Salatul Habib



SALAT ACCORDING TO THE PROPHET ﷺ
Not According to YouTube
or So-Called Scholars

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Principle Statement

Our standard for worship is the authentic Sunnah of the Messenger of Allah ﷺ, as preserved in the Qur'an and established ahadith, understood through the consensus and practice of the earliest generations (al-salaf al-ṣāliḥ).
We do not base our prayer on trending videos, polemical clips, or personalities without recognized scholarship and verified chains of learning (ijāzah).

Core Principles

** Follow the Qur'an and rigorously authenticated hadith together with the juristic method of the reliable madhāhib.*
** Prefer the practice transmitted by the Companions and the Four Rightly-Guided Caliphs —*

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ

** Take knowledge from credentialed teachers rooted in Sunni orthodoxy, known for upright character, sound creed, and recognized expertise.*
** Avoid sectarian mockery and public argumentation; differences within accepted fiqh are respected and not causes for division.*
** When unsure, suspend judgment and ask a qualified scholar; do not issue rulings based on isolated clips.*

Etiquette for Seeking Rulings

Verify evidence with context and commentary of reliable jurists.
Document your sources; distinguish between normative Sunnah and valid fiqh variants.
If a matter is disputed among the Imams, respect the schools and follow your scholar consistently.

Reciting the Intention (Niyyah) Aloud

In recent times, some so-called *Salafis* have stirred up controversy regarding the issue of **uttering the intention (niyyah)** before prayer. However, the **beloved Prophet ﷺ himself pronounced his intention aloud**, and the **Imam of Ahl al-Sunnah wa'l-Jamāʿah, Imām al-Shāfiʿī (رحمه الله)** also did so.

From the earliest generations, the scholars and Imams of Islam have **permitted and practiced the verbal expression of niyyah**, considering it a means of strengthening presence of mind and sincerity before entering the prayer.

Indeed, **the Prophet ﷺ himself uttered his intention** before performing acts of worship.

Hadith of Intention and Voluntary Fasting:

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، - رضى الله عنها - قَالَتْ قَالَ لِي رَسُولُ اللَّهِ ﷺذَاتَ يَوْمٍ " يَا عَائِشَةُ هَلْ عِنْدَكُمْ شَىْءٌ " . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا عِنْدَنَا شَىْءٌ . قَالَ " فَإِنِّي صَائِمٌ

It is narrated from **Umm al-Mu'minīn ʿĀʾishah (رضي الله عنها)** that she said:
One day, **the Messenger of Allah** ﷺsaid to me,
"O ʿĀʾishah! Do you have anything (to eat)?" I replied, "O Messenger of Allah, we have nothing." He then said, "In that case, I am fasting."[1]

[1] Muslim, Kitabus Siyam, Hadith 1154

Hadith on Verbal Intention During Ḥajj and ʿUmrah

عَنْ أَنَسٍ رضى الله عنه قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺأَهَلَّ بِهِمَا جَمِيعًا " لَبَّيْكَ عُمْرَةً وَحَجًّا لَبَّيْكَ عُمْرَةً وَحَجًّا

It is narrated from **Anas (رضي الله عنه)** that he said:
"I heard the Messenger of Allah ﷺ say — when he entered into the state of **iḥrām** for both ʿUmrah and Ḥajj together — **'Labbayka ʿumratan wa ḥajjan, labbayka ʿumratan wa ḥajjan.'** (Meaning: *'Here I am, O Allah, responding to Your call for ʿUmrah and Ḥajj; here I am, for ʿUmrah and Ḥajj.'*)"

وَ قَالَ أَنَسٌ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " لَبَّيْكَ بِعُمْرَةٍ وَحَجٍّ

Anas (رضي الله عنه) said:
"I heard the Messenger of Allah ﷺ saying: **'Labbayka bi-ʿumratin wa ḥajjin.'**
(Meaning: 'Here I am, O Allah, responding to Your call for one ʿUmrah and one Ḥajj.')" [2]

Imām al-Shāfiʿī (رحمه الله) on Verbalizing the Intention

فَقَدْ رَوَى ابْنُ الْمُقْرِئِ فِيْ مُعْجَمِه: أَخْبَرَنَا ابْنُ خُزَيْمَةَ، ثَنَا الرَّبِيْعُ قَالَ " :كَانَ الشَّافِعِيُّ إِذَا أَرَادَ أَنْ يَدْخُلَ فِي الصَّلَاةَ قَالَ: بِسْمِ اللَّهِ، مُوَجِّهًا لَبَيْتِ اللَّهِ مُؤْدِيًا لِفَرْضِ اللَّهِ عَزَّ وَجَلَّ اللَّهُ أَكْبَرُ

Ibn al-Muqri narrated in his book *al-Muʿjam*:
Ibn Khuzaymah informed us, saying: *"Our teacher al-Rabīʿ (رحمه الله) narrated to us, saying:* **'When Imām al-Shāfiʿī (رحمه الله) intended to enter into prayer, he would say:**

بِسْمِ اللَّهِ، مُوَجِّهًا لَبَيْتِ اللَّهِ مُؤْدِيًا لِفَرْضِ اللَّهِ عَزَّ وَجَلَّ اللَّهُ أَكْبَرُ

"In the name of Allah. Facing the Qiblah, with the intention of performing the obligatory duty for the sake of Allah — Allahu Akbar."

[2] Muslim, Kitabul Hajj, Hadith 1251

وَذَكَرَ السُّبْكِيُّ فِيْ الطَّبَقَاتِ: قَالَ ابْنُ خُزَيْمَة ، حَدَّثَنَا الرَّبِيْعُ قَالَ: كَانَ الشَّافِعِيُّ إِذَا أَرَادَ أَنْ يَّدْخُلَ فِيْ الصَّلَاةِ قَالَ بِسْمِ اللهِ مُتَوَجِّهًا لِبَيْتِ اللهِ مُؤَدِّيًا لِعِبَادَةِ اللهِ

Imām al-Subkī (رحمه الله) mentioned in his book *Ṭabaqāt al-Shāfiʿiyyah al-Kubrā*:

Ibn Khuzaymah said: *"Al-Rabīʿ narrated to us, saying:* **When Imām al-Shāfiʿī (رحمه الله)** intended to enter into prayer, he would say:

بِسْمِ اللهِ مُتَوَجِّهًا لِبَيْتِ اللهِ مُؤَدِّيًا لِعِبَادَةِ اللهِ

"In the name of Allah — facing the Qiblah, with the intention of performing worship for the sake of Allah." [3]

According to *al-Mawsūʻah al-Fiqhiyyah*:
The majority (*jumhūr*) of jurists hold that the place of intention is the heart. Based on this, two rulings are established:

1. Verbal expression alone is not sufficient if the heart does not intend the same. If the statement of the tongue differs from the intention in the heart, the intention of the heart is what counts. For example: if one intends *ẓuhr* in the heart but says "ʿaṣr" with the tongue, or intends *ḥajj* but says "ʿumrah," the valid one is that which is in the heart. *Al-Dardīr* said: "If someone mistakenly utters a different intention, the heart's intention is still valid. But if he intentionally says something else, mocking the act of worship, his prayer becomes invalid."
2. Verbal expression of intention is not a condition for any act of worship.
   The jurists, however, differed regarding its ruling:

[3] Subki, Tabaqatush Shafiyiyyah 2/139

- The Ḥanafī, Shāfiʿī, and the Ḥanbalī schools (in their well-known opinions) consider verbalizing the intention Sunnah, so that the tongue may assist the heart.
- Some Ḥanafī and Ḥanbalī scholars said that verbalizing the intention is makrūh (disliked).

- The Mālikī school stated that it is permissible but better to omit; except for one afflicted with *waswasah* (Satanic whispering), for whom verbal expression is recommended to remove doubt. [4]

Ibn Taymiyyah's Position

Ibn Taymiyyah said:

"To pronounce the intention aloud, to repeat it, or to raise one's voice with it is *prohibited (maḥẓūr)*. Whoever does this commits a wrong. And whoever believes it to be part of the religion has departed from the consensus (*ijmāʿ*) of the Muslims. Such a person must be corrected; and if he persists, he is to be killed. [5]

I say: Where is this so-called *consensus (ijmāʿ)* claimed by Ibn Taymiyyah?

Indeed, the Messenger of Allah ﷺ himself **pronounced his intention aloud** at the time of ḥajj and ʿumrah, saying: **"Labbayka ʿumratan wa ḥajjan, labbayka ʿumratan wa ḥajjan"** —

("Here I am, O Allah, for ʿumrah and ḥajj; here I am for ʿumrah and ḥajj").

There is, therefore, no doubt that the **correct position** aligns with the **majority (jumhūr)** of scholars who permitted and even recommended verbal expression of intention.

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[4] Al-Mausuatul Fiqhiyyatul Kuwaitiyyah 42/66-67

[5] Mukhtasarul Fatawa al Misriyyah, page 10.

As for *takfīr* (declaring disbelief) and *qatl* (execution) in such minor juristic matters — this is **not** the methodology of *Ahl al-Sunnah wa'l-Jamāʿah*. Their path is **extreme caution** and **avoidance of haste** in matters of takfīr.

The Differences Between the Prayer of Men and Women

Undoubtedly, in the **fundamentals of Ṣalāh (prayer)**, women are the same as men. However, in certain **details and mannerisms**, there are differences prescribed specifically for women — so she is **not identical to a man** in every aspect.

Therefore, the claim made by some people that **the prayer of men and women is exactly the same** is **baseless and unfounded**.

They often cite **a portion of a ḥadīth** as evidence while **ignoring the full narration**.

In some cases, they even **fabricate reports** and falsely attribute them to *Ṣaḥīḥ al-Bukhārī* under invented titles.

Aspect	Men	Women
Raising the Hands at the Opening Takbīr (Takbīrat al-Taḥrīmah)	Raise the hands up to the shoulders or the level of the ears.	Raise the hands to the shoulder level, usually closer to the chest.
Folding the Hands (in Qiyām posture)	Place the **right hand over the left below the navel.**	Fold the hands **over the chest.**
During Rukūʿ (Bowing)	Keep the **back straight** and **elbows away** from the sides.	Keep the **back straight** but **elbows close to the body** in a modest, compact manner.
During Sujūd (Prostration)	Keep the **arms and abdomen away** from	Keep the **body close and compact**, with

Aspect	Men	Women
	the thighs; knees and feet spaced apart.	the abdomen touching the thighs.
Sitting in Jalsah and Tashahhud	Sit **on the left foot** with the **right foot upright** (Iftirāsh posture).	Sit **with both legs folded to one side** (Tawarruk posture).
Voice in Audible Prayers	Recite **aloud** in prayers like **Fajr, Maghrib, and ʿIshāʾ.**	Recite **softly**, even in prayers where men recite aloud.

The fabricated ḥadīth which they have falsely attributed to *Ṣaḥīḥ al-Bukhārī* is as follows:

"أُمُّ الدَّرْدَاءِ صَلَّتْ صَلَاةَ الرَّجُلِ ، وَكَانَتْ فَقِيْهَةً"

"Umm al-Dardāʾ used to perform prayer like men, and she was a jurist (faqīhah)." [6]

Some of them even claim that Umm al-Dardāʾ was one of the Mothers of the Believers — the wife of the Prophet ﷺ — and this is a grievous error.
Others say that she was a renowned female Companion (ṣaḥābiyyah), but this too is clear ignorance, for she was actually among the Tābiʿīn (the generation following the Companions) and a learned scholar among them.
She was Umm al-Dardāʾ al-Ṣughrā (the younger), while what is found

[6] Dr Zakir Naik, Dr Abdullah Jahangir and Shaikh Kamaluddin Zafori

in *Ṣaḥīḥ al-Bukhārī* is merely a brief comment (taʿlīq), not a full connected narration.

بَابُ سُنَّةِ الْجُلُوسِ فِي التَّشَهُّدِ،

وَكَانَتْ أُمُّ الدَّرْدَاءِ تَجْلِسُ فِي صَلَاتِهَا جِلْسَةَ الرَّجُلِ، وَكَانَتْ فَقِيهَةً.

Meaning:

"Chapter: The Sunnah of sitting during the Tashahhud. Umm al-Dardāʾ used to sit in her prayer as men sit, and she was a jurist (faqīhah)."

She used to sit like men during the Tashahhud for a specific reason — which al-Bukhārī himself mentioned.

Umm al-Dardāʾ was an orphan who used to pray among the rows of men.

Al-Bukhārī (رحمه الله) narrated in his book *al-Awsaṭ*:

"Ibrāhīm ibn al-Mundhir narrated to us, who said: al-Walīd narrated to us, who said: ʿUthmān ibn Abī al-ʿĀtikah and Ibn Jābir narrated to us, saying…"

كَانَتْ أُمُّ الدَّرْدَاءِ يَتِيمَةً فِي حِجْرِ أَبِي الدَّرْدَاءِ تَخْتَلِفُ مَعَ أَبِي الدَّرْدَاءِ فِي ثَوْبَيْنِ تُصَلِّي فِي صُفُوفِ الرِّجَالِ وَتَجْلِسُ فِي حَلَقِ الْقُرَّاءِ تُعَلِّمُ الْقُرْآنَ حَتَّى قَالَ أَبُو الدَّرْدَاءِ يَوْمًا الْحَقِيْ بِصُفُوْفِ النِّسَاءِ

"Umm al-Dardāʾ was an orphan girl under the care of Abū al-Dardāʾ (رضي الله عنه). She used to go out with Abū al-Dardāʾ wearing two garments, pray in the rows of men, sit among the circles of Qur'an reciters (ḥuffāẓ), and teach Qur'an herself. Until one day, Abū al-Dardāʾ said to her: *'Now, you should join the rows of women.*[7]

[7] Bukhari, Tareekhul awsath, No 905. Tahjeebul Kamal 35/354. Siyaru alamin Nubala 4/278. Tahjeebut tahjeeb 12/466.

However, she (Umm al-Dardāʾ) used to lean toward her left side. Ibn Rajab al-Ḥanbalī mentioned in his *Fatḥ al-Bārī* that it was narrated from Makḥūl:

أَنَّ أُمَّ الدَّرْدَاءِ كَانَتْ تَجْلِسُ فِيْ الصَّلَاةِ جِلْسَةَ الرَّجُلِ إِلَّا إِنَّهَا تَمِيْلُ عَلَى شِقِّهَا الْأَيْسَرِ، وَكَانَتْ فَقِيْهَةً

"Umm al-Dardāʾ used to sit in her prayer like men, but she would lean slightly to her left side. She was a jurist (faqīhah)." This is also the view of **Imām Mālik**, **al-Awzāʿī**, and **Imām al-Shāfiʿī**, and it is likewise narrated from **Ibrāhīm al-Nakhaʿī**. Moreover, it is narrated from **Nāfiʿ** that **Ibn ʿUmar (رضي الله عنهما)** used to instruct his wives to sit cross-legged (*تربع*) in prayer. And through another chain, it is reported that **Ṣafiyyah bint Abī ʿUbayd**, the wife of **ʿUmar (رضي الله عنه)**, also used to sit cross-legged (*تربع*) during her prayer.[8]

She was among the **Tābiʿīn (the generation following the Companions)**.

Al-Ḥāfiẓ Ibn Ḥajar said: "It is understood from the narration of **Makḥūl** that…"

أَنَّ الْمُرَادَ بِأُمِّ الدَّرْدَاءِ الصُّغْرَى التَّابِعِيَّةُ لَا الْكُبْرَى الصَّحَابِيَّةُ لِأَنَّهُ أَدْرَكَ الصُّغْرَى وَلَمْ يُدْرِكِ الْكُبْرَى

Here, the term **"Umm al-Dardāʾ"** refers to **Umm al-Dardāʾ al-Ṣughrā**, who was a **Tābiʿiyyah (successor)**, not **Umm al-Dardāʾ al-Kubrā**, the female Companion. This is because **Makḥūl** lived during the time of **Umm al-Dardāʾ al-Ṣughrā**, but **did not live during the time of the Kubrā**.

[8] Ibnu Rajab Hambali, Fathul Bari 7/299.

Moreover, the *individual practice (ʿamal)* of a Tābiʿī, even if it does not contradict others, **cannot be taken as independent evidence** (*ḥujjah*).
Among the Imāms, there exists **a difference of opinion** regarding whether the *statements or actions of the Companions (Ṣaḥābah)* constitute binding proof (*ḥujjah*).

وَلَمْ يُورِدِ الْبُخَارِيُّ أَثَرَ أُمِّ الدَّرْدَاءِ لِيَحْتَجَّ بِهِ بَلْ لِلتَّقْوِيَةِ

And al-Bukhārī did not cite this narration of **Umm al-Dardāʾ** as an independent proof; rather, he mentioned it **only as an additional support (taʿzīz wa taqwiyah)**. [9]

Al-Ṭaḥāwī (رحمه الله) said:
"Regarding the manner in which a woman should sit during prayer, the scholars of our madhhab have said:

وَأَمَّا جُلُوسُ الْمَرْأَةِ فَإِنَّ أَصْحَابَنَا قَالُوا تَقْعُدُ كَأَسْتَرِ مَا يَكُوْنُ لَهَا ، ..... وَقَالَ الشَّافِعِيُّ تَقْعُدُ الْمَرْأَةُ كَأَسْتَرِ مَا يَكُوْنُ لَهَا

She should sit in a manner that is **most modest and concealing (satr)** for her.
…And Imām al-Shāfiʿī (رحمه الله) said: "A woman should sit in the way that is **most modest** for her." [10]
I say:
This is the **fundamental principle** — in every position of the prayer, a woman should maintain a posture that is **most modest and concealing (satr)** for her; whether it be **when raising her hands**, **placing them**, **in rukūʿ (bowing)**, **in sujūd (prostration)**, **while sitting**, or even **when leading other women in prayer**.

[9] Ibnu Hajar Asqalani, Fathul Bari
[10] Tahawi, D 321 H, Mukhtasaru ikhtilafil ulama 1/212

And as for the ḥadīth which they cite as evidence — yet fail to mention in full — **Imām al-Bukhārī** has narrated it as follows:

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ أَتَيْنَا النَّبِيَّ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، فَظَنَّ أَنَّا اشْتَقْنَا أَهْلَنَا، وَسَأَلَنَا عَمَّنْ تَرَكْنَا فِي أَهْلِنَا، فَأَخْبَرْنَاهُ، وَكَانَ رَفِيقًا رَحِيمًا فَقَالَ " ارْجِعُوا إِلَى أَهْلِيكُمْ فَعَلِّمُوهُمْ وَمُرُوهُمْ، وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، وَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، ثُمَّ لِيَؤُمَّكُمْ أَكْبَرُكُمْ [11]

Narrated Malik bin Huwairith:
We came to the Prophet (ﷺ) and we were (a few) young men of approximately equal age and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kindhearted and merciful, so he said, "Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your prayers in the way you saw me offering my prayers, and when the stated time for the prayer becomes due, then one of you should pronounce its call (i.e. the Adhan), and the eldest of you should lead you in prayer. [12]

It is well known that women differ from men in matters such as **adhān (call to prayer)**, **iqāmah**, and **leading the prayer (imāmah)**. Likewise, there are also certain **differences in the manner of performing Ṣalāh** itself.
Below, we mention a few of these distinctions along with their evidences:
For men — to correct the imam by saying "Subḥān Allāh", and for women — by clapping the hands:
It is narrated from **Abū Hurayrah (رضي الله عنه)** that the Prophet ﷺ said:

[12] Bukhari 6008

التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ

"Tasbīḥ (saying *Subḥānallāh*) is for men, and clapping (*taṣfīq*) is for women." [13]

عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ .رضى الله عنه .أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَلَغَهُ أَنَّ بَنِي عَمْرِو بْنِ عَوْفٍ كَانَ بَيْنَهُمْ شَىْءٌ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصْلِحُ بَيْنَهُمْ فِي أُنَاسٍ مَعَهُ، فَحُبِسَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَحَانَتِ الصَّلاَةُ فَجَاءَ بِلاَلٌ إِلَى أَبِي بَكْرٍ .رضى الله عنه .فَقَالَ يَا أَبَا بَكْرٍ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ حُبِسَ وَقَدْ حَانَتِ الصَّلاَةُ فَهَلْ لَكَ أَنْ تَؤُمَّ النَّاسَ قَالَ نَعَمْ إِنْ شِئْتَ. فَأَقَامَ بِلاَلٌ وَتَقَدَّمَ أَبُو بَكْرٍ .رضى الله عنه .فَكَبَّرَ لِلنَّاسِ وَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْشِي فِي الصُّفُوفِ حَتَّى قَامَ فِي الصَّفِّ، فَأَخَذَ النَّاسُ فِي التَّصْفِيقِ، وَكَانَ أَبُو بَكْرٍ .رضى الله عنه .لاَ يَلْتَفِتُ فِي صَلاَتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ الْتَفَتَ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُهُ أَنْ يُصَلِّيَ، فَرَفَعَ أَبُو بَكْرٍ .رضى الله عنه .يَدَيْهِ فَحَمِدَ اللَّهَ وَرَجَعَ الْقَهْقَرَى وَرَاءَهُ حَتَّى قَامَ فِي الصَّفِّ، فَتَقَدَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى لِلنَّاسِ فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ " يَا أَيُّهَا النَّاسُ مَا لَكُمْ حِينَ نَابَكُمْ شَىْءٌ فِي الصَّلاَةِ أَخَذْتُمْ فِي التَّصْفِيقِ، إِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ، مَنْ نَابَهُ شَىْءٌ فِي صَلاَتِهِ فَلْيَقُلْ سُبْحَانَ اللَّهِ. فَإِنَّهُ لاَ يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ سُبْحَانَ اللَّهِ إِلاَّ الْتَفَتَ، يَا أَبَا بَكْرٍ مَا مَنَعَكَ أَنْ تُصَلِّيَ لِلنَّاسِ حِينَ أَشَرْتُ إِلَيْكَ ". فَقَالَ أَبُو بَكْرٍ .رضى الله عنه .مَا كَانَ يَنْبَغِي لاِبْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Narrated Sahl bin Sa`d As-Sa`idi:

The news about the differences amongst the people of Bani `Amr bin `Auf reached Allah's Messenger (ﷺ) and so he went to them along with some of his companions to effect a reconciliation between them. Allah's Messenger (ﷺ) was delayed there, and the time of the prayer

[13] Bukhari 1203, 1204

was due. Bilal went to Abu Bakr and said to him, "Allah's Messenger (ﷺ) has been delayed (there) and the time of prayer is due. So will you lead the people in prayer?" Abu Bakr said, "Yes, if you wish." Bilal pronounced the Iqama and Abu Bakr, went forward and said Takbir for the people. In the meantime Allah's Messenger (ﷺ) came crossing the rows (of the praying people) and stood in the (first) row and the people started clapping. Abu Bakr, would never glance sideways in his prayer but when the people clapped much he looked back and (ﷺ) Allah's Messenger (ﷺ) . Allah's Messenger (ﷺ) beckoned him to carry on the prayer. Abu Bakr raised his hands and thanked Allah, and retreated till he reached the (first) row. Allah's Messenger (ﷺ) went forward and led the people in the prayer. When he completed the prayer he faced the people and said, "O people! Why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever amongst you comes across something in the prayer should say, 'Subhan-Allah' for there is none who will not turn round on hearing him saying Subhan-Allah. O Abu Bakr! What prevented you from leading the people in the prayer when I beckoned you to do so?" Abu Bakr replied, "How dare the son of Abu Quhafa lead the prayer in the presence of Allah's Messenger (ﷺ) ?" [14]

A woman should raise her hands up to the level of her chest.

Wā'il ibn Ḥujr (رضي الله عنه) said: The Messenger of Allah ﷺ said to me:

" يَا وَائِلَ بْنِ حُجْرٍ ، إِذَا صَلَّيْتَ فَاجْعَلْ يَدَيْكَ حِذَاءَ أُذُنَيْكَ ، وَالْمَرْأَةُ تَجْعَلُ يَدَيْهَا حِذَاءَ ثَدْيَيْهَا

"O Wā'il ibn Ḥujr! When you perform prayer, raise your hands up to the level of your ears, and as for a woman, she should raise her hands up to the level of her chest."

[14] Bukhari 1234

(A detailed verification and commentary on this narration is provided in the footnote.) [15]

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[15] **المعجم الكبير** ، باب الواو أم يحيى بنت عبد الجبار بن وائل بن حجر ، عن عمها علقمة ، حديث 28 ، ج 22 ص 19

- **التجريد للقدوري** المؤلف: أحمد بن محمد بن أحمد بن جعفر بن حمدان أبو الحسين القدوري (المتوفى: 428 هـ) رقم 2038 ص 476

-**مجمع الزوائد** 16005 وقال الهيثمي: رَوَاهُ الطَّبَرَانِيُّ مِنْ طَرِيقِ مَيْمُونَةَ بِنْتِ حُجْرِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ عَمَّتِهَا :أُمِّ يَحْيَى بِنْتِ عَبْدِ الْجَبَّارِ وَلَمْ أَعْرِفْهَا، وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ

- رواة هذا الحديث:

(1) **الإمام الطبراني** : ثقة

(2) **الإمام محمد بن عبد الله الحضرمي ، شيخ الطبراني** : ثقة

(3) **الشيخة ميمونة** بنت حجر بن عبد الجبار بن وائل بن حجر ، شيخة شيخ الإمام الطبراني : ثقة

(4) أم يحيى بنت عبد الجبار بن وائل بن حجر ، عمةُ شيخةِ شيخِ الإمام الطبراني : ثقة ، قَال عنها ابن نقطة: جشة بنت عبد الْجَبَّار بن وَائِل كنيتها ام يحيى رَوَت عَنْهَا مَيْمُونَة بنت حجر بن عبد الْجَبَّار بن وَائِل بن حجر ذكرهَا ابْن مَنْدَه فِي تَارِيخ النِّسَاء (- إكمال الإكمال (تكملة لكتاب الإكمال لابن ماكولا) المؤلف: محمد بن عبد الغني بن أبي بكر بن شجاع، أبو بكر، معين الدين، ابن نقطة الحنبلي البغدادي (المتوفى: 629هـ) ترجمة 1520 ، ج 2 ص 250)

وقال ابن ناصر الدين الدمشقي: و جشة بجيم مَفْتُوحَة: أم يحيى جشة بنت عبد الْجَبَّار بن وَائِل رَوَت عَنْهَا مَيْمُونَة بنت حجر (- توضيح المشتبه في ضبط أسماء الرواة وأنسابهم وألقابهم وكناهم المؤلف: محمد بن عبد الله (أبي بكر) بن محمد ابن أحمد بن مجاهد القيسي الدمشقي الشافعي، شمس الدين، الشهير بابن ناصر الدين (المتوفى: 842هـ) ج 3 ص 243)

وقال ابن حجر: كشة بنت عبد الجبار بن وائل بن حجر , تكنى أم يحيى , روى عنها ابن أخيها محمد بن حجر بن عبد الجبار(- تبصير المنتبه بتحرير المشتبه المؤلف: أبو الفضل أحمد بن علي بن محمد بن أحمد بن حجر العسقلاني (المتوفى: 852هـ) ج 3 ص 185)

قال ابن ماكولا: وأما كشة بكسر الكاف وتشديد الشين المعجمة فأم يحيى كشة بنت عبد الجبار بن وائل بن حجر، يروي عنها ابن أخيها محمد بن حجر بن عبد الجبار بن وائل (- الإكمال في رفع الارتياب عن المؤتلف والمختلف في الأسماء والكنى والأنساب المؤلف: سعد الملك، أبو نصر علي بن هبة الله بن جعفر بن ماكولا (المتوفى: 475هـ) ج 7 ، باب كُبَيْبَة وكِشَّة وَكَشَّة ، ص 124)

A woman should draw herself together (keep her body close) during prostration.

