English Translation of

Sunan An-Nasâ’i

Volume 2

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In the Name of Allâh, the Most Gracious, the Most Merciful
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11. The Book Of The Commencement Of The Prayer

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

Comments:

1. The commencement of the prayer occurs with the pronunciation of Allâhu Akbar - Allâh is Supremely Great. It is called Takbîrat Al-Ihram - 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 Takbîr

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

Comments:

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

Chapter 3. Raising The Hands

In Level With The Shoulders

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’
Chapter 4. Raising The Hands
Parallel To The Ears

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.

880. It was narrated from 'Abdul-Jabbâr 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)
The Book of The Commencement

Chapter 5. Location Of The Thumbs When Raising The Hands

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-Ḥuwairith said: "I saw the Messenger of Allāh، 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." (Sahih)

Comments:
The most appropriate way of raising the hands is such that one's fingertips are even with the tops of one's ears, the upper part of the thumbs are even with the earlobes, and the lower rim of the palms are even with one's shoulders.
Chapter 6. Raising The Hands, Extended[1]

884. Sa’eed bin Sam’ân said: “Abû Hurairah came to the Masjid of Banu Zuraiq and said: ‘There are three things that the Messenger of Allâh 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

885. 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 Hadîth. It is translated here in accordance with the explanation of Ahmad Shâkir in his comments on Jâmi’ At-Tirmidhi. See also Tuhfat Al-Ahwadhi and Nail Al-Awfar.
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 and greeted him with Salām, and the Messenger of Allāh 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 aṣîla (Allâh is Most Great and much praise be to Allâh and glorified be Allâh at the beginning and end of the day).” The Prophet of Allâh ﷺ said: “Who spoke these words?” A man said: “I did, O Prophet of Allâh.” He said: “Twelve angels rushed (to take them up).” (Sahîh)

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 aṣîla (Allâh is Most Great and much praise be to Allâh and glorified be Allâh at the beginning and end of the day).’ The Messenger of Allâh ﷺ said: ‘Who is the one who said such and such?’ A man among the people said: ‘I did, O Messenger of Allâh.’ He said: ‘I like it,’ and he said words to the effect that the gates of the Heavens had been opened for it.” Ibn ‘Umar said: “I never
Chapter 9. Placing The Right Hand On The Left Hand During The Prayer

888. It was narrated that Mūsā bin 'Umar Al-'Anbarī and Qa'īs bin Sulā'īm Al-'Anbarī said: “Alqāmah bin Wā'il told us that his father said: I saw the Messenger of Allāh ﷺ, when he was standing in prayer, holding his left hand with his right.” (Sahīh)

Comments:
This demonstrates that in the posture of upright standing the Qiyām 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 Shi'ites maintain that the hands be left in their natural position along one’s sides without placing one upon the other. But none of them has what amounts to a plausible argument, never mind actual evidence.

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

889. It was narrated that Al-Hājjāj bin Abī Zainab said: “I heard Abū 'Uthmān narrate that Ibn Mas'ūd said: “The Prophet ﷺ saw me when I had placed my left hand on my right in prayer. He took hold of my right hand and placed it on my left.”” (Hasan)
Chapter 11. The Location Of The Right Hand On The Left In Prayer

890. Wâ’il bin specifier said: "I said: 'I am going to watch how the Messenger of Allâh prays.' So I watched him and he stood and said the Takkîr, 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." (Saheeh)

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

891. It was narrated from Abû
Hurairah that the Prophet forbade praying with one's hands on one's waist. (Sahih)

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 Allâh knows best!!

892. It was narrated that Ziyâd 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: ‘Abdulla bin ‘Umar.’ I said: ‘O Abû ‘Abdur-Rahmân, why are you angry with me?’ He said: ‘This is the posture of crucifixion, and the Messenger of Allâh forbade us to do this.’” (Sahih)
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‘īf)

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

894. It was narrated from ‘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‘īf)
Chapter 14. The Imâm 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. (Sâhîh)

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’îd baynî wa bayna khaṭâyâya kama bâ’âdta bayna al-mashriqî wal-maghrib; Allâhumma naqqinî min khaṭâyâya Kamâ yunaqqa ath-thawb al-abîyâd min ad-danas; Allâhumma ighsilnî min khaṭâyâya bith-thalji wal-mâ’i 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).’’ (Sâhîh)

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 started to pray, he would say the Takbîr, then say: ‘Inna šalâtî wa nusâkâ wa mahlâyâ wa mâmârî lillâhî rabîlit-âlâmîn, lâ shariâka lahu, wa bidhâlika umîrî tu anâ min al-muslimûn. Allâhummahâdîma liâhsânîl-‘amâli wa ahsânîl-akhlâqi lâ yahdî li ahsânihâ illâ anta wa qînî sayy’al-‘amâli wa sayy’al-ahâqi lâ yaqî sayy’ahâ illâ ant. (Indeed, my Salâh (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.’)’’ (Sâhîh)
Chapter 17. Another Type Of Remembrance And Supplication Between The Takbîr And Recitation

898. It was narrated from 'Alî, may Allâh be pleased with him, that the when the Messenger of Allâh ﷺ started to pray, he would say Takbîr, then say: “Wajahtu wajhi lillâtî fâtaras-samâwâtîwal-arâda hanîfân wa mâ anâ minal-mushrikân. Inna salâtî wa nusukî wa ma'yâya wamamâtî lillâhi rabbîl-‘âlâmîn, lâ shari‘ka lahu, wa bidhâlika umirtu wa anâ min al-muslimîn. Allâhumma! Antal-maliku lâ ilâha illâ anî, anâ ‘abduka zalantu nafîl wa’tarafîtu bidhanbî faghfirî dhunûbî jamî‘an, lâ yaghfirudh-dhnunuba illâ anî, wahdîni lahsânî-akhlâqi, lâ yahdî li ahssânî illâ anî waṣrif ‘anî sayy’ahâ lâ yaṣrifu ‘anî sayy’ahâ illâ anî, labaiqa wa sa’daiqa, wal-‘âlaiha kullhu fi yadaika wash-sharru laisa ilaika anî bika wa ilaika tabârakta wa ta’âlaiya astaghsfinka wa atâbû ilaik. (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 Salah, my sacrifice, my living, and my dying are for Allâh, the Lord of the all that exists. He has no partner. And of this I have been commanded, and I am one of the Muslims. O Allâh, You are the Sovereign and there is none worthy of worship but You. I am Your slave, I have wronged

(المعجم 17) - نُؤُوْ نُثْرَ يَرَنُّ الْدُّخْرِ وَالْدُعَاَءِ بَيْنَ الْتَّكْبِيْرِ وَالْفَرَايَةِ (السُّحَفَة) 274 

848 - أَخْبَرُنَا عَمَّرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا عَبْدُ الْذَّكَرِ بْنُ أَبِي سَلَمَةٍ قَالَ: حَدَّثَنِي عَبْدُ الْجَبِّرِيَّ بْنُ أَبِي سَلَمَةَ عَنْ عَبْدُ الرَّحْمَنِ الْأَغْرِضَ، عَنْ عَبْدُ الرَّحْمَنِ بْنِ الْبَيْضِيِّ رَفِيعٍ عَنْ عَبْدُ الْجَبِّرِيَّ قَالَ: إنَّ رَسُولِ اللَّهِ ﷺ كَانَ إِذَا اسْتَطَفَّعَ الْصَّلَاةَ كَثِيرَةً قَالَ: "لَجِهْتُ وَجِهْتُ لِلَّذِي نَفَّرَ الْشَّمَوْسَاءَ وَالأَرْضَ حَينًا وَاَنَّا مِنَ الصَّرِّيكِينَ، إِنَّ صَلَائِي وَتَسَكِّيَاتِي وَمَعْتَلَّاتِي لِلَّهِ رَزَبُ النَّعَيْمِينَ لَا شَرِيكُ لَهُ وَيَدُّ نَعْمَيْنَ أَمِّيَ وَآَنَا مِنَ الْمُسَلِّمِينَ. اللَّهُمَّ أَنَتَ الْمَلِكُ لَا إِلَىٰ إِلَّا أَنَّتَ، آَنَا عَبْدُكَ طَلَّبْتُ نَفْسِي وَتَعَفَّرْتُ بِذَنْبِي قَفَّيْرًا لَّي ذَاوِي نَفْسِي لَا يَتَّغَيْرُ النَّذِرُ إِلَّا أَنَّتَ، وَأَهْدِي لِأُحْسَنِ الأَخْلَاَصِي لَا يُقْدِي لِأَحْسَنِي إِلَّا أَنَّتَ، وَأَضِفْ عَلَيْهِ سَيِّئَتَا لَا يَضْرِفْ عَلَيْهِ سَيِّئَتَا إِلَّا أَنَّتَ، كُبْثُ وَشَعْيَةَكَ وَالْخَيرُ كُلُّهُ لِي بِذِيَكَ وَالشَّرُّ لِي بِذِيَكَ إِلَّا أَنَّتَ، آَنَا مِنْكَ وَاللهُ ثُمَّ أَنَّتَ. إِلَّيْكَ.”

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 Allah’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 Muhammad bin Maslamah that when the Messenger of Allah  stood to offer a voluntary prayer he would say: “Allahu Akbar wa jahtu wajhi lilladhi jaturas-samawatu-wallarda hanifa muslimân wa mân anâ minal-mushrikin. Inna šalâti wa nusuki wa maḥyâya wa mamâti lillâhi rabbil-âlâmîn, lâ sharîka lahu, wa bidâhâlika umirtu wa anâ awwal-ul-muslimin. Allâhu lâmal-maliku lâ ilâha illâ anta subhânaka wa bihamdik (Allah is Most Great. Verily, I have turned my face toward Him Who has created the heavens and the Earth Hanifa (worshipping none but Allah
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.[2] O Allāh, You are the Sovereign, there is none worthy of worship but You, glory and praise be to You.)” Then he would recite. (Ṣaḥīḥ)

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

900. It was narrated from ʿAbū Saʿeed that when the Prophet started to pray he would say: “Subhanakallāhumma, wa bihamdika tabārakasmuka wa taʿala 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.)” (Ḥasan)

Comments:

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

901. It was narrated that Abû Sa‘îd said: “When the Messenger of Allah ﷺ started to pray, he would say: ‘Subhanakallâhumma, wa bihamdika tabârakasmuka wa ta‘âla jadduka wa là ilâha gairuk (Glory and praise be to You, O Allah. 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 Takbîr

902. It was narrated that Anas said: “The Messenger of Allah ﷺ was leading us in prayer when a man came and entered the Masjid, and he was out of breath. He said: ‘Allâhu Akbar, al-ḥamdulillâhi ḥamd an kathîr an ṭâyûban mu바rakan fih. (Allâh is Most Great, praise be to Allah, much good and blessed praise.)’ When the Messenger of Allah 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 Allah. I came and I was out of breath, and I said it.’ The Prophet
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 Allâh be pleased with them both, would start their recitation with: “All the praise and thanks be to Allâh, the Lord of all that exists.”[1] (Ṣaḥīḥ)

Comments:
This proves that in every unit of prayer, the commencement should be made with Surat Al-Fāṭihat, 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 Allâh be pleased with them both, and they started with “All the praise and thanks be to Allâh, the Lord of all that exists.”[2] (Ṣaḥīḥ)

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[1] Al-Fāṭihat
[2] Al-Fāṭihat

905. It was narrated that Anas bin Mâlik said: "One day when he – the Prophet – 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)

Comments:

1. Concerning the explanation or 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  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  himself. It is a river in Paradise, which has been promised to the Prophet  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  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.
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 Allâh, The Most Gracious, The Most Merciful” Aloud

907. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ led us in prayer, and we did not hear him recite: In the Name of Allâh, 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 Allâh ﷺ, Abû Bakr, ‘Umar and ‘Uthmân, may Allâh be pleased with them, and I did not hear any of them say out loud: In the Name of Allâh, 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 Abū Bakr and 'Umar (May Allāh Most High be pleased with them both). That being said, reciting it aloud is also permissible.

909. Ibn 'Abdullāh bin Mughaffal said: “If ‘Abdullāh bin Mughaffal heard any one of us recite: ‘In the Name of Allāh, the Most Gracious, the Most Merciful’, he would say: ‘I prayed behind the Messenger of Allāh and behind Abū Bakr and behind ‘Umar – may Allāh be pleased with them both – and I did not hear any of them recite: ‘In the Name of Allāh, the Most Gracious, the Most Merciful.’” (Hasan)

Chapter 23. Not Reciting “In The Name Of Allāh, The Most Gracious, The Most Merciful” In Al-Fāțihah

910. Abū As-Sā'ib – the freed slave of Hishām bin Zuhrāh – said: “I heard Abū Hurairah say: ‘The Messenger of Allāh said: “Whoever offers a prayer in which he does not recite Umn Al-Qur'ān (Al-Fāțihah), it is deficient, it is deficient, it is deficient, incomplete.”’ I (Abū As-Sā'ib) said: ‘O Abū Hurairah, sometimes I am behind the Imām.’ He poked me in...
the arm and said: ‘Recite it to yourself, O Persian! For I heard the Messenger of Allâh 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 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.”

(Sâhih)

\[\text{تخريج: أخرج عليه مسلم، الصلاوة، باب وجهة قراءة الفاتحة في كل ركعة ... أنقلت ح: 395} \]

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 (Khidāj) 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-Fâtihah is not recited resembles a mass of flesh which is of no use at all. This demonstrates that the recitation of Surat Al-Fâtihah is essential for the wholesomeness of prayer.

2. Recite it to yourself - to oneself, which means quietly, unheard by others - does not signify mere visualization or consciousness, because it is not termed a recital. And here the expression ‘recite’ is explicit.

3. “Divided between Myself and My servant,” because the first half is praise of Allâh, and the second half is a request of Him.

Chapter 24. The Obligation To Recite Fâtihatil-Kitâb In The Prayer

911. It was narrated from ‘Ubâdah bin Aṣ-Ṣāmit that the Prophet ﷺ said: “There is no Salâh for one who does not recite Fâtihatil-Kitâb.” (Sahîh)

Comments:

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

912. It was narrated that ‘Ubâdah bin Aṣ-Ṣâmit said: “The Messenger of Allâh ﷺ said: ‘There is no Salâh for one who does not recite Fâtihatil-Kitâb or more.’” (Sahîh)
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-Adhan: 757).

Chapter 25. The Virtue Of Fatihatil-Kitab

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 Sûrat 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-Mathânî (Seven Repeatedly-Recited) And The Grand Qur’ân”[1]

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

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: 'Allah, the Mighty and Sublime, did not reveal in the Tawrah or the Injil anything like Umm Al-Qur'ân (Al-Fâtihah), which is the seven oft-recited, and (Allah said) it is divided between Myself and My slave and My slave will have what he asked for.'" (Hasan)

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

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

Comments:
This is one of the explanations of As-Sab'a al-Matlûni (seven oft-repeated) that denote the seven long Suras of the Qur'an: Suratul Baqarah, 'Al-Imrân, An-Nisa, Al-Mai'dah, Al-An'âm, Al-A'râf, At-Tawbah (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 Allah, 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 Ḥusain said: "The Prophet prayed Zuhr and a man behind him recited: Glorify the Name of your Lord, the Most High." 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 Surahs besides Surat Al-Fâtiha.

919. It was narrated from 'Imrân bin Ḥusain that the Prophet 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?" A man among the people said: "I did, but I did not intend anything but good." The Prophet said: "I realized that some of you were disputing with me over it." (Sahîh)

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

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

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

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

921. It was narrated that ‘Ubâdah bin Aš-Šâmit said: “The Messenger
of Allāh ﷻ 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-Qur'ān (Al-Fāṭiḥah).’” (Sahih).

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 Hasan level. (In Hadīth terminology, the Hasan is a verified Hadīth 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.

Comments:

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

922. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The Imam is appointed to be followed, so when he says the Takbīr, say the Takbīr,
and when he recites, be silent, and
when he says: "Sami‘ Allâhu liman
hamidah (Allâh hears those who
praise Him),” say: Rabbanâ lakal-
hamd (Our Lord, to You be
praise).” (Sahîh)

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

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

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

924. Kathîr bin Murrah Al-
Hadramî narrated that he heard
Abû Ad-Dardâ’ say: “The Messen-
ger 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

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كتاب الافتتاح

ordinarily "He is the Prophet, the most perfect of mankind in

praise, the Descendant of Adam, the Lord of the worlds, the

One Who is being followed, so when he says the Takbîr, say
the Takbîr; and when he recites, be silent.”

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

AJJdhu Jinzara

Allâh hears those who praise Him,” say: Rabbanâ lakal-
hamd (Our Lord, to You be praise).” (Sahîh)

and when he recites, be silent, and
when he says: “Sami‘ Allâhu liman
hamidah (Allâh hears those who
praise Him),” say: Rabbanâ lakal-
hamd (Our Lord, to You be
praise).” (Sahîh)
that if the Imâm leads the people, that is sufficient for them." (Da'î)

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

Comments:

Imâm An-Nasâ'i 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. In this statement also what is meant is recitation that is performed in excess of Surat Al-Fâtiha.

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 and said: I cannot learn anything of the Qur'ân; teach me something that I can say instead of reciting Qur'ân." He said: 'Say: Subhân Allâh, wa-lhamdu Lillâh, wa lâ ilâha ill-Allâh, wa Allâhu Akbar, wa lâ hâwla wa lâ quwwata illa Billâhil-'âliy al-'âmîm (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)

Note: A man who cannot recite the Qur'ân should say: Subhân Allâh, wa-lhamdu Lillâh, wa lâ ilâha ill-Allâh, wa Allâhu Akbar, wa lâ hâwla wa lâ quwwata illa Billâhil-'âliy al-'âmîm (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).
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-Fātiḥah.

Chapter 33. Imam Saying ʿĀmin Out Loud

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

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

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

Comments:

This is confirmed by: ʿAhrām b. Mūsārūr b. ʿUthmān: ‘When the reciter says ʿĀmin, then say: ‘ʿĀmin’ too, for the angels say ʿĀmin and if a person’s ʿĀmin coincides with the ʿĀmin of the angels, his previous sins will be forgiven.” (Ṣaḥīḥ)

تخريج: أخرج جهانزيب، البازجاء، وغيره من حديث أبي سلمة، وهو في الكبرى، ح: 707، ونظر الحديث الآخر في الزهري تابعه محمد بن عمرو (أحمد: 7/449)، والزيدي تابعه الأوزاعي عند النسائي في الكبرى، وقرأ ابن عبد الرحمن.

Comments:

This is confirmed by: ʿAhrām b. Mūsārūr b. ʿUthmān: ‘When the reciter says ʿĀmin, then say: ‘ʿĀmin’ too, for the angels say ʿĀmin and if a person’s ʿĀmin coincides with the ʿĀmin of the angels, his previous sins will be forgiven.” (Ṣaḥīḥ)

تخريج: أخرج جهانزيب، البازجاء، وغيره من حديث أبي سلمة، وهو في الكبرى، ح: 707، ونظر الحديث الآخر في الزهري تابعه محمد بن عمرو (أحمد: 7/449)، والزيدي تابعه الأوزاعي عند النسائي في الكبرى، وقرأ ابن عبد الرحمن.
928. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the Imam says: Not (the way) of those who earned Your anger, nor of those who went astray, say: ‘Âmîn,’ for the angels say Âmîn and the Imam says Âmîn, and if a person’s Âmîn coincides with the Âmîn of the angels, his previous sins will be forgiven.”' (Sâhih)

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

Comments:

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

Chapter 34. The Command To Say Âmîn Behind The Imam

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: 'Aâmîn,' for if a person’s Aâmîn coincides with the Aâmîn of the angels, his previous sins will be forgiven." (Sahîh)

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 Aâmîn raised reverberations. (Al-Bayhaqi, the prayer: p. 59). Abû Hurairah’s narration has preceded that he and his followers used to pronounce Aâmeen aloud.

Chapter 35. The Virtue Of Saying Aâmîn

931. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If any one of you says: ‘Aâmîn’ and the angels in Heaven say Aâmîn, and the one coincides with the other, his previous sins will be forgiven.” (Sahîh)

Comments:

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

932. It was narrated from Mu’âdh bin Rиф’âh bin Râfi’ that his father said: "I prayed behind the Prophet ﷺ and I sneezed and said: 'Al-hamdu lillâhi, hamdan kathîran tayiban mubârakan fih, mubârakan..."
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'alaihi, kamā yuhibbu rabbunā wāyarda (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 Rāfi' bin 'Afrā' said: 'It was me, O Messenger of Allāh.' He said: 'What did you say?' He 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 Alhumdulillah (Praise is to Allāh) aloud during prayer. And Allāh knows best!
hamdan kathiran tayiban mubarak fih (Praise be to Allâh, much good and blessed praise.)

When the Prophet ﷺ said the Salâm and finished his prayer, he said: ‘Who spoke those words during the prayer?’ The man said: ‘I did, O Messenger of Allâh, but I did not mean anything bad thereby.’ The Prophet ﷺ said: ‘Twelve angels hastened (to take it) and nothing is stopping it going all the way to the Throne.’’ (Sâhîh)

Comments:

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

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

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.’” (Sâhîh)


عند الجابر تقدم حان claws: 881، وحدثه شواهد كثيرة، منها الحديث السابق وغيره، دون قوله: 'فما نهيها شيء دون العرش. ' فلم أحد له في ما تاباً فهو ضعيف.

935. It was narrated from 'Aishah that Al-Hārīth bin Hīshām 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." (Ṣaḥḥ)
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 ṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣṣष
of Allâh ﷺ said: ‘Recite, O Hûshâm.’ So he recited it as he had recited it (before). The Messenger of Allâh ﷺ said: ‘It was revealed like this.’ Then he said: ‘Recite, O ‘Umar.’ So I recited it, and he said: ‘It was revealed like this.’ Then the Messenger of Allâh ﷺ said: ‘The Qur’ân was revealed to be recited in seven different modes.’” (Sahîh)

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

938. It was narrated that ‘Abdur-Rahmân bin ‘Abdul-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-Furqân, in a way that I had not been taught, and the Messenger of Allâh ﷺ had taught me. I was about to interrupt him (in his prayer), but I left him alone until he had finished. Then I grabbed him by his garment and brought him to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, I heard this man reciting
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 Qur’ān has been revealed to be recited in seven different modes, so recite as much of the Qur’ān 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-Qāri’ 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 Allāh ﷺ taught me it.’ I said: ‘You are lying, by Allāh! the Messenger of Allāh ﷺ is the one who taught me this Sūrah that I heard you reciting.’ I took him to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, I heard this man reciting Sūrat Al-Furqān in a way that you did not teach me, but you taught me Sūrat Al-Furqān.’ The Messenger of Allāh ﷺ said: ‘Let him go, O ‘Umar. Recite, O Hishām.’ So he recited it to him in the way that I had heard him recite. The Messenger of Allāh ﷺ said: ‘It was revealed like this.’ Then the Messenger of Allāh ﷺ said: ‘Recite, O ‘Umar.’ So I recited it in the way that he had taught me. The Messenger of Allāh ﷺ said: ‘It was revealed like this.’ Then the Messenger of Allāh ﷺ said: ‘This Qur’ān has been revealed to be recited in seven different modes, so recite as much of the Qur’ān as may be easy for you.” (Ṣaḥīḥ)

Comments:

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

940. It was narrated from Ubayy bin Ka‘b that the Messenger of Allāh ﷺ was by a pond belonging to Banu Ghifār when Jibrīl, peace be upon him, came to him and said: “Allāh commands you to
teach your *Ummah* the Qur'an with one way of recitation.” He said: “I ask my Lord for protection and forgiveness, my *Ummah* cannot bear that.” Then he came to him a second time and said: “Allâh commands you to teach your *Ummah* the Qur'an with two ways of recitation.” He said: “I ask my Lord for protection and forgiveness, my *Ummah* cannot bear that.” Then he came to him a third time and said: “Allâh commands you to teach your *Ummah* the Qur'an with three ways of recitation.” He said: “I ask my Lord for protection and forgiveness, my *Ummah* cannot bear that.” Then he came to him a fourth time and said: “Allâh commands you to teach your *Ummah* the Qur'an with seven ways of recitation, and whichever way they recite it will be correct.” (*Sahîh*)

Abû `Abdur-Rahmân said: Al-`Hakam was contradicted in this narration; Mansîr bin Al-Mu'tamir contradicted him. He reported it from Mujâhid, from `Ubâd bin `Umair in *Mursal* form.

941. It was narrated that Ubayy bin Ka'b said: “The Messenger of Allâh ﷺ taught me a Sûrah, and when I was sitting in the *Masjid* I heard a man reciting it in a way that was different from mine. I said to him: ‘Who taught you this Sûrah?’ He said: ‘The Messenger of Allâh ﷺ.’ I said: ‘Stay with me...
until we go to the Messenger of Allâh ﷺ. So we came to him and I said: ‘O Messenger of Allâh, this man recites a Sûrah that you taught me differently.’ The Messenger of Allâh ﷺ said: ‘Recite, O Ubayy.’ So I recited it, and the Messenger of Allâh ﷺ said to me: ‘You have done well.’ Then he said to the man: ‘Recite.’ So he recited it and it was different to my recitation. The Messenger of Allâh ﷺ said to him: ‘You have done well.’ Then the Messenger of Allâh ﷺ said: ‘O Ubayy, the Qur’ân has been revealed with seven different modes of recitation, all of which are good and sound.” (Hasan)

Abû ‘Abdur-Rahmân said: Ma‘qîl bin ‘Ubaidullâh is not that strong.

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

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

944. It was narrated from ‘Abdullâh that the Prophet ﷺ said: “It is not right for any one of you to say: ‘I have forgotten such and such a verse.’ Rather he has been caused to forget. Study the Qur’ân, for it escapes from the heart of man faster than a camel escapes from its fetter.” (Sahîh)
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‘an 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 ‘Abbās narrated that the Messenger of Allāh used to recite in the first Rak‘ah of Fajr Say: We believe in Allāh and that which has been sent down to us to the end of the verse, and in the second Rak‘ah, We believe in Allāh, and bear witness that we are Muslims.[3] (Ṣahīḥ)

Tafsīr: أخْرِجَهُ مَسْلِمُ، صِلَّى الْمُسَافَرِينَ، بَابَ اسْتِحْيَابِ رَكْعَتِيْسَنَّةٌ الفَجْرِ وَالْقَلَحِ عَلَيْهِمَا. انْخُذْ، حَ: ٢٢٧ مِنْ حَدِيثِ مُروَانٍ بِهِ، وَهُوَ فِي الْكِبْرِ، ح: ١٦١٦.

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

946. It was narrated from Abū Hurairah that the Messenger of Allāh recited: “Say: O you disbelievers” and “Say: He is Allāh, (the) One” in the two Rak‘ahs of Fajr. (Ṣahīḥ)

[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 'Āishah 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?'" (Sahih)

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 Subh

948. It was narrated from Shāhīb Abī Rawḥ, from a man among the Companions of the Prophet, that he prayed Subh and recited Ar-Rūm, but he stumbled in his recitation. When he had finished praying he said: 'What is the matter with people who pray with us without purifying themselves properly? Those people make us stumble in reciting Qur'ān.'" (Sahih)
Chapter 42. Reciting Between Sixty And One Hundred Verses In Șubḥ

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

Comments:
In the dawn prayer, in relation to other prayers, the recitation (of the Qur’ân) 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 (Sûrah) Qâf In Șubḥ

950. It was narrated that Umm Hishâm bint Ḥârîthah bin An-Nu’mân said: “I only learned: ‘Qâf. By the Glorious Qur’ân.’[1] behind the Messenger of Allâh ﷺ; he used to recite it in Subh.” (Hasan)

Comments:

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

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

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

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

Chapter 45. Reciting Al-Mu‘awwidhatain In Șubh

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

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

Chapter 46. The Virtue Of Reciting Al-Mu‘awwidhatain

954. It was narrated that ‘Uqbah bin ‘Amir said: “I followed the Messenger of Allâh when he was riding, and I placed my hand on his foot and said: ‘O Messenger of Allâh, teach me Surah Hûd and Surah Yûsuf. He said: ‘You will never recite anything greater before Allâh than: “Say: I seek refuge with (Allâh), the Lord of the daybreak.” and “Say: I seek refuge with (Allâh) the Lord of mankind.”’ (Sahîh)
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.'"’ (Sâhih)
The Book of The Commencement

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

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

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

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

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

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

(Saḥīḥ)

Comments:

Imām As-Shāfi‘ī does not acknowledge the prostration for Surah Sā‘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-Muṭṭalib bin Abī Wadā‘ah that his father said: “The Messenger of Allāh ﷺ recited Sūrat An-Najm in Makkah and prostrated, and those who were with him prostrated. I raised my head and refused to prostrate.” At that time Al-Muṭṭalib had not yet accepted Islām. (Hasan)
960. It was narrated from ‘Abdullāh that the Messenger of Allāh  recited An-Najm and prostrated during it. (Ṣaḥīḥ)

Chapter 50. Not Prostrating In An-Najm

961. It was narrated from ‘Aṭā’ 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  and he did not prostrate. (Ṣaḥīḥ)

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

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

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

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

965. (Another chain) from Abū Hurairah, with similar. (Sahih)

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

Comments:

Imām An-Nasāʾ, in this narration, has two Shāikhs: Muḥammad bin Mansūr and Qutaybah, while the chain is one.

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

967. It was narrated that Abū Hurairah said: “Abū 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] (Sahih)

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

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 ٓ did this prostration and I was (praying)

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

**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.’” (Sahih)

**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.” (Sahih)**

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 Luqâma and Adh-Dhâriyât from him.” (Da’îf)

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’ and ‘Has there come to you the narration of the over-whelming (i.e. the Day of Resurrection)’.”

(Da’îf)

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 Allâh ﷺ would still be in the first Rak'ah, making it lengthy.” (Sahih)

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

975. ‘Abdullâh bin Abi Qatâdah narrated that his father said: “The Messenger of Allâh ﷺ used to lead us in prayer, and he would recite in the first two Rak'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 Subh. (Sahih)

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 Imam**

Saying A Verse Audibly In Zuhr

976. ‘Abdullah bin Abi Qatadah said: “My father told us that the Messenger of Allah used to recite Umm Al-Qur‘an and two Surahs 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‘ah lengthy.” (Sahih)

**Comments:**

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

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

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

(المعجم 57 - باب إنشاع الإمام الآية في الظهر (التحفة 14) مسجدة)


تَخْرِيجُ: [صحيح] انظر الحديث السابق، وهو في الكبير، ح: 1047.
longer and the second shorter. And he used to recite in the first two Rak‘ahs of ‘Asr prayer, making the first Rak‘ah longer and the second shorter.” (Sahih)

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

978. It was narrated from ‘Abdul‘lāh bin Ābī Qatādah that his father said: “The Messenger of Allāh ﷺ used to recite the Umm Al-Qur‘ān and two Sūrahs in the first two Rak‘ahs of Zuhr and ‘Asr, and in the last two with Umm Al-Qur‘ān, and he would make us hear a verse sometimes, and he used to make the first Rak‘ah of Zuhr lengthy.” (Sahih)

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

979. It was narrated that Ābū Salamah said: “The Messenger of Allāh ﷺ used to recite the Umm Al-Qur‘ān and two Sūrahs in the first two Rak‘ahs of Zuhr and ‘Asr, and in the last two with Umm Al-Qur‘ān, and he would make us hear a verse sometimes, and he used to make the first Rak‘ah of Zuhr lengthy.” (Sahih)

Comments:

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

980. It was narrated from Jābir bin Samurah that the Prophet ﷺ used to recite “By the heaven holding the big stars”\(^1\) and: “By the heaven, and Al-Tāriq (the night-comer, i.e. the bright star)”\(^2\) and similar Surahs in Zuhr and ‘Aṣr. (Hasan)

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

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\(^1\) Al-Burāj 85.
\(^2\) Al-Tāriq 86.
\(^3\) Al-Lail 92.
Chapter 61. Making The Standing And Recitation Lighter

982. It was narrated that Zaid bin Aslam said: "We entered upon Anas bin Malik 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'âhs of Zuhr
lengthy and the last two shorter, and he would make 'Aṣr shorter; in
Maghrib he would recite the short Mufassal Sūrah, in 'Īshā' the
medium-length Mufassal Sūrah, and in Subh the long Mufassal
Sūrah.[1] (Sahih)

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 Allâh 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 'Aṣr shorter; in
Maghrib he would recite the short Mufassal Sūrah. In 'Īshā' he recited: 'By the sun and its
brightness' and similar Sūrah, and in Subh he recited two lengthy
Sūrah.” (Sahih)

[1] Mufassal refers to the shorter Sūrah of the Qur‘ān, from Sūrah Qāf (50) to the end. See
Tafsir Ibn Kathir (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 Jābir said: “A man from among the Ansār passed by Mu‘ādh leading two camels, when he (Mu‘ādh) was praying Maghrib, and he was starting to recite Al-Baqarah. So that man prayed then went away. News of that reached the Prophet ﷺ and he said: ‘Do you want to cause hardship to the people, O Mu‘ādh; do you want to cause hardship to the people, O Mu‘ādh? 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?’’ (Sahih)

Comments:
It was reported that this incident pertains to the ‘Isha’, as has preceded earlier in a detailed narration.

Chapter 64. Reciting Al-Mursalāt (77) In Maghrib

986. It was narrated from Anas that Umm Al-Fadl bint Al-Hārith said: “The Messenger of Allāh ﷺ led us in praying Maghrib in his house and he recited Al-Mursalāt, then after that, he never offered any prayer until he died.” (Sahih)

Comments:

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

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

Comments:

The honorable Umm Al-Fadl bint Hârîth, the mother of Ibn ‘Abbâs ﷺ, is the transmitter of the earlier narration.

Chapter 65. Reciting At-Tîr
(52) In Maghrib

988. It was narrated from Muhammad bin Jubair bin Mut‘îm that his father said: “I heard the Prophet ﷺ recite At-Tîr in Maghrib.” (Sâhîh)

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

989. Mu‘âwiyyah bin ‘Abdullâh bin Ja‘far narrated that ‘Abdullâh bin ‘Utba bin Mas‘ûd told him that the Messenger of Allâh ﷺ recited
Ha-Mim Ad-Dukhān[1] in Maghrib. (Ṣaḥīḥ)

Chapter 67. Reciting “Alif-Lam-Mim-Sad”[2] In Maghrib

990. It was narrated from Zaid bin Thābit that he said to Marwān: “O Abū ‘Abdul-Malik, do you recite:
Say: He is Allāh, (the) One[3] and ‘Verily, We have granted you Al-Kawthar[4] in Maghrib?’” He said:

Comments:

By the two lengthy Sūrahs is meant Surat Al-An’ām and Surat Al-A’rāf, and of these two Surat Al-A’rāf is lengthier. It is also called the Sūrah ‘Alif Lam Mim Sād’, because with these very letters the Sūrah begins.

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

[Sources: 1] Ad-Dukhān 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 Madînâh; 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 Mufassâl Sûrahs consist of Sûrahs which are twofold or threefold longer than them. They should also be recited.

992. It was narrated from ‘Aîshah that the Messenger of Allâh ﷺ recited Sûrat Al-A’râf in Maghrib and split it between two Rak’âhs. (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’âhs After Maghrib

993. It was narrated that Ibn ‘Umar said: “I watched the Messenger of Allâh ﷺ – twenty times – reciting in the two Rak’âhs after Maghrib ‘Say: O you
Chapter 69. The Virtue Of Reciting “Say: He Is Allâh, (The) One”

994. It was narrated from ‘Àishah that the Messenger of Allâh ﷺ sent a man on a campaign, and he used to recite to his Companions when leading them in prayer, and would conclude with, “Say: He is Allâh, (the) One.” When they returned, they told the Messenger of Allâh ﷺ about that. He said: “Ask them why he did that.” So they asked him and he said: “Because it is a description of the Most Merciful, the Mighty and Sublime, and I love to recite it.” The Messenger of Allâh ﷺ said: “Tell him that Allâh, the Mighty and Sublime, loves him.” (Sahîh)
Reciting Qul Huwallahu Ahad (Surat Al-Ikhlas) in every unit of prayer is neither the practice of the Prophet (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-Ikhlas, and not due to his reciting it in every unit of prayer.

995. It was narrated that 'Ubayd bin Hunain, the freed slave of the family of Zaid bin Al-Khaṭṭāb, said: "I heard Abû Hurairah say: 'I came back (from a journey) with the Messenger of Allâh 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.' The Messenger of Allâh said: 'It is guaranteed.' We asked him: 'What, O Messenger of Allâh?' He said: 'Paradise.'" (Hasan)
Comments:

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

997. It was narrated from Abû Ayyûb that the Prophet ﷺ said: “Say: He is Allâh, (the) One”[1] is one-third of the Qur'an.” (Hasan)

Abû 'Abdur-Rahmân said: I do not know a chain of narration longer than this.

Comments:

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

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

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

[3] It had been mentioned earlier that since Maghrib was sometimes called ‘Ishâ’, the ‘Ishâ’ prayer is also called Al-'Ishâ' Al-Akhirah’ - meaning - the later ‘Ishâ’ 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' or Ad-Duha or; 'When the heaven is cleft asunder?'

(Sahîh)

Chapter 71. Reciting: "By The Sun And Its Brightness" In 'Ishâ'

999. It was narrated that Jâbir said: "Mu'âdh bin Jabal led his companions in praying 'Ishâ' 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' and 'Glorify the Name of your Lord, the Most High' and 'By the night as it envelops' and 'Read! In the Name of your Lord.'" (Sahîh)
1000. It was narrated from 'Abdullāh bin Buraidah, from his father, that the Messenger of Allāh ﷺ used to recite ‘By the sun and its brightness’[1] and similar Sūrahs in ‘Ishā’. (Hasan)

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

Chapter 72. Reciting “By The Fig, And The Olive” In ‘Ishā’

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

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

Chapter 74. Taking One’s Time
In The First Two Rak‘ahs

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

Comments:
The above-mentioned complaint concerning Sa‘īd proved wrong.

1004. It was narrated that Jābir bin Sa‘īd: ‘Umar. They said: ‘By Allāh, he does not pray properly.’ He said: ‘I lead them in prayer as the Messenger of Allāh ﷺ did, and I do not deviate from that. I take my time in the first two Rak‘ahs and make the other two shorter.’ He (‘Umar) said: ‘That is what I thought about you.”’ (Saḥīḥ)
Chapter 75. Reciting Two Sûrahs in One Rak'ah

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

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

1006. It was narrated that 'Amr bin Murrah said: I heard Abû Wâ’il say: “A man said in the presence of 'Abdullâh: ‘I recited Al-Mufassal in one Rak'ah.’" He said: ‘That is like reciting poetry. I know the similar Sûrahs that the Messenger of Allâh used to recite together.’ And he mentioned twenty Sûrahs from Al-Mufassal, two by two in each Rak'ah.” (Sahîh)
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 ‘Abdullāh that a man came to him and said: “Last night I recited Al-Muḍaffal 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-Muḍaffal, those that start with Ḥa-Mim.” (Sahih)

Comments:

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

Chapter 76. Reciting Part Of A Sūrah

1008. It was narrated that ‘Abdullāh 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.” (Sahih)

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

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: ‘Subḥāna Rabbūl-‘Azīm (Glory be to my Lord Almighty)’ and in his prostration he would say: ‘Subḥān Rabbūl-‘Alā (Glory be to my Lord the Most High).” (Sahih)

تخريج: أخرج مسلم، صلالة المسافرين، باب استحبار تطويل القراءة في صلعة الليل، ح: 772 من حديث سليمان الأحسى، وهو في الكبرى، ح: 1180، وأخرجه الترمذي، ح: 323 عن محمد بن يسار عن شعبة عن سليمان بن عياض.
Comments:
While reciting the Qur'ān, one should kindle within oneself a deep sense of receptiveness, so that every word of the Qur'ān 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, Āl 'Imrān and An-Nisā' in one Rak'ah, 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)

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

**Chapter 80. The Saying Of Allâh, The Mighty And Sublime: “And Offer Your 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 ﷺ was still (preaching) in secret in Makkah. When he led his Companions in prayer he would raise his voice” – (One of the narrators) Ibn Manâf said: “He would recite the Qur'ân out loud” – “And when the idolators heard his voice they would insult the Qur'ân, and the One Who revealed it, and the one who brought it. So Allâh, the Mighty and Sublime, said to His Prophet ﷺ: And offer your 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**)

**Tafsîr:**: أخرجه البخاري، التفسير، باب (ولا تجهز صلائلك ولا تخفف بها)، ﷺ: 4722. عن يعقوب بن إبراهيم ﷺ: وهما: وعند التوافد في القراءة في الصلاة الجهرية ...


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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 Sa'i'ah (prayer) neither aloud nor in a low voice, but follow a way between ﴾1﴿ (Saâhih)

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.'" (Saâhih)

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

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

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

1017. 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 Abū Hurairah that he heard the Messenger of Allâh ﷺ say: "Allâh never listens to anything as he listens to a Prophet with a beautiful voice chanting the Qur'ân aloud." (Sahîh)

Comments:
"A Prophet with a good voice" signifies Allâh's Messenger 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 Abū Hurairah that the Prophet ﷺ said: "Allâh, the Mighty and Sublime, never listens to anything as he listens to a Prophet chanting the Qur'ân." (Sahîh)

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

[^1]: Mîzmâr (pl. Mazâmâr) here means a melodious voice.

