were led by Khālid bin Al-Walīd. The 
Prophet 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 Allāh 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 Allāh. 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 Allāh 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 said the 
Taslim for all of them together.” 

(Ṣaḥīḥ)

1551. It was narrated that Abū 
‘Ayyāsh Al-Zuraqī said: “We were 
with the Messenger of Allāh in 
‘Usfān and the Messenger of Allāh 
led us in praying Zuhr. The
The Book of The Fear Prayer

idolators were led that day by Khalid bin Al-Walid, and the idolators said: 'We have caught them unawares.' Then the fear prayer was revealed between Zuhr and 'Asr. The Messenger of Allâh صلّى الله عليه وسلم led us in praying 'Asr and divided us into two groups, a group that prayed with the Prophet صلّى الله عليه وسلم and a group that guarded him. He said Takbir 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 Taslim so each group had prayed two Rak'ahs with their Imâm. And he offered the fear prayer once in the land of Banu Sulaym.” (Sahîh)

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبيرى، ح: 138

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 صلّى الله عليه وسلم led the people in offering
The fear prayer, two Rak'ahs. Then he said the Taslīm and led others in offering the fear prayer, then he said the Taslīm. So the Prophet ﷺ had prayed four Rak'ahs. (Sahih)

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 (Naf), 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 Taslīm, then he led some others in praying two Rak'ahs, then he said the Taslīm. (Sahih)

1554. It was narrated that Sahl bin Abī Ḥathmah said concerning the fear prayer: “The Imam 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
prostrate twice (by themselves, to make up the other Rak‘ah).”

(Sahih)


Comments:
This form of prayer has preceded in summation. see Ḥadīth 1537 and 1538.

1555. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh 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 Taslīm. (Sahih)


1556. It was narrated from Abū 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)


Comments:
In these narrations, there is no mention of conducting salutation after the first Rak‘ah, while in Ahādīth 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.
Chapter 1.

1557. It was narrated that Anas bin Malik said: “The people of the Jāhilīyyah had two days each year when they would play. When the Messenger of Allāh  came to Al-Madīnah he said: ‘You had two days when you would play, but Allāh has given Muslims something instead that is better than them: the day of Al-Fīr and the day of Al-Adhha.”” (Sahīḥ)

Comments:
1. “Two days” denotes Nawrūz and Mehrjan. The Nawrūz 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

1558. It was narrated from Abū ‘Umair bin Anas from his paternal uncles, that some people saw the crescent moon and came to the Prophet  and he told them to break their fast after the sun has
risen and to go out for ‘Eid the (morning of the) the following day. (Sahih)


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 Sahra)”: 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

1559. It was narrated that Hafsaah 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)


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 Muhammad said: "I met Umm 'Atiyah and said to her: 'Did you hear the Messenger of Allâh 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.'" (Sahih)

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 Allâh be pleased with him, found a Hullah[1] of Istibraq[2] in the market. He took it and brought it to the Messenger of Allâh and said: 'O Messenger of Allâh, why don’t you buy this and adorn yourself with it for the two 'Eids and when (meeting) the

[1] Normally used to refer to an upper and lower garment made of the same material.
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 Dîbaj.[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.’”

(Sahih)

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 Imam 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 Imam.’” (Hasan)

[1] See No. 5301 and 5302.
Performing optional prayers (Nawfal) before the 'Eid prayer is forbidden, according to all scholars.

Chapter 7. Not Saying The Adhan For The Two 'Eids

Comments:
The Adhan and the Iqamah 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

1564. Al-Barah 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..."
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 Musînnaâh.'[2] He said: 'Slaughter it (as a sacrifice), but that will not be sufficient for anyone else (as a sacrifice) after you.'” (Sâhih)

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 Khutbah

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 Khutbah. (Sâhih)

Chapter 10. Offer The Eid Prayer Facing An 'Anazah (A Short Spear)

1566. It was narrated from Ibn
‘Umar that the Messenger of Allah 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. (Sahih)


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

1567. It was narrated that ‘Umar bin Al-Khaṭṭāb 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. (Sahih)

Comments:
This issue is also agreed upon. There is no disagreement regarding it. Even so, if one misses Salātul 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 “Qaf”[1] And “(The Hour) Has Drawn Near.”[2] In The ‘Eid Prayer

1568. It was narrated that

[1] سُورَةُ قَافِ (50).
Ubaidullāh bin ‘Abdullāh said: “Umar, may Allāh be pleased with him, went out on the day of ‘Eid and asked Abū Wāqid Al-Laithī: ‘What did the Prophet ﷺ recite on this day?’ He said: ‘Qāf’[1] and ‘(The Hour) has drawn near.’”[2] (Ṣaḥīh)

تخريج: أُخرج مسلم، صلارة العيدين، باب ما يقرأ في صلارة العيدين، ح: 891 من حديث ضرمة به، وهو في الكبيز، ح: 1723.


1569. It was narrated from An-Nu‘mān bin Bāshīr that the Messenger of Allāh 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 Jumu‘ah) occurred on the same day, and he would recite them (these two Sūrahs). (Ṣaḥīh)


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] Sūrah Qāf (50).
Chapter 14. The Khutbah On 'Eid After The Prayer

1570. It was narrated that ‘Aṭā’ said: “I heard Ibn ‘Abbâs say: ‘I bear witness that I attended ‘Eid with the Messenger of Allâh ﷺ; he started with the prayer before the Khutbah, then he delivered the Khutbah.” (Sahîh)

1571. It was narrated that Al-Barâ’ bin ‘Âzib said: “The Messenger of Allâh ﷺ addressed us on the day of An-Nahr after the prayer.” (Sahîh)

Chapter 15. Giving People The Choice Whether To Sit And Listen To The ‘Eid Khutbah

1572. It was narrated from ‘Abdullâh bin As-Sâib 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.” (Îsâhàn)
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

1573. It was narrated that Abû Rimthah said: “I saw the Prophet delivering the Khutbah, wearing two green Burds.” (Saḥîḥ)

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

1574. It was narrated that Abû Kâhîl Al-Ahmasî said: “I saw the Prophet delivering the Khutbah atop a she-camel and an Ethiopian was holding on to the camel’s reins.” (Hasan)

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).
Comments:
If worshippers are in their multitudes and the voice does not reach everyone, or if the the *Khutbah* 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 *Khutbah*

1575. It was narrated that Simâk said: “I asked Jâbir: ‘Did the Messenger of Allâh ﷺ deliver the *Khutbah* standing?’ He said: ‘The Messenger of Allâh ﷺ used to deliver the *Khutbah* standing, then he would sit for a while, then stand up again.’” (Sahîh)

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 *Khutbah*, Leaning On Another Person

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 *Khutbah*, with no *Adhânan* 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
them. He praised and glorified Allāh, then he urged them to obey Allāh, 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 Allāh?' 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 Bilāl’s garment, giving them in charity.’” (Ṣaḥīḥ)

Comments:
1. Although the Messenger of Allāh Ὑ 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 Allāh Ὑ. After him, the rightly-guided Caliphs did not do thus, though they passionately loved the Sunnah of the Prophet Ὑ. Moreover, in so doing, multiplicity of sermons and their curtailment is imminent. And both these extremes are inappropriate.

Chapter 20. Ἰμām Turning To Face The People During The Ἰκπὴḫbα进城

1577. It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh Ὑ used to go out to the prayer place on the day of Al-Fitr and the day of Al-Adhha and lead the people in prayer. When he sat during the second Rak’ah and said the Ἰταςίμ, 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:
“Give charity” three times, and among those who gave the most charity were the women. (Ṣaḥīḥ)

Chapter 21. Listening Attentively To The Ḳhuṭbāḥ

1578. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If you say to your companion: ‘Be quiet and listen’ when the Imâm is delivering the Ḳhuṭbāḥ, you have engaged in idle speech.” (Ṣaḥīḥ)

Chapter 22. How The Ḳhuṭbāḥ Is To Be Delivered

1579. It was narrated that Jâbir bin ‘Abdullâh said: “In his Ḳhuṭbāḥ the Messenger of Allâh ﷺ used to praise Allâh as He deserves to be praised, then he would say: ‘Whomsoever Allâh guides, none can lead him astray, and whomsoever Allâh sends astray, none can guide. The truest of word is the Book of Allâh and best
of guidance is the guidance of Muhammad. 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.’”

(Šaḥīḥ)

Chapter 23. Ḥimām Urging (The People) To Give Charity

1580. It was narrated from Abū Sa‘eed that the Messenger of Allāh ṣallallāhu ‘alayhi wasallām used to go out on the day of ‘Eid and pray two Rak‘ahs, then he would deliver the Ḥuṭbah 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)
1581. It was narrated from Al-Hasan that Ibn ‘Abbās gave a Khuṭbah in Al-Basrah 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 Sadaqat Al-Fitr on the young and the old, the free and the slave, the male and the female; half a Sā of wheat or a Sā of dried dates or barley.” (Da’īf)

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 Jada‘ah that is better than two meaty sheep, will that be sufficient (as a
sacrifice) for me?' He said: ‘Yes, but it will not be sufficient for anyone after you.”' (Sahih)

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 and his prayer was moderate in length and his Khutbah was moderate in length.” (Sahih)

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 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 delivered a Khutbah sitting do not believe him.” (Sahih)

Comments:
[Same comments as in Chapter 20, Section 1544]
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.” (Sahih)

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)

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

1587. ‘Abdur-Rahmân bin ʿAbbâs said: “I heard Ibn ʿAbbâs 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 market near the house of Kathîr bin ʿAs-Sâlt 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 Bilîl.”

(Sahîh)

Comments:

This question was put to Ibn ʿAbbâs 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 ʿAbbâs 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. (Sahih)

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-‘Adha and went to two black and white rams and slaughtered them.” (Sahih)

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. (Sahih)
Chapter 31. When Two 'Eids Come Together (When 'Eid Falls On A Friday) And Attending Them Both

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)

Chapter 32. Concession Allowing Those Who Attended ‘Eid Prayer Not To Attend Jumu‘ah

1592. It was narrated that Iyâs bin Abî Ramlah said: “I heard Mu‘âwiyyah asking Zaid bin Arqam: ‘Did you attend two ‘Eids with the Messenger of Allâh ﷺ?’[3] He said: ‘Yes; he

[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)

Chapter 33. Beating The Duff On The Day Of ‘Eid

1593. Wahb bin Kaisān 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 ‘Abbās and he said: ‘He has followed the Sunnah.’” (Saḥīḥ)

1594. It was narrated from ‘Aishah that the Messenger of Allāh ﷺ entered upon her and there were two girls with her who were beating the Duff. Abū Bakr scolded them, but the Prophet ﷺ said: “Leave them, for every people has an ‘Eid.” (Saḥīḥ)
تخريج: أخرج البخاري، العبد، باب: إذا فاته العيد يصلو ركعتين، ح: 887، 892 من حديث الزهري به مطولًا ومحترمًا، وهو في الكبرى، ح: 1795.