Ibn Abī Shaybah said: Ḥadīth has been narrated to us by **Ibn al-Mubārak**, from **Hishām**, from **al-Ḥasan**, who said:

الْمَرْأَةُ تَضْطَمُّ فِي السُّجُودِ[16]

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(5) **عبد الجبار** بن وائل بن حجر ، والد أمِّ يحيى: تابعي على أحد القولين ، ثقة

(6) **علقمة** بن وائل بن حجر ، أخو عبد الجبار: تابعي ، ثقة ، سمع من أبيه

(7) **وائل بن حجر**: صحابي

[16] **مصنف ابن أبي شيبة** ، كتاب الصلوات المرأة كيف تكون في سجودها؟ ، حديث 2781

- رواة هذا الحديث:

(1) **أبو بكر بن أبي شيبة (235 هـ)**: الحافظ الإمام: ثقة

(2) **ابن مبارك:** عبد الله ابن المبارك (118 – 181 هـ): الإمام الحافظ ثقة حجة ، شيخ ابن أبي شيبة

(3) **هشام: هشام بن حسان (ت 148 هـ) : الإمام العالم ، الحافظ محدث البصرة ، شيخ سفيانين : يأتي الكلام عنه**

(4) **الحسن:** الحسن البصري **(21 -110 هـ)**: من كبار التابعين ، ولد عام 21 هـ في خلافة عمر

هشام بن حسان : (ت 148 هـ)

قال ابن حجر العسقلاني (773-852) في طبقات المدلسين 110/3:

(110 هشام بن حسان البصري وصفه بذلك علي بن المديني وأبو حاتم قال **جرير بن حازم قاعدت الحسن سبع سنين ما رأيت هشاما عنده قيل له قد حدث عن الحسن بأشياء فمن تراه أخذها قال من حوشب أراه وقال بن المديني كان أصحابنا يثبتون حديثه ويحيى بن سعيد يضعفه ويرون أنه أرسل حديث الحسن عن حوشب**

قال الذهبي (673-748 هـ) في السير: عن علي بن المديني قال : **كان يحيى بن سعيد وكبار أصحابنا يثبتون هشام بن حسان . وكان يحيى يضعف حديثه عن عطاء ، وكان الناس يرون أنه أخذ حديث الحسن عن حوشب .**

وقال: عن سفيان بن عيينة قال : كان هشام أعلم الناس بحديث الحسن . فهذا أصح

وقال: قال سعيد بن عامر الضبعي ، (الإمام الحافظ) سمع هشاما يقول :

جاورت الحسن عشر سنين

"A woman should draw herself together during prostration (perform sujūd in a compact and modest manner).

For in this matter, a woman is not like a man.
Imām al-Bayhaqī narrated in *al-Sunan al-Kubrā* from **Yazīd ibn Abī Ḥabīb**, who said:
أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَى امْرَأَتَيْنِ تُصَلِّيَانِ فَقَالَ :إِذَا سَجَدْتُمَا فَضُمَّا بَعْضَ اللَّحْمِ إِلَى الْأَرْضِ فَإِنَّ الْمَرْأَةَ لَيْسَتْ فِي ذَلِكَ كَالرَّجُلِ[17] مُرْسَلٌ

قال أحمد في العلل: مبارك وهشام جالسا الحسن جميعا عشر سنين (38/2)
حوشب: حوشب بن عقيل و حوشب بن مسلم كلاهما يرويان عن الحسن البصري
قال ابن سعد: حوشب بن مسلم روى عنه هشام بن حسان (الطبقات الكبرى ، الطبقة الرابعة)
قال الحافظ المِزّي محدث الشام هو: جمال الدين **أبو الحجاج في تهذيب الكمال:** حوشب بن عقيل روى عن الحسن البصري

[17] **السنن الكبرى للبيهقي** 3201 وإسناده: أَخْبَرَنَاهُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ مُحَمَّدٍ أنبأ أَبُو الْحُسَيْنِ الْفَسَوِيُّ، ثنا أَبُو عَلِيٍّ اللُّؤْلُؤِيُّ، ثنا أَبُو دَاوُدَ، ثنا سُلَيْمَانُ بْنُ دَاوُدَ، أنبأ ابْنُ وَهْبٍ، أنبأ حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ سَالِمِ بْنِ غَيْلَانَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ
-**معرفة السنن والآثار للبيهقي** ، رقم 4054
رواة الحديث:
الإمام البيهقي (384-458 هـ) : الحافظ الإمام الشافعي
أبو بكر محمد بن محمد: (ت 416) : مقبول
أبو الحسين الفسوي: ذكره الذهبي ممن حدث عن أبي علي اللؤلؤي
أبو علي اللؤلؤي (333 هـ) : ثقة حافظ
أبو داود: أبو داود السجستاني (202-275هـ) : ثقة حافظ
سليمان بن داود (133-204): أبو داود الطيالسي البصري : ثقة حافظ ، قال الذهبي: الحافظ الكبير صاحب المسند
ابن وهب (125-197): عبد الله بن وهب القرشي: ثقة حافظ
حيوة بن شريح (ت 224) : ثقة ثبت

The Prophet ﷺ passed by two women who were performing prayer, and he said:
"When you prostrate, let some parts of your body touch the ground, for in this matter a woman is not like a man."
(This ḥadīth is mursal.)

In both of the *Muṣannaf* collections — that of **Ibn Abī Shaybah** and **ʿAbd al-Razzāq** — it is narrated from **ʿAlī (رضي الله عنه)** that:
قَالَ : إِذَا سَجَدَتِ الْمَرْأَةُ فَلْتَحْتَفِزْ، وَلْتُلْصِقْ فَخِذَيْهَا بِبَطْنِهَا إِذَا سَجَدَتِ (الْمَرْأَةُ فَلْتَحْتَفِرْ وَلْتَضُمَّ فَخِذَيْهَا)[18] صحيح[19]

He (ʿAlī رضي الله عنه) said:
"When a woman performs sujūd (prostration), she should draw herself together (*tahtafiz*), and let her thighs touch her abdomen."
It is also reported: "فلتحتفر ولتضم فخذيها" — *She should lower herself and keep her thighs close together.*"
This ḥadīth is authentic (ṣaḥīḥ).

She should stand between them (i.e., in the middle of the row).
1. It is narrated from Ibn ʿAbbās (رضي الله عنهما) that he said:
تَؤُمُّ الْمَرْأَةُ النِّسَاءَ تَقُومُ فِي وَسَطِهِنَّ

سالم بن غيلان: صدوق حسن الحدوث: وثقه الجميع إلا الدار قطني (والمعروف أن الدار قطني لم يسلم من تشدده حتى الإمام البخاري ومسلم)

يزيد بن أبي حبيب: (53-128): ثقة فقيه

قال الذهبي: الإمام الحجة ، مفتي الديار المصرية ، من صغار التابعين ، ومن رواة البخاري ومسلم

[18] **مصنف ابن أبي شيبة** 2777

-**مصنف عبد الرزاق** 5072

[19] إسناد ابن أبي شيبة: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ

-قُلْتُ: أبو الأَحْوَصِ الإمام الحجة ، أبو إسحاق السبيعي الإمام ، الحَارِثُ وَهُوَ الأَعْوَرِ صَاحِبُ عَلِيٍّ وَابْنِ مَسْعُوْدٍ

"A woman may lead other women in prayer, and she should stand **in the middle of their row**." [20]

2. It is narrated from **al-Thawrī**, **Ibrāhīm**, and **al-Shaʿbī** that they said:

لَا بَأْسَ أَنْ تُصَلِّيَ الْمَرْأَةُ بِالنِّسَاءِ فِي رَمَضَانَ، تَقُومُ فِي وَسَطِهِنَّ

"During the month of Ramaḍān, a woman may lead other women in prayer — and she should stand **in the middle of their row**."[21]

3. It is narrated from **al-Thawrī**, **ʿAmmār ad-Duhnī**, and **Ḥujayrah bint al-Ḥusayn**, that she said:

أَمَّتْنَا أُمُّ سَلَمَةَ فِي صَلَاةِ الْعَصْرِ قَامَتْ بَيْنَنَا

"Umm Salamah (رضي الله عنها) led us in the ʿAṣr prayer, and she stood **in the middle of our row**."[22]

Imām al-Shāfiʿī (رحمه الله) said in his book *al-Mukhtaṣar*:

وَلَا فَرْقَ بَيْنَ الرِّجَالِ وَالنِّسَاءِ فِي عَمَلِ الصَّلَاةِ إِلَّا أَنَّ الْمَرْأَةَ يُسْتَحَبُّ لَهَا أَنْ تَضُمَّ بَعْضَهَا إِلَى بَعْضٍ وَأَنْ تُلْصِقَ بَطْنَهَا بِفَخِذَيْهَا فِي السُّجُودِ كَأَسْتَرِ مَا يَكُونُ وَأُحِبُّ ذَلِكَ لَهَا فِي الرُّكُوعِ وَفِي جَمِيعِ الصَّلَاةِ

There is no essential difference between the actions of men and women in prayer. However, it is **recommended (mustaḥabb)** for a woman that she **draw her limbs close together** (that is, keep herself compact and modest), and during **sujūd (prostration)** she should let her **abdomen touch her thighs**, so that she remains **most concealed (in satr)**. I prefer this for her also in **rukūʿ** and in **all other postures of prayer**. [23]

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[20] Musannaf Abdur Razzak 5083. (Ibrahim ibn Muhammad > Daud ibn Husain > Ikrima > Ibne Abbas)

[21] Musannaf Abdur Razzak 5084

[22] Musannaf Abdir Razzak 5082

[23] Imam Nabawi, Al-Majmu' Sharhul Muhajjab 3/526

It is mentioned in Ibn Qudāmah's book *al-Mughnī*:

مَسْأَلَة يَثْبُتُ فِي حَقِّ الْمَرْأَةِ مِنْ أَحْكَامِ الصَّلَاةِ مَا يَثْبُتُ لِلرِّجَالِ

(783)مَسْأَلَةٌ: قَالَ وَالرَّجُلُ وَالْمَرْأَةُ فِي ذَلِكَ سَوَاءٌ، إلَّا أَنَّ الْمَرْأَةَ تَجْمَعُ نَفْسَهَا فِي الرُّكُوعِ وَالسُّجُودِ وَتَجْلِسُ مُتَرَبِّعَةً أَوْ تَسْدُلُ رِجْلَيْهَا فَتَجْعَلُهُمَا فِي جَانِبِ يَمِينِهَا.

الْأَصْلُ أَنْ يَثْبُتَ فِي حَقِّ الْمَرْأَةِ مِنْ أَحْكَامِ الصَّلَاةِ مَا يَثْبُتُ لِلرِّجَالِ؛ لِأَنَّ الْخِطَابَ يَشْمَلُهَا، غَيْرَ أَنَّهَا خَالَفَتْهُ فِي تَرْكِ التَّجَافِي، لِأَنَّهَا عَوْرَةٌ، فَاسْتُحِبَّ لَهَا جَمْعُ نَفْسِهَا، لِيَكُونَ أَسْتَرَ لَهَا، فَإِنَّهُ لَا يُؤْمَنُ أَنْ يَبْدُوَ مِنْهَا شَيْءٌ حَالَ التَّجَافِي. وَكَذَلِكَ فِي الِافْتِرَاشِ، قَالَ أَحْمَدُ :وَالسَّدْلُ أَعْجَبُ إلَيَّ. وَاخْتَارَهُ الْخَلَّالُ.

قَالَ عَلِيٌّ، كَرَّمَ اللَّهُ وَجْهَهُ :إذَا صَلَّتْ الْمَرْأَةُ فَلْتَحْتَفِزْ وَلْتَضُمَّ فَخِذَيْهَا. وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا -، أَنَّهُ كَانَ يَأْمُرُ النِّسَاءَ أَنْ يَتَرَبَّعْنَ فِي الصَّلَاةِ

Issue:
Whatever rulings of prayer apply to men also apply to women.

(783) Issue:
He (the author) said: "Men and women are equal in this regard — except that the woman should **draw herself close together** in *rukūʿ* and *sujūd*, and she should **sit cross-legged** or **extend her legs to her right side.**"

The general principle is that **whatever rulings of prayer apply to men, also apply to women**, because the scriptural address (al-khiṭāb) includes them both.

However, the woman differs from the man in that she **does not spread out her limbs (tatajāfā)** — because the woman's body is *ʿawrah* (to be concealed).

Therefore, it is **recommended for her to keep herself compact**, as that is **more modest and concealing** for her. For it cannot be ensured that something of her body will not become visible if she were to spread out during prayer.

Likewise regarding the *iftirāsh* (the sitting posture), **Imām Aḥmad** said:
"The posture of *as-sadl* (laying both legs to the right side) is more pleasing to me," and **al-Khallāl** also chose this view.
ʿAlī (كرّم الله وجهه) said:
"When a woman prays, she should **contract herself** and **keep her thighs together**."
And from Ibn ʿUmar (رضي الله عنهما):
"He used to command the women to **sit cross-legged** during the prayer." [24]

وَيُقَالُ: وَمِنْ بَرَكَاتِ التَّسْوِيَةِ الكَامِلَةِ بَيْنَ الرَّجُلِ وَالْمَرْأَةِ فِيْ الصَّلَوَاتِ ظُهُوْرُ أَئِمَّةٍ مِنَ النِّسَاءِ تَؤُمُّ الرِّجَالَ وَالنِّسَاءَ فِيْ الجُمَعِ وَالْجَمَاعَاتِ ، وَقَدْ ثَبَتَ أَنَّ المَرْأَةَ لَيْسَتْ كَالرَّجُلِ فِيْ كُلِّ شَيْءٍ بَلْ لَهَا امْتِيَازَاتٌ.

It is said: *Among the consequences of complete equality between men and women in prayer would be the emergence of female imams leading both men and women in Jumuʿah and congregational prayers.*

Yet it has been clearly established that **a woman is not identical to a man in every respect**; rather, **she has her own distinct rulings and special considerations.**

[24] Al-Mughni 1/403

Placing the Hands in Ṣalāh

The Sunnah is to place the right hand over the left during prayer. As for the position where the hands should be placed, the Imams have expressed different opinions, and such variation is acceptable within the scope of scholarly interpretation.

However, based on the most authentic evidences, Imām al-Aʾimmah (the Imam of the Imams) — meaning Imām Abū Ḥanīfah (رحمه الله) — stated that:

"Placing the hands below the navel is the most correct and preferred position."

In Ṣaḥīḥ al-Bukhārī, Imām al-Bukhārī (رحمه الله) narrated:

عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلاَةِ

It is narrated from **Sahl ibn Saʿd (may Allah be pleased with him)** that he said:

"The people were commanded that each person should place his **right hand over his left hand** during the prayer." [25]

Imām al-Bukhārī (رحمه الله) also narrated in a **muʿallaq form** from **ʿAlī (may Allah be pleased with him)** that:

وَوَضَعَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ كَفَّهُ عَلَى رُصْغِهِ الأَيْسَرِ

And **ʿAlī (may Allah be pleased with him)** placed **his right palm upon his left wrist**.[26]

If one places the **right palm over the left wrist** and lets the hands rest naturally, they fall **slightly below or above the navel**. Thus, these **two narrations from al-Bukhārī** alone suffice to establish **where the hands should be placed** in prayer — that is, **a little below or a little above the navel**, as **Imām al-Tirmidhī** stated.

[25] Bukhari 740

[26] Bukhari, Kitabul amali fis Salah

However, other **authentic narrations (ṣaḥīḥ aḥādīth)** further clarify that the most preferred position is **below the navel**.

Imām Abū Dāwūd narrated with an authentic chain

ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى وَالرُّسْغِ وَالسَّاعِدِ

Then **the Messenger of Allah** ﷺ**placed his right hand over his left palm, wrist, and forearm (the back side of it).** [27]

Imām al-Nasā'ī narrated

عَنْ وَائِلِ بْنِ حُجْرٍ، أَخْبَرَهُ قَالَ قُلْتُ لأَنْظُرَنَّ إِلَى صَلاَةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي فَنَظَرْتُ إِلَيْهِ فَقَامَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا بِأُذُنَيْهِ ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى كَفِّهِ الْيُسْرَى وَالرُّسْغِ وَالسَّاعِدِ

Narrated by **Wā'il ibn Ḥujr (may Allah be pleased with him)**:
He said, "I said to myself: I shall certainly observe the prayer of the Messenger of Allah ﷺ to see how he prays. So I looked at him; he stood up and pronounced *takbīr* (saying 'Allāhu akbar'), and raised his hands until they were level with his ears, then he placed his **right hand over his left palm, wrist, and forearm.**" [28]

From the two narrations reported by **Abū Dāwūd** and **an-Nasā'ī**, the same point is proven — that when both hands are placed in this manner, and then left naturally in their resting position, **they reach just below the navel.**

Now let us look at another ḥadīth — **Ibn Abī Shaybah** narrated it **with an authentic chain of transmission**, saying:
Wakīʿ narrated to us, from **Mūsā ibn ʿUmayr**, who narrated from ʿ**Alqamah ibn Wā'il ibn Ḥujr**, who narrated from **his father, Wā'il ibn Ḥujr (may Allah be pleased with him)**, that he said:

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[27] Abu Daud 727
[28] Nasai 889

رَأَيْتُ النبيَّ ﷺ وَضَعَ يَمِيْنَه على شِمَالِه فِيْ الصَّلَاةِ تَحْتَ السُّرَّةِ

I saw the Prophet ﷺ placing his **right hand over his left hand** in prayer — **below the navel**." [29]

Imām Qāsim ibn Quṭlūbughā said:

وَهَذَا سَنَدٌ جَيِّدٌ، وَكِيعٌ أَحَدُ الْأَعْلَامِ، وَمُوسَى بْنُ عُمَيْرٍ وَثَّقَهُ أَبُو حَاتِمٍ، وَأَخْرَجَ لَهُ النَّسَائِيُّ، وَعَلْقَمَةُ أَخْرَجَ لَهُ الْبُخَارِيُّ فِي رَفْعِ الْيَدَيْنِ، وَمُسْلِمٌ فِي صَحِيحِهِ، وَالْأَرْبَعَةُ. [30]

"This chain of narration (**isnād**) is **good (سندٌ جيّد)**. **Wakīʿ (وَكِيع)** was among the **major scholars of ḥadīth**. **Mūsā ibn ʿUmayr (موسى بن عمير)** was declared **trustworthy (thiqah)** by **Abū Ḥātim**, and **an-Nasāʾī** also narrated ḥadīth from him. As for **ʿAlqamah (علقمة)** — his narrations are found in **al-Bukhārī's** *Rafʿ al-Yadayn*, in **Muslim's Ṣaḥīḥ**, and he has also been narrated from by the **four Imams** — *Abū Dāwūd*, *at-Tirmidhī*, *an-Nasāʾī*, and *Ibn Mājah*."

See the **taḥqīq (critical edition)** of **ʿAllāmah Muḥammad ʿAwwāmah**. [31]

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[29] Musannaf ibnu Abi Shaibah, Tahqeeq Shaikh Auwamah 3/320, Hadith 3959

[30] **Al-Ḥāfiẓ Qāsim ibn Quṭlūbughā al-Ḥanafī** (d. 879 AH), *at-Taʿrīf wa'l-Ikhbār bi-Takhreej Aḥādīth al-Ikhtiyār*, under ḥadīth no. **168**, page **314**, a thesis submitted in partial fulfillment of the requirements for the **Doctorate in the Qur'an and Sunnah**, by **Muḥammad al-Mās Yaʿqūbī**, **Umm al-Qurā University**, Makkah al-Mukarramah, **1990 CE**.

[31] **تعليق الشيخ محمد عوامة على المصنف (٣٩٥٩):** تقدم من وجه آخر عن وائل قبل حديثين وهذا إسناد صحيح، كما تراه في التعليق على ترجمة علقمة في التقريب، 4684، والكاشف 3876.
ومما يذكر في أدلة المسألة: ما تقدم نقله قبل قليل آخر تخريج 3958 عن ابن حزم من حديث أنس أنه زاد "تحت السرة".
تحت السرة: زيادة ثابتة في ت، ع، كما يرى القارئ الكريم صورتهما في مقدمة هذا المجلد، ونسخة ت كان انتهاء نسخ هذا المجلد منها سنة ٧٤١ هـ وعليها خط الإمام العيني في مواضع، كما ذكرته في المقدمة صفحة ٣٠، فلا يبعد أن الإمام القاسم بن قطلوبغا قد وقف عليها ونقل منها هذا الحديث في كتابه "التعريف والإخبار

بتخريج أحاديث الاختيار"، وكانت وفاته سنة ٨٧٩ هـ، وكلامه في الورقة ٢٧/ ب من النسخة التي بخطه، وهي محفوظة في مكتبة فيض الله بإصطنبول برقم ٢٩٢، وقال بعدما نقله سندا ومتنا: وهذا إسناد جيد، بل إن سياق كلامه واضح في تقديمه هذه الرواية على رواية ابن خزيمة (٤٧٩) التي فيها زيادة على صدره وإعلاله لها برواية ابن أبي شيبة.

وهذه الزيادة في نسخة العلامة محمد عابد السندي من "التعريف والإخبار" ٢٣/ ب، وهي في طوب قبو سراي، وفي نسخته من "المصنف"، وهي التي أرمز لها بحرف (ع)، ولذلك قال في حاشيته العظيمة طوالع الأنوار على الدر المختار ١: ٦٢٠/ أ من النسخة الأزهرية : "ومما لا يمارى في الاحتجاج به: ما أخرجه ابن أبي شيبة في مصنفه: حدثنا وكيع، عن موسى بن عمير، عن علقمة بن وائل بن حجر، عن أبيه قال: رأيت النبي ﷺ يضع يمينه على شماله في الصلاة تحت السرة. ورجاله كلهم ثقات أثبات".

فلا حاجة إلى هذا الصخب والإزراء والاتهام ممن لا يعرف قدر العلماء، ولا يرضى عمن ليس من أهل مذهبه وخصلته !! حتى في بعض الصحف اليومية! كما تجده في زوابع في وجه السنة قديما وحديثا، ص٢٠١، وجريدة المدينة المنورة ١٠/ ٥/ ١٤١٠ هـ العدد ٢٨٤٥، وغيرهما.

ومن نقل الحديث عن إحدى النسخ الأربع خ، ظ، ن، ش التي ليس فيها هذه الجملة : معذور في عدم إثبات هذه الزيادة، لكنه ليس معذورا في نفي ورودها، ومن نقله عن إحدى النسختين اللتين فيهما هذه الزيادة : هو معذور في إثباتها، بل واجب عليه ذلك، ولا يجوز له حذفها، فعلى م التنابز والتنابذ؟!.

فإن قيل: يحتمل أن تكون جملة «تحت السرة» هذه ليست من تمام حديث وائل، إنما هي من تمام أثر إبراهيم النخعي التالي: حدثنا وكيع، عن ربيع، عن أبي معشر، عن إبراهيم قال : «يضع يمينه على شماله في الصلاة تحت السرة». ويؤيد قيله هذا بأن أثر النخعي ساقط من نسخة ت، فربما كانت هذه الجملة بقيت من أثر النخعي واتصلت بحديث وائل؟!.

والجواب: أن هذا تظنن وتشكك يفرح به أعداء الله والإسلام، لو فُتح لما بقي لنا ثقة بشيء من مصادر ديننا ! ومع ذلك فماذا نفعل بثبوت ذلك كله في نسخة الشيخ محمد عابد السندي، التي فيها الحديث والأثر، وفي آخر كل منهما: تحت السرة؟! ومع من زاد علم وإثبات وحجة، فماذا مع النافي ؟!

فهاتان نسختان ثبت فيهما «تحت السرة»، يضاف إليها ثلاث أخر: نسخة العلامة قاسم، وقد تكون هي هي نسخة ت، ونسخة العلامة عبد القادر بن أبي بكر الصديقي مفتي مكة المكرمة، ونسخة العلامة محمد أكرم السندي، نقل ذلك عنها العلامة محمد هاشم التتوي السندي في رسالته «ترصيع الدرة على درهم الصرة» ص ٨٤.

وإبراء للذمة أقول: إن الطبعة الهندية ذات الخمسة عشر مجلدة لمصنف ابن أبي شيبة لم يكن فيها أول ما طبعت زيادة «تحت السرة»، ولما قامت إدارة القرآن والعلوم الإسلامية في كراتشي سنة ١٤٠٦ هـ بتصويره أراد مؤسسها فضيلة الشيخ نور أحمد رحمه الله سد ثغرة النقص التي فيها، وتنقيح الكتاب من أخطائه المطبعية الكثيرة والكبيرة.

فسد الثغرة بطباعة القسم الأول من المجلد الرابع وأما أخطاؤه: فأخبرني من لسانه إلى أذني، وأنا أماشيه في الحرم النبوي الشريف، أنه قد عهد إلى بعض أهل العلم عنده في كراتشي بتصحيحها، فعلوا، وبلغت الأخطاء معهم نحو ثمانية آلاف غلطة مطبعية!! فقدت الدار الثقة بهذه الطبعة تماما.

وقد أخبر الشيخ في حينها – ثم أطلع – على المساجلة العلمية التي دارت بين الشيخ محمد حياة السندي والشيخ محمد هاشم السندي رحمهما الله، في مسألة موضع وضع اليدين في الصلاة، ونتج عنها كتابة خمس رسائل بينهما – طبعتها الدار بعد – ومنها رسالة الشيخ هاشم «ترصيع الدرة»، وفيها نقل الشيخ هاشم زيادة «تحت السرة» عن ثلاث نسخ خطية وقف عليها بنفسه، وهي النسخ التي قدمت ذكرها.

فحصلت القناعة التامة عند صاحب الدار الشيخ نور أحمد بصحة إضافة «تحت السرة» على النص المطبوع بالهند، بناء على فقد الثقة بتلك الطبعة، وبناء على حصول الثقة بما في النسخ الخطية الثلاثة، لا أنه تجرأ على

الكذب على رسول الله ﷺ، ولا من باب التلاعب بالنصوص نصرة للمذهب، ولا، ولا، مما قيل ويقال. والله سبحانه هو الحسيب، وهو الرقيب العليم بالنيات.