[^1]: مزمّر (pl. مزمّرات) here means a melodious voice.
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 ﷺ, 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 ‘Āishah said: “The Messenger of Allāh ﷺ heard the recitation of Abū Mūsā and said: ‘This man has been given a Mīzmūr among the Māzūmīr of the family of Dāwūd, peace be upon him.’” (Sahih)

1022. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ heard the recitation of Abū Mūsā and said: ‘This man has been given a Mīzmūr among the Māzūmīr of the family of Dāwūd, peace be upon him.”” (Sahih)

Comments:

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

1023. It was narrated from Ya’lā bin Mamlāk that he asked Umm Salamah about the recitation and prayer of the Messenger of Allāh ﷺ 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)

Comments:

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

Chapter 84. Saying The Takbir Before Prostrating

1024. It was narrated from Abū Salamah bin ‘Abdur-Raḥmān that Marwān appointed Abū Hurairah as governor of Al-Madīnah. When he stood to offer an obligatory prayer, he would say the Takbir, then he said the Takbir when he bowed, and when he raised his head from bowing he said: “Sami’ Allāhu liman ḥamidah, Rabbanā wa lakal-ḥamd (Allāh hears those who praise Him; our Lord, and to You be the praise).” Then he would say the Takbir when he went down in prostration, then he said the Takbir 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 Salām, 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 Allāh sallallahu ‘alayhi wa sallam.”

(Ṣaḥīḥ)
Comments:

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

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

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

1026. It was narrated from Sālim that his father said: “I saw the Messenger of Allāh when he
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 (المعجم 87) - تَرْكُ مَلْكُ (التحفة 124)

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.” (Dařîf)

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 while acknowledging merely the report of Ibn Mas'ûd?

Chapter 88. Bringing One’s Backbone To Rest When Bowing (المعجم 88) - إقامة الصُّلُبِ في الرَّكُوعِ (التحفة 1245)

1028. It was narrated that Abû
Ma'sūd said: "The Messenger of Allah ﷺ said: 'The prayer is not valid if a man does not bring his backbone to rest while bowing and prostrating."' (Ṣahīh)

Chapter 89. Being At Moderate
In Bowing

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

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 Adhân 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 ﷺ, interlaced.’” (Sâhîh)

Comments:

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

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

[1] At-Tatbhîq: “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.” Hashiyah As-Sîndî.
1032. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ taught us the prayer. He stood up and said the Takbīr, 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. (Ṣahih)

Comments:
This method is called Tatbīq, which is superseded. But Ibn Mas‘ūd 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 Muṣ‘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.’” (Ṣahih)
1034. It was narrated that Muṣ'ab bin Sa'd said: “I bowed and put my hands together, and my father said: ‘This is something that we used to do, then we brought them up to our knees.’” (Sahih)

Chapter 2. Holding The Knees
When Bowing

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

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

Comments:
When a Companion designates, with certainty, a deed to be a Sunnah of the Prophet ﷺ, that deed becomes equal in status to the statement or deed of the Prophet ﷺ, and it is called Marfu’ hukmi, or a law or ruling which could be traced all the way back to the Prophet ﷺ. In the terminology of the Muhaddithin, Sunnah signifies the practice of the Prophet ﷺ.
Chapter 3. Where To Place The Palms When Bowing

1037. It was narrated that Sālim said: “We came to Abū Ma’sūd 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 ḥamidah, 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.” (Hasan)

Chapter 4. Where To Place The Fingers When Bowing

1038. It was narrated that ‘Uqbah bin ‘Âmir said: “Shall I not show you how I saw the Messenger of 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 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 pray?' 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 praying.'” (Hasan)

Chapter 6. Being Moderate In Bowing

1040. It was narrated that Abû Humaid As-Sâ'îdi said: "When the Prophet bowed he was balanced, he did not make his head higher or lower than his back, and he put his hands on his knees.” (Sahîh)
Chapter 7. The Prohibition Of Reciting Qur'ân While Bowing

1041. It was narrated that ‘Alî said: “The Prophet forbade me from wearing Al-Qassi and silk, and gold rings, and from reciting Qur'ân when bowing.” (Sahîh)

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 ‘Alî said: “The Prophet forbade me from wearing gold rings, from reciting the Qur'ân when bowing, and from wearing Al-Qassi, and clothes dyed with safflower.” (Sahîh)
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 Sādūs (Hindu holy men). Men should look to dignity rather than to adornment. See No. 5318.

1043. It was narrated that ‘Alî said: “The Messenger of Allâh forbade me – but I do not say he forbade you – from wearing gold rings, Al-Qâsî, and from wearing Al-Mufaddam, and from wearing clothes dyed with safflower, and from reciting Qur‘ân when bowing.” (Hasan)

Comments:

“I do not say to you”: the import of ‘Alî’s statement is merely that these words were specifically addressed to me by the Prophet and that no one else was present with me at the time. Therefore, I cannot say that this command encompasses you too or not! That being said, these commands are for each and every Muslim, as is proven by other explicit and unequivocal narrations.

1044. It was narrated that ‘Alî said: “The Messenger of Allâh forbade me from wearing gold rings, and Al-Qâsî, and clothes

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

Chapter 8. Glorification Of The Lord While Bowing

1046. It was narrated that Ibn ‘Abbās said: “The Prophet ﷺ 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)

[Translation]

1045. It was narrated that ‘Ālī said: “The Messenger of Allāh forbade me from wearing Al-Qassī, and clothes dyed with safflower, and from wearing gold rings, and from reciting the Qur’ān while bowing.” (Ṣaḥīḥ)
Comments:
1. These utterances of the Messenger of Allâh are those of the last day of his blessed life.
2. The Prophet 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 spoke the above-mentioned words.

Chapter 9. Remembrance While Bowing

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

Chapter 10. Another Kind Of Remembrance When Bowing

1048. It was narrated that ‘Aishah said: “The Messenger of Allâh often used to say when bowing and prostrating: ‘Subhâna Rabbânâ wa bi hamdika, Allâhumn aghfirî (Glory and praise be to You, our Lord. O Allâh, forgive me).”’ (Sahih)
Comments:
Allāh’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 ‘Aīshah said: “The Messenger of Allāh ﷺ used to say when bowing: ‘Subhān Qaddūsun Rabbul-malā’ikati war-rāḥ (Perfect, Most Holy, is the Lord of the angels and the spirit).’” (Sahih)

Chapter 12. Another Kind Of Remembrance When Bowing

1050. ‘Āṣim bin Ḥumaid said: “I heard ‘Awf bin Mālik say: ‘I prayed Qiyām with the Messenger of Allāh ﷺ one night, and when he bowed, he stayed as long as it takes to recite Sūrat Al-Baqarah, saying: “Subḥān Dhil-jabarīt wal-malakūtī wal-kibrīyā’ 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 'Alī bin Abī Talib that when the Messenger of Allāh ﷺ bowed, he said: "Allāhumma laka rak'atu wa laka aslamtu wa bika āmantu, khasha'a laka sam'i wa baṣrī wa 'izāmī wa muḳhī wa 'aṣābi (O Allāh, to You I have bowed and to You I have submitted and in You I have believed. My hearing, sight, bones, brain and sinews are humbled before You)." (Ṣaḥīḥ)

Chapter 14. Another Kind

1052. It was narrated from Jābir bin 'Abdullāh that when the Prophet ﷺ bowed, he said: "Allāhumma laka rak'atu wa bika āmantu wa laka aslamtu wa 'alayka tawwakkaltu, anta rabbi, khasha'a sam'i wa baṣrī wa dammī wa laḥmī wa 'aẓmī wa 'aṣābi Lillāh Rabbī-'Ālamīn (O Allāh, to You I have bowed, in You I believe, to You I have submitted and in You I put my trust. You are my Lord. My hearing, my sight, my blood, my flesh, my bones and my sinews are humbled before Allāh, the Lord of the Worlds)." (Ṣaḥīḥ)
1053. It was narrated from Muhammad bin Maslamah that when the Messenger of Allah ﷺ stood to offer a voluntary prayer, he would say when he bowed: “Allahumma laka rak’atu wa bika âmantu wa laka aslamtu wa ‘alayka tawwakkalatu, anta rabbî, khasâ’a samî’ wa bahsî wa lahimî wa dammî wa mukhî wa ‘asabic 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 flesh, my blood, my brain and my sinews are humbled before Allah, the Lord of the Worlds).” (Sahih)

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

1054. It was narrated that Rifâ’î bin Râfî’ – who had been present at Badr – said: “We were with the Messenger of Allah ﷺ when a man entered the Masjid and prayed. The Messenger of Allah ﷺ watched him without him realizing, then he finished, came to the Messenger of Allah ﷺ and greeted him with Salâm. He returned the Salâm 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 Wudū' and do it well, then stand up and face the Qiblah. Then say the Takbīr, then recite, then bow until you are at ease in bowing. Then stand up until you are standing up straight. Then prostrate until you are at ease in prostration, then raise your head until you are at ease in sitting, then prostrate until you are at ease in prostration. If you do that then you will have done your prayer properly, and whatever you failed to do properly is going to detract from your prayer.'" (Ṣaḥīḥ)

Comments:
1. The Tasbihāt: 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 Ḥadīth 1054, one of the chains of this Ḥadīth, there is an explicit command to recite Surat Al-Fāṭīḥah. Therefore, by the Noble Qur’ān, only Surat Al-Fāṭīḥah is meant. (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.'" (Ṣaḥīḥ)
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: “Sami’ Allâhu liman hâmîdad (Allâh hears the one who praises Him)” like this.’” And (one of the narrators) Qais pointed toward his ears. (Sâhîh)

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-‘Huwayrah that he saw the Prophet ﷺ raise his hands when he bowed, and when he raised his head from bowing, until they were in level with the highest part of his ears. (Sâhîh)

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 19. Raising The Hands Until They Are In Level With The Shoulders When Rising From Bowing

1058. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ used to raise his hands until they were in level with his shoulders when he started to pray, and when he raised his head from bowing he did likewise, and when he said: “Sami’ Allâhu liman hamidah (Allâh hears the one who praises Him)” he said: “Rabbanâ lakal-hamd (Our Lord, to You be praise)” and he did not raise his hands between the two prostrations. (Saâîh)

Chapter 20. Concession Allowing One Not To Do That

1059. It was narrated from `Abdullâh that he said: “Shall I not show you how the Messenger of Allâh ﷺ prayed?” So he prayed, and he only raised his hands once. (Da`if)

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 Allah ﷺ started to pray, he raised his hands until they were in level with his shoulders, and when he said the Takbîr before bowing, and when he raised his head from bowing he raised (his hands) likewise, and said: "Sami' Allâhu liman hamidah Rabbana wa lâkâl-hamid (Allâh hears the one who praises Him; Our Lord, and to You be the praise)," and he did not do that when prostrating. (Saḥîh)

1061. It was narrated that Abu Hurairah said: "When the Prophet ﷺ raised his head from bowing, he said: 'Allâhumma Rabbanâ wa lâkâl-hamid (O Allâh, our Lord and to You be the praise).'" (Saḥîh)

Comments:
This substantiates that when the Imam raises his head from the bowing posture, he ought to say: Sami' Allâhu liman hamidah (Allâh hears whoever praises Him); and also Rabbanâ wa lâkâl-hamid (Our Lord, all praise is Yours). Likewise, the one who prays alone should pronounce both of these phrases.

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

1062. It was narrated from Anas that the Prophet ﷺ fell from a horse onto his right side, and they entered upon him to visit him. The time for prayer came, and when he has finished praying he said: "The Imam is appointed to be followed,
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-ḥamad (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 Rabbanî wa lakal-ḥamad. 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-ḥamad. This is the more careful approach.

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

1063. It was narrated that Rifâ’î 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-ḥamad, hamdan kathîrân tayyibân mubârakan fih. (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’ Allahu 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-Hamd (Our Lord,
And To You Be The Praise)

1064. It was narrated from Abû Hurairah that the Messenger of Allah said: “When the Imâm says: ‘Sami’ Allahu liman hamidah (Allâh hears the one who praises Him),’ then say: ‘Rabbanâ wa lakal-hamd,’ (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 Hîttân bin ‘Abdullâh that he heard Abû Mûsâ say: “The Prophet of Allah 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’ then say:

"Ămin," 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 ĥamidah (Allâh hears the one who praises Him)," then say: "Allâhumma, Rabbanâ wa lakal-ĥand (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-ilayyibituj-jalawitu Lillâh, salâmun 'alayka ayuhaan-nabiyyu wa rahmatullâhi wa barakatuluha, salâmun 'alayna wa 'ala 'ibadillâhi-sâlihîn, ashhadu an lâ ilâha ill-Allâh wa ashhadu anna Muĥammadan 'abdûhu wa rasûluh (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 Muĥammad is His slave and Messenger) — seven phrases which are the greeting of the prayer." (Sahih)
Chapter 24. The Duration Of The Standing Between Rising Up From Bowing To Prostrating

1066. It was narrated from Al-Barâ' bin 'Ázib 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-samâwâtâ wa mil'al-arâdî wa mil'a mâ shi'ta min sha'în ba'd (O Allâh, our Lord, to You be the praise, filling the heavens, filling the
Earth, and filling whatever else You will.)” (Ṣaḥīḥ)

1068. It was narrated from Ibn ‘Abbās that when the Prophet ﷺ wanted to prostrate after bowing, he would say: “Allāhumma, Rabbānā wa lākall-ḥamād, milās-saylāwātī wa milāl-arādī wa milū mana shi’tā min shai’tīn ba’d. (O Allāh, our Lord, and to You be the praise, filling the heavens, filling the Earth, and filling whatever else You will).” (Ḥasan)

1069. It was narrated from Abū Sa‘eed that the Messenger of Allāh ﷺ used to say: “Sami‘ Allāhu liman ḥamidah, Rabbānā lākall-ḥamād, milās-saylāwātī wa milāl-arādī wa milū mana shi’tā min shai’tīn ba’d. Ahlāth-thanā‘ī wal-majdi khairu ma qālal-abdu wa kullun lāk abdun lā manā limā a’taita wa lā yانfas‘u dhāl-jaddi 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.)” (Ṣaḥīḥ)
1070. It was narrated from Hudhaifah that he prayed with the Messenger of Allāh one night and he heard him say when he said the Takbīr: “Allāhu Akbaru dhāl-jabarūti wal-malakūti wal-kibiyyā’ti wal-a‘zamah (Allāh is Most Great, the One Who has all power, sovereignty, magnificence and might.” When bowing he would say: “Subhānā Rabbīal-‘Azīm (Glory be to my Lord Almighty).” When he raised his head from bowing he would say: “Lirabbīl-hamād, Lirabbīl-hamād (To my Lord be praise, to my Lord be praise).” And when he prostrated (he said): “Subhānā Rabbīal-A‘lā (Glory be to my Lord Most High).” And between the two prostrations (he said): “Rabbīghfirli, Rabbīghfirli (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. (Sahīh)

Chapter 26. The Qunūt After Bowing

1071. It was narrated that Anas bin Mālik said: “The Messenger of Allāh prayed (saying the) Qunūt after bowing for a month, supplicating...
against Ri'l, Dhakwán and ’Uṣayyah who had disobeyed Allāh and His Messenger.’” (Sahih)

Comments:

One of their men treacherously obtained from the Prophet some teachers, who were all reciters of the Qurʾān (lit. who had memorized the Qurʾān). 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-Qunūt An-Nazi’ilah. (The term Qunūt means being obedient, being humble, or the act of standing. Al-Qunūt An-Nazi’ilah implies a special supplication which is made when Muslims are overtaken by a calamity or disaster).

Chapter 27. The Qunūt During The Ẓuhūr Prayer

1072. It was narrated that Anas bin Mālik was asked: “Did the Messenger of Allāh say the Qunūt in the Ẓuhūr prayer?” He said: “Yes.” He was asked: “Was that before bowing or after?” He said: “After bowing.” (Sahih)

Comments:

This is the very same Qunūt which Imām Ash-Shafi’i has understood to be the Qunūt of Fajr or Ẓuhūr (dawn prayer); whereas the vast majority of scholars understand it to mean occasional recitation of Al-Qunūt An-Nazi’ilah.

1073. It was narrated that Ibnu Sirin said: “Some of those who prayed the Ẓuhūr prayer with the Messenger of Allāh narrated to
The Book of The At-Tatbiq

1074. It was narrated that Abû Hurairah said: “When the Messenger of Allâh ﷺ raised his head in the second Rak'ah of the Subh prayer, he said: ‘O Allâh, save Al-Walîd bin Al-Walîd and Salamah bin Hishâm and ‘Ayyâsh bin Abî Rabî‘ah and those who are weak and oppressed in Makkah. O Allâh, intensify Your punishment on Muṭâr and give them years (of famine) like the years of Yûsuf.” (Sâhîh)

Comments:

The wording clearly demonstrates that this is Al-Qunūt An-Nazîlah, which the Prophet ﷺ did not permanently recite.

1075. Abû Hurairah narrated that the Messenger of Allâh ﷺ used to supplicate in prayer when he said: “Sami' Allâhu liman ḥamidah, Rabbanâ wa lâkal-ḥamd (Allâh hears those who praise Him; O our Lord, and to You be the praise),”
then he said while standing, before he prostrated: “O Alläh, save Al-Walid bin Al-Walid and Salamah bin Hishâm and ‘Ayyâsh bin Abî Rabî’ah and those who are weak and oppressed in Makkah. O Alläh, intensify Your punishment on Mudar and give them years (of famine) like the years of Yûsuf.” Then he would say: “Alläh is Most Great” and then he prostrated. The people of Mudar and their environs were opposed to the Messenger of Alläh at that time. (Sahih)

Chapter 28. The Qunût During The Zuhr prayer

1076. It was narrated from Abû Salamah, that Abû Hurairah said: “I shall explain to you the prayer of the Messenger of Alläh,” He said: “Abû Hurairah used to say the Qunût in the last Rak‘ah of the Zuhr prayer, and the later ‘Ishâ’ prayer, and the Subh, after saying ‘Sami’ Allâhu liman ëhamidah.’ He would pray for the believers and curse the disbelievers.” (Sahih)

Chapter 29. The Qunût During The Magrib Prayer

1077. It was narrated from Al-Barâ’
bin ‘Âzib that the Prophet ﷺ used to say the Qunût in Subh and Magrib.

(One of the narrators) ‘Ubaidullâh said: “Allâh’s Messenger ﷺ used to.” (Sahih)

Comments:

In actuality, it was Al-Qunût An-Nâzîlah that the Prophet ﷺ used to occasionally recite in various prayers. But some people have deemed it, instead of Al-Qunût An-Nâzîlah, to mean the requisite Al-Qunût of the dawn and the sunset prayers. That means the Prophet ﷺ used to perform Al-Qunût in both these prayers perpetually. But there is agreement and consensus of the nation over the abandonment of Al-Qunût in the sunset prayer (Magrib).

Chapter 30. Uttering Curses During The Qunût

1078. It was narrated from Anas:

“The Messenger of Allâh ﷺ said the Qunût for a month.” – (One of the narrators) Shu’bâh said: “He cursed some men.” Hîshâm said:

“He supplicated against some of the tribes of the ‘Arabs.” – “Then he stopped doing that after bowing.” This is what Hîshâm said. Shu’bâh said, narrating from Qatâdâh, from Anas that the Prophet ﷺ said the Qunût for a month, cursing Rî’l, Dhakwân and Lîhîn. (Sahih)

تخريج: أخرج مسلم، المساجد، باب استحب القنوت في جميع الصلاوات ... إلخ، ح: 768 من حديث سفيان التوزي وشعبة به. وهو في الكبير، ح: 33 من حديث عبيد الله بن سعيد قط.”
Chapter 31. Cursing The Hypocrites During The Qunāt

1079. It was narrated from Sālīm, from his father, that he heard the Prophet ﷺ, when he raised his head in the last Rak'ah of the Ṣuḥr prayer, say: “O Allāh, curse so-and-so and so-and-so;” supplicating against some of the hypocrites. Then Allāh 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] (Sahih)

Comments:
See Ḥadīth 1071.

Chapter 32. Not Saying The Qunāt

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

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

1081. It was narrated from Abū Mālik Al-Ashja‘ī that his father said: “I prayed behind the Messenger of

Allāh ﷺ and he did not say the Qunūt, and I prayed behind Abū Bakr and he did not say the Qunūt, and I prayed behind ‘Umar and he did not say the Qunūt, and I prayed behind ‘Uthmān and he did not say the Qunūt, and I prayed behind ‘Aли and he did not say the Qunūt.” Then he said: “O my son, this is an innovation.” (Sahih)

Comments:

To perpetuate Al-Qunūt’s recital is an innovation. Allāh’s Messenger ﷺ used to recite Al-Qunūt An-Naṣīlah - the supplication for calamity or disaster - in times of need, occasionally. For further details, see Hadīth 1077.

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

1082. It was narrated that Jābir bin ‘Abdullāh said: “We used to pray Zuhr with the Messenger of Allāh ﷺ and I would take a handful of pebbles in my hand to cool them down, then I would pass them from one hand to the other, and when I prostrated I would put them down to lay my forehead on them.” (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 Muṭṭarrif said: “Imlān bin Ḥusain 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, ‘Imlān took my hand and said: ‘This reminded me of - he said a word meaning - the prayer of Muhammad Surge.’” (Ṣaḥīḥ)

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 ‘Abdullāh bin Ma‘ṣūd said: “The Messenger of Allāh 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.” (Ṣaḥīḥ)

تخريج: أخرج البخاري، الآذان، باب إتمام التكبير في الستود، ح: 781، ومسلم، الصولة، باب إثبات التكبير في كل خفض ورفع في الصولة .. الخ، ح: 393 من حديث حماد ابن زيد به، وهو في الكبرى، ح: 669.

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 ʿAllāhu ʾAkbar, pronouncing ʿSamīʿ ʿAllāhu 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 Ḥākim said: ‘I gave my pledge of allegiance to the Messenger of Allāh ʾ to pledge 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-Ḥuwairith that he saw the Prophet .setViewportView 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)
1087. It was narrated from مالك بن الحوايره that he saw the Prophet ﷺ raise his hands, a similar report. (Daif)

1088. It was narrated from مالك بن الحوايره that he saw the Prophet 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." (Daif)

Chapter 37. Not Raising The Hands When Prostrating

1089. It was narrated that ابن عمر said: “The Messenger of Allah 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.” (Sahih)
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 Ḥujiyar said: "I saw the
Messenger of Allâh when he prostrated, he lowered his knees
before his hands, and when he came up he raised his hands before
his knees." (Da'if)

1091. It was narrated that Abû Hurairah said: "The Messenger of
Allâh 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 said: 'When one of you prostrates, let him put his hands
down before his knees, and not kneel like a camel.'" (Hasan)
The Book of The At-Taḥqiq

Comments:
The truth of the matter is that the hands should be placed first, then the knees, because this accords with human nature. Allāh Most High has bestowed man with hands for support. Animals are helpless because they do not have hands. They, therefore, rise and sit without taking support; rather they do everything without hands - eating, drinking, hitting, etc. But for man the use of hands is essential. Placing the knees first brings about similarity with animals.

Chapter 39. Putting The Hands Down Along With The Face When Prostrating

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

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 'Abbās 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)

Comments:
1. Seven limbs mean the two hands, the two knees, the two feet, and the face. All these limbs should touch the ground. If any limb lifts up for a little while, it is another matter. Collectively, the prostration should be performed on these seven limbs.
2. While sinking into the posture of prostration, one should not gather one’s hair or garments with a view to protecting them from dust. They should be allowed to come in touch with the ground. This will generate humility. Arrogance will be repelled from one’s mind and heart.

Chapter 41. Explanation Of That

1095. It was narrated from Al-‘Abbâs bin ‘Abdul-Muţţalib 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.” (Sahîh) (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.” (Sahih)

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.” (Sahih)

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 Tâwûs said to us: ‘He put his hand on his forehead and moved it down to his nose and said: This is one thing.’” (Sahih)

Comments:
Imâm An-Nâsâ’î heard this report from two Shâlikhs: 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-Mu'âth that he heard the Messenger of Allâh سَلَّمَ رَحْمَتَهُ وَبَرَاتِهُ 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." (Sâliḥ)

Chapter 47. Placing The Feet Upright During Prostration

1101. It was narrated that 'Aishah said: "I noticed the Messenger of Allâh سَلَّمَ رَحْمَتَهُ وَبَرَاتِهُ was missing one night, and I found him when he was prostrating with his feet held upright, and he was saying; 'Allâhumma, inni a'âdhu biridâka min sakhatik, wa bimu'âfatika min 'ugabatik, wa bika minka lâ uhsî thanâ'an 'alaika anta kamâ athanaita '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.)"" (Sâliḥ)
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-Madînah 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` Allahu liman hamidah (Allah 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 Allâh ﷺ said: “Do not rest your forearms on the ground like a dog when prostrating.” (Saḥîh)

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 Abû Ishâq said: “Al-Barâ’ described the prostration to us. He placed his hands on the ground and raised his posterior and said: ‘This is what I saw the Messenger of Allâh ﷺ doing.’” (Da’if)
1106. It was narrated from Al-Barâ’ that when the Messenger of Allâh ﷺ prayed he would *Jakkhâ*[1] (Hasan)

1107. It was narrated from ‘Abdullâh bin Mâlik bin Buhainah that when the Messenger of Allâh ﷺ prayed he held his arms out so much that the whiteness of his armpits appeared. *(Sahîh)*

1108. It was narrated that Abû Hurairah said: "If I were in front of the Messenger of Allâh ﷺ I would be able to see the whiteness of his

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[1] *Jakkhâ* 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.

Comments:

Allâh’s Messenger ﷺ kept his underarm hair clean; consequently, the white skin was discernible, or the whiteness around hair may have been meant.

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[^1]: Hold his arms out from his sides and keep his stomach up off the ground as explained in An-Nihâyah.
arm pits." (One of the narrators) Abú Mijlaz said: “It is as if he said that because he was praying.”

(Talib)

الله أخبرني أنك في صلاة

تخريج: [إسناده حسن] اختصار أبو داود، الصلة، باب من ذكر أنه يرفع يده إذا قام من


1109. It was narrated from ‘Ubaidullāh bin ‘Abdullāh bin Aqram that his father said: “I prayed with the Messenger of Allāh ﷺ 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

(المعجم (52) - كتاب التجافي في السجود (التحفة 399)

1110. It was narrated from Maimūnah that when the Prophet ﷺ prostrated he would hold his arms out from his sides so that if a lamb wanted to pass beneath his arms it would be able to do so.

(Sahih)


Chapter 53. Moderation In Prostration

(المعجم (53) - كتاب الإعتدال في السجود (التحفة 400)

1111. It was narrated that Qatadāh
said: “I heard Anas (narrate) that the Messenger of Allâh ﷺ said: ‘Be moderate in prostration and do not rest your forearms along the ground like a dog.’” (Sahîh)

Comments:
See Hadîth 1029.

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

1112. It was narrated that Abû Ma’sûd said: “The Messenger of Allâh ﷺ said: ‘No prayer is valid in which a man does not maintain his back (at ease) when bowing and prostrating.’” (Sahîh)

Comments:
See Hadîth 1028.

Chapter 55. The Prohibition Of Pecking Like A Crow

1113. ‘Abdur-Rahmân bin Shibli said that the Messenger of Allâh ﷺ forbade three things: “Pecking like a crow, resting one’s forearms on the ground like a predator, and allocating the same place for prayer like a camel gets used to a certain place.” (Da’if)
Comments:

Pecking like a crow denotes performing a very light prostration, so much so that an onlooker might feel he is pecking (like a bird).

Chapter 56. The Prohibition Of Tucking Up The Hair When Prostrating

1114. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “I have been commanded to prostrate on seven and not to tuck up my hair or garment.” (Sahîh)

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-Ḥarīth praying with his hair bound behind him. He stopped and started to undo it. When he finished he turned to Ibn Abī Ṣaḥīh 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.”” (Sahih)

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 Abī Ṣaḥīh said: “The Prophet ﷺ was commanded to prostrate on seven bones and was forbidden to tuck up his hair and garment.” (Sahih)

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’ân When Prostrating

1119. It was narrated that ‘Ali bin Abî Tâlib said: “My beloved forbade 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. (\textit{Sahîh})

Comments:
See \textit{Hadîth} 1041, 1042, 1043.

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

\(^1\) See No. 5318.
three times. ‘There is nothing left of the features of Prophethood except a good dream that a person sees or is seen by others for him. But I have been forbidden to recite the Qur’ān 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.’” (Ṣahih)

Comments:
See Hadīth 1046.

Chapter 63. The Supplication When Prostrating

1122. It was narrated that Ibn ‘Abbās said: “I stayed overnight with my maternal aunt Maimūnah bint Al-Hāriz, and the Messenger of Allāh ﷺ stayed overnight with her. I saw him get up to relieve himself, and he went to the waterskin and undid its string, then he performed Wudū’ 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 Wudū’ again, like the first time. Then he stood and prayed, and when he prostrated he said: ‘Allāhuummaj’al fi qalbī nūrān waj´al fi samī’ nūrān waj´al fi basīrī nūrān, waj´al min tahī nūrān waj´al min fawquī nūrān, wa´am yamīt nūrān wa´an yasārī nūrān waj´al amāmī nūrān, waj´al khalfī
nūran wa aʿzāmilī 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 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 Maimūnā, and through her of the Prophet as well, for this purpose. Maimūnā 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: ‘Subḥānallāhi ḥumma, Rabbanā wa biḥamdiv. Allāhumma ghfirī’ (Glory be to You O Allāh, Our Lord, and praise. O Allāh, forgive me,) following the command of the Qur’ān.[1] (Sahih)

Comments:
Surat An-Nasr 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

attention to praising, glorifying, and thanking Allâh profusely. And you should ask forgiveness (of Allâh). Your final journey is near. In compliance to this guidance, Allâh's Messenger ﷺ began to recite the above-mentioned supplication profusely in his bowings and prostrations. The words of 'Aishah ﷺ “following the command of the Qur'ân” point to this matter.

Chapter 65. Another Kind

1124. It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ used to say when bowing and prostrating: 'Subhrinaka Alluhumma, Rabbanâ wa bihamdik. Allâhumma ghfirlii (Glory be to You O Allâh, Our Lord, and praise. O Allâh, forgive me)” following the command of the Qur'ân.”[1] (Sahîh)

Chapter 66. Another Kind

1125. 'Aishah said: “I noticed that the Messenger of Allâh ﷺ was missing from his bed, so I started to look for him, and I thought that he had gone to one of his concubines. Then my hand fell on him when he was prostrating and saying: ‘Allâhumma ghfirlii mä asrartu wa mä a'lan (O Allâh, forgive me for what (sin) I have concealed and what I have done openly).’” (Sahîh)

Comments:

What ‘Aishah ﷺ imagined is wholly in accordance with human inherent nature; otherwise Allâh’s Messenger’s ﷺ love for ‘Aishah had been greater.

[1] Some of the manuscripts do not contain the addition.
1126. It was narrated that 'Aishah said: "I noticed that the Messenger of Allâh was missing and I thought that he had gone to one of his concubines, so I looked for him and found him prostrating and saying: 'Rabbighfirli maa asrarhu wa maa al-`amal (Lord forgive me for what (sin) I have concealed and what I have done openly)'." (Sahîh)

1127. It was narrated from 'Ali that when the Messenger of Allâh prostrated he would say: "Allâhumma laka sajadatu wa laka aslamatu wa bika `aman tu sajada wajhi li`l-lail khalaqahu wa sawwara hu ja ahsana si`ratahu wa shaqq saumahu wa ba`sarahu, tabarak Allâhu ahsanul-khaliqin (O Allâh, 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 Allâh the best of creators.)" (Sahîh)
Chapter 68. Another Kind

1128. It was narrated from Jābir bin 'Abdullāh that the Prophet ﷺ used to say when prostrating: “Allāhumma laka sajadu wa bika āmantu wa laka aslamtu wa anta Rabbi, sajada wajhī lilladhī khalaqahu wa sawwarahu wa shaqqa sam‘ahu wa bāsharahu, tabārak Allāhu ahsanul-khāliqīn (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).” (Ṣaḥīḥ)

Chapter 69. Another Kind

1129. It was narrated from Muḥammad bin Maslamah that when the Messenger of Allāh ﷺ got up to offer voluntary prayers at night, he would say when he prostrated: “Allāhumma laka sajadu wa bika āmantu wa laka aslamtu, Allāhumma anta Rabbi, sajada wajhī lilladhī khalaqahu wa sawwarahu wa shaqqa sam‘ahu wa bāsharahu, tabārak Allāhu ahsanul-khāliqīn (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 'Âishah that the Prophet used to say, when he did a prostration that was required when reciting Qur’ân at night: “Sajada wajhi lilladhi khalaqahu wa wawwarahu wa shaqqa sam’ahu wa basarahu bihawlihi wa qawwath (My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight by His power and strength.)” (Da’îf)

Chapter 71. Another Kind

1131. It was narrated that 'Âishah said: “I noticed the Messenger of Allâh was missing one night and I found him prostrating with the tops of his feet facing toward the Qiblah. I heard him saying: ‘A‘ûdhu bîridâka min sakhatika, wa a‘ûdhu bimun‘afatika min ‘ugbâtika wa a‘ûdhu bika minka lâ uhâr thanâ‘an ‘alaika 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.)" (Ṣaḥīḥ)

Comments:
Indulging in self-praise is blameworthy, because self-praise very often involves exaggeration and arrogance. But in the case of Allāh Most High, all Grandeur and Loftiness, and Pride behoves Him. He, therefore, rightly praises Himself.

Chapter 72. Another Kind

It was narrated that 'Aishah said: "I noticed that the Messenger of Allāh ṣṣ 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: 'Subḥān Allāhumma wa biḥamdika lā ilāha illā ant (Glory and praise be to You, O Allāh, 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." (Ṣaḥīḥ)

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: ‘Subhāna Dhil-jabarūt wal-malakūt wal-kibriyā’ wal-‘azamah (Glory be to the One Who has all power, sovereignty, magnificence and might).’ Then he prostrated for as long as he had bowed, saying while prostrating: ‘Subhāna Dhil-jabarūt wal-malakūt wal-kibriyā’ wal-‘azamah (Glory be to the One Who has all power, sovereignty, magnificence and might).’ Then he recited Āl ‘Imrān, then another Sūrah and another, doing that each time.” (Ṣaḥīḥ)

Chapter 74. Another Kind

1134. It was narrated that Ḥudhayfah 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 Āl 'Imrān. Then he bowed for almost as long as he had stood, saying while bowing: 'Subhān Rabbī 'azīm, Subhān Rabbī 'azīm, Subhān Rabbī '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 Rabbī A'la, Subhān Rabbī A'la, Subhān Rabbī 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: 'Subhūhun Quddūsun Rabbul-malā'ikāti war-rūh (Perfect, Most Holy, Lord of the Angels and the Spirit)." (Sahih)
Comments:
See Hadith 1049.

Chapter 76. The Number Of Tashih In Prostration

1136. Anas bin Mālik said: “I have never seen anyone whose prayer more closely resembles the prayer of the Messenger of Allāh ﷺ than this young man – meaning ‘Umar bin ʿAbdul-ʿAzīz. And we estimated that when bowing he said the Tashih ten times and when prostrating he said the Tashih ten times.” (Hasan)

Tashih: [إسناده حسن] إخريج أبو داود، الصلاة، باب مقدار الركوع والسجود، ح 888

عن محمد بن رافع وغيره، وهو في الكبيرة، ح 721، وحسنها العراقي.

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

1137. It was narrated that Rifaʿah bin Rāfiʿ said: “While the Messenger of Allāh 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 Allāh ﷺ and the people with Salām. The Messenger...
of Allāh 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 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 and the people with Salām. The Messenger of Allāh 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 said: ‘The prayer of any one of you is not complete unless he performs *Wuḍū* properly as enjoined by Allāh, the Mighty and Sublime. So he should wash his face, his arms up to the elbows, and wipe his head, and (wash) his feet up to the ankles. Then he should magnify Allāh and praise Him and glorify Him.’” — (One of the narrators)

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) 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 *Takbīr* 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
straight (and at ease). Then he should say *Takbîr* and prostrate until he has placed his face firmly on the ground.” “I heard him say: his forehead, until his joints settle and he is relaxed. Then he should say the *Takbîr* and sit up until his backbone is straight (and at ease). Then he should prostrate until he has placed his face firmly on the ground and he is relaxed. If he does not do that then he has not completed his prayer.” (Sahîh)

**Comments:**

In this narration, there is no mention of the bowing and the prostration’s glorifications (*Tasbihât*). 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 Hadîth 1054)

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

1138. It was narrated from Abû Hurairah that the Messenger of Allâh said: “The closest that a person can be to his Lord, the Mighty and Sublime, is when he is prostrating, so increase in supplication then.” (Sahîh)

**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 Wudû’ 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.’” (Sahîh)

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‘dân bin Ta‘lîh Al-Ya’muri 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
Allâh, the Mighty and Sublime, except that Allâh will raise him one degree in status thereby, and erase one sin thereby.” Ma’dân said: “Then I met Abû Ad-Dardâ’ and asked him the same question I had asked Thawbân.” He said to me: You should prostrate, for I heard the Messenger of Allâh ﷺ say: “There is no one who prostrates once to Allâh, but Allâh will raise him one degree in status thereby, and erase one sin thereby.” (Sahih)

Chapter 81. The Place Of Prostration

1141. It was narrated that ‘Aṭâ’ bîn Yazîd said: “I was sitting with Abû Hurairah and Abû Sa’îd. One of them narrated the Hadîth about intercession and the other was listening. He said: ‘Then the angels will come and intercede, and the messengers will intercede.’ And he mentioned the Sirât, and said: “The Messenger of Allâh ﷺ said: ‘I will be the first one to cross it, and when Allâh has finished passing judgment among His creation, and has brought forth from the Fire those whom He wants to bring forth, Allâh will command the angels and the messengers to intercede, and they will be recognized by their signs, for the Fire will consume all of the son of Adam apart from the place of prostration. Then the water of
life will be poured on them, and they will grow like seeds on the banks of a rainwater stream.”

(Sahih)

Chapter 82. Is It Permissible To Make One Prostration Longer Than The Other?

1142. It was narrated from ‘Abdullâh bin Shaddâd, that his father said: “The Messenger of Allâh ﷺ came out to us for one of the nighttime prayers, and he was carrying Hasan or Husain. The Messenger of Allâh ﷺ came forward and put him down, then he said the Takbîr 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 Allâh ﷺ while he was prostrating, so I went back to my prostration. When the Messenger of Allâh ﷺ finished praying, the people said: ‘O Messenger of Allâh 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.” (Sahih)
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-Yatīn: a eulogistic appellation used for the Messenger of Allāh). Certainly, such an action carries twofold recompense that enhances one in worship and, on the other hand, brings happiness to the little creation (of Allāh) and gladdens their hearts.

Chapter 83. The Takbīr When Sitting Up From Prostration

1143. It was narrated from ‘Abdūr-Rahmān bin Al-Aswād from his father – and ‘Alqamah – that ‘Abdullāh said: “I saw the Messenger of Allāh say the Takbīr every time he went down and got up, or stood or sat; he said the Salām on his right and his left: ‘As-salāmu ‘alaykum wa rahmatullāhī (Peace be upon you and the mercy of Allāh),’ until the whiteness of his cheek could be seen.” He said: “And I saw Abū Bakr and ‘Umar, may Allāh be pleased with them both, doing the same.” (Sahih)

Comments:
See Hadith 1084.

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

1144. It was narrated from Mālik bin Al-Ḥuwairīth that when the Prophet of Allāh 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'i')

Comments:
See Hadith 1088.

Chapter 85. Not Doing That Between The Two Prostrations

1145. It was narrated from Sālim that his father said: “When the Prophet started to pray he said the Takbīr and raised his hands, and when he bowed, and after bowing, but he did not raise them between the two prostrations.” (Sahih)

Chapter 86. The Supplication Between The Two Prostrations

1146. A man from (the tribe of) ‘Abs narrated from Ḥudhaifah that he came to the Prophet and stood by his side, and he said: “Allāhu Akbar Dhul-malakūt wala-jabarūt wala-kibriyya wala-‘azamah (Allah 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: “Subhāna Rabbī al-'azīm”
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Chapter 87. Raising The Hands (Near) The Face Between The Two Prostrations

1147. An-Nadr bin Kathîr Abû Sahl Al-Azdi said: “Abdullâh 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.’ ‘Abdullâh bin Tâwûs said: ‘I saw my father do it, and my father said: ‘I saw Ibn ‘Abbâs do it, and ‘Abdullâh bin ‘Abbâs said: ‘I saw the Messenger of Allâh ﷺ doing it.”’[1] (Da‘îf)

[1] The meaning of “to his face” is interpreted, by those who consider it authentic, to merely mean he raised his hands with the Takbîr. See ‘Awn Al-Ma‘bûd. (Abû Dâwûd No. 740.)
Chapter 88. How To Sit Between The Two Prostrations

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

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, his bowing, prostration, standing after he has raised his head from bowing and (sitting) between the two prostrations, were almost the same.” (Sahih)

Comments:
See Hadith 1106, 1107.
Chapter 90. The Takbīr For The Prostration

1150. It was narrated that ‘Abdullāh said: “The Messenger of Allāh used to say the Takbīr every time he got up, went down, stood and sat. Abū Bakr, ‘Umar and ‘Uthmān (did likewise)” (Sahih)

1151. Abū Hurairah said: “When the Messenger of Allāh stood to pray, he said the Takbīr, when he (started), then he said the Takbīr when he bowed, then he said: ‘Sami’ Allāhu liman hamidah (Allāh hears those who praise Him), when he stood up from bowing. Then he said when he was standing: ‘Rabbana lakal-hamd.’ Then he said the Takbīr when he went down in prostration, then he said the Takbīr when he raised his head, then he said the Takbīr when he prostrated, then he said the Takbīr when he raised his head, and he did that throughout the entire prayer until he finished it, and he said the Takbīr when he stood up after the first two Rak’ahs, after sitting.” (Sahih)

Comments:
See Hadīth 1084.
Chapter 91. Settling In A Seated Position After Rising From The Two Prostrations

1152. It was narrated that Abî Qilâbah said: “Abû Sulaimân Mâlik bin Al-Huwairith came to our Masjid and said: ‘I want to show you how I saw the Messenger of Allâh pray.’ He said: ‘He sat during the first Rak‘ah when he raised his head from the second prostration.’” (Sahîh)

1153. It was narrated that Mâlik bin Al-Ḥuwairith said: “I saw the Messenger of Allâh 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)

Comments:

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 Ḥadîth, 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-Ḥuwairîth 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).” (Sâhîh)

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‘îf)
Comments:

a. Here Şarîk signifies Qâdi Şarîk. Qâdi Şarîk was not strong enough as a narrator - because of an issue with his memory - for his solitary narration to be accepted.

b. In other chains of this narration, there is no mention of the Companion Wâ’il. There is a conflict over the transmitters who mention him. Therefore, this report remains a point of contention.