Chapter 34. Playing In Front Of The Imam On The Day Of Eid

1595. It was narrated that `Aishah said: “The black people came and played in front of the Prophet 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)

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 `Aishah said: “I remember the Messenger of Allah 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)
Comments:
The incident demonstrates the Prophet’s 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 said: ‘Let them be there, O ‘Umar, for they are Banu Arfidah.’” (Sahîh)

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

1598. It was narrated from ‘Urwah that he narrated from ʿÂishah that Abû Bakr As-Siddîq entered upon her and there were two girls with her who were beating the Duff and...
singing, and the Messenger of Allâh ﷺ was covered with his garment. He uncovered his face and said: “Let them be there, O Abû Bakr, for these are the days of ‘Eid.” Those were the days of Mina and the Messenger of Allâh ﷺ was in Al-Madînah on that day. (Sahîh)

تخريج: [صحيح] من حديث الزهري به، كما تقدم، ح: 1094.
20. Book Of Qiyām 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 Nāfi' that `Abdullāh bin `Umar said: “The Messenger of Allāh ﷺ said: ‘Pray in your houses and do not make them like graves.’” (Sahih)

Translation: “The Messenger of Allāh ﷺ said: ‘Pray in your houses and do not make them like graves.’”

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 Thābit that the Prophet ﷺ used some palm-fiber mats to section off a small area in the Masjid. And the Messenger of Allāh 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:
‘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.’’ (Saḥīḥ)

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 Tarāwīh (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’tikāf); 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 Ishāq bin Ka‘b bin ‘Ujrah, from his father, that his grandfather said: “The Messenger of Allāh ﷺ prayed Maghrib in the Masjid of Banu ‘Abdul-Ashhal, and when he finished praying, some people stood up and offered Nafl prayers. The Prophet ﷺ said: ‘You should offer this prayer in your houses.’” (Hasan)

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. Qiyām Al-Lāl  
(Voluntary Prayers At Night)

1602. It was narrated from Sa’d bin Hishām that he met Ibn ʿAbbās 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 Allāh ﷺ?” He said: “Yes.” (Ibn ʿAbbās) said: “It is ʿĀishah. 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 Ḥakīm bin Aflāḥ 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 Ḥakīm: “Who is this with you?” He said: “He is Sa’d bin Hishām.” She said: “Which Hishām?” He said: “Ibn ʿAmīr.” She supplicated for mercy for him and said: “What a good man ʿAmīr was.” He said: “O Mother of the Believers, tell me about the character of the Messenger of Allāh ﷺ.” She said: “Don’t you read the Qurʾān?” I said: “Yes.” She said: “The character of the Messenger of Allāh ﷺ was the Qurʾān.” He said: “I wanted to get up (and leave), then I thought of the Qiyām (night prayer) of the Messenger of Allāh ﷺ and...
said: “Tell me about the Qiyām of the Messenger of Allāh ﷺ.” She said: “Do you not recite this Sūrah: “O you wrapped in garments?”[1] I said: “Yes.” She said: “Allāh, the Mighty and Sublime, made Qiyām Al-Lail obligatory at the beginning of this Sūrah, so the Messenger of Allāh ﷺ and his Companions prayed Qiyām Al-Lail for one year. Allāh withheld the latter part of this Sūrah for twelve months, then He revealed the lessening (of this duty) at the end of this Sūrah, so Qiyām 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 Allāh ﷺ. 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 his ablution, and Allāh would wake him when He wished during the night. He would use the Siwāk, 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 Allāh and supplicate, then he would say a Taslīm that we could hear. Then he would pray two Rak'ahs sitting after uttering the Taslīm, then he would pray one Rak'ah, and that made eleven Rak'ahs, O my son! When the Messenger of Allāh ﷺ grew older and put on weight, he prayed Witr with seven Rak'ahs, then he prayed

two Rak'ahs sitting down after saying the Taslīm, and that made nine Rak'ahs. O my son, when the Messenger of Allāh ﷺ offered a prayer, he liked to continue to offer it, and when sleep, sickness, or pain distracted him from praying Qiyām Al-Lail, he would pray twelve Rak'ahs during the day. I am not aware of the Prophet of Allāh ﷺ having recited the whole Qur'ān during a single night, or praying through the whole night until morning, or fasting a complete month, except Ramadān.” I went to Ibn ‘Abbās 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.” (Saḥīḥ)

Abū ‘Abdūr-Rahmān (An-Nasā‘i) 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]

Comments:
1. “His character was the Qur'ān 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'ān, 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'ān 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 Taslīm, and the two while sitting after that.
2. The *Qiyām Al-Lāl* 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'āhs, it was called the *Witr* prayer. During the blessed month of Ramadan, this very prayer is called the *Tarāwīh*, 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. *Salātut Tarāwīh* 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. ‘Āishah, ‘Aīs, and ‘Abdullāh bin ‘Abbās 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 *Qiyām* During Ramadān Out Of Faith And In The Hope Of Reward

1603. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever prays *Qiyām* during Ramadān out of faith and in the hope of reward, he will be forgiven his previous sins.” *(Sahih)*

1604. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever prays *Qiyām* during Ramadān out of faith and in the hope of reward, he will be forgiven his previous sins.” *(Sahih)*
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. Qiyām During The Month Of Ramaḍān

1605. It was narrated from ʿĀishah that the Messenger of Allāh 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 Allāh 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 Ramaḍān. (Sahih)

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 Allāh’s Command follows, that thing becomes mandatory. Otherwise, in spite of persistence and tenacity, it remains optional or voluntary.

1606. It was narrated that Abū...
Dharr said: “We fasted with the Messenger of Allâh ﷺ in Ramadân 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 Nâfî?” 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-Falâh. I (one of the narrators) said: “What is Al-Falâh?” He said: “The Suhûr.”

(Şahîh)


Comments:

1. Outwardly, this Hadîth appears to be the explanation of the preceding Hadîth. Hence, the number of Rak’âhs 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 Ṭalhâb said: “I heard An-Nu’mân
1608. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When any one of you goes to sleep, the Sháïtân 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 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.’”

(Ṣaḥîh)
1609. It was narrated that ‘Abdullāh said: “Mention was made in the presence of the Messenger of Allāh ﷺ about a man who slept all night until morning. He said: ‘That is a man in whose ear the Shaitān has urinated.’” (Sahih)

Tafsīr: [جسرة مسلم، ح: 774 (نظر الحديث السابق)] عَنِ إِسْحَاقَ بْنِ يَزَاءِ، وَالبَخَارِي، بِدَوْنِ الْخَلْقِ، بِابْنِ صَفِيِّ إِبْلِيسِ وَجَنْدُهُ، ح: 327 من حديث جرير بْنِ عَبْدِ الْحَمِيدِ بِهِ، وَهُوَ فِي الْكِبْرَى، ح: 1302.

1610. It was narrated that ‘Abdullāh said: “A man said: ‘O Messenger of Allāh. So-and-so slept and missed the prayer yesterday until morning came.’ He said: ‘The Shaitān urinated in that one’s ears.’” (Sahih)

Tafsīr: [صحح] نظر الحديث السابق، وهذا طرف منه.

1611. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘May Allāh have mercy on a man who gets up at night and prays, then he wakens his wife and she prays, and if she refuses he sprinkles water in her face. And may Allāh have mercy on a woman who gets up at night and prays, then she wakens her husband and he prays, and if he refuses she sprinkles water in his face.”’ (Hasan)

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] (Sahîh)

[al-khefîf : 54 ]

تخريج: أخرج حسب مسلم، صلة المسافرين، باب الحث على صلوة الليل وإن قلت، ح: ٧۷۵ عن ثقيبة، والخسري، والجهاد، باب تحريض النبي ﷺ على قيام الليل ... الخ، ح: ١٦١٢ من حديث الزهري به، وهو في الكبيرة، ح: ١٦١٣.

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

hand of Allāh and if He wants to make us get up, He will make us get up.’ The Messenger of Allāh ﷺ turned away, striking his hand on his thigh, and saying: ‘We will only pray that which Allāh has decreed for us! “But, man is ever more quarrelsome than anything.”’[1] (Ṣahīḥ)

Chapter 6. The Virtue of Night Prayer

1614. It was narrated from Ḥumaid bin ‘Abdur-Raḥmān – that is Ibn ‘Awf, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The best fasting after the month of Ramdān is the month of Allāh, Al-Muḥarram, and the best prayer after the obligatory prayer is prayer at night.’” (Ṣahīḥ)

1615. It was narrated from Abū Bishr Ja‘far bin Abī Wahshiyah that he heard Ḥumaid bin ‘Abdur-

Comments:
The attribution of the month of the inviolable Muḥarram to Allāh, 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 ʿAshūra. Some people have understood it to mean fast in general.

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 Ramâdân is Al-Muḥarram.”’

Shu‘bâh bin Al-Ḥajjaj narrated it in Mursal form. (Ṣâhîh)

Comments:

The Ahâdîth 1614 and 1615 are identical. The only distinction is that in Hadîth 1614 the chain of transmitters is unbroken or continuous, whereas in the Hadîth 1615, there is no mention of the Prophet’s Companion Abû Hurairah. In Hadîth principles, such a narration is called Mursal (a Hadîth in which only the name of the Companion who originally narrated the Hadîth is missing from the chain). The transmitter of this Hadîth is Shu‘bâh bin Hajjaj.

Chapter 7. The Virtue Of Night Prayer While Traveling

1616. It was narrated from Zaid bin Ṣâbyân 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) (التحفة) (1312)
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)

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 Qiyām

1617. It was narrated that Masrūq said: “I said to 'Aishah: ‘Which deed was most beloved to the Messenger of Allāh?’ She said: ‘That which was done persistently.’ I said: ‘At what part of the night did he pray Qiyām?’ She said: ‘When he heard the rooster.”’ (Saḥīḥ)

Comments:
Shortly before dawn.

Chapter 9. With What Qiyām Should Begin

1618. It was narrated that ‘Āṣim bin Humaid said: “I asked ‘Aishah...
with what did he – meaning the Prophet ﷺ – start Qiyām Al-Lail? She said: ‘You have asked me something which no one before you has asked. The Messenger of Allāh ﷺ used to say the Takbīr ten times, the Tahmīd ten times, the Tasbīh ten times and the Tahlīl ten times, and pray for forgiveness ten times, and say: Allāhumma ghaffir ‘alai, wāhdis, wārzugnī wa ‘āfinī. A’ūdhu billāhi min ḍuq-il-maqāmī yawmal-qiyāmah’ (O Allāh, forgive me, guide me, grant me provision and good health. I seek refuge with Allāh from the difficulty of standing on the Day of Resurrection.)’”