Comment of Shaykh Muḥammad ʿAwwāmah on al-Muṣannaf (no. 3959):

The same narration appeared earlier through another chain from Wāʾil, two ḥadīths before this, and **this chain is authentic (isnād ṣaḥīḥ)** — as you will see in the notes on the biography of ʿAlqamah in *at-Taqrīb* (no. 4684) and *al-Kāshif* (no. 3876).

Among the evidences for this issue is what has already been mentioned a little earlier — in the commentary on ḥadīth no. 3958 — quoting **Ibn Ḥazm**, who transmitted from Anas a version adding the phrase **"below the navel (تحت السرة)"**.

This addition *"below the navel"* is confirmed in the manuscripts **T** and ʿ**A**, as the reader can see their photographic reproductions in the introduction to this volume. Manuscript **T** was completed in the year **741 AH**, and bears the handwriting of **Imām al-ʿAynī** in several places (as I mentioned in the introduction, p. 30). Thus, it is not far-fetched that **Imām al-Qāsim ibn Quṭlūbughā** had access to this manuscript and cited this narration in his book *at-Taʿrīf wa'l-Ikhbār bi-Takhreej Aḥādīth al-Ikhtiyār* (d. 879 AH).

His statement appears on folio **27/B** of his autograph copy preserved in the **Fayḍ Allāh Library in Istanbul** (no. 292), where — after quoting the chain and the text — he says: **"This is a good isnād (وَهَذَا إِسْنَادٌ جَيِّدٌ)."**

In fact, the context of his words clearly indicates that he **preferred this narration** over that of **Ibn Khuzaymah (no. 479)**, which includes the variant "upon his chest," and which he critiqued by reference to the narration of Ibn Abī Shaybah.

The same addition also appears in the copy of *at-Taʿrīf wa'l-Ikhbār* belonging to ʿ**Allāmah Muḥammad** ʿ**Ābid as-Sindī** (folio 23/B, held in Topkapi Saray), as well as in his copy of *al-Muṣannaf* (designated as manuscript "ʿA"). For this reason, in his monumental marginal notes *Ṭawāliʿ al-Anwār* on *ad-Durr al-Mukhtār* (vol. 1, fol. 620/A, Azhar manuscript), he wrote:

"There is no dispute in using as evidence what Ibn Abī Shaybah narrated in his *Muṣannaf*:

Wakīʿ narrated from Mūsā ibn ʿUmayr, from ʿAlqamah ibn Wāʾil ibn Ḥujr, from his father who said: 'I saw the Prophet ﷺ placing his right hand over his left in prayer, **below the navel**.'

All of its narrators are trustworthy and reliable (ثقات أثبات)."

Therefore, there is no need for all this **uproar, criticism, and accusation** from those who do not appreciate the rank of the scholars — those who reject anyone outside their own school or disposition, even to the extent of attacking them in daily newspapers!

(See *Zawābiʿ fī Wajh as-Sunnah*, p. 201, and *al-Madīnah al-Munawwarah* newspaper, issue no. 2845, dated 10/5/1410 AH.)

Whoever transmitted the ḥadīth from one of the four manuscripts **K, Ẓ, N, Sh**, in which this phrase does not appear, is **excused** for not affirming it — but **not excused for denying its existence**. And whoever transmitted it from either of the two manuscripts in which this addition is found is **obliged** to include it; he **may not omit it**.

So why all this mutual denigration and hostility?

If someone were to say: "Perhaps the phrase *'below the navel'* belongs not to the ḥadīth of Wāʾil, but rather to the subsequent narration of Ibrāhīm an-Nakhaʿī — who said: 'He places his right hand over his left in prayer below the navel' — and that it was mistakenly connected to the former narration,"

The answer is: This is mere speculation and doubt that delights the enemies of Islam! Were such conjecture accepted, **nothing of our religious sources would remain trustworthy**.

Moreover, what shall we do with the fact that both *ḥadīths* — that of Wāʾil and that of Ibrāhīm — contain this exact phrase *'below the navel'* in the **authentic manuscript of Shaykh Muḥammad ʿĀbid as-Sindī**? Whoever has the additional knowledge, proof, and documentation — his view must be preferred over that of the denier.

Thus, we have at least **two manuscripts** that contain *"below the navel"*, to which may be added **three more**:

- the manuscript of **ʿAllāmah Qāsim ibn Quṭlūbughā** (possibly identical with manuscript T),
- the manuscript of **ʿAllāmah ʿAbd al-Qādir ibn Abī Bakr aṣ-Ṣiddīqī**, the Muftī of Makkah,
- and the manuscript of **ʿAllāmah Muḥammad Akram as-Sindī**, from which **ʿAllāmah Muḥammad Hāshim at-Tattawī as-Sindī** quoted in his treatise *Tarṣīʿ ad-Durrah ʿalā Dirham aṣ-Ṣurrah*, p. 84.

For the sake of fairness, I add: The **Indian edition** of *al-Muṣannaf* (in 15 volumes) did **not originally contain** the addition *"below the navel"*.

Later, in **1406 AH**, when the **Idārat al-Qurʾān wa'l-ʿUlūm al-Islāmiyyah** of **Karachi** reprinted it, its founder **Shaykh Nūr Aḥmad** (رحمه الله) sought to correct numerous typographical errors and omissions — numbering around **8,000 misprints**.

He therefore reprinted the missing section from volume 4 and restored the omitted phrase *"below the navel"* based on verified manuscript evidence.

Shaykh Nūr Aḥmad personally informed me of this while we walked together in the **Prophet's Mosque (al-Ḥaram an-Nabawī)**. He explained that he relied upon the **three authenticated manuscripts** that contained the phrase, not upon blind

Ibn Ḥazm narrated in his book *al-Muḥallā* — with a definitive wording (bi-ṣīghat al-jazm) — that:

وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّهَا قَالَتْ :ثَلَاثٌ مِنْ النُّبُوَّةِ: تَعْجِيلُ الْإِفْطَارِ، وَتَأْخِيرُ السُّحُورِ، وَوَضْعُ الْيَدِ الْيُمْنَى عَلَى الْيَدِ الْيُسْرَى فِي الصَّلَاةِ وَعَنْ أَنَسٍ مِثْلُ هَذَا أَيْضًا، إلَّا أَنَّهُ قَالَ :مِنْ أَخْلَاقِ النُّبُوَّةِ، وَزَادَ :تَحْتَ السُّرَّةِ.

ʿĀʾishah (may Allah be pleased with her) said:
"Three practices are from the teachings of the Prophethood: **hastening to break the fast**, **delaying the pre-dawn meal (suḥūr)**, and **placing the right hand over the left hand during prayer**."
And from **Anas (may Allah be pleased with him)** there is a similar narration, except that he said:
"They are from the **manners of the Prophethood**," and he **added**: "**Below the navel (تحت السرة).**" [32]

Imam Tirmizi said:

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ يَرَوْنَ أَنْ يَضَعَ الرَّجُلُ يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ . وَرَأَى بَعْضُهُمْ أَنْ يَضَعَهُمَا فَوْقَ السُّرَّةِ . وَرَأَى بَعْضُهُمْ أَنْ يَضَعَهُمَا تَحْتَ السُّرَّةِ . وَكُلُّ ذَلِكَ وَاسِعٌ عِنْدَهُمْ

And this is the **practice upon which the people of knowledge** — among the **Companions of the Prophet** ﷺ, the **Tābiʿīn**, and those who came after them — have acted: they held that **a man should place his right hand over his left hand during prayer**.
Some of them held that he should place them **above the navel**, while others held that he should place them **below the navel** — and **all of these views were considered acceptable** among them. [33]

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partisanship or alteration of texts in favor of any school. **Allah alone is the Reckoner**, fully aware of the intentions within hearts.

[32] Ibnu Hazm Jahiri, D 456 H, Al-Muhalla bil Aasar 3/30, Darul Fikr, Beirut. 12 V
[33] Sunan Tirmizi, Ta'leeq Hadith 252

Ibn Abī Shaybah narrated:
Yazīd ibn Hārūn said: Ḥajjāj ibn Ḥasan narrated to us; he said: I heard — or I asked — Abā Mijlaz, and I said to him: "How should he (a person) do it (in prayer)?" He replied:

يَضَعُ بَاطِنَ كَفِّ يَمِينِهِ عَلَى ظَاهِرِ كَفِّ شِمَالِهِ **وَيَجْعَلُهَا أَسْفَلَ مِنَ السُّرَّةِ**

"He should place the inner part of his right palm over the back (outer part) of his left hand, and position them below the navel."[34]
📌 *The chain of this ḥadīth is authentic (إسناده صحيح)*

Ibn Abī Shaybah also narrated that Ibrāhīm (an-Nakhaʿī) said:

يَضَعُ يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ

"He should place his **right hand over his left hand during prayer — below the navel.**"[35]
📌 *The chain of narration is authentic* (**إسناده صحيح**).

According to Imām Aḥmad,
placing both hands on the chest during prayer is makrūh
(disliked). Ibn al-Qayyim al-Jawziyyah said:

قَالَ الإِمَامُ أَحْمَدُ فِيْ رِوَايَةِ المُزَنِيِّ :**أَسْفَلَ السُّرَّةِ بِقَلِيْلٍ**، وَيُكْرَهُ أَنْ يَّجْعَلَهُمَا عَلَى الصَّدْرِ؛ وَذلِكَ لِمَا رُوِيَ عَنِ النَّبِيِّ - ﷺ - أَنَّه نَهَى عَن التَّكْفِيْرِ وَهُوَ وَضْعُ اليَدِ عَلَى الصَّدْرِ

Imām Aḥmad said in the narration of al-Muzanī:
"(The hands should be placed) **slightly below the navel**, and it is **disliked (makrūh)** to place them **on the chest**; because it has been

[34]Ibnu Abi Shaibah, D235H, Al-Musannaf, 1/343 Hadith 3942, Darut Taj, Lebanon. Total 7 V
[35] Musannaf 3939

reported from the Prophet ﷺ that he **forbade *at-takfīr*** — which is *placing one's hand upon the chest*." [36] See also [37]

It is mentioned in *Ṭabaqāt al-Ḥanābilah*:
ʿAbdullāh ibn Aḥmad (the son of Imām Aḥmad ibn Ḥanbal) said:
"I asked my father (Imām Aḥmad) about the ḥadīth of Ismāʿīl ibn ʿUlayyah, in which Ayyūb narrated from Abū Miʿshar that performing **'takfīr'** (placing one's hands on the chest during prayer) is **makrūh (disliked)**."
My father, **Imām Aḥmad**, replied:

التَّكْفِيرُ أَنْ يَضَعَ يَمِينَهُ عِندَ صَدْرِهِ فِي الصَّلَاةِ.

"The meaning of *takfīr* is — placing the **right hand over the left hand near the chest** during prayer." [38]

Imām al-Bukhārī's teacher, Isḥāq ibn Rāhūyah (رحمه الله), said:

تَحْتَ السُّرَّةِ أَقْوَى فِي الْحَدِيثِ ، وَأَقْرَبُ إِلَى التَّوَاضُعِ

"Placing the hands **below the navel** is **stronger in terms of ḥadīth evidence**, and it is **closer to humility and submissiveness (tawāḍuʿ)**." [39]

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[36] Ibnu Qaiyyim al-Jawziyyah, 751H, Badaiul Fawaid 3/91, Darul Kitab al Arabi, Lebanon. Sharh e Sunan ibn Majah, Kitab Iqamatus Salah, P 314

[37] Al-Jamiu' li ulumil Imam Ahmad 6/108, Darul Falah. Total 22 V

[38] Abul Husain Muhammad ibn Abi Ya'la, Tabaqatul Hanabila 1/8, Hadith 1, Matba'tul sunnatil Muhammadiyyah, Cairo, Total 2 V

[39] Ibnul Munzir, Al-Awsat fis Sunani wal Ijmai wal ikhtilaf 3/94, No 1291, Dar Taibah

📌 **Hadiths about placing the hands on the chest in prayer:**

1 **Hadith:** Narrated from **Ṭāwūs (طاوس)** — this is a **mursal** (incomplete chain) narration, and within it is **Sulaymān ibn Mūsā**, who was regarded by **Imām al-Bukhārī** as *"munkar al-ḥadīth"* (weak and objectionable in narration).

Abū Dāwūd narrated it: from **Sulaymān ibn Mūsā**, from **Ṭāwūs**, who said: …

قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى ثُمَّ يَشُدُّ بَيْنَهُمَا عَلَى صَدْرِهِ وَهُوَ فِي الصَّلاَةِ

"The Messenger of Allah ﷺ used to place his **right hand over his left hand** during prayer, then he would hold them **firmly upon his chest.**"[40]

Al-Albānī said: *Ṣaḥīḥ (authentic).*

But I (the author) say: This ḥadīth is **weak (ضعيف)**.

Reasons:

• **Ṭāwūs (رحمه الله)** was a **Tābiʿī**, meaning he narrated the report **mursal** (skipping the Companion).

And a **mursal ḥadīth** is **not accepted as proof** according to **Al-Albānī** and others who follow him.

• Furthermore, **Sulaymān ibn Mūsā**, according to **Imām al-Bukhārī**, is:

"Munkar al-ḥadīth" — meaning *his narrations are generally rejected.*

A detailed discussion of Shaykh **Al-Albānī's** view on **mursal ḥadīths** can be found in his critical notes (*taʿlīq*).[41]

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[40] Sunan Abi Daud 759.

[41] **قال الألباني عن الحديث المرسل:** كثير من كبار العلماء يذهبون إلى تصحيح الحديث المرسل لوحده، أظن أنكم تعرفون هذا، فالإمام مالك وأبو حنيفة وأحمد -في رواية عنه-؛ يحتجون بالحديث المرسل لوحده، وليس هناك ما يعضده من متصل.

ونحن لا نتبنى هذا، نحن نقول بما هو الراجح عند علماء الحديث، وبما يشهد الواقع العلمي: أن الحديث المرسل لا ينبغي أن يحتج به، ما دام أننا لا نعلم الواسطة بينه وبين الرسول عليه الصلاة والسلام، أهو الصحابي وحده أم صحابي وتابعي؟

..... المرسل :هو قول التابعي قال رسول **الله وهناك فرق كبير جداً بين تعريف البيقوني وبين هذا التعريف الذي تبناه أهل الحديث المحققون منهم،** الحديث المرسل :هو قول الراوي أو التابعي قال رسول الله ﷺ وليس هو ما سقط منه اسم الصحابي، ما هو الفرق؟ قول التابعي :قال رسول الله يحتمل أن يكون الساقط هو الصحابي، وعلى هذا الاحتمال يكون الحديث صحيحاً، ويحتمل أن يكون الساقط صحابي وتابعي، ويحتمل أن يكون زائداً عليه تابع تابعي وهكذا، كما يقول الحافظ ابن حجر رحمه الله -وهو من أهل التتبع والاستقراء- أنه وجد في بعض المراسيل سقط الصحابي والتابعي وتابع التابعي، أربعة أشخاص أو خمسة على التوالي، فحينئذٍ المرسل لا يصح أن يقال :هو سقوط الصحابي، وإنما قول التابعي قال رسول الله ﷺ، **فلا نفترض حينئذٍ أن الساقط هو الصحابي،** لأنه وإن كان محتملاً، لكن المحتمل أيضاً أن يكون السقط أكثر وأكثر الشاهد من هذا كله :بعض العلماء ممن سمينا آنفاً ذهبوا إلى تصحيح الحديث المرسل **ونحن وإن كنا لسنا معهم في هذا،** وقد قال بعض أهل العلم كلاماً قيماً، قال :لو جاز لنا أن نحتج بقول التابعي قال رسول الله، من باب حسن الظن به، أنه لو كان بينه وبين الرسول غير الصحابي كان ذكره -من باب حسن الظن -يقول :إذا استرسلنا مع هذا الحسن للظن لوصل إلى زماننا مثلاً لو أن فلاناً في القرن الثالث أو الرابع قال: قال رسول الله، فمن باب حسن الظن -نقول :لو كان هذا العالم لم يثبت الحديث عنده بالطريقة العلمية فلن يقول: قال رسول الله ﷺ، وبذلك نبطل أهم وسيلة عند المسلمين تفردوا بها دون العالمين جميعاً لمعرفة رواية الصحيح، حينئذٍ لا قيمة للإسلام إذا ما اعتمدنا على قول الراوي، سواءً كان تابعياً أو تابع تابعي أو ما دون ذلك من باب حسن الظن بالناس، **فحينما يأتي الحديث المرسل بسند صحيح إلى مرسله، نحن نتوقف في هذا ولا نقبله؛** لأن هناك احتمالاً ما ذكرناه آنفاً، (محمد ناصر الدين الألباني (المتوفى : ١٤٢٠هـ)، **دروس للشيخ محمد ناصر الدين الألباني،** ج7 ص32، الأسئلة حكم الاستشهاد بالحديث المرسل، مصدر الكتاب : دروس صوتية قام بتفريغها موقع الشبكة الإسلامية)

وقال الألباني عن إرسال الزهري في حديث، فقال في كتابه خطبة الحاجة:

حديث ابن شهاب الزهري (التابعي ت 123 / 124 هـ)

قال ابن وهب: أخبرني يونس أنه سأل ابن شهاب عن تشهد رسول الله ﷺ يوم الجمعة فقال ابن شهاب: "إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ به من شرور أنفسنا من يهده الله فلا مضل له ومن يضلل فلا هادي له وأشهد أن لا إله إلا الله وأن محمدا عبده ورسوله أرسله بالحق بشيرا ونذيرا بين يدي الساعة من يطع الله ورسوله فقد رشد ومن يعصهما فقد غوى نسأل الله ربنا أن يجعلنا ممن يطيعه ويطيع رسوله ويتبع رضوانه ويجتنب سخطه فإنما نحن به وله".

أخرجه أبو داود١ / ١٧٢, والبيهقي٣ / ٢١٥ **وهذا إسناد رجاله كلهم ثقات ولكنه مرسل فهو لذلك ضعيف لا يحتج به.**

(أبو عبد الرحمن محمد ناصر الدين، بن الحاج نوح بن نجاتي بن آدم، الأشقودري الألباني (ت ١٤٢٠هـ) ، **خطبة الحاجة التي كان رسول الله ﷺ يعلمها** أصحابه ، ص 34-35، رقم 8، الناشر: مكتبة المعارف الطبعة: الطبعة الأولى ١٤٢١هـ-٢٠٠٠م عدد الصفحات: ٤٥)

Shaykh Muḥammad Nāṣir al-Dīn al-Albānī on the *Mursal* Ḥadīth:

"Many of the great scholars held the view that a *mursal* ḥadīth can be considered authentic on its own. You probably know this — *Imām Mālik*, *Abū Ḥanīfa*, and *Aḥmad* (in one narration from him) — all used *mursal* ḥadīths as evidence independently, even when there was no supporting connected report (*musnad*).

But we do not adopt this view. We follow what is stronger according to the scholars of ḥadīth, and what is proven by the reality of scientific verification:

A *mursal* ḥadīth should not be used as evidence so long as we do not know who the missing narrator is between the tābiʿī and the Prophet ﷺ — whether it is only a Companion, or both a Companion and another tābiʿī.
The *mursal* ḥadīth is when a tābiʿī says, 'The Messenger of Allah ﷺ said…'. There is a big difference between the definition of *al-Bayqūnī* and that adopted by the verifying scholars of ḥadīth.
According to them, the *mursal* is when a narrator or tābiʿī says, 'The Messenger of Allah ﷺ said…', and not simply when the name of the Companion is omitted.

What's the difference?
When a tābiʿī says, 'The Messenger of Allah ﷺ said…', it's possible that the missing person is only the Companion — and in that case, the ḥadīth would be sound. But it is also possible that the missing link includes a Companion and another tābiʿī, or even more — a tābiʿī, a follower of a tābiʿī, and so on.

As al-Ḥāfiẓ Ibn Ḥajar (رحمه الله), who was among the most precise investigators, said: he found in some *mursal* reports that both the Companion, the tābiʿī, and even the follower of the tābiʿī had been omitted — sometimes four or five transmitters in succession!
Therefore, a *mursal* ḥadīth cannot be defined as simply 'missing the Companion'; rather, it is any report where the tābiʿī says, 'The Messenger of Allah ﷺ said…'. Thus, we cannot assume that the missing link is only a Companion, because it may be much more than that.
Some scholars, as mentioned earlier, considered *mursal* ḥadīths authentic. But we are not with them in this.
As some scholars said wisely:
'If we were to accept the statement of a tābiʿī who says, "The Messenger of Allah said," merely on good suspicion that he would have mentioned the intermediary if it were not a Companion — then by the same logic, if a scholar in the third or fourth century were to say, "The Messenger of Allah said," we would also accept it out of good suspicion!
And this would destroy the most critical system that Muslims uniquely possess to preserve and verify authentic reports.'
Hence, if a *mursal* ḥadīth reaches us with a sound chain up to the tābiʿī, we pause and do not accept it, because of the same possibility we have just described."

Source: Muḥammad Nāṣir al-Dīn al-Albānī, *Duroos lil-Shaykh Muḥammad Nāṣir al-Dīn al-Albānī*, vol. 7, p. 32, question titled *"Ruling on Using the Mursal Ḥadīth as Evidence."* Transcribed from his recorded lessons by *al-Shabakah al-Islāmiyyah*.

Regarding Sulaymān ibn Mūsā (سليمان بن موسى):
In Imām al-Tirmidhī's book *al-ʿIlal* (The Book of Hidden Defects), it is mentioned that:

قَالَ مُحَمَّدٌ (أي بن إسماعيل البخاري) وَسُلَيْمَانُ بْنُ مُوسَى مُنْكَرُ الْحَدِيثِ , أَنَا لَا أَرْوِي عَنْهُ شَيْئًا , رَوَى سُلَيْمَانُ بْنُ مُوسَى أَحَادِيثَ عَامَّتُهَا مَنَاكِيرُ

Imām **Muḥammad ibn Ismāʿīl al-Bukhārī** (رحمه الله) said:
"Sulaymān ibn Mūsā is *munkar al-ḥadīth* (his narrations are objectionable).
I do not narrate anything from him. Most of the ḥadīths narrated by Sulaymān ibn Mūsā are *manākīr* (rejected or irregular "[42]

Al-Albānī's Own Application Example (Mursal of al-Zuhrī)
Regarding the *mursal* of Ibn Shihāb al-Zuhrī (d. 123/124 AH), Al-Albānī said in his book *Khuṭbat al-Ḥājah*:
Ibn Wahb reported: "Yūnus told me that he asked Ibn Shihāb about the Prophet's sermon on Friday. Ibn Shihāb said: 'Indeed, all praise is due to Allah, we praise Him, seek His help and forgiveness...' [the full known text of Khuṭbat al-Ḥājah]."
Abū Dāwūd (1/172) and al-Bayhaqī (3/215) both recorded it.

Al-Albānī commented:
"This isn't chain-wise — all its narrators are trustworthy — but it is mursal, and therefore weak and not suitable as evidence."

▧ *Source:* Muḥammad Nāṣir al-Dīn al-Albānī, *Khuṭbat al-Ḥājah allatī kāna Rasūlullāh ﷺ yuʿallimuhā aṣḥābah*, pp. 34–35, no. 8, Maktabat al-Maʿārif, 1st ed., 1421 AH / 2000 CE.

☑ **Summary of al-Albānī's stance:**

- A *mursal* ḥadīth is not hujjah (proof) by itself.
- Even if its chain up to the tābiʿī is sound, it remains weak, because the missing intermediary is unknown and may include more than one narrator.
- Hence, the *mursal* ḥadīth about placing hands on the chest cannot be accepted as authentic evidence.

[42] Tirmizi, 279H, Al-Ilal, Page 256, Number 463, Alamul Kutub

Furthermore, **Imām al-Bukhārī (رحمه الله)** also said:

كل من قلت فِيهِ: مُنكر الحَدِيث، فَلَا تحل الرِّوَايَة عَنهُ

"Whoever I have described as *munkar al-ḥadīth* — it is not permissible to narrate from him."[43]

I say:

Therefore, those who are followers of **al-Albānī** and are strict in adhering to his methodology — often called *"al-Albāniyyūn"* or *"Albānists"* — should never use this ḥadīth as evidence, because:

1. It is **mursal** — narrated by a **tābiʿī** (a successor) while omitting the name of the **ṣaḥābī** (Companion).
2. It contains **Sulaymān ibn Mūsā**, about whom **Imām al-Bukhārī** explicitly said: *"It is not permissible to narrate from him."*

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2 Ḥadīth: Muʿammal ibn Ismāʿīl — declared 'munkar al-ḥadīth' by Imām al-Bukhārī

Ibn Khuzaymah narrated:

Abū Mūsā narrated to us, who said: Muʿammal narrated to us, from Ṣafwān, from ʿĀṣim ibn Kulayb, from his father, from **Wāʾil ibn Ḥujr (رضي الله عنه)**, who said: …

صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى عَلَى صَدْرِهِ"

I prayed with the Messenger of Allah ﷺ, and he placed his **right hand over his left hand on his chest**."[44]

43

A. Ibnul Qattan, 628H, Bayanul wahmi wal Eiham fee kitabil ahkam 3/93, Dar Taibah, Total 6V
B. Ibn Hajar al-Asqalani, 852H, Lisanul Meezan 1/220, Darul Bashairil Islamiyyah, Total V 10.
C. Abdul Hai Lokhnovi 1304H, Ar-Rafu wat Takmil, Page 208.
D. Ibn Hajar Asqalani, Taghleequt ta'leeque ala Sahihil Bukhari 5/397

44 Ibn Khuzaimah 311H, Sahih ibnu Hibban 1/243, Hadith 479, Al-maktabul Islami, Total V 8.

Al-Albānī's Commentary (in the footnotes of *Ṣaḥīḥ Ibn Khuzaymah*):
"Its chain of transmission is **weak**, because **Muʿammal ibn Ismāʿīl** had a weak memory.
However, there are other chains of narration that convey the same meaning.
Moreover, there are additional ḥadīths supporting the practice of placing the hands **on the chest** during prayer."

Imām al-Bayhaqī's Comment:
"This ḥadīth has been narrated through **al-Thawrī** by many transmitters, yet **none of them** mentioned the phrase *'on the chest'* — except **Muʿammal ibn Ismāʿīl** alone." [45]

I say:
This ḥadīth is **munkar** (rejected), because it contains **Muʿammal ibn Ismāʿīl**, about whom:
• **Imām al-Bukhārī** said: *"Munkar al-ḥadīth"* — meaning, his narrations are generally rejected.
• He also said: *"It is not permissible to narrate from anyone whom I have described as munkar al-ḥadīth."*

Jamaluddin Mizzi in his book Tahzeebul Kamal[46]

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[45] Baihaqee, 458H, Al-Khilafiyyat, MasAlah 75, 2/252.