Chapter 94. The Takbîr When Getting Up

1156. It was narrated from Abû Salamah that Abû Hurairah used to lead them in prayer, and he said the Takbîr when he went down and came up. When he had finished he said: ‘By Allâh, I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ.’” (Sahîh)

Comments:

Pronouncing Allâhu Akbar at the time of rising at the end of the second prostration is sufficient, although during the Jalsah Al-Istirâhâh it may occur. There is no need for a new or separate Takbîr, because the sitting of rest happens to be very light, and its objective is to facilitate convenience in the act of rising. However, while rising at the end of the second cycle after the testimony (Tashahhud), a new or separate Takbîr shall have to be pronounced, because it is a separate pillar (Rukn) of prayer.

1157. It was narrated from Abû Bakr bin ‘Abdur-Rahmân and from Abû Salamah bin ‘Abdur-Rahmân that they prayed behind Abû Hurairah, may Allâh be pleased with him, and when he bowed he said the Takbîr, when he raised his head he said: ‘Sami’ Allâhu liman ĥamidah, Rabbanâ wa lâkâl-ĥamad,
Then he prostrated and said the Takbir, then he raised his head and said the Takbir, then he said the Takbir 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 Allâh ﷺ. And this is how he continued to pray until he left this world.’ (Sahîh)

Comments:
In this narration, Imâm An-Nadî has two Shaikhs - Nasr bin ‘âlî and Suwar bin ‘Abdullâh. 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 Tashâhud

1158. It was narrated from ‘Abdullâh bin ‘Abdullâh 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.” (Sahîh)

Comments:
In this Hadîth there is no specific mention of its being the first or the second Testimony of Faith (Tashâhud). Therefore, the Hanafis are of the view of sitting thusly in every Tashâhud (the sitting position of prayer). But in other authentic narrations, a different form of sitting for the final Tashâhud is described, which is known as Tawarruk. See No. 1263. Therefore, this style should be ascribed to the first Tashâhud. 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-Qâsim who narrated from 'Abdullâh — he is Ibn 'Abdullâh bin 'Umar — that his father (Ibn 'Umar) said: “One of the Sunnahs of the prayer is to hold the right foot upright and point its toes toward the Qiblah, and to sit on the left foot.” (Saḥîh)

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

1160. It was narrated that Wâ'il bin Hujr said: “I came to the Messenger of Allâh ﷺ, and I saw him raising his hands when he started to pray until they were in level with his shoulders, and when he wanted to bow. When he sat following the first two Rak'âhs, 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 Barânis.”[1] (Saḥîh)

[1] Barânis is plural of Burnus, a type of cloak, and that was because of the cold weather.
Comments:
Wa'il bin Hujr had arrived for the first time after the Battle of Tabāk in the year 9H, and had embraced Islam. He then came again (according to this narration) the following year - the year 10H. It was the month of Ramadan or Shawwal. This adds up to six or seven months until the death of the Prophet ﷺ. In other words, the Prophet ﷺ and the Companions used to practice Raf Al-Yadayn all the way until the period of time before the Prophet's ﷺ death. There is nothing at all to support that it was then abrogated.

Chapter 98. Where One Should Look While Reciting The Tashahhud

1161. It was narrated from `Abdullāh bin `Umar that he saw a man moving the pebbles with his hand while praying. When he finished, `Abdullāh said to him: “Do not move the pebbles while you are praying, for that is from the Shaitān. Rather do what the Messenger of Allāh ﷺ used to do.” He said: “What did he used to do?” He said: “He would put his right hand on his right thigh, and point with the finger that is next to the thumb toward the Qiblah, and he would look at it, or thereabouts.” Then he said: “This is what I saw the Messenger of Allāh ﷺ doing.” (Ṣaḥīḥ)
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)

Comments:

To sum up, the right hand should be kept in the style of pointing (from the commencement of the sitting posture until its end).

Chapter 100. What Is Said In The First Tashahhud

1163. It was narrated that ‘Abdullāh said: “The Messenger of Allāh taught us to say when we sat following two Rak‘ahs: ‘At-tahiyâtu illâhi waṣ-salawatu waṣ-tayibāt, as-salâmu ‘alaika ayyuha-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. As-salâmu ‘alaina wa...” (Ṣaḥīḥ)
It was narrated that 'Abdullâh said: "We used not to know what we should say in each Rak'ah apart from glorifying, magnifying and praising our Lord. But Muḥammad taught us everything about what is good. He said: 'When you sit following every two Rak'ahs, then say: At-tahjârîtâ lillāhi wa-salawâtu wa-tâyibât, assalâmû 'alaika ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. Assalâmû 'alaina wa 'ala 'ibâd illâhi-sâlihin, ashadu an lâ ilâha ill-Allâh wa ashadu anna Muḥammadan 'abdhuhu 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).'"

(Sâhîh)

1164. It was narrated that 'Abdullâh said: "We used not to know what we should say in each Rak'ah apart from glorifying, magnifying and praising our Lord. But Muḥammad taught us everything about what is good. He said: 'When you sit following every two Rak'ahs, then say: At-tahjârîtâ lillâhi wa-salawâtu wa-tâyibât, assalâmû 'alaika ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. Assalâmû 'alaina wa 'ala 'ibâd illâhi-sâlihin, ashadu an lâ ilâha ill-Allâh wa ashadu anna Muḥammadan 'abdhuhu 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 Muhammad is His slave and Messenger), then choose any supplication that you like and call upon Allâh the Mighty and Sublime with it." (Sahîh)

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

1165. It was narrated that 'Abdullâh said: "The Messenger of Allâh taught us the Tashahhud for prayer and the Tashahhud for Al-Hâjah. The Tashahhud for prayer is: 'At-tahîyât lillâhi was-salawâtu wat-tayyibât, as-salâmû 'alaika ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakânhu. As-salâmû 'alaina wa 'ala 'ibâd illâhi-gülûhin, ashhadu an lâ ilâha illallâh wa ashhadu anna Mu'hammadan '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 Muhammad is His slave and Messenger).’ (to the end of the Tashahhud)" (Sahîh)


1167. It was narrated from Al-Âswad and ‘Alqamah, that ‘Abdullâh bin Ma’sûd said: “We were with the Messenger of Allâh and we did not know anything, then the Messenger of Allâh said to us: ‘Every time you sit (in prayer), say: “At-tahiyât lillâhi was-salawât wa-tâayibât, as-salâmu ‘alaika wa-râhmat-Allâhi wa-barakatuhu. As-salâmu ‘alainâ wa ‘ala ‘ibâd illâhi-s-sâlihîn, ashhadu an lâ ilâha illallâh wa-ashhadu anna Muhammadan ‘abdhuhu 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
1168. It was narrated from 'Alqamah bin Qais that 'Abdullâh said: "We used not to know what to say when we prayed, then the Messenger of Allâh ﷺ taught us some eloquent and concise words. He said to us: 'Say: "At-tahiyyatun lillâhi was-salawatun wa-fâyibirtu, as-saliru 'alaina wa 'alaihun, wa as-saliru 'ala 'llah was-sallam, wa aâlzâdun an 'llah, wa aâlzâdun Muhammadan 'abaruhu 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 Muhammad is His slave and Messenger)." (One of the narrators) 'Ubaidullâh said: "Zaid bin Hammâd said, narrating from Ibrâhîm, 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 ﷺ, we
used to say: ‘Peace (As-Salām) be upon Allāh, peace be upon Jibrīl, peace be upon Mīkā’il.’ The Messenger of Allāh ﷺ said: ‘Do not say ‘Peace (As-Salām) be upon Allāh, for Allāh is As-Salām.’[1]

Rather say: ‘At-tahiyyatu ʾillāhi was-salawatu waṭṭayyibāt, as-salāmu ʿalaika ayyuha-Nabiyyu wa raḥmat-Allāhi wa barakātuhi. As-salāmu ʿalainu wa ʿala idūd ilāha illallāh wahdahu ʿalaika lahu, wa ashhadu anna Muḥammadan ʿabduhu wa rasūluhu (All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh alone without partners, and I bear witness that Muḥammad is His slave and Messenger).’ (Sahīḥ)

Comments:

Instead of naming individual names, the phrase Thādillāhis Sāhīhin (Allāh’s righteous slaves) encompasses all the angels and righteous humans. Therefore, this is most right.

1170. It was narrated that Ibn Maʿṣūd said: ‘We used to pray with the Messenger of Allāh ﷺ and we would say: ‘Peace (As-Salām) be upon Allāh, peace be upon Jibrīl,

[1] The Source of Peace; the One free from all faults.
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peace be upon Mikâ’il.’ The Messenger of Allâh ﷺ said: ‘Do not say ‘Peace (As-Salâm)’ be upon Allâh, for Allâh is As-Salâm. Rather say: ‘At-tahiyyâtu illâhi was-salawâtu wât-tayyibât, as-salâmu ‘alaika ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. As-salâm ‘alaina wa ‘ala ‘ibâd illâhi-s-sâlihîn, ash-hadu an là ilâha illallâh wa ash-hadu anna Muhammâdan ‘abdhu hu 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 Muhammad is His slave and Messenger).’’ (Sâhih)

Comments:
See Hadîth 1169.

1171. It was narrated from ‘Abdullâh that the Prophet ﷺ said in the Tashkhrî ‘At-tahiyyâtu illâhi was-salawâtu wât-tayyibât, as-salâmu ‘alaika ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. As-salâm ‘alaina wa ‘ala ‘ibâd illâhi-s-sâlihîn, ash-hadu an là ilâha illallâh, wa ash-hadu anna Muhammâdan ‘abdhu hu 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).” (Ṣaḥīḥ)

1172. ‘Abdullâh said: “The Messenger of Allâh ﷺ taught us the Tashâhhu’d just as he taught us a Sūrah from the Qur’ân: ‘At-taḥiyâtū lillâhî waṣ-ṣalawât waṭ-tâyibât, as-salâm ‘alaika ayyûhan-Nabîyyu wa raḥmat-Allâhî wa barakâtuhu. As-salâm ‘alaina wa ‘ala ‘ibâd illâhî-is-sâlihîn, wa ashhadu annâ Muḥammadan ‘abduluwa raṣûluha (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).” (Ṣaḥīḥ)

Comments:

The Prophet ﷺ held the palm of ‘Abdullâh bin Mas‘ûd 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. Imâm Al-Bukhârî has recorded this Ḥadîth 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 Ḥittān bin ‘Abdullāh that Al-Ash‘a‘rī said: "The Messenger of Allāh 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 la’d-dālīn' then say ‘Āmīn," 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 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 Imam prostrates before you and rises before you.' The Prophet of Allah ﷺ said: 'This makes up for that. Then when you are sitting, let the first thing that any one of you says be: At-
tahiyatut-tayyibatuus-salawatu illahihi, as-salatu ’alaika ayyuhan-Nabiyyu wa rahmat-Allahi wa barakatuuhu. As-
salatu ’alaina wa ’ala ’ibad illahiis-salihin, ashhadu an lā ilāha illallah wa ashadhu anna Muḥammadan ’abdul-Allah wa rasuluhu (All compliments, good words and prayers are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah and I bear witness that Muḥammad is His slave and Messenger).’” (Sahih)

Comments:

See Hadith 1056.

Chapter 102. Another Version Of The Tashahhud

1174. It was narrated from Hiṭṭān bin ‘Abdullāh that they prayed with Abū Mūsā and he said: "The Messenger of Allah ﷺ said: 'When you are sitting then let the first words that any one of you says be: At-
tahiyatut lillahiis-tayyibatuus-salawatu lillāh, as-salatu ’alaika ayyuhan-
Nabiyyu wa rahmat-Allahi wa barakatuuhu. As-salatu ’alaina wa ’ala ’ibad illahiis-salihin, ashhadu an lā ilāha illallah wahdahu la sharīka
Chapter 103. Another Version Of The Tashahhud

1175. It was narrated that Ibn 'Abbás 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-taḥiyyátul-mubârakátus-salawátut-tayyibatu  lîllâh, salâmun ‘alayka anna abâbî bi râhmat Allâhi bi barakâtuhu. As-sakimu ‘alayna wa ‘alâ ‘ibâdillâhi-s-sâlihin, ashhadu an lâ ilâha illallâh wâ ashhadu anna Muḥammadan ‘abdulhu 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 alone with no partner or associate, and I bear witness that Muḥammad is His slave and Messenger).’” (Sâhîh)
Chapter 104. Another Version
Of The Tashahhud

1176. It was narrated that Jâbir said: "The Messenger of Allâh used to teach us the Tashahhud just as he would teach us a Sûrah of the Qur’ân: ‘Bismillâh, wa billâhi. At-tahiyyâtu lillâhi was-salawâtu wa-t-tayyibât, as-salâm u’laika ayyuhan-Nabîyyu wa rahmat-Allâhi wa barakâtuhu. As-salâm u’alaina wa ‘ala ‘ibrid illihis-sâlihin, wa ash-hadu anna Muâmmadan ‘abdulhu 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 Muhammad is His slave and Messenger. I ask Allâh for Paradise and I seek refuge with Allâh from the Fire).” (Pâjû)

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. Abduhu 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 ﷺ 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‘ṣūd said: “In the first two Rak‘ahs the Prophet ﷺ was as if he were on stones heated by fire.” (Da‘īf)

الفاصل (التحفة 452) - باب التَّحْفِيق في
الْتَّسْهِيَّةِ الأولى

١٦٧٧ - أَخَذَّنا الْهَيْيَمُ بْنُ الْأَبْيَبِ الطَّالِقَانِي قَالَ: حُدِّثَنَا إِبْرَاهِيمُ بْنُ سُعْدٍ بْنُ إِبْرَاهِيمٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: حُدِّثَنَا أَبِي عَنْ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ سُعْدٍ قَالَ: كَانَ النَّبِيُّ ﷺ فِي الرَّكُّعَتَينَ كَانَ عَلَى الْرَّضَفِ فَلَمْ يُقْومَ قَالَ: ذَلِكَ يُؤْبِدُ.  

أبَسَّرَ أَحَدَ عَدَلَانَ: [إِسْمَاءٍ ضَعِيفٍ] أُخْرِجَهُ التَّرْمِدِي، الْصَّلْوَةُ، بابٌ مَا جَاءَ فِي مَقْدَادِ الْقَوْدِ فِي الرَّكْعَتَيْنَ الْأَوَّلَيْنَ، ح: ٣٢١، وأَبِ بَارْدَاءُ، الْصَّلْوَةُ، بابٌ فِي تَحْفِيقِ الْقَوْدِ، ح: ٩٩٠ مِن حَدِيثِ سَعْدِ بْنِ إِبْرَاهِيمِ بِهِ، وَهُوَ فِي الْكِبْرَىِّ، ح: ٧٧٤، وَقَالَ النَّرَمِذِيٌّ: "حَسْنٌ، إِلَّا أَنْ أَبَا عَبْدِ اللَّهِ لَمْ يَسْمَعَ مِنْ أَبيِّهِ"، يَعِيْنِ حَسْنٍ لَّجِيْبِهِ عَنْهُ.
Chapter 106. Not Reciting The First Tashahhud

1178. It was narrated from Ibn Buhaibah that the Prophet prayed, then he stood up after two Rak’ahs while he was supposed to sit, and he continued his prayer. Then at the end of his prayer, he performed two prostrations before the Salâm, then he said the Salâm. (Sahih)

1179. It was narrated from Ibn Buhaibah that the Prophet prayed and stood up following the first two Rak’ahs, and they said (Subhan Allah). He carried on, then when he had finished his prayer he performed two prostrations, then he said the Salâm. (Sahih)

Comments:

On the basis of this event, it has been argued that the first sitting and the testimony are not obligatory. Had it been obligatory, on being pointed out by the Companions, Allâh’s Messenger 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 Tākbīr When Standing Up Following Two Rak'āhs

1180. It was narrated that ‘Abdur-Rahmān bin Al-Ḩājj Al-Asamm said: “Anas bin Ṭālāk was asked about the Tākbīr in the prayer. He said: ‘The Tākbīr should be said when bowing, when prostrating, when raising one’s head from prostration and when standing up following the first two Rak’āhs.’ Ḥuṭaim[1] said: ‘From whom did you learn this?’ He said: ‘From the Prophet Ṭr, Abū Bakr and ‘Umar, may Allāh be pleased with them.’ Then he fell silent and Ḥuṭaim said to him: ‘And ‘Uthmān?’ He said: ‘And ‘Uthmān.’’” (Ṣaḥīḥ)

Comments:

(The pronunciation of the) Tākbīr at Al-Ihirm (the consecratory declaration of the Supreme Greatness of Allāh) is agreed upon. Hence, no one displayed any sort of slothfulness in it. Therefore, it has not been mentioned. Concerning other Tākbīrāt (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 Muṭarrīf bin ‘Abdullāh said: “Alī bin Abī Ṭālīb 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

1182. It was narrated from Abū Ḥumaid As-Sā'īdī 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)

Comments:

This raising of two hands - is also corroborated by authentic Ahâdîth. Though, in some Ahâdîth there is no mention of it. But it is neither essential nor possible for every single matter or issue to have been mentioned in each Hadîth.

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

1183. It was narrated from Ibn
‘Umar that the Prophet ﷺ used to raise his hands when he began to pray, when he wanted to bow, when he raised his head from bowing, and when he stood up after the first two Rak‘ahs, he would raise his hands likewise, level with the shoulders. (Sahih)

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

1184. It was narrated that Sahl bin Sa’d said: “The Messenger of Allâh ﷺ set out to bring about reconciliation among Banu ‘Amr bin ‘Awf. The time for prayer came, and the Mu‘adhdhin went to Abū Bakr to tell him to gather the people and lead them in prayer. Then the Messenger of Allâh ﷺ 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 Allâh ﷺ 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 Allâh ﷺ. The Messenger of Allâh ﷺ gestured to him to stay where he was. Abū Bakr
raised his hands and praised and thanked Allāh for what the Messenger of Allāh ﷺ had said. Then he moved backwards, and the Messenger of Allāh ﷺ went forward and prayed. When he finished, he said to Abū Bakr: ‘What stopped you from continuing to pray when I gestured to you?’ Abū Bakr, may Allāh be pleased with him, said: ‘It was not appropriate for the son of Abū Quḥāfah to lead the Messenger of Allāh 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 “Subḥan Allāh.”’ (Sahīḥ)

Comments:

By this raising of the two hands it is not meant the raising of hands at the time of pronouncing the Takbīr. It is rather raising of the two hands at the time of supplicating. This narration has preceded. (See the commentary to Hadīth 758).

Chapter 5. Greeting People With A Hand Gesture While Praying

1185. It was narrated that Jābir bin Samurah said: “The Messenger of Allāh ﷺ came out to us and we were raising our hands during the Salah. He said: ‘Why are you raising your hands while praying like the tails of wild horses? Stay still when you are praying.’” (Sahīḥ)
1186. It was narrated that Jâbir bin Samurah said: "We used to pray behind the Messenger of Allâh ﷺ and we would greet (others) with our hands. He said: 'What is the matter with those who greet (others) with their hands as if they were the tails of wild horses? It is sufficient for any one of you to put his hand on his thigh and say: "As-salâmu 'alaikum, as-salâmu 'alaikum." (Sâhîh)

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 Tashâd'ud is a form of greeting. (For further details concerning raising the two hands, see Ahâdîth Nos. 877, 880, 1025, 1027)

Chapter 6. Returning The Salâms With A Gesture When Praying

1187. It was narrated that Šuhaib, the Companion of the Messenger of Allâh ﷺ, said: "I passed by the Messenger of Allâh ﷺ when he was praying, and greeted him with Salâm. He returned my greeting with a gesture, or maybe it was just with his finger." (Sâhîh)
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. Allah’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 Aww 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 Šhail, who was with him: ‘What did the Messenger of Allah do when he was greeted?’ He said: ‘He used to gesture with his hand.”’ (Sahih)

1189. It was narrated from Ṭâmār bin Yāsir that he greeted the Messenger of Allah with the Salām when he was praying, and he returned the greeting. (Sahih)

1190. It was narrated that Jābir said: “The Messenger of Allah
sent me on an errand then I came back to him while he was praying. I greeted him with the Salām and he gestured to me. When he finished he called me and said: ‘You greeted me with Salām 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 Jābir said: “The Messenger of Allāh sent me on an errand then I came back to him while he was facing east or west. I greeted him with Salām and he gestured to me. Then when he finished he called me and said: ‘O Jābir!’ The people called me and said: ‘O Jābir!’ So I came and said: ‘O Messenger of Allāh, I greeted you with Salām 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)

Comments:

When someone conducts himself heedlessly in prayer before Allâh, Allâh turns His Face away from him. And such a person remains deprived of Allâh’s Mercy. However, if there is a need, for example, if one makes the place even in order to prostrate oneself, then one could level out the pebbles. Otherwise, one would suffer discomfort throughout the state of prostration, which would break one’s concentration during prayer.

Chapter 8. Concession Allowing One To Do That Once

1193. Abû Salamah bin ‘Abdur-Rahmân said: “Mu‘a‘iqîb told me that the Messenger of Allâh ﷺ said: ‘If you have to do that, then do it only once.”’ (Sahîh)


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.” (Saḥîh)

Comments:
Generally, people raise their eyes toward the skies while supplicating. There is no harm in doing so after the prayer. But once in prayer, the place of glancing is fixed, it is forbidden. Moreover, it is against the decorum (Adab) of prayer that one’s gaze wanders here and there away from the Qiblah.

1195. It was narrated from ‘Ubaidullâh bin ‘Abdullâh that a man from among the Companions of the Prophet (ﷺ) told him that he had heard the Messenger of Allâh (ﷺ) say: ‘If any one of you is praying, let him not lift his gaze to the sky, or his eyesight will be taken away.’” (Saḥîh)

فِي هَذَا الْمَسْجِدِ مُصْلِحُهُ مُدِّرُهُ وَمَدْرَسَتُهُ وَمَرْجَعُهُ وَسَلِیُّهُ وَخَلِیفَهُ وَمَلِیُّهُ وَحَرَّامُهُ وَحُرَّامَهُ وَمَا نَصْرَنَّاهُ بِهِ وَلَا نُضَرُّنَّاهُ بِهِ.}}}}}

Comment: [إسناد صحيح] أخرجه أحمد: 3/441، 295/5 من حديث عبد الله بن المبارك عن يونس بن يزيد الأسلمي، وهو في الكبرى، ح: 1117 # وابن شهاب الزهري صرح بالسماع، وشيخه عبيد الله بن عبيد الله بن عقبة بن مسعود.
Chapter 10. Stern Warning Against Turning Around When Praying

1196. It was narrated that Az-Zuhri said: “I heard Abū Al-Ahwas saying to us in a gathering with Ibn Al-Musâyyab when Ibn Al-Musâyyab was sitting there, that he had heard Abū Dharr say: The Messenger of Allâh ﷺ said: ‘Allâh continues to look upon His slave while he is praying, so long as he does not turn away. If he turns his face away, He turns away from him.’” (Hasan)

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

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 'Aishah, from the Prophet ﷺ. (Sahih)

1199. A similar report was also narrated from 'Aishah, from the Prophet ﷺ. (Sahih)

1200. It was narrated that Abû 'Atiyah said: “Aishah 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 ﷺ was ill, and we prayed behind him while he was sitting, and Abû Bakr repeated his Takbîrs so that the people could hear them. He turned to us and saw us standing, so he gestured to us to sit down. So we prayed behind him sitting. When

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبيرة، ح: 1198.


he said the Salâm he said: ‘Just now you were doing what the Persians and Romans do for their kings when they are sitting. Do not do that. Follow your Imâms: If they pray standing then pray standing, and if they pray sitting then pray sitting.’” (Saḥîh)

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’mînîn: 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

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)*

**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

It was narrated from Abû Qatâdah that the Messenger of Allâh used to pray when he was carrying small children and put them down while praying. *(Sahîh)*
carrying Umâmah. When he prostrated he put her down and when he stood up he picked her up again. (Ṣaḥīḥ)

Comments:
Umâmah was the granddaughter of the Prophet ﷺ and the daughter of the Prophet's ﷺ honorable daughter Zainab ﷺ. (For the remaining discussion see Ḥadîth 712)

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

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 ‘Âishah, 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.” (Daʿîf)
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Chapter 15. Clapping During Prayer

1208. It was narrated from Abū Hurairah that the Prophet ﷺ said: "The Tasbîh is for men, and clapping is for women." Ibn Al-Muthana added: "During the prayer." [1]

Comments:

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

1209. Sa‘eed bin Al-Musâyyab and Abū Salamah bin ʿAbdur-Rahmân said that they had heard Abū Hurairah say: "The Messenger of Allâh ﷺ said: 'The Tasbîh is for men and clapping is for women.'" (Sahîh)

Comments:

See Hadîth 785.


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

**1210.** It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The *Tasbiḥ* is for men and clapping is for women.’” (Ṣahīh)

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

**Comments:**

In all the four narrations that have preceded, pronouncing *Subhanallāh* 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 ‘Alī said: “I had certain times when I used to come to the Messenger of Allāh 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).”” (Ṣahīh)
Comments:
1. In some narrations, there is mention of pronouncing Subhanallah instead of clearing the throat (Tanahnh).
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 Ḥ, 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 Ḥ, closer than anyone else. I used to come to him at the end of every night, before dawn, and say: 'As-salāmu ‘alayka ya Nabiyy Allāh (Peace be upon you, O Prophet of Allāh).’ If he cleared his throat I would go back to my family, otherwise I would enter upon him.’” (Hasan)

Chapter 18. Weeping During Prayer

1215. It was narrated from
Mutarrif that his father said: “I came to the Prophet 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 Allāh From Him While Praying

1216. It was narrated that Abū Ad-Dardā’ said: “The Messenger of Allāh stood praying, and we heard him say: ‘I seek refuge with Allāh from you.’ Then he said: ‘I curse you with the curse of Allāh,’ three times and stretched out his hand as if to take something. When he finished praying we said: ‘O Messenger of Allāh, we heard you say something in your prayer that we have never heard you say before, and we saw you stretch out your hand.’ He said: ‘The enemy of Allāh, Iblīs, came with a brand of fire to throw it in my face, so I said: ‘I seek refuge in Allāh from you,’ three times, then I said: I curse you with the curse of Allāh, but he did not back away, three times, then I wanted to take hold of him. By Allāh, were it not for the prayer of our brother Sulaimān, he would have been tied up this morning for the children of Al-Madinah to play with him.” (Sahih)
Comments:
1. We get to learn from this narration that cursing upon Satan and seeking refuge in Allāh from him, whether it be in the form of an address, does not nullify the prayer. This is because one does not purport to address, but cursing, etc., happens to be the objective.
2. In actuality the Satan wanted to frighten the Prophet ﷺ, but he had no idea of the magnitude of the Prophet's ﷺ spiritual strength.

Chapter 20. Speaking During The Prayer

1217. It was narrated from Abū Salamah that Abū Hurairah said: "The Messenger of Allāh ﷺ stood up to pray and we stood up with him. A Bedouin said – while he was praying – 'O Allāh, have mercy on me and on Muḥammad and do not have mercy on anyone else.' When the Messenger of Allāh ﷺ said the Salām, he said to the Bedouin: 'You have limited something vast,' meaning the mercy of Allāh." (Sahih)

1218. It was narrated from Abū Hurairah that a Bedouin entered the Masjid and prayed two Rak'ahs, then he said: "O Allāh, have mercy on me and on Muḥammad and do not have mercy on anyone else." The Messenger of Allāh ﷺ said: "You have limited something vast." (Sahih)
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‘âwiyyah bin Al-Hâkam As-Sulâmî 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, 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

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[1] That is, the practice of Ramîl; 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.
Allāh 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 Allāh, and reciting Qur’ān.’ Then I went out to a flock of sheep of mine that was tended by a slave woman of mine beside Uḥud and Al-Jawwāniyyah, and I found that the wolf had taken one of the sheep. I am a man from the sons of Ādām and I get upset as they get upset. So I slapped her. Then I came to the Messenger of Allāh ﷺ and told him what had happened. He regarded that as a serious action on my part. I said: ‘O Messenger of Allāh, should I set her free?’ He said: ‘Call her.’ The Messenger of Allāh ﷺ said to her: ‘Where is Allāh, the Mighty and sublime?’ She said: ‘Above the heavens.’ He said: ‘And who am I?’ She said: ‘The Messenger of Allāh.’ He said: ‘She is a believer; set her free.’” (Sahih)

Comments:
1. The term Jahiliyyah (ignorance) denotes the pre-Islamic customs. Generally, these customs were founded on ignorance. This is the reason why they are called ignorant.
2. Kāhin 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 Allāh 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 Madīnah near Mount Uhud.

5. The Prophet ﷺ felt (this act of Mu‘āwiyah) 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 (Kaffārah), he/she ought to be a believer. In some places in the Glorious Qur‘ān, 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 Allāh ﷺ, until this verse was revealed: Guard strictly (five obligatory) As-Salawāt (the prayers) especially the middle Salāh (i.e. the best prayer - ‘Asr). And stand before Allāh with obedience (and do not speak to others during the Salāh (prayers)),[1] so we were commanded to be silent.” (Salāh)

1221. It was narrated that ‘Abdullāh ﷺ: “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.

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.

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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)

Tafsīr: [Hasan] وهو في الكبرياء ح: 558 ومن طريقه أخرجه ابن عبدالرفيء في التمهيد: 1/355، وللحديث شواهد كثيرة سفيان الثوري عنهم، كلثوم هو ابن علامة بن ناجة بن المصطلح الخزاعي تلقاه بالله صحة.

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)

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.” (Sâhîh)

Comments:
This shows that the prostrations for forgetfulness should be performed before the final Salât. The view of Imâm Ash-Shafi‘î is the same. The Hanafites maintain it should be performed after the final greeting. Imâm Mâlik holds that in the case of non-performance of something that is called for, it should be before Salât; whereas in the situation of an uncalled for act, the prostration should be performed after the Salât.

1224. It was narrated from 'Abdullâh bin Buhainah 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. (Sâhîh)

Chapter 22. What Should A Person Do If He Says The Taslîm Following Two Rak'âhs By Mistake And Then Speaks

1225. It was narrated that
Muḥammad bin Șîrîn said: “Abû Hurairah said: ‘The Prophet led us in one of the nighttime prayers.’ He said: ‘Abû Hurairah said: ‘But I forgot (which one).’ He said: ‘He led us in praying two Rak‘ahs, then he said the Taslīm and went to a piece of wood that was lying in the Masjid and leaned his hand on it as if he was angry. Those who were in a hurry left the Masjid, and said: “The prayer has been shortened.” Among the people were Abû 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 Allâh, 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 Salâm, then he said the Takbîr and prostrated as usual or longer than that. Then he raised his head and said the Takbîr, and prostrated as usual or longer than that. Then he raised his head and said the Takbîr.” (Sahîh)

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”: Allâh! Allâh! 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 Hadīth* - the people of *Hadīth* are holders of this view. In the opinion of Imām Ahmad 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 Abū Hurairah that the Messenger of Allāh ﷺ finished praying two Rak‘āhs, and Dhul-Yadain said to him: "Has the prayer been shortened or did you forget, O Messenger of Allāh?" The Messenger of Allāh ﷺ said: "Is Dhul-Yadain speaking the truth?" The people said: "Yes." So the Messenger of Allāh ﷺ stood up and prayed two, then he said the Takbīr 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." *(Sahih)*

1227. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ led us in praying ‘Asr, and he said the *Salām* after two Rak‘āhs. Dhul-Yadain stood up and said: 'Has the prayer been shortened, O Messenger of Allāh, or did you forget?' The Messenger of Allāh ﷺ said: 'Neither.' He said: 'One of them happened, O Messenger of Allāh.' The Messenger of Allāh ﷺ
turned to the people and said: 'Is Dhul-Yadian speaking the truth?' They said: 'Yes.' So the Messenger of Allâh ﷺ completed what was left of the prayer, then he prostrated twice when he was sitting after the Taslâm.” (Sahîh)

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

Comments:

It has preceded that Abû Hurairah ﺢesehen 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 ﺢMahon that the Messenger of Allâh ﷺ prayed one day and said the Salâm after two Rak‘ahs, then he left. Dhul-Shimâlîn caught up with him and said: “O Messenger of Allâh, has the prayer been shortened or did you forget?” He
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said: “The prayer has not been shortened and I did not forget.”

He said: “Yes, by the One Who sent you with the truth.” The Messenger of Allâh ﷺ said: “Is Dhul-Yadain speaking the truth?”

They said: “Yes.” So he led the people in praying two Rak’ahs.

(Sahih)

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

Comments:

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

1231. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ prayed Zuhr or ‘Asr and said the Taslîm following two Rak’ahs and left. Dhul-Shimâlîn bin ‘Amr said to him: ‘Has the
prayer been shortened or did you forget? The Prophet ﷺ said: ‘What is Dhul-Yadain saying?’ They said: ‘He is speaking the truth, O Messenger of Allāh.’ So he led them in praying the two Rak‘ahs that he had missed.’ (Sahih)

Chapter 23. Mentioning The Reports That Differ From Abû Hurairah Concerning The Two Prostrations

1232. Abû Bakr bin Sulaimân bin Abî Hathmah narrated that it was conveyed to him that the Messenger of Allāh ﷺ prayed two Rak‘ahs, and Dhul-Shimâlîn said something similar to him. (One of the narrators) Ibn Shihāb said: “Sa‘eed bin Al-Mûsâyyab informed me of this Ḥadîth from Abû Hurairah.” He said: “And Abû Salamah bin ‘Abdur-Rahmân, Abû Bakr bin ‘Abdur-Rahmân bin Al-Hârith and ‘Ubaidullâh bin ‘Abdullâh informed me.” (Sahih)

1233. It was narrated that Abû Hurairah said: “The Messenger of Allāh ﷺ did not prostrate that day either before the Salām or after.” (Da‘îf)
Comments:

These two narrations are conflicting with each other. In actuality, it is the conflict between the two disciples of Abù 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 Abù 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 Abù Hurairah from the Messenger of Allâh ﷺ. (Sahîh)

1236. It was narrated from Abù 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 Salâm. (Ṣaḥīḥ)
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 ﷺ remained in the mosque and he did not go home. While according to this narration, he had already gone home. But both could be reconciled and explained. Or they could be attributed to the transmitters. They could probably be two separate incidents. In both of them the honorable Khirbāq is said to have drawn the Prophet’s ﷺ attention.

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

1239. It was narrated from Abū Sa‘eed that the Prophet ﷺ said: “If one of you is not sure about his prayer, let him forget about what he is unsure of and complete his prayer on the basis of what he is sure of. When he is sure that he has completed it, let him prostrate twice while he is sitting. Then if he has prayed five (Rak‘ahs), they (the two prostrations) will make his prayer even-numbered, and if he had prayed four, they will annoy and humiliate the Shaitān.” (Sahih)

Comments:
1. “They will make his prayer even-numbered”: that two prostrations would be elevated to the station of one prayer unit, and coupled with the fifth prayer-unit, they would become two voluntary units; and the former four units would be considered obligatory.
2. “They will annoy and humiliate Satan”: because the forgetfulness had also occurred due to Satan’s promptings, but the worshipper performed two additional prostrations. In other words, the whispering of the devil became
the cause of the worshipper's two more prostrations, whereas due to his refusal to prostrate the devil had been thrown out of the presence of Allâh. Therefore his abasement and earning notoriety is incumbent. Probably based on this point, performance of prostration has been legislated to counter forgetfulness.

1240. It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “If one of you does not know whether he prayed three or four (Rak‘ahs), let him pray a Rak‘ah then prostrate twice after that when he is sitting. Then if he prayed five (Rak‘ahs), they (the two prostrations) will make his prayer even-numbered, and if he had prayed four, they will annoy and humiliate the Shaitân.” (Sahîh)

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

1241. It was narrated from ‘Abdullâh and attributed to the Prophet ﷺ: “If one of you is not sure about his prayer, let him estimate what he thinks is most likely to be correct and complete the prayer on that basis, then let him prostrate twice.” (Sahîh)

1242. It was narrated that
`Abdullāh said: "The Messenger of Allāh \( 
\text{ várias } \) said: 'If one of you is not sure about his prayer, let him estimate and prostrate twice after he has finished." (Sahih)

1243. It was narrated that 'Abdullāh said: "The Messenger of Allāh \( 
\text{ varias } \) 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."' (Sahih)

Comments:
1. It is coming up below that the Prophet \( 
\text{ varias } \) 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 \( 
\text{ varias } \) 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 ‘Ubdullâh 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.”

(Sahih)

1248. It was narrated that Ibrāhīm said: “They used to say: ‘If one is not sure of what he estimates is correct, then prostrates twice.’”[1]

(Sahih)

[1] It is authentic as a statement of Ibrāhīm.
1249. It was narrated that 'Abdullâh bin Ja'far said: "The Messenger of Allâh [发送者] said: 'Whoever has doubt during his prayer, let him prostrate twice after he has said the Taslîm.'" (Hasan)

1250. It was narrated from 'Abdullâh bin Ja'far that the Messenger of Allâh [发送者] said: "Whoever has doubt during his prayer, let him prostrate twice after he the Taslîm." (Hasan)

1251. It was narrated from 'Abdullâh bin Ja'far that the Messenger of Allâh [发送者] said: "Whoever has doubt during his prayer, let him prostrate twice after he the Taslîm." (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 Tasliîm.” (Another of them) Rawhî 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 Shaitân comes to him and confuses him until he does not know how many (Rakâhs) he prayed. If any one of you notices that, let him prostrate twice when he is sitting.” (Saḥîh)


1254. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When the call to prayer is given, the Shaitân runs away breaking wind loudly. When the Tahwîb (Iqâmah) is completed,
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 (ﷺ) prayed Zuhr with five Rak'ahs, and it was said to him: 'Has something been added to the prayer?' He said: ‘Why are you asking?” They said: ‘You prayed five.’ So he turned around and prostrated twice.”’” (Sahih)

1256. It was narrated from 'Abdullāh that the Prophet (ﷺ) led them in praying Zuhr with five (Rak'ahs). They said: “You prayed five.” So he prostrated twice after he had said the Taslim, while he was sitting. (Sahih)
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 ﷺ prayed five (Rak‘ahs), and the people whispered to one another, then they said to him: ‘Has something been added to the prayer?’ He said: ‘No.’ So they told him, and he turned around and prostrated twice, then he said: ‘I am only human; I forget as you forget.”’ (Sāhih)

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 ﷺ did.’ He said: And I heard Al-Ḥakam say: ‘Alqamah had prayed five.”’ (Sāhih)

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كتاب الشهوء

الظهر حمضاً فقالوا: إنك صليت حمضاً!
فسجد سجديتين بعد ما سلمت وهو جالس.

تجريج: [سنجديت] انظر الحديث السابق، آخرجه ابن خزيمة، ح: 1057 من حديث النضر

ابن شميل به، وهو في الكبرى، ح: 1128.

1257. 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 ﷺ did.’ He said: And I heard Al-Ḥakam say: ‘Alqamah had prayed five.”’ (Sāhih)
Comments:
The actual narration has been transmitted by Mâlik bin Mighwâl from the honorable Ash-Sha‘bî, which contains mention of forgetfulness only. It does not offer any clarification. What sort of lapse was it? This clarification is in Al-Ḥakam’s transmission that he had performed five units of prayer, out of forgetfulness. Both Ash-Sha‘bî and Al-Ḥakam heard the narration from ‘Alqamah.

1259. It was narrated that Ibrâhîm said: “Alqamah prayed five (Rak‘âhs) and when he said the Taslîm, Ibrâhîm bin Suwâid said: ‘O Abû Shîbl, you prayed five!’ He said: ‘Is that true, O odd-eyed one?’ Then he prostrated two prostrations of forgetfulness, then he said: ‘This is what the Messenger of Allâh ﷺ did.” (Sâhih)

1260. It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ offered one of the afternoon prayers with five (Rak‘âhs), 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. (Sâhih)
whereas this narration is explicitly against them. They do not have any answer to it. Except that one holds that Allāh’s Messenger ﷺ and ‘Alqamah encountered twofold lapses. First, they sat considering the fourth unit the second; thereupon, they performed only one unit and thereupon assumed the sitting posture. But this is inconsistent. It is a sheer contrivance. What is correct is what that has preceded above. The transmitter of this narration is ‘Abdullāh ibn Mas‘ūd ℣. Ibn Mas‘ūd and ‘Alqamah both are conclusive proofs for the Ḥanafites.

2. Secondly, in these narrations, there is mention of the prostrations for forgetfulness after having indulged in conversation. The Ḥanafites 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 Ḥadīth 1225 and 1239).

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

1261. It was narrated from Muhammad bin Yūsuf, the freed slave of ‘Uthmān, from his father Yūsuf, that Mu‘āwiyyah prayed in front of them, and he stood up during the prayer when he should have sat. The people said Tasbīḥ, but he remained standing, then he prostrated twice while he was sitting, after he completed the prayer. Then he sat on the Minbar and said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever forgets something in his prayer, let him prostrate twice like this.” (Ḥasan)

Comments:

This lapse was the lapse of forgetting the testimony posture after two units of prayer. In such a situation, this is the very same way that if the prayer-leader rises upright, he should not return to the sitting posture after hearing
‘Subhanallah’, instead he should continue with the prayer. He should offer two prostrations for forgetfulness before the final greeting. In every lapse, this does not occur. Its explanation has preceded.