(Hasan)

تخريج: [إسناده حسن] أخرجه أبو داود، الصُّلْوَة، باب ما يستفتح به، الصُّلْوَة من الدعاء، ح: 766، وابن ماجه، إحياء الصوَات، باب ماجاه في الدعاء إذا قام الرجل من الليل، ح: 1356.

1619. It was narrated that Rabi’ah bin Ka’b Al-Aslamī said: “I used to stay overnight at the Prophet’s apartment and I used to hear him when he prayed Qiyām at night saying: ‘Subhān Allāhi Rabbil-‘Ālamin’ (Glory be to Allāh, the Lord of the worlds)’ for a long time, then he said: ‘Subhān Allāh wa bi ḥamdih’ (Glory and praise be to Allāh)’ for a long time.” (Ṣahih)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الدعاء، باب ما يدعو به، إذا انتهت، من الليل، ح: 787، وأصله في صحيح مسلم، الصُّلْوَة، باب فضل السجود وحديث عليه، ح: 226/889، من حديث الأوزاعي، بغير هذا اللفظ، وهذا طرف منه، وحدثت أطراف عند أبي داود، ح: 1320، والبخاري.”

ح: 1139، وغيرهما، وتقدم طرفه، ح: 12416.
1620. It was narrated that Ibn ‘Abbās said: “When the Prophet  got up at night to pray Tahajjud, he said: ‘Allāhumma, lakal-ḥamdu anta ṅūrus-samāwātī wal-ardī wa man fīhinna wa lakal-ḥamdu anta qayyūmus-samāwātī wal-ardī wa man fīhinna wa lakal-ḥamdu anta malikus-samāwātī wal-ardī wa man fīhinna, wa lakal-ḥamdu, anta ḥaqqun wa wa’duka ḥaqqun wal jannatu ḥaqqun wan-nāru ḥaqqun wan-nabiyyūna ḥaqqun wa Muḥammadun ḥaqqun, laka aslamtu wa ‘alaika tawakkaltu wa bika āmant. (O Allāh, 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 khāṣamtu wa ilaika ḥākamtu, ihjīrī mā qaddamtu wa mā akhkhartu wa mā a’lantu antal-muqaddimun wa antal-mu’kkhir, Ṽa ilāha illā anta wa lā hawla wa lā quwwata illā billāh (And with Your help I argue [with my opponents, the non-believers], and I take You...
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).”
(Sâhéth)

Comments:
Concerning the attributes of Allâh, this Hadith is extremely comprehensive,
because no attribute of Allâh fails outside of these attributes.

1621. It was narrated from Kuraib that ‘Abdullâh bin ‘Abbâs told him,
he slept at the house of Mâiminah
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
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’âhs, then two
Chapter 10. Using Siwák
When Getting Up To Pray At Night

1622. It was narrated from Hudhaifah that when the Prophet ﷺ got up to pray at night, he would brush his teeth with the Siwák. (Sahih)

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 Siwák.” (Sahih)
Siwâk when we got up to pray at night.” *(Sahîh)*

The purpose of Imâm An-Nasâ’î is to demonstrate that the use of Siwâk had been the excellent practice of the Prophet and it was his Command also.

**Chapter 12. With What Should Prayer At Night Begin?**

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.” *(Sahîh)*

1626. Abû Salamah bin ‘Abdur-Rahmân said: “I asked ‘Aîshah: ‘With what did the Prophet 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’il wa Isra’il; Fâtîras-samâmâti wal-arâd, ‘âlîm al-ghaybi wash-shâhâdah, anta tâkhum bayna ‘ibâdika fîmâ kânu fîhi yakhâtalifûn, Allâhumma ihdînî limâkhtulifa fîhi min al-haqq innaka tahdi man tashâ’ ila sirâtînî mustaqîm

(*)Book of Qiyâm Al-Lail* and *Tatwîq al-nahw.*
(O Allah, Lord of Jibrîl, 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 Allah, Guide me to the dispute matters of truth, for You are the One Who guides to the Straight Path)."

(Sahîh)

تخريج: أخرجه مسلم، صلة المساندين، باب صلة النبي ﷺ ودعائه بالليل، ح: 700 من
حديث عمر بن يونس به، وهو في البخاري، ح: 1222.

1627. It was narrated that Ibn Shihaab said: “Humaid bin ‘Abdur-Rahmân 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 Allah ﷺ: By Allah, I am going to watch the prayer of Messenger of Allah 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 Allah ﷺ reached across his bed and took a Siwâk 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

Messenger of Allâh ﷺ did that three times before Fajr.” (Sahih)


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 Allâh ﷺ At Night

1628. It was narrated that Anas said: “Every time we wanted to see the Messenger of Allâh ﷺ praying at night we saw him, and every time we wanted to see him sleeping, we saw him.” (Sahih)

المنجم (العجم) (13) - يُبِّكَرُ ذُكرٌ صَلاةً رَسُولِ اللَّهِ ﷺ

(الثقة باللّه ﷺ) (المنجة) (169)

تخريج: أخرج البخاري، البغدادي، حمید الطويل وهو في الكبيرة، ح: 1141، وح: 1762، من حديث حمید الطويل هو مطول، وهو في الكبيرة، ح: 1370.

Comments:
The objective is to signify that Allâh’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 Allâh ﷺ, and she said: “He used to pray ‘Ishâ’, then he would recite Tasbih, then after that he would pray whatever Allâh 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

1629 - أنْبِرْنَا كَارَوْنَ بِنْ عِبَارَ اللَّهُ قَالَ: حَدَّثَنَا حَجَيْجٌ قَالَ: قَالَ ابْنُ حَجَيْجٍ عُنْ أَبِيهِ: أَخْبَرَنِي ابْنُ عَبَّاسُ مَلَكَةَ أَنْ يَقُلَّ يَوْمَ يَوْمٍ مَّثَلَّ أَبَيْهِ أَخْبَرَهُ أَنَّهُ سَألَ أَمَّ سَلَمَةَ عِنْ صَلَاةٍ رَسُولِ اللَّهِ ﷺ قَالَ: كَانَ يُصَلِّي اِلْعَمَّةَ ثُمَّ يَسْتَقْلِعُ ثُمَّ يُصَلِّي نِئَابَةً فِي لَيْلٍ ثُمَّ يُصَلِّي وَلَا نَشَاءَ أَنْ تَرَاءَ ذُكَّرٌ صَلاةً رَسُولِ اللَّهِ ﷺ إِلَّا رَأَيْتَهُ.
of his would continue until dawn.”

(Hasan)

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)

تخريج: [إسناده حسن] أخرجه الترمذي، فضائل القرآن، باب ماجأ كيف كانت قراءة النبي ﷺ، ح: 1630 عن تنبئة، وأبو داود، الصلوة، باب: كيف يستحب الترتيل في القراءة، ح: 1426

1631. It was narrated from ‘Amr bin Aws that he heard ‘Abdullâh bin ‘Amr bin Al-‘Âs say: “The Messenger of Allâh ﷺ said: ‘The most beloved of fasting to Allâh is the fasting of Dâwûd, peace be

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 - أخبرنا _fpةً_ قال: حَدَّثَنَا سَمِيْانُ عَنْ عُمَّرَةَ بْنِ بِئَارِقٍ عَنْ عُمَّرَةَ بْنِ أَوْسِيْنَ أَنَّهُ سَمَّى عُبَيْدَ اللَّهِ بْنِ عُمَّرَةَ بْنِ النَّاصِي، يُقُولُ:
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)

Comments:
(See commentary to Hadîth 1617)

Chapter 15. Mentioning The Prayer Of Prophet Mûsâ And The Different Reports From Sulaimân At-Taimî About It

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)

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.”

Abû ‘Abdur-Rahmân (An-Nasâ’i) said: This is more correct in our view, than the Hadîth of Mu‘âdh bin Khâlid. Allâh, the Most High, knows best. (Sahîh)
1634. It was narrated from Anas that the Prophet  said: “I passed by the grave of Mūsā, peace be upon him, and he was praying in his grave.” (Sahih)

1635. It was narrated that Anas bin Mālik said: “The Messenger of Allāh  said: ‘On the night on which I was taken on the Night Journey I passed by Mūsā, peace be upon him, and he was praying in his grave.’” (Sahih)

1636. It was narrated from Anas that on the night on which he was taken on the Night Journey, the Prophet  passed by Mūsā, peace be upon him, and he was praying in his grave. (Sahih)
1638. It was narrated from Anas, from one of the Companions of the Prophet ٓ، that the Prophet ٓ said: ‘On the night on which I was taken on the Night Journey, I passed by Mūsā and he was praying in his grave.’’ (Sahih)

Chapter 16. Staying Up At Night (In Prayer)

1639. It was narrated from ‘Abdullāh bin Khabbāb bin Al-Aratt، from his father، who had been present at Badr with the Messenger of Allāh ٓ، that he watched the Messenger of Allāh ٓ one night when he prayed all night until Fajr time. When the Messenger of Allāh ٓ said the Taslīm at the end of his prayer، Khabbāb said to him: “May my father and mother be ransomed for you O Messenger of Allāh، last night you offered a prayer the like of which I have never seen you offer.” The Messenger of Allāh ٓ said: “Yes indeed. This is a prayer of hope and fear in which I asked my Lord، the Mighty and Sublime،
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.” (Sahih)

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 ‘Aishah Regarding Staying Up At Night (In Prayer)

Comments:

In the upcoming narrations, conflicting words have been transmitted from ‘Aishah. In some it occurs that in the final part of his life, the Prophet 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 Hadith 1642.

1640. It was narrated that Masruq said: “Aishah, may Allâh be pleased with her, said: ‘When the last ten nights of Ramadân began, the Messenger of Allâh stayed up at night (for prayer) and he woke his family up and tightened his waist-wrap.’” (Sahih)
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)*

تخريج: أخرجه مسلم، صحّة المسارفين، باب صلّة الليل وعدد ركعات النبي ﷺ في الليل (839.0) إِلَى ح، وَاحِي أُخْرِهُ ح، ۱۴۶:۱۱ من حديث أبی إسحاق به، وهو في الكبرى، ح، ۱۵۰۹.

**1642. It was narrated that ‘Aishah, 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 Ramadân.” *(Sahîh)*

تخريج: أخرجه ابن ماجه، إقامة الصلاوات، باب: في كم يستحب تغطى القرآن، (1348:2) من حديث سعد بن أبي عروبة به، وصرح بالسماح انظر الحديث الآتي، ح، ۲۳۵۰.

**1643. It was narrated from ‘Aishah that the Prophet ﷺ came in to her and there was a woman with her.**
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 Allāh, Allāh 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." (Sahih)

1644. It was narrated from Anas bin Mālik that the Messenger of Allāh 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." (Sahih)

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 Ziyād bin 'Iqqah said: "I heard Al-Mughirah bin Shu'bah say: 'The Prophet ﷺ stood (in prayer at night) until his feet swelled up, and it was said to him: Allāh has forgiven your past and future sins.
He said: 'Should I not be a thankful slave?'” (Sahih)

١٦٤٦ أخبر أبا هريرة: "النبي ﷺ كان يقول: "يا الله فلكل من أدرك من ذنيك فأنت أكله شكرًا.