[46] **[من اسمه مؤمل وملازم]**
٦٣١٩ - خت قد ت س ق: مؤمل بن إسماعيل القرشي العدوي ، أَبُو عَبْد الرَّحْمَنِ البَصْرِيّ، نزيل مكة، مولى آل عُمَر بْن الخطاب، وقيل مولى بني بكر بن عَبْد مناة بْن كنانة.

.....

قال أبو بكر بْن أَبي خيثمة ، عَن يحيى بْن مَعِين: ثقة.
وَقال عثمان بْن سَعِيد الدارمي : قلت ليحيى بْن مَعِين: أي شيء حال مؤمل في سفيان؟ فَقَالَ: هو ثقة. قلت: هو أحب إليك أو عُبَيد اللَّهِ؟ فلم يفضل أحدا على الآخر وَقال أَبُو حاتم : **صدوق، شديد فِي السنة، كثير الخطأ .**
وقَال البُخارِيُّ: منكر الحديث.
وَقال أَبُو عُبَيد الأَجري : سألت أبا داود عن مؤمل بن إسماعيل، فعظمه ورفع من شأنه إلا أنه يهم في الشئ.
وذكره ابنُ حِبَّان في كتاب "الثقات" .

Ibn Hajar Asqalani in his book Tahzeebut Tahzeeb [47]
Zahabi in his book Meezanul I'tidal [48]

Asqalani said in Fathul Bari:

وَهُوَ صَدُوقٌ كَثِيرُ الْخَطَأِ؛ قَالَهُ أَبُو حَاتِمٍ الرَّازِيُّ

وَقَال غيره: دفن كتبه فَكَانَ يحدث من حفظه، فكثر خطؤه.

.....

استشهد به البخاري.

وروى له أَبُو دَاوُدَ فِي "القَدَر"، والباقون سوى مسلم . (تهذيب الكمال ج29 ص176)

47 قال ابن أبي خيثمة عن ابن معين: ثقة.

وقال عثمان الدارمي: قلت لابن معين: أي شيء حاله؟ قال: ثقة، قلت: هو أحب إليك أو عبيد الله، يعني ابن موسى؟ فلم يفضل.

وقال أبو حاتم: صدوق، شديد في السنة، كثير الخطأ.

قال البخاري: منكر الحديث.

وقال الآجري: سألت أبا داود عنه فعظمه ورفع من شأنه، إلا أنه يهم في الشيء.

وذكره ابن حبان في الثقات، وقال: مات سنة ست ومائتين.

وفيها أرخه أبو القاسم بن منده، وزاد: في رمضان.

وقال البخاري: مات سنة خمس أو ست. وقال غيره: دفن كتبه، فكان يحدث من حفظه فكثر خطؤه

.....

وقال يعقوب بن سفيان: مؤمل أبو عبد الرحمن، شيخ جليل سني، سمعت سليمان بن حرب يحسن الثناء عليه، كان مشيختنا يوصون **به إلا أن حديثه لا يشبه حديث أصحابه، وقد يجب على أهل العلم أن يقفوا عن حديثه، فإنه يروي المناكير عن ثقات شيوخه، وهذا أشد،** فلو كانت هذه المناكير عن الضعفاء لكنا نجعل له عذرا.

وقال الساجي: صدوق، كثير الخطأ وله أوهام يطول ذكرها.

قال ابن سعد: ثقة، كثير الغلط.

وقال ابن قانع: صالح يخطئ.

وقال الدارقطني: ثقة كثير الخطأ.

وقال إسحاق بن راهويه: حدثنا مؤمل بن إسماعيل ثقة.

وقال محمد بن نصر المروزي: **المؤمل إذا انفرد بحديث وجب أن يتوقف ويتثبت فيه لأنه كان سيئ الحفظ كثير الغلط.** (تهذيب التهذيب، ج4 ص193-194، مؤسسة الرسالة – بيروت الطبعة: الأولى، ١٤٣٥ هـ - ٢٠١٤ م عدد الأجزاء: ٤)

48 [٨٩٤٩ - مؤمل بن إسماعيل [س، ق، ت] ، أبو عبد الرحمن البصري، مولى آل عمر بن الخطاب، حافظ عالم يخطئ.]

روى عن شعبة، وعكرمة بن عمار. وعنه أحمد، وبندار، ومؤمل بن يهاب، وطائفة.

وثقه ابن معين. وقال أبو حاتم: صدوق شديد في السنة كثير الخطأ.

وقال البخاري: منكر الحديث.

وقال أبو زرعة: في حديثه خطأ كثير. وذكره أبو داود فعظمه ورفع من شأنه.

مات بمكة في رمضان سنة ست ومائتين. (ج4 ص228، الناشر: دار المعرفة للطباعة والنشر، بيروت لبنان الطبعة: الأولى، ١٣٨٢ هـ ١٩٦٣ م عدد الأجزاء: ٤)

He (Muʿammal) was **ṣadūq** — truthful — but **he made many mistakes**. This was stated by **Abū Ḥātim al-Rāzī**."[49]

3. Ḥadīth of Qabīṣah ibn Hulb (قَبِيصَةَ بْنِ هُلْبٍ):
Imām Aḥmad narrated that **Qabīṣah ibn Hulb**, from his father **Hulb**, said:
"I saw the Messenger of Allah ﷺ — when he finished the prayer, he would sometimes turn to his right and sometimes to his left when giving salām. And I also heard him say: *'He (the Prophet ﷺ) would place this hand upon his chest.*"'
Yaḥyā (the narrator) explained:
"(Meaning) He placed his **right hand over his left hand**, above the **wrist**."[50]
The Muḥaqqiq (Hadith verifier) commented:
This ḥadīth — if the phrase *"يضع هذه على صدره"* ("he would place this hand upon his chest") is **excluded** — then its other parts are **authentic** through supporting chains.
However, the **phrase about placing the hand on the chest** has a **weak isnād (chain of narration)**, because **Qabīṣah ibn Hulb** is an **unknown narrator (majhūl / jahālah)**.

[49] Fathul Bari 13/33 al-Maktabatus Salafiyyah
[50] Musnad Ahmad, 36/299, Hadith 21967

Recitation (Qirā'ah) Behind the Imām

Among the *fiqh* issues that have been debated is the **ruling on reciting (Qirā'ah) behind the Imām** during Ṣalāh. This is a matter over which the **great Imāms differed**, each relying on their own evidences — either from the **Qur'ān** (if a verse applied) or from the **Sunnah**.

We do **not speak ill** of any of them, nor do we **wrong** any of them — for they are all **worthy of respect and honor**. Rather, we reject only those who **turn religion into mockery**, making it a subject of ridicule and spreading division among Muslims.

Here, we will present the evidences from the **Qur'ān and Sunnah** supporting the view of **Imām al-Aʾimmah Abū Ḥanīfah (رحمه الله)**.

Our evidence from the Noble Qur'ān:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

"And when the Qur'an is recited, listen to it attentively and remain silent, so that you may receive mercy." 📖 *(Surah al-A'rāf, 7:204)* [51]

Hafiz ibn Taimiyyah said:

أَجْمَعَ النَّاسُ عَلَى أَنَّهَا نَزَلَتْ فِي الصَّلَاةِ وَأَنَّ الْقِرَاءَةَ فِي الصَّلَاةِ مُرَادَةٌ مِنْ هَذَا النَّصِّ

"All the scholars are in agreement that this verse was revealed concerning the **prayer (ṣalāh)**, and that the **recitation (of the Qur'an) during prayer** is what is intended by this text."[52]

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[51] Sura A'raf 204

[52] Majmaul Fatawa 18/20

Our Evidence from the Hadith:

Imām al-Bukhārī narrates from ʿ**Ubādah ibn aṣ-Ṣāmit (رضي الله عنه)** that:

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ " لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ "

The Messenger of Allah ﷺ said:
"Whoever does not recite **Sūrat al-Fātiḥah** in the prayer, **his prayer is not valid.**"[53]

Imām Muslim narrates:

لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الكِتَاب فَصَاعِدًا

"There is **no prayer** for the one who does **not recite Sūrat al-Fātiḥah** and (something) beyond it."[54]

Thus, it becomes clear that the **difference of opinion (ikhtilāf)** among the scholars is not only about reciting *Sūrat al-Fātiḥah* behind the Imām, but also about reciting **additional Qur'ān** after al-Fātiḥah.

Those who declare it **obligatory (wājib)** for the follower (*muqtadī*) to recite *al-Fātiḥah* behind the Imām should, by consistency, also declare the **rest of the recitation after al-Fātiḥah** to be obligatory — because the wording of the ḥadīth includes both.

As stated in an authentic narration reported by **Imām at-Tirmidhī**, Jabir ibn Abdullah RA said:

مَنْ صَلَّى رَكْعَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَلَمْ يُصَلِّ إِلاَّ أَنْ يَكُونَ وَرَاءَ الإِمَامِ

"Whoever performs a rakʿah in which he has not recited **Umm al-Qur'ān (Sūrat al-Fātiḥah)** has in fact not performed the prayer — **except when he is behind an Imām.**"

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[53] Sahihul Bukhari 756
[54] Sahih Muslim 394

Narrated by Imām at-Tirmidhī — he said: ḥadīth ḥasan (good). [55]

— "And further details on this issue are coming ahead."

I say:
Thus, it is established that **reciting Sūrat al-Fātiḥah — in fact, the entire recitation (qirā'ah)** — is **obligatory only for the Imām and the one praying alone.**

For the **muqtadī** (the one praying behind the Imām), **recitation is not obligatory.**
When the Imām recites the Qur'ān, you must remain silent: Imām Muslim narrates that **the Messenger of Allāh ﷺ said:**

وَإِذَا قَرَأَ فَأَنْصِتُوا

"When the Imām recites the Qur'ān, you must remain silent." [56]

"A Salafi-oriented scholar in Bangladesh has denied that the phrase 'وَإِذَا قَرَأَ فَأَنْصِتُوا' — *'When he (the Imām) recites, remain silent'* — is a statement of the Prophet ﷺ."

See the verification (tahqīq):

The verification of Imām Muslim in his **Ṣaḥīḥ** *collection:*
حَدِيثُ أَبِي هُرَيْرَةَ يَعْنِي "وَإِذَا قَرَأَ فَأَنْصِتُوا هُوَ عِنْدِي صَحِيحٌ". فَقِيْلَ لِمَ لَمْ تَضَعْهُ هَا هُنَا قَالَ لَيْسَ كُلُّ شَيْءٍ عِنْدِي صَحِيْحٌ وَضَعْتُهُ هَا هُنَا . إِنَّمَا وَضَعْتُ هَا هُنَا مَا أَجْمَعُوا عَلَيْهِ

[55] Tirmizi 313
[56] Muslim 404

"The ḥadīth of Abū Hurayrah — meaning: *'When he (the Imām) recites, remain silent'* — is, according to me, **authentic**." He (Imām Muslim) was asked, "Then why did you not include it here (in your *Ṣaḥīḥ*)?"
He replied:
"Not everything I consider authentic I have included here. I have only included in this book what the scholars have unanimously agreed upon." [57]

(Here, the term **"ijmā'" (consensus)** refers to the **agreement of Imām Muslim's four teachers** — not the consensus of all scholars in general.)

The verification (taḥqīq) of Ḥāfiẓ Ibn Taymiyyah:
فَإِنَّ هَذِهِ الزِّيَادَةَ صَحَّحَهَا مُسْلِمٌ وَقَبِلَهُ أَحْمَدُ بْنُ حَنْبَلٍ وَغَيْرُهُ وَضَعَّفَهَا الْبُخَارِيُّ وَهَذِهِ الزِّيَادَةُ مُطَابِقَةٌ لِلْقُرْآنِ فَلَوْ لَم يَرِدْ بِهَا حَدِيثٌ صَحِيحٌ لَوَجَبَ الْعَمَلُ بِالْقُرْآنِ فَإِنَّ فِي قَوْلِهِ : ﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ أَجْمَعَ النَّاسُ عَلَى أَنَّهَا نَزَلَتْ فِي الصَّلَاةِ وَأَنَّ الْقِرَاءَةَ فِي الصَّلَاةِ مُرَادَةٌ مِنْ هَذَا النَّصِّ

"This additional phrase — *'وَإِذَا قَرَأَ فَأَنْصِتُوا'* (*When he [the Imām] recites, remain silent*) — has been declared **authentic** by Imām Muslim, and it was also accepted by Imām Aḥmad ibn Ḥanbal and other scholars. However, Imām al-Bukhārī considered it **weak**.
This additional phrase is, in fact, perfectly consistent with the Qur'an. Therefore, even if no authentic ḥadīth existed on this matter, it would still be **obligatory to act upon it** in accordance with the Qur'anic verse, where Allah the Exalted says:"

[57] Muslim 404

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

"And when the Qur'an is recited, listen to it attentively and remain silent, so that you may receive mercy." 📖 *(Surah al-A'rāf, 7:204)*

"All the scholars are in agreement that this verse was revealed concerning the **prayer (ṣalāh)**, and that the **recitation (of the Qur'an) during prayer** is what is intended by this text."[58]

Imam Muslim narrates,

سُئِلَ زَيْدُ بْنُ ثَابِتٍ عَنِ الْقِرَاءَةِ مَعَ الإِمَامِ ، فَقَالَ: لاَ قِرَاءَةَ مَعَ الإِمَامِ فِي شَىْءٍ

It is narrated from ʿAṭāʾ ibn Yasār (رحمه الله) that he once asked **Zayd ibn Thābit (رضي الله عنه)** about reciting Qur'an behind the Imām during Ṣalāh (prayer).
Zayd ibn Thābit replied:
"There is **no need to recite (Qirāʾah)** behind the Imām during the prayer." [59]

Imām Ibn Mājah narrates with an **authentic chain (ṣaḥīḥ isnād)** from **Abū Hurayrah (رضي الله عنه)**, who said:

قَالَ ﷺ . " إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ فَأَنْصِتُوا

The Prophet ﷺ said: "The Imām has only been appointed to be followed; so when he says *Takbīr* (Allāhu Akbar), then you also say *Takbīr*, and when he recites (the Qur'an), then remain silent."[60]

Imām Ibn Mājah narrates with an **authentic chain (ṣaḥīḥ isnād)** from **Abū Mūsā al-Ashʿarī (رضي الله عنه)**, who said:

قَالَ رَسُولُ اللَّهِ ﷺ . " إِذَا قَرَأَ الإِمَامُ فَأَنْصِتُوا

[58] Majmaul Fatawa 18/20
[59] Muslim 577
[60] Ibn Majah 846

The Messenger of Allah ﷺ said: "When the Imām recites (the Qur'an), remain silent." [61]

Imām Ibn Mājah narrates with a **ḥasan chain (sound isnād)** from **Jābir (رضي الله عنه)**, who said:

قَالَ رَسُولُ اللَّهِ ﷺ " مَنْ كَانَ لَهُ إِمَامٌ فَإِنَّ قِرَاءَةَ الإِمَامِ لَهُ قِرَاءَةٌ "

The Messenger of Allah ﷺ said:
"Whoever has an Imām (leading him in prayer), then the recitation of the Imām is his (i.e., it suffices for him)." [62]

Shaykh al-Albānī said:
"Regarding this issue (the ruling that one should not recite behind the Imām), there are narrations from a group of the **Companions (Ṣaḥābah)** — among them are:
• Jābir ibn ʿAbdillāh al-Anṣārī,
• ʿAbdullāh ibn ʿUmar,
• ʿAbdullāh ibn Masʿūd,
• Abū Hurayrah,
• and Ibn ʿAbbās (may Allah be pleased with them all).

There are also additional narrations on this topic from:
• Abū al-Dardāʾ,
• ʿAlī ibn Abī Ṭālib,
• and al-Shaʿbī (the Tābiʿī), though the latter reports are **mursal** (i.e., transmitted without naming a Companion)." [63]

[61] Ibn Majah 847
[62] Ibn Majah 850
[63] Irwaul Ghalil, Hadith 500

Imām al-Būṣayrī's (البوصيري) verification (taḥqīq): After mentioning the **three chains of narration (isnāds)** regarding the ḥadīth on **not reciting behind the Imām**, he said:

إِسْنَادُ حَدِيثِ جَابِرٍ الْأَوَّلِ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ، وَالثَّانِي عَلَى شَرْطِ مُسْلِمٍ[64]

"The **first chain** of narration from **Jābir (رضي الله عنه)** is **authentic (ṣaḥīḥ)** and fulfills the **conditions of al-Bukhārī and Muslim**, while the **second chain** is **authentic according to the conditions of Muslim**."

Different chains of narration for this ḥadīth:

1 Muḥammad said:

"Imām Abū Ḥanīfah narrated to us; he said: Abū al-Ḥasan Mūsā ibn Abī ʿĀʾishah narrated to us, from ʿAbdullāh ibn Shaddād ibn al-Hād, from Jābir ibn ʿAbdillāh (رضي الله عنه), who said that the Messenger of Allah ﷺ said:"

مَنْ صَلَّى خَلْفَ الإِمَامِ فإِنَّ قِرَاءَةَ الإِمَامِ لَهُ قِرَاءَةٌ[65]

"Whoever performs prayer behind an Imām, then the Imām's recitation is counted as his own recitation."

I say:

Its chain of narration (isnād) is ***authentic (ṣaḥīḥ)*** *— because:*

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[64] اتحاف الخيرة المهرة بزوائد المسانيد العشرة ، كتاب اقتتاح الصلاة ، باب ترك القراءة خلف الإمام ، الجزء 2 ، صفحة 168 ، حديث 1264

[65] محمد عبد الحي بن محمد عبد الحليم الأنصاري اللكنوي الهندي، أبو الحسنات (ت ١٣٠٤هـ) ، **التعليق الممجد على موطأ محمد (شرح لموطأ مالك برواية محمد بن الحسن)** ، ج1 ص415، حديث 117، تعليق وتحقيق: تقي الدين الندوي أستاذ الحديث الشريف بجامعة الإمارات العربية المتحدة الناشر: دار القلم، دمشق الطبعة: الرابعة، ١٤٢٦ هـ - ٢٠٠٥ م عدد الأجزاء: ٣

• ***Abū Ḥanīfah*** *— Imām al-Aʾimmah (the Imām of the Imāms); Yaḥyā ibn Maʿīn declared him thiqqah (trustworthy).*
• ***Mūsā ibn Abī ʿĀʾishah*** *and* ***ʿAbdullāh ibn Shaddād*** *— both are narrators of al-Bukhārī.*
• ***Jābir (رضي الله عنه)*** *— is a Companion (Ṣaḥābī).*

2 ***Ibn Abī Shaybah narrated:***
"Mālik ibn Ismāʿīl narrated to us, from Ḥasan ibn Ṣāliḥ, from Abū al-Zubayr, from Jābir (رضي الله عنه), that the Messenger of Allah ﷺ said:"

كَلُّ مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَتُهُ لَهُ قِرَاءَةٌ

"Whoever has an Imām, then the recitation of the Imām is his recitation."[66]

I say: *Ibn al-Turkumānī said:*
"This chain of narration (isnād) is ***authentic (ṣaḥīḥ)****."*[67]

3 ***Aḥmad ibn Manīʿ*** *narrated in his Musnad:*

"Isḥāq al-Azraq informed us, he said: Ṣafwān and Sharīk narrated to us, from Mūsā ibn Abī ʿĀʾishah, from ʿAbdullāh ibn Shaddād, from Jābir (رضي الله عنه) — and it is a ***marfūʿ ḥadīth*** *(attributed directly to the Messenger of Allah ﷺ)."*[68]

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66 Musannaf ibn Abi Shaibah 3802
67 Ibn Turkumani, 750H, Al-Jauharun Naqi ala Sunanil Baihaqi 2/159. Darul Fikr
68 Irwaul Ghalil, Hadith 500

Explanation of the ḥadīth:

لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

"Whoever does not recite Sūrah al-Fātiḥah in his prayer, his prayer is invalid."

*In **Sunan al-Tirmidhī**, it is mentioned that:*

وَأَمَّا أَحْمَدُ بْنُ حَنْبَلٍ فَقَالَ مَعْنَى قَوْلِ النَّبِيِّ ﷺ " لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ " . **إِذَا كَانَ وَحْدَهُ** . وَاحْتَجَّ بِحَدِيثِ جَابِرِ بْنِ عَبْدِ اللَّهِ حَيْثُ قَالَ **مَنْ صَلَّى رَكْعَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَلَمْ يُصَلِّ إِلاَّ أَنْ يَكُونَ وَرَاءَ الإِمَامِ** . قَالَ أَحْمَدُ بْنُ حَنْبَلٍ فَهَذَا رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ تَأَوَّلَ قَوْلَ النَّبِيِّ ﷺ " لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ " . أَنَّ هَذَا إِذَا كَانَ وَحْدَهُ

Imām Aḥmad ibn Ḥanbal said:

*"The meaning of the Prophet's ﷺ statement — 'There is no prayer for the one who does not recite Sūrah al-Fātiḥah' — is **when he is praying alone**."*

*He supported this with the ḥadīth of **Jābir ibn ʿAbdillāh**, in which he said: "Whoever performs a rakʿah (unit of prayer) without reciting in it Umm al-Qurʾān (Sūrah al-Fātiḥah), his prayer is invalid — **except if he is behind an Imām**."*

Imām Aḥmad ibn Ḥanbal said:

*"This is a Companion of the Prophet ﷺ who interpreted the Prophet's saying 'There is no prayer for the one who does not recite Sūrah al-Fātiḥah' to mean: **this applies when one is praying alone.**"*

(al-Tirmidhī said:)

*Despite this interpretation, **Imām Aḥmad (رحمه الله)** followed the view that **one should recite Sūrah al-Fātiḥah even behind the Imām**, and he said that **people should not omit the recitation of Sūrah al-Fātiḥah** even when praying in congregation behind the Imām.*[69]

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[69] Tirmizi 312 (Last part)

I say:
"The phrase 'except if he is behind the Imām' (إِلَّا أَنْ يَكُونَ وَرَاءَ الإِمَامِ) *has been narrated from Jābir* (رضي الله عنه) *both as mawqūf (a statement of the Companion) and as marfūʿ (attributed directly to the Prophet* ﷺ*). And I believe that both the mawqūf and the marfūʿ versions are authentic (ṣaḥīḥ).*
Furthermore, this has also been narrated from Ibn ʿAbbās (رضي الله عنه) *in the marfūʿ form (attributed to the Prophet* ﷺ*)."*

The Mawqūf narration (Companion's statement — from Jābir):
Jābir ibn ʿAbdillāh (رضي الله عنه) said:

مَنْ صَلَّى رَكْعَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَلَمْ يُصَلِّ إِلاَّ أَنْ يَكُونَ وَرَاءَ الإِمَامِ .

"Whoever performs a rakʿah (unit of prayer) in which he does not recite Umm al-Qurʾān (Sūrah al-Fātiḥah), his prayer is invalid — ***except if he is behind an Imām****, then (his prayer is valid)."*
Imām al-Tirmidhī *said:*
"This ḥadīth is ḥasan ṣaḥīḥ (good and authentic)." [70]

The Marfūʿ narration *(Prophet* ﷺ*'s statement):*
Imām al-Ṭaḥāwī narrated:
Baḥr ibn Naṣr → Yaḥyā ibn Sallām → Mālik → Wahb ibn Kaysān → Jābir → the Prophet ﷺ*:*

مَنْ صَلَّى رَكْعَةً , فَلَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ , فَلَمْ يُصَلِّ إِلَّا وَرَاءَ الْإِمَامِ

"Whoever performs a rakʿah in which he does not recite Umm al-Qurʾān (Sūrat al-Fātiḥah), his prayer is invalid — ***except if he is behind an Imām****."*[71]

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[70] Tirmizi 313
[71] Tahawi, 321H, Sharhu Ma'nil Aasar, Hadith 1300. Alamul kutub. Total V 5

Ibn ʿUmar (may Allah be pleased with them both) said:

Al-Ṭaḥāwī narrated:

Ibn Marzūq told us, he said: Wahb narrated to us, he said: Shuʿbah narrated to us from ʿAbdullāh ibn Dīnār, from ʿAbdullāh ibn ʿUmar (رضي الله عنهما), *who said:*

يَكْفِيكَ قِرَاءَةُ الْإِمَامِ

"The recitation of the Imām is sufficient for you."[72]

Narration:

Imām al-Ṭaḥāwī said:

Aḥmad ibn Dāwūd narrated to us; he said: Yūsuf ibn ʿAdī narrated to us; he said: ʿUbaydullāh ibn ʿAmr narrated to us, from Ayyūb, from Abū Qilābah, from Anas ibn Mālik (رضى الله عنه):

صَلَّى رَسُولُ اللهِ ﷺ , ثُمَّ أَقْبَلَ بِوَجْهِهِ فَقَالَ : أَتَقْرَءُونَ وَالْإِمَامُ يَقْرَأُ؟ فَسَكَتُوا فَسَأَلَهُمْ ثَلَاثًا فَقَالُوا إِنَّا لَنَفْعَلَ , قَالَ : فَلَا تَفْعَلُوا

The Messenger of Allah ﷺ led the prayer, then turned his face toward the people and said:

"Do you recite (the Qur'an) while the Imām is reciting?" They remained silent, so he asked them three times. They replied, "Yes, we do."

He ﷺ said: ***"Then do not do so."***

Imām Abū Jaʿfar al-Ṭaḥāwī (رحمه الله) *said:*

"From the aḥādīth we have mentioned, it becomes clear that what is narrated from the Prophet ﷺ by ʿUbādah ibn al-Ṣāmit (رضي الله عنه) *differs from these other reports. And when these narrations appear to conflict, we sought to determine their ruling through reasoning and analysis* (نَظَر).

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[72] Sharhu Ma'nil Aasar, Hadith 1318

We found that all the scholars are agreed that if a person joins the Imām while the Imām is in rukūʿ (bowing), and he says the takbīr and bows before the Imām rises, then that rakʿah counts for him — even though he did not recite anything in that rakʿah.

Therefore, since the rakʿah is valid in such a case, it must be either: due to necessity (ḍarūrah), or

because the recitation (qirāʾah) is not obligatory for one praying behind the Imām.

Upon closer examination, we found that the scholars are unanimous that if a person bows with the Imām without saying the takbīr, that rakʿah does ***not*** *count — even if he feared missing it.*

Hence, the takbīr and standing (qiyām) are obligatory acts of ṣalāh that cannot be left out under any circumstance.

But recitation (qirāʾah) is not like that — it can be omitted in necessity (i.e., when joining the Imām in rukūʿ).

Thus, it is proven that qirāʾah is ***not obligatory*** *for the follower (maʾmūm), and that it does not belong to the same category as the essential obligations of ṣalāh, even in normal situations.*

And this is the view of ***Imām Abū Ḥanīfah, Imām Abū Yūsuf, and Imām Muḥammad*** **(رحمهم الله)**.*"*[73]

I say:

"After mentioning several aḥādīth and āthār (reports from the Companions), Imām al-Ṭaḥāwī said:"

فَهَؤُلَاءِ جَمَاعَةٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ , قَدْ أَجْمَعُوا عَلَى تَرْكِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ.