Chapter 28. The Takbir For The Two Prostrations Of Forgetfulness

1262. It was narrated from ‘Abdur-Rahmān Al-A’raj that ‘Abdullāh bin Buhainah told him that the Messenger of Allāh ﷺ 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. (Ṣaḥīḥ)

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

1263. It was narrated that Abū Ḥumaid As-Sā‘īḍi said: “At the end of the last two Rak‘ahs of the prayer, the Prophet ﷺ would move his left foot forward and sit on his left buttock, Mutawarrīkan, then he would say the Taslim.” (Ṣaḥīḥ)
Comments:

Sitting in this manner is called *Tawarruk*. That means, instead of sitting upon the foot, one should sit directly on the ground and the left foot should be on its side emerging from under the right side. In the testimony posture consisting of the final greeting, the *Tawarruk* style of sitting is the custom of the Prophet 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 Wā’il bin Ḥuṣr said: “I saw the Messenger of Allāh 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.” *(Sahīh)*

1265. It was narrated from Wā’il bin Ḥuṣr 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. *(Sahīh)*
Comments:

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

Chapter 31. Placement Of The Elbows

1266. It was narrated that Wâ'il bin Hujr said: "I said: 'I am going to watch the Messenger of Allâh and see how he prays.' The Messenger of Allâh 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. ‘Alī bin ‘Abdur-Rahmān 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 Shaytān. Do what I saw the Messenger of Allāh ﷺ do.’ I said: ‘What did you see the Messenger of Allāh ﷺ do?’ He said: ‘This’ – and he held his right foot upright and lay his left foot on the ground, and placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger.” (Sahih)

Chapter 33. Clenching The Fingers Of The Right Hand Apart From The Forefinger

1268. It was narrated that ‘Alī bin ‘Abdur-Rahmān 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 Allāh 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 lay his left foot on the ground, and placed his left hand on his left thigh and knee. He put his right elbow on his right thigh, then he made a circle with two fingers of his (right) hand, then he raised his finger and I saw him moving it, supplicating with it.” (Narrated) In abridged form. (Sahih)

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)

Comments:
In some narrations, there is mention of keeping the hands on the thighs and in some on the knees. The reconciliation between them could be that the palms ought to be on the thighs and the fingers upon the knees. In some narrations, this manner is also explicitly mentioned. But considering the narrations concerning the thigh, some scholars have deemed it permissible to place the whole hand on the thigh also. But it is superior to put all narrations into practice.

1271. It was narrated from ‘Abdullâh bin Az-Zubair that the Prophet used to point with his finger when he supplicated, but he did not move it. Ibn Jurayj said: “And ‘Amr added: ‘Amir bin ‘Abdullâh bin Az-Zubair told me that his father saw the Prophet supplicating like that, putting his weight on his left arm, leaning on his left leg.” (Dâ‘if)

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-Khuzā‘ī – that his father said: “I saw the Messenger of Allāh ™ 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 ™ said: “Make it one, make it one.” (Da‘īf)

Comments:
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‘d said: “The Messenger of Allâh passed by me when I was supplicating with my fingers and he said: ‘Make it one, Make it one’ and pointed with his forefinger.” (Da‘if)

tafsir: [سناده ضعيف] أخرجه أبو داود، الصلب، باب الدعاء، ح 1499 من حديث أبي معاوية الضرير به، وهو في الكبرى، ح 1196، وصححه الحاكم 536/1، والذبيحي، 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 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).

Chapter 39. Where To Look When Pointing And Moving The Forefinger

1276. It was narrated from ‘Âmir：“...”
bin 'Abdullāh bin Az-Zubair, from his father, that when the Messenger of Allāh ﷺ sat to say the Ṭashahhud, 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. (Sahih)

Comments:
1. According to other narrations, one's gaze should remain within the spot of prostration, whereas this narration demonstrates that the Prophet's glance did not go beyond the place of pointing. We learn here that the direction of pointing has been toward the prostration spot. His gaze did not stray beyond pointing.
2. The pointing should continue from the commencement of the Ṭashahhud till the end of the sitting posture. But the question arises: should one move it while it is raised or not? Opinions vary. Narrations are also of two kinds: majority of narrations are void of its mention, whereas some narrations mention it. The viewpoint of Imām An-Nasā’ī appears to be very much the same.

Chapter 40. The Prohibition Of Lifting One’s Gaze To The Sky When Supplicating During The Prayer

1277. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "People should certainly stop lifting their gaze to the sky when they supplicate during the prayer, or they will lose their eyesight." (Sahih)

(المعجم 40) - ﴿بَابُ الْبَنِيَّةِ عَنِ رَفُعِ الْبَصَرِ إِلَى الْسَّمَاءِ عَنْ الْدُّعَاءِ فِي الصَّلَاةِ﴾ (المجلة 493)

1277 - أَخْبَرَنَا أَحْمَدُ بْنُ عُمرُ بْنُ الْسَّرِحِ عِنْي أَبِي وَهُبُّ قَالَ: حَدَّثَنَا الْلِّيْثُ عَنْ جَعْفَرِ بْنِ زَيْبَةَ عَنْ أَبِي الْاَخْمَرِيِّ عَنْ أَبِي مُحَيَّرَةَ أَنْ رَسُولُ اللَّهِ ﷺ قَالَ: فَلَيْتَهُمُ أَقَوْمٌ عَنْ رَفُعِهِمُ أَبْصَارُهُمْ عَنْ الدُّعَاءِ فِي الصَّلَاةِ إِلَى الْسَّمَاءِ أَوْ لْتَخْطَفُ أَبْصَارُهُمْ ﴿أَبْصَارُهُمْ﴾.
Chapter 41. The Obligation Of Tashahhud

1278. It was narrated that Ibn Ma'sîd said: "Before the Tashahhud was enjoined, when we prayed we used to say: Peace (As-Salâm) be upon Allâh, peace be upon Jibrîl, peace be upon Mikâ’il." The Messenger of Allâh ﷺ said: 'Do not say this, for indeed Allâh, the Mighty and Sublime, is As-Salâm. Rather say: 'At-tahiyyatu illâhi was-salawâtu wa-tayyibât, as-salâm alaika ayyuhan-Nabîyyu wa rahmat-Allâhi wa barakâtuhu. As-salâm alaina wa 'ala 'ibâd illâhiis-sâlihîn, ashhadu an lâ ilâha illâllâh, wa ashadu anna Muhammadan '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 Muhammad is His slave and Messenger).’ (Sahîh)

Comments: (See Ahâdîth Nos. 1194, 1195).

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

1279. It was narrated that Ibn Ma'sîd said: "Before the Tashahhud was enjoined, when we prayed we used to say: Peace (As-Salâm) be upon Allâh, peace be upon Jibrîl, peace be upon Mikâ’il." The Messenger of Allâh ﷺ said: 'Do not say this, for indeed Allâh, the Mighty and Sublime, is As-Salâm. Rather say: 'At-tahiyyatu illâhi was-salawâtu wa-tayyibât, as-salâm alaika ayyuhan-Nabîyyu wa rahmat-Allâhi wa barakâtuhu. As-salâm alaina wa 'ala 'ibâd illâhiis-sâlihîn, ashhadu an lâ ilâha illâllâh, wa ashadu anna Muhammadan '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 Muhammad is His slave and Messenger).’ (Sahîh)

Comments: (For further detail see commentary to Hadîth 1065).
‘Abdās said: “The Messenger of Allāh 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 ‘Abdullāh said: “The Messenger of Allāh 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-tahiyyatā lillāhi was-salawat wa-t-tayyibat, as-salāmu ‘alaika ayyuha-Nabiyyu wa rahmat-Allāhi wa barakātuhu. As-salāmu ‘alaika wa ‘ala ‘ibād illāhiṣ-sālihin, ash-hadu an lā ilāha illāllāh wahḍahu lā sharika lahu, wa ash-hadu anna Muḥammadan ‘abdulhu wa rasūluhu (All compliments, prayers and pure words are due to Allāh. 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).” Then after that let him choose whatever words he wants.” (Ṣaḥîḥ)

Comments:
(See Ḥadîth 1176 for discussion of the Tashâhhud.

Chapter 44. Another Version Of The Tashâhhud

1281. It was narrated from Ḥittân bin ‘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 “ testim,” and Allâh will answer you. Then when he says the Takbîr and bows, then say the Takbîr and bow, for the Imam 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 ħamidah (Allâh hears the one who praises Him),” say: “Allâhumma, Rabbanâ wa lakal-ḥamd (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: "Allâh hears the one who praises Him." Then when he says the Takbîr and prostrates, say the Takbîr and prostrate, for the Imâm prostrates before you and rises before you.' The Prophet of Allâh سẳng said: 'This makes up for that. Then when you are sitting, let the following be among what one of you says: At-tahîyyâtus-sayyibâtus-salawâtus lîlâhî, as-salâmu 'alaika ayyuha Nâbiyyu wa râhmat-Allâhi wa barâkâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhî-sâlihîn, as-hhadu an lâ ilâha illâ Allâh wa as-hhadu an na Mu'hâmmadan 'abdulhu wa râhmatullâhi (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 Mu'hâmmed is His slave and Messenger)." (Sâhih)

Chapter 45. Another Version Of The Taqâhhud

1282. It was narrated that Jâbîr said: "The Messenger of Allâh سڠ used to teach us the Taqâhhud just as he would teach us a Sîrah of the Qur'ân: 'Bismillâh, wa billâhi. At-tahîyyâtus lîlâhî was-salawâtus wat-tayyibât, as-salâmu 'alaika ayyuha Nâbiyyu wa râhmat-
Allâhi wa barakâtuhu. As-salâmû 'alâinu wa 'ala 'ibâd illâhîs-sâlihûn, wa ash-hâdû anna Muḥammadan 'abdûhu wa rasûluh. A'sal Allâhul-jannah wa a'âdhû billâhî min annâr (In the name of Allâh and by the help of Allâh. All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger. I ask Allâh for Paradise and I seek refuge with Allâh from the Fire).” (Da'îf)


Comments:

In this narration, at the commencement of the Tasâhâhud, there is an addition of the formula: Bismillahi wa billâhî, 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 Shâdîh, 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, ١١٧٦).

Chapter 46. Sending Salâms
Upon The Prophet (saw)

١٢٨٣. It was narrated that ‘Abdullâh said: “The Messenger of Allâh (saw) said: ‘Allâh has angels who travel around on Earth conveying to me the Salâms of my Ummah.’” (Sâhîh)
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 سَلَّمُ َّلَهُ ﷺ also carries the same rank, because it is the Qur'anic command: "O believers! Invoke blessings on him, and greet him with a prayer for peace." (Al-Ahzâb: 56).

Chapter 47. The Virtue Of Sending Salâms Upon The Prophet ﷺ

1284. It was narrated from ʿAbdullâh bin Abî Ṭâlîhah, from his father, that the Messenger of Allah 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 Salaḥ upon you but I will send Salaḥ upon him tenfold, and no one will send Salaḥ upon you but I will send Salâms upon him tenfold?’” (Hasan)
Chapter 48. Glorifying Allâh
And Sending Salâh Upon The Prophet ﷺ In The Prayer

1285. Faḍlallah bin ‘Ubaid 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 raised Allâh and sent Salâh upon the Prophet ﷺ. The Messenger of Allâh ﷺ said: ‘Supplicate, you will be answered; ask, you will be given.’” (Salâh)

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‘ûd Al-Ansârî 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
Salāh upon you?’ The Messenger of Allāh ﷺ remained silent until we wished that he had not asked him. Then he said: ‘Say: ‘Allāhumma sallī ‘ala Muḥammad wa ‘ala āli Muḥammad, kamā ṣallīta ‘ala āli Ibrāhīma, wa bārik ‘ala Muḥammad wa ‘ala āli Muḥammad kama bārakta ‘ala āli Ibrāhīm fil-ālamīn, innaka ḥamīdun majīd (O Allāh, send Ṣalah upon Muḥammad and upon the family of Muḥammad, as You sent Salāh upon the family of Ibrāhīm, and send blessings upon Muḥammad and upon the family of Muḥammad 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.” (Ṣaḥḥ)
send Salâh?’ He said: ‘Say: ‘Allâhumma salli ‘ala Muḥammad kamâ sallaita ‘ala āli Ibrâhîm. Allâhumma bârîk ‘ala Muḥammad kama bârakta ‘ala āli Ibrâhîm (O Allâh, send Salâh upon Muḥammad as You sent Salâh upon the family of Ibrâhîm. O Allâh, send blessings upon Muḥammad as You sent blessings upon the family of Ibrâhîm).’” (Ṣaḥîh)

Chapter 51. Another Version

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 Muḥammad wa ‘ala āli Muḥammad kamâ sallaita ‘ala āli Ibrâhîma, innaka ḥamîdun majîd; Allâhumma bârîk ‘ala Muḥammad wa ‘ala āli Muḥammad kama bârakta ‘ala āli Ibrâhîm, innaka ḥamîdun majîd (O Allâh, send Salâh upon Muḥammad and the family of Muḥammad as You sent Salâh upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory. O Allâh, send blessings upon Muḥammad and the family of Muḥammad as You sent prayers upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory).’” (One of the narrators) Ibn Abî Laila said: “We used to say: ‘And also upon us.’” Abû ‘Abdur-Raḥmân (An-Nasâ‘î)
said: It was narrated from his book, and this is a mistake.\(^1\) \(\text{\(\text{Sahih}\)}\)

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 Hadith 1289. The subtlety is that this narration too is on the authority of Qāsim bin Zakariyyah. 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 Hadith 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 Hadith.

1289. It was narrated that Ka‘b bin ʿUjrah said: “We said: ‘O Messenger of Allāh, we know about sending Saladīms upon you, but how should we send Saladīms upon you?’ He said: ‘Say: ‘Allāhumma salli ‘ala Muḥammad wa ‘ala ʿāli Muḥammad kamā ṣallaita ‘ala Ibrāhīm wa ‘ala ʿāli Ibrāhīma, innaka ḥamīdun majīd; Allāhumma bārīk ‘ala Muḥammad wa ‘ala ʿāli Muḥammad kamā bārakta ‘ala Ibrāhīm wa ‘ala ʿāli Ibrāhīm, innaka hamīdun majīd (O Allāh, send Saladīms upon Muḥammad and the family of Muḥammad as You sent Saladīms upon Ibrāhīm and the family of Ibrāhīm, You are indeed Worthy of Praise, Full of Glory. O Allāh, send blessings upon Muḥammad and the family of Muḥammad as You sent prayers upon Ibrāhīm and the family of Ibrāhīm, You are indeed Worthy of Praise, Full of Glory).’” (One of the

\[^{1}\text{In his chain he said: “Al-Qāsim bin Zakariyyā bin Ḍinār informed us, from his book.”}\]
narrators) ‘Abdur-Rahmân[1] said: “We used to say: ‘And also upon us.’” Abû ‘Abdur-Rahmân (An-Nasâ‘î) said: This is more worthy of being correct than the one that is before it. And we do not know of anyone who said “Amr bin Murrah” in it other than in this case. And Allâh knows best.[2] (Sahih)

1290. It was narrated that Ibn Abî Laila said: “‘Abdu ‘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 Salâh upon you?” He said: “Say: ‘Allâhu ummah Salî ‘ala Muḥammad wa ‘ala âli Muḥammad kamâ salâta ‘ala âli Ibrâhîma, innaka hamîdun majid; Allâhumma bârik ‘ala Muḥammad wa ‘ala âli Muḥammad kamâ bârakta ‘ala âli Ibrâhîm, innaka hamîdun majid (O Allâh, send Salâh upon Muḥammad and the family of Muḥammad as You sent Salâh upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory. O Allâh, send blessings upon Muḥammad and the family of Muḥammad as You sent prayers upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory).’” (Sahih)

[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 Ṭalḥah that his father said: "We said: 'O Messenger of Allāh, how should we send Ṣalāh upon you?' He said: 'Say: Allāhumma ṣalli 'ala Muḥammad wa 'ala 'āli Muḥammad kāmā ṣalāita 'ala Ibrāhīm wa 'āli Ibrāhīma, innaka ḥamīdun majīd; wa bārīk 'ala Muḥammad wa 'ala 'āli Muḥammad kāmā bārakta 'ala Ibrāhīm wa 'āli 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 Ṭalḥah, 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 'ala Muḥammad wa 'ala 'āli Muḥammad kāmā ṣalāita 'ala Ibrāhīm, innaka ḥamīdun majīd; wa bārīk 'ala Muḥammad wa 'ala 'āli Muḥammad kāmā bārakta 'ala Ibrāhīm, innaka ḥamīdun majīd (O Allāh, send Ṣalāh upon Muḥammad
and the family of Muhammad as You sent Salāh upon Ibrāhīm, You are indeed Worthy of Praise, Full of Glory; and send blessings upon Muhammad and the family of Muhammad as You sent blessings upon Ibrāhīm, You are indeed Worthy of Praise, Full of Glory)."

(Hasan)

Chapter 53. Another Version

1294. 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 should we send Salāh upon you?’ He said: ‘Say: ‘Allāhumma sallī ‘ala Muḥammadin ‘abdika wa rasūlika kamā šalaita ‘ala Ibrāhīm, wa bârik ‘ala Muḥammadin wa ‘ala ʿāli Muḥammadin kamā bârakta ‘ala Ibrāhīm (O Allāh, send Salāh upon Muhammad, Your slave and
Messenger, as You sent Salāh upon Ibrāhīm, and send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrāhīm)." (Ṣaḥīḥ)

Chapter 54. Another Version

1295. It was narrated that ‘Amīr bin Sulaim Az-Zuraqī said: “Abū Humaid As-Sā‘īdī told me that they said: ‘O Messenger of Allāh, how should we send Salāh upon you?’ The Messenger of Allāh ﷺ said: ‘Say: ‘Allāhumma salli ‘ala Muḥammadin wa azwājihi wa dhurriyyathi (O Allāh, send Salāh upon Muḥammad and his wives and progeny)’ – in the narration of Al-Hārith (one of the two who narrated it) – kamā šalaita ‘ala ʿalī Ibrāhīm wa bārik ‘ala Muḥammad wa azwājihi wa dhurriyyathi (as You sent Salāh upon Ibrāhīm, and send blessings upon Muḥammad and his wives and progeny) – both of them said that – kamā bārakta ‘ala ʿalī Ibrāhīma innaka ʾamīdun majīd (as You sent blessings upon Ibrāhīm, You are indeed Worthy praise, Full of glory).’ Abū ʿAbdur-Rahmān (An-Nasāʿī) said: Qutaibah informed us of this Hadīth two times, and perhaps he had missed part of it.1 (Ṣaḥīḥ)

1 That is Qutaibah and Al-Hārith both narrated the Hadīth to An-Nasāʿī, with the discrepancies he indicated between their narrations.
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  Parenthood

1296. It was narrated from 'Abdullāh bin Abī Talhah, from his father, that the Messenger of Allāh  came one day with a joyful expression on his face. He said: “Jibril 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 Hadith 1284.

1297. It was narrated from Abū Hurairah that the Prophet  said: “Whoever sends Salāh upon me once, Allāh will send Salāh upon him tenfold.” (Ṣaḥīḥ)
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-\(\text{tahiyât} \) lillâhi was-salawâtu wa-tîyibâtu, as-salâmu ‘alâyka ayyuha-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. As-salâmu ‘alâyna wa ‘ala ‘ibâdillâhis-sâlihîn (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). If you say that, it will be for every righteous slave in the heavens and on Earth, “Ashhadu an la ilāha ill-Allāh wa ashhadu anna Muhammadan ‘abduhu wa rasūluhu (I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muhammad is His slave and Messenger). Then let him choose any supplication that he likes to say after that.” (Ṣaḥīḥ)

Comments:

In this narration, however, there is mention of general supplication without mention of saying Ṣalāḥ. But certain things are understood spontaneously. That means before supplication one says Ṣalāḥ upon the Prophet as is evident from several preceding narrations, for instance Hadīth 1258. Likewise, supplication also signifies traditional or conveyed and handed down (Maṭhur) 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 Mālik said: “Umm Sulaim came to the Prophet and said: ‘O Messenger of Allāh, teach me some words that I may supplicate with during my prayer.’ He said: ‘Glorify Allāh (by saying Subhān-Allāh) ten times, and praise Him
(by saying Al-hamdu lillâh) ten times, and magnify Him (by saying Allâhu Akbar) ten times, then ask Him for what you need; He will say: "Yes, yes." (Sahîh)

 Nahj: [Sunnah] A narration of the Prophet, the Messenger, the Remembrance, a man entering in the sanctuary, fifty, and in his supplication he said: ‘Allâhumma innâ asa’luka bi-anna lakal-ham, tâlâha illâ ant, al-mannânû ba’dî’us-samâwâtî wal-ard, yâ dhâl-jalâlî wal-ikrâm! Yâ hayyu yâ qayyûm! Innâ as’aluka. (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 said: ‘Do you know what he has supplicated with?’ They said: ‘Allâh and His Messenger know best.’ He said: ‘By

Chapter 58. Supplication After Remembrance

1301. It was narrated that Anas bîn Mâlik said: ‘I was sitting with the Messenger of Allâh ﷺ and a man was standing and praying. When he bowed, prostrated and recited the Tashahhud, he supplicated, and in his supplication he said: ‘Allâhumma innâ asa’luka bi-anna lakal-ham, tâlâha illâ ant, al-mannânû ba’dî’us-samâwâtî wal-ard, yâ dhâl-jalâlî wal-ikrâm! Yâ hayyu yâ qayyûm! Innâ as’aluka. (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 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 ‘Ali narrated that Mihjan bin Al-Adra’ narrated to him that the Messenger of Allâh  entered the Masjid and there was a man who had finished his prayer and he was reciting the Tashahhud. He said: “Allâumma, inna as’aluka ya Allâh! Bi-annakal-Wâhidul-Ahad us-Samad, alladhî lam yald wa lam yuwlâd, wa lam yakun lahu kufulan ahdâd, an taghfirali dhunûbî, innaka antal-Ghafirur-Rahîm (O Allâh, I ask of You, O 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  said: “He has been forgiven,” three times.

Comments:
This has been an immensely great good tiding not only for Mihjan , but everyone who supplicates in this manner. This supplication too consists of the supremely great name of Allâh (Al-Isnu’l 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 ‘Abdullâh bin ‘Amr, from Abû Bakr Aš-Šiddîq, may Allâh be pleased with them both, that he said to the Messenger of Allâh ﷺ: “Teach me a supplication that I may recite in my prayer.” He said: “Say: ‘Allâhumma innî zalamu nafsi zulmâna kâhûrân wa lâ yaghfurûd-dhunûba illa anta fâghfirû maghârîtan min ‘indika warhamnî, innaka antal-Ghâfurur-Rahîm’ (O Allâh, verily I have wronged myself much and there is none who forgives sins except You. Grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful).”’ (Sâhih)

Chapter 60. Another Kind Of Supplication

1304. It was narrated that Mu‘âdh bin Jabal said: “The Messenger of Allâh ﷺ took my hand and said: ‘I love you, O Mu‘âdh!’ I said: ‘And I love you, O Messenger of Allâh ﷺ.’ Then the Messenger of Allâh ﷺ said: ‘Never forget to say in every prayer: Rabbi a‘innî ‘ala dhi‘rika wa shukrika wa husni ‘ibâdatik (My Lord, help me to remember You, give thanks to You and worship You well).’” (Sâhih)
Chapter 61. Another Kind Of Supplication

1305. It was narrated from Shaddād bin Aws that the Messenger of Allâh ﷺ used to say in his prayer: “Allâhumma inni as’aluka ta-thabbuta fi al-amri wal-‘azîmata ‘alar-rushdi wa as’aluka shukra ni’matik wa ḥusna ḣabdatik wa as’aluka qalban salîman wa lisânân sâdiqan wa as’aluka min khairî mā ta’laman wa a’udhu bika min sharri mā ta‘lamû wastaghfîrûkam limā ta’lam (O Allâh, I ask You for steadfastness in all my affairs and determination in following the right path; I ask You to make me thankful for Your blessings and to make me worship You properly. I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know and I seek refuge in You from the worst of what You know and I seek Your forgiveness for what You know.)” (Hasan)
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‘îb narrated that his father said: “Ammâr bin Yâsîr led us in prayer and he made it brief. Some of the people said to him: ‘You made the prayer short (or brief).’ He said: ‘Nevertheless I still recited supplications that I heard from the Messenger of Allâh ﷺ.’ When he got up and left, a man – he was my father but he did not name himself – followed him and asked him about that supplication, then he came and told the people. “Allâhumma bi ‘ilmikal-ghaiba wa qudratika ‘alal-khalqi ahînî mà ‘alimtal-hayâta khairan li, wa tawaffânî idhâ ‘alimtal-wafâta khairan li. Allâhumma as’aluka khashyatak a fil-ghaibi wash-shahâdati wa as’aluka kalimatal-‘aqiqi fîr-rîd’î wal-ghadab, wa as’aluka qasda fiqri wal-ghina, wa as’aluka na’îman lâ yânfâdu wa as’aluka qurrrata ‘ainin lâ tanqâti’u wa as’aluka rîd’î ba’dal-qadâ’î wa as’aluka bardal-‘aishi ba’dal-mawriti, wa as’aluka ladhdhatan-nazari ila wajhika washa-shawqa ila liqâ’ika fi ghairi darr’â muđirratin wa lâ fitmatin muđillatin, Allâhumma zayyinâ bizinâil-imâni waj’âlnà 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: 12 من حديث حماد بن زيد

1307. It was narrated that Qais bin 'Ubâd said: “Am'mâr 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 'ilmikal-ghaiba wa qudratika 'alal-khalqi ahînî mâ 'alimtal-hayâta khairan li, wa tawassanî idhâ 'alimtal-wafâta khairan li wa as'aluka khashyataka fil-ghaibi wash-shahâdati kalimatal-ikhlâs fir-ridâ'i wal-ghaibi, as'aluka naîman là yanfudu wa qurrata 'ainin là tanqajî'
wa as'alukar-ridā'i bil qaddā'i wa
bardal-'aishī ba'adal-mawti, wa
ladhdhatan-nazāri ila wajhika wash-
shawqa ila ligā'ika wa a'ūdhū bi'ka
min dārā'a mudirratin wa fitānin mu-
dīllatin, Allāhumma zayyīnā
bīzīnal-ilmānī wajālānā hudātān
muhtadān (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 wording between these two narrations. But the
meaning is identical. This is an extremely comprehensive supplication.

Chapter 63. Seeking Refuge
With Allāh When Praying

1308. It was narrated that Farwah...
bin Nawfal said: "I said to 'Āishah: 'Tell me of a supplication that the Messenger of Allâh used to say in his prayer.' She said: 'Yes. The Messenger of Allâh used to say: Allâhumma inni a'udhu bi min sharri mà 'amîtu wa min sharri mà lam a'mal (O Allâh, I seek refuge with You from the evil of that which I have done and the evil of that which I have not done)."

(Sahîh)

Comments:
This could also mean "I take refuge in Allâh 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 Allâh, 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 'Āishah said: "I asked the Messenger of Allâh about the torment of the grave and he said: 'Yes, the torment of the grave is real.'"

'Āishah said: "After that I never saw the Messenger of Allâh offer any prayer but he would seek refuge with Allâh from the torment of the grave." (Sahîh)

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

1310. ‘Urwah bin Az-Zubair narrated that ‘Aishah told him that the Messenger of Allah used to say the following supplication in his prayer: “Allahumma inni a‘îdhu bika min ‘adhâbil-qabri wa a‘îdhu bika min fitnâtul-masîhid-dajjâl, wa a‘îdhu bika min fitnâtul-mahyâ wal-munâmi, Allahumma inni a‘îdhu bika min al-ma’thâmi wal-maghram (O Allah, I seek refuge with You from the torment of the grave, and I seek refuge in You from the tribulation of the Al-Masîhid-Dajjâl, and I seek refuge with You from the trials of life and death. O Allah, I seek refuge in You from sin and debt.)” Someone said to him: “How often you seek refuge from debt!” He said: “If a man gets into debt, when he speaks he lies, and when he makes a promise he betrays it.” (Sahîh)

Comments:
1. “Masîh Dajjâl”: the Deceptive Messiah. It follows from the authentic Aḥâdîth or traditions that before the Day of Judgment, the False Messiah will appear. He will be highly advanced from the worldly point of view and he will overawe people with his magic. He will claim to be the lord and will attempt to make all people recite his word. He will be terribly deceptive and treacherous. This is the meaning of the expression Dajjâl. He has been called Masîh or the anointed because he would be one-eyed or blind in one eye.

2. The trial or test of life is man’s remaining disobedient to his Lord in this
worldly life, with a sense of deep loathing toward the true religion or the truthful way of life. It is to stay wrapped up in the pleasures of life, heedless of the Creator. And the trial of death denotes Satan’s misguiding at the time of death. One may not have the good fortune of reciting the formula of the Oneness of Allāh - Kalimah At-Tawhīd - and one may die in bad state. We seek refuge in Allāh from such an evil end!

1311. It was narrated that Muḥammad bin Abī ‘Āishah said: “I heard Abū Hurairah say: ‘The Messenger of Allāh ﷺ said: When any one of you recites the Tashahhud, let him seek refuge with Allāh 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 Dajjāl. Then let him pray for himself asking whatever he wants.’” (Ṣaḥīḥ)

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

Chapter 65. Another Kind Of Remembrance After The Tashahhud

1312. It was narrated from Jābir that the Messenger of Allāh ﷺ used to say in his prayer, after the Tashahhud: “The best of word is the word of Allāh and the best of
guidance is the guidance of Muhammad ﷺ.” (Sahih)

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 Hudhaifah that he saw a man praying, (and his bowing and prostration were) lacking. Hudhaifah 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 Muhammad ﷺ.” Then he said: “It is possible for a man to pray briefly but still do it properly.” (Sahih)

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 (Sahih Muslim: 622). This is why Hudhaifah ﷺ termed his prayer null and void. When the prayer did not take place properly, his death is not the death upon Islam, because there is no true religion or Din without the prayer. Hudhaifah ﷺ might probably have used harsh words to chide him vehemently by reproof, so that he might be inspired to perfect his prayer.
2. “Light prayer” signifies brevity in the recitation (of the Qur'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 (Arkān) of prayer.

Chapter 67. The Minimum That Is Required For The Prayer To Be Valid

1314. It was narrated from 'Ali – 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 Allah was watching, but we did not realize. When he had finished, he came and greeted the Messenger of Allah with Salām. He said: “Go back and pray, for you have not prayed.” So he went back and prayed, then he came to the Messenger of Allah 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 Allah, 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 Takbir. Then recite the Qur'an, 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.” (Sahih)
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 Khalâd bin Râfî’ bin Mâlik Al-Ansârî 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 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. 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 Wudâ’, then pray eight Rak’ahs; not sitting until the eighth Rak’ah, when he would sit and remember Allâh and call upon Him. Then he would say the Taslîm 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 Tashâhhdîd, 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 (Qiyanul-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 and some of the Companions having performed it as only one unit. Therefore, it is permissible to offer sometimes one Rak'ah also!

Chapter 68. The Salâm

1317. ‘Amir bin Sa’d narrated from his father, that the Messenger of Allah used to say the Taslîm to his right and to his left. (Sahîh)

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

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: ‘Abdullâh bin Ja’far; (one of the narrators in the chain) there is no harm in him, and ‘Abdullâh bin Ja’far bin Najîh, the father of ‘Alî bin Al-Madînî, is an abandoned narrator of Hâdîth. (Sahîh)

(التحفة 68) - باب السلام

(المعجم 274) - كتاب السلام
a. The transmitter of this narration is ‘Abdullāh bin Ja’far Al-Makhrāmi and he is trustworthy or reliable. There is another ‘Abdullāh bin Ja’far who is the father of the famous Traditionist or the Muḥaddith ‘Alī bin Al-Madāni. But due to his weak memory, he is not worthy of trust in the science of Ḥadīth. Since there was fear of dubiousness, Imām An-Nasā’ī offered this clarification. May Allāh reward him with a goodly reward!

b. The greeting or Salām 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 Salām on only one side is also proven by the Prophet’s practice. (Silsilatul Ahādīth As-Sahīhah Vol. 1, Ḥadīth 316)

Chapter 69. Placement Of The Hands When Saying The Salām

1319. It was narrated that ‘Ubaidullāh bin Al-Qibṭiyyah said: “I heard Jābir bin Samurah say: When we prayed behind the Prophet we used to say: As-salāmu ‘alaykum, as-salāmu ‘alaykum (Peace be upon, peace be upon you)” – and Mis’ār (one of the narrators) pointed with his hand to the right and the left. He 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 Salām to his brother to his right and to his left.” (Sahīh)

Comments:
(For details see Ḥadīth 1185, 1186).

Chapter 70. How To Say The Salām To One’s Right

1320. It was narrated that ‘Abdullāh said: “I saw the Messenger of Allāh saying the Takbīr every time he went down or came up, or stood or
sat, and he said the Salâm to his right and to his left: *As-salâmu 'alaykum wa rahmatullâh*, *as-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh, peace be upon you and the mercy of Allâh), until the whiteness of his cheek could be seen. And I saw Abû Bakr and 'Umar, may Allâh be pleased with them, doing likewise.” *(Sahîh)*

1321. It was narrated from Wâsî' bin Hâbbân that he asked 'Abdullâh bin 'Umar about the prayer of the Messenger of Allâh ﷺ. He said: “Allâhu Akbar” every time he went down and “Allâhu Akbar” every time he came up, then he said: “*As-salâmu 'alaykum wa rahmatullâh*” (Peace be upon you and the mercy of Allâh) to his right and: “*As-salâmu 'alaykum wa rahmatullâh*” (Peace be upon you and the mercy of Allâh) to his left.” *(Sahîh)*

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 *Asalâm alûykum 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 Wāsi‘ bin Ḥabbān said: “I said to Ibn ‘Umar: ‘Tell me about the prayer of the Messenger of Allāh ﷺ; how was it?’ He mentioned the Takbīr and he mentioned: As-salāmu ‘alaykum wa rahmatullāh (Peace be upon you and the mercy of Allāh)’ to his right and: As-salāmu ‘alaykum (Peace be upon you) to his left.” (Sahih)

Comments:
Some narrations mention only Assalamu ‘alaikum. It is sufficient, though the excellent practice of the Prophet ﷺ is to recite it completely. The Prophet ﷺ might have probably uttered more words, considering the significance of the right side. In the narrations of the preceding chapter and in the upcoming narrations, there are similar phrases on both the sides and directions. And Allāh knows best!

1323. It was narrated from ‘Abdullāh that the Prophet ﷺ said: “It is as if I can see the whiteness of his cheek, saying to his right: As-salāmu ‘alaykum wa rahmatullāh (Peace be upon you and the mercy of Allāh) and to his left: As-salāmu ‘alaykum wa rahmatullāh (Peace be upon you and the mercy of Allāh).” (Sahih)
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." (Sahih)

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. (Sahih)

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. (Sahih)
Chapter 72. Saying The Salām 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 Salām we used to gesture with our hands: ‘As-salāmu ‘alaykum wa rahmatullāh’ (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 Salām, let him turn to his companions and not gesture with his hand.’” (Sahih)

Comments:
(See Hadith 1186).

Chapter 73. The Follower Saying Salām When The Imām Says Salām

1328. ‘Ītbān 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 narration from ‘Urwah (that) ‘Âishah said: “The Messenger of Allâh ﷺ used to pray eleven Rak’âhs, making it odd (Witr) 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‘ah of Witr prayer, rather in the case of the Tahajjud and the Tarawih, it is more appropriate and superior. If one wishes to offer three units of Witr, then one should pray two units separately and offer one unit later. The study of Traditions leads one to this conclusion. The Hanafites do not acknowledge the performance of one Rak‘ah in any state. But in the face of the abundantly explicit Ahâdîth, their view seems unsupported.
Chapter 75. Prostration Of Forgetfulness After Saying The Salām And Speaking

1330. It was narrated from ‘Abdullāh that the Prophet said the Salām, then he spoke, then he performed the two prostrations of forgetfulness. (*Sahih*)

Chapter 76. Salām After The Two Prostrations Of Forgetfulness

1331. It was narrated from Abū Hurairah that: “The Messenger of Allāh said the Salām then he performed the two prostrations of forgetfulness while he was still sitting, then he said the Salām.” He said: He mentioned it in the Hadīth of Dhul-Yadain. (*Hasan*)

1332. It was narrated from ‘Imrān bin Ḥusain that the Prophet prayed three (Rak‘ahs) then said the Taslīm. Al-Khabāq said: “You prayed three.” So he led them in praying the remaining Rak‘ah, then he said the Taslīm, then he did the two prostrations of forgetfulness, then he said the Taslīm (again). (*Sahih*)
Chapter 77. The Imam Sitting Between The Taslim And Departing

1333. It was narrated that Al-Barâ' bin 'Azib said: "I watched the Messenger of Allâh ﷺ when he prayed, and I noticed that his standing, his bowing, his standing up after bowing, his prostration, his sitting between the two prostrations and his sitting between the Taslim and departing were almost the same in length. (Sahîh)

Comments:

The Prophet ﷺ maintained an excellent proportion among all the pillars of prayer. If the standing posture was lengthy, there used to be a proportionate increase in other pillars also. And if there was brevity, there used to be a proportionate brevity in other elements too.

1334. Hind bint Al-Hârith Al-Farrâsiyyah narrated that Umm Salamah told her that during the time of the Messenger of Allâh ﷺ, when the women said the Taslim at the end of the prayer, the Messenger of Allâh ﷺ and the men who had prayed with him would stay put for as long as Allâh willed. Then, when the Messenger of Allâh ﷺ got up, the men did too. (Sahîh)

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 Imām 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 Taslīm

1335. It was narrated from Jābir bin Yazīd bin Al-Aswād, 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). (Sahīh)

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 Takbīr
After The Imām Has Said The Taslīm

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

Comments:

Dhikr or the remembrance is the excellent practice of the Prophet ﷺ.
when one has finished the ritual prayer. It should be commenced by the
recitation of the expression Allâhu Akbar. The voice should be moderate;
neither loud nor very low. The rest of the remembrance should be done
inaudibly.

Chapter 80. The Command To
Recite The Al-Mu‘awwidhât
After Saying The Taslîm At The
End Of The Prayer

1337. It was narrated that ‘Uqbah
bin ’Amir said: “The Messenger of
Allâh ﷺ commanded me to recite
Al-Mu‘awwidhât following every
prayer.” (Hasan)

Comments:

In some narrations, there is mention of Mu‘awwidhatain, which mean the last
two Surahs of the Glorious Qur’ân: Say: I take refuge in the Lord of
daybreak, and Say: I take refuge in the Lord of humankind. Al-Muawwidhât
denote those words by which Allâh’s refuge is sought. These Surahs were also
revealed for this very objective. One should seek Allâh’s protection from
people’s jealousies, sorcery, and other evils, and from Satan.

Chapter 81. Seeking
Forgiveness After The Taslîm

1338. Thawbân, the freed slave of
the Messenger of Allâh ﷺ, narrated that when he finished the
prayer, the Messenger of Allâh ﷺ would pray for forgiveness three
times and say: “Allâhumma anta as-
salâm wa minka as-salâm tabârakta
yá dhal-jalâlî wal-krâm (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).” (Saḥīḥ)

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 ʿAishah that after saying the Tasliḥ the Messenger of Allāh ﷺ would say: “Allāhumma anta as-salām wa minka as-salām tabārakta yā dhal-jalāl wa-ikrām [O Allāh, You are the (source of) peace (or the One free from all faults) and from You comes peace, blessed are You, O Possessor of Majesty and Honor]).” (Saḥīḥ)

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 Tahlīl (Saying Lā Ilāha Illallāh) After The Tasliḥ

lah, lahaul-mulk wa lahaul-hamd wa huwa 'ala kulli shay'in qadir, la hawla wa lâ quwwata illa billâhil-'azîm; là ilâha ill-Allâhu wa là na'budu illâ iyyâh, ahlân-nî'matî wal-faâlî lâth-thanâ'îl-hasan; là ilâha ill-Allâh, mukhîsîna lahud-dîna wa law karîhal-kâfîrân (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: “Abdulâh bin Az-Zubair used to recite the Tahlil following every prayer, saying: ‘Lâ ilâha ill-Allâh wahdahu là sharîka
lah, lahu-l-mulk wa lahu-l-hamd wa huwa ‘ala kulli shay’in qadir, lā ilāha illallāhu wa lā na’budu illā iyyāh, lahuman-ni’matu wa lahu-l-fadlu wa lahuth-thanâ’il-ḥasan; lā ilāha illallāh, mukhliṣina lahu-l-dīna wa law karihal-kāfirān. (There is none worthy of worship except Allāh 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 Allāh, 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 Allāh, and we are sincere in faith and devotion to Him even though the disbelievers detest it).’ Then Ibn Az-Zubair said: ‘The Messenger of Allāh ﷺ used to recite the Tahhil in this manner following every prayer.’” (Ṣaḥīḥ)

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

1342. Warrād, the scribe of Al-Mughirah bin Shu’bah, said: Mu’āwiya wrote to Al-Mughirah bin Shu’bah saying: “Tell me of something that you heard from the Messenger of Allāh ﷺ.” He said: “When the Messenger of Allāh ﷺ finished praying, he would say: ‘Lā ilāha illallāh wahdahū lā sharika lāh, lahu-l-mulk wa lahu-l-hamd wa huwa ‘ala kulli shay’in qadir. Allāhumma lā mānī limā a’ta‘īta wa Allāhu al-’ālamiyyu wa huwa zālīmūn wa lahu k本质 ṣamī‘ī.” (Ṣaḥīḥ)


(المعجم ٨٥) - توعّ آخر من القول على
القضياء الصلاة (التحفة ٧٣٨)
lā mu'tīa limā mana'ta wa lā yanfa'u  dhāl-jaddī minka 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)."