It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ used to pray until he developed fissures in his feet.” (Sahih)

Chapter 18. What Is Done When One Begins The Prayer Standing, And Mentioning The Differences With Those Who Reported From 'Aishah Concerning That

١٦٤٧ أخبر أنُسُجدة نُغمة وحَرَّام، فَأَصْلَحَ النَّافِئُ، فَأَصْلَحُ النِّسَائِينَ. مَثْلَ السَّهْدِ. إنَّهُ مَثْلُ هذَا، فَأَصْلَحَ النَّافِئُ، فَأَصْلَحُ النِّسَائِينَ. مَثْلَ السَّهْدِ. إنَّهُ

It was narrated that 'Aishah said: “The Messenger of Allah 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.” (Sahih)

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.
1648. It was narrated that ‘Aishah said: “The Messenger of Allāh 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.” (Sahih)

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. (Sahih)

1650. It was narrated that ‘Aishah said: “I never saw the Messenger of Allāh 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.” (Sahih)
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 ʻÂishah 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.” (Ṣahîh)

1652. It was narrated that Sa’d bin Hishâm bin ʻAmir said: “I came to Al-Madînah and entered upon ʻÂishah, may Allâh be pleased with her. She said: “Who are you?” I said: “I am Sa’d bin Hishâm bin ʻAmir.” 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 ʻIshâ’ 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 Wûdû’.”
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 Bilal 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 Allah used to pray until he grew older and gained weight” — and she mentioned whatever Allah willed about his gaining weight. She said: “And the Prophet 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 Wudu’. 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 Bilal 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 Allah continued to pray.” (Da’if)
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 praying in a sitting posture was equal to his praying standing (Sahih Muslim, Prayer of Travelers, Hadith 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 Abū Ishāq Regarding That

1653. It was narrated that 'Āishah said: "The Messenger of Allāh 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." (Sahih)

Yūnus contradicted him,[1] he reported it from Abū Ishāq, from Al-Aswad, from Umm Salamah.

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.

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[1] That is, 'Umar bin Abī Zā'īdah, who narrated this from Abū Ishāq.
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’bâh and Sufyân contradicted him, they said: “From Abû Is’hâq, from Abû Salamah, from Umm Salamah.” (Sâhih)

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.” (Sâhih)

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.” (Sâhih)
Comments:

"Most cherished or loved deed": This is in fact the justification of the Prophet's \(\text{الصلاة} \) 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 wanted to continue this deed, as it was started. Therefore, instead of deserting it, he prayed sitting.

1657. ʿAbdū Salāmah narrated that ʿĀʾishah told him: "The Prophet did not die until most of his prayers were offered sitting down." (Ṣaḥīḥ)

1658. It was narrated that ʿAbdullāh bin Ṣaqqāq said: "I said to ʿĀʾishah: 'Did the Messenger of Allāh pray sitting down?' She said: 'Yes, after the people had worn him out.'"[1] (Ṣaḥīḥ)

[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 Sūrah so slowly that it seemed to be longer than a Sūrah that is longer.” (Saḥīḥ)

Chapter 20. The Superiority Of Prayer Standing Up Over Prayer Sitting Down

1660. It was narrated that ‘Abdullāh bin ‘Amr said: “I saw the Prophet 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.’” (Saḥīḥ)

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 ‘Imrān bin Ḥuṣain said: “I asked the Prophet about one who prays sitting down. He said: ‘Whoever prays standing up is better, and one
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.” (Sahih)

Comments:
This Hadith 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 (Tabiun). Moreover, it is also not transmitted from the Messenger of Allah "سُنَّةُ النَّبِيِّ صلى الله عليه وسلم".

Chapter 22. How Should One Who Is Sitting Pray?

1662. It was narrated that ‘Aishah said: “I saw the Prophet praying while sitting cross-legged.” (Daif)

Abu ‘Abdur-Rahman (An-Nasat) said: I do not know of anyone who reported this Hadith other than Abu Dawud,[1] and he is trustworthy, and I do not consider this Hadith to be but a mistake, and Allah knows best.

Chapter 23. How To Recite At Night

1663. It was narrated that ‘Abdullah bin Abi Qais said: “I asked ‘Aishah: ‘How did the Messenger of Allâh صلی الله علیه وسلم 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.’” (Sahîh)

Chapter 24. The Superiority Of Reciting Silently Over Reciting Loudly

1664. It was narrated from Kathîr bin Murrah that ‘Uqbah bin ‘Amir told them that the Messenger of Allâh صلی الله علیه وسلم 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.’” (Hasan)
Manifestly, it follows from this Hadith that it is more meritorious to recite the Qur’an 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 Qiyam Al-Lail

1665. It was narrated that Ḥudhaifah said: “I prayed with the Prophet 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 Sūrah in one Rak‘ah,’ but he carried on. He started to recite An-Nisā’ and recited (the whole Sūrah), then he started to recite Āl ‘Imrān and recited (the whole Sūrah), reciting slowly. When he reached a Verse that spoke of glorifying Allāh, 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 Allāh, he sought refuge with Him. Then he bowed and said: ‘Subhāna Rabbīya ‘Azīm (Glory be to my Lord Almighty),’ and he bowed for almost as long as he had stood. Then he raised his head and said: ‘Sāmi’ Allāhu lima hamīdah (Allāh hears those who praise Him),’ and he stood for almost as long as he had bowed. Then he prostrated and started to say:
‘Subhāna Rabbīyal-‘A‘lā (Glory be to my Lord Most High),’ and he prostrated for almost as long as he had bowed.” (Ṣaḥīḥ)

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 Ṭaḥbūḥ, supplication, and the Ṭa‘awwudh (seeking refuge in Allāh). Likewise, one may recite one and the same Ayah or the Verse of the Glorious Qur’ān or the Ṭaḥbūḥ or, a supplication repeatedly in the ritual prayer.

1666. It was narrated from Ḥudhaifah that he prayed with the Messenger of Allāh ﷺ during Ramadān. He bowed and said: “Subḥāna Rabbīyal-‘A‘zīm” while bowing, for as long as he had stood. Then he sat down and said: “Rabbīghfirll, Rabbīghfirll (Lord forgive me, Lord forgive me),” for as long as he had stood. Then he prostrated and said: “Subḥāna Rabbīyal-‘A‘lā” for as long as he had stood. And he prayed no more than four Rak‘āhs when Bilāl came for Al-Ghadah.[1] (Ṣaḥīḥ)

Chapter 26. How To Pray At Night

**1667.** It was narrated from Ya'la bin 'Atâ’ that he heard ‘Alî Al-Azîdî (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 'Abdûr-Raḥîmân (An-Nasâî) said: This Hadîth, to me, is a mistake,[1] and Allâh, Most High, knows best.

**Translation:**

It was narrated from Ya'la bin 'Atâ’ that he heard ‘Alî Al-Azîdî (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 'Abdûr-Raḥîmân (An-Nasâî) said: This Hadîth, to me, is a mistake,[1] and Allâh, Most High, knows best.

**Comment:**

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

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[1] He intends by this the inclusion of the word “day.” See Hâshîyah As-Sînî.
1669. It was narrated from Sālim, from his father, that the Prophet ﷺ said: “prayers at night are two by two, then if you fear that dawn will come, pray Ṯitr with one Rak‘ah.” (Sahih)

1670. It was narrated that Ibn ‘Umar said: “I heard the Messenger of Allāh 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 Ṯitr with one Rak‘ah.’” (Sahih)

1671. Ibn ‘Umar told them that a man asked the Messenger of Allāh ﷺ about prayers at night, and he said: “Two by two, then if one of you fears that dawn will come, let him pray Ṯitr with one.” (Sahih)
1672. It was narrated from Ibn 'Umar that the Prophet said: "Prayers at night are (offered) two by two, then if you fear that dawn will come, pray Witr with one." (Sahih)

1673. It was narrated that Ibn 'Umar said: "A man from among the Muslims asked the Messenger of Allah: '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.'" (Sahih)

1674. It was narrated that 'Abdullâh bin 'Umar said that a man asked the Messenger of Allah about prayers at night. The Messenger of Allah said: "Prayers at night are (offered) two by two, then if you fear that dawn will come, pray Witr with one." (Sahih)
Allāh, how are prayers at night to be done?" The Messenger of Allāh said: 'Prayers at night are (offered) two by two, then if you fear that dawn will come, pray Witr with one.'" (Ṣaḥīḥ)

**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

**1676.** It was narrated that 'Ali, may Allāh be pleased with him, said: "The Messenger of Allāh prayed Witr, then he said: 'O people of the Qur'ān, pray Witr, for Allāh, the Mighty and Sublime, is Witr (One) and loves Al-Witr (the odd numbered)."" (Da'if)

**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.” (Saîhîh)

**Comments:**

Since Witr is a Sunnah - a customary observance of the Messenger of Allâh ﷺ, which he never abandoned - it is not appropriate to forsake it without an excuse.

**Chapter 28. Encouragement To Pray Witr Before Sleeping**

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.’” (Saîhîh)

**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.”’ (Saḥīḥ)

Chapter 29. The Prophet’s Prohibition Of Praying Witr Twice In One Night

1680. It was narrated that Qais bin Ṭalq said: “My father, Ṭalq bin ‘Ali visited me one day in Ramādān and stayed with us till evening. He led us in praying Qiyām 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 Allāh ﷺ say: There should not be two Witr in one night.”’ (Saḥīḥ)

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 Yazid 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)

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)

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)
Comments:

It becomes known from these narrations that the \textit{Witr} may be performed after performing the 'Isha' prayer until the crack of dawn. However, if one wants to offer \textit{Tarwih} or \textit{Tahajjud}, he should offer \textit{Witr} at the end of his optional prayer. He should not offer it in the beginning or midway.

\textbf{Chapter 31. The Command To Pray \textit{Witr} Before Dawn}

\textbf{1684.} Abū Naḍrah Al-‘Awaqī narrated that he heard Abū Sa‘eед Al-Khudrī say: “The Messenger of Allāh سَلَّمَ حِيَّنَهُ بَيْنَ الْيَتِّىَ بَيْنَ ابْنِ أَبِي كَيْبِرِ مَالِكَ مَعَاءِمِا، وَهُوَ ابْنُ سَلاَمَ بْنِ أَبِي سَلَامَةَ غَيْرِ يَتِّىَ بَيْنَ ابْنِ أَبِي كَيْبِرِ قَالَ: أَخْبَرَنِي أَبُو بَسْحَةَ الْعَوْفِيَّةَ أَنَّهُ سَمِعَ ابْنَ سَعِيدَ الخَلْدِيَّ بْوَلَدُ عَبْدِ رَسُولِ اللَّهِ ﷺ عَنْ الْيَتِّىَ فَقَالَ: أُوْيِّرُوا قَبْلَ الصَّّعِيحَ.