"The group of the Companions (Ṣaḥābah) of the Messenger of Allah ﷺ were unanimously agreed that

[73] Sharhu Ma'nil Aasar, Hadith 1302

*one should **not recite (the Qur'an)** behind the Imām — and they all refrained from doing so.*
And the aḥādīth we have already cited are in agreement with what they said.
Moreover, the reasoning and analysis (النَّظَر) we presented also supports this position.
*Therefore, what they have said is **stronger and more deserving of acceptance** than the views that oppose it."* [74]

I say:
"This topic is lengthy, but we are content with this brief discussion. In it, no fabricated or weak ḥadīth has been mentioned.
*The madhhab of Imām Abū Ḥanīfah (رحمه الله) is firmly established upon **the Qur'an and the Sunnah**.*
*Therefore, for the muqtadī (the one praying behind the Imām), **recitation behind the Imām is not obligatory**.*
*In the beginning and in the end — **all praise and grace belong to Allah alone.**"*

[74] Sharhu Ma'nil Aasar, After Hadith 1318, 1/220

Rafʿ al-Yadayn

(Raising the Hands in Prayer)

Raising the hands (rafʿ al-yadayn) in ṣalāh is ***sunnah****. However, the Imāms differ regarding raising the hands* ***after the opening takbīr (takbīrat al-taḥrīmah)*** *in other positions of prayer. Each Imām has his own* ***evidence from the Sunnah****, and we mention all of them with full* ***respect and reverence****, for they are honorable and distinguished in matters of the Sharīʿah.*

According to ***Imām al-Aʾimmah, Abū Ḥanīfah*** **(رحمه الله)** *— the hands are to be raised* ***only once****, at the time of the opening takbīr (takbīrat al-taḥrīmah).*

Raising the Hands Only Once:

(1) ***Imām Muslim*** *narrates from* ***Jābir ibn Samurah*** (رضي الله عنه) *who said:*

خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺفَقَالَ " مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ اسْكُنُوا فِي الصَّلاَةِ "

The Messenger of Allah ﷺ came out to us and said:

"Why do I see you raising your hands (in prayer) as if they were the tails of restless horses? Be calm and still during the prayer."[75]

I say:

Imām al-Nawawī (رحمه الله), in his book al-Majmūʿ, mentioned this ḥadīth as ***evidence supporting the view of Imām Abū Ḥanīfah (رحمه الله)*** *— that* ***raising the hands (rafʿ al-yadayn)*** *in prayer is done* ***only once****, that is,* ***at the time of the opening takbīr (takbīrat al-taḥrīmah)*** *— and* ***not thereafter.***[76]

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[75] Muslim 430

[76] Imam Nabawi, Al-Majmu Sharhul Muhajjab 3/400

(2) In ***Ṣaḥīḥ Sunan Abī Dāwūd***, Abdullāh ibn Masʿūd (رضي الله عنه) said:

أَلاَ أُصَلِّي بِكُمْ صَلاَةَ رَسُولِ اللَّهِ ﷺ قَالَ فَصَلَّى فَلَمْ يَرْفَعْ يَدَيْهِ إِلاَّ مَرَّةً

*"Shall I not lead you in the prayer of the Messenger of Allah ﷺ?" Then he performed the prayer — **and he did not raise his hands except once.***[77]

Imām al-ʿAynī, in *ʿUmdat al-Qārī* (his commentary on Ṣaḥīḥ al-Bukhārī), said:

وَإِسْنَادُ حَدِيْثِ عَاصِمِ بْنِ كُلَيْبٍ صَحِيْحٌ عَلى شَرْطِ مُسْلِمٍ

*"The chain of narration of the ḥadīth of ʿĀṣim ibn Kulayb is **authentic according to the conditions of Imām Muslim**."*[78]

(3) In *Ṣaḥīḥ Sunan Abī Dāwūd*, al-Barāʾ (رضي الله عنه) said:

فَرَفَعَ يَدَيْهِ فِي أَوَّلِ مَرَّةٍ " وَفِي لَفْظٍ "مَرَّةً وَاحِدَةً "

*"He (the Prophet ﷺ) raised his hands the first time." And in another wording: "**Only once.**"*[79]

(4) In *Ṣaḥīḥ Sunan Abī Dāwūd*, al-Barāʾ (رضي الله عنه) said:

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ فِي الصَّلاَةِ رَفَعَ يَدَيْهِ مَدًّا

"When the Messenger of Allah ﷺ entered into the prayer, he would raise his hands fully (with an extended motion)."[80]

(5) It is narrated in Jamiʿ at-Tirmidhi — authenticated by Shaykh al-Albani — under the chapter title: باب ما جاء أن النبي ﷺ لم يرفع إلا في أول مرة **"The Chapter: That the Prophet ﷺ did not raise his hands except the first**

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[77] Sahih Sunan Abi Dawud 748
[78] Umdatul Qari 5/274
[79] Sahih Sunan Abi Dawud 751 (Hadithbd 750)
[80] Sahih Sunan Abi Dawud 753

time."

Alqamah said: ʿAbdullah ibn Masʿud (may Allah be pleased with him) said:

أَلاَ أُصَلِّي بِكُمْ صَلاَةَ رَسُولِ اللَّهِ ﷺفَصَلَّى فَلَمْ يَرْفَعْ يَدَيْهِ إِلاَّ فِي أَوَّلِ مَرَّةٍ.

"Shall I not lead you in prayer as the Messenger of Allah ﷺ used to pray?" Then he performed the prayer and did not raise his hands except the first time.

At-Tirmidhi said:

"In this chapter, there is also a ḥadīth narrated from al-Barā' ibn ʿĀzib.

Abu ʿĪsā (at-Tirmidhi) said: The ḥadīth of Ibn Masʿūd is ḥasan (sound).

And many of the Companions and the Tābiʿīn followed this view — this is also the opinion of Sufyān ath-Thawrī and the scholars of Kūfah." [81]

(6) In Musnad al-Humaydi, with a ***sound chain of narration****, Al-Humaydi said: "Az-Zuhri narrated to us; he said: Sālim ibn ʿAbdillah narrated to me from his father, who said:"*

رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ، وَبَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ فَلَا يَرْفَعُ وَلَا بَيْنَ السَّجْدَتَيْنِ

"I saw the Messenger of Allah ﷺ — when he began the prayer, he raised his hands level with his shoulders; and when he intended to bow (for rukūʿ), and after he raised his head from rukūʿ — ***he did not raise his hands****, nor did he raise them* ***between the two prostrations (sajdahs).****"*[82]

(7) In ***Musnad Imām Abū Ḥanīfah****, with a* ***sound chain of narration****, it is narrated: Abū Ḥanīfah said: "Ḥammād narrated to us, from*

[81] Sunan Tirmizi 257

[82] Musnad al-Humaidee, Ahadis Abdullah ibn Umar 1/515, Hadith 626

Ibrāhīm, from ʿAlqamah and al-Aswad, from ʿAbdullāh ibn Masʿūd (رضي الله عنه)*, who said:"*

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَرْفَعُ يَدَيْهِ إِلَّا عِنْدَ افْتِتَاحِ الصَّلَاةِ، وَلَا يَعُودُ شَيْءٌ مِنْ ذَلِكَ

"The Messenger of Allah ﷺ ***did not raise his hands*** *except* ***at the beginning of the prayer (tahrīmah)****, and he* ***did not repeat*** *that action* ***again*** *during the rest of the prayer."*[83]

(8) Imām al-Ṭaḥāwī narrated with a ***sound chain (isnād ṣaḥīḥ)****:* ***Mujāhid*** (رحمه الله) *said:*

صَلَّيْتُ خَلْفَ ابْنِ عُمَرَ فَلَمْ يَكُنْ يَرْفَعُ يَدَيْهِ إلاَّ فِي التَّكْبِيرَةِ الأُوْلى مِنَ الصَّلَاة

"I prayed behind ***Ibn ʿUmar*** (رضي الله عنهما)*, and he* ***did not raise his hands*** *except* ***at the first takbīra*** *of the prayer."* [84]
Al-ʿAynī said: "Al-Ṭaḥāwī has narrated this ḥadīth ***with an authentic chain of transmission (isnād ṣaḥīḥ).***" [85]

(9) Imām al-Ṭaḥāwī also narrated ***with a sound chain (isnād ṣaḥīḥ)****:*
ʿĀṣim ibn Kulayb reported from his father, who said:

أَنَّ عَلِيًّا رَضِيَ اللهُ عَنْهُ كَانَ يَرْفَعُ يَدَيْهِ فِي أَوَّلِ تَكْبِيرَةٍ مِنَ الصَّلَاةِ , ثُمَّ لَا يَرْفَعُ بَعْدُ

83
A. Al-Khawarizmi 665H, Jamiu Masanidil Imam Azam 1/352-353, Darul Ma'rif, Hind, 1332H
B. Musnad Abi Hanifa, Harisee, P 144, Number 374, Darul Kutub, 2008
C. Musnad Abi Hanifa, Haskafe, Number 18
D. Umdatul Qari 5/273
E. Sharh Ma'nil Asar 1/225 Number 1353

84 Sharh Ma'nil Asar 1/225 Number 1357

85 Umdatul Qari 5/273

ʿAlī (may Allah be pleased with him) ***used to raise his hands only at the first takbīr*** *(opening takbīrah) of the prayer,* ***and he did not raise them after that.*** [86]

I say:
Muḥammad al-Khiḍr al-Shanqīṭī — in his book "Kawthar al-Muʿānid al-Darrārī fī Kashf Khabāyā Ṣaḥīḥ al-Bukhārī" — stated:
"This chain (isnād) is ***ṣaḥīḥ (authentic)*** *according to the conditions of* ***Imām Muslim****.*
And it is self-evident that if ʿAlī (may Allah be pleased with him) had seen the Messenger of Allah ﷺ *raising his hands (at rukūʿ and when rising from it), he would never have abandoned that practice — unless there had reached him a clear proof of* ***naskh (abrogation)****. Meaning: the ruling of raising the hands at times other than the opening takbīrah had been* ***abrogated****, leaving it only at the initial takbīrat al-taḥrīmah."*[87]

(10) Imām al-ʿAynī said in ʿUmdat al-Qārī:
"As for the ḥadīth used by the opposing side as evidence for raising the hands (during rukūʿ and rising from it) — it refers to a practice from the early period of Islam, which was later ***abrogated****."*
He continued:
"The proof of this is that ʿAbdullāh ibn al-Zubayr saw a man raising his hands in prayer when going into rukūʿ and when rising from it. Ibn al-Zubayr said:
'Do not do that, for this is something the Messenger of Allah ﷺ ***once did, then he abandoned it.'****"*
Al-ʿAynī added:

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[86] Sharh Ma'nil Asar 1/225, H 1353

[87] Shanqiti, 1354H, Kawsarul Ma'nid darari fi kashfi khabaya Sahihil Bukhari 9/107, Ar-Risalah, Beirut, Total V 14

"The claim of abrogation (naskh) is supported by a ḥadīth reported by Imām al-Ṭaḥāwī with an authentic chain (isnād ṣaḥīḥ) — narrated from Mujāhid, who said…"

صَلَّيْتُ خَلْفَ ابْنِ عُمَرَ فَلَمْ يَكُنْ يَرْفَعُ يَدَيْهِ إِلاَّ فِي التَّكْبِيرَةِ الْأُوْلى مِنَ الصَّلَاة

"I prayed behind Ibn ʿUmar, and he did not raise his hands except at the ***first takbīrah*** *of the prayer."*

Tahawi said:

فَهذَا ابْنُ عُمَرَ قَدْ رَأى النَّبِيَّ ﷺ فَعَلَه

"So this Ibn ʿUmar ***had seen the Prophet*** ﷺ *do it (raise his hands)."*[88]

I say:

The matter of abrogation (naskh) is further supported by the ḥadīth of Jābir ibn Samurah (may Allah be pleased with him), which is recorded in Ṣaḥīḥ Muslim.

There are also several other authentic ḥadīths that I have already mentioned earlier in the discussion on the issue of raising the hands only once — that is, at the time of Takbīrat al-Taḥrīmah.

(11) In Musnad Abī Yaʿlā, through a chain that is ***ḥasan li-ghayrih*** *(sound due to supporting chains), it is narrated that* ***ʿAbdullāh ibn Masʿūd (may Allah be pleased with him)*** *said:*

صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ فَلَمْ يَرْفَعُوا أَيْدِيَهُمْ إِلَّا عِنْدَ افْتِتَاحِ الصَّلَاةِ وَقَدْ قَالَ مُحَمَّدٌ: فَلَمْ يَرْفَعُوا أَيْدِيَهُمْ بَعْدَ التَّكْبِيرَةِ الْأُولَى

"I prayed with the Messenger of Allah ﷺ*, with Abū Bakr and with ʿUmar — and they did not raise their hands except at the opening of the prayer."*

[88] Umdatul Qari Sharh e Bukhari 5/273

And Muḥammad said: "They did not raise their hands after the first takbīrah."[89]

Debate between Imām al-Awzāʿī and Imām Abū Ḥanīfah

Sufyān ibn ʿUyaynah said: Abū Ḥanīfah and al-Awzāʿī once met in Makkah at a place called Dār al-Ḥannātīn.
Al-Awzāʿī said:
"Why do you (Ḥanafīs) not raise your hands during rukūʿ and when rising from it?"
Abū Ḥanīfah replied:
"We do not do so because there is ***no authentic ḥadīth*** *established from the Messenger of Allah* ﷺ *on this matter."*
Al-Awzāʿī said:
"How can it not be authentic? I narrate it from al-Zuhrī, from Sālim, from his father (Ibn ʿUmar), that the Messenger of Allah ﷺ *used to raise his hands when beginning the prayer, when bowing, and when rising from bowing."*
Abū Ḥanīfah replied:
"We have received a ḥadīth from Ḥammād, from Ibrāhīm, from ʿAlqamah and al-Aswad, from Ibn Masʿūd — that the Messenger of Allah ﷺ ***raised his hands only once*** *at the opening takbīr and* ***did not raise them again*** *thereafter."*
Al-Awzāʿī said:
"I narrate to you from al-Zuhrī → Sālim → Ibn ʿUmar, and you cite Ḥammād → Ibrāhīm instead?"
Abū Ḥanīfah replied:
"Ḥammād is ***more a jurist*** *(afqah) than al-Zuhrī, Ibrāhīm is* ***more a jurist*** *than Sālim, ʿAlqamah is not less than Ibn ʿUmar — though Ibn ʿUmar has the virtue of companionship, but al-Aswad also possesses great virtue. And as for ʿAbdullāh (Ibn Masʿūd), he is indeed ʿAbdullāh! (meaning: his knowledge and rank are self-evident)."*

[89] Musnad Abi Ya'la al-Mausili 7/218, H 5039, Darul Hadith, Cairo

When al-Awzāʿī heard this, ***he remained silent.***[90]

90

A. Musnad Imam Abi Hanifa, Riwayat of Harisee, P 144, Number 374, Darul Kutub al Ilmiyyah
B. Musnad Imam Abi Hanifa, Riwayat of Haskafi, Number 18
C. Jamiu Masaneedil Imamil a'zam lil-Khawarizmi, P 353

Saying "Āmīn" Quietly is Sunnah

*One of the important **jurisprudential (fiqh) differences** concerns the issue:*

☞ Is it Sunnah to say "Āmīn" quietly (silently) or aloud (audibly)?

*Among the scholars (Imams) there is a difference of opinion. However, **Imām al-Aʾimmah** — the Imam of all Imams, **Imām Abū Ḥanīfah** (رحمه الله) — gave preference to **saying "Āmīn" quietly** (الإِسْرَارُ بِهِ) as the Sunnah practice.*

***Imām al-Bukhārī and Muslim** narrated that the **Messenger of Allah** ﷺ said:*

إِذَا أَمَّنَ الإِمَامُ فَأَمِّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

*"When the **Imam says 'Āmīn,'** then you (the followers) also say 'Āmīn,' for **whoever's Āmīn coincides with the Āmīn of the angels**, his past sins will be forgiven."*[91]

I say:

*From this ḥadīth, **Imām al-Bukhārī's juristic understanding (fiqh)** is that the **Imām should say "Āmīn" aloud**.*

*However, this ḥadīth never explicitly establishes that **saying "Āmīn" aloud** was a clear command from the Messenger of Allah ﷺ.*

*On the contrary, both this ḥadīth and the ones following it indicate — according to **Imām Abū Ḥanīfah (Imām al-Muslimīn)** — that **saying "Āmīn" quietly** is the Sunnah.*

*Hence, the **difference of opinion (ikhtilāf)** lies only in the interpretation and juristic understanding (fiqh) of the ḥadīth — not in the authenticity or acceptance of the ḥadīth itself.*

91 Bukhari 780, Muslim 410

*And there is **no disagreement among the jurists or scholars** regarding the fact that **saying "Āmīn" itself is Sunnah**. May Allah be pleased with all of them. **Āmīn.***

It is said:
*"If the Imām does not say **'Āmīn'** aloud, then how could the follower (muqtadī) say **'Āmīn'** together with him?"*
*In response, we say: the **second ḥadīth** [92] itself answers this question —*

"When the Imām recites: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ *(not of those who earned anger nor of those who went astray), then you also say: **'Āmīn.'**"*
*That is, **even without hearing the Imām's pronunciation**, the follower says **'Āmīn'** after the Imām completes that portion of his recitation.*
*Therefore, the claim that the Imām must pronounce **'Āmīn'** loudly is **not correct**.*
Imām al-Bukhārī and Muslim narrated that the Messenger of Allah ﷺ said:

إِذَا قَالَ الإِمَامُ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ فَقُولُوا آمِينَ. فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ "

"When the Imām says:

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

*('not of those who earned [Your] anger nor of those who went astray'), then you should say **'Āmīn.'***
*For indeed, **whoever's Āmīn coincides with the Āmīn of the angels**, his past sins will be forgiven."*[93]

[92] Bukhari 782, Muslim 410
[93] Bukhari 782, Muslim 410

*I say: As discussed earlier, based on this ḥadīth, the **audible (jahar)** recitation of **Āmīn** by the follower (muqtadī) is part of **Imām al-Bukhārī's fiqh explanation**, while saying **Āmīn silently (isrār)** is considered **sunnah** according to the **madhhab of Imām al-Nuʿmān Abū Ḥanīfah** (رحمه الله).*

*There is **no contradiction** among the Prophet's ﷺ aḥādīth on this matter — the difference lies only in the **juristic interpretation (fiqh)** of those aḥādīth.*

***Ṣaḥīḥ Muslim:** From **Abū Hurayrah** (رضي الله عنه) The Messenger of Allah ﷺ said:*

إِذَا قَالَ أَحَدُكُمْ فِي الصَّلاَةِ آمِينَ . وَالْمَلاَئِكَةُ فِي السَّمَاءِ آمِينَ . فَوَافَقَ إِحْدَاهُمَا الأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

*"When any one of you says **'Āmīn'** in prayer, and the **angels in the heaven** also say **'Āmīn,'** and the **Āmīn** of one coincides with that of the other, then **his past sins will be forgiven.**"*[94]

*However, in none of the **ḥadīths** do we find the explicit word **"jahr"** (to say aloud) or any equivalent expression regarding saying Āmīn. Rather, this interpretation stems from the **fiqh analysis (juristic reasoning)** of **Imām al-Bukhārī** and a few scholars of his time.*
*These are the very same ḥadīths upon which **Imām al-Aʿẓam Abū Ḥanīfah** (رحمه الله) based his evidence that saying Āmīn **quietly (isrār)** is **sunnah**.*

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*Furthermore, **Imām al-Shāfiʿī** (رحمه الله) explicitly stated that he **does not prefer** the follower (muqtadī) to say Āmīn aloud.*
In his discussion under the chapter "Saying Āmīn after reciting Sūrat al-Fātiḥah," he wrote:

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[94] Muslim 410

"When the Imām finishes reciting al-Fātiḥah, he should say Āmīn aloud so that those behind him can follow his example. When he says it, they should also say Āmīn, in a voice that ***they themselves can hear****, but I* ***do not like*** *that they should say it* ***aloud****.*
However, if they do say it aloud, there is no harm in it. If the Imām does not say Āmīn, those behind him should say it and let him hear it, perhaps he will remember and say it. But they should not abandon it merely because the Imām does — just as they do not abandon the takbīr or salām if the Imām forgets them.
If neither the Imām nor the followers say Āmīn, there is no need to repeat the prayer or perform sajdat al-sahw (prostration of forgetfulness).
I recommend that ***men, women, and children****, whether praying* ***in congregation or alone****, all say Āmīn."* [95]

Thus, from the words of Imām al-Shāfiʿī it becomes clear that his preferred view is that the follower (muṣallī behind the imām) should not say Āmīn aloud.

There are indeed a few āthār (narrations from the Companions and Tābiʿīn) that appear to support saying Āmīn aloud, one of which is the narration from ʿAṭāʾ (رحمه الله) *— but Shaykh al-Albānī has classified this narration as weak (ضعيف) in his book "Tamām al-Minnah."*

أَدْرَكْتُ مِائَتَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺفِي هَذَا الْمَسْجِدِ إِذَا قَالَ الْإِمَامُ: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ، سَمِعْتُ لَهُمْ رَجَّةً بِآمِينَ

"I met ***two hundred Companions of the Prophet*** ﷺ *in this very mosque.*

[95] Imam Shafi 204H, al-Umm 1/131, Darul Fikr

When the Imām recited ‘غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ’, *I heard from them a* ***roaring sound*** *— like the* ***rumbling of thunder*** *— as they all said* ***‘Āmīn’*** *together.”*
This narration was reported by ***Isḥāq al-Ḥanẓalī*** *from* ***ʿAlī ibn al-Ḥasan****,*
who added the comment: “They used to say Āmīn ***aloud****.”*[96]

Al-Albānī said:
“This narration — with these specific words — is weak. It was reported by al-Bayhaqī (2/59) through the chain of Khālid ibn Abī Anuf, and Khālid is among the unknown narrators (majhūl), since only Ibn Ḥibbān declared him trustworthy. And the limited reliability of Ibn Ḥibbān’s declarations of trustworthiness has already been explained. Ibn al-Qaṭṭān also regarded as unknown many narrators whom Ibn Ḥibbān had declared trustworthy.
However, a shorter version of this narration — from Ibn al-Zubayr has been transmitted with a sound chain (ṣaḥīḥ isnād), and it has already been mentioned earlier.” [97]

“And the ***athar (report)*** *of* ***Ibn al-Zubayr*** *was narrated by* ***al-Bukhārī*** *in his Ṣaḥīḥ in a* ***muʿallaq (suspended)*** *form, but he did not clarify whether it was said* ***during Qunūt*** *or in the* ***five daily prayers****.*

Evidence for the Imām saying Āmīn aloud:

Imām al-Nasāʾī *in his as-Sunan al-Kubrā and* ***al-Ṭabarānī*** *in his al-Muʿjam al-Kabīr both narrated this ḥadīth:*

[96] Baihaqi, As-Sunanul Kubra 2/86, H 2455
[97] Albani 1420H, Tamamul Minnah, P 179, Darur Rayah

Qutaybah ibn Saʿīd *said: Abū al-Aḥwaṣ narrated to us from Abū Isḥāq, from ʿAbd al-Jabbār ibn Wāʾil, from his father (Wāʾil ibn Ḥujr), who said:"*

صَلَّيْتُ خَلْفَ رَسُولِ اللهِ ﷺ، فَلَمَّا افْتَتَحَ الصَّلَاةَ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَاذَى بِأُذُنَيْهِ، ثُمَّ قَرَأَ بِفَاتِحَةِ الْكِتَابِ، فَلَمَّا فَرَغَ مِنْهَا، قَالَ : آمِينَ يَمُدُّ بِهَا صَوْتَهُ

"I prayed behind the Messenger of Allah ﷺ. When he began the prayer, he said ***'Allāhu Akbar'*** *and raised his hands until they were level with his ears. Then he recited* ***Sūrat al-Fātiḥah****, and when he finished it, he said:* ***'Āmīn' — prolonging his voice while saying it."***[98]

I say:

From this ḥadīth — and others similar to it — it is established that ***the Prophet ﷺ would say "Āmīn" audibly and lengthen his voice while doing so.*** *It is also established that* ***at times he said it quietly****.*

However, there is ***no reliable evidence*** *that the* ***Companions*** (رضي الله عنهم) *said Āmīn* ***aloud behind him****. And if such a practice had indeed occurred, it would have been* ***transmitted by tawātur (mass continuity)*** *— since in the three audible prayers (Maghrib, ʿIshāʾ, and Fajr), the Āmīn would have been heard* ***six times daily*** *throughout the Prophet's life ﷺ.*

- ***Summary:***

The authentic narrations prove that ***the Prophet ﷺ sometimes said Āmīn aloud and sometimes quietly****, but there is* ***no strong, widespread, or explicit evidence*** *that the Companions said Āmīn aloud behind him.*

Evidence for the Imām saying "Āmīn" quietly:

Al-Ḥākim narrated this ḥadīth in his al-Mustadrak and declared it ***ṣaḥīḥ (authentic)****.*

98

A. Nasai, 303H, As-Sunanul Kubra 1/459, H 955, Ar-Risalah, Beirut, V 22
B. Tabarani, 360H, Al-Mujamul Kabir 22/21, H 35, Maktaba ibn Taimiyyah, Cairo, V 25

*He said: ʿ**Alqamah ibn Wāʾil**, from his father, narrated:*
"I prayed behind the Prophet ﷺ. When he recited

"غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ"

*he said **'Āmīn' — but quietly (in a low voice).**"*

- ***Al-Ḥākim's judgment:***

"This ḥadīth is ṣaḥīḥ according to the conditions of al-Bukhārī and Muslim, though they did not include it in their compilations."