(Sahīh)

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 Taslīm: ‘Lā ilāha illallāh wahdahu lā sharika lah, lahu-mulk wa lahu-ḥamd wa huwa ‘ala kulli shay’n qadīr. Allāhumma lā mâni’ limā a’taita wa lā mu’tīa limā mana’ta wa lā yanfa’u  dhāl-jaddī minka 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).”

(Sahīh)

تخرج: [صحيح] انظر الحديث السابق، وهذا طرف منه، وهو في الكبير، ح: 1265.
Chapter 86. How Many Times Is That To Be Said?

1344. It was narrated from Warrād that Mu‘āwiyah wrote to Al-Mughīrah asking him to write him a Hadīth that he had heard from the Messenger of Allāh ﷺ. Al-Mughīrah wrote to him (saying): “I heard him say, when he finished the prayer: ‘Lā ilāha illallāh wahdahu lā sharīka lah, lauhul-mulk wahuwa ‘ala kulli shay’in qadrī [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]’ three times.” (Daīf)

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: ‘Subhānāk Allāhumma wa}

Chapter 87. Another Kind Of Remembrance After The Taslim

1346. 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: ‘Subhānāk Allāhumma wa
bi ǧāμīdika, astaghfiruka wa atūba 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. ‘Ā’ishah 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 Ǧibrīl wa Mikā’il wa Isrā’īl, a’idnr min hārin-nūr wa ạdhābil-qabr (Lord of Jibrīl, Mikā’il and Isrā’īl, grant me refuge from the heat of the Fire and the torment of the grave).’” (Ḥasan)
Chapter 89. Another Kind Of Supplication After Finishing The Prayer

1347. It was narrated from ‘Aţā’ bin Abi Marwân, from his father, that Ka‘b swore to him: ‘By Allâh Who parted the sea for Mûsâ, we find in the Tawrah that when Dâwûd, the Prophet of Allâh, finished his prayer, he would say: ‘Allâhumma ašlih li dîniyâ-lldîh ji‘altahu li ‘ismatan wa ašlih li dûnyâ-yâ-lldîh ji‘altah fihâ ma‘âshî, Allâhumma inni a‘udhu bîridâka min sakhaţîka wa a‘udhu bi‘afwika min naqmâtîka wa a‘udhu bika mînka, là mâni‘a limâ a‘ita wa là mu‘îya limâ man‘ata wa là yanfa‘u dhâl-jaddî minkal-jadd.. (O Allâh, set straight my religious commitment that You have made a protection for me, and set straight my worldly affairs which You have made a means of my livelihood. O Allâh, I seek refuge in Your pleasure from Your wrath, and I seek refuge in Your forgiveness from Your punishment, and I seek refuge in You from You. None can withhold what You have given and none can give what You have withheld, and no wealth or fortune can avail the man of wealth and fortune before You.)’ He said: ‘And Ka‘b told me that Suhaib told him that Muhammad used to say (these words) when he had finished praying.’’ (Hasan)
Chapter 90. Seeking Refuge With Allâh Following Every Prayer

1348. It was narrated that Muslim bin Abî Bakrah said: “My father used to say following every prayer: ‘Allâhumma innî a‘îdhu bika min al-kufîr wal-faqîr wa ‘adhâbîl-qabr. (O Allâh, I seek refuge with You from Kufir, poverty and the torment of the grave)’ and I used to say them (these words). My father said: ‘O my son, from whom did you learn this?’ I said: ‘From you.’ He said: ‘The Messenger of Allâh ﷺ used to say them following the prayer.’” (Hasan)

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 Tasbîhs After The Taslim

1349. It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ said: ‘There are two qualities which no Muslim person attains but he will enter Paradise, and they are easy, but those who do them are few.’ The Messenger of Allâh ﷺ said: ‘The five daily prayers: After each
prayer one of you glorifies Allâh 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 Allâh counting them on his hand. 'And when one of you retires to his bed he says the *Tasbîh*[^1] thirty-three times and the *Taḥmîd*[^2] thirty-three times and the *Tâkîbâr* thirty-four times, that is one hundred on the tongue and one thousand in the Balance.' The Messenger of Allâh[^3] said: "Which of you can do two thousand and five hundred good deeds in a day and a night?" It was said: "O Messenger of Allâh, how can a person not persist in doing that?" He said: "The *Shaijân* 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:**

Allâh's Messenger[^3] has told the truth. Such an easy task is completed within a few minutes. But due to the intrigues of Satan, only rarely and scarcely people act upon it. "And few are truly grateful among My servants.' (Surah Saba 34: 13)

[^1]: *Tasbîh*: glorifying Allâh by saying "Subhân-Allâh (Glory be to Allâh)"

[^2]: *Taḥmîd*: praising Allâh by saying "Al-ḥamdu lillâh (Praise be to Allâh)"

[^3]: بررسوُ اللّهُ ﷺ: "الصَّلاواتُ الحَمَّامَ يَسِّبِعُ إِخْرَاجُهُمْ فِي دَوْرِ كُلٍّ صَلَاتٍ عُشْرًا وَتَجْمَّعُ عُشْرًا وَيَتَكَبَّرُ عُشْرًا، فَقَمَّ حَمَّامُ وَمَيْتَةٌ عَلَى اللّيْثِانَ وَأَلْفَ وَحْمَمْيَانَاتَهُ فِي الْيَزِيرَانِ. وَأَنَا رَأَيْتُ رَسُولَ اللّهِ ﷺ يَتَّمِّنُهُمْ بِيْئَةً وَأَنَا أَخْتَمُهُ إِلَى إِخْرَاجِهِ أُوْرٍ مَّضْجُوعٍ يَسِّبِعُ نَّاثَرًا وَقَلَائِنِينَ وَتَجْمَّعُ ثَلاَثًا وَثَلَاثِينَ وَثَلَاثٍ أَرَّعَا وَقَلَائِنِينَ فَقَيْبَةٌ عَلَى اللّيْثِانَ وَأَلْفَ فِي الْيَزِيرَانِ. قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: "فَأَخْتَمُهُ يَتَّمِّنُهُ فِي كُلٍّ صَلَاتٍ وَيَلْتَيْهِ ثَلَاثٍ وَحْمَمْيَانَاتٍ سَيِّئَةٌ. "بِيْئَةٌ وَأَنَا أَخْتَمُهُ،" قَالَ: الْبُعْلُ لَيْلَةٍ وَمَيْتَةٌ وَأَوْرٍ مَّضْجُوعٍ وَهُوَ فِي صَلَايِنِّ يَقُولُونَ: اذْكُرُ كَذَا أُذْكِرَ كَذَا أوْبَايْهُ عَنْدَ مَنَاوِهِ."

**تخريج:** [إسناده حسن] إخْرَجَهُ أَبِي دَاُوُدُ، الأَدْبَ، بَابُ: فِي الْتَسْبِيحِ عَنْدَ النَّهَوِ، ح٣٠٥٠٠، وَرَبِّيْتُيِّ، ح٣٤١٠٠، وَأَبِي مَاجِهِ، ح٣٢٦٦٠٠ مِن حَدِيثِ عَطَا بْنِ السَّلَابِيْبُ، وَصَحِيحَهُ أَبِي حَيَانِ، ح١٧٧١٠٠، وَهُوَ فِي الْكَبْرَى، ح٣٤٣٢٠٠ وَعَدَ مِن عَطَا بْنِ السَّلَابِيْبُ قِبْلَ اخْتِلاَفِهِ.
Chapter 92. Another Number Of Times To Recite The Tasbih

1350. It was narrated that Ka‘b bin ‘Ujrah said: "The Messenger of Allāh 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 Allāh thirty-three times following each prayer, and praising Him thirty-three times, and magnifying Him thirty-four times.'" (Sahih)

Comments:

"Never be deprived of the reward" means in whatever way he recites, he surely gets the reward, even if he becomes a little heedless, or it perhaps means that he shall surely enter Paradise.

Chapter 93. Another Number For The Tasbih

1351. It was narrated that Zaid bin Thābit said: "They were commanded to say the Tasbih thirty-three times following the prayer, and to say the Tahmīd thirty-three times, and to say the Takbīr thirty-four times, then a man from among the Anṣār was told in a dream: ‘Did the Messenger of Allāh ﷺ command you to say the Tasbih thirty-three times following the prayer, and to say the Tahmīd thirty-three times,
and to say the Takbir[1] thirty-four times?" He said: 'Yes,' 'Instead of that, say each one twenty-five times, and include the Tahlil[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)

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 Tasbih thirty-three times following the prayer, and to say the Tahmîd thirty-three times, and to say the Takbir thirty-four times, and that makes one hundred." He said: "Say the Tasbih twenty-five times and say the Tahmîd twenty-five times and say the Takbir twenty-five times, and say the Tahlil twenty-five times, and that will make one hundred." The

[1] Takbir: magnifying Allâh by saying “Allahu Akbar (Allâh is Greatest)"
[2] Tahlil: saying Lâ ilâha illâllâh (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 Tashbih

1353. It was narrated that Juwayriyah bint Al-Hârith 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 khalqihi, subhân Allâh ‘adâda khalqihi, subhân Allâh ‘adâda khalqihi, subhân Allâh ‘adâda khalqihi; subhân Allâh râdâ nafsihi, subhân Allâh râdâ nafsihi, subhân Allâh râdâ nafsihi; Subhân Allâh zînata ‘arshihi, Subhân Allâh zînata ‘arshihi, Subhân Allâh zînata ‘arshihi; Subhân Allâh midâda kalamâtîhi, Subhân Allâh midâda kalamâtîhi, Subhân Allâh midâda kalamâtîhi (Glory be to Allâh the number of His creation, glory be to Allâh the number of His creation, glory be to Allâh the number of His creation: glory be to Allâh as much as pleases Him, glory be to Allâh as much as pleases Him, glory be to Allâh as much as pleases Him; glory be to Allâh the weight of His
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 you will catch up with those who went ahead of you, and will go ahead of those who come after you.” (Dâ‘îf)

Chapter 96. Another Kind

1355. It was narrated that Abû Hurairah said: “The Messenger of Allâh said: ‘I surname Ḥârâm the days in which I pray thirty-three times, Al-hamdu lilâh thirty-three times and Allâh Abkar thirty-four times, and Lâ ilâha illallâh ten times. I leave the Ḥârâm days to those who come after me.”
Allāh ﷺ said: ‘Whoever says the Tāṣbīḥ one hundred times following the morning prayer, and the Tahlīl one hundred times, he will be forgiven his sins even if they are like the foam of the sea.’” (Daʿf)

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 Tāṣbīḥ On One’s Fingers

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

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

1357. It was narrated that Abū
Sa‘eed Al-Khudri said: “The Messenger of Allâh ﷺ used to observe I’tikâf during the middle ten days of the month, and after the twentieth (day of the month), he would come out on the twenty-first and go back to his home, and those who were observing I’tikâf with him would go back like him. Then he stayed one month on the night when he used to go back home, and he addressed the people and enjoined upon them whatever Allâh willed. Then he said: ‘I used to observe I’tikâf during these ten days, then I decided to spend the last ten days in I’tikâf. So whoever was observing I’tikâf with me, let him stay in his place of I’tikâf, for I was shown this night (Lailatul Qadr), then I was caused to forget it, so seek it during the last ten nights on the odd-numbered nights. And I saw myself prostrating in water and mud.’” Abû Sa‘eed said: “It rained on the night of the twenty-first, and the roof of the Masjid leaked over the place where the Messenger of Allâh ﷺ used to pray. I looked at him when he had finished praying Subh and his face was wet with water and mud.”

(Ṣahîh)

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 used 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 Jāhiliyyah 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 Allâh ﷺ 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 Allâh ﷺ usually departing to the left.’” (Sahîh)

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

1363. It was narrated that 'Aishah said: "Women used to pray Fajr with the Messenger of Allah, and when he said the Taslih they would leave, wrapped in their Mirts,\(^1\) unrecognizable because of the darkness." (Sahih)

Comments:

It follows from this narration that Allah's Messenger 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 Asfâr, when the light of daybreak is more clearly visible, is also permitted.

Chapter 102. The Prohibition Of Leaving Before The Imam After The Prayer

1364. It was narrated that Anas bin Mâlik said: "The Messenger of Allah led us in prayer one day,

\(^{[1]}\) Mift a cloaking garment, "Made of wool, sometimes of silk." An-Nihâyah
then he turned to face us and said: 'I am your Imam, 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 Allah?' He said: 'Paradise and Hell.' (Sahih)

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 Imam Until He Leaves

1365. It was narrated that Abu Dharr said: "We fasted Ramadān with the Messenger of Allāh, and the Prophet did not lead us in Qiyām until there were seven days left of the month, then he led us in Qiyām until one-third of the night had passed. Then, when there were six days left, he did not lead us in Qiyām. When there were five days left, he led us in praying Qiyām until half the night had passed."
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-Falāh. 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-Falāh?” 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

1366. It was narrated that ‘Uqbah bin Al-Hārith said: “I prayed Asr
with the Prophet 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 ‘Asr, I remembered some gold that we had, and I did not want it to stay with us overnight, so I ordered that it be distributed.’” (Sahih)

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 Allâh 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 Allâh, I was hardly able to pray until the sun set.” The Messenger of Allâh said: “By Allâh, I did not pray.” So we went down with the Messenger of Allâh to Buṭhân. He performed Wudû’ for prayer and so did we, and he prayed ‘Asr after the sun had set, then he prayed Maghrib after that.” (Sahih)
The Book of Forgetfulness.

Kitab al-shuhu'ah

صلَّيْنَاهَا فَوَزَّنَاهَا عِنْعِ رَسُولِ اللَّهِ ﷺ إِلَى بَطْحَانَةَ
فَتَوَضَّعَ لِمَلَائِكَةَ وَتَوَضَّعَنَا لَهَا قَضَلُ الْعَصْرَ
بَعْدَ مَا عَرَبَّتَ الشَّمْسَ نُمُّ صَلَّى بِعَدَّةٍ
الْمُغَرَّبَةَ.

تَخْرِيجٌ: أَخْرِجَهُ البَخَارِيُّ، مَوَافِتُ الْصُّلْوَةِ، بَابُ مِن صَلَى بِالنَّاسِ جَمَاعَةٌ بَعْدَ ذَهَابِ الْوَقْتِ,
ح: ۵۹۶، وَمُسْلِمُ، الْمَسَاجِدُ، بَابُ الدِّلَّلُ لِمَنْ قَالَ: الْصُّلْوَةُ الوُسْطِى هِيُ صَلَوَةُ العَصْرِ، ح: ۶۳۱،
مِنْ حَدِيثِ هَشَامِ الدِّستَوَانِيُّ بَهُ، وَهُوَ فِي الْكِبْرَىِّ، ح: ۱۲۸۹.
14. The Book Of Jumu‘ah (Friday Prayer)

Chapter 1. The Obligation Of Jumu‘ah

1368. It was narrated that Abū Hurairah said: “The Messenger of Allah 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 Allah, the Mighty and Sublime, had prescribed for them and Allah, 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.”’ (Sahih)

Comments:
Evidently, it seems Allah, 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 Allah said: ‘Allah sent astray from Friday those who came before us, so the Jews had Saturday and
the Christians had Sunday. Then Allâh, the Mighty and Sublime, brought us and guided us to Friday, so there is Friday, Saturday and Sunday, and thus they will follow us on the Day of Resurrection. We are the last of the people of this world but the first on the Day of Resurrection for whom judgment will be passed before all other creatures." (Sahîh)

(Tafsîr: أخرجه مسلم، ح: 856 (انظر الحديث السابق) عن راشد بن عبد الأعلى بن الطائي، وهو في الكبرى، ح: 125).

1369B. (It was narrated that Abû Hurairah said: "The first Jumu'ah to be held, after the Jumu'ah that was held with the Messenger of Allâh ﷺ in Makkah, was a Jumu'ah in Juwâthâ in Al-Bahrain, a village of `Abdul-Qais.") (Sahîh)

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-Bârî 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. Juwâthâ 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 A’d-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 Ibn ‘Abbâs and Ibn ‘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)

Chapter 3. Expiation For Missing Jumu‘ah With No Excuse

1373. It was narrated that Samurah bin Jundub said: “The
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Messenger of Allāh ﷺ said: “Whoever misses Jumu‘ah with no excuse, let him give a Dīnār in charity, and if he cannot afford that, then half a Dīnār.” (Da‘f)

1373B (It was narrated from Samurah that the Prophet ﷺ said: “Whoever misses Jumu‘ah deliberately, he has to give a Dīnār, and if he cannot afford that, then half a Dīnār.” At another place, it is not mentioned: “Deliberately.”) (Ṣaḥīḥ)

Comments:
Shaikh Al-Albâni has deemed this narration weak.

Chapter 4. The Virtue Of Friday

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

Comments:

In some narrations there is more description that Prophet Adam 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 Adam becomes its merit because his exit became the cause of prophets and messengers being sent down, and their existence is human superiority. Likewise, the demotion of Adam and the occurrence of the Hour are causes of meeting with Allāh, admission to Paradise, and the achievement of nobleness.

Chapter 5. Saying Ṣalāh Upon The Prophet Often On Friday

1375. It was narrated from Aws bin Aws that the Prophet said: “One of the best of your days is Friday. On this day Adam 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.” (Daʿīf)
Comments:

1. That means, since the day of Friday is a superior day good acts performed on this day are superior too. And saying Salâh upon the Prophet ﷺ is the most superior way of getting closer (to Allâh); it becomes more meritorious on that day. Hence, saying Salâh upon the Prophet ﷺ is a sort of gift, it is presented to him. What could make one understand its merit?

2. “It is forbidden to the earth”: the objective of the askers was that after the demise the body does not remain the same. So to whom will the greeting be presented? The import of the Prophet’s ﷺ statement is: it will be presented to my body, because the bodies of the Prophets ﷺ do not turn into earth or soil. Upon them be peace!

Chapter 6. The Command To Use Siwâk On Friday

1376. It was narrated (through two chains) from ‘Abdur-Rahmân bin Abî Sa‘eed, from his father, that the Messenger of Allâh ﷺ said: "[Ghâdi] and using Siwâk 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-Rahmân, and about the perfume he said: “Even if it is women’s perfume.” (Sahîh)
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 ﷺ said: “When any one of you wants to come to Jumu’ah prayer, let him perform Ghusl.” (Sahih)

Comments:

1. The discussion of the compulsoriness of taking the bath has already preceded under the afore-mentioned Ḥadīth 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 ﷺ said: “Ghusl on Friday is obligatory for everyone who has
reached the age of puberty.”
(Sahih)

... reached the age of puberty.”
(Sahih)

1379. It was narrated that Jābir said: “The Messenger of Allah said: ‘Every Muslim man has to perform Ghusl one day in every seven, and that is on Friday.’”
(Sahih)

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

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

1380. ʿAbdullāh bin Al-ʿAla’ narrated that he heard Al-Qāsim bin Muḥammad bin Abī Bakr (say) that they mentioned Ghusl on Fridays in the presence of ʿAishah and she said: “Some people used to live in Al-ʿĀliyah[1] and they would come to Jumuʿah 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)

Comments:
The purpose of this chapter is to demonstrate that the Friday bath had been or deed due to the above-mentioned excuse or reason. If such a situation does not exist, then the bath is not compulsory. They were coming forth traveling a long distance. Due to hard work, there used to be dirt and grime upon their bodies. While en route, they naturally perspired. Garments too used to be made of wool, etc. In the event of crowding, an unpleasant smell spread. That is why the command for taking the bath was pronounced. Hence, it is not compulsory.

1381. It was narrated that Samurah said: “The Messenger of 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) and performs Ghusl, comes early to the Masjid and sits near the Imâm, and does not engage in idle talk, he will have for every step he takes the reward of a year’s worth of good deeds, fasting it and praying Qiya˚m during it.” (Sahîh)

Comments:
1. The recompense mentioned in the Hadîth is not merely upon one’s taking a bath, but it is on account of several other deeds. But since, among those deeds the bath is also included, it, therefore, plays a role in it being virtuous and superior.
2. “Did not indulge in idle talk” - for instance talking, playing with one’s garments or with pebbles etc.
3. “The reward of a year’s fasting and praying at night”: that means fasting during the day and standing in prayer continuously, without any break or laziness! This is such a strenuous task that no man can do it.

[1] Translated with the meaning: “Whoever washes and bathes.” Scholars differ a great deal over the meaning of this statement, and some of the wordings are explanatory, like that in Sunan Abû Dâwûd: “Whoever washes his head on Friday, and performs Ghusl” and the comment of some of the narrators in Sunan At-Tirmidhi; either: “Ightasal refers to him, and Ghassal to his wife” as stated by Wâkid, and they say, that is, he had intercourse that day, which helps him to lower his gaze when going out. They say other than this as well. See An-Nihâyah.
Chapter 11. How To Dress For Jumu‘ah

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 ﷺ said: “This is worn by one who has no share in the Hereafter.” Then something similar was brought to the Messenger of Allāh ﷺ 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 ﷺ said: “I have not given it to you to wear it.” So ‘Umar gave it to an idolator 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 ﷺ said: "Had I been told to say: 'Had I been told to say: "..." I would have said: "..."

[1] It normally refers to an upper and lower garment made of the same material.
said: “Ghusl should be performed on Friday by everyone who has reached the age of puberty, and using the Siwák, and he should put on whatever he is able of using perfume.” (Sahih)

1385. Abû Al-Ash’ath narrated that he heard Aws bin Aws, the Companion of the Messenger of Allah ﷺ, say: “The Messenger of Allah ﷺ said: ‘Whoever performs Ghusl on Friday and washes (Ghassala), 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.’” (Sahih)

Chapter 13. Coming To Jumu’ah Prayers Early

1386. It was narrated from Abû Hurairah that the Prophet ﷺ said: “When Friday comes, the angels sit at the doors of the Masjid and record who comes to Jumu’ah
prayers. Then, when the Imam comes out, the angels roll up their scrolls." The Messenger of Allah ﷺ said: “The one who comes early to Jumu‘ah prayers is like one who sacrifices a camel, then like one who sacrifices a cow, then like one who sacrifices a sheep, then like one who sacrifices a duck, then like one who sacrifices a chicken, then like one who sacrifices an egg.” (Sahih)

Comments:
“Sacrifice” here means giving.

1387. It was narrated from Abû Hurairah, who was attributing it to the Prophet ﷺ: “When Friday comes, at every gate of the Masjid there are angels who write down the people's names in the order in which they come, then when the Imam 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. (Sahih)
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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 Nāṣiruddin Al-Albānī states concerning it: "(the expression) 'the sparrow is Munkar' - (rejected, very weak Hadīth in which an unacceptable narrator relates something that contradicts what the acceptable sources state.) Dujajah (the hen) is Mahfūz or preserved." (Ṣaḥīḥ Sunan An-Nasā‘ī, Hadīth 1386)

1388. It was narrated from Abū Hurairah that the Messenger of Allāh صلی الله علیه وآله وسلم said: "On Fridays the angels sit at the gates of the Masjid writing down the peoples' names in the order in which they come. So the people are like a man who sacrifices a camel and like a man who sacrifices a camel, then like a man who sacrifices a cow and like a man who sacrifices a cow, then like a man who sacrifices a sheep and like a man who sacrifices a sheep, then like a man who sacrifices a chicken and like a man who sacrifices a chicken, then like a man who sacrifices a sparrow and like a man who sacrifices a sparrow, then like a man who sacrifices an egg and like a man who sacrifices an egg."[1] (Ḍa‘f)

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-Suyūṭī)
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 Janîbah 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 Khutbah." (Sâhib)

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." (Sâhib)
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**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 Allāh knows best!

1391. It was narrated that Ja‘far bin Muḥammad from his father, from Jābir bin ‘Abbūlāh who said:
“We used to pray Jumu‘ah with the Messenger of Allāh 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. Iyās bin Salamah bin Al-Akwa‘ narrated that his father said:
“We used to pray Jumu‘ah with the Messenger of Allāh 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 Adhān For Jumu‘ah

1393. As-Sā‘īb bin Yazīd narrated
that the first Adhān used to be when the Ḥānīm sat on the Minbar on Friday, at the time of the Messenger of Allāh ﷺ and Abū Bakr and ‘Umar. During the caliphate of ‘Uthmān, when the number of people increased, ‘Uthmān commanded that a third Adhān be given on Friday, so that Adhān was given from the top of Az-Zawra, and that is how it remained. (Ṣaḥīḥ)

Comments:
In this narration, the first Adhān denotes that Adhān which is pronounced before the commencement of the Khutbah or the sermon. The third Adhān means that Adhān which is pronounced a little before the Adhān of the sermon, so that people could prepare themselves. Nowadays, it is called the first Adhān. In this report, the Iqāmah (call to commence prayer) has also been referred to as Adhān; that is why the Adhān of the sermon has been termed as the first Adhān. That is to say that the Iqāmah was the second Adhān.

1394. As-Sā‘ib bin Yazīd said:
“The third Adhān was ordered by ‘Uthmān when the number of people in Al-Madīnah increased. The Messenger of Allāh ﷺ only had one Adhān, and the Adhān on Friday was when the Ḥānīm sat down.” (Ṣaḥīḥ)

تخريج: أخرجه البخاري، الجماعة، باب التأذين عند الحـطة، ح: 916 من حديث يوـس، وهو في الكبرى، ح: 1700، وأخرـج الطرائني في الكبير: 147/7 بإسناد صحيح عن سليمان الثميم من الزهري به، وفيه: "كان النداء على عهد رسول الله ﷺ وأبي بكر وعمر رضي الله عنهما عند المنبر الخ، وهذا يدل على ضعف حديث أبي داود، ح: 1088، فلتبته.


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

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 said: If any one of you comes and the Imam has appeared, let him pray two Rak‘ahs. Shu‘bah (one of the narrators) said: “On Friday.”” (Saḥīh)

Comments:

This two-unit ritual prayer is commonly called Tahiyatul Masjid - greeting the mosque; and it is the Sunnah whenever entering the Masjid. Even if the prayer-leader has commenced the sermon, these two units ought to be performed. Because numerous authentic narrations contain a command concerning that. Therefore, the statement of the Hanafites that prayer may not be commenced after the commencement of the Khutbah or the sermon is contrary to authentic traditions.

Chapter 17. Where The Imam Should Stand During The Khutbah

1397. Jābir bin ‘Abdullāh said: “(Saḥīh)
“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 祐 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 祐 conducting himself to it affectionately calmed it down - this was another of the Prophet’s 祐 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 Khutbah

1398. It was narrated that Ka‘b bin ‘Ujrah said that he entered the Masjid and ‘Abdur-Rahmân bin Umm Al-Ḥakam 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.’”[1] (Sahîh)
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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 Imam

1399. It was narrated from Aws bin Aws Thaqafi that the Messenger of Allah said: “Whoever washes (Ghassala) and performs Ghusl, and comes early to the Masjid and sits near the Imam, 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)

Comments:
See Hadith 1382.

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

1400. It was narrated from Abū Az-Zāhiriyyah 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...”
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 'Abdullah 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 Īmām 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-Mūsāyyab 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 Īmām 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 Salmân said: "The Messenger of Allâh ﷺ said to me: ‘There is no man who purifies himself on Friday as he is commanded, then comes out of his house to the Friday prayer, and listens attentively until he finishes his prayer, but it will be an expiation for what came before it the week before.’" (Sahîh)

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 ‘Abdullâh: “The Prophet ﷺ taught us Khutbat Al-Hâjah: Al-hamdu lillâhi nasta‘ânâhu wa nastaghfirahu, wa na‘udhu billâhi min shurûr anfusinâ wa sayî‘âti a’mâlinâ. Man yahâdhillâhu faîlâ mu’dilla lahu wa man yudallîl faîlâ hâdiya lahu. Wa ashhadu an lâ ilâha illallâhu wa ashadu anna Muḥammadan ‘abdhu wa rasûluhu. (Praise be to..."
Allâh, we seek His help and His forgiveness. We seek refuge with Allâh from the evil of our own souls and from our bad deeds. Whomsoever Allâh guides will never be led astray, and whomsoever Allâh leaves astray, no one can guide. I bear witness that there is none worthy of worship except Allâh, and I bear witness that Muhammad is His slave and Messenger). Then he recited the following three verses: O you who believe! Fear Allâh as He should be feared, and die not except as Muslims;[1] O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them He created many men and women, and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you);[2] O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth).[3]

Abû ‘Abdur-Rahmân (An-Nasâ‘ī) said: (One of the narrators) Abû ‘Ubaidah did not hear anything from his father, nor did ‘Abdur-Rahmân bin ‘Abdullâh bin Mas‘ûd, nor did ‘Abdul-Jabbâr bin Wâ’il bin Hûjr.[4]

**Tafsîr:** [إسحاق ضعيف] أخرجه أبو داود، النكاح، باب: في خطبة النكاح، ح: 2118 من حديث أبي إسحاق به، وهو في الكبير، ح: 1709، وله طريق آخر ضعيف فيه أبو إسحاق عن عثمان.

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

1. "Khutbat Al-Hijjah" (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 Mungata (in Hadith terminology, a Hadith whose chain has missing or broken links).

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

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

1407. It was narrated from Ibrâhim bin Nashîţ that he asked Ibn Shihâb about Ghusl on Friday. He said: “It is a Sunnah; Sâlim bin ‘Abdullâh told me, narrating from his father, that the Messenger of Allâh ﷺ spoke about it from the Minbar.” (Sahih)

1408. It was narrated from ‘Abdullâh bin ‘Abdullâh (from ‘Abdullâh) Ibn ‘Umar that while he
was standing on the Minbar, the Messenger of Allāh ﷺ said:
“Whoever among you comes (to prayer) on a Friday, let him perform Ghusl.”

Abū ‘Abdur-Raḥmān (An-Ḥasā’ī) said: I do not know of anyone who followed Al-Laith in this chain, other than Ibn Jurayj, while the companions of Az-Zuhri said:
“From Sālim bin ‘Abdullāh, from his father” instead of: “Abdullāh bin ‘Abdullāh bin ‘Umar.” (Saḥīḥ)

Comments:
Numerous transmitters have narrated this narration from Zuhri. All of them show Sālim bin ‘Abdullāh ‘Umar as the mentor of Zuhri. Only Laith and Ibn Jurayj say that ‘Abdullāh bin ‘Umar is his mentor. In this sort of situation, preference is given to the majority.

(For the discussion of Ghusl on Friday, see Hadith 1376, 1377)

Chapter 26. The Imām
Encouraging The People To Give Charity On Friday During His Khuṭbah

1409. It was narrated that ‘Iyād bin ‘Abdullāh said: “I heard Abū Sa’īd al-Khudrī say: ‘A man who appeared shabbily came on a Friday, while the Prophet ﷺ was delivering the Khuṭbah. The Messenger of Allāh ﷺ said to him: Have you prayed? He said: No. He said: Pray two Rak‘ahs. And he urged the people to give in charity. They gave clothes, and he gave him two garments. The following Friday, he came when the Messenger of Allāh 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 Allah may make peace between two large groups of Muslims through him." (Sahih)

Comments:

Allah's Messenger's prediction was confirmed to the word. And Allah be praised over it! Hasan was made the Caliph or the leader after the martyrdom of 'Ali. 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 Khutbah

1412. It was narrated from Muhammad bin 'Abdur-Rahmân that the daughter of Hârîthah bin An-Nu'mân said: "I memorized "Qâf. By the Glorious Qur'an."[1] from the mouth of the Messenger of Allah when he was on the Minbar on Friday." (Sahih)

Comments:

1. It means Allah's Messenger used to always or often recite this Surah in its entirety during the Friday prayers. The reason is that in this Surah, resurrection after death, the description of death, discourse, and admonition have been narrated in a very effective manner. The Verses are very short, and if recited consciously, the heart changes altogether.

2. According to Imam Ash-Shafi'i, each sermon of Jumu'ah should necessarily

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

Chapter 29. Pointing During The Khutbah

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 Allâh ﷺ did no more than this,” and he pointed with his forefinger. (Saḥîh)

Comments:
The Friday sermon is a worship. Dignity is its requisite. The Khutib ought not to indulge in needless movements. Raising both hands is contrary to dignity. Therefore, it is not appropriate. In the sermon, gesticulation with one’s hand or finger is enough. Some people have understood it to mean supplicating by lifting two hands. But, in some narrations there is a description of the Prophet’s ﷺ supplicating by raising the hands, during the Khutbah, for rain. It could be stated that it should not be made a routine. If the hands are lifted for a significant matter once in a while, there is no harm in it.

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

1414. It was narrated from ‘Abdullâh bin Buraidah that his father said: “The Prophet ﷺ was preaching, then Al-Hasan and Al-Husain came, wearing red shirts and stumbling in them. The Prophet ﷺ came down,
interrupting himself, and picked them up, then he went back to the Minbar and said: 'Allâh has spoken the truth: Your wealth and your children are only a trial.\[^1\] I saw these two stumbling in their shirts and I could not continue until I had interrupted myself and picked them up.'" (Hasan)

Comments:
The command of keeping quiet concerns the worshippers or the followers. The prayer-leader may communicate or talk to someone during the Friday sermon, and also he may fulfill some needs. The purpose of reciting this noble Verse is to demonstrate that man should successfully fulfill this trial, and at the same time should not go astray. One should not remain deficient in fulfilling the rights of Allâh, nor should he show slothfulness in fulfilling the rights of a man, as the Messenger of Allâh demonstrated an excellent model or specimen on this occasion.

Chapter 31. What Is Recommended Regarding Shortening The Khutbah

1415. 'Abdullâh bin Abî Awfa said: "The Messenger of Allâh 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-Taghâbun 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 Khuṭbahs Should Be Delivered?

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

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

Chapter 33. Separating The Two Khuṭbahs By Sitting

1417. It was narrated from ‘Abdullāh that the Messenger of Allāh ﷺ used to deliver two Khuṭbahs standing, and he would separate them by sitting. (Ṣaḥīḥ)

Comments:
Taxhīṣ: أخْرِجْ البخَارِي، الجَمِعَةُ، بَابُ الفَعْلَةَ بِنَتِينَ الخَطَبَتَينَ بِبُيْنِ الْجَمِعَةِ، ح: ۲۶۸ مِن حَدِيثِ بْنِ الْمَفْضُولِ، وَمَسْلِمَ، الْجَمِعَةُ، بَابُ ذِكْرِ الخَطَبَتَيْنِ بِبُيْنِ الْصَّلَوَةِ . إِلَّاَّ ح: ۸۶۱ مِن حَدِيثِ عَيْضُوبَةَ بْنِ عُمَرَ بْنَ إَبِي سَعْدَةَ، وَهُوَ فِي الْكِبْرَىَّ، ح: ۱۷۲۵ .
Chapter 34. Silence When Sitting Between The Two Khutbahs

1418. It was narrated that Jābir bin Samurah said: “I saw the Messenger of Allâh 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 Allâh used to deliver the Khutbah seated, he has lied.” (Sahîh)

Comments:

The second sermon should be commenced separately; that means it should be started with the praise and glorification of Allâh, with supplication for peace upon the Prophet, and with the recitation of the Qur’ân; thereafter, Dhikr (remembrance of Allâh) and supplication.

Chapter 35. Recitation Of The Qur’ân And Remembrance During The Second Khutbah

1419. It was narrated that Jâbir bin Samurah said: “The Prophet used to deliver the Khutbah standing, then he would sit, then he would stand up and recite some Verses and remember Allâh, the Mighty and Sublime. His Khutbah was moderate in length and his prayer was moderate in length.” (Sahîh)

Comments:

[ صحيح ] أخرجه ابن ماجه، إقامة الصلوات، باب ماجا في الخطبة يوم الجمعة، ح: 1106 من حديث عباد الرحمن بن مهدي به، وانظر الحديث المقدم: (1416).
Chapter 36. Speaking And Standing After Coming Down From The Minbar

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

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.” (Sahîh)

Comments:
The prayer during travel is included in these other prayers because it is two Rak'ahs if it consists of four units, except the Maghrib prayer. The Maghrib prayer is three units only, whether one is traveling or at home. Whereas, during travel, the other prayers mentioned are two units each.

Chapter 38. Reciting Sūrat Al-Jumu'ah And Al-Munāfiqīn In Jumu'ah Prayer

1422. It was narrated from Ibn 'Abbās 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

Samurah said: "The Messenger of Allâh ﷺ used to recite in Jumu‘ah prayer: ‘Glorify the Name of your Lord, the Most High’[1] and: ‘Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?’[2] (Sahih)

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

1424. Ad-Daĥhâk 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)?’[3] (Sahih)

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)?’[5]

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.” (Sahīh)

Chapter 41. Whoever Catches Up With A Rak‘ah Of Jumu‘ah Prayer

1426. It was narrated from Abū Hurairah that the Prophet Ṣallallāhu ʿalayhi wa sallam said: “Whoever catches up with a Rak‘ah of Jumu‘ah prayer has caught up with it.” (Ṣahīḥ)

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. Imām Mālik, Imām Ash-Shafi‘ī, Imām Ahmad, Imām Ishāq and Imām Muḥammad from among the Hanafites (May Allāh 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 Abū Hurairah said: “The Messenger of Allāh Ṣallallāhu ʿalayhi wa sallam said: ‘When any one of you prays Jumu‘ah, let him pray four (Rak‘ahs) after that.’” (Ṣahīḥ)
Chapter 43. The Imam's Prayer After Jumu'ah

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

1429. It was narrated from Sâlim that his father said: "The Messenger of Allah used to pray two Rak'ahs in his house after Jumu'ah." (Sahih)

Comments:
This is another form of reconciliation, which Imam An-Nasâ'i has adopted between these two narrations. The command for four units is for the followers (Sahih Muslim: 881) and the mention of two Rak'ahs is specific to the Prophet. In other words, the prayer-leader should pray two Rak'ahs at home, while the followers should pray four Rak'ahs. And Allah 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
Messenger of Allâh ﷺ used to do this.” (Sahîh)

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 Tawrâh. I said to him: The Messenger of Allâh ﷺ said: The best day on which the sun rises is Friday. On this day Âdam was created, on this day he was sent down, on 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 Âdam. 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 Tawrâh and said: The Messenger of Allâh ﷺ spoke the truth; it is every Friday. Then I went out and met Başrah bin Âbi Başrah 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 Allâh ﷺ say: Do not travel especially to visit any Masjid except three: Al-Masjid Al-Harâm (in Makkah), my Masjid (in Al-Madînah) and the Masjid of Bait Al-Maqdis (in Jerusalem).

Then I met ‘Abdullâh bin Salâm and said: ‘If only you had seen me, I went to At-Tür and met Ka’b, and he and I spent a day together, when I narrated things to him from the Messenger of Allâh ﷺ and he narrated things to me from the Tawrâh. I said to him: The Messenger of Allâh ﷺ said: The best day on which the sun rises is Friday. On this day Âdâm 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 Âdâm. On (Friday) there is a hour in which, if a believer prays and asks Allâh for something, He will give it to him. Ka’b said: That is one day in every year. ‘Abdullâh bin Salâm said: Ka’b is not telling the truth. I said: Then Ka’b read (in the Tawrâh) and said: The Messenger of Allâh ﷺ spoke the truth, it is every Friday. ‘Abdullâh said: Ka’b spoke the truth; I know when that time is. I said: O my brother, tell me about it. He said: It is the last hour of Friday, before the sun sets. I said: Did you not hear the Messenger of Allâh ﷺ say: If a believer prays, but that is
not a time for prayer. He said: Did you not hear the Messenger of Allāh 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.” (Ṣahih)

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 Allāh said: “On Friday there is an hour when, if a Muslim slave asks Allāh for something at that time, He will give it to him.” (Ṣahih)

Abū ‘Abdūr-Rahmān (An-Nasā’ī) said: We do not know of anyone who narrated this Ḥadīth other than Rabāḥ from Ma’mar from Az-Zuhri – except for Ayyūb bin Suwaid, who was narrated it from Yūnus from Az-Zuhrī from Sa’eed and Abī Salamah, and Ayyūb bin Suwaid is Mattrūk Al-Ḥadīth.

1433. It was narrated that Abū Hurairah said: “Abū Al-Qāsim said: ‘On Friday there is an hour
when, if a Muslim slave stands in prayer and asks Allâh for something at that time, He will give it to him.” He was reducing it: lessening it.[1]

Comments:
The thing which is immensely precious, extremely high-ranking and supremely meritorious is often very brief and little. This is the principle of nature. This time is also highly meritorious. It is, therefore, brief. Hence, such a thing is always kept concealed or hidden and its achievement entails great endeavor and efforts. Therefore, its time or hour was kept secret. Blessed are those who have the good fortune or catching these sorts of precious hours! And this is the similitude. So let the workers work. And may Allâh help us to do what He loves and what He is pleased with!

[1] In other narrations of the same 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-Bâri.
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-Khattab: ‘There is no sin on you if you shorten Salāh and if you fear that the disbelievers may put you in trial (attack you).’ 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)

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.

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


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.’” (Sahīḥ)

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] (Sahīḥ)

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 ‘Abbās 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.” (Sahīḥ)

1438. It was narrated that Ibn Al-Simṭ 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.'” (Sahîh)

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, Arafaat, Muzdalifah, which he visited. He ﷺ had reached Makkah on the fourth of the month of Dhul-Hijjah. After having performed all the pillars of the Hajj and the Umrah, he returned to Medianah on the fourteenth of the month of Dhul-Hijjah. He did not halt at any place for more than four days.