\textbf{1685.} It was narrated from Abū Sa‘eeđ that the Prophet ﷺ said: “Pray \textit{Witr} before dawn (\textit{Fajr}).”

\textbf{Chapter 32. \textit{Witr} After The \textit{Adhān}}

\textbf{1686.} It was narrated from Ibrāhīm bin Muḥammad bin Al-Muntashīr,
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  once slept and 
missed the prayer until the sun had 
risen, then he prayed. (*Sahîh*)

Comments:

It has come in *Ahârij* that if Allâh’s Messenger  missed the Tahâjjud, he 
would offer twelve units during the daytime. Thus he  did not make up *Witr* 
after the dawn prayer.

Chapter 33. *Witr* On One’s 
Mount

1687. It was narrated from Ibn 
‘Umar that the Messenger of Allâh  
used to pray *Witr* on his mount. 
(*Sahîh*)

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
that the Prophet used to do that. (Ṣaḥīḥ)

تخريج: [السنده صحيح] انظر الحديث السابق.

1689. It was narrated that Sa‘eed bin Yasār said: “Ibn ‘Umar said to me that the Messenger of Allāh used to pray Witr on a camel.” (Ṣaḥīḥ)

Comments:
The Hanafites consider the Witr as Wājiḥ or compulsory. They do not, therefore, advocate its performance on a mount. But their view is manifestly opposed to unequivocal and authentic Ahādīth.

Chapter 34. How Many Rak‘ahs) Is Witr?

1690. It was narrated from Ibn ‘Umar that the Prophet said: “Witr is one Rak‘ah at the end of the night.” (Ṣaḥīḥ)

تخريج: أخرجه مسلم، صلوة المسافرين، باب وتر على البداية، ح: 999، ومسلم، صلوة المسافرين، باب جزوز صلوة النافلة على البداية... النخ، ح: 76/6 من حديث مالك به، وهو في الموطا (حيح): 1/124، والكبري، ح: 1395.

1691. It was narrated from Ibn ‘Umar that the Prophet said: “Witr is one Rak‘ah at the end of the night.” (Ṣaḥīḥ)

تخريج: أخرجه مسلم، صلوة المسافرين، باب وتر على البداية، ح: 999، ومسلم، صلوة المسافرين، باب جزوز صلوة النافلة على البداية... النخ، ح: 76/6 من حديث مالك به، وهو في الموطا (حيح): 1/124، والكبري، ح: 1395.
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)

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)

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)

1694. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Prayer at night is...”
two by two, and \textit{Witr} is one \textit{Rak'ah.“} \textit{(Sahih)}

1695. It was narrated from ‘Abdullāh bin ‘Umar that a man asked the Messenger of Allāh \textit{\textsuperscript{[}}} to pray at night and the Messenger of Allāh \textit{\textsuperscript{[}}} said: “Prayer at night is two by two, then if one of you fears that dawn will break, pray one \textit{Rak'ah} to make the total number that he prayed odd.” \textit{(Sahih)}

1696. It was narrated from Ibn ‘Umar that he heard the Messenger of Allāh \textit{\textsuperscript{[}}} say: “Prayer at night is two \textit{Rak'ahs} by two \textit{Rak'ahs}, then when you fear that dawn will break, pray \textit{Witr} with one \textit{Rak'ah}.” \textit{(Sahih)}

1697. It was narrated from ‘Āishah that the Prophet \textit{\textsuperscript{[}}} used to pray eleven \textit{Rak'ahs} at night, ending them with one \textit{Rak'ah} of \textit{Witr}, then he would lie down on his right side. \textit{(Sahih)}
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

1698. It was narrated from Ābū Salamah bin ‘Abdur-Rahmān that he asked ‘Āishah, the Mother of the Believers, about how the Messenger of Allāh ﷺ used to pray in Ramadān. She said: “The Messenger of Allāh ﷺ did not pray more than eleven Rak‘ahs during Ramadān 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.’” (Sahīh)
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’îd bin Hîshâm, that ‘Âishah told him: “The Messenger of Allâh ﷺ would not say the Taslîm for two Rak’ahs during Witr.” (Da’îf)

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

Chapter 37. Mentioning The Different Wordings In The Reports From Ubayy Bin Ka’b Concerning Witr

(المجمع 27) - ذكر الخلافاء الاتفاق التأليفين

(التحفة 217) - ألف

Qunūṭ before bowing, and when he finished he would say: *Subḥānāl-
Malikil-Quddūs* (Glory be to the Sovereign, the Most Holy) three
times, elongating the words the last time. *(Sahīḥ)*

1701. It was narrated that Ubayy bin Ka‘b said: “In the first *Rak‘ah* of
*Witr* the Messenger of Allāh ﷺ used to recite: “Glorify the Name of your
Lord, the Most Hight;” in the second: “Say: O you disbelievers!”
and in the third: “Say: He is Allāh, (the) One.” *(Sahīḥ)*

1702. It was narrated that Ubayy bin Ka‘b said: “The Messenger of
Allāh 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 Allāh, (the)
One”.[3] And he only said the *Taslīm* at the end, and he would
say - meaning after the *Taslīm:
‘Subḥānāl-Malikil-Quddūs* (Glory
be to the Sovereign, the Most Holy)’ three times.” *(Da‘if)*

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1. *[Al-A‘la 87.*
2. *[Al-Kāfūrān 109.*
3. *[Al-Ikhlās 112.*
Comments:
It is also a form of offering the Witr that three Rak'ahs be prayed with one salutation. (For more detail, see Hadith 1699).

Chapter 38. The Differing Narrations From Abū Ishāq In The Hadith Of Sa’eed Bin Jubair From Ibn ‘Abbās Concerning Witr

1703. Zakariyyâ bin Ābi Zâ’idah narrated from Abū Ishâq, from Sa’d 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] (Saâhid) Zuhair narrated it in Mawqif form.

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] (Saâhid)

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 *Hadith*, the act of Ibn ‘Abbās. The purpose of the author is to demonstrate this very conflict.

Chapter 39. Mentioning The Discrepancies In The Narration From Ḥabīb Bin Abī Thābit In The Hadīth Of Ibl ‘Abbās Concerning Witr

1705. Sufyān narrated from Ḥabīb bin Abī Thābit, from from Muḥammad bin ‘Alī, 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 *Wudū‘* and prayed two *Rak‘ahs*, until he had prayed six. Then he prayed *Witr* with three *Rak‘ahs*, and prayed two *Rak‘ahs*. (*Sahih*)

تخريج: أخرجه مسلم، صلى الله عليه وسلم، عن حكمة النبي ﷺ ودعاه بالليل، ح: 191/764.

1706. Ḥusayn narrated from Ḥabīb bin Abī Thābit, from Muḥammad bin ‘Alī bin ‘Abdullāh bin ‘Abbās, from his father, that his grandfather said: "I was with the Prophet ﷺ and he got up and performed *Wudū‘* 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

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two *Rak'ahs*, then he went back and slept until I heard him breathing deeply. Then he got up and performed *Wudū* and cleaned his teeth. Then he prayed two *Rak'ahs*, then he slept, then he got up and performed *Wudū* and cleaned his teeth and prayed two *Rak'ahs* and prayed *Witr* with three *Rak'ahs*.” (*Sahih*)

**1707.** ʿUbaidullāh bin ‘Amr bin Zaid narrated from Ḥabīb bin Abī Thābit, from Muḥammad bin ‘Alī that Ibn ʿAbbās said: “The Messenger of Allāh ﷺ woke up and cleaned his teeth,” and he quoted the *Hadith.* (*Sahih*)

**1708.** Abū Bakr An-Nahshālī narrated from Ḥabīb bin Abī Thābit, from Yahya bin Al-Jazzār, that Ibn ʿAbbās said: “The Messenger of Allāh ﷺ used to pray eight *Rak'ahs* at night and pray *Witr* with three, and pray two *Rak'ahs* before *Fajr*. ” (*Sahih*) ‘Amr bin Murrah contradicted him; he reported it from Yahya bin Al-Jazzār, from Umm Salamah, from Allāh’s Messenger ﷺ.
1709. It was narrated that Umm Salamah said: “The Messenger of Allah used to pray Witr with thirteen Rak‘ahs, and when he grew older and weaker he prayed Witr with nine.” (Saḥīḥ) ‘Umārah bin ‘Umair contradicted him; for he reported it from Yahya bin Al-Jazzār, from ‘Āishah:

1710. It was narrated that ‘Āishah said: “The Messenger of Allah used to pray nine (Rak‘ahs) at night, then when he grew older and put on weight he prayed seven.” (Saḥīḥ)

Comments:

Allāh’s Messenger’s 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 Hadith Of Abū Ayyūb Concerning Witr

1711. Duwaid bin Nāfi‘ said: “Ibn Shihāb informed me, saying: ‘Atā’ bin Yazīd narrated to me from Abū Ayyūb: That the Prophet said: ‘Witr is a duty, and whoever wants to pray Witr with seven (Rak‘ahs), let him do so; whoever (المعجم (40) - ٍبُنَيَّةُ الاختلاف على الرُّهَيْيَةُ في حديث أبي أبوٍ بِ في الْوِتْر ٌ

(النحوّة (71) - د

1711. أَخْبَرَنَا عُمْرَانُ بْنُ عُمَيْمَانَ قَالَ: حَدَّثَنَا بِبِنْيَةٍ قَالَ: حَدَّثَنِي صَبَارٌ بْنُ أَبِي السَّلْيَكَ قَالَ: حَدَّثَنِي دُولِّدُ بْنُ تَابِعٍ قَالَ: أُحْيِي بْنُ شَهَابَ قَالَ: حَدَّثَنِي عَطْاءٌ بْنُ يَسْرِيَّةَ بْنَ أَبِي أَبُوٍ بِ قَالَ: أنَّ النَّبِيَّ ٌ 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.” *(Saḥīḥ)*

1712. Al-Awzāʾi said: “Az-Zuhrī narrated to me, he said: ‘Aṭāʾ bin Yazīd, from Abū Ayyūb: The Messenger of Allāh 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.'” *(Saḥīḥ)*

1713. Abū Muʿāid narrated from Az-Zuhrī, who said: “Aṭāʾ bin Yazīd narrated to me, that he heard Abū Ayyūb Al-Anṣārī say: ‘*Witr* is a duty, so whoever wants to pray *Witr* with five *Rakʿahs*, 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.’” *(Saḥīḥ)*

1714. Sufyān narrated from Az-Zuhrī, from ‘Aṭāʾ bin Yazīd, from
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)

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-Hakam In The Hadîth About Witr

1715. Manṣûr reported from Al-Hakam, 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 Taslim nor talk.” (Sahîh)

1716. Mansur reported from Al-Hakam, 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 Taslim.” (Sahîh)
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 Maimunah.'" (Dā'īf)

**Chapter 42. How To Pray Witr With Seven**

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. (Sahîh)

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.