- ***Al-Dhahabī** agreed, saying:*

"It is ṣaḥīḥ according to the conditions of al-Bukhārī and Muslim." [99]

We say:
*Saying **"Āmīn"** is Sunnah — and there is **no disagreement** about that. The **difference of opinion** lies only in how it should be said: whether saying it **aloud** or **quietly** is Sunnah.*

- ***In summary:***

*It is authentically established that **the Prophet ﷺ said "Āmīn" quietly**, and this narration is ṣaḥīḥ. Therefore, the opinion that the Imām should say Āmīn quietly is **the stronger view**.*

***Al-ʿAynī** said:*
"Our Ḥanafī scholars have taken evidence from the ḥadīth narrated by Imām Aḥmad[100]*, Abū Dāwūd al-Ṭayālisī*[101]*, Abū Yaʿlā al-Mawṣilī*

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[99] Hakim 405H, al-Mustadrak 2/253 H 2913 Darul Kurub Ilmiyyah Total V 4

[100] **قال أحمد:** حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجْرٍ أَبِي الْعَنْبَسِ، قَالَ :سَمِعْتُ عَلْقَمَةَ يُحَدِّثُ، عَنْ وَائِلٍ، أَوْ سَمِعَهُ حُجْرٌ، مِنْ وَائِلٍ قَالَ :صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ، فَلَمَّا قَرَأَ : غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ قَالَ " :آمِينَ " وَأَخْفَى بِهَا صَوْتَهُ (**مسند الإمام أحمد**، حديث 18854، الرسالة) صحيح الإسناد

[101] حَدَّثَنَا أَبُو دَاوُدَ ، قَالَ: حَدَّثَنَا شُعْبَةُ ، قَالَ: أَخْبَرَنِي سَلَمَةُ بْنُ كُهَيْلٍ ، قَالَ: سَمِعْتُ حُجْرًا أَبَا الْعَنْبَسِ ، قَالَ: سَمِعْتُ عَلْقَمَةَ بْنَ وَائِلٍ يُحَدِّثُ عَنْ وَائِلٍ- وَقَدْ سَمِعْتُهُ مِنْ وَائِلٍ- أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ، فَلَمَّا قَرَأَ {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ} قَالَ: آمِينَ، خَفَضَ بِهَا صَوْتَهُ (أبو داود الطيالسي سليمان بن داود بن الجارود (ت ٢٠٤ هـ) ، **مسند أبي داود الطيالسي** ، وحديث وائل بن حجر عن النبي ﷺ ، ج2 ص360، حديث 1117، المحقق: الدكتور محمد بن عبد المحسن التركي الناشر: دار هجر – مصر الطبعة: الأولى، ١٤١٩ هـ - ١٩٩٩ م عدد الأجزاء: ٤)

in their Musnads, al-Ṭabarānī in his Muʿjam[102]*, al-Dāraquṭnī in his Sunan*[103]*, and al-Ḥākim in his Mustadrak — through* ʿ***Alqamah ibn Wāʾil****, from his father, who said:"*

صَلى مَعَ النَّبِيّ ﷺ فَلَمَّا بَلَغَ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالّين قَالَ: آمين، وَأَخْفَى بِهَا صَوْتَه . وَلَفْظُ الْحَاكِمِ فِي كِتَابِ الْقِرَاءَاتِ: وَخَفَضَ بِهَا صَوْتَه . وَقَالَ :حَدِيث صَحِيح الْإِسْنَاد وَلَمْ يُخَرِّجَاهُ

He (Wāʾil ibn Ḥujr) ***prayed with the Prophet*** ﷺ*, and when the Prophet reached the verse:*

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالّين

he said ***"Āmīn," and lowered his voice with it*** (أخفى بها صوته).

In al-Ḥākim's version from Kitāb al-Qirāʾāt, the wording is:
"And he lowered his voice while saying it" (وخَفَضَ بها صوته).

And al-Ḥākim said:
"This ḥadīth has a ṣaḥīḥ isnād (authentic chain), though al-Bukhārī and Muslim did not include it."[104]

Imām Muḥammad ibn al-Ḥasan al-Shaybānī *(d. 189 AH) said in his famous book al-Āthār:*

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[102] حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ السِّيُوطِيُّ، ثنا عَفَّانُ، ثنا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجْرٍ أَبِي الْعَنْبَسِ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ :أَنَّهُ "صَلَّى مَعَ النَّبِيِّ ﷺ فَلَمَّا قَالَ : غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ، وَلَا الضَّالِّينَ قَالَ: آمِينَ خَفَضَ بِهَا صَوْتَهُ" (أبو القاسم الطبراني (ت ٣٦٠هـ) ، **المعجم الكبير** ، باب الواو حجر بن العنبس، عن علقمة بن وائل ، ج22 ص 9 حديث 3، مكتبة ابن تيمية – القاهرة، عدد الأجزاء:٢٥)

[103] حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ , ثنا أَبُو الْأَشْعَثِ , ثنا يَزِيدُ بْنُ زُرَيْعٍ , ثنا شُعْبَةُ , عَنْ سَلَمَةَ بْنِ كُهَيْلٍ , عَنْ حُجْرٍ أَبِي الْعَنْبَسِ , عَنْ عَلْقَمَةَ , ثنا وَائِلٌ , أَوْ عَنْ وَائِلِ بْنِ حُجْرٍ , قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَسَمِعْتُهُ حِينَ قَالَ: " {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} [الفاتحة: ٧] " , قَالَ: آمِينَ وَأَخْفَى بِهَا صَوْتَهُ , وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى , وَسَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ

كَذَا قَالَ شُعْبَةُ: وَأَخْفَى بِهَا صَوْتَهُ , وَيُقَالُ: إِنَّهُ وَهِمَ فِيهِ لِأَنَّ سُفْيَانَ الثَّوْرِيَّ , وَمُحَمَّدَ بْنَ سَلَمَةَ بْنِ كُهَيْلٍ وَغَيْرَهُمَا , رَوَوْهُ عَنْ سَلَمَةَ , فَقَالُوا: وَرَفَعَ صَوْتَهُ بِآمِينَ وَهُوَ الصَّوَابُ (الدارقطني (ت ٣٨٥هـ) ، **سنن الدارقطني** ، ج2 ص128، كتاب الصلاة باب التأمين في الصلاةبعد فاتحة الكتاب والجهر بها ، حديث 1270، مؤسسة الرسالة، بيروت – لبنان الطبعة: الأولى، ١٤٢٤ هـ - ٢٠٠٤ م عدد الأجزاء: ٥)

[104] Umdatul Qari 6/50

"Abū Ḥanīfah informed us, who was informed by Ḥammād, who was informed by Ibrāhīm (al-Nakhaʿī), that he said:"

أَرْبَعٌ يُخَافِتُ بِهِنَّ الْإِمَامُ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَالتَّعَوُّذُ مِنَ الشَّيْطَانِ، وَبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وآمِينَ "

*Four things are Sunnah for the Imām to recite **quietly (silently)** in prayer:*

1. سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ — *"O Allah, You are Glorified, and all praise is Yours."*
2. أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ — *Seeking refuge in Allah from the accursed Shayṭān.*
3. بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ — *"In the name of Allah, the Most Merciful, the Most Compassionate."*
4. آمِين — *"Āmīn."*

***Imām Muḥammad ibn al-Ḥasan** said:*

وَبِهِ نَأْخُذُ، وَهُوَ قَوْلُ أَبِي حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ

"We also act upon this, and it is the opinion of Abū Ḥanīfah (may Allah be pleased with him)." [105]

***Imām ʿAbd al-Razzāq (d. 211 AH)** narrated in his famous book **al-Muṣannaf**:*
Maʿmar narrated from his teacher Ḥammād, and he (Ḥammād) narrated from Ibrāhīm al-Nakhaʿī, who said:

أَرْبَعٌ يُخْفِيهُنَّ الْإِمَامُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَالِاسْتِعَاذَةِ، وَآمِينَ، وَإِذَا قَالَ :سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ قَالَ: رَبَّنَا لَكَ الْحَمْدُ

*"Four things the Imām should recite **quietly** (in a low voice):*

1. بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ– *Bismillāh al-Raḥmān al-Raḥīm*
2. الاستعاذة– *Aʿūdhu billāhi mina al-shayṭāni al-rajīm (seeking refuge in Allah from Shayṭān)*

[105] Imam Muhammad Shaibani, al-Athar, 1/62 Number 83

3. آمِين– *Āmīn*
4. *When the Imām says* سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ *("Allah hears those who praise Him"), he should then say* رَبَّنَا لَكَ الْحَمْدُ *("Our Lord, to You belongs all praise") — also* ***quietly****."*[106]

ʿAbd al-Razzāq narrated — from ***al-Thawrī****, who narrated from* ***Manṣūr****, and he (Manṣūr) narrated from* ***Ibrāhīm al-Nakhaʿī****, who said:*

خَمْسٌ يُخْفَيْنَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَالتَّعَوُّذُ، وَ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) وَآمِينَ، وَاللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ.

Five things should be recited quietly (in a low voice):

1. سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ— *Subḥānaka Allāhumma wa biḥamdik*
2. أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ— *(the Taʿawwudh) "I seek refuge in Allah from the accursed Shayṭān"*
3. بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ— *In the Name of Allah, the Most Merciful, the Most Compassionate*
4. آمِينَ— *Āmīn*
5. اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ— *Allāhumma Rabbanā laka al-ḥamd ("O Allah, our Lord, to You belongs all praise")*[107]

Al-Ṭabarānī narrated in Tahdhīb al-Āthār: Abū Bakr ibn ʿAyyāsh — from Abū Saʿīd — from Abū Wāʾil, who said:

لَمْ يَكُنْ عُمَرُ وَعَلِيٌّ، رَضِي الله تَعَالَى عَنْهُمَا، يَجْهَرَانِ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ وَلَا بآمين

106 Abdur Razzaque, 211H, al-Musannaf, 2/87 Number 2596. 2/375 Number 2676 al-Majlisul Ilmi

107 Al-Musannaf 2/375, H 2677

"ʿUmar and ʿAlī (may Allah be pleased with them both) ***did not recite aloud*** *either:* بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ *(Bismillāh al-Raḥmān al-Raḥīm)* ***or*** آمِينَ *(Āmīn)."*[108]

Al-Ṭabarānī narrated in al-Muʿjam al-Kabīr:
Muḥammad ibn ʿAbdillāh al-Ḥaḍramī said: Aḥmad ibn Yūnus narrated to us; he said: Abū Bakr ibn ʿAyyāsh narrated to us, from Abū Saʿd al-Baqqāl, from Abū Wāʾil, who said:

كَانَ عَلِيٌّ، وَابْنُ مَسْعُودٍ لَا يَجْهَرَانِ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، وَلَا بِالتَّعَوُّذِ، وَلَا بِآمِينَ

"ʿAlī and Ibn Masʿūd (may Allah be pleased with them both) ***did not recite aloud****:*
بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ *(Bismillāh al-Raḥmān al-Raḥīm),*
nor ***the Taʿawwudh*** *(Aʿūdhu billāhi mina al-shayṭāni al-rajīm),*
nor ***Āmīn****."* [109]

Al-Haythamī (الهيثمي) said:

"This ḥadīth was narrated by al-Ṭabarānī in al-Muʿjam al-Kabīr. In its chain is Abū Saʿd al-Baqqāl — he is thiqah (reliable), but he is also a mudallis (one who practices tadlīs)."[110]

Ibn al-Turkumānī *said in Jawhar al-Naqī fī al-Radd ʿalā al-Bayhaqī:*
"The correct view is that both ḥadīths — the one about saying 'Āmīn' aloud and the one about saying it quietly — are authentic (ṣaḥīḥ). Each of these practices was followed by a group of scholars.
And if you are free to choose, then say it quietly, for the majority of the Ṣaḥābah and Tābiʿīn practiced it in this way." [111]

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[108] Umdatul Qari 6/51-52

[109] Al-Mujamul Kabir 9/262, Number 9304

[110] Majmauzzawaid, H 2632

[111] Jawharun Naqi fir raddi alal Baihaqi 2/58, Darul fikr

Summary:
*I say — After careful and thorough research, it has become clear to me that the **Beloved Prophet** ﷺ sometimes said "Āmīn" aloud, but **in a low voice** — just enough for the **first row of Companions** behind him to hear. However, he **did not shout**, nor did he do this **regularly**. If he had done it consistently, it would have been transmitted to us through **tawātur** (continuous mass transmission) — just like the number of rakʿahs.*
*It is most likely that he did this **for instructional purposes**, as many commentators have noted in similar cases, such as his occasionally reciting Bismillāh aloud to teach others.*
*Moreover, there is **no authentic evidence** that the Prophet ﷺ **ever instructed** his Companions to say Āmīn aloud.*

📌 ***Conclusion:***
The Prophet ﷺ sometimes said Āmīn audibly but softly, possibly for teaching purposes.
*However, he never commanded the Companions to say it aloud. Therefore, the stronger opinion is that **the Imām should say Āmīn quietly (in a low voice)**.*

If it is said: The saying of the Prophet ﷺ —

"إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوْا "

"When the Imām says Āmīn, then you also say Āmīn" —
*indicates a command to say Āmīn **aloud**,*

***I say:** Then how will you interpret the Prophet's ﷺ other statement —*
1️⃣ *"When the Imām says the Takbīr, then you also say the Takbīr."*
→ *As narrated by Abū Hurayrah (رضي الله عنه) in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, the Prophet ﷺ said:*

إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ. وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ ".

"The Imām has only been appointed to be followed.
So when he says the takbīr, then you also say the takbīr;
and when he bows, then bow;
and when he says 'Sami'a Allāhu liman ḥamidah', then you say 'Rabbanā wa laka al-ḥamd';
and when he prostrates, then prostrate; and if he prays while sitting, then all of you should pray sitting.[112]

2 *"When the Imām says:* سَمِعَ اللهُ لِمَنْ حَمِدَه *(Allah listens to the one who praises Him), then you say:* رَبَّنَا وَلَكَ الْحَمْدُ *(Our Lord, and to You belongs all praise)."*

3 *"Say whatever the mu'adhdhin (caller to prayer) says."*
→ *In Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, narrated from Abū Sa'īd al-Khudrī* (رضي الله عنه):

إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ

"When you hear the call to prayer, say just as the mu'adhdhin says."[113]

Summary and Conclusion:
Factually — and Allah knows best (وَاللهُ أَعْلَمُ) — in congregational prayer, it is *sunnah* for the followers (*muqtadis*) to say "Āmīn" quietly and silently behind the imām. At times, saying it in a slightly audible or lower voice for the purpose of teaching or clarification is permissible — just as the Prophet ﷺ would sometimes recite *Bismillāh* aloud to instruct or remind the people.

📌 Therefore: The Prophet's ﷺ words, "فَأَمِّنُوا" ("then say Āmīn") are not a command to say it loudly — just as His other sayings, "فَكَبِّرُوا" ("then say the takbīr") or "فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ" ("say as the mu'adhdhin says"), do not mean one must always say them aloud.

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[112] Bukhari 734
[113] Bukhari 611, Muslim 383

Hence, saying Āmīn is *sunnah*, but saying it quietly — not aloud — is the *sunnah practice*.

وَاللهُ أَعْلَمُ — *And Allah knows best.*

The Pronunciation of the Letter Ḍād (ض) — "Dwoaad" or "Jwoaa"?

Shaykh Muṭīʿ al-Raḥmān al-Hindī al-Dammāmī *said:*
"The sound of the Arabic letter ***Ḍād (ض)*** *is closer to* ***Ẓāʾ (ظ)*** *than it is to* ***Ṭāʾ (ط)*** *or* ***Dāl (د)****. Ashraf ʿAlī al-Thanawī authored a valuable book on tajwīd entitled Jamāl al-Qurʾān—though he had certain theological errors, which I intend to address and correct later, in shāʾ Allāh.*
In this book, he explicitly mentioned the same point I just made. He wrote that in the Indian subcontinent (India, Bangladesh, and Pakistan), many people mispronounce ***Ḍād****, articulating it between* ***Jīm****,* ***Ẓāʾ****,* ***Ṭāʾ****, and* ***Dāl****—which makes its sound close to* ***Ẓāʾ (ظ)****. And that, he said, is the correct pronunciation.*
(This discussion is available in recorded form and can also be found online.)"

I say:
This ***"Jwoa-like Ḍād"*** *phenomenon—meaning the soft, buzzing sound resembling "zh"—had already been eradicated from the Indian subcontinent.* [114] *Now al-Dammāmī is trying to* ***revive it in Dammam****,*

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[114] ***The Stand of Our Murshid, ʿAllāmah Fultali (رحمه الله), Against the "Jwoa-like Ḍād" Fitnah***
Our spiritual guide, ***ʿAllāmah Fultali (رحمه الله)****, confronted this fitnah (corrupt doctrine) with his own blood in* ***Syedpur, Jagannathpur, Sylhet****. Bangladesh.*
Those who once propagated the opinion that the Arabic letter ***Ḍād (ض)*** *should be pronounced like* ***"Jwoa" (ظ sound)*** *are still alive today — but does anyone among them dare to confront the truth with evidence? No — none.*
In fact, they themselves have since abandoned that view.
The Incident of March 5, 1980 — Tuesday Night
On the night of ***Tuesday, March 5, 1980****, at around 10:00 p.m.,* ***Ṣāḥib al-Kiblah ʿAllāmah Fultali (رحمه الله)*** *endured a most dreadful and tragic attack — a great trial of faith, which he passed with steadfastness and dignity.*
Only a handful of his murīds (disciples) risked their lives that night to protect him, among whom ***Qārī Muḥammad Gias Uddin of Beanibazar*** *is especially*

remembered.
He later documented this incident in his book Milād-e-Raḥmatul-lil-ʿĀlamīn, from which we now present a concise account.
*That evening, around **9:45 p.m.**, Ṣāḥib al-Kiblah attended a jalsa (religious gathering) at **Habibpur Madrasa**, located in the southern haor region of **Syedpur village, Jagannathpur**.*
*He was scheduled next to attend another gathering at **Shahapara Nowagaon**.*
After concluding the Habibpur Madrasa jalsa with taubah, dhikr, and duʿā, he sat in the madrasa room.
At that time, an imām from Shahapara village came to meet him — to accompany him to the next gathering.
However, Ṣāḥib al-Kiblah replied,
"It will not be possible for me to go. Please take another scholar instead."
The imām then began to weep, clutching at his feet.
Moved by his insistence, Ṣāḥib al-Kiblah performed wuḍūʾ, mounted the palanquin (pālki), and set out.
*Initially, around **70–80 people** were in the entourage.*
*When they reached a place called **Bhober Bazar**, Ṣāḥib al-Kiblah suddenly began reciting,*
"Innā lillāhi wa innā ilayhi rājiʿūn."
Those present noticed that his blessed, radiant face had turned red with blood.
None could look directly at him.
He asked for water, but none could provide it.
He sat silently in the palanquin, his eyes closed in deep contemplation.
Eventually, they reached the bank of a river.
There was a bamboo bridge (sāko) for crossing, and a boat was brought for him.
Qārī Gias Uddin crossed to the other side first, while the imām from Shahapara (who had come earlier) carried one of Ṣāḥib al-Kiblah's bags, crossed the river, and hurried into a nearby school building.
Seeing him enter, many men rushed into the open field — some wearing kanī-fāṛā punjabi (torn shirts), appearing as mawlawi-type people, others clearly thuggish.
They began shouting:
"Finish Fultali! End Fultali!"
Realizing the danger, Qārī Gias Uddin wanted to warn Ṣāḥib al-Kiblah — but by then, his boat had already reached the opposite shore.
The attackers surrounded Ṣāḥib al-Kiblah and his companions, repeatedly demanding,
"Where is Fultali? Where is Fultali?"
With calm composure, Ṣāḥib al-Kiblah stepped off the boat and began walking quietly along the riverbank, declining to mount the palanquin.

*Sensing danger, his disciples encircled him protectively and advanced slowly toward the **Shahapur jalsa**, which was nearby — the sound of the microphone could already be heard.*
Suddenly, four mawlawis appeared and demanded,
"Where is Fultali Ṣāḥeb?"
*Ṣāḥib al-Kiblah greeted them with **salām**, but they did not respond.*
He said,
"What is this situation? What is your purpose?
If you have something to say, speak to me. Otherwise, leave the way you came.
If you commit injustice, the earth itself will not bear it."
At that, they lunged forward, grabbed his muffler, and yanked it violently, causing his blessed head to bow forward.
His disciples rushed to protect him; his cap fell off, but he calmly picked it up and put it back on.
The attackers began shouting again:
"Fultali is here! Fultali is here!"
Then they started beating everyone mercilessly, shouting,
"Will you not stop reciting milād and dwa-llīn (wa-lā-ḍ-ḍāllīn)? You people of bidʿah!"
Six or seven disciples threw themselves over Ṣāḥib al-Kiblah's body to shield him from blows.
He repeatedly cried out,
"Yā Rasūl Allāh!"
His disciples joined him in that cry.
Those who shielded him were each struck severely and left bleeding on the ground.
Then they struck his blessed head.
He exclaimed,
"Allāhu Akbar!"
Thirsting desperately, he sought water, but they mocked him, saying,
"Where is your Prophet now? Today we will satisfy your longing for calling 'Yā Nabī!'
Today your Angel of Death has arrived to take you from this world forever!"
*Ṣāḥib al-Kiblah and his disciples continued calling out, **"Yā Rasūl Allāh!"***
He then said to them,
"My sons, be patient.
If we die of thirst today, then on the Day of Resurrection we shall find shelter in the court of the Beloved Prophet ﷺ."
By then, everyone was drenched in blood.
Suddenly, Ṣāḥib al-Kiblah rose to his feet, proclaiming:

which is a clear ***confusion and deviation****. This attempt is nothing more than a* ***failed effort to "Indianize" the Qurʾānic recitation and the Arabic language.***

"Yā Rasūl Allāh!
With my children, I am sacrificing my life for you in this desolate field!"
He turned to his disciples, saying,
"My sons, do not despair.
The Merciful Prophet (Raḥmatul-lil-ʿĀlamīn) is watching us."
Qārī Gias Uddin narrates:
"At that moment, I saw a ***green luminous covering*** *descending upon us like a sheet.*
Within its light appeared a ***radiant orb****, and inside that orb, I beheld the blessed face of the Prophet* ﷺ*.*
My heart then found peace and serenity."
Ṣāḥib al-Kiblah said,
"Do not worry. They cannot kill us. The Beloved of Allah is watching us."
Yet the attackers continued to beat him, shouting,
"Today ends the milād and the dwa-llīn recitations!"
When Qārī Gias Uddin begged them for water, they spat in his face and cursed him vilely.
Then they said,
"Let's finish the job. Put Fultali in a sack and throw him into the river!"
They filled his mouth with mud and buried him waist-deep in the muddy ground.
Meanwhile, people from ***Shaharpara*** *arrived and rescued Ṣāḥib al-Kiblah.*
He was gravely wounded; blood streamed continuously from his blessed head.
The attackers had left, thinking him dead.
Even in that state, bleeding heavily, he addressed his disciples, saying:
"We seek no revenge, no trial, no complaint.
For the love of the Beloved of Allah, I dedicate my blood as waqf.
May Allah, by the blessing of this blood, revive true Islam and grant us shade under the Banner of Praise (Liwaʾ al-Ḥamd) of Raḥmatul-lil-ʿĀlamīn ﷺ *on the Day of Resurrection."*
He strictly warned his followers:
"Beware! Out of love for me, none of my disciples must ever attempt revenge in any form."
Note: *That day,* ***19 stitches*** *had to be placed on Ṣāḥib al-Kiblah's blessed head.*
(Adapted and summarized from "Milād-e-Raḥmatul-lil-ʿĀlamīn ﷺ*" by Qārī Muḥammad Gias Uddin.)*

*Some also argue that the letters **Ḍād (ض)** and **Ẓāʾ (ظ)** share all the same phonetic characteristics (ṣifāt), except for one — istiṭālah (elongation).*

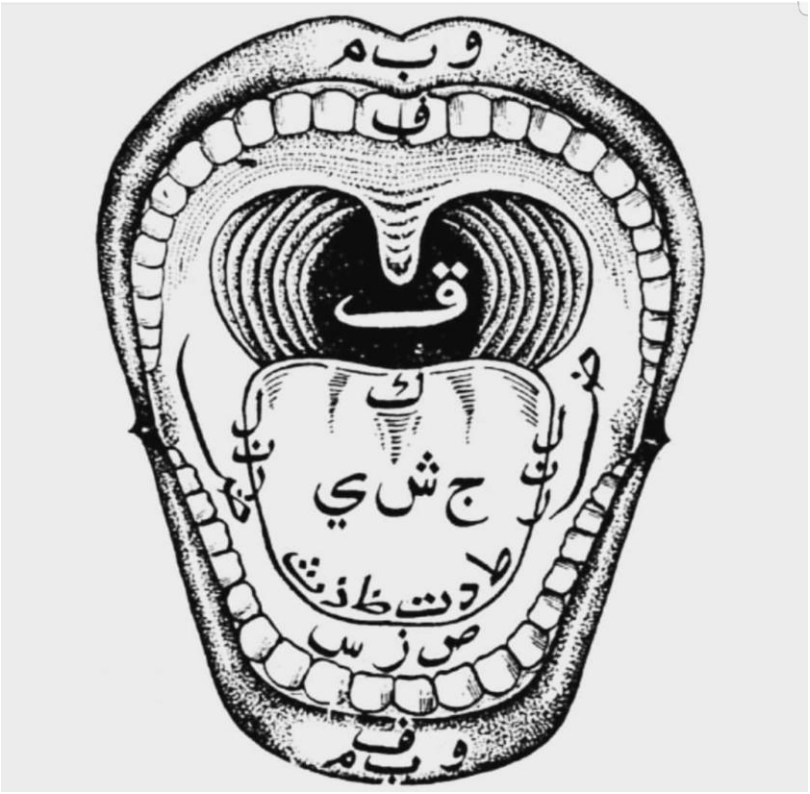
But I say:
*If we accept this reasoning— that letters are identical merely because they share most of their characteristics—then there are **many other Arabic letters that share nearly all their phonetic traits**, even the same articulation point (makhraj).*
*Yet, despite such similarities, they remain **distinct letters** with **independent sounds** in Arabic phonology.*
*Therefore, the **Ḍād (ض)**, which does **not even share all the traits** of **Ẓāʾ (ظ)**, **cannot** be treated as identical or pronounced like it.*

In summary:
*The claim that **Ḍād** should be pronounced like **"Jwoaa"** or **"Zhwaa"** is unfounded both linguistically and traditionally. The distinctiveness of **Ḍād**, as recognized by the Arabs and classical grammarians, must be preserved.*

الحروف المتحدة في الصفات						
الحروف	الصفات					
ج	جهر	شدة	استفال	انفتاح	إصمات	قلقلة
د	جهر	شدة	استفال	انفتاح	إصمات	قلقلة
ت	همس	شدة	استفال	انفتاح	إصمات	
ك	همس	شدة	استفال	انفتاح	إصمات	
و	جهر	رخوة	استفال	انفتاح	إصمات	لين
ي	جهر	رخوة	استفال	انفتاح	إصمات	لين
م	جهر	توسط	استفال	انفتاح	إذلاق	غنة
ن	جهر	توسط	استفال	انفتاح	إذلاق	غنة
ض	جهر	رخوة	استعلاء	إطباق	إصمات	استطالت
ظ	جهر	رخوة	استعلاء	إطباق	إصمات	XXX

*"And look at this chart — how many Arabic letters share the same **articulation point (makhraj)**, yet their sounds are not identical. As for **Ḍād (ض)** and **Ẓā' (ظ)**, their **makhārij (points of articulation)** are entirely different; still, despite this difference in both articulation and phonetic qualities, some are trying to make **Ḍād** resemble **Ẓā'**!*

This is nothing but an attempt at the ***'Indianization of the Qur'an'*** (تهنيد القرآن). *It did not succeed in Bangladesh, and — in shāʾ Allāh — it will never succeed anywhere in the world."*



Imam Sībawayh *(d. 180 AH) said in his famous book "Al-Kitāb":*

وَتَكُونُ اثْنَتَيْنِ وَأَرْبَعِينَ حَرْفًا بِحُرُوفٍ غَيْرِ مُسْتَحْسَنَةٍ وَلَا كَثِيرَةٍ فِي لُغَةِ مَنْ تُرْتَضَى عَرَبِيَّتُهُ، وَلَا تُسْتَحْسَنُ فِي قِرَاءَةِ الْقُرْآنِ وَلَا فِي الشِّعْرِ؛ وَهِيَ: الْكَافُ الَّتِي بَيْنَ الْجِيمِ وَالْكَافِ، وَالْجِيمُ الَّتِي كَالْكَافِ، وَالْجِيمُ الَّتِي كَالشِّينِ،

وَالضَّادُ الضَّعِيفَةُ، وَالصَّادُ الَّتِي كَالسِّينِ، وَالطَّاءُ الَّتِي كَالتَّاءِ، وَالظَّاءُ الَّتِي كَالثَّاءِ، وَالْبَاءُ الَّتِي كَالْفَاءِ.