1439. It was narrated that Anas said: “I went out with the Messenger of Allâh ﷺ from Al-Madînah to Makkah, and he continued to shorten his prayers, and he stayed there for ten days.” (Sahîh)

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.” (Sahîh)
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 🌾.” (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 ‘Abbás said: “The prayer of the resident was enjoined on the tongue of your Prophet 🌾, 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’án’s noble Verses and other Ahádíth 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'âhs), while traveling two, and at times of fear one.” (Sahîh)

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'âhs, the Sunnah of Abu 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 Invulnerable House is usually resident, he would invariably perform four Rak'âhs. But if the traveler misses the congregational prayer, he would then perform two Rak'âhs 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-Bâthâ'; how do you think I should pray?” He said: “Two
Chapter 3. Prayer In Mina

1446. It was narrated that Ḥārithah bin Wahb Al-Khuza‘ī said: “I prayed two Rak‘ahs with the Prophet in Mina when the people were more secure and greater in number.” (Sahih)

Comments:

Since all pilgrims in Mina are invariably travelers, all pilgrims would perform the shortened version of the prayer. According to the opinion of Imām Ahmad this shortening is on account of the Ḥajj and not due to traveling.

1447. It was narrated that Ḥārithah bin Wahb said: “The Messenger of Allāh  led us in prayer in Mina, two Rak‘ahs, when the people were greater in number and more secure.” (Sahih)

1448. It was narrated from Anas
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 *Shaikhain* (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.” (Sahīh)

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.” (Sahīh)
1451. It was narrated that Ibn 'Umar said: “I prayed two Rak‘ahs with the Messenger of Allâh š-W 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 š-W 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 š-W from Al-Madînâh to Makkah, and he used to lead us in praying two Rak‘ahs (the hadîth 267)
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 Imam 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 Imam Ash-Shafi’i, if one intends to stay in somewhere for three days, not counting the day he arrives and the day he departs, he should pray the shortened version of the ritual prayer. If he intends to stay longer, he should then pray in full from the very beginning. Both these statements are identical, and their outcome is the same. And it is the most right thing.

1454. It was narrated from Ibn ‘Abbās that the Messenger of Allāh stayed in Makkah (for fifteen days), praying each prayer with two Rak’ahs. (Hasan)

Comments:

Imam Mālik, Imam Ash-Shafi’i and Imam Ahmad have attributed this narration to hesitation or wavering. That means, the Prophet 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 Muhâjir 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-Shafi‘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 Muhâjir may stay for three days after his rituals.’” (Ṣâhîh)

1457. It was narrated from 'Aishah that she performed 'Umrah with the Messenger of Allâh ﷺ, traveling from Al-Madînah to Makkah. Then, when she came to Makkah she said: “O Messenger of
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 'Āishah!' 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. Wabarah 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 ﷺ doing.” (Sahih)

Comments:
Performance of optional (Nafl) prayer is not at all forbidden. Conversely, its performance is proven by the Messenger of Allāh ﷺ and his noble Companions. Allāh’s Messenger ﷺ and his noble Companions, while traveling, used to perform optional prayers (the Witr etc.) on their mounts. But if the prayer is shortened, the Sunnah prayers (the established customary observances As-Sunan Ar-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 ﷺ.
1459. ‘Eisa 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 ﷺ and he did not pray more than two Rak’ahs when traveling, and Abū Bakr (did likewise) until he died, as did ‘Umar and ‘Uthmân, may Allâh be pleased with them all.” (Ṣaḥīḥ)

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 Abû Bakrah said: ‘The Messenger of Allâh ﷺ said: ‘The sun and moon are two of the signs of Allâh, the Most High, and they do not become eclipsed for the death or birth of anyone, rather Allâh, the Mighty and Sublime, strikes fear into His slaves through them.’’ (Sahîh)

Chapter 2. Tashbîh, Takbîr And Supplication While The Sun Is Eclipsed

1461. ‘Abdurr-Rahmân bin Samurah 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 Allâh ﷺ will say about the eclipse of the sun.’ So I came to him from behind when he was in the Masjid, and he started to say the Tashbîh and Takbîr and to supplicate until the eclipse was over. Then he stood up and prayed two Rak‘ahs with four prostrations.’’ (Sahîh)
During the occurrence of the eclipse of the moon or the sun, a two-unit prayer would be offered, prolonged to whatever possible limit. Thereupon, glorification (Tasbihāt) and the magnifications (Takbīrat) would be recited, and supplications will be made until the eclipse ends.

**Chapter 3. The Command To Pray When There Is A Solar Eclipse**

1462. It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh 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.” (Ṣaḥīḥ)

**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 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.”” (Ṣaḥīḥ)
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)

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)

Chapter 6. The Command To Call People To The Eclipse Prayer

1466. It was narrated that ‘A’ishah 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-Salātū Jāmiʿa* (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 ‘Aisyah the wife of the Prophet said: “The sun was eclipsed during the life of the Prophet. The Messenger of Allāh 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 Tāwūs from Ibn ‘Abbās, that the Messenger of Allāh prayed when the sun was eclipsed, bowing eight times and prostrating four times. (Sahih)

Something similar was also narrated from ‘Aṭā’.
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 Allâh ﷺ prayed on the day the sun was eclipsed, bowing four times in two Rak’âhs and prostrating four times. (Sahîh)

Comments:
In this narration, the narrator from Ibn ‘Abbâs is Tâwûs. The purpose of Imam 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’âh in same fashion. (Sahîh)
Chapter 10. Another Version Of The Eclipse Prayer

1471. ‘Aṭā’ said: “I heard ‘Ubaid bin ‘Umair say: “Someone whom I trust” – and I think he meant ‘Aishah – 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.”’ (Sahîh)

تخريج: أخرجه مسلم، ح: 901 (انظر الحديث السابق) من حديث ابن جريج بن عزئي، وهو في
الكبري، ح: 1854: 1871.

1472. It was narrated from ‘Aṭā’ from Ibn ‘Umair, from ‘Aishah, that the Prophet ﷺ prayed, bowing
six times and prostrating four times. "I said [1] to Mu’adh: 'Is this from the Prophet ﷺ?' He said: 'Without a doubt.'" (Ṣaḥḥ)
**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 Allâh, the Mighty and Sublime, as He deserves, then he said: The sun and moon are two of the signs of Allâh, Most High. They do not become eclipsed for the death or birth of anyone. If you see that (eclipsed) then pray until it ends. And the Messenger of Allâh ﷺ said: While I was standing just now I saw everything you have been promised. When you saw me moving forward, I wanted to take a cluster of dates 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 Sâ'bah.'”[1] (Śahih)

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

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[1] A female camel let loose for free pasture for the idols, and one is not allowed to use it to carry anything. See the *Tafsîr of Ibn Kathîr; Sûrat Al-Mâ’idah* 4:103.
the time of the Messenger of Allah and it was called out: ‘As-salātu jāmi‘ah (prayer is about to begin in congregation).’ So the people gathered and the Messenger of Allah led them in prayer, bowing four times in two Rak‘ahs and prostrating four times.” (Sahih)

1475. It was narrated from Hisāh bin ‘Urwah, from his father, that ‘A‘ishah said: “The sun was eclipsed during the time of the Messenger of Allah, and the Messenger of Allah 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 Allah, then he said: ‘The sun and moon are two of the signs of Allah. They do not become eclipsed for the death or birth of anyone. If you see that then call upon Allah, the Mighty and Sublime, and magnify Him, and give charity.’ Then he said: ‘O Ummah of Muhammad! There is no one more jealous than Allah, the Mighty and Sublime, when His male or female slave commits Zina. O Ummah of Muhammad! By Allah, if you knew what I know,
you would laugh little and weep much.” (Sahih)

tafsir: أخرج: مسلم، الكسوف، باب صلة الكسوف: 9 أ. ح، ويخاري،
الكسوف، باب الصدقة في الكسوف، ح: 1944 من حديث مالك به، وهو في الكبري،
ح: 1859، والمزز (بيحي): 186/11.

1476. It was narrated from Yahya bin Sa’eed that ‘Amraha told him that
‘Aishaah told her that a Jewish woman came to her and said: “May Allâh protect you from the torment of the grave.” ‘Aishaah said: “O Messenger of Allâh, will people be tormented in their graves?” The Messenger of Allâh sought refuge with Allâh. ‘Aishaah 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 Allâh 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.’ ‘Aishaah said: ‘After that, we used to hear him seeking refuge with Allâh from the torment of the grave.’” (Sahih)
Comments:

It is quite possible till then the Messenger of Allâh ᴩ 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 Dajjâl 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 'Aîshah say: 'A Jewish woman came to me, begging, and said: May Allâh grant you protection from the torment of the grave.' When the Messenger of Allâh ᴩ came, I said: 'O Messenger of Allâh, will the people be tormented in their graves?' He sought refuge with Allâh and climbed onto his mount. The sun became eclipsed while I was between the apartments with some women. The Messenger of Allâh ᴩ 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.' *A‘ishah* said: 'I heard him after that seeking refuge with Allâh from the torment of the grave.' (Sa‘îd)
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-salâtû jâmi'âh'. 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) Muḥammad bin Ḥimyar 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 Muḥammad narrated from him.
Hadîkh; as is elucidated by the upcoming narration. The confliction in the chain of transmission is that Marwan has shown Abû Salamah to be the Shaikh of Yahya bin Abi Kathir, whereas Ibn Himyar mentioned Abû Tu’mah instead of Abû Salamah. And in the next, Marwan has stated Sajda - “prostrated, while Muhammad bin Himyar has said Sajdatain - two prostrations.”

1481. It was narrated that 'Abdullâh bin 'Amr said: “The sun was eclipsed and the Messenger of Allâh ﷺ bowed twice and prostrated twice, then he stood up and bowed twice and prostrated twice. Then the eclipse ended. 'Âishah used to say: “The Messenger of Allâh ﷺ never prostrated or bowed for so long as that.” (Hasan)

1482. Abû Hafs, the freed slave of 'Âishah, narrated that 'Âishah told him: “When the sun was eclipsed during the time of the Messenger of Allâh ﷺ, he performed Wudâ’ and ordered that the call be given: ‘As-salâtu jâmi’âh.’ He stood for a long time in prayer,” and ‘Âishah said: “I thought that he recited Sûrah Al-Baqarah. Then he bowed for a long time, then he said: Sami’ Allâhu lîman āhamidah. Then he stood like he had stood before and he did not prostrate. Then he bowed, then prostrated. Then he stood up and did the same again, bowing twice and prostrating once. Then he sat and the eclipse ended.” (Hasan)
Comments:

"I thought": based upon this, it has been argued that the recitation in the eclipse prayer ought to be inaudible. Had the Prophet ﷺ recited it aloud, what was the need to guess or reckon? In narration 1495 it is clearly stated that the Prophet ﷺ conducted the recitation in a loud voice, and this report has also been transmitted by 'Aíshah ﷺ 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

(الحجة 14) - تفعّل آخر

(التحفة 121)

1483. ‘Abdulláh bin ‘Amr said: “The sun eclipsed during the time of the Messenger of Alláh ﷺ. The Messenger of Alláh ﷺ got up to pray, and those who were with him also got up. He stood for a long time, then he bowed for a long time, then he raised his head and (then) prostrated for a long time. Then he raised his head and sat for a long time. Then he prostrated for a long time, then he raised his head and stood up, and he did in the second Rak’ah the same as he had done in the first, standing, bowing, prostrating and sitting. He started blowing and weep at the end of his prostration in the second Rak’ah, saying: ‘You did not tell me that You would do that while I was still among them; You did not tell me that You would do that while we are asking You for forgiveness.’ Then he raised his head and the eclipse ended. The Messenger of Alláh ﷺ stood and addressed the people. He praised
and glorified Allâh, then he said: "The sun and moon are two of the signs of Allâh, the Mighty and Sublime. If you see either of them being eclipsed, then hasten to remember Allâh, the Mighty and Sublime. By the One in Whose Hand is the soul of Muhammed, 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 Himyar who was being punished because of a cat that she tied up, not leaving it free to eat of the vermin of the earth, nor feeding it or giving it water, until it died. I saw it biting her when she came and biting her backside when she went. And I saw the owner of the Sabtiyatain,[1] the brother of Banu Ad-Da'da', being pushed with a two-pronged stick in the Fire. And I saw the owner of the stick with a crooked end, who used to steal from the Hajj pilgrims with that crooked stick, leaning on his stick in Hell and saying, 'I am the thief with the crooked stick.'" (Hasan)

[1] Meaning "two hairless sandals" as it is used in Abû Dâwûd No. 3230, Ahmâd and others. As-Sibtijah is a hairless sandal dyed with the leaves or pods of Qarz which is a species of the sant tree, making a reddish brown color. According to Ibn Al-Athîr (An-Nihâyâh) the word here is Sâ'ibatain meaning two for Si'ibah. He mentioned this narration and said: "Two camels which Allâh's Messenger sent as Hadîs to the House. A man among the idolators took them and went off with them. He called them Sâ'ibatayn (the two Sâ'ibats) because they were freed to roam for the sake of Allâh." See No. 1497.
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. Tha’labah 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 Allah ﷺ. Samurah bin Jundub said: “One day a boy from among the Ansar and I were shooting at two targets of ours, during the time of the Messenger of Allah 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 Allah this must herald some event concerning the Messenger of Allah ﷺ and his Ummah. We went to the Masjid and we saw the Messenger of Allah 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 Salam, then he praised and glorified Allah, and bore witness that there is none worthy of worship but Allah and he bore witness that he was the slave and
The Book of Eclipses

Chapter 16. Another Version

1486. It was narrated that An-Nu'mân bin Bashîr said: “The sun eclipsed during the time of the Messenger of Allâh 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 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 Qabîsah bin Mukhâriq Al-Hilâlî said: “There was an eclipse of the sun and at that time we were with the
Messenger of Allâh 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 Allâh, then he said: ‘The sun and the moon are two of the signs of Allâh, and they do not become eclipsed for the death or birth of anyone. If you see anything of that, then pray like the last obligatory prayer you did before that.” (Da‘if)

**1488.** It was narrated from Qabîsah Al-Hila‘î that there was an eclipse of the sun and the Prophet of Allâh ﷺ prayed two *Rak‘ahs* until it ended. Then he said: “The sun and the moon do not become eclipsed for the death of anyone, but they are two of His creations. Allâh, the Mighty and Sublime, causes whatever He wants to happen in His creation. If Allâh, the Mighty and Sublime, manifests Himself to any of His creation, it humbles itself before Him, so if either of them (solar or lunar eclipse) happens, pray until it is over or until Allâh causes something to happen.” (Da‘if)
1489. It was narrated from An-Nu‘man bin Bashîr that the Prophet said: “If there is an eclipse of the sun or the moon, pray like the last obligatory prayer you did before that.” (Da‘î)

1490. It was narrated from An-Nu‘man bin Bashîr that the Messenger of Allâh prayed when there was an eclipse of the sun like our prayer, bowing and prostrating. (Da‘î)

Comments:
Like our routine ritual prayer, it also contained bowing and prostrating. 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‘man bin Bashîr that the Prophet 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 Jahiliyyah 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)

**Translation:**

خُفِّيَتْ هَيْلَةٌ مَا يُنَادِي، فَأِلَهَمْ انْحَصَّفَ فَّصُلُوْا
حْتَى يَنْبِجِلِيْنَ أَوْ يُحْدِيَ الْلَّهُ أَمْرًا».

**Exegesis:** [Exposition of Meaning] and it is in the large, ح: 1875 إنَّ النَّاسَ البصري لم يسمع من النعمة من بشر كما في جامع التحويض للفلاحي، ص: 162.

**1492.** It was narrated that Abû Bakrah said: "We were with the Messenger of Allâh when the sun became eclipsed. The Messenger of Allâh 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.” (Sahih)

**Exegesis:** أخرج: أخرج أبى بكر بن أبي放弃، الكسوف، باب الصلوة في كسوف القمر، ح: 1063 من حديث عبيدالوارث بع. وهو في الكبير، ح: 1876.

**Comments:**

The demise of the beloved son of the Messenger of Allâh 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 prayed two Rak'ahs like this prayer of yours, and he mentioned the eclipse of the sun. (Sahih)

**Exegesis:** أخرج أبى بكر بن أبي放弃، الكسوف، باب الصلوة في كسوف القمر، ح: 1063 من حديث عبيدالوارث بع. وهو في الكبير، ح: 1876.

**Comments:**

The demise of the beloved son of the Messenger of Allâh took place on the 28th of Shawwal in the 10th year of Hijrah (corresponding to the 27th January 632).
Comments:

By "this ritual prayer", some people have taken it to mean the common or the routine prayer, and have from it argued upon the eclipse prayer having one bowing or Ruku'. But, this argumentation is against clear and strong narrations. Action is based on the unequivocal proof and not on this sort of unclear phrasing.

Chapter 17. Length Of Recitation For The Eclipse Prayer

1494. It was narrated that 'Abdullāh bin 'Abbās said: "There was an eclipse of the sun and the Messenger of Allāh ﷺ prayed and the people with him. He stood for a long time, reciting something like Sūrah Al-Baqaraah, 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 Allāh and they do not become eclipsed for the death or birth of anyone. If you see that then remember Allāh 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.'" (Ṣaḥīḥ)

**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 prayed, bowing four times and prostrating four times, and he recited loudly, and every time he raised his head he said: ‘*Sami‘*
Allâhu liman ḥamidah. Rabbana wa lakal-ham (Allâh hears those who praise Him. Our Lord to You be praise).” (Saḥîḥ)

Comments:
Even so, while rising from both the bowing postures Sami ‘Allâhu liman ḥamidah has to be uttered. From Imâm Ash-Shâfi’î, pronunciation 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. (Hasan)

Comments:
For detailed discussion, see Hadîth 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 Allâh ﷺ; and I saw therein the brother of Banu Ad-Du’du‘, the thief who stole from the pilgrims, and when he was caught he said: The crooked stick did it; and I saw therein a tall black woman who was being punished because of a cat that she tied up and did not feed or give it water, and she did not let it eat of the vermin of the earth, until it died. The sun and the moon do not become eclipsed for the death or birth of anyone, but they are two of the signs of 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.’” (Saḥîh)
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-salâtû 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 lîman ِ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 lîman ِhamidah (Allâh hears those who praise Him). Then he said the Takbîr and prostrated for a long time, as long as he had bowed or longer. Then he said the Takbîr and raised his head, then he said the Takbîr and prostrated. Then he said the Takbîr and stood up, and recited for a long time that was shorter than the first time. Then he said the Takbîr and bowed for a long time that was shorter than the first time. Then he raised his head and said: Samî` Allâhu lîman ِ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' Allāhu liman ḥamidah (Allāh 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 Tashahhud, then he said the Taslim. Then he stood before them and praised and glorified Allāh, 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 Allāh. Whichever of them becomes eclipsed, turn to Allāh, the Mighty and Sublime, and pray.'” (Ṣaḥīḥ)

1499. It was narrated that Asmā' bint Abī Bakr said: "The Messenger of Allāh Ḥṣ pray during an eclipse. He stood for a long time, then he bowed for a long time, then he stood up and (remained standing) for a long time, then he bowed for a long time, then he stood up, then he prostrated for a long time, then he sat up, then he prostrated for a long time, then he stood up and (remained standing) for a long time, then he bowed for a long time, then he stood up and (remained standing) for a long time, then he bowed for a long time, then he stood up, then he prostrated for a long time, then he

sat up, then he prostrated for a long time, then he sat up and then he finished.” (Ṣaḥīḥ)

Chapter 22. Sitting On The Minbar After The Eclipse Prayer

1500. 'Āishah said: “The Prophet went out and the sun became eclipsed. We went out to the apartment and some women gathered around us. The Messenger of Allâh 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.” (Ṣaḥīḥ)

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 
Khuţbah 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 bowed for a long time but it was shorter than the first time. Then he prostrated, and when he finished his prayer, the eclipse had ended. He addressed the people and praised and glorified 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 Muḥammad! There is no one who is more jealous than Allâh when His male or female slave commits Zina. O Ummah of Muḥammad, if you knew what I know, you would laugh little and weep much.’” (Sahih)
Chapter 24. The Command To Supplicate During An Eclipse

1502. It was narrated from Samurah that the Prophet ﷺ delivered a Khutbah when the sun eclipsed and he said: “Amma ba’d (to proceed).” (Hasan)

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.

1503. 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.’” (Sahîh)
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.'" (Sâhih)

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

Chapter 1. When Should The Imam Pray For Rain?

1505. It was narrated that Anas bin Mâlik said: “A man came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, the livestock have died and the routes have been cut off; pray to Allâh, the Mighty and Sublime.’ So the Messenger of Allâh ﷺ prayed to Allâh and it rained from that Friday until the next. Then a man came to the Messenger of Allâh ﷺ and said: ‘The houses have been destroyed, the routes have been cut off and the livestock have died.’ He said: ‘O Allâh, on the tops of the mountains and hills, in the bottom of the valleys and where the trees grow.’ So (the rain) was lifted from Al-Madinah like a garment being removed.” (Saḥîh)

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 ‘Abbâd bin Tamîm: “Sufyân said: ‘I asked ‘Abdullâh bin Abî Bakr who said: “I heard it from ‘Abbâd bin Tamîm who narrated it from his father, that ‘Abdullâh bin Zaid, who was shown the call to prayer (in a dream), said: ‘The Messenger of Allah went out to the prayer place to pray for rain. He faced the Qiblah and turned his cloak around, and prayed two Rak’âhs.’”

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: This is a mistake on the part of Ibn ‘Uyaynah. ‘Abdullâh bin Zaid who was shown the call to prayer was ‘Abdullâh bin Zaid bin ‘Abdur-Rabbih, and this is ‘Abdullâh bin Zaid bin ‘Âsim. (Sahîh)

Comments:
Going out of town for the prayer for relief from drought is a Sunnah of the Prophet ﷺ; but it is not compulsory. According to the preceding narration (1505), the Prophet ﷺ himself made supplication in the mosque. Depending upon circumstances, either option could be adopted.

Chapter 3. The Recommended Condition For The Imam To Be In If He Goes Out

1507. It was narrated from Hishâm bin Ishaq bin ‘Abdullâh bin Kinânah that his father said: “So and so sent me to Ibn ‘Abbâs to ask him how the Messenger of
Allah prayed for rain (Istisqā'). He said: 'The Messenger of Allah 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)
Kinânah that his father said: "I asked Ibn ‘Abbâs how the Messenger of Allâh ﷺ prayed for rain. He said: 'The Messenger of Allâh ﷺ went out (dressed) in a state of humility, beseeching and humble. He sat on the Minbar but he did not deliver a Khutbah like this Khutbah of yours, rather he kept supplicating, beseeching and saying the Takbîr, and he prayed two Rak'âhs as he used to do during the two 'Eids.'" (Hasan)

Comments:
Its resemblance to the the Eid prayers consists in its number of Rak'âhs and the congregation, not in its entirety. The additional Takbîrât could be presented as corroborative evidence, because there is no mention of additional Takbîrât in other related narrations.

Chapter 5. The Imam Turning His Back To The People When Supplicating During Prayers For Rain

1510. It was narrated from ‘Abbâd bin Tamîm that his paternal uncle had told him that he went out with the Messenger of Allâh ﷺ to pray for rain. He turned his Ridd’ around, and turned his back to the people, then he prayed two Rak’âhs and recited loudly. (Sahîh)
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. (Sâhil)

Chapter 7. When Should The Imâm Turn His Ridâ’ Around?

1512. It was narrated from ‘Abdul-lâh 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.” (Sâhil)

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. (Sâhil)
Chapter 9. How To Raise The Hands

1514. It was narrated that Anas said: “The Messenger of Allah did not raise his hands during any supplication except when praying for rain, when he used to raise his hands so high that the whiteness of his armpits could be seen.” (Sahih)

1515. It was narrated from Abi Al-Lahm that he saw the Messenger of Allah at Ahjär Az-Zait, praying for rain and raising his hands, making supplications. (Sahih)

Comments:
1. Abi Al-Lahm is not a name; it is a surname, because he did not use to eat meat. (Abi Al-Lahm literally disliker of or abstainer from meat). His name was ‘Abdullāh bin Abdul Malik. May Allah 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 Mālik that the Prophet ﷺ said: "Allāhumma asq̇inā (O Allāh, give us rain)." (Ṣaḥiḥ)

1518. It was narrated from Thābit that Anas said: “The Prophet ﷺ was delivering the Khuṭbah one Friday when the people stood up and shouted: ‘O Prophet of Allāh! There has been no rain and the animals have died. Pray to Allāh to send us rain.’ He said: ‘O Allāh, send us rain; O Allāh, send us rain.’ By Allāh, 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 Allāh ﷺ came down and prayed, and the people departed, and it continued to rain until the following Friday. When the Messenger of Allāh ﷺ stood up to deliver the Khuṭbah, they called out to him and said: ‘O Prophet of Allāh, the houses are destroyed and the routes are cut off. Pray to Allāh to take it away from us.’ The Messenger of Allāh ﷺ smiled and said: ‘O Allāh, around us and not on us!’ Then it dispersed from Al-Madīnah and rain fell around Al-Madīnah but not a single drop fell on Al-Madīnah. I looked, and it was in something like a ring.” (Ṣaḥiḥ)


تخريج: أخرجه البخاري، الاستسقاء، باب الدعاء إذا كثر المطر: حوالينا ولا علينا.
Comments:

There were no clouds over the city of Madinah at all; there were clouds around. In between, in the shape of a round canopy, the blue firmament was visible. The crown also looks the same; round and wrapped around the head. It is an excellent poetic imagery that radiates Anas' strong attachment and affection for Madinah. He depicted the picturesque spectacle in such lovely words. May Allah 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 Allah ﷺ was standing and delivering the Khutbah. He turned to face the Messenger of Allah ﷺ standing and said: "O Messenger of Allah, our wealth has been destroyed and the routes have been cut off. Pray to Allah to send us rain." The Messenger of Allah ﷺ raised his hands then said: "O Allah, send us rain; O Allah, send us rain." Anas said: "By Allah, 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 Allah, we did not see the sun for a week. Then a man entered through that door on the following Friday, when the Messenger of Allah ﷺ was standing and delivering the Khutbah. He turned to face him standing and said: 'O Messenger of Allah, may Allah 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 Tamîm told me that he heard his paternal uncle, who was one of the Companions of the Messenger of Allâh ﷺ, say: “The Messenger of Allâh ﷺ went out one day to pray for rain. He turned his back toward the people, praying to Allâh, and he turned to face the Qiblâh. He turned his Ridâ’ around, then he prayed two Rak′ahs.” (One of the narrators) Ibn Abî Dhi‘b said in the Hadîth: “And he recited in them both.” (Sahîh)
Chapter 12. How Many (Rak'ahs) Are There In The Prayer For Rain (Salât Al-Istisqâ')?

1521. It was narrated from 'Abdullâh bin Zaid that the Prophet ﷺ went out to pray for rain, and he prayed two Rak'ahs facing the Qiblah. (Sahîh)

Chapter 13. How Is The Prayer For Rain Performed?

1522. It was narrated from Hishâm bin Ishâq bin 'Abdullâh bin Kinânâh that his father said: "One of the governors sent me to Ibn 'Abbâs to ask him about the prayer for rain. He said: 'What kept him from asking me? The Messenger of Allah 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'ân Loudly For The Prayer For Rain

1523. It was narrated from 'Abbâd bin Tamîm from his paternal uncle...
that the Prophet  went out and prayed for rain, then he prayed two Rak’ahs in which he recited loudly. (Sahih)


تخريج: أخرجه البخاري، الاستسقاء، باب الجهر بالقراءة في الاستسقاء، ح: 1024 من حديث محمد بن عبدالرحمن بن أبي ذับ به، وقدمت أطراه، ح: 1827، 1511، وهو في الكبرى، ح: 1827.

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 Jâhûn, 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 ‘Âishah that when it rained the Messenger of Allâh  would say: “Allâhumma‘alhu sayyiban-nâfi’a. (O Allâh, make it beneficial rain).” (Sahih)


Chapter 16. It Is Makrûh To Attribute Rain To The Stars

1525. It was narrated that Abû Hurairah said: “The Messenger of Allâh  said: ‘Allâh, 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 Khālid Al-Juhani said: “It rained during the time of the Prophet ☪ 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 Abū Sa‘eed Al-Khudrî said: “The Messenger of Allâh ☪ 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'af)

\[\text{Comments:}\]

Mijdah is a collection of two or three stars, which in the view of the Arabs caused the rainfall.

1528. It was narrated that Anas said: "There was no rain for a year, so some of the Muslims went to the Prophet \(\text{on a Friday and said: 'O Messenger of Allah, 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 Allah for rain. When we finished praying Jumu'ah, even a young man whose house was nearby was worried about how he would get home.}\]
That lasted for a week, then on the following Friday they said: ‘O Messenger of Allāh, houses have been destroyed and all travel has ceased.’ The Messenger of Allāh (ﷺ) smiled at how quickly the sons of Ādām become weary, and he said with his hands raised: ‘O Allāh, around us and not on us,’ and it dispersed from Al-Madinah.’ (Sahih)

Chapter 18. Imām Raising His Hands When Asking For Rain To Stop

1529. It was narrated that Anas bin Mālik said: “There was a drought during the time of the Messenger of Allāh (ﷺ). While the Messenger of Allāh (ﷺ) was delivering the Khutbah on the Minbar one Friday, a Bedouin stood up and said: ‘O Messenger of Allāh, wealth has been destroyed and our children are hungry; pray to Allāh for us.’ The Messenger of Allāh (ﷺ) raised his hands, and we could not see even a wisp of a cloud in the sky, but by the One in Whose hand is my soul, he did not lower (his hands) before clouds like mountains appeared, and he did not come down from his Minbar before we saw the rain dripping from his beard. It rained that day and the next day, and the day after, until the following Friday. Then that Bedouin” – or he said,
"someone else" – “stood up and said: ‘O Messenger of Allâh, buildings have been destroyed and wealth has drowned; pray to Allâh for us. The Messenger of Allâh ﷺ raised his hands and said: ‘O Allâh, around us and not on us.’ He did not point in any direction but the clouds dispersed, until Al-Madînah became like a hole. And the valleys ran with water and no one came from any direction but he told us of the heavy rains.” (Sahîh)

Comments:

In this incident, there are a few things worthy of contemplation. For one full year, the Prophet ﷺ and his Companions endured the affliction of famine, but never grumbled or showed displeasure. Great people often possess immense patience, and they remain ever blessed and content with the pleasure of Allâh, Most High! The syllable of complaint is something very remote for them; they do not even consider it.
18. The Book Of The Fear Prayer

1530. It was narrated that Tha‘labah bin Zahdam said: “We were with Sa‘eed bin Al-‘Asi 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‘ah, while the other group was between him and the enemy. So he led the group that was near him in praying one Rak‘ah, then they left and took the place of the others, and the others came and he led them in praying one Rak‘ah.’” (Sahîh)

تخير: [صحيح] آخره أبو داود، الصّانع، باب من قال صلى بكل طاعة ركعة ولا يفضون، ح. 1424: من حديث سفيان الثوري به، وسماه بالسما، وهو في الكرسي، ح. 1917، وصحيح ابن خزيمة، ح. 1434: 33/6، والحاكم: 35/1، وواقته الذهب.

1531. It was narrated that Tha‘labah bin Zahdam said: “We were with Sa‘eed bin Al-‘Asi 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‘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)

Comments:

The legislation of the ritual prayer in time of danger or the Salātul Khawf is corroborated by the Glorious Qur’ān itself. Rather, it is the one and only prayer whose manner of performance is shown in a fair summation in the Qur’ān itself.

1532. A prayer like that of Hudhaifah was narrated from Zaid bin Thābit 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 'Ubaidullah bin 'Abdullâh bin Utbah that 'Abdullâh bin 'Abbâs said: "The Messenger of Allâh ﷺ stood and the people stood with him, and he said the Takbîr and they said the Takbîr. Then he bowed, and some of them bowed, then he prostrated and they prostrated, then he stood up for the second Rak'ah and those who had prostrated with him moved back and guarded their brothers, and the other group came and bowed and prostrated with the Prophet ﷺ. All the people were praying and saying the Takbîr, but they were guarding one another."

(Sahih)

1536. It was narrated that Ibn 'Abbâs said: "The fear prayer was no more than two prostrations like the prayer of these guards of yours today behind these Imâms of yours, except that it was one group after another. One group stood, although they were all behind the Messenger of Allâh ﷺ, and one
group prostrated with him, then the Messenger of Allâh ﷺ stood up and they all stood with him. Then he bowed and they all bowed with him, then he prostrated and those who had been standing the first time prostrated with him. When the Messenger of Allâh ﷺ and those who had prostrated with him at the end of their prayer sat, those who had been standing prostrated by themselves, then they sat and the Messenger of Allâh ﷺ said the Tasâlim with all of them.” (Hasan)

Comments:
This narration is related by way of Ibn ‘Abbâs ﷺ and in it are evident two units of fear prayer. Probably, the narration of a one-unit prayer transmitted by Ibn ‘Abbâs denotes the prayer performed during extremely perilous and hard situations.

1537. It was narrated from Sâlih bin Khawwât, from Sahl bin Abî Hathmah that the Messenger of Allâh ﷺ led them in offering the fear prayer. Some formed a row behind him and some formed a row facing the enemy. He led them in praying one Rak’ah, then they moved away and the others came, and he led them in praying one Rak’ah, then they got up and each (group) made up the other Rak’ah. (Saḥîh)
Comments:
In this narration, there is no detail concerning the performance of one unit of the prayer severally on their own. One way to perform it is that after the prayer-leader's final greeting, the second contingent should perform one unit of the prayer by themselves, and then conduct the final salutation. Thereupon, they should station themselves in the direction of the enemy to counter them. And the first contingent should return and they should perform their (remaining) one unit by themselves. And this mode will be more adequate, because in this way, both the units of the second contingent would come to pass together. Another manner is that the second contingent should offer one unit (with the prayer-leader) and thereupon they should depart, and the former contingent should return and perform one unit by themselves. Thereupon they should depart, and the second contingent should return and offer (their remaining) prayer. This form has also been described in some narrations.

1538. It was narrated from Sâlih bin Khawwât from one who had prayed the fear prayer with the Messenger of Allâh ﷺ on the day of Dhât Ar-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. (Sahîh)

Comments:
This is yet another form of the fear prayer, in which each contingent performs two units of prayer together, one with the Prophet ﷺ and one separately. This mode will be better from the point of view that the worshippers will not have to go and come forth during the process of the prayer. Instead both the units would be performed together.
1539. It was narrated from Sālīm, from his father, that the Messenger of Allāh ﷺ led one of the two groups in praying one Rak‘ah while the other group was facing the enemy, then they moved away and took the place of the others, and the others came and he led them in praying the other Rak‘ah, then he said the Salām and they stood up and made up the other Rak‘ah, and the others stood up and made up the other Rak‘ah. (Sahih)

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. Sālīm bin ‘Abdullāh narrated that his father said: “I went out on a campaign with the Messenger of Allāh ﷺ toward Najd. We confronted the enemy and formed ranks facing them. The Messenger of Allāh ﷺ stood up and led us in prayer. Some of us stood with him and some of us faced the enemy. The Messenger of Allāh ﷺ bowed and those who were with him bowed, and prostrated twice. Then they moved away and took the place of the others, and the other group who had not prayed came and he led them in bowing once and prostrating twice. Then the Messenger of Allāh ﷺ said the Salām and each of the Muslims stood up and bowed once, and
The Book of The Fear Prayer

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.” (Sahîh)

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 *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:[1] “Az-Zuhîrî heard two Ḥadîths from Ibn ‘Umar, and he did not hear this from him.” *(Sahîh)*

**Comments:**
This is the view of Ibn Sunnî. ‘Alî bin Al-Madînî also has made a similar statement. But according to Imâm Ahmad bin Hanbal and Yahya bin Ma’in, Az-Zuhîrî heard no report at all from ‘Abdullâh bin ‘Umar َ. In these reports also there is mention of the link of Sâlim. And Allâh knows best!

1543. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ offered the fear prayer during one of his battles. One group stood with him and another group faced the enemy. He led those who were with him in praying one Rak’âh, then they went away and the others came, and he led them in praying one Rak’âh. Then each group made up one Rak’âh.” *(Sahîh)*

**Comments:**
In these narrations, coming and going forth during the Ṣâlâh, 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.

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[1] He is the famous Ibn As-Sunnî, who reported this book from the author.
1544. It was narrated from Marwân bin Al-Ḥakam that he asked Abû Hurairah: “Did you offer the fear prayer with the Messenger of Allâh ﷺ?” Abû Hurairah said: “Yes.” He asked: “When?” He said: “In the year of the campaign to Najd. The Messenger of Allâh ﷺ stood up to pray ‘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‘ahs
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.” (Saḥīḥ)

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)
It was narrated that Jābir 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." Jābir said: "As your leaders do." (Sahîh)

1549. An-Nasâ‘i 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

1550. Shu‘bah narrated from Mansûr who said: "I heard Mujâhid 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-Ashâ‘af, Al-Mizzâ listed this narration under "Zaid bin Aṣ-Ṣâmi" and in Tahâlhib Al-Kamâl he indicated that Zaid bin Aṣ-Ṣâmi is Abû ‘Ayyâsh’s name.
drawing up ranks facing the enemy in 'Uṣfān, when the idolators were led by Khālid bin Al-Walīd. The Prophetﷺ 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 ﷺ led them in praying ‘Asr. He divided them into two rows, behind him. He led them all in bowing, then when they raised their heads he led the row that was closest to him in prostrating, while the others remained standing. When they raised their heads from prostrating, the second row prostrated, as they had already bowed with the Messenger of Allāh ﷺ. Then the front row moved back and the back row moved forward, so each of them took the place of his companion. Then the Messenger of Allāh ﷺ led them all in bowing, then when they raised their heads from bowing, the row that was closest to him prostrated while the others remained standing, then when they had finished prostrating the others prostrated, then the Prophetﷺ said the Taslīm for all of them together.”

(Saḥīḥ)

1551. It was narrated that Abū ‘Ayyāṣ Al-Zuraqī said: “We were with the Messenger of Allāh ﷺ in ‘Uṣfān and the Messenger of Allāh ﷺ led us in praying Zuhr. The
idolators were led that day by Khālid bin Al-Walīd, and the idolators said: ‘We have caught them unawares.’ Then the fear prayer was revealed between Zuhr and Asr. The Messenger of Allāh ﷺ led us in praying Asr and divided us into two groups, a group that prayed with the Prophet ﷺ and a group that guarded him. He said Takbīr 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 Taslīm so each group had prayed two Rakʿahs with their Imam. And he offered the fear prayer once in the land of Banu Sulaym.” (Sahīh)

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 Abū Bakrah that the Messenger of Allāh ﷺ led the people in offering
the fear prayer, two Rak’ahs. Then he said the Tasīm and led others in offering the fear prayer, then he said the Tasīm. 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 (Naft), 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 Tasīm, then he led some others in praying two Rak’ahs, then he said the Tasīm. (Sahih)

1554. It was narrated that Sahl bin Abī Hathmah said concerning the fear prayer: “The Imām should stand up facing the Qiblah and some of them should stand with him while the others stand facing the enemy. Then he should pray one Rak’ah with them and they should pray another Rak’ah by themselves, and prostrate twice where they are. Then they should go to where the others are and the others should come and he should lead them in bowing once and prostrating twice, so it will be two Rak’ahs for him and one for them. Then they should bow once and
prostrate twice (by themselves, to make up the other Rak‘ah).”

(Şahîh)

1555. Jâbir bin ‘Abdullâh narrated that the Messenger of Allah 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 Taslîm. (Şahîh)

Comments:
This form of prayer has preceded in summation, see Ḥadîth 1537 and 1538.

1556. It was narrated from Abû Bakrah that the Prophet ﷺ offered the fear prayer with those who were behind him, praying two Rak‘ahs (with them) and two Rak‘ahs with those who came after them, so the Prophet ﷺ prayed four Rak‘ahs and the others each prayed two Rak‘ahs. (Şahîh)

Comments:
In these narrations, there is no mention of conducting salutation after the first Rak‘ah, while in Ḥadîth 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 Mâlik said: “The people of the Jâhilâyâh had two days each year when they would play. When the Messenger of Allâh ﷺ came to Al-Madînâh he said: ‘You had two days when you would play, but Allâh has given Muslims something instead that is better than them: the day of Al-Fîr and the day of Al-Adhâ.” (Sahîh)

Comments:
1. “Two days” denotes Nawrûz and Mehrjân. The Nawrûz used to be the first day of the New Year. The Mehrjân 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 Aw’d, 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 Abû ‘Umair bin Anas from his paternal uncles, that some people saw the crescent moon and came to the Prophet ﷺ, and he told them to break their fast after the sun has
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 Sahrā)”:
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 Ḥafṣah said: “Umm ‘Aṭîyyah 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 ‘Atiyyah and said to her: ‘Did you hear the Messenger of Allâh ﷺ say (anything)?’ When she mentioned him, she would say: ‘May my father be ransomed for him.’ (He said:) ‘Bring out the adolescent girls and the women in seclusion, and let them witness goodness and the supplication of the Muslims, but let the menstruating women keep away from the place where the people pray.’” (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 ﷺ 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 Allah 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 Allah willed, then the Messenger of Allah ﷺ sent to ‘Umar a garment made of Dibaj.[1] He brought it to the Messenger of Allah ﷺ and said: ‘O Messenger of Allah, 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 Allah 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 ‘Ali 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)
Performing optional prayers (Nawāfīl) before the ‘Eid prayer is forbidden, according to all scholars.

**Chapter 7. Not Saying The Adhân For The Two ‘Eids**

1563. It was narrated that Jābir said: “The Messenger of Allâh ﷺ led us in praying on ‘Eid before the Khutbah, with no Adhân and no Iqâmah.” (Sahih)

**Comments:**

The Adhân and the Iqâmah are legislated for the obligatory prayers; they are not appropriate for the ‘Eid. This is because the ‘Eid prayer is optional. Moreover, the ‘Eid occurs occasionally. It is the occasion of rejoicing and to be full of joy. Everyone ought to go forth for it on his own and arrive at the place of prayer with zeal and fervor, without having any need for the Adhân to be pronounced for it.