Comments:

...
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 Taslīm, and that was nine, O my son! And when the Messenger of Allāh ﷺ offered any prayer he liked to persist in doing so.” (Hasan) This is abridged, and Hishām Ad-Dastawā‘ī contradicted him.


1720. Mu‘ādh bin Hishām said: “My father narrated to me, from Qatādah, from Zurarah bin Awfa, from Sa‘d bin Hishām, that ‘Aisah said: ‘When the Messenger of Allāh ﷺ prayed Witr with nine Rak’ahs, he did not sit until the eight Rak’ah. Then he would praise Allāh and remember Him and supplicate, then he would get up and he won’t say the Taslīm, then he prayed the ninth, then he sat and remembered Allāh and supplicated. Then he said a Taslīm 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 Taslīm, and prayed the seventh, then he said the Taslīm, then he prayed two Rak’ahs sitting down.” (Sahih)

تخريج: [صحيح] وهو في الكبرى، ح: 1409، وقال: "خالقهما 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

1721. It was narrated from Sa’d bin Hishâm that ‘Áishah 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)

1722. It was narrated from Zurârah bin Awfâ: “When Sa’d bin Hishâm bin ʿÁmir came to visit us, he told us that he came to Ibn ʿAbbâs and asked him about the Witr of the Messenger of Allâh ﷺ. He said: ‘Shall I not tell you of the
most knowledgeable person on Earth about the Witr of the Messenger of Allāh ﷺ?" I said: 'Who?' He said: "Āishah." So we went to her and greeted her with Salām and entered and asked her. I said: 'Tell me about the Witr of the Messenger of Allāh ﷺ.' She said: 'We used to prepare for him his Siwāk and water for Wudū', then Allāh would wake him when he willed to wake him at night. He would clean his teeth and perform Wudū', then he would pray nine Rak'ahs, during which he would not sit until the eighth. Then he would praise Allāh and remember Him and supplicate, then he would get up and not say the Taslīm. Then he would pray the ninth, then sit and praise Allāh and remember Him and supplicate, then he would say a Taslīm that we could hear. Then he prayed two Rak'ahs sitting, and that were eleven Rak'ahs, O my son. When the Messenger of Allāh ﷺ grew older and put on weight, he prayed Witr with seven, then he prayed two Rak'ahs sitting after saying the Taslīm, and that were nine, O my son. And when the Messenger of Allāh ﷺ offered a prayer, he liked to persist in offering it." (Ṣaḥīḥ)

**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
1723. It was narrated that ‘Āishah said: “The Messenger of Allāh ☪ 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.” (Ṣahīḥ)

1724. It was narrated from ‘Āishah that the Messenger of Allāh ☪ used to pray Witr with nine and pray two Rak‘ahs sitting down. Abridged. (Ṣahīḥ)

1725. It was narrated from Sa‘d bin Hishām that he came to the Mother of the Believers ‘Āishah and asked her about the prayer of the Messenger of Allāh ☪. 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.” (Ṣahīḥ)
1726. It was narrated that ʾĀishah said: “The Messenger of Allāh ﷺ used to pray nine Rakʿahs at night.” (Ṣaḥīḥ)

Chapter 44. How To Pray Witr With Eleven Rakʿahs

1727. It was narrated from ʾĀishah that the Prophet ﷺ used to pray eleven Rakʿahs at night, of which one was Witr, then he would lie down on his right side. (Ṣaḥīḥ)

Comments:
The mode of performing eleven Witr units is that one should finish with Salām after every pair and offer one unit at the end. All of them would be transmuted into Witr.

Chapter 45. Witr With Thirteen Rakʿahs

1728. It was narrated that Umm Salamah said: “The Messenger of Allāh ﷺ used to pray Witr with thirteen Rakʿahs, but when he grew older and weaker he prayed Witr with nine.” (Ṣaḥīḥ)

(المعجم ٤٤) - ٌباب اليوت بثلاث عشرة ركعة (التحفة) 

1727 - أُخْرِجَتْ أُمَّةً بَنْ بَنْ عُمَرٍ قَالَ: حَدَّثَنَا عِبَادُ الرَّحْمَنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ الرَّقَبِيِّ عَنْ عُمَرَةَ عَنْ عَائِشَةَٰ: أَنَّ النَّبِيَّ ﷺ كَانَ يُضَلُّ فِي النَّيْلِ إِحْدَى عَشْرَةِ رَكْعَةٍ وَيُؤْتِرُ بِهَا وَيَوْجَدُهُ، ثُمَّ يُتَضَطَّجِعُ عَلَى شَيْخِهِ الأَلْبِينِ. 

تخريج: [صحيح] تقدم، ح: ١٦٩٧ .
Chapter 46. Recitation In Witr

1729. It was narrated from Abû Mijlaz that Abû Mûsâ was between Makkah and Al-Madinah. 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 placed his, and to recite what the Messenger of Allâh recited." (Da'if)

Chapter 47. Another Case Of Recitation In Witr

1730. Sa'eed bin 'Abdur-Rahmân bin Abza narrated from his father, that Ubayy bin Ka'b said: "The Messenger of Allâh used to recite in Witr: "Glory to 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: Subhânâl-Malikî-Quddûs (Glory be to the Sovereign, the Most Holy) three times." (Sahih)

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] (Sahîh) Huşain contradicted him,[4] he reported it from Dharr, from Ibn 'Abdur-Rahmân bin Abza, from his father, from the Prophet ﷺ.

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] (Da'îf)

[4] That is, he contradicted Taâhâh, who narrated the previous narration from Dharr, and he contradicted him by narrating it without the mention of Ubayy bin Ka'b.
Chapter 48. Mentioning The Differences Reported From Shu'bah About That Report

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 used to recite in \textit{Witr}: ‘Glorify the Name of your Lord, the Most High’;\footnote{\textit{Al-‘A‘la} 87.} and: ‘Say: O you disbelievers!’;\footnote{\textit{Al-Kâfirun} 109.} and: ‘Say: He is Allâh, (the) One.’\footnote{\textit{Al-Ikhlâs} 112.} And when he said the \textit{Taslim} he would say: \textit{Subhânal-Malikil-Quddâs} (Glory be to the Sovereign, the Most Holy) three times, raising his voice the third time.” (\textit{Sahîh})

Comments:
Nevertheless, the Prophet 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 used to raise and elevate his melodious voice a little more! (See \textit{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 used to recite in \textit{Witr}: ‘Glorify the Name of your Lord, the Most
Book of Qiyām Al-Lail ...

1735. Manšūr reported from Salamah bin Kuhail, from Sa'eed bin Abdur-Rahmān bin Abza, from his father, who said: “The Messenger of Allāh ṣallallāhu 'alaihi wasallāh used to recite in Wīr: Glorify the Name of your Lord, the Most High,”[4] and: Say: “O you disbelievers!”[5] and: Say: “He is Allāh, (the) One”. And when he had said the Taslīm he would say: ‘Subhānā-Malikī-Quddūs (Glory be to the Sovereign, the Most Holy)’ three times, elongating the words the third time.” (Saḥīḥ)

And 'Abdul-Malik bin Abī Sulaimān reported it from Zubaid, and he did not mention Dharr in it.

1736. 'Abdul-Malik bin Abī Sulaimān reported from Zubaid, ʿAbdul-Malik bin Abi Sulaimān, told: “I heard the Prophet ṣallallāhu 'alaihi wasallāh saying: O you disbelievers! and: He is Allāh, (the) One.” (Saḥīḥ)

from Sa‘eed bin ‘Abdur-Rahmân bin Abza, from his father, who said: “The Messenger of Allâh ﷺ used to recite in ṭīr: ‘Glorify the Name of your Lord, the Most High;’[1] and: ‘Say: O you disbelievers!’[2] and: ‘Say: He is Allâh, (the) One.”[3] (Sâhih)

And Muḥammad bin Juḥâdah reported it from Zubaid, and he did not mention Dharr in it.

١٧٣٧. 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 ṭīr: ‘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: Ṣubḥânâ Allâh ‘l-Malîk ‘l-Quddîr (Glory be to the Sovereign, the Most Holy) three times.” (Sâhih)

Chapter 49. Mentioning The Differences Reported From Mâlik Bin Mīghwâl About That

١٧٣٨. Shu‘aib bin Ḥarb reported from Mâlik, from Zubaid, from Ibn 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] (Sahîh)

1739. ʿAḥmad bin Sulaimân informed us, he said: “Yāḥya bin Ādam narrated to us, he said: ‘Mâlik narrated to us from Zubaid, from Dharr, from Ibn Abza.’” (Sahîh) In Mursal form, ‘Aṭâ’ bin ʿAs-Sâʾib reported it from Saʿeed bin Ṭalhâ bin Abzâ, from his father.

1740. ‘Aṭâ’ bin ʿAs-Sâʾib reported from Saʿeed bin ʿAbdur-Rahmân bin Abzâ, 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] (Sahîh)

Chapter 50. Mentioning The Differences From Shu'bah From Qatādah About That

1741. Muhammad bin Bashshār informed us, he said: “Abū Dāwūd narrated to us from Shu'bah, from Qatādah, who said: I heard ‘Azarah narrating from Sa‘eed bin ‘Abdur-Rahmān Ibn Abza, from his father, that the Messenger of Allāh used to recite in Witr: ‘Glorify the Name of your Lord, the Most High’ and ‘Say: O you disbelievers,’ and ‘Say: He is Allāh, (the) One.’ And when he finished, he would say: ‘Subhānal-Malikil-Quddās (Glory be to the Sovereign, the Most Holy)’ three times.’” (Ṣaḥīḥ)

1742. Ishāq bin Mansūr informed us, he said: “Abū Dāwūd narrated to us, he said: Shu'bah narrated to us, from Qatādah, from ‘Abdūr-Rahmān bin Abza, that the Messenger of Allāh used to recite in Witr: ‘Glorify the Name of your Lord, the Most High’ and ‘Say: O you disbelievers,’ and ‘Say: He is Allāh, (the) One.’ And when he finished he would say: ‘Subhānal-Malikil-Quddās (Glory be to the Sovereign, the Most Holy)’ three times, elongating the words the third time.” (Ṣaḥīḥ)
1743. Muḥammad bin Al-Muṭhanah informed us, he said: “Muḥammad said: Shu‘bāḥah narrated to us, he said: I heard Qatādah narrating from Zurārah, from ‘Abdūr-Rahmān bin Abza, that the Messenger of Allāh ﷺ used to recite in Wīr: ‘Glorify the Name of your Lord, the Most High.’” (Sahih) Shabābah contradicted them, he reported it from Shu‘bāḥah, from Qatādah, from Zurārah bin Āwfa, from Ḥaḍīth bin Ḥusayn.