*In the Arabic language, there are a total of **42 distinct sounds (phonemes)**. Among them are certain sounds that are considered unpleasant or non-standard, even though they may be found among some Arab tribes whose dialects are generally acceptable.*

*However, these particular sounds are **not suitable for Qur'anic recitation or poetry**. They are:*

1. *A kāf that sounds somewhere between jīm and kāf,*
2. *A jīm that sounds like kāf,*
3. *A jīm that sounds like shīn,*
4. ***A weak ḍād* (ض),**
5. *A ṣād* (ص) *pronounced like sīn* (س),
6. *A ṭā'* (ط) *that sounds like tā'* (ت),
7. *A ẓā'* (ظ) *that sounds like thā'* (ث),
8. *A bā'* (ب) *that sounds like fā'* (ف).[115]

What is meant by "Weak Ḍād"?

Rukn al-Dīn al-Istarābādhī (d. 715 AH) explains in his commentary on Ibn al-Ḥājib's al-Shāfiyah:

الضَّادُ الضَّعِيفَةُ :هذِهِ الضَّادُ مِنْ لُغَةِ قَوْمٍ لَيْسَتْ فِي أَصْلِ لُغَتِهِمُ الضَّادُ، فَإِذَا أَرَادُوا التَّكَلُّمَ بِهَا مِنْ لُغَةِ غَيْرِهِمْ عَصَتْ عَلَيْهِمْ، فَأَخْرَجُوهَا ظَاءً.

"The weak ḍād" refers to the ḍād of a people whose original language does not contain this sound. So when they try to pronounce it as it appears in another language, it becomes difficult for them, and they end up pronouncing it as ẓā' (ظ)."

115 Sibawaih, 180H, al-Kitab, 4/432

Because they pronounce it using the tip of the tongue and the edges of the front teeth.
Sometimes, they try to pronounce the ***ḍād*** *from its original articulation point, but they fail to do so.*
As a result, the sound they produce falls somewhere between ***ḍād (ض)*** *and* ***ẓā' (ظ)*** *— for example, they pronounce* ***"ḍaraba" (ضَرَبَ – he struck)*** *as* ***"ẓaraba" (ظَرَبَ)***.
By definition, a "weak ḍād" is a ***ḍād*** *that deviates from its correct articulation point, either to the right or to the left side.*
The correct point of articulation for the ***ḍād*** *is the* ***side of the tongue*** *pressed against the* ***upper molars*** *on one side.*
If it shifts away from this position, the pressure and force that characterize the sound diminish, making it weak.
Sometimes, people attempt to apply pressure but in the wrong spot, leading to distortion of the sound.
For this reason, such pronunciation is regarded as an ***unpleasant or disapproved articulation***. [116]

Makkī ibn Abī Ṭālib (رحمه الله) *(d. 437 AH) said in his famous book "ar-Riʿāyah":*

وَالضَّادُ يُشَبَّهُ لَفْظُهَا بِلَفْظِ الظَّاءِ، لِأَنَّهُمَا مِنْ حُرُوفِ الإِطْبَاقِ، وَمِنَ الحُرُوفِ المُسْتَعْلِيَةِ، وَمِنَ الحُرُوفِ المَجْهُورَةِ، وَلَوْلَا اخْتِلَافُ المَخْرَجَيْنِ، وَمَا فِي الضَّادِ مِنَ الاسْتِطَالَةِ، لَكَانَ لَفْظُهُمَا وَاحِدًا، وَلَمْ يَخْتَلِفَا فِي السَّمْعِ.

"The pronunciation of ***ḍād (ض)*** *resembles that of* ***ẓā' (ظ)*** *because both are among the* ***letters of iṭbāq (adhesion)****, and both are* ***elevated (istiʿlā')*** *and* ***voiced (majhūr)*** *letters. If it were not for the difference in their points of articulation, and for the* ***elongation (istiṭālah)*** *found specifically in the* ***ḍād****, their sounds would be identical and indistinguishable to the ear.*[117]

Final Word:

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[116] Sharh e Shafiya ibn Hajib 2/921-922
[117] Ar-Riayah li Tajweedil Qiraati wa Tahqeeqi Lafzit Tilawah P 261

Confusing the pronunciation of Ḍād (ض) and Ẓā' (ظ) goes against clear and proper recitation. It is a violation of the dignity, etiquette, and trust of Qur'an learning.

Imam Abū 'Amr ad-Dānī *(d. 444 AH) wrote in his famous book* "الفَرْقُ بَيْنَ الضَّادِ وَالظَّاءِ فِي كِتابِ اللهِ عَزَّ وَجَلَّ وَفِي المَشْهُورِ مِنَ الكَلامِ"

"Al-Farq bayna aḍ-Ḍād waẓ-Ẓā' fī Kitābi Allāh ʿAzza wa Jall wa fī al-Mashhūr mina al-Kalām" ("The Difference Between Ḍād and Ẓā' in the Book of Allah the Mighty and Majestic and in Common Arabic Speech"):

فَإِنَّ مِمَّا يَكْمُلُ بِهِ لِطَلَبَةِ القُرْآنِ تَجْوِيدُ التِّلَاوَةِ، وَيَحْصُلُ لَهُمْ بِهِ اسْمُ الدِّرَايَةِ: مَعْرِفَةُ الفَرْقِ بَيْنَ الضَّادِ وَالظَّاءِ فِي كِتَابِ اللهِ، عَزَّ وَجَلَّ، وَاسْتِعْمَالُ اللَّفْظَيْنِ، كُلِّ وَاحِدٍ مِنْهُمَا عَلَى هَيْئَتِهِ، وَإِخْرَاجُهُ مِنْ مَوْضِعِهِ عَلَى حَقِيقَتِهِ.

وَمَتَى لَمْ يَعْرِفِ القَارِئُ الفَرْقَ بَيْنَهُمَا، وَلَا اسْتَعْمَلَ ذٰلِكَ فِيهِمَا فِي قِرَاءَتِهِ، وَسَوَّى بَيْنَهُمَا فِي لَفْظِهِ، صَارَ لَاحِنًا مُبَدِّلًا لِلتِّلَاوَةِ، وَمُغَيِّرًا لِمَعْنَى كَلَامِ اللهِ، عَزَّ وَجَلَّ، لِاخْتِلَافِ مَا بَيْنَهُمَا.

وَقَدْ قَالَ بَعْضُ الفُقَهَاءِ مِنْ أَصْحَابِنَا: إِنَّ الصَّلَاةَ غَيْرُ جَائِزَةٍ خَلْفَ مَنْ لَمْ يُمَيِّزِ الضَّادَ مِنَ الظَّاءِ، وَذٰلِكَ عَلَى مَا حَكَاهُ لِمَا ذَكَرْنَاهُ، مِمَّا يَئُولُ إِلَيْهِ ذٰلِكَ مِنَ التَّبْدِيلِ وَالتَّغْيِيرِ.

"Among the things that perfect the learning of the Qur'an for students, and by which they attain true mastery, is knowing the difference between the letters Ḍād (ض) and Ẓā' (ظ) in the Book of Allah, the Mighty and Majestic — and using each of the two words with its proper form and articulating it from its correct point of origin as it truly is.

And whenever the reciter does not know the distinction between them, nor applies this distinction in his recitation, but instead pronounces them the same, he becomes one who errs in recitation, altering the Qur'anic reading and changing the meaning of the Speech of Allah, the Mighty and Majestic, because of the difference between the two letters.

Some of our jurists have even said: the prayer is not valid behind someone who cannot distinguish Ḍād from Ẓā', based on what has been transmitted regarding this matter, due to what such confusion leads to of alteration and distortion. [118]

Imam Nabawi, D 676H said

◇ *In his book* "الأذكار":

وَلَوْ قَالَ: "وَلَا الضَّالِّينَ" بِالظَّاءِ بَطَلَتْ صَلَاتُهُ عَلَى أَرْجَحِ الْوَجْهَيْنِ، إِلَّا أَنْ يَعْجِزَ عَنِ الضَّادِ بَعْدَ التَّعَلُّمِ فَيُعْذَرَ.

If he said: "وَلَا الضَّالِّينَ" with the letter ظ, his prayer would be invalidated according to the more likely of the two opinions, unless he is unable to pronounce the letter ض after learning it, in which case he would be excused. [119]

◇ *In his book* "المجموع"

وَلَوْ أَبْدَلَ الضَّادَ بِالظَّاءِ فَفِي صِحَّةِ قِرَاءَتِهِ وَصَلَاتِهِ وَجْهَانِ لِلشَّيْخِ أَبِي مُحَمَّدٍ الْجُوَيْنِيِّ، قَالَ إِمَامُ الْحَرَمَيْنِ وَالْغَزَالِيُّ فِي الْبَسِيطِ وَالرَّافِعِيُّ وَغَيْرُهُمْ **أَصَحُّهُمَا لَا** تَصِحُّ وَبِهِ قَطَعَ الْقَاضِي أَبُو الطَّيِّبِ، قَالَ الشَّيْخُ أَبُو حَامِدٍ كَمَا لَوْ أَبْدَلَ غَيْرَهُ، وَالثَّانِي: تَصِحُّ لِعُسْرِ إِدْرَاكِ مَخْرَجِهِمَا عَلَى العوام وشبههم

If he replaces the letter ض with ظ, then there are two opinions regarding the validity of his recitation and prayer, according to Sheikh Abu Muhammad al-Juwayni. Imam al-Haramayn, al-Ghazali in al-Basit, al-Rafi'i, and others said that the more correct of the two is that

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[118] P 29 - 30

[119] Al-Ajkar, P 47, Darul Fikr

it is not valid, and this is what Judge Abu al-Tayyib decided. Sheikh Abu Hamid said, just as if he replaced it with something else.
The second: It is valid because it is difficult for the common people and those like them to understand their origin.[120]

◇ *In his book* "منهاج الطالبين"

وَلَوْ أَبْدَلَ ضَادًا بِظَاءٍ لَمْ تَصِحَّ فِي الأَصَحِّ

And if he replaced the letter ض *with* ظ *it would not be correct according to the most correct opinion.*[121]

◇ ***Imam Al-Jazari said in his book*** **المقدمة الجزرية**

"والضاد باستطالةٍ ومخرجٍ، ميِّزْ من الظاءِ"

*"**And distinguish the letter Ḍād** (**ض**) — by its istiṭālah (elongation) and its makhraj (point of articulation) — **from the letter Ẓā'** (**ظ**).*"

ʿ**Alī al-Qārī** (d. 1014 AH) said in his book "Sharḥ al-Fiqh al-Akbar" (Commentary on al-Fiqh al-Akbar):

وَفِي الْمُحِيطِ: سُئِلَ الإِمَامُ الْفَضْلِيُّ عَمَّنْ يَقْرَأُ الظَّاءَ الْمُعْجَمَةَ مَكَانَ الضَّادِ الْمُعْجَمَةِ، أَوْ يَقْرَأُ أَصْحَابُ الْجَنَّةِ مَكَانَ أَصْحَابِ النَّارِ، أَوْ عَلَى الْعَكْسِ، فَقَالَ: لَا تَجُوزُ إِمَامَتُهُ، وَلَوْ تَعَمَّدَ يَكْفُرُ. قُلْتُ: أَمَّا كَوْنُ تَعَمُّدِهِ كُفْرًا فَلَا كَلَامَ فِيهِ إِذَا لَمْ يَكُنْ فِيهِ لُغَتَانِ .

In al-Muḥīṭ it is mentioned:
Imam al-Faḍlī was asked about a person who recites Ẓā' (ظ) in place of Ḍād (ض), or recites "Aṣḥābu al-Jannah" (the companions of

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120 Al-Majmu' 3/392-393

121 Minhajut Talibeen P 26

Paradise) instead of "Aṣḥābu an-Nār" (the companions of Hell), or vice versa.
He replied:
"His imamate (leading the prayer) is not valid; and if he does so deliberately, he commits disbelief."
I (the author) say: As for the ruling that deliberate substitution constitutes disbelief — there is no disagreement about that, if the word does not have two valid linguistic forms (i.e., two acceptable pronunciations). [122]

***For more details**, please refer to my Arabic book فِتْنَةُ الضَّادِ المشَبَّهَةُ بِالظَّاء "Fitnat al-Ḍād al-Mushabbahah bi al-Ẓā'" (The Fitnah of Pronouncing Ḍād like Ẓā').*
Many books have been written in Arabic on this subject. Below, I mention a few of them:

Some of the books written on the difference between Ḍād (ض) and Ẓā' (ظ):

1. **الضاد والظاء** لأبي بكر القيرواني، أحمد بن إبراهيم بن أبي عاصم اللؤلؤي النحوي، المتوفَّى سنة (318هـ).
2. **الضاد والظاء والسين والصاد** تأليف أبي الفهد النحوي البصري، تلميذ أبي بكر بن الخياط المتوفَّى سنة (320هـ).
3. **الفرق بين الضاد والظاء** لأبي عمر الزاهد محمد بن عبد الرحيم، المعروف بـ" غلام ثعلب "، المتوفَّى سنة (345هـ).
4. **الفرق بين الضاد والظاء** للصاحب ابن عباد أبي القاسم إسماعيل بن عبَّاد، المتوفَّى سنة (385هـ).

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[122] Sharh e Fiqhil Akbar, Al-Qirat fis Salat, P 287, Darul Kutub al-Ilmiyyah

5. **الضاد والظاء** تأليف أبي عبد الله محمد بن جعفر القيرواني، المعروف بـ" القزاز "، المتوفى سنة (412هـ).
6. **رسالة في الضاد والظاء** لأبي الفتح المصري، أحمد بن مطرف بن إسحاق القاضي. لا يُعرف تاريخ وفاته، إلا أنه كان معاصِرًا للحاكم بأمر الله الفاطمي، ومات بعده. وقيل: توفِّي سنة (413هـ).
7. **كتاب الضاد والظاء** لأبي الفرج محمد بن عبيد الله بن سهيل النحوي، المتوفى سنة (420هـ). دار البشائر
8. **الفرق بين الضاد والظاء في كتاب الله**، عزّ وجلّ، وفي المشهور من الكلام، وهو لأبي عمرو الدّاني المتوفى سنة 444هـ
9. **الضاد والظاء** لأبي القاسم مرجي بن كوثر، المعروف بـ" المقري "، النحوي. كان حيًّا قبل سنة (449هـ).
10. **كتاب في الظاء والضاد** لأبي محمد علي بن أحمد الأندلسي، المعروف بـ " ابن حزم " الظاهري، المتوفى سنة (456هـ).
11. **معرفة ما يُكتب بالضاد والظاء** لأبي القاسم سعيد بن علي بن محمد الزنجاني، المتوفى بعد سنة (470هـ).
12. **الفرق بين الضاد والظاء** للزنجاني ت د. موسى العليلي
13. **حصر حرف الظاء** :علي بن محمد بن ثابت الخولاني ت 485هـ، دار البشائر للطباعة والنشر والتوزيع
14. **الاقتضاء للفرق بين الذال والضاد والظاء** تأليف أبي عبد الله محمد بن أحمد بن سعود الداني. من علماء القرن الخامس الهجري.

15. **معرفة الضاد والظاء** للشيخ أبي الحسن علي بن أبي الفرج القَيْسِيّ الصِّقِلِّيّ المتوفى في آخر القرن الخامس الهجري، كان قاضيا لمكة المكرمة، دار البشائر للطباعة والنشر والتوزيع
16. **الفرق بين الضاد والظاء** تأليف أبي محمد القاسم بن علي بن محمد الحريري، المتوفى سنة (516هـ).
17. **الفرق بين الأحرف الخمسة: الظاء والضاد الذال والصاد والسين** ": لأبي محمد عبد الله بن محمد ابن السيد البطليوسي، المتوفى سنة (521هـ).
18. **الفرق بين الضاد والظاء** تأليف أبي عبد الله محمد بن علي بن أحمد، المعروف بـ" ابن حُميدة النحوي "، المتوفى سنة (550هـ).
19. **ما يُقرأ بالضاد المعجمة** لأبي الفضل يحيى بن سلامة الحصكفي، المتوفى سنة (551هـ).
20. **منظومة في الضاد والظاء** لأبي البيان نبأ بن محمد القرشي الدمشقي، المعروف بـ" ابن الحوراني "، المتوفى سنة (551هـ).
21. **منظومة في الفرق بين الضاد والظاء** تأليف أبي نصر محمد بن أحمد بن الحسين بن محمود الفروخي، المتوفى سنة (557هـ).
22. **الغُنية في الضاد والظاء** تأليف أبي محمد سعيد بن المبارك، المعروف بـ" ابن الدهان النحوي "، المتوفى سنة (569هـ).
23. **زينة الفضلاء في الفرق بين الضاد والظاء** تأليف أبي البركات عبد الرحمن بن محمد بن الأنباري، المتوفى سنة (577هـ). دار الأمانة و مؤسسة الرسالة، 1971م

24. **ظاءات القرآن** : الشيخ الإمام المقرى أبو الربيع سليمان بن أبي القاسم التميمي السّرقوسي. 591 هـ تحقيق الدكتور حاتم صالح الضامن، جامعة بغداد
25. **الفرق بين الضاد والظاء** تأليف محمد بن نشوان بن سعيد بن نشوان الحميري، المتوفى سنة (610هـ).
26. **كتاب الضاد والظاء** لأبي البركات محمد بن محمد الشهرستاني، المتوفى سنة (618هـ).
27. **المصباح في الفرق بين الضاد والظاء** في القرآن العزيز نظما ونثرا – أبو العباس أحمد بن حماد بن أبي القاسم الحراني المتوفى بعد سنة 618هـ
28. **كتاب الضاد والظاء** تأليف أبي الحسن علي بن يوسف القفطي، المتوفى سنة (624هـ).
29. **المُراد في كيفية النطق بالضاد** لأبي القاسم عيسى بن عبد العزيز بن سليمان اللخمي الاسكندراني، المتوفى سنة (629هـ).
30. **رسالة في الضاد والظاء** لأبي الفتوح نصر بن محمد الموصلي، المتوفى سنة (630هـ).
31. **معرفة الفرق بين الضاد والظاء** تأليف أبي بكر الصدفي محمد بن أحمد الصابوني، المتوفى سنة (634هـ).
32. **الظاء** ليوسف بن إسماعيل بن عبد الجبار بن أبي الحجاج المقدسي المتوفى سنة 637هـ
33. **أرجوزة في الضاد والظاء** تأليف أبي عبد الله جمال الدين محمد بن عبد الله بن مالك النحوي الأندلسي، صاحب الألفية، المتوفى سنة (672هـ).

34. **الاعتماد في نظائر الظاء والضاد** - الإمام محمد بن عبد الله، ابن مالك الطائي الجياني، أبو عبد الله، جمال الدين (ت ٦٧٢هـ)
35. **كتاب في الفرق بين الضاد والظاء** لابن مالك - أيضًا -.
36. **الاعتضاد في الفرق بين الظاء والضاد** لابن مالك - أيضًا -.
37. **قصيدة ميمية في الضاد والظاء** تأليف شمس الدين محمد بن أحمد بن علي، أبي عبد الله الأندلسي الهواري، الشهير بـ" ابن جابر "، المتوفى سنة (780هـ).
38. **الفرق بين الضاد والظاء للموصلي**. تقيّ الدين أبو بكر عبد الله بن علي بن محمد الشَّيْبَاني الموصلي ثم الدمشقي الشافعي (ت ٧٩٧هـ)
39. **ما يُكتَب بالضاد والظاء مع اختلاف المعنى** تأليف يحيى بن عمر بن فهد المكي القرشي، المتوفى سنة (885هـ).
40. **بغية المرتاد لتصحيح الضاد** تأليف نور الدين علي بن محمد بن علي بن غانم المقدسي المصري، المتوفى سنة (1004هـ
41. **فتوى في مسألة الضاد** للصعيدي 1130هـ تحقيق د. ليث الهيتي
42. **الاقتصاد في النطق بالضاد** لعبد الغني بن إسماعيل النابلسي، المتوفى سنة (1143هـ).
43. **كيفية أداء الضاد** محمد بن أبي بكر المرْعَشِي الملقب بـ ساجقلي زاده ت 1150هـ دار البشائر دمشق
44. **منظومة في الفرق بين الظاء والضاد** تأليف عبد المجيد بن علي بن محمد المناوي، المتوفى سنة (1163هـ).
45. **رسالة الضاد** للعلامة المتولي 1313هـ

46. **فصل القضاء في الفرق بين الضاد والظاء** تأليف أحمد عزت أفندي، المتوفى سنة (1936م).
47. **رسالة في الفرق بين الضاد والظاء** تأليف محمد رضا بن هادي بنعباس، المتوفى سنة (1947م).
48. **الفرصاد في ضابط الظاء والضاد** منظومة من 43 بيتًا، من نظم المسمى محمد الخزرجي.
49. **شرح أبيات الدّاني الأربعة في أصول ظاءات القرآن** لمجهول. دار البشائر
50. السيد بن أحمد بن عبد الرحيم ، **الأقوال الجلية في الضاد الظائية والضاد الطائية**، تقديم الدكتور علي بن عبد الرحمن الحذيفي
51. **إعلام السادة النجباء أنه لا تشابه بين الضاد والظاء** د. أشرف طلعت / مكتبة السنة القاهرة
52. **الضاد بين الشفاهية والكتابية** د. إبراهيم الشمسان
53. **النطق الفصيح فى مخرج الضاد الصحيح** محمد النقشبندي مخطوطة
54. **جدول ما يكتب بالضاد أو الظاء من الكلمات الدارجة** د. عبد الرحمن السعيد
55. **ظاءات القرآن الكريم** لابن عمار و **الفرق بين الضاد والظاء للزنجاني** تحقيق محمد سعيد المولوي
56. **غاية المراد في معرفة إخراج الضاد** لابن النجار د. طه محسن

The Fatwa of Ḥāfiẓ Ibn Taymiyyah and Its Response

وَأَمَّا مَنْ لَا يُقِيمُ قِرَاءَةَ الْفَاتِحَةِ فَلَا يُصَلِّي خَلْفَهُ إِلَّا مَنْ هُوَ مِثْلُهُ فَلَا يُصَلِّي خَلْفَ الْأَلْثَغِ الَّذِي يُبَدِّلُ حَرْفًا بِحَرْفٍ إِلَّا حَرْفَ الضَّادِ إِذَا أَخْرَجَهُ مِنْ طَرَفِ الْفَمِ كَمَا هُوَ عَادَةُ كَثِيرٍ مِنْ النَّاسِ فَهَذَا فِيهِ وَجْهَانِ :مِنْهُمْ مَنْ قَالَ: لَا يُصَلَّى خَلْفَهُ وَلَا تَصِحُّ صَلَاتُهُ فِي نَفْسِهِ لِأَنَّهُ أَبْدَلَ حَرْفًا بِحَرْفٍ؛ لِأَنَّ مَخْرَجَ الضَّادِ الشِّدْقُ وَمَخْرَجَ الظَّاءِ طَرَفُ الْأَسْنَانِ. فَإِذَا قَالَ (وَلَا الظَّالِّينَ) كَانَ مَعْنَاهُ ظَلَّ يَفْعَلُ كَذَا .**وَالْوَجْهُ الثَّانِي** :تَصِحُّ وَهَذَا أَقْرَبُ لِأَنَّ الْحَرْفَيْنِ فِي السَّمْعِ شَيْءٌ وَاحِدٌ وَحِسُّ أَحَدِهِمَا مِنْ جِنْسِ حِسِّ الْآخَرِ لِتَشَابُهِ الْمَخْرَجَيْنِ. وَالْقَارِئُ إِنَّمَا يَقْصِدُ الضَّلَالَ الْمُخَالِفَ لِلْهُدَى وَهُوَ الَّذِي يَفْهَمُهُ الْمُسْتَمِعُ فَأَمَّا الْمَعْنَى الْمَأْخُوذُ مِنْ ظَلَّ فَلَا يَخْطِرُ بِبَالِ أَحَدٍ وَهَذَا بِخِلَافِ الْحَرْفَيْنِ الْمُخْتَلِفَيْنِ صَوْتًا وَمَخْرَجًا وَسَمْعًا كَإِبْدَالِ الرَّاءِ بِالْغَيْنِ فَإِنَّ هَذَا لَا يَحْصُلُ بِهِ مَقْصُودُ الْقِرَاءَةِ

As for the one who does not properly recite Sūrat al-Fātiḥah, no one should pray behind him except someone like him (who also recites incorrectly).

*It is not permissible to pray behind a person who **changes one letter for another**, except in the case of the letter **Ḍād (ض)** — if he pronounces it from the side of his mouth, as is the habit of many people.*

*In this case, there are **two scholarly opinions**:*

1. ***The first opinion:** It is not permissible to pray behind him, and even his own prayer is invalid — because he has replaced one letter with another.*
   *This is because the **makhraj** (articulation point) of **Ḍād (ض)** is from the side of the mouth (ash-shidq), whereas the makhraj of **Ẓā' (ظ)** is from the edge of the teeth (ṭaraf al-asnān). So when he says "walā ẓ-ẓāllīn" (وَلَا الظَّالِّينَ) instead of "walā*

ḍ-ḍāllīn" (وَلَا الضَّالِّينَ), the literal meaning becomes "he continued doing such-and-such," which changes the sense.