**Chapter 8. The Khutbah On The Day Of ‘Eid**

1564. Al-Barâ’ bin ‘Azīb 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 Burdhah bin Niyâr had slaughtered his sacrifice and he said: ‘O Messenger of Allâh, I have a Jadha’ah[1] that is better than a Musînna.’[2] He said: ‘Slaughter it (as a sacrifice), but that will not be sufficient for anyone else (as a sacrifice) after you.”’ (Sahîh)

**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. (Sahîh)

**Chapter 10. Offer The Eid Prayer Facing An ‘Anazah (A Short Spear)**

**1566.** It was narrated from Ibn [See No. 2449.]


'Umar that the Messenger of Allāh 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 “Qâf”[1]
And “(The Hour) Has Drawn Near.”[2] In The 'Eid Prayer

1568. It was narrated that

[1] Sūrah Qâf (50).
'Ubaidullâh bin 'Abdullâh said: “Umar, may Allah be pleased with him, went out on the day of 'Eid and asked Abû Wâqid Al-Laithî: ‘What did the Prophet recite on this day?’ He said: ‘Qâf’[1] and ‘(The Hour) has drawn near.’”[2] (Saḥîh)


1569. It was narrated from An-Nu‘mân bin Bashîr that the Messenger of Allah 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 Sûrahs). (Saḥîh)

Comments:
Ensuring the well-being of those behind him, the prayer-leader may bring into practice any of these two narrations, according to the situation. And this is superior.

[1] Sûrah Qâf (50).
Chapter 14. The *Khutbah* On 'Eid After The Prayer

1570. It was narrated that ‘Aṭā’ said: “I heard Ibn ‘Abbās say: ‘I bear witness that I attended ‘Eid with the Messenger of Allāh ﷺ; he started with the prayer before the *Khutbah*, then he delivered the *Khutbah*.’” *(Sahīh)*

1571. It was narrated that Al-Barā’ bin ‘Āzīb said: “The Messenger of Allāh ﷺ addressed us on the day of *An-Nahr* after the prayer.” *(Sahīh)*

Chapter 15. Giving People The Choice Whether To Sit And Listen To The ‘Eid Khutbah

1572. It was narrated from ‘Abdullāh bin As-Sā‘īb 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.” *(İhasan)*
Comments:

Listening to the ‘Eid sermon is not obligatory; it is recommended or desirable. It is perhaps for this reason that the sermon has been made to occur after the prayer; so that one who wants to depart may do so, unlike the Friday sermon, where the one who arrives before the prayer, shall requisite listen to the sermon.

Chapter 16. Adorning Oneself
For The ‘Eid Khuṭbah

1573. It was narrated that Abū Rimthah said: “I saw the Prophet delivering the Khuṭbah, wearing two green Burds.” (Ṣahih)

Chapter 17. Delivering The Khuṭbah From Atop A Camel

1574. It was narrated that Abū Kāhil Al-Ahmasi said: “I saw the Prophet delivering the Khuṭbah atop a she-camel and an Ethiopian was holding on to the camel’s reins.” (Ḥasan)
Comments:
If worshippers are in their multitudes and the voice does not reach everyone, or if the the Khātib 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. Imám Standing During The Khuţbah

1575. It was narrated that Simāk said: "I asked Jābir: ‘Did the Messenger of Allāh ﷺ deliver the Khuţbah standing?’ He said: ‘The Messenger of Allāh ﷺ used to deliver the Khuţbah standing, then he would sit for a while, then stand up again.”’ (Ṣahîh)

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 Khuţbah, Leaning On Another Person

1576. It was narrated that Jābir said: “I attended the prayer with the Messenger of Allāh ﷺ on the day of ‘Eid. He started with the prayer before the Khuţbah, with no Adhān and no Iqâmah. When he finished the prayer, he stood leaning on Bilāl, and he praised and glorified Allāh and exhorted the people, reminding them and urging them to obey Allāh. Then he moved away and went to the women, and Bilāl was with him. He commanded them to fear Allāh, and exhorted them and reminded
them. He praised and glorified Allâh, then he urged them to obey Allâh, then he said: ‘Give charity, for most of you are the fuel of Hell.’ A lowly woman with dark cheeks said: ‘Why, O Messenger of Allâh?’ He said: ‘You complain a great deal and are ungrateful to your husbands.’ They started taking off their necklaces, earrings and rings, throwing them into Bilâl’s garment, giving them in charity.”

(Sahîh)

Comments:
1. Although the Messenger of Allâh ﷺ had addressed the female Companions, all women in general are meant.
2. According to the vast majority of scholars, addressing women separately had been specific to the Messenger of Allâh ﷺ. After him, the rightly-guided Caliphs did not do thus, though they passionately loved the Sunnah of the Prophet ﷺ. Moreover, in so doing, multiplicity of sermons and their curtailing is imminent. And both these extremes are inappropriate.

Chapter 20. Imâm Turning To Face The People During The Khuṭbah

1577. It was narrated from Abû Sa‘eed Al-Khadrî that the Messenger of Allâh ﷺ used to go out to the prayer place on the day of Al-Fîrû and the day of Al-Adhha and lead the people in prayer. When he sat during the second Rak‘ah and said the Taslim, 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. (Sahih)

Chapter 21. Listening Attentively To The Khuţbah

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 Khuţbah, you have engaged in idle speech.” (Sahih)

Comments:
This narration concerns the Friday sermon. But since, the ‘Eid sermon is similar to the Friday sermon, the argumentation is plausible.

Chapter 22. How The Khuţbah Is To Be Delivered

1579. It was narrated that Jâbir bin ‘Abdullâh said: “In his Khuţbah 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.'”

(Sahih)

Chapter 23. Imam Urging (The People) To Give Charity

1580. It was narrated from Abû Sa’eed that the Messenger of Allâh used to go out on the day of ‘Eid and pray two Rak’ahs, then he would deliver the Khuṭbah 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. (Sahih)
1581. It was narrated from Al-
Hasan that Ibn ‘Abbás gave a
Khútubah in Al-Baṣrah and said:
“Pay the Zakáh of your fasting.”
The people started looking at one
another. He said: “Whoever there
is here from the people of Al-
Madînâh, get up and teach your
brothers, for they do not know that
the Messenger of Allâh ﷺ
enjoined Sâdaqaṭ Al-Fiṭr on the
young and the old, the free and the
slave, the male and the female; half
a Sâ‘ of wheat or a Sâ‘ of dried
dates or barley.” (Du‘â‘)

تخريج: [إِسْتِحْبَأَهُ ضَعِيفٌ] أَخْرِجَهُ أَبُو دَاوُدٍ الزُّكْوَةُ، بَابٌ مِن رُوْى نَصِف صَحِيفَةٍ مِن قَلْبٍ، ح: ١٥٨١ - ح:١٨٠٢، وَقَالَ النَّسِائيُّ: "الحَسْنِ لَمْ يِسْمِعَ مِنَ أَبِنِ عَبْسٍ.

1582. It was narrated that Al-Barâ’
said: “The Messenger of Allâh 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.’ Abû Burdah
bin Nîyâr said: ‘O Messenger of
Allâh, by Allâh 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 Allâh
ﷺ said: ‘That is just a sheep for
meat.’ He said: ‘I have a Jadhâ‘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.’” \(\text{(Sahih)}\)

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 \(\text{ﷺ}\) and his prayer was moderate in length and his Khutbah was moderate in length.” \(\text{(Sahih)}\)

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 \(\text{ﷺ}\) delivering the Khutbah standing up, then he sat down for a while and did not speak, then he stood up and delivered another Khutbah. Whoever tells you that the Prophet \(\text{ﷺ}\) delivered a Khutbah sitting do not believe him.” \(\text{(Sahih)}\)

Comments:
[Text continues with details]
Comments:
Similar thing preceded, and it appears the author is using such narrations which refer to the Friday Khutbah for ‘Eid Khutbah as well.

Chapter 26. Recitation And Remembrance During The Second Khutbah

1585. It was narrated that Jâbir bin Samurah said: “The Prophet used to deliver the Khutbah standing, then he would sit down, then he would stand up and recite some Verses and remember Allâh. And his Khutbah was moderate in length, and his prayer was moderate in length.” (Sahîh)

Comments:
“Remember Allâh” meaning he expressed matters concerning Allâh’. (See also Hadith 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 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 ‘Abbas said: “I heard Ibn ‘Abbas when a man said to him: ‘Did you go out (to the ‘Eid prayer) with the Messenger of Allâh [s.a.w]?’ 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 [s.a.w]) went to the mark near the house of Kathîr bin As-Salt 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 Bilal.” (Sahîh)

Comments:

This question was put to Ibn ‘Abbas ᵅ 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 ‘Abbas 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)

Comments:
(See Hadith 1562).

Chapter 30. Imâm 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 Allâh 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 Nâfi’ that ‘Abdullâh (bin ‘Umar) told him that the Messenger of Allâh ﷺ used to offer the sacrifice in the prayer place. (Sahih)
Comments:
The benefit of offering sacrifices in front of the people or at the site of the ‘Eid prayer is to encourage them to sacrifice. It is acting after saying something! It is, however, desirable and not compulsory. In the same way, it is not necessary to sacrifice two animals; one is sufficient.

Chapter 31. When Two ‘Eids
Come Together (When ‘Eid Falls On A Friday) And Attending Them Both

1591. It was narrated that An-Nu‘mān bin Bashīr said: “The Messenger of Allāh 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.” (Saḥīḥ)

Chapter 32. Concession
Allowing Those Who Attended ‘Eid Prayer Not To Attend Jumu‘ah

1592. It was narrated that Iyās bin Abī Ramlah said: “I heard Mu‘āwiyah asking Zaid bin Arqam: ‘Did you attend two ‘Eids with the Messenger of Allāh 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 34. Playing In Front Of The Imâm On The Day Of 'Eid

1595. It was narrated that 'Âishah 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.” (Sâhih)

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 'Âishah said: “I remember the Messenger of Allâh 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.” (Sâhih)
The incident demonstrates the Prophet's ﷺ character and his excellent treatment of his wife. How he cared for the feelings of his wife!

1597. It was narrated that Abū Hurairah said: “Umar came in when the Ethiopians were playing in the Masjid. ‘Umar, may Allāh be pleased with him, rebuked them, but the Messenger of Allāh ﷺ said: ‘Let them be there, O ‘Umar, for they are Banu Arfīdah.’” (Sahih)

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 ‘Āishah that Abū Bakr As-Siddīq 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. (Ṣahîh)
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 Nāfī that ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Pray in your houses and do not make them like graves.’” (Ṣaḥīḥ)

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.’” (Sahih)

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 Tarawih (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’tikaf); otherwise the Prophet used to perform the night prayer at home. It is also probable that due to paucity of space in the apartment, the Prophet erected the mat chamber in order to offer the prayer in isolation.

1601. It was narrated from Sa‘d bin Ishâq bin Ka‘b bin ‘Ujrah, from his father, that his grandfather said: “The Messenger of Allâh prayed Maghrib in the Masjid of Banu ‘Abdul-Ashhal, and when he finished praying, some people stood up and offered Nafl prayers. The Prophet 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 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 Hākīm bin Aflah and asked him to go accompany me to her. He said: “I shall not go to her, for I told her not to say anything about these two (conflicting) groups, but she refused (to accept my advice) and went on (to participate in the conflict).” I swore an oath, beseeching him (to take me to her). So he came with me and went unto her. She said to Hākīm: “Who is this with you?” He said: “He is Sa‘d bin Hishām.” She said: “Which Hishām?” He said: “Ibn ʿĀmir.” She supplicated for mercy for him and said: “What a good man ʿĀmir 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 Qur’ān?” I said: “Yes.” She said: “The character of the Messenger of Allāh ﷺ was the Qur’ān.” 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 Sūrat: “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 Taslim, and that made nine Rak'ahs. O my son, when the Messenger of Allâh ﷺ offered a prayer, he liked to continue to offer it, and when sleep, sickness, or pain distracted him from praying Qiyâm Al-Lail, he would pray twelve Rak'ahs during the day. I am not aware of the Prophet of Allâh ﷺ having recited the whole Qur'ân during a single night, or praying through the whole night until morning, or fasting a complete month, except Ramaḍân.” I went to Ibn ‘Abbâs and told him what she had said, and he said: “She has spoken the truth. If I could go to her (and meet her face to face) I would so that she could tell me all of that verbally.” (Sahîh)

Abî ‘Abdur-Rahmân (An-Nasâ’î) said: This is what occurs in my book, and I do not know who is mistaken in the description of his Witr, peace be upon him.[1]

تخريج: أخرجه مسلم، صُلُوة المسافرين، باب جامع صُلُوة الليل ومن نام عنه أو مرض، ح: 46 من حديث سعيد بن أبي عروبة، وأبو داود، العقول، باب: في صُلُوة الليل، ح: 1342: عن محمد بن بشار بن إسماعيل، وهو في الكبرى، ح: 129: بالاختصار إلى "أن كان فَرِيقًا".

Comments:
1. “His character was the Qur'ân itself” means that the exalted and the supremely excellent conduct, and the probity or the good character of all the Prophets and the righteous men depicted in the Glorious Qur'ân, were found in the sacred personage of the Prophet ﷺ in their most perfect form and rank; on the other hand, regarding the things which the Qur'ân forbids, not one iota of them was found in him.

[1] Meaning that it differs from the versions recorded in No. 1652, 1720, 1721 and 1722, in which nine were prayed, followed by the Taslim, and the two while sitting after that.
2. The Qiyām Al-Lail and the Witr prayer are not two separate prayers. Instead, the same prayer, because of its time was called the night vigil prayer, while because of its number of Rak'ahs, it was called the Witr prayer. During the blessed month of Ramadan, this very prayer is called the 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, ‘AIFI, 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 Ramaḍān 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 Ramaḍān 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 Ramaḍān out of faith and in the hope of reward, he will be forgiven his previous sins." (Sahih)
Book of *Qiyām Al-Lail* ...

Chapter 4. *Qiyām During The Month Of Ramaḍān*

1605. It was narrated from ʿĀishah that the Messenger of Allāh ﷺ prayed in the Masjid one night, and some people followed his prayer. Then he prayed the following night and more people came. Then they gathered on the third or fourth night and the Messenger of Allāh ﷺ did not come out to them. When morning came he said: “I saw what you did, and nothing prevented me from coming out to you but the fact that I feared that this would be made obligatory for you,” and that was in Ramaḍān. *(Sahīh)*

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 Qiyyâm until there were seven days left in the month, when he led us in praying Qiyyâm until one-third of the night had passed. Then he did not lead us praying Qiyyâm when there were six days left. Then he led us praying Qiyyâm 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 Qiyyâm with the Imam until he finishes, Allâh will record for him the Qiyyâm of a (whole) night.” Then he did not lead us in prayer or pray Qiyyâm until there were three days of the month left. Then he led us in praying Qiyyâm 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.” (Sahîh)

تخريج: [إسناده صحيح] تقدم، ح1365، وهو في الكبى، ح1298.

Comments:

1. Outwardly, this Hadîth appears to be the explanation of the preceding Hadîth. Hence, the number of Rak‘ahs during all three nights was eleven only. But they were prolonged by making the recitation lengthier on the second night in comparison with the first, and on the third night lengthier still in comparison with the second.

2. “With the Imam”: this demonstrates performing the night vigil prayer with the Imam is more meritorious than performing it solitarily. There was a compelling situation during his lifetime.

1607. Nu‘aim bin Ziyâd Abû Talhah said: “I heard An-Nu‘mân
bin Bashîr on the Minbar in Himêṣ saying: “We prayed Qiyâm with the Messenger of Allâh during Ramadân on the night of the twenty-third until one-third of the night had passed, then we prayed Qiyâm with him on the night of the twenty-fifth until one half of the night had passed, then we prayed Qiyâm with him on the night of the twenty-seventh until we thought that we would miss Al-Falâh’—that is what they used to call Suhûr.” (Hasan)

Chapter 5. Encouragement To Pray Qiyâm Al-Lail

1608. It was narrated that Abû Hurairah said: “The Messenger of Allâh said: ‘When any one of you goes to sleep, the Shiâţân ties three knots on his head, saying each time: "(Sleep) a long night." If he wakes up and remembers Allâh, one knot is undone. If he performs Wudû’, another knot is undone. If he prays, all the knots are undone and he starts his day in a good mood and feeling energetic. Otherwise he starts his day in a bad mood and feeling lethargic.’” (Sahîh)
1609. It was narrated that 'Abdullâh said: “Mention was made in the presence of the Messenger of Allâh ﷺ about a man who slept all night until morning. He said: ‘That is a man in whose ear the Shaitân has urinated.’” (Sâhîh)


1610. It was narrated that 'Abdullâh said: “A man said: ‘O Messenger of Allâh. So-and-so slept and missed the prayer yesterday until morning came.’ He said: ‘The Shaitân urinated in that one’s ears.’” (Sâhîh)

تخريج: [صحح] أنظر الحديث السابق، وهذا طرف منه.

1611. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘May Allâh have mercy on a man who gets up at night and prays, then he wakes his wife and she prays, and if she refuses he sprinkles water in her face. And may Allâh have mercy on a woman who gets up at night and prays, then she wakes her husband and he prays, and if he refuses she sprinkles water in his face.’” (Hasan)

1613. It was narrated from ‘Alî bin Abî Tâlib that the Prophet ﷺ came to him and Fâtîmah 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)

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.

hand of Allâh and if He wants to make us get up, He will make us get up.' The Messenger of Allâh ﷺ turned away, striking his hand on his thigh, and saying: 'We will only pray that which Allâh has decreed for us! "But, man is ever more quarrelsome than anything."'"[1] (Saḥîh)

Chapter 6. The Virtue Of Night Prayer

1614. It was narrated from Ḥumaid bin ʿAbdur-Raḥmān – that is Ibn ‘Afw, that Abū Hurairah said: "The Messenger of Allâh ﷺ said: 'The best fasting after the month of Ramadān is the month of Allâh, Al-Muḥarram, and the best prayer after the obligatory prayer is prayer at night.'" (Saḥîh)

Comments:

The attribution of the month of the inviolable Muharram to Allâh, Most High, was due to the fact that it is the first month of the year and it is the month of inviolability. Its fast means the fast of Ashūra. Some people have understood it to mean fast in general.

1615. It was narrated from Abū Bishr Jaʿfar bin Abī Wahshiyyah that he heard Ḥumaid bin ʿAbdur-

Rahmân say: "The Messenger of Allâh ﷺ said: 'The best prayer after the obligatory prayer is prayer at night and the best fasting after the month of Ramadân is Al-Muḥarram.'"

Shu'bah bin Al-Ḥajjaj narrated it in Mursal form. (Ṣaḥîḥ)

**Chapter 7. The Virtue Of Night Prayer While Traveling**

1616. It was narrated from Zaid bin Zabyân who attributed it to Abû Dharr that the Prophet ﷺ said: "There are three whom Allâh loves: A man who comes to some people and asks (to be given something) for the sake of Allâh and not for the sake of their relationship, but they do not give him, so a man stayed behind and gave to him in secret, and no one knew of his giving except Allâh and the one to whom he gave it. People who travel all night until sleep becomes dearer to them than anything that may be equated with it, so they lay down their heads (and slept), then a man among them got up and started praying to Me and beseeching Me, reciting..."
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 Masrûq said: “I said to 'Aishah: ‘Which deed was most beloved to the Messenger of Allâh?’ 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.’” (Sahîh)

Comments:
Shortly before dawn.

Chapter 9. With What Qiyām Should Begin

1618. It was narrated that ‘Âṣîm 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 Allah ﷺ used to say the Takbīr ten times, the Tahmīd ten times, the Tasbīh ten times and the Tahmīl ten times, and pray for forgiveness ten times, and say: Allāhumma ghaffirī, wāḥdīnī, wārzugnī wa ‘afīnī. Ḩuḍhū billāhi min ṭaqrīl-maqāmī yawmāl-qiyāmah (O Allah, forgive me, guide me, grant me provision and good health. I seek refuge with Allah from the difficulty of standing on the Day of Resurrection.)’ 

(Ḥasan)

تخريج: [─إسناده حسن] أخرجه أبو داود، الصلوة، باب ما يستفتح به، الصلوة من الدعاء، ح: 766، وابن ماجه، إقامة الصلاة، باب ماجاه في الدعاء إذا قام الرجل من الليل، ح: 1356.

1619. It was narrated that Rabī‘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 Allāh Rabb-il-Ālām (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)

1620. It was narrated that Ibn ‘Abbās said: “When the Prophet got up at night to pray Tahajjud, he said: ʻAllāhumma, lakal-ḥamdu anta nūrus-samāwātī wal-ārdī wa man fīhinna wa lakal-ḥamdu anta qayyāmus-samāwātī wal-ārdī wa man fīhinna wa lakal-ḥamdu anta malikus-samāwātī wal-ārdī wa man fīhinna, wa lakal-ḥamdu, anta ḥaqqun wa wa’duka ḥaqqun wal jannatu ḥaqqun wan-nāru ḥaqqun wa-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, ighfīrī mā qaddamtu wa mā akhkhartu wa mā a’lantu antal-muqaddimu wa antal-mu’khkhir, lā ilāha illā anta wa lā ḥawla 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)."

(Saûdî)

تخريج: أخرج جمهور، صلوات المسافرين، باب صلوات النبي ﷺ ودعائه بالليل، ح: 769 عن

فته، والبخاري، التهذب، باب النهجد بالليل، ح: 110 من حديث سفيان بن عيينة به، وهو في

الكبر، ح: 1319.

Comments:

Concerning the attributes of Allâh, this Hadîth 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 Maimûnah the wife of the Prophet ﷺ, who was his maternal aunt. He said: "I laid down across the mattress and the Messenger of Allâh ﷺ and his wife lay along it. The Prophet ﷺ slept until midnight, or a little before or a little after. The Prophet ﷺ woke up and began to rub the sleep from his face with his hand. Then he recited the last ten Verses of Sûrah Al ‘Imrân. Then he got up and went to a water skin that was hanging up and performed Wudû’ from it, and he performed Wudû’ well, then he stood up and prayed."

‘Abdullâh bin ‘Abbâs said: "I stood up and did what he had done, then I went and stood beside him. The Messenger of Allâh ﷺ put his right hand on my head, took hold of my right ear and tweaked it. Then he prayed two Rak’âhs, then two.
Chapter 10. Using Siwâk
When Getting Up To Pray At Night

1622. It was narrated from Ḥudhaiyfah that when the Prophet ﷺ got up to pray at night, he would brush his teeth with the Siwâk. (Sahîh)

1623. It was narrated that Ḥudhaiyfah said: "When the Messenger of Allâh ﷺ got up to pray Tahajjud at night, he would brush his teeth with the Siwâk." (Sahîh)

Chapter 11. Mentioning The Discrepancies Reported From Abû Ḥāṣîn ʿUthmân Bin ʿĀṣîm In This Hadîth

1624. It was narrated that Ḥudhaiyfah said: "We were commanded to use the
Siwâk when we got up to pray at night.” (Sahîh)

Comments:
The purpose of Imâm An-Nasâ’î is to demonstrate that the narrator Abû Hašîn reported it from Shaqîq from Ḥudhaifah in No. 1624, and from Shaqîq, as his own saying, in No. 1625.

1625. It was narrated that Shaqîq said: “We were commanded, when we got up to pray at night, to clean our mouths with the Siwâk.” (Sahîh)

Comments:
The purpose of Imâm An-Nasâ’î is to demonstrate that the use of Siwâk had been the excellent practice of the Prophet ﷺ and it was his Command also.

Chapter 12. With What Should Prayer At Night Begin?

1626. Abû Salamah bin ‘Abdur-Rahmân said: “I asked ‘Aîshah: ‘With what did the Prophet ﷺ start his prayer?’ She said: ‘When he got up to pray at night he would start his prayer with the words: Allâhumma Rabba Jibrîl wa Mikâ‘îl wa Isrâ’îl; Fâtîras-sâmâ‘âtî wal-‘ard, ‘âlim al-ghaybi wash-shahâdah, anta taḥkumu bayna ‘ibâdîka fîm kânu fihi yâkhtalîfûn, Allâhumma ihdînî limâkhtulîfa fihi min al-haqq innaka tahdí man tashâ ila širâţînî mustaqîm

(Al-majmû‘ 12 - باب: يأيُّ شِيّعَ تَسَفَّنَتُ صلَّاةُ اللَّهِ (التحفة 298)

1626 - أَحَرَّنَا الْغَيْبَ ۖ بَنِي عِبَادَ الْعَظِيمِ قَالَ: حَدَّثَنَا عُمَرُ بْنُ يُوسُفُ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنَا إِسْرَائِيْلُ عِنْ نَبِيِّ الْخَبِيزِينَ قَالَ: كَانَتْ تَوْمَرُ يَلَوُّنَّ إِذَا قُمَتا مِنِ اللَّيْلِ أَنْ تَسْوِقُّ أَفْوَاهَنَا بِالسَّوَاكِ“

نازح: [صحيح مقطع] وتقدم، ح: 2 * عبيد الله هو ابن موسى، وقال الحافظ في النكت

الظروف: 1336: "وَسَطَ ذَكَرَ حَلِيْنَةَ عِنْدَ النِّسَائِيِّ مِنْ رَوَآیَةِ إِسْرَآیْلٍ وَحَدِهِ “

Comments:
The purpose of Imâm An-Nasâ’î is to demonstrate that the use of Siwâk had been the excellent practice of the Prophet ﷺ and it was his Command also.
(O Allah, Lord of Jibril, Mikra 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 disputed matters of truth, for You are the One Who guides to the Straight Path)."

(Sahih)

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 said: ‘I said, when I was on a journey with the Messenger of Allah, By Allah, I am going to watch the prayer of the Messenger of Allah 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 reached across his bed and took a Shwâk 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

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)

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 Tasbîh, 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...
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)

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 prayed. May Allâh’s Greetings and Peace be upon him.

Chapter 14. Mentioning The Prayer Of Prophet Dâwûd, Peace Be Upon Him, At Night

1631. It was narrated from ‘Amr bin Aws that he heard ‘Abdullâh bin ‘Amr bin Al-‘Âs say: “The Messenger of Allâh ﷺ said: ‘The most beloved of fasting to Allâh is the fasting of Dâwûd, peace be
upon him. He used to fast one day and not the next. And the mosteloved of prayer to Allah is the
prayer of Dāwūd. He used to sleep
half the night, spend one-third of
the night in prayer and sleep for
one-sixth of it.” (Sahih)

Comments:
(See commentary to Ḥadīth 1617)

Chapter 15. Mentioning The
Prayer Of Prophet Mūsā
And The Different Reports From
Sulaimān At-Taimī About It

1632. It was narrated from Anas
bin Mālik that the Messenger of
Allah ﷺ said: “On the night on
which I was taken on the Night
Journey (Al-Isrā’) I came to Mūsā,
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 Allah ﷺ said:
“I came to Mūsā at the red dune and
he was standing and praying.”
Abū ‘Abdur-Rahmān (An-Nasā’ī)
said: This is more correct in our
view, than the Ḥadīth of Mu‘ādhh
bin Khālid. Allāh, the Most High,
knows best. (Sahih)
Comments:
Mu‘ádh’s narration has it from Thàbit from Anas, while Yunus bin Muhammad (No. 1633) narrated it as “from Sulaiman At-Taimî and Thàbit from Anas.”

1634. It was narrated from Anas that the Prophet ﷺ said: “I passed by the grave of Mûsâ, peace be upon him, and he was praying in his grave.” (Sahih)

1635. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘On the night on which I was taken on the Night Journey I passed by Mûsâ, peace be upon him, and he was praying in his grave.’” (Sahih)

1636. It was narrated from Anas that on the night on which he was taken on the Night Journey, the Prophet ﷺ passed by Mûsâ, peace be upon him, and he was praying in his grave. (Sahih)

1637. Mu’tamir said: “I heard my
father say: I heard Anas say: ‘One of the Companions of the Prophet told me that on the night on which he was taken on the Night Journey, the Prophet passed by Mūsâ, peace be upon him, and he was praying in his grave.’” (Ṣahīh)

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 Mūsâ and he was praying in his grave.’” (Ṣahīh)

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 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 Masrûq 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 Abū Ishāq said: “I came to Al-Aswad bin Yazīd, who was a close friend of mine, and said: ‘O Abū ‘Amr, tell me what the Mother of the Believers told you about the prayer of the Messenger of Allāh ﷺ.’ He said: She said: ‘He used to sleep for the first part of the night and stay up for the latter part.” (Sahih)

1642. It was narrated that ‘Āishah, may Allāh be pleased with her, said: “I do not know that the Messenger of Allāh ﷺ recited the whole Qur’ān in one night, or spent a whole night in worship until dawn, or that he ever fasted an entire month apart from Ramadān.” (Sahih)

1643. It was narrated from ‘Āishah that the Prophet ﷺ came in to her and there was a woman with her.
1644. It was narrated from Anas bin Malik that the Messenger of Allah 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 Ziyad bin Ilqah 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: Allâh has forgiven your past and future sins."
He said: ‘Should I not be a thankful slave?’” *(Sahih)*

**Chapter 18. What Is Done When One Begins The Prayer Standing, And Mentioning The Differences With Those Who Reported From ‘Aishah Concerning That**

1646. It was narrated that Abû Hurairah said: “The Messenger of Allah used to pray until he developed fissures in his feet.” *(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.

1647. It was narrated that ‘Aishah said: “The Messenger of Allah 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)*
1648. It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ used to pray standing and sitting. If he started his prayer standing, he would bow standing, and if he started his prayer sitting, he would bow sitting.” (Sahîh)

1649. It was narrated from 'Aishah that the Prophet ﷺ used to pray when he was sitting. He would recite while sitting, then when there were thirty or forty verses left, he would stand up and recite while standing, then he bowed and prostrated, then he would do likewise in the second Rak'ah. (Sahîh)

1650. It was narrated that 'Aishah said: “I never saw the Messenger of Allâh ﷺ pray sitting down until he grew old. Then he would pray sitting down and when there were thirty or forty verses left, he would stand up and recite them, then bow.” (Sahîh)
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 Imam 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.” (Sahîh)

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 Wudu’.”
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 Bilāl 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 Allāh ﷺ used to pray until he grew older and gained weight” — and she mentioned whatever Allāh willed about his gaining weight. She said: “And the Prophet ﷺ used to lead the people in praying *Witr*, then he would go to his bed. In the middle of the night, he would get up and go to water for purification, and to relieve himself, then he would perform *Wudū’*. 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 Bilāl 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 Allāh ﷺ continued to pray.” *(Da’īf)*
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 ﷺ did not refrain from (kissing) my forehead when he was fasting, and he did not die until most of his prayers were offered sitting down.” Then she said something to the effect that (referred to the prayers) other than the obligatory prayers. “And the dearest of actions to him was that in which a person persists, even if it is little.” (Sahih)

Yûnus contradicted him,[1] he reported it from Abū Ishâq, 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.

[1] That is, 'Umar bin Abī Zā'idah, who narrated this from Abū Ishâq.
and youth. However, the obligatory prayer may not be performed sitting, unless one has a valid excuse to do so. With a valid excuse, it is permissible to offer it sitting. The recompense too shall be complete.

1654. It was narrated from Al-Aswad, that Umm Salamah said: “The Messenger of Allah ﷺ did not pass away until most of his prayers were offered sitting down, except for the obligatory prayers.” Shu’bah and Sufyān contradicted him, they said: “From Abū Isḥāq, from Abū Salamah, from Umm Salamah.” (Sahih)

1655. It was narrated from Abū Salamah, that Umm Salamah said: “The Messenger of Allah 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.” (Sahih)

1656. It was narrated from Abū Salamah, that Umm Salamah said: “By the One in Whose hand is my soul. The Messenger of Allah 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.” (Sahih)
Comments:

"Most cherished or loved deed": This is in fact the justification of the Prophet’s 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. Abû Salamah narrated that ‘Aishah told him: “The Prophet did not die until most of his prayers were offered sitting down.” (Sahîh)

1658. It was narrated that ‘Abdullâh bin Shaqiq said: “I said to ‘Aishah: ‘Did the Messenger of Allâh pray sitting down?’ She said: ‘Yes, after the people had worn him out.’”[1] (Sahîh)

Comments:

Imâm An-Nasâ‘î’s frequently bringing this narration (as many as six times) is in order to display that some transmitters have transmitted this report in the name of ‘Aishah and some have reported it in the name of Umm Salamah. This could be an error on the part of a transmitter, and it is also possible it is reported by both of them. Below, there is conflict in the chain of transmitters also, which could be well comprehended by looking at the chain carefully.

1659. It was narrated that Ḥafṣah said: “I never saw the Messenger of Allâh offer his voluntary prayers

[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.” (Ṣaḥīḥ)

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 ﷺ praying sitting down and I said: ‘I was told that you said that the prayer of one who is sitting down is worth half of the prayer of one who is standing up.’ He said: ‘Yes indeed, but I am not like any one of you.’” (Ṣaḥīḥ)

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 ﷺ 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 (Tabïûn). Moreover, it is also not transmitted from the Messenger of Allâh ﷺ.

Chapter 22. How Should One Who Is Sitting Pray?

1662. It was narrated that ‘Aïshah said: “I saw the Prophet ¬ praying while sitting cross-legged.” (Da'f)

Abû 'Abd-Ra'lman (An-Nasár) said: I do not know of anyone who reported this Hadith other than Abû Dâwûd,[1] and he is trustworthy, and I do not consider this Hadith to be but a mistake, and Allâh knows best.

Comments:
Although Imâm An-Nâsâ’î has considered this Hadîth an error, there are also other narrations that support this Hadîth. Therefore, it is sound.

Chapter 23. How To Recite At Night

1663. It was narrated that ‘Abdullâh bin Abî Qais said: ‘I asked ‘Aishah: ‘How did the Messenger of Allâh 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.’” (Sâhih)

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 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)
Comments:
Manifestly, it follows from this Hadith that it is more meritorious to recite the Qur’ān 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 Qiyām Al-Lail

1665. It was narrated that Ḥudhaifah said: "I prayed with the Prophet on 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 Al-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: 'Subhān Allāhu liman hamidah (Allāh hears those who praise Him),' and he stood for almost as long as he had bowed. Then he prostrated and started to say:
'Subhâna Rabbiyal-A'la (Glory be to my Lord Most High),' and he prostrated for almost as long as he had bowed.” (Sahih)

Comments:
As it is desirable to prostrate upon reciting the prostration Ayah, in the same way, according to the place and occasion one should pronounce the Tasbih, supplication, and the Ta'awwudh (seeking refuge in Allâh). Likewise, one may recite one and the same Ayah or the Verse of the Glorious Qur'ân or the Tasbih or, a supplication repeatedly in the ritual prayer.

1666. It was narrated from Ḥudhaifah that he prayed with the Messenger of Allâh during Ramadân. He bowed and said: “Subhâna Rabbiyal-'Azîm” while bowing, for as long as he had stood. Then he sat down and said: “Rabbighfirli, Rabbighfirli (Lord forgive me, Lord forgive me),” for as long as he had stood. Then he prostrated and said: “Subhâna Rabbiyal-A'la” for as long as he had stood. And he prayed no more than four Rak'ahs when Bilâl came for Al-Ghadah.[1] (Sahih)

تخريج: أخرجه ابن ماجه، إقامة الصلاوات،باب ما يقول بين السجدتين، ح: 897. من حديث العلاء بن المسيب بن مسعود، وهو في الكبیر، ح: 138، والحديث السابق شاهد له.

Chapter 26. How To Pray At Night

1667. It was narrated from Ya'la bin ‘Atâ’ that he heard ‘Alî Al-Azdî (say) that he heard Ibn ‘Umar narrate that the Prophet ﷺ said: “The prayers of the night and day are two by two.” (Hasan)

Abû ‘Abdur-Rahmân (An-Nasâ‘î) said: This Hadîth, to me, is a mistake.\(^{[1]}\) and Allâh, Most High, knows best.

چرخیز: [حسن]\(^{[1]}\) اخیره الترمیلی، الصلوة، باب ماجاء أن صلوة الليل والنهار مثنی مثنی: ح: 697، وابن ماجه، إثبات الصلوات، باب ماجاء في صلوة الليل والنهار مثنی مثنی، ح: 1222، عن محمد بن يشام به، وهو في الكروی، ح: 472، وصححه ابن خزيمة، ح: 1326، ابن حبان، ح: 1667، البخاری، والمیهاج وغيرهم، وله شاهد قوي عند الحاکم في علوم الحديث، انظر نيل المقصود، ح: 1295.

1668. It was narrated that Tâwûs said: “Ibn ‘Umar said: “A man asked the Messenger of Allâh ﷺ about prayer at night. He said: ‘Two by two, and if you fear that dawn will come, then one.’” (Sahîh)

چرخیز: اخیره مسلم، صلوة المسافرین، باب صلوة الليل مثنی مثنی، والوتر رکعة من آخر الليل، ح: 1497/499 من حديث طاووس، وأحمد: 141 من حديث بن عباس، باء حيب هو ابن أبي ثابت، ومنصور هو ابن المتمتر.

Comments:
1. This is a well-known Tradition in which there is mention of the night prayer only.
2. According to some scholars, this narration demonstrates that the number of

\(^{[1]}\) He intends by this the inclusion of the word “day.” See Ḥâshâyāh As-Sindî.
the night prayer’s Rak’ahs is not fixed. But one may increase or decrease them in accordance with the abundance or paucity of time.

1669. It was narrated from Sâlim, from his father, that the Prophet said: “prayers at night are two by two, then if you fear that dawn will come, pray Witr with one Rak’ah.” (Sahîh)

1670. It was narrated that Ibn ‘Umar said: “I heard the Messenger of Allâh on the Minbar, when he was asked about prayers at night, say: ‘Two by two, then if you fear that dawn will come, pray Witr with one Rak’ah.” (Sahîh)

1671. Ibn ‘Umar told them that a man asked the Messenger of Allâh about prayers at night, and he said: “Two by two, then if one of you fears that dawn will come, let him pray Witr with one.” (Sahîh)
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)

1675. It was narrated that ‘Abdullâh bin ‘Umar said: “A man stood up and said: ‘O Messenger of Allah, I fear that dawn will come, but I can’t stand for the last prayer.’” (Sahih)
Allâh, how are prayers at night to be done?’ The Messenger of Allâh said: ‘Prayers at night are (offered) two by two, then if you fear that dawn will come, pray Witr with one.” (Sahîh)

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 Allâh be pleased with him, said: “The Messenger of Allâh prayed Witr, then he said: ‘O people of the Qur'an, pray Witr, for Allâh, 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.” (Sahîh)

Comments:
Since Witr is a Sunnah - a customary observance of the Messenger of Allâh ﷺ, which he ﷺ never abandoned - it is not appropriate to forsake it without an excuse.

Chapter 28. Encouragement To Pray Witr Before Sleeping

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.’” (Sahîh)

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 Abū 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 ‘Aṭī visited me one day in Ramadān 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 Allah 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 Adhān 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.” (Sahih)

1682. It was narrated that 'Aishah said: “The Messenger of Allah 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.” (Sahih)

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 Allah ﷺ used to enjoin that.” (Sahih)
Comments:
It becomes known from these narrations that the Witr may be performed after performing the 'Isha' prayer until the crack of dawn. However, if one wants to offer Tarwih or Tahajjud, he should offer Witr at the end of his optional prayer. He should not offer it in the beginning or midway.

Chapter 31. The Command To Pray Witr Before Dawn

1684. Abū Naḍrah Al-'Awaqi narrated that he heard Abū Sa'eed Al-Khudrī say: "The Messenger of Allāh ﷺ was asked about Witr and he said: 'Pray Witr before dawn (Subh).’" (Ṣaḥīḥ)

1685. It was narrated from Abū Sa'eed that the Prophet ﷺ said: "Pray Witr before dawn (Fajr)." (Ṣaḥīḥ)

Chapter 32. Witr After The Adhān

1686. It was narrated from Ibrāhīm bin Muḥammad bin Al-Muntashir,
from his father, that he was in the Masjid of 'Amr bin Shurahbîl and the Igâmah 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 Igâmah." And he narrated that the Prophet ﷺ once slept and missed the prayer until the sun had risen, then he prayed. (Sahîh)

Comments:
It has come in Ahâdiîh that if Allâh's Messenger ﷺ missed the Tahâjjud, he would offer twelve units during the daytime. Thus he ﷺ did not make up Witr after the dawn prayer.

Chapter 33. Witr On One's Mount

1687. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ 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. (Sahih)

خَطَّتَنا عَنْ اسْتِحْضَرَنَّ بِنِي الْحُرُّ، عَنْ نَافِعَةْ: أنَّ ابْنَ عُمْرَ بْنَ الْحَمِّيْلِ، كَانَ يُبْيِتُ عَلَى بُعْرَهُ، وَيَذَكَّرُ أنَّ النَّبيَّ، كَانَ يُقِيلُ ذلِكَ.

تخريج: [إسناده صحيح] انظر الحديث السابق.

1689. It was narrated that Sa’eed bin Yasîr said: “Ibn ‘Umar said to me that the Messenger of Allah used to pray Witr on a camel.” (Sahih)

تُحَرِّيْ: أُخْرِجَ البِخَارِيُّ، الْوَتَرُ، بَابُ الْوَتَرِ عَلَى الْدَابَّةِ، ح: 996، وَمَسْلَمُ، صُلْوَةُ المسافرين، بَابُ جَوْزُ صُلْوَةِ النَّافِلَةِ عَلَى الْدَابَّةِ... الْخِ: ح: 36/700 من حديث مالك به، وهو

Comments:
The Hanafites consider the Witr as Wâjib or compulsory. They do not, therefore, advocate its performance on a mount. But their view is manifestly opposed to unequivocal and authentic Ahâdîth.

Chapter 34. How Many (Rak’ahs) Is Witr?

(المعجم 42) - بَابُ: كَمْ الْوَلْدُ

1690. It was narrated from Ibn ‘Umar that the Prophet said: “Witr is one Rak’ah at the end of the night.” (Sahih)

تخريج: أُخْرِجَ مَسْلَمُ، صُلْوَةُ المسافرين، بَابُ صُلْوَةِ الْوَلْدِ مَثْلُ مَثِيلٍ ... الْخِ: ح: 179/52.