1744. (With that chain) from ‘Imrān bin Ḥusayn that the Prophet ﷺ recited in Wīr: Glorify the Name of your Lord, the Most High.” (Sahih)

Abū ‘Abdūr-Rahmān (An-Nasā’ī) said: I do not know anyone who followed Shabābah in narrating this Ḥadīth, Yaḥyā bin Saʿīd contradicted him.

Comments:

In some narrations, after threefold recitation of “Subḥānān Malīkīl Quddūs” (Glory be to the Holy King)’ there is addition of the expression “Rabbul Malāikati war Rūḥ” (Lord of the Angels and the Spirit) also. (Sunan Dāraquṭnā Al-Wīr - Ḥadīth 1644)

1745. Muḥammad bin Al-Muṭhanah informed us, he said: “Yaḥyā bin
Sa’eed narrated to us from Shu’bah, from Qatadah, from Zurarah, from ‘Imran bin Husain, who said: The Messenger of Allah 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.’” (Sahih)

Comments:
Recitation behind the Imam is forbidden, except for Surat Al-Fātiha, 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 Abū Al-Jawzā’ said: “Al-Hasan said: ‘The Messenger of Allah ﷺ taught me some words to say in Witr in Qunut: Allâhumma ihdiî fîman hadayta wa ʾâfinî fîman ʾâtayta wa tawallâni fîman tawallayta wa bârik li fima aʾtayta, wa qinî ṣharra mà qadayta, fa innaka taqdi wa là yuqda ʾalayk, wa innahu lâ yadhillu man wâlayta, tabârakta Rabbanâ wa tâʾâlayt (O Allah, 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).”’ (Saḥīḥ)


1747 It was narrated that Al-Hasan bin ‘Alî said: “The Messenger of Allâh ﷺ taught me these words in Wîr. He said: Say: Allâhumma ihdî fîman hadayta wa ‘âfinî fîman ‘âfayta wa tawallânî fîman tawallayta wa bârik li fîma a’tayta, wa qini sharra mî qa’dayta, fa innaka taqdt wa lâ yaqda ‘alayk, wa innahu lâ yadhillu man wâlayta, tabârakta Rabbanâ wa ta’âlayt. Wa salla 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 Salâh upon the Prophet Muhammad).” (Dâfî)

 تخريج: [إسناده ضعيف] وهو في الكبيرة، ح: 1442 "عبد الله بن علي ثم يدرك الحسن
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-Istisqi’).” (One of the narrators) Shu’bah said: “I said to Thabit: ‘Did you hear it from

1748. It was narrated from ‘Ali bin Abi Talib that the Prophet ﷺ used to say at the end of his Witr: Allahumma inna a‘udhu bi ridāka min sakhatika wa bi mu‘āfatiika min ‘uqūbatika, wa a‘udhu bika minka, là uhṣī thanā‘an ‘alayka, anta kamā attunayt ‘ala naftik (O Allâh, 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).” (Saḥīḥ)

Comments:
It is evident from narrations that one should recite the Qunāt supplication in Witr throughout the year. (The term Qunāt primarily signifies being constantly obedient. Qunāt 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.

(المعجم ۵۴) - ثِرْكَ رَفْعُ الْيَدَيْنِ فِي الْدُّعَاءِ

في الْوُتْرِ (النَّحَاةِ ۷۲۰)

1749 - أَخْبَرَتْ مُحَمَّدُ بْنُ بَشَّارُ قَالَ:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ شَعْبَةَ، عَنْ نَائِبٍ
البَنِيَّةِ، عَنْ أَبِي نَسَأَلَ قَالَ: كَانَ الدَّيْنُ
لا يِقْعُدُ يَدَيْهِ فِي شَيْءِ بِنِ دُعَايَةٍ إِلَّا فِي
الآسِيَمَقَاءِ. قَالَ شَعْبَةُ: قَلْتُ إِلَيْهِ: أَنْتُ
Anas? He said: ‘Subhān Allāh!’ I said: ‘Did you hear it?’ He said: ‘Subhān Allāh!’” (Ṣaḥīḥ)

Comments:
Raising hands at the time of reciting the Qunāt supplication is related from Ibn Masʿūd, Umar, Anas, and Abū Hurairah, as their action (May Allāh be pleased with them all).

Chapter 53. The Length Of Prostration After Witr

1750. It was narrated that ‘Āishah said: “The Messenger of Allāh would used to pray eleven Rakʿahs at night between finishing ‘Ishā’ prayer and Fajr, apart from the two Rakʿahs of Fajr, and he would prostrate for as long as it takes one of you to recite fifty verses. (Ṣaḥīḥ)

Comments:
There is no elucidation in the Ḥadīth 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 Allāh knows best!

Chapter 54. The Tasbīḥ After Finishing Witr And The Variance Reported From Sufyān About That

1751. It was narrated from Ibn...
‘Abdur-Rahmān bin Abza from his father that the Messenger of Allāh ﷺ used to recite in ʿUmir: “Glorify the Name of your Lord, the Most High,”[1] and: “Say: O you disbelievers!”[2] and: “Say: He is Allāh, (the) One.”[3] And after he had said the Ṣalām, he would say: ‘Subḥānā-Malikil-Quddīs (Glory be to the Sovereign, the Most Holy)’ three times, raising his voice with it the third time. (Ṣaḥīḥ)

1752. It was narrated from Saʿeed bin ‘Abdur-Rahmān bin Abza that his father said: “The Messenger of Allāh ﷺ used to recite in Ṣ-confirm: ʿUmir: Glorify the Name of your Lord, the Most High”[4] and: ‘Say: O you disbelievers!’[5] and: ‘Say: He is Allāh, (the) One.’[6] And when he had the Ṭasлим he would say: ‘Subḥānā-Malikil-Quddīs (Glory be to the Sovereign, the Most Holy)’ three times, raising his voice with it.”(Ṣaḥīḥ)

Nuʿaim contradicted them;[7] he reported it from Sufyān, from Zubaid, from Dharr, from Saʿeed.

1753. It was narrated from Ibn ‘Abdur-Rahmān bin Abza that his father said: “The Messenger of Allāh ﷺ used to recite in Ṣ-confirm: ʿUmir:

[7] That is, those that narrated the previous two versions of the Ḥadīth.
Glorify the Name of your Lord, the Most High;[^1] and: 'Say: O you disbelievers!';[^2] and: 'Say: He is Allāh, (the) One.'[^3] And when he wanted to finish he would say: 'Subḥānā-Malik-Quddūs (Glory be to the Sovereign, the Most Holy)’ three times, raising his voice with it.” (Sahih)

Abū ‘Abdur-Rahmān (An-Nasā’ī) said: Abū Nu‘aim is more reliable in our view than Muḥammad bin ‘Ubaid and Qāsim bin Yazūd. And the most reliable of the companions of Sufyān – in our view, and Allāh knows best – is Yahya bin Sa‘eed Al-Qaṭṭān, then ‘Abdullāh bin Al-Mubārak, then Wakī’ bin Al-Jarrāh, then ‘Abdur-Rahmān bin Mahdī, then Abū Nu‘aim, then Al-Aswad, for this Hadīth. Jarīr bin Ḥāzīm reported it from Zubaid, so he said: “He elongated his voice the third time, and raised it.”

1754. It was narrated from Sa‘eed bin ‘Abdur-Rahmān bin Abza that his father said: “The Messenger of Allāh[^4] 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 Allāh, (the) One.’ And after he said the Salām, he would say:

[^1]: Al-A‘la 87.
[^3]: Al-Ikhlās 112.
[^4]: Al-A‘la 87.
[^5]: Al-Kāfirūn 109.
[^6]: Al-Ikhlās 112.
Chapter 55. It Is Permissible To Pray Between Witr And The Two Rak‘ahs Of Fajr

1757. Abû Salamah bin ‘Abdur-Rahmân narrated that he asked...
‘Aishah 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 Subh, he stood up and prayed two brief Rak‘ahs. (Sahih)

Chapter 56. Regularly Praying The Two Rak‘ahs Before Fajr

1758. It was narrated from ‘Aishah that the Prophet ﷺ would not omit four Rak‘ahs before Zuhr and two Rak‘ahs before Fajr. (Sahih) In general, the companions of Shu‘bah who reported this Ḥadīth contradicted him,[1] they did not mention Masrūq in it.

[1] That is, ‘Uthmān 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 Allāh Knows best!

1759. It was narrated from Ibrāhīm bin Muḥammad that he heard his father narrating that he heard ‘Aishah say: “The Messenger of Allāh ﷺ would not omit four Rak'ahs before Zuhr and two Rak'ahs before Fajr.” (Ṣaḥīḥ)

Abū ‘Abdūr-Rahmān (An-Nasā’) said: This is what is correct, in our view, and the narration of ‘Uthmān bin ‘Umar is a mistake, and Allāh, Most High knows best.

1760. It was narrated from ‘Aishah that the Prophet ﷺ said: “The two Rak'ahs (before) Fajr are better than this world and everything in it.” (Ṣaḥīḥ)

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.
that when the call for Subh prayer was given, the Messenger of Allah would pray two brief Rak'ahs before going to the prayer. (Sahih)

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: “Hafṣah told me that when dawn glowed, the Prophet would pray two Rak'ahs.” (Sahih)

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’adh din 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.” (Sahih)
Chapter 59. Criticism Of One Who Stops Praying Qiyam 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 Qiyam Al-Lail then he stopped.’” (Ṣaḥîḥ)

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 Qiyam Al-Lail then he stopped.’” (Ṣaḥîḥ)

Chapter 60. The Time For The Two Rak’ahs Of Fajr, And Mentioning The Differences Reported From Nâfi‘

1766. It was narrated from Ḥafṣah
that the Prophet ﷺ used to pray the two Rak'ahs of Fajr, two brief Rak'ahs. (Sahih)

1767. Ibn ‘Umar said: “Hafṣah told me that the Messenger of Allāh ﷺ used to pray two brief Rak'ahs between the call (the Adhān) and the Iqāmah for Fajr prayer.” (Sahih)

Abū ‘Abdur-Raḥmān (An-Nad’ī) said: Both of these Hadīths are mistakes, in our view. And Allāh, Most High knows best.

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 Adhān) and the prayer.” (Sahih)

1769. It was narrated from Abū Salamah and Nāfī’, from Ibn ‘Umar, from Ḥafṣah, that the Prophet ﷺ used to pray two brief Rak'ahs between the call (the Adhān) and the Iqāmah, the two Rak'ahs of Fajr. (Sahih)
1770. Ibn ‘Umar narrated that Ḥafṣah had told him that the Messenger of Allāh ﷺ used to pray two brief Rak‘ahs between the Adhān and the Iqāmah of Subh prayer. (Sahih)

1771. It was narrated that Ibn ‘Umar said: “Ḥafṣah told me that the Messenger of Allāh ﷺ used to pray two Rak‘ahs before Subh.” (Sahih)

1772. It was narrated from Ibn ‘Umar that Ḥafṣah told him: “When he was called to Subh prayer, the Messenger of Allāh ﷺ would do two prostrations before Subh prayer.” (Sahih)

1773. It was narrated from Ibn ‘Umar that Ḥafṣah, the Mother of the Believers, told him that the
when the *Mu'adhdhin* fell silent, Allâh’s Messenger ﷺ would pray two brief Rak'âhs. (Saheeh)

1774. It was narrated from 'Abdullâh bin 'Umar that Hafshâ, the Mother of the Believers, told him that when the *Mu'adhdhin* fell silent following the call to Subh prayer and dawn had broken, he would pray two brief Rak'âhs before getting up to pray. (Saheeh)

1775. It was narrated that 'Abdullâh said: “My sister Hafshâ told me that he used to pray two brief Rak'âhs before Fajr.” (Saheeh)

1776. It was narrated from 'Abdullâh bin 'Umar, from Hafshâ, that the Messenger of Allâh ﷺ used to pray two Rak'âh when dawn had broken. (Saheeh)

1777. It was narrated from Ibn 'Umar that Hafshâ said: “When
dawn came, the Messenger of Allâh would not pray anything but two brief *Rak'ahs*.” *(Sahîh)*

**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 Ḥafṣah, that when the call to *Subh* prayer was given, the Messenger of Allâh would pray two brief *Rak'ahs* before going to pray. *(Sahîh)*

Sâlim reported it from Ibn ‘Umar from Ḥafṣah.

1779. Ibn ‘Umar said: “Ḥafṣah told me that the Messenger of Allâh used to pray two brief *Rak'ahs* before *Fajr*, and that was after dawn had broken.” *(Sahîh)*

1780. It was narrated from Sâlim that his father said: “Ḥafṣah told me that when dawn glowed, the Messenger of Allâh would pray two *Rak'ahs*.” *(Sahîh)*
1781. It was narrated from 'Aishah that the Messenger of Allâh used to pray two brief Rak'ahs between the Adhân and Iqâmah for Fajr prayer. (Sahîh)

Comments:
After the long and prolonged Rak'aahs of the Tahajjud, these Rak'aahs really appear light. Although Allâh's Messenger used to also perform them tranquilly, serenely, and steadily; he would keep the recitation brief. For instance, he would recite Surat Al-Kâfirûn and Surat Al-Ikhlâs.

1782. It was narrated from Abû Salamah that he asked 'Aishah about the prayer of the Messenger of Allâh at night. She said: "He used to pray thirteen Rak'aahs. He would pray eight Rak'aahs then pray Witr, then pray two Rak'aahs sitting down. When he wanted to bow he would stand and bow, and he prayed two Rak'aahs between the Adhân and Iqâmah of Subh prayer." (Sahîh)

1783. It was narrated that Ibn 'Abbâs said: "The Prophet used to pray two Rak'aahs of Fajr when he heard the Adhân, and he made them brief." (Sahîh)

Abû 'Abdur-Rahmân (An-Nasâî) said: this Hadîth is Munkar.
1784. It was narrated that Az-Zuhri said: “As-Sâ‘ib bin Yazîd told me that Shuraih Al-Hadrâmî 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.” (Sâhih)

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

1785. It was narrated from Sa’eed bin Jubair, from a man who he thought was good, that ‘Aishah, 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.” (Sâhih)

Comments:
“A man he thought was good” mentioned in the chain of transmission is Aswad bin Yazîd, as is elucidated in the upcoming narration.
Chapter 62. The Name Of That Good Man

1786. It was narrated from Sa‘eed bin Jubair, from Al-Aswad bin Yazid, that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘Whoever has the habit of praying at night, but he sleeps and misses it, that is a charity that Allâh has given to him, and the reward of his prayer will be recorded for him.’” (Sahîh)

1787. It was narrated from Sa‘eed bin Jubair, from ‘Aishah, that the Messenger of Allâh ﷺ said: and he mentioned something similar. (Sahîh)

Abû ‘Abdur-Raḥmân (An-Nasâ’î) said: Abû Ja‘far Ar-Râzî is not that strong in Hadîth.

Chapter 63. One Who Goes To Bed Intending To Get Up And Pray Qiyâm But He Falls Asleep

1788. It was narrated from Abû Ad-Dardâ’ who attributed it to the Prophet ﷺ: “Whoever goes to his
bed intending to get up and pray Qiyâm at night, then sleep overwhems 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.” Suﬁyân contradicted him. (Saﬁh)
Chapter 66. The Reward Of One Who Prays Twelve Rak'ahs Apart From The Prescribed Prayers During The Day And Night

Comments:
The venerable 'Atâ has narrated this report in one place from 'Âishah و and in another place from Umm Habibah ﻤ. Moreover, sometimes, he keeps anonymous the link between himself and Umm Habibah ﻤ, 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 'Âishah 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)

1796. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: “Whoever persists in praying...
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)

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'ah during the day and night, apart from the prescribed prayers, Allâh will build for him a house in Paradise.’” (Ṣaḥîḥ)

1798. Ibn Jurâjî 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.’” (Ṣaḥîḥ)
1799. It was narrated from ‘Atâ’, from ‘Anbasah bin Abî Sufyân, that Umm Ḥabîbah said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever prays twelve Rak‘âhs a day, Allâh, the Mighty and Sublime, will build for him a house in Paradise.’” (Sâhih)


1800. It was narrated that Ya‘lâ’ bin Umayyah said: “I came to Aţ-Tâ‘îf 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 Habîbah told me that the Messenger of Allâh ﷺ said: Whoever prays twelve Rak‘âhs by day or by night, Allâh, the Mighty and Sublime, will build for him a house in Paradise.”’ (Sâhih) Abû Yûnus Al-Qushairî contradicted him.

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 Ḥabībah bint Abī Sufyān said: "Whoever prays twelve Rakʿahs in a day and prays before Zuhr, Allāh will build for him a house in Paradise." (Ṣaḥīḥ)

1802. It was narrated from Umm Ḥabībah that the Messenger of Allāh ﷺ said: “Twelve Rakʿahs, whoever prays them Allāh will build for him a house in Paradise: four Rakʿahs before Zuhr and two Rakʿahs after Zuhr, two Rakʿahs before ‘Asr, two Rakʿahs after Maghrib and two Rakʿahs before Subh prayer.” (Ṣaḥīḥ)

1803. It was narrated that Umm Ḥabībah said: “The Messenger of Allāh ﷺ said: ‘Whoever prays twelve Rakʿahs, Allāh will build for him a house in paradise: Four before Zuhr and two after, two before ‘Asr, two after Maghrib, and two before Subh.’” (Ḍaʿf)
Abū 'Abdur-Rahman (An-Nasâ’ī) said: Fulaiḥ bin Sulaimān is not strong (as a narrator).

1804. It was narrated that Umm Habibah 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)

Chapter 67. The Difference In The Reports From Ismā‘īl Bin Abi Khālid

1805. It was narrated from Umm Habibah that the Prophet ﷺ said: “Whoever prays twelve Rak‘ahs during the day and night, a house...
will be built for him in Paradise.”

(Sahih)

Comments:

Ismail’s disciple Yazid bin Hâroon has narrated this Hadith 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 Habibah 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.” (Sahih)

1807. It was narrated that Umm Habibah 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.” (Sahih)

Husain did not narrate it in Marfu’ form, and he put Dhakwân between ‘Anbasah and Al-Musâyyab.
1808. ‘Anbasah bin Abī Sufyān narrated that Umm Ḥabībah told him: “Whoever prays twelve Rak‘ahs, a house will be built for him in Paradise.” (Ṣaḥīḥ)

1809. It was narrated that Umm Ḥabībah said: “The Messenger of Allāh ﷺ said: ‘Whoever prays twelve Rak‘ahs in a day apart from the obligatory prayers, Allāh will build for him, or there will be built for him, a house in Paradise.’” (Ṣaḥīḥ)

1810. It was narrated from Umm Ḥabībah that the Messenger of Allāh ﷺ said: “Whoever prays twelve Rak‘ahs in a day and night, Allāh will build for him a house in Paradise.” (Ṣaḥīḥ)
1812. It was narrated from Abū 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‘îf) 

Abū ‘Abdur-Rahmān (An-Nasâ’î) said: This is a mistake, and Muḥammad bin Sulaimān is weak, he is Ibn Al-Asbahānī. This Ḥadîth has been related through routes other than this route, without the wording previously mentioned.

1813. It was narrated that Hassān bin ‘Aṭīyyah said: "When ‘Abnāsah was dying, he started to groan in pain. The people spoke to him and he said: ‘I heard Umm Habībah, 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)
1814. It was narrated that 'Anbasah bin Abī Sufyān said: "My sister Umm Ḥabībah, the wife of the Prophet, told me that her beloved Abū Al-Qaṣim told her: 'There is no believing slave who prays four Rak‘ahs after Zuhr whose face will ever be touched by the Fire, if Allāh, the Mighty and Sublime, wills.'" (Ṣaḥīḥ)

1815. It was narrated from Umm Ḥabībah that the Messenger of Allāh used to say: "Whoever prays four Rak‘ahs before Zuhr and four after, Allāh, the Mighty and Sublime, will forbid him for the Fire." (Ṣaḥīḥ)
1816. It was narrated from Umm Ḥabībah – and when this was narrated to Sa‘eed from Umm Ḥabībah 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, Allāh will forbid him for the Fire.” *(Sahih)*

Abû ‘Abdur-Rahmân (An-Nasa‘î) said: Makhâl did not hear anything from ‘Anbasah.

1817. Sulāimān bin Mūsâ narrated that when Muhammad bin Abî Sufyân was dying, he was greatly distressed and said: “My sister Umm Ḥabībah 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.’” *(Sahih)*

1818. It was narrated from Umm Ḥabībah that the Prophet ﷺ said: “Whoever prays four Rak‘ahs before Zuhr and four after, the Fire will not touch him.” *(Sahih)*
Abū ‘Abdur-Rahmān said: This is a mistake, and the correct narration of Marwān is from Sa‘eed bin ‘Abdul-‘Azîz.\[1\]

الصیلوات، باب ماجاء فیمن صلى قبل الظهر أربعاً وبعدها أربعاً، ح: 1130 من حديث محمد بن عبّد اللہ الشعبيء، وقال الترمذي “حسن غريب”.

**Comments:**

1. Imām An-Nasā’ī has recorded several different chains of transmission (as many as twenty-four) of the narration of Umm Habibah ﷺ. 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 Allāh’s Messenger ﷺ did not perform them regularly. It has, however, been encouraged. These units, therefore, are commendable.

3. Imām An-Nasā’ī 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.