1691. It was narrated from Ibn ‘Umar that the Prophet said: “Witr is one Rak’ah at the end of the night.” (Sahih)

تخريج: أُخْرِجَ مَسْلَمُ، صُلْوَةُ المسافرين، بَابُ صُلْوَةِ الْوَلْدِ مَثْلُ مَثِيلٍ ... الْخِ: ح: 1396.

Comments:
The Hanafites consider the Witr as Wâjib or compulsory. They do not, therefore, advocate its performance on a mount. But their view is manifestly opposed to unequivocal and authentic Ahâdîth.
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)

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)

It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: Prayer at night is..."
two by two, and *Witr* is one *Rak'ah.*” *(Sahih)*

1695. It was narrated from 'Abdullâh bin 'Umar that a man asked the Messenger of Allâh ﷺ about prayer at night and the Messenger of Allâh ﷺ said: “Prayer at night is two by two, then if one of you fears that dawn will break, pray one *Rak'ah* to make the total number that he prayed odd.” *(Sahih)*

1696. It was narrated from Ibn 'Umar that he heard the Messenger of Allâh ﷺ say: “Prayer at night is two *Rak'ahs* by two *Rak'ahs*, then when you fear that dawn will break, pray *Witr* with one *Rak'ah*.” *(Sahih)*

1697. It was narrated from 'Âishah that the Prophet ﷺ used to pray eleven *Rak'ahs* at night, ending them with one *Rak'ah* of *Witr*, then he would lie down on his right side. *(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 Wih 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 Abû Salamah bin ‘Abdur-Rahmân that he asked ‘Âishah, the Mother of the Believers, about how the Messenger of Allâh used to pray in Ramadân. She said: “The Messenger of Allâh did not pray more than eleven Rak'ahs during Ramadân 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.” ‘Âishah said: “I said: ‘O Messenger of Allâh, do you sleep before you pray Witr?’ He said: ‘O ‘Âishah, my eyes sleep but my heart does not.’” (Sahîh)
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 \( 
\text{he} \), remained invariably awake, he used to realize the occurrence of impurity, etc. Conversely, sleep invalidates a person's ablution simply on account of fear of one's breaking wind.

1699. It was narrated from Sa'd bin Hishâm, that 'Ā'ishah told him: "The Messenger of Allâh would not say the Taslîm for two Rak'ahs during Witr." (Da'îf)

Comments:

Even so, he would perform three Witr together. In this form, he would sit at the end of the third unit, because the Prophet has forbidden the performance of the Witr that is identical to the Maghrib prayer.

Chapter 37. Mentioning The Different Wordings In The Reports From Ubayy Bin Ka'b Concerning Witr

1700. It was narrated from Ubayy bin Ka'b that the Messenger of Allâh 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

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Qunūt before bowing, and when he finished he would say: Subḥān- Malikil-Quddūs (Glory be to the Sovereign, the Most Holy) three times, elongating the words the last time. (Ṣahih)

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 High;’ in the second: ‘Say: O you disbelievers!’ and in the third: ‘Say: He is Allāh, (the) One.” (Ṣahih)

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”. And he only said the Taslīm at the end, and he would say - meaning after the Taslīm: ‘Subḥān- Malikil-Quddūs (Glory be to the Sovereign, the Most Holy)’ three times.” (Da'if)
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. Zakariyyā bin Abī Zā’idah narrated from Abū Ishāq, from Sa’d bin Jubair, that Ibn ‘Abbās said: “The Messenger of Allāh 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 Allāh, (the) One.”[3] (Ṣaḥīḥ) Zuhair narrated it in Mawqūf form.

1704. Zuhair narrated from Abū Ishāq, from Sa’eed bin Jubair, that Ibn ‘Abbās 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 Allāh, (the) One.”[6] (Ṣaḥīḥ)
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 ‘Abbâs. The purpose of the author is to demonstrate this very conflict.

Chapter 39. Mentioning The Discrepancies In The Narration From Ḥabīb Bin Abî Thâbit In The Hadîth Of Ibn ‘Abbâs Concerning Witr

1705. Sufyân narrated from Habîb bin Abî Thâbit, from from Muḥammad bin ‘Alî, from his father, from his grandfather, that the Prophet ﷺ got up at night and cleaned his teeth, then he prayed two Rak‘ahs, then he slept. Then he got up and cleaned his teeth, then he performed Wudū‘ and prayed two Rak‘ahs, until he had prayed six. Then he prayed Witr with three Rak‘ahs, and prayed two Rak‘ahs. (Sahîh)

1706. Husain narrated from Habîb bin Abî Thâbit, from Muḥammad bin ‘Alî bin ‘Abdullâh bin ‘Abbâs, from his father, that his grandfather said: “I was with the Prophet ﷺ and he got up and performed 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.’” Then he prayed

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 Wūr with three Rak‘ahs.” (Sahîh)

orman, Husain bin ‘Abdullāh bin ‘Amr bin Zaid narrated from Ḥabīb bin Abī Thābit, from Muḥammad bin ‘Alî that Ibn ‘Abbās said: “The Messenger of Allâh ἄ.ℓ. woke up and cleaned his teeth,” and he quoted the Hadîth. (Sahîh)

1707. ‘Ubaidullāh bin ‘Amr bin Zaid narrated from Ḥabīb bin Abī Thābit, from Muḥammad bin ‘Alî that Ibn ‘Abbās said: “The Messenger of Allâh ἄ.ℓ. used to pray eight Rak‘ahs at night and pray Wūr with three, and pray two Rak‘ahs before Fajr.” (Sahîh) ‘Amr bin Murrah contradicted him; he reported it from Yahya bin Al-Jazzâr, from Umm Salamah, from Allâh’s Messenger ἄ.ℓ.

1708. Abû Bakr An-Nahshâlî narrated from Ḥabīb bin Abî Thâbit, from Yahya bin Al-Jazzâr, that Ibn ‘Abbâs said: “The Messenger of Allâh ἄ.ℓ. used to pray eight Rak‘ahs at night and pray Wūr with three, and pray two Rak‘ahs before Fajr.” (Sahîh) ‘Amr bin Murrah contradicted him; he reported it from Yahya bin Al-Jazzâr, from Umm Salamah, from Allâh’s Messenger ἄ.ℓ.

**Translation**: [Sahîh] ‘Abdullâh bin ‘Amr bin Zaid narrated from Ḥabīb bin Abī Thābit, from Muḥammad bin ‘Alî that Ibn ‘Abbâs said: “The Messenger of Allâh ἄ.ℓ. used to pray eight Rak‘ahs at night and pray Wūr with three, and pray two Rak‘ahs before Fajr.” (Sahîh) ‘Amr bin Murrah contradicted him; he reported it from Yahya bin Al-Jazzâr, from Umm Salamah, from Allâh’s Messenger ἄ.ℓ.
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." (Sahih) ‘Umārah bin ‘Umar 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." (Sahih)

Comments:

Allah'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: 'Ātā' 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
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." (Ṣaḥīḥ)

**Exegesis:** [Ṣaḥīḥ] أخرج أبو داود، الصّلْوَة، باب كم الورط، ح: ١٤٢٢، وأبان ماجه، إقامة الصّلوات، باب ماجاء الورط ثلاث وخمس وسبع وتسعة، ح: ١١٩٠ من حديث ابن شهاب الزهري، وهو في الكبير، ح: ٤٤٢، وصحبه ابن حبان، والحاكم، والذهبي وغيرهم، والحديث صحّيّ مرفوعًا وموقوفًا عطاء بن يزيد هو الليثي.

### ١٧١٢

Al-Awzā‘i said: “‘Atâ‘ bin Yazîd, from Abî Ayyûb: The Messenger of Allâh ﷺ said: ‘Witr is a duty, so whoever wants to pray Witr with five, let him do so; whoever wants to pray Witr with three, let him do so; and whoever wants to pray Witr with one, let him do so.’” (Ṣaḥīḥ)

### ١٧١٣

Abû Mu‘a‘id narrated from Az-Zuhrî, who said: “‘Atâ‘ bin Yazîd narrated to me, that he heard Abû Ayyûb Al-Anṣârî say: ‘Witr is a duty, so whoever wants to pray Witr with five Rak‘ahs, let him do so; whoever wants to pray Witr with three, let him do so; and whoever wants to pray Witr with one, let him do so.’” (Ṣaḥīḥ)

### ١٧١٤

Sufyân narrated from Az-Zuhrî, from ‘Atâ‘ bin Yazîd, from
Abū Ayyūb, who said: "Whoever wants to pray Witr with seven (Rak'āhs) let him do so, and whoever wants to pray Witr with five (Rak'āhs) let him do so, and whoever wants to pray Witr with three Rak'āhs 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." (Sahih)

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'āhs, And The Differences Reported From Al-Hakam In The Ḥadīth About Witr

1715. Mānsūr reported from Al-Hakam, from Miqsam, that Umm Salamah said: "The Messenger of Allāh ﷺ used to pray Witr with five and seven Rak'āhs which he did not separate with any Taslim nor talk." (Sahih)

1716. Mānsūr reported from Al-Hakam, from Miqsam, from Ibn 'Abbās that Umm Salamah said: "The Messenger of Allāh ﷺ used to pray Witr with seven or five (Rak'āhs), not separating between them with the Taslim." (Sahih)

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبير، ح: 1402.
Chapter 42. How To Pray Witr With Seven

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:

1717. Su'fyan bin Al-Husain narrated from Al-Hakam that Miqsam said: “Witr is seven and no less than five.” I mentioned that to Ibrâhim and he said: “From whom did he quote that?” I said: “I do not know.” Al-Hakam said: “Then I performed Hajj and I met Miqsam and said to him: ‘From whom (did you narrated that)?’ He said: ‘From the trustworthy one, from ‘Aishah and from Maimûnah.”’ (Da’if)

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)
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 Taslîm, and that was nine, O my son! And when the Messenger of Allâh  offered any prayer he liked to persist in doing so.” (Hasan) This is abridged, and Hishâm Ad-Dastawâ’î contradicted him.

1720. Mu’âdh bin Hishâm said: “My father narrated to me, from Qatâdah, from Zurârah bin Awfa, from Sa’d bin Hishâm, that ‘Aishah said: ‘When the Messenger of Allâh  prayed Witr with nine Rak’ahs, he did not sit until the eight Rak’ah. Then he would praise Allâh and remember Him and supplicate, then he would get up and he won’t say the Taslîm, then he prayed the ninth, then he sat and remembered Allâh and supplicated. Then he said a Taslîm 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 Taslîm, and prayed the seventh, then he said the Taslîm, then he prayed two Rak’ahs sitting down.’” (Sahîh)
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 ‘Âishah said: “We used to prepare Siwâk and water for Wudâ‘ 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 Wudâ‘, 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.” (Sâhîh)

1722. It was narrated from Zurârah bin Awf: “When Sa‘d bin Hishâm bin ‘Âmir came to visit us, he told us that he came to Ibn ‘Abbâs and asked him about the Witr of the Messenger of Allâh (ﷺ). He said: ‘Shall I not tell you of the
most knowledgeable person on Earth about the Witr of the Messenger of Allâh ﷺ?" I said: 'Who?' He said: 'A'ishah.' So we went to her and greeted her with Salâm and entered and asked her. I said: 'Tell me about the Witr of the Messenger of Allâh ﷺ.' She said: 'We used to prepare for him his Siwâk and water for Wuḍū', then Allâh would wake him when He willed to wake him at night. He would clean his teeth and perform Wuḍū', then he would pray nine Rak'ahs, during which he would not sit until the eighth. Then he would praise Allâh and remember Him and supplicate, then he would get up and not say the Taslîm. Then he would pray the ninth, then sit and praise Allâh and remember Him and supplicate, then he would say a Taslîm that we could hear. Then he prayed two Rak'ahs sitting, and that were eleven Rak'ahs, O my son. When the Messenger of Allâh ﷺ grew older and put on weight, he prayed Witr with seven, then he prayed two Rak'ahs sitting after saying the Taslîm, and that were nine, O my son. And when the Messenger of Allâh ﷺ offered a prayer, he liked to persist in offering it.'" (Ṣaḥîh)

Comments:
1. We learn here that there is only one form of performing nine Witr units together: one should sit for the Tashâhhd 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
the Prophet ﷺ in the Tashahhud of the eighth unit. So to say, blessings could be called down upon the Prophet ﷺ in the optional prayer even in mid-Tashahhud. More details have preceded.

1723. It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ used to pray Witr with nine Rak’ahs, then he would pray two Rak’ahs sitting down. When he grew weaker he prayed Witr with seven Rak’ahs, then he prayed two Rak’ahs sitting down.” (Sahîh)

1724. It was narrated from ‘Āishah that the Messenger of Allâh ﷺ used to pray Witr with nine and pray two Rak’ahs sitting down. Abridged. (Sahîh)

1725. It was narrated from Sa’d bin Hishâm that he came to the Mother of the Believers ‘Āishah and asked her about the prayer of the Messenger of Allâh ﷺ. She said: “He used to pray eight Rak’ahs at night and pray Witr with the ninth, then he would pray two Rak’ahs sitting down.” (Sahîh)
1726. It was narrated that 'Aishah said: "The Messenger of Allâh used to pray nine Rak'ahs at night." (Sahîh)

Chapter 44. How To Pray Witr With Eleven Rak'ahs

1727. It was narrated from 'Aishah that the Prophet used to pray eleven Rak'ahs at night, of which one was Witr, then he would lie down on his right side. (Sahîh)

Comments:
The mode of performing eleven Witr units is that one should finish with Salâm after every pair and offer one unit at the end. All of them would be transmuted into Witr.

Chapter 45. Witr With Thirteen Rak'ahs

1728. It was narrated that Umm Salamah said: "The Messenger of Allâh used to pray Witr with thirteen Rak'ahs, but when he grew older and weaker he prayed Witr with nine." (Sahîh)
Chapter 46. Recitation In Witr

1729. It was narrated from Abû Mijlaz that Abû Mûsâ was between Makkah and Al-Madînah. He prayed 'Ishâ' with two Rak'ahs, then he stood and prayed one Rak'ah of Witr, in which he recited one hundred Verses from An-Nîsâ'. 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'îf)

Chapter 47. Another Case Of Recitation In Witr

1730. Sa'îd 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 be to the Sovereign, the Most Holy";[1] and: 'Say: O you disbelievers!';[2] and: 'He is Allâh, (the) One.'[3] And when he said the Salam, he would say: 'Subhânâ Malîkî Quddûs (Glory be to the Sovereign, the Most Holy) three times.' (Sâhih)

1731. Sa‘eed bin ‘Abdur-Rahmān bin Abza narrated from his father, that Ubayy bin Ka‘b said: “The Messenger of Allāh 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 Allāh, (the) One.’[3] (Sahih) Ḥuṣain contradicted him,[4] he reported it from Dharr, from Ibn ‘Abdur-Rahmān bin Abza, from his father, from the Prophet ﷺ.

1732. It was narrated from Ibn ‘Abdur-Rahmān bin Abza from his father that the Messenger of Allāh 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 Allāh, (the) One.”[7] (Daʿāf)

[4] That is, he contradicted Ẓalḥah, 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 Witr: 'Glorify the Name of your Lord, the Most High;'[1] and: 'Say: O you disbelievers!';[2] and: 'Say: He is Allâh, (the) One.'[3] And when he said the Taslim he would say: Subhânâ Malîkî Qudûtâs (Glory be to the Sovereign, the Most Holy) three times, raising his voice the third time." (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 melodic voice a little more! (See Hadîth 1700, 1751)

1734. Khâlid said: "Shu'bah narrated to us, he said: Salamah and Zubaid informed me, from Dharr, from Ibn 'Abdur-Rahmân bin Abza, from 'Abdur-Rahmân, that the Messenger of Allâh used to recite in Witr: 'Glorify the Name of your Lord, the Most

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and: 'Say: O you disbelievers!';[2] and: 'Say: He is Allâh, (the) One.'[3] Then when he said the Taslîm he would say: Subhâna-Malikil-Quddâs (Glory be to the Sovereign, the Most Holy) three times, raising his voice with: Subhâna-Malikil-Quddâs the third time.” (Sâhîh)

Mašûr reported it from Salamah bin Kuhail, but he did not mention Dharr in it.

1735. Mašûr reported from Salamah bin Kuhail, from Sa’eed bin ‘Abdur-Rahmân bin Abza, from his father, who said: “The Messenger of Allâh used to recite in Witr: Glorify the Name of your Lord, the Most High;[4] and: Say: “O you disbelievers!”[5] and: Say: “He is Allâh, (the) One”.[6] And when he had said the Taslîm he would say: ‘Subhâna-Malikil-Quddâs (Glory be to the Sovereign, the Most Holy)’ three times, elongating the words the third time.” (Sâhîh)

And ‘Abdul-Malik bin Abî Sulaimân reported it from Zubaid, and he did not mention Dharr in it.

1736. ‘Abdul-Malik bin Abî Sulaimân reported from Zubaid,
from Sa‘eed bin ‘Abdur-Rahmân bin Abza, from his father, who said: “The Messenger of Allâh 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)

And Muḥammad bin Juhâdah reported it from Zubaid, and he did not mention Dharr in it.

Chapter 49. Mentioning The Differences Reported From Mâlik Bin Mighwal About That

1737. Muḥammad bin Juhâdah reported from Zubaid, Sa‘eed bin ‘Abdur-Rahmân bin Abza, from his father, who said: “The Messenger of Allâh used to recite in Witr: ‘Glorify the Name of your Lord, the Most High;’[4] and: ‘Say: O you disbelievers!’;[5] and: ‘Say: He is Allâh, (the) One.’[6] And when he had finished praying, he said: Subhânâ al-Malikîl-Quddîs (Glory be to the Sovereign, the Most Holy) three times.” (Sahîh)

1738. 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. Aḥmād bin Sulaimân informed us, he said: “Yahyâ bin Ḥâmid narrated to us, he said: ‘Mālik narrated to us from Zubaid, from Dharr, from Ibn Abza.’” (Sahîh) In Mursal form, ‘Aṭâ’ bin As-Sâ‘ib reported it from Sa‘eed bin ‘Abdul-Rahmân bin Abza, from his father.  

1740. ‘Aṭâ’ bin As-Sâ‘ib reported from Sa‘eed bin ‘Abdul-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’;[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 Qatâdah About That

1741. Muḥammad bin Bashshār informed us, he said: “Abū Dāwūd narrated to us from Shu‘bah, from Qatâdah, 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;’[1] and: ‘Say: O you disbelievers!;’[2] and: ‘Say: He is Allāh, (the) One.’[3]

And when he finished, he would say: ‘Subhānal-Malikil-Quddās (Glory be to the Sovereign, the Most Holy)’ three times.” (Ṣaḥīḥ)

1742. Ishāq bin Manṣūr informed us, he said: “Abū Dāwūd narrated to us, he said: Shu‘bah narrated to us, from Qatâdah, from ‘Abdur-Rahmān bin Abza, that the Messenger of Allāh 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 Allāh, (the) One.’[6]

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-Muthanna informed us, he said: "Muḥammad said: Shu'bah narrated to us, he said: I heard Qatādah narrating from Zurārah, from ‘Abdur-Rahmān bin Abza, that the Messenger of Allāh ﷺ used to recite in Wih: ‘Glorify the Name of your Lord, the Most High.’[1] (Sahih) Shabābah contradicted them, he reported it from Shu’bah, from Qatādah, from Zurārah bin Awfā, from ‘Imrān bin Ḥuṣain.

1744. (With that chain) from ‘Imrān bin Ḥuṣain that the Prophet ﷺ recited in Wih: ‘Glorify the Name of your Lord, the Most High.’[2] (Sahih)

Abū 'Abdur-Rahmān (An-Nasā’ī) said: I do not know anyone who followed Shabābah in narrating this Hadīth, Yahya bin Sa‘īd contradicted him.

Comments:
In some narrations, after threefold recitation of “Subḥānal Malikil Quddus” (Glory be to the Holy King) there is addition of the expression “Rabbul Malāikati war Rūh” (Lord of the Angels and the Spirit) also. (Sunan Dāraquṭnā Al-Wih - Hadīth 1644)

1745. Muḥammad bin Al-Muthanna informed us, he said: “Yahya 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.'

When he finished praying, he said: 'Who recited: 'Glorify the Name of your Lord, the Most High?' A man said: 'I did.' He said: 'I knew that someone was competing with me in it.' "(Saheeh)

Comments:
Recitation behind the Imam is forbidden, except for Surat Al-Fatiha, 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 Abi Al-Jawza' said: "Al-Hasan said: 'The Messenger of Allah ﷺ taught me some words to say in Witr in Qunut: Allahumma ihdini ﬁman hadayta wa ‘afini ﬁman ‘afayta wa tawallan ﬁman tawallayta wa bârik lî fima a’tayta, wa qini sharra mâ qadayta, fa innaka taqqi wa lâ yaqda ‘alayk, wa innahu lâ yadhillu man wâlayta, tabâarakta Rabbanâ wa ta‘alayt (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.’’ (Ṣaḥīḥ)

1747 It was narrated that Al-Ḥasan bin ʿAlî said: “The Messenger of Allâh ﷺ taught me these words in Wîr. He said: Say: Allâhumma ihdînî fîman hadayta wa ʿâfinî fîman ʿatayta wa tawallâni fîman tawallaîta wa bârik ti fima aʿtayta, wa qini sharra mà qaḍayta, fa innaka taqdi wa lâ yaqda alayk, wa innahu là yadhillu man wâlata, tabârakta Rabbanâ wa taʿâlayt. Wa ṣalla Allâhu ʿala al-Nabi 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 Shaikh upon the Prophet Muhammad).” (Daﬀî)

1748. It was narrated from 'Alî bin Abî Tâlib that the Prophet used to say at the end of his Witr: Allâhumma inni a‘îdu bi ridâka min sakhâtika wa bi mu‘âfâtika min ‘uqîbatika, wa a‘îduh bika minkâ, lâ uhûsh than’ân ‘alayka, anta kamâ athnayta ‘ala nafsik (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).”
(Saḥîh)

Comments:
It is evident from narrations that one should recite the Qunât supplication in Witr throughout the year. (The term Qunât primarily signifies being constantly obedient. Qunât Al-Witr means supplication of standing). But if one forgets, there is no need to offer the prostration of forgetfulness. Nonetheless, it is commended and is the symbol of Witr prayer. It, therefore, should not be abandoned intentionally.

Chapter 52. Not Raising The Hands While Supplicating During Witr

1749. It was narrated that Anas said: “The Prophet would not raise his hands in any of his supplications except when praying for rain (Al-Istisqa’).” (One of the narrators) Shu'bâh said: “I said to Thâbit: ‘Did you hear it from...
Anas?" He said: 'Subhân Allâh!' I said: 'Did you hear it?' He said: 'Subhân Allâh!'" (Sahih)

Comments:

Raising hands at the time of reciting the Qunât supplication is related from Ibn Mas'ûd, 'Umar, Anas, and Abû Hurairah, as their action (May Allâh be pleased with them all).

Chapter 53. The Length Of Prostration After Witr

1750. It was narrated that 'Âishah said: “The Messenger of Allâh ﷺ used to pray eleven Rak'âhs at night between finishing 'Ishâ’ prayer and Fajr, apart from the two Rak'âhs of Fajr, and he would prostrate for as long as it takes one of you to recite fifty verses. (Sahih)

Comments:

There is no elucidation in the Hadîth whether this prostration occurred after the performance of the Witr prayer, as is understood by the author. On the contrary, the reality that appears is that the intention is to underscore the prolongation of the prostrations performed in the process of the night vigil prayer. And Allâh knows best!

Chapter 54. The Tasbîh After Finishing Witr And The Variance Reported From Sufyân About That

1751. It was narrated from Ibn...
'Abdur-Rahmān bin Abza from his father that the Messenger of Allāh ﷺ used to recite in Wūr: "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 Salām, he would say: 'Subḥānā-Malikī-Quddīs (Glory be to the Sovereign, the Most Holy) three times, raising his voice with it the third time. (Sahih)

1752. It was narrated from Sa'eed bin 'Abdur-Rahmān bin Abza that his father said: "The Messenger of Allāh ﷺ used to recite in Wūr: 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 Taslīm he would say: 'Subḥānā-Malikī-Quddīs (Glory be to the Sovereign, the Most Holy) three times, raising his voice with it."(Sahih)

Nu'a'im contradicted them;[7] he reported it from Sufyān, from Zubaid, from Dharr, from Sa'eed.

1753. It was narrated from Ibn 'Abdur-Rahmān bin Abza that his father said: "The Messenger of Allāh ﷺ used to recite in Wūr:

[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 Allâh, (the) One.’[3] And when he wanted to finish he would say: ‘Subhânâ- Malîkî-Quddâs (Glory be to the Sovereign, the Most Holy)’ three times, raising his voice with it.” (Sahih)

Abû ‘Abdûr-Rahmân (An-Nasâ’î) said: Abû Nu’aim is more reliable in our view than Muḥammad bin ‘Ubaid and Qâsim bin Yazûd. And the most reliable of the companions of Sufyân – in our view, and Allâh knows best – is Yahyá bin Sa’eed Al-Qatîtân, then ‘Abdullâh bin Al-Mubârak, then Wâdî bin Al-Jarrâh, then ‘Abdûr-Rahmân bin Mahdi, then Abû Nu’aim, then Al-Aswad, for this Hadîth. Jarîr bin Ḥâzîm 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 ‘Abdûr-Rahmân bin Abzâ that his father said: “The Messenger of Allâh used to recite in Witr: ‘Glorify the Name of your Lord, the Most High;’[4] and: ‘Say: O you disbelievers!;’[5] and: ‘Say: He is Allâh, (the) One.”[6] And after he said the Salâm, he would say:

'Subhānāl-Malikīl-Quddūs (Glory be to the Sovereign, the Most Holy) three times, elongating the words the third time, then raising it." (Sahih)


1755. It was narrated from Ibn 'Abdur-Rahmān bin Abza from his father that the Messenger of Allâh ﷺ used to recite in Witr: 'Glorify the Name of your Lord, the Most High;\(^{[1]}\) and: 'Say: O you disbelievers!;\(^{[2]}\) and: 'Say: He is Allâh, (the) One.\(^{[3]}\) And when he finished he said: Subhānāl-Malikīl-Quddūs (Glory be to the Sovereign, the Most Holy). (Sahih)

Hîshâm narrated it in Mursal form.

1756. It was narrated from Sa'eed bin 'Abdur-Rahmān bin Abza that the Prophet ﷺ used to recite in Witr, and he quoted the same Hadith. (Sahih)


Chapter 55. It Is Permissible To Pray Between Witr And The Two Rak‘ahs Of Fajr

1757. Abû Salamah bin 'Abdur-Rahmān narrated that he asked

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\(^{[1]}\) Al-ʿIla 87.

\(^{[2]}\) Al-Kāfîrûn 109.

\(^{[3]}\) Al-Ikhlîs 112.
‘Aishah about the prayer of the Messenger of Allah 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 Hadith contradicted him,[1] they did not mention Masrûq in it.

[1] That is, ‘Uthmân bin ‘Umar who reported this from him.
Comments:
It was the Sunnah of the Prophet to offer four Rak'ahs before the Zuhr prayer. In some narrations, there is mention of two Rak'ahs. This explanation is for permissibility. And Allâh Knows best!

1759. It was narrated from Ibrâhîm bin Muḥammad that he heard his father narrating that he heard 'Aīshah say: “The Messenger of Allâh would not omit four Rak'ahs before Zuhr and two Rak'ahs before Fajr. (Sahîh)

Abû 'Abdur-Rahmân (An-Nasâ’î) said: This is what is correct, in our view, and the narration of 'Uthmân bin 'Umar is a mistake, and Allâh, Most High knows best.

١٧٥٩ - أخبرنا أحمد بن عبيد الله بن الحكيم قال: حسبنا محمد بن جعفر قال: حسبنا معبة عن إبراهيم بن محمد أنه سمع أباه يحدث أنّه سمع عائشة قالت: كان رسول الله ﷺ لا يدع أربعًا قبل الظهر ورغمين قبل الصبح.

قال أبو عبد الرحمن: هذا الصحابة يندى أنتمان بن عمرو خطأ والله ﻪ[ تعالى ] أعلم.

تخرج: أخرجه البخاري، التهتجلد، باب الركعتين قبل الظهير، ح: ١٨٢ من حديث شعبة، وهو في الكبرى، ح: ١٤٥١ # إبراهيم هو ابن محمد بن المشتر.

1760. It was narrated from 'Aīshah that the Prophet said: “The two Rak'ahs (before) Fajr are better than this world and everything in it.” (Sahîh)

١٧٦٠ - أخبرنا هارون بن إسحاق قال: حسبنا عبدة عن سعيد، عن فتاة، عن زرارة ابن أوقى، عن سعيد بن هشام عن عائشة أن النبي ﷺ قال: ركعتي الفجر خير من الدنيا وما فيها.

تخرج: أخرجه مسلم، صلوة المسافرين، باب استحب ركعتي سنة الفجر ... إلخ;

ح: ٧٢٥ من حديث قاندة، وهو في الكبرى، ح: ١٤٥٢.

Comments:
The world is temporary, while the recompense of the Afterlife is everlasting! Hence, there is no comparison at all between the two. That means the reward of the two Sunnah Rak'ahs is greater than what one could have by being given the whole world. Therefore, those two units of prayer should not be abandoned even while one is traveling.

Chapter 57. The Time For The Two Rak'ahs Of Fajr

1761. It was narrated from Hafsah
that when the call for Subh prayer was given, the Messenger of Allâh ﷺ would pray two brief Rak’ahs before going to the prayer. (Sâhih)

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 ﷺ would pray two Rak‘ahs.” (Sâhih)

Chapter 58. Lying Down On One’s Right Side After The Two Rak‘ahs Of Fajr

1763. It was narrated that 'Aisha said: “When the Mu’adhhdih fell silent after the Adhârân for the beginning of Fajr, he would pray two brief Rak‘ahs, then he would lie down on his right side.” (Sâhih)
Chapter 59. Criticism Of One Who Stops Praying Qiyám Al-Lail

1764. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said to me: ‘Do not be like so-and-so; he used to pray Qiyám Al-Lail then he stopped.’” (Sahih)

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 ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said to me: ‘O ‘Abdullāh, do not be like so-and-so; he used to pray Qiyám Al-Lail then he stopped.’” (Sahih)

Chapter 60. The Time For The Two Rak'ahs Of Fajr, And Mentioning The Differences Reported From Nāfi‘

1766. It was narrated from Ḥafṣah...
that the Prophet used to pray the two Rak'ahs of Fajr, two brief Rak'ahs. (Sahih)

1767. Ibn 'Umar said: "Hafsah told me that the Messenger of Allah used to pray two brief Rak'ahs between the call (the Adhân) and the Iqâmah for Fajr prayer." (Sahih)

Abû 'Abdur-Rahmân (An-Nadî) said: Both of these Hadîths are mistakes, in our view. And Allah, Most High knows best.

1768. It was narrated from Ibn 'Umar that Hafsah said: "The Messenger of Allah used to pray two brief Rak'ahs between the call (the Adhân) and the prayer." (Sahih)

1769. It was narrated from Abû Salamah and Nâfi', from Ibn 'Umar, from Hafsah, that the Prophet used to pray two brief Rak'ahs between the call (the Adhân) and the Iqâmah, the two Rak'ahs of Fajr. (Sahih)
1770. Ibn 'Umar narrated that Ḥafṣah had told him that the Messenger of Allâh ﷺ used to pray two brief Rak'ahs between the Adhân and the Iqâmah of Subh prayer. (Sahîh)

1771. It was narrated that Ibn 'Umar said: “Ḥafṣah told me that the Messenger of Allâh ﷺ used to pray two Rak'ahs before Subh.” (Sahîh)

1772. It was narrated from Ibn 'Umar that Ḥafṣah told him: “When he was called to Subh prayer, the Messenger of Allâh ﷺ would do two prostrations before Subh prayer.” (Sahîh)

1773. It was narrated from Ibn 'Umar that Ḥafṣah, the Mother of the Believers, told him that the
1774. It was narrated from 'Abdullāh bin 'Umar that Ḥafṣah, the Mother of the Believers, told him that when the Mu‘adhhdhin fell silent following the call to Subh prayer and dawn had broken, he would pray two brief Rak‘ahs before getting up to pray. (Ṣaḥīḥ)

1775. It was narrated that 'Abdullāh said: “My sister Ḥafṣah told me that he used to pray two brief Rak‘ahs before Fajr.” (Ṣaḥīḥ)

1776. It was narrated from 'Abdullāh bin 'Umar, from Ḥafṣah, that the Messenger of Allāh ﷺ used to pray two Rak‘ah when dawn had broken. (Ṣaḥīḥ)

1777. It was narrated from Ibn 'Umar that Ḥafṣah said: “When
dawn came, the Messenger of Allâh ﷺ would not pray anything but two brief Rak’ahs.” (Saḥīḥ)

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 Ẓubh prayer was given, the Messenger of Allâh ﷺ would pray two brief Rak’ahs before going to pray. (Saḥīḥ)

Sâlim reported it from Ibn ‘Umar from Ḥafṣah.

1779. Ibn ‘Umar said: “Ḥafṣah told me that the Messenger of Allâh ﷺ used to pray two brief Rak’ahs before Fajr, and that was after dawn had broken.” (Saḥīḥ)

1780. It was narrated from Sâlim that his father said: “Ḥafṣah told me that when dawn glowed, the Messenger of Allâh ﷺ would pray two Rak’ahs.” (Saḥīḥ)
1781. It was narrated from ‘Aishah that the Messenger of Allah ﷺ used to pray two brief Rak’ahs between the Adhān and Iqāmah for Fajr prayer. (Sahīḥ)

1782. It was narrated from Abū Salamah that he asked ‘Aishah about the prayer of the Messenger of Allah ﷺ at night. She said: “He used to pray thirteen Rak’ahs. He would pray eight Rak’ahs then pray Witr, then pray two Rak’ahs sitting down. When he wanted to bow he would stand and bow, and he prayed two Rak’ahs between the Adhān and Iqāmah of Subh prayer.” (Sahīḥ)

1783. It was narrated that Ibn ‘Abbās said: “The Prophet ﷺ used to pray two Rak’ahs of Fajr when he heard the Adhān, and he made them brief.” (Sahīḥ)

Abū ‘Abdur-Rahmān (An-Nasâ’i) said: this Ḥadīth is Munkar.
1784. It was narrated that Az-Zuhri said: "As-Sā‘ib bin Yazīd told me that Shuraib Al-Hadramī was mentioned in the presence of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ said: "He does not sleep on the Qurʾān." (Sahih)

Comments:
These words could mean both praise as well as dispraise. Praise in the sense that he does not neglect the Qurʾān. 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 Allāh be pleased with her, told him that the Messenger of Allāh ﷺ said: "There is no man who habitually prays at night, then sleep overpowers him, but Allāh will record for him the reward of his prayer, and his sleep is a charity given to him." (Sahih)

Comments:
"A man he thought was good" mentioned in the chain of transmission is Aswad bin Yazid, as is elucidated in the upcoming narration.
Chapter 62. The Name Of That Good Man

1786. It was narrated from Sa’d 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)

Comments:
In the preceding narration between Sa’eed bin Jubayr and ‘Aishah, there was a link of a person. Instead of him being named, he was merely called “a pleasant person.” In this Hadîth that person is named; hence the title of the chapter.

1787. It was narrated from Sa’eed bin Jubair, from ‘Aishah, that the Messenger of Allâh ﷺ said: and he mentioned something similar. (Sahîh)
Abû ‘Abdur-Rahmân (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 *Qiyām* at night, then sleep overwhelsms 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.” Sufyān contradicted him. (*Ṣaḥīḥ*)

**Comments:**

Habīb had narrated this *Ḥadīth* in *Marfu’* form, whereas Sufyān narrates it *Mawquf.*

1789. It was narrated from Sufyān, that ‘Abdāb said: “I heard Suwaid bin Ghafalah (narrate it) from Abū Dharr and Abū Ad-Dardā.” (*Ṣaḥīḥ*) in *Mawqūf* form.

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

1790. It was narrated from ‘Āishah that when the Messenger of Allāh ﷺ did not pray at night because he was prevented from doing so by sleep – meaning, sleep overwhelmed him – or by pain, he would pray...
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 ‘Ăishah and in another place from Umm Habibah. Moreover, sometimes, he keeps anonymous the link between himself and Umm Habibah, and at other times he names his name. This conflict, in reality, is among his pupils. One of them has transmitted this narration in one way, while the other has done so in another way.

1795. It was narrated that ‘Ăishah said: “The Messenger of Allâh 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)
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 ‘Aţâ’ said: “I was told that Umm Ḥabîbah bint Abî Sufyân said: ‘I heard the Messenger of Allâh ﷺ say: Whoever prays twelve Rak’ahs during the day and night, apart from the prescribed prayers, Allâh will build for him a house in Paradise.’” (Ṣaḥîḥ)

1798. Ibn Jurayj said: “I said to ‘Aţâ’: ‘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‘âh a day, Allâh, the Mighty and Sublime, will build for him a house in Paradise.’” (Sahîh) Abû ‘Abdur-Rahmân (An-Nasâ’î) said: ‘Atâ’ did not hear from ‘Anbasah.

1800. It was narrated that Ya‘la bin Umayyah said: “I came to Aţ- Tâ‘if and entered upon ‘Anbasah bin Abî Sufyân when he was dying. I saw that he was afraid so I said: ‘You will be fine.’ He said: ‘My sister Umm Habîbah told me that the Messenger of Allâh ﷺ said: Whoever prays twelve Rak‘âh by day or by night, Allâh, the Mighty and Sublime, will build for him a house in Paradise.’” (Sahîh) Abû Yûnûs Al-Qushairî contradicted him.

Comments:
Abû Yûnûs 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 Yûnûs made no mention of the Messenger of Allâh ﷺ in the report. Instead of the Mawqif 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 Rak'ahs in a day and prays before Zuhr, Allāh will build for him a house in Paradise." (Sahih)

1802. It was narrated from Umm Ḥabībah that the Messenger of Allāh ﷺ said: "Twelve Rak'ahs, whoever prays them Allāh will build for him a house in Paradise: four Rak'ahs before Zuhr and two Rak'ahs after Zuhr, two Rak'ahs before 'Asr, two Rak'ahs after Maghrib and two Rak'ahs before Subh prayer." (Sahih)

1803. It was narrated that Umm Habibah said: "The Messenger of Allāh ﷺ said: 'Whoever prays twelve Rak'ahs, 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.'" (Da'if)
Abû ʿAbdur-Rahman (An-Nasâʾî) said: Fulaiḥ bin Sulaimān is not strong (as a narrator).

1804. It was narrated that Umm Habibah said: “Whoever prays twelve Rakʿahs during the night and day other than the prescribed prayers, a house will be built for him in Paradise: four before Zuhr and two Rakʿahs afterward, two before ‘Asr, two after Maghrib and two before Fajr.” (Daʿif)

Chapter 67. The Difference In
The Reports From Ismāʿil Bin Abī Khālid

1805. It was narrated from Umm Habibah that the Prophet ﷺ said: “Whoever prays twelve Rakʿahs 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 Habîbah 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 Habîbah 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 Dhakwan between 'Anbasah and Al-Musâyyab.
1808. ‘Anbasah bin Abi Sufyân narrated that Umm Ḥabîbah told him: “Whoever prays twelve Rakʿahs, a house will be built for him in Paradise.” (Sahih)

1809. It was narrated that Umm Ḥabîbah said: “The Messenger of Allâh ﷺ said: ‘Whoever prays twelve Rakʿahs in a day apart from the obligatory prayers, Allâh will build for him, or there will be built for him, a house in Paradise.’” (Sahih)

1810. It was narrated from Umm Ḥabîbah that the Messenger of Allâh ﷺ said: “Whoever prays twelve Rakʿahs in a day and night, Allâh will build for him a house in Paradise.” (Sahih)

1811. It was narrated that Umm Ḥabîbah said: “Whoever prays twelve Rakʿahs in a day, a house will be built for him in Paradise.” (Sahih)
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, Allāh will build for him a house in Paradise." (Da'if)

Abū 'Abdur-Rahmān (An-Nasā'i) said: This is a mistake, and Muḥammad bin Sulaimān is weak, he is Ibn Al-ʿAṣbahānī. This Hadith has been related through routes other than this route, without the wording previously mentioned.

1813. It was narrated that Hassān bin ʿAṭīyyah said: "When 'Anbasah 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, Allāh, the Mighty and Sublime, will forbid his flesh for the Fire. And I never stopped praying them from the time I heard that.'" (Hasan)
It was narrated that 'Anbasah bin Abi Sufyān said: “My sister Umm Ḥabiba, the wife of the Prophet ﷺ, told me that her beloved Abū Al-Qāsim ﷺ told her: ‘There is no believing slave who prays four Rak‘ahs after Zuhr whose face will ever be touched by the Fire, if Allāh, the Mighty and Sublime, wills.’” (Ṣaḥīḥ)

It was narrated from Umm Ḥabiba that the Messenger of Allāh ﷺ 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)

Abū ‘Abdur-Rahmān (An-Nasa’ī) said: Makhāl did not hear anything from ‘Anbasah.

1817. Sulaimān bin Mūsā narrated that when Muhammad bin Abī Sufyān was dying, he was greatly distressed and said: “My sister Umm Ḥabībah bint Abī Sufyān said: ‘The Messenger of Allāh ﷺ said: Whoever maintains four Rak‘ahs before Zuhr and four after, Allāh 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-'Azīz.\[1\]

Comments:

1. Imam An-Nasā'ī has recorded several different chains of transmission (as many as twenty-four) of the narration of Umm Habībah. 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 did not perform them regularly. It has, however, been encouraged. These units, therefore, are commendable.

3. Imam 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.