2. ***The second opinion:*** *The prayer is **valid**, and this is the **stronger and closer view** — because, in sound, the two letters are almost one; the **auditory impression** of one is similar to that of the other due to the resemblance of their articulation points.*

   *Moreover, the reciter intends the meaning of "misguidance" — which is understood by the listener — and no one ever imagines the meaning derived from "ẓalla" ("he continued"). This differs from cases where two letters differ completely in sound, articulation, and hearing — such as replacing **Rā' (ر)** with **Ghayn (غ)** — for in such cases, the intended meaning of the Qur'anic recitation is lost.*[123]

I say: *We, the Ahl al-Sunnah wa'l-Jamāʿah, acknowledge Ḥāfiẓ Ibn Taymiyyah's honor and his scholarly status. However, we differ with him on certain issues — he has his evidence, and we have ours. But this particular fatwa is **ridiculous**, and such a statement is not expected from a great scholar.*

*A person alters a **letter of the Qur'an**, and you say: "It's about his intention!" — or "The listener will understand what he means!"? His words here are **not acceptable at all.***

الحكم على ما قَرَأَ، لا على ما قَصَدَ، ولا على ما فَهِمَهُ المستمِعُ! ومنْ أنبأه أنَّ الْمَعْنَى الْمَأْخُوذَ مِنْ ظَلَّ لَا يَخْطِرُبِبَالِ أَحَدٍ؟

*The ruling is based on **what a person actually pronounces**, not on what he intends or what the listener understands. And who told him that the meaning derived from "Ẓalla" (ظَلَّ) never occurs to anyone's mind?!*

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[123] Majmaul Fatawa 23/350, King Fahd Quran Printing Complex

Takbīr in the Two Eid Prayers

Saying the additional takbīrāt in the two Eid prayers is included among the wājib acts.
Imām al-A'ẓam Abū Ḥanīfah explicitly mentioned ***six extra takbīrs****, and this is established by authentic Sunnah.*
We do not label the other opinion as an innovation (bid'ah), because according to them as well, it is based on the Sunnah.
Destroyed and misguided is the one who does not properly understand the evidences related to the differences of opinion—thus he ends up calling one group "innovators" and the other "deviants." This itself is proof of his ignorance and his reliance upon false accusations.
Every Imām has his own evidences—from ḥadīth and Qur'ānic verses. Here we are presenting our evidences, which belong to the category of more authentic narrations.

Imam Muhammad ® said:

قَدِ اخْتَلَفَ النَّاسُ فِي التَّكْبِيرِ فِي الْعِيدَيْنِ، فَمَا أَخَذْتَ بِهِ فَهُوَ حَسَنٌ وَأَفْضَلُ ذَلِكَ عِنْدَنَا مَا رُوِيَ عَنِ ابْنِ مَسْعُودٍ أَنَّهُ كَانَ يُكَبِّرُ فِي كُلِّ عِيدٍ تِسْعًا :خَمْسًا وَأَرْبَعًا، فِيهِنَّ تَكْبِيرَةُ الافْتِتَاحِ، وَتَكْبِيرَتَا الرُّكُوعِ، وَيُوَالِي بَيْنَ الْقِرَاءَتَيْنِ، وَيُؤَخِّرُهَا فِي الأُولَى، وَيُقَدِّمُهَا فِي الثَّانِيَةِ، وَهُوَ قَوْلُ أَبِي حَنِيفَةَ

People have differed regarding the number of takbīrs in the two Eid prayers. Whatever opinion you follow is good. The best according to us is what has been narrated from Ibn Mas'ūd (raḍiyallāhu 'anhu): He used to say ***nine takbīrs*** *in every Eid prayer—****five and four****—and these include the opening takbīr (takbīrat al-iftitāḥ) and the two takbīrs of bowing (rukū'). He would join the two recitations (without a long pause), delaying the recitation (after takbīrs) in the first rak'ah and bringing it forward in the second. This is also the opinion of Abū Ḥanīfah.* [124]

[124] Muwatta Malik, Imam Muhammad Shaibani, P 89, Number 237

Abū Dāwūd and Ibn Abī Shaybah narrated, with a good chain, from Makḥūl:

He said, Abū 'Ā'ishah (who was a companion of Abū Hurayrah) informed me that:

Sa'īd ibn al-'Āṣ asked Abū Mūsā al-Ash'arī and Ḥudhayfah ibn al-Yamān about how many takbīrs the Messenger of Allah ﷺ used to say in the Eid prayer.

Abū Mūsā replied:

كَانَ يُكَبِّرُ أَرْبَعًا تَكْبِيرَهُ عَلَى الْجَنَائِزِ

*"He (the Prophet ﷺ) used to say **four takbīrs** in the Eid al-Aḍḥā and Eid al-Fiṭr prayers, just as he did in the funeral prayer."*

Ḥudhayfah said: "He has spoken the truth."

Abū Mūsā further said: "Indeed, when I was in charge over the people of Basrah, I would give the takbīrs in the same manner."

Abū 'Ā'ishah said: "I myself was present at that time with Sa'īd ibn al-'Āṣ."[125]

Al-Ṭaḥāwī (Imam al-Ṭaḥāwī) narrated:

It has been reported from some of the Companions of the Messenger of Allah ﷺ that:

صَلَّى بِنَا النَّبِيُّ ﷺ يَوْمَ عِيدٍ , فَكَبَّرَ أَرْبَعًا , وَأَرْبَعًا , ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ حِينَ انْصَرَفَ , قَالَ : لَا تَنْسَوْا , كَتَكْبِيرِ الْجَنَائِزِ , وَأَشَارَ بِأَصَابِعِهِ , وَقَبَضَ إِبْهَامَهُ

"The Prophet ﷺ led us in prayer on the day of Eid. He said four takbīrs in the first rak'ah and four takbīrs in the second rak'ah.

Then, after finishing the prayer and turning toward us, he said: "Do not forget — it is like the takbīrs of the funeral prayer."

He then gestured with his fingers and folded his thumb."

*This ḥadīth is considered **ḥasan (sound / good)** with respect to its chain of narration.*[126]

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[125] Abu Dawud 10153. Ibn Abu Shaibah 5744 Tahqiq: Awwamah

[126] Sharh Maanil athar 7273, Silsila Sahiha 2997

Ibn Abī Shaybah narrated:
Hammād narrated from Ibrāhīm that:
*One of the governors of Kūfah (Sufyān said: there were two of them — one was **Saʿīd ibn al-ʿĀṣ**, and the other was **al-Walīd ibn ʿUqbah**) sent for ʿAbdullāh ibn Masʿūd, Ḥudhayfah ibn al-Yamān, and ʿAbdullāh ibn Qays.*
He said to them:
"The day of Eid has arrived — what is your opinion?"
They delegated the matter to ʿAbdullāh (ibn Masʿūd). So he said:
يُكَبِّرُ تِسْعًا ، تَكْبِيرَةٌ يَفْتَتِحُ بِهَا الصَّلَاةَ، ثُمَّ يُكَبِّرُ ثَلَاثًا، ثُمَّ يَقْرَأُ سُورَةً، ثُمَّ يُكَبِّرُ، ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ فَيَقْرَأُ سُورَةً، ثُمَّ يُكَبِّرُ أَرْبَعًا، يَرْكَعُ بِإِحْدَاهُنَّ

"He (the imām) will say takbīr nine times:

- ***One takbīr** with which he opens the prayer,*
- *then **three additional takbīrs**,*
- *then he will recite a sūrah,*
- *then he will say **another takbīr**,*
- *then he will bow (rukūʿ).*

*Then he will stand again, recite another sūrah, then he will say **four takbīrs**,*
and he will perform rukūʿ on one of them." [127]

For further details, one may refer to my Arabic work al-Adillah al-Ḥanafiyyah – Kitāb al-Ṣalāh.

[127] Musannaf ibn Abi Shaibah 5748

Witr Prayer:
Three Rak'ahs and the Preferred Method

Indeed, there are some people—young in age, weak in intellect and understanding—who, in these latter times, are creating fitnah regarding matters that have long been firmly established by clear evidences and proofs. Among these issues is the ruling of the three-rak'ah Witr prayer according to Imām Abū Ḥanīfah al-Nu'mān (rahimahullāh).
They continue to issue fatwā claiming that such matters are innovations and deviations.
But the foundation of their claims is nothing but ignorance and slander.
Therefore, I will now present before you a number of evidences that I recall.

Three Rak'ahs of Witr Prayer:
Imām al-Bukhārī narrates…
عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، سَأَلَ عَائِشَةَ.رضى الله عنها.كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ فَقَالَتْ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا، قَالَتْ عَائِشَةُ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ. فَقَالَ " يَا عَائِشَةُ، إِنَّ عَيْنَىَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِي

From Abū Salamah ibn ʿAbd al-Raḥmān, who informed him that he asked ʿĀ'ishah (may Allah be pleased with her):
"How was the prayer of the Messenger of Allah ﷺ during Ramadan?"
She replied:

"The Messenger of Allah ﷺ would not pray more than eleven rak'ahs in Ramadan or outside of it. He would pray four rak'ahs — and do not ask about their beauty and their length — then he would pray another four rak'ahs — and do not ask about their beauty and their length — then he would pray three (rak'ahs)."
ʿĀ'ishah said:
"So I asked: O Messenger of Allah, do you sleep before praying Witr?"
He replied: ***"O ʿĀ'ishah, my eyes sleep but my heart does not sleep."*** *128*

There is a Tashahhud (Tahiyyah) after every two rak'ahs:
Imām Muslim narrates…

There is a tashahhud (taḥiyyah) in every two rak'ahs

Imām Muslim narrates:
عَنْ عَائِشَةَ، قَالَتْ :كَانَ رَسُولُ اللهِ ﷺيَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ. وَالْقِرَاءَةِ، بِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ، وَلَمْ يُصَوِّبْهُ وَلَكِنْ بَيْنَ ذَلِكَ، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ، حَتَّى يَسْتَوِيَ قَائِمًا، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ، لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا، **وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ التَّحِيَّةَ**، وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى، وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ. وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبُعِ، وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ

From ʿĀ'ishah (may Allah be pleased with her), she said:

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128 Bukhari 1147, 2013, 3569

"The Messenger of Allah ﷺ would begin the prayer with the takbīr, and (he would begin) the recitation with 'Al-ḥamdu lillāhi Rabb al-ʿālamīn'.
When he bowed, he would neither raise his head too high nor lower it too much, but rather (keep it) between those two positions.
When he raised his head from rukūʿ, he would not go into sujūd until he stood fully upright.
And when he raised his head from a sajdah, he would not perform another sajdah until he sat upright.
He would recite the Tashahhud in every two rak'ahs.
He would spread his left foot (under him) and keep his right foot upright.
He would forbid the 'sitting like a devil' and he would forbid a man from spreading his forearms on the ground like a wild beast.
And he would conclude the prayer with salām. [129]

He did not say salām after the first two rak'ahs of Witr:

1. *Al-Nasā'ī: It is narrated from Sa'd ibn Hishām (rahimahullah) that ʿĀ'ishah (may Allah be pleased with her) said to him…*

أَنّ رَسُولَ اللَّهِ ﷺ " كَانَ لَا يُسَلِّمُ فِي رَكْعَتَيِ الْوِتْرِ

The Messenger of Allah ﷺ did not give salām after the first two rak'ahs of Witr.[130]

2. *Al-Ḥākim (rahimahullāh) narrates: Sa'd ibn Hishām (rahimahullāh) narrated from ʿĀ'ishah (may Allah be pleased with her), who said:*

كَانَ رَسُولُ اللَّهِ ﷺ لَا يُسَلِّمُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الْوِتْرِ

"The Messenger of Allah ﷺ did not give salām in the first two rak'ahs of Witr."

[129] Muslim 498
[130] Sunan Nasai 1698

Al-Ḥākim said: *"This ḥadīth is authentic according to the conditions of the two Shaykhs (al-Bukhārī and Muslim), although they did not record it. It also has several supporting narrations."*
Al-Dhahabī said: "It is authentic according to their conditions." [131]

3. *Al-Ḥākim (rahimahullāh) further narrates that ʿĀ'ishah (may Allah be pleased with her) said:*

كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلَاثٍ لَا يُسَلِّمُ إِلَّا فِي آخِرِهِنَّ، وَهَذَا وِتْرُ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، وَعَنْهُ أَخَذَهُ أَهْلُ الْمَدِينَة

"The Messenger of Allah ﷺ performed Witr with three rak'ahs, and he would not give salām except at the end of them."
"This was also the Witr method of the Commander of the Believers, ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him), and the people of Madinah adopted this practice from him." [132]

Witr exactly as the Ḥanafīs perform it

Ibn ʿAbd al-Barr (rahimahullāh) narrates:
From Ibrāhīm al-Nakhaʿī (rahimahullāh), ʿAlqamah (rahimahullāh), and ʿAbdullāh ibn Masʿūd (may Allah be pleased with him):

أُرْسِلَتْ أُمِّي لَيْلَةً لِتَبِيتَ عِنْدَ النَّبِيِّ ﷺ، فَتَنْظُرَ كَيْفَ يُوتِرُ فَبَاتَتْ عِنْدَ النَّبِيِّ فَصَلَّى مَا شَاءَ اللَّهُ أَنْ يُصَلِّيَ، حَتَّى إِذَا كَانَ آخِرَ اللَّيْلِ وَأَرَادَ الْوِتْرَ قَرَأَ بِسَبِّحِ اسْمَ رَبِّكَ الأَعْلَى فِي الرَّكْعَةِ الأُولَى، وَقَرَأَ فِي الثَّانِيَةِ قُلْ يا أَيُّهَا الْكَافِرُوْنَ. ثُمَّ قَعَدَ، ثُمَّ قَامَ، وَلَمْ يَفْصِلْ بَيْنَهُمَا بِالسَّلَامِ، ثُمَّ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ حَتَّى إِذَا فَرَغَ كَبَّرَ ثُمَّ قَنَتَ، فَدَعَا مِمَّا شَاءَ اللَّهُ أَنْ يَدْعُوَ ثُمَّ كَبَّرَ وَرَكَعَ

131 al-Mustadrak H 1139 Darul Kutub
132 al-Mustadrak H 1140 Darul Kutub

"My mother was sent one night to spend the night with the Prophet ﷺ, so that she could observe how he performed Witr.
She spent the night with the Prophet ﷺ, and he prayed whatever Allah willed him to pray.
Then, when it was the end of the night and he wanted to perform Witr:

- *He recited 'Sabbihisma Rabbika al-Aʿlā' in the first rakʿah;*
- *He recited 'Qul yā ayyuhā al-kāfirūn' in the second;*
- *Then he sat, then stood up again, without separating between them with salām;*
- *Then he recited 'Qul Huwa Allāhu Aḥad – Allāhu al-Ṣamad, Lam yalid wa lam yūlad, Wa lam yakun lahu kufuwan aḥad' in the third rakʿah;*

And when he finished, he said the takbīr, then made the qunūt, supplicating whatever Allah allowed him to supplicate, then he said the takbīr again and bowed (in rukūʿ)." [133]

I say: *The chain of this ḥadīth is weak, but it is acceptable as an explanation and supportive clarification for the earlier authentic ḥadīths.*

[133] al-Istia'b Number 4181

The wording of the Qunūt:

(1) Al-Nasā'ī — with an authentic chain:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ وَإِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ [134]

(2) In Sunan Abi Dawud:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ وَإِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ **وَلاَ يَعِزُّ مَنْ عَادَيْتَ** تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ[135]

"O Allah, guide me among those You have guided; grant me wellbeing among those You have granted wellbeing; take me into Your care among those You have taken into Your care; bless for me what You have given; and protect me from the evil of what You have decreed. Indeed, You decree and none can decree over You. And truly, none is humiliated whom You befriend, and none is honored whom You oppose. You are Blessed, our Lord, and Exalted." [136]

(3) ʿAbd al-Razzāq: The Qunūt of ʿUmar (may Allah be pleased with him).

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ، وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ وَلَا نَكْفُرُكَ، وَنُؤْمِنُ بِكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ،

اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، وَنَرْجُو رَحْمَتَكَ وَنَخَافُ عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِينَ مُلْحَقٌ،

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[134] Sunan Nasai 1745. Ibn Majah 1178. Darimi 1560, 1561

[135] Abu Dawud 1425

[136] Tirmizi 464

اللَّهُمَّ عَذِّبِ الْكَفَرَةَ، وَأَلْقِ فِي قُلُوبِهِمُ الرُّعْبَ، وَخَالِفْ بَيْنَ كَلِمَتِهِمْ، وَأَنْزِلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ،

اللَّهُمَّ عَذِّبِ الْكَفَرَةَ أَهْلَ الْكِتَابِ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِكَ، وَيُكَذِّبُونَ رُسُلَكَ وَيُقَاتِلُونَ أَوْلِيَاءَكَ،

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَأَصْلِحْ ذَاتَ بَيْنِهِمْ، وَأَلِّفْ بَيْنَ قُلُوبِهِمْ، وَاجْعَلْ فِي قُلُوبِهِمُ الْإِيمَانَ وَالْحِكْمَةَ، وَثَبِّتْهُمْ عَلَى مِلَّةِ نَبِيِّكَ،

وَأَوْزِعْهُمْ أَنْ يُوَفُّوا بِالْعَهْدِ الَّذِي عَاهَدْتَهُمْ عَلَيْهِ، وَانْصُرْهُمْ عَلَى عَدُوِّكَ وَعَدُوِّهِمْ، إِلَهَ الْحَقِّ، وَاجْعَلْنَا مِنْهُمْ

"O Allah, we seek Your help, and we seek Your forgiveness; we praise You and we do not deny You. We believe in You, and we abandon and reject those who disobey You.

O Allah, You alone we worship, and for You we pray and prostrate, and to You we strive and hasten. We hope for Your mercy and we fear Your punishment; indeed, Your punishment will surely overtake the disbelievers.

O Allah, punish the disbelievers, cast fear into their hearts, divide their unity, and send upon them Your torment and Your punishment.

O Allah, punish the disbelieving People of the Book— those who block others from Your path, deny Your messengers, and fight against Your close friends.

O Allah, forgive the believing men and believing women, the Muslim men and Muslim women. Reform the conditions among them, unite their hearts, place faith and wisdom in their hearts, and keep them firm upon the religion of Your Prophet.

Grant them the ability to fulfill the covenant which You made them take, and grant them victory over Your enemy and their enemy— O God of Truth— and make us among them."

Imām ʿAbd al-Razzāq said: "When I was the imām, I would say this (Qunūt), and then I would say:

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ[137]

From Hasan Basri:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ، وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ الْخَيْرَ، وَلَا نَكْفُرُكَ، وَنُؤْمِنُ بِكَ، وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ،

اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ الْجِدَّ، إِنَّ عَذَابَكَ الْجِدَّ بِالْكُفَّارِ مُلْحَقٌ،

اللَّهُمَّ عَذِّبِ الْكَفَرَةَ وَالْمُشْرِكِينَ، وَأَلْقِ فِي قُلُوبِهِمُ الرُّعْبَ، وَخَالِفْ بَيْنَ كَلِمَتِهِمْ، وَأَنْزِلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ،

اللَّهُمَّ عَذِّبِ كَفَرَةَ أَهْلِ الْكِتَابِ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِكَ وَيُكَذِّبُونَ رُسُلَكَ،

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، اللَّهُمَّ أَصْلِحْ ذَاتَ بَيْنِهِمْ، وَأَلِّفْ بَيْنَ قُلُوبِهِمْ، وَاجْعَلْ فِي قُلُوبِهِمُ الْإِيمَانَ وَالْحِكْمَةَ،

وَأَوْزِعْهُمْ أَنْ يَشْكُرُوا نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيْهِمْ، وَأَنْ يُوَفُّوا بِعَهْدِكَ الَّذِي عَاهَدْتَهُمْ عَلَيْهِ، وَتَوَفَّهُمْ عَلَى مِلَّةِ رَسُولِكَ،

وَانْصُرْهُمْ عَلَى عَدُوِّكَ وَعَدُوِّهِمْ إِلَهَ الْحَقِّ وَاجْعَلْنَا مِنْهُمْ،

"O Allah, we seek Your help, and we seek Your forgiveness, and we praise You with all goodness, and we do not deny You. We believe in You, and we abandon and reject those who disobey You. O Allah, You alone we worship; for You we pray and prostrate; to You we strive and hasten. We hope for Your mercy, and we fear Your severe punishment — indeed, Your severe punishment will certainly overtake the disbelievers.

[137] Musannaf 3/110. H4968

O Allah, punish the disbelievers and the polytheists; cast fear into their hearts; divide their unity; and send upon them Your punishment and Your torment.
O Allah, punish the disbelieving People of the Book — those who block others from Your path and deny Your messengers.
O Allah, forgive the believing men and believing women, and the Muslim men and Muslim women. O Allah, set right the affairs among them; unite their hearts; place faith and wisdom in their hearts. Grant them the ability to be grateful for the blessings You have bestowed upon them; and grant them the ability to fulfill the covenant that You made them take; and cause them to die upon the religion of Your Messenger.
Grant them victory over Your enemy and their enemy, O God of Truth, and make us among them." [138]

(4) Ibn Abī Shaybah: Ibn ʿAbbās (may Allah be pleased with them both) used to say in Qunūt:

لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ السَّبْعِ وَمِلْءَ الْأَرْضِينَ السَّبْعِ، وَمِلْءَ مَا بَيْنَهُمَا مِنْ شَيْءٍ، بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقَّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

"For You is all praise — as much as would fill the seven heavens, and fill the seven earths, and fill whatever is between them of anything. O Possessor of praise and glory! The most rightful and true statement a servant can say is Yours, and all of us are Your servants.
There is no one who can prevent what You give, and no one who can give what You prevent, and the wealth or power of the wealthy does not avail him against You." [139]

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[138] Musannaf 4982
[139] Musannaf 2/95 H 6890

Al-Ḥusayn ibn ʿAlī (may Allah be pleased with them both) used to say in Qunūt:

اللَّهُمَّ إِنَّكَ تَرَى وَلَا أَرَى وَأَنْتَ بِالْمَنْظَرِ الْأَعْلَى، وَإِنَّ إِلَيْكَ الرُّجْعَى، وَإِنَّ لَكَ الْآخِرَةَ وَالْأُولَى، اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَذِلَّ وَنَخْزَى

O Allah, indeed You see while I do not see, and You are in the highest watchful position, and indeed to You is the return, and indeed Yours is the Hereafter and the first life.
O Allah, we seek refuge in You from being humiliated and disgraced." [140]

Ibrāhīm al-Nakhaʿī used to say: In Qunūt, say:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ[141]

Ibn Mas'ūd (may Allah be pleased with him) taught the Qunūt:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ، وَنُؤْمِنُ بِكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ، وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ، اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي، وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، وَنَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ الْجِدَّ بِالْكُفَّارِ مُلْحِقٌ

O Allah, we seek Your help, and we seek Your forgiveness; we believe in You, and we praise You with all goodness; we do not deny You, and we abandon and reject those who disobey You.
O Allah, You alone we worship; for You we pray and prostrate; to You we strive and hasten. We hope for Your mercy, and we fear Your punishment — indeed, Your severe punishment will surely overtake the disbelievers." [142]

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[140] Musannaf 6891

[141] Musannaf 6892

[142] Musannaf 6893

Ibrāhīm al-Nakha ʿī said:

لَيْسَ فِي قُنُوتِ الْوَتْرِ شَيْءٌ مُوَقَّتٌ، إِنَّمَا هُوَ دُعَاءٌ وَاسْتِغْفَارٌ

There is nothing fixed or specifically prescribed in the Qunūt of Witr; it is simply supplication and seeking forgiveness[143]

(5) Ibn Khuzaymah — with an authentic chain — (narrates) concerning the latter part of the Qunūt:

اللَّهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِكَ وَيُكَذِّبُونَ رُسُلَكَ، وَلَا يُؤْمِنُونَ بِوَعْدِكَ، وَخَالِفْ بَيْنَ كَلِمَتِهِمْ، وَأَلْقِ فِي قُلُوبِهِمُ الرُّعْبَ، وَأَلْقِ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ، إِلَهَ الْحَقِّ، ثُمَّ يُصَلِّي عَلَى النَّبِيِّ ﷺ، وَيَدْعُو لِلْمُسْلِمِينَ بِمَا اسْتَطَاعَ مِنْ خَيْرٍ، ثُمَّ يَسْتَغْفِرُ لِلْمُؤْمِنِينَ قَالَ :وَكَانَ يَقُولُ إِذَا فَرَغَ مِنْ لَعْنَةِ الْكَفَرَةِ، وَصَلَاتِهِ عَلَى النَّبِيِّ، وَاسْتِغْفَارِهِ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَمَسْأَلَتِهِ :اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، وَنَرْجُو رَحْمَتَكَ رَبَّنَا، وَنَخَافُ عَذَابَكَ الْجِدَّ، إِنَّ عَذَابَكَ لِمَنْ عَادَيْتَ مُلْحِقٌ

"O Allah, fight the disbelievers who block others from Your path, deny Your messengers, and do not believe in Your promise. Divide their unity, cast fear into their hearts, and send upon them Your punishment and Your torment, O God of Truth."

Then he would send blessings upon the Prophet ﷺ, and he would supplicate for the Muslims with whatever good he was able, and then he would seek forgiveness for the believing men and believing women.

He said:

"When he finished invoking curses upon the disbelievers, sending blessings upon the Prophet ﷺ, seeking forgiveness for the believing men and believing women, and making his requests, he would say:

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143 Musannaf 6898

'O Allah, You alone we worship; for You we pray and prostrate; to You we strive and hasten; we hope for Your mercy, our Lord, and we fear Your severe punishment — indeed, Your punishment will certainly overtake whoever opposes You.'[144]

Qunūt Before Rukū ʿ:

Imām Muḥammad ibn al-Ḥasan al-Shaybānī (rahimahullāh) said:
أَخْبَرَنَا أَبُو حَنِيفَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، أَنَّ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ كَانَ يَقْنُتُ فِي السَّنَةِ كُلِّهَا، فِي الْوِتْرِ قَبْلَ الرُّكُوعِ "قَالَ مُحَمَّدٌ :وَبِهِ نَأْخُذُ، وَهُوَ قَوْلُ أَبِي حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ

Abū Ḥanīfah narrated to us, from Ḥammād, from Ibrāhīm, that Ibn Masʿūd (may Allah be pleased with him) used to perform Qunūt throughout the entire year, in Witr, before rukūʿ.
Muḥammad (ibn al-Ḥasan) said:
"And this is what we follow, and it is the view of Abū Ḥanīfah (may Allah be pleased with him)." [145]

Ibn Abī Shaybah (rahimahullāh) narrated:

Yazīd ibn Hārūn narrated to us, from Hishām al-Dastuwā'ī, from Ḥammād, from Ibrāhīm (al-Nakhaʿī), from ʿAlqamah, that:
أَنَّ ابْنَ مَسْعُودٍ، وَأَصْحَابَ النَّبِيِّ ﷺ، كَانُوا يَقْنُتُونَ فِي الْوِتْرِ قَبْلَ الرُّكُوعِ

"Ibn Masʿūd (may Allah be pleased with him) and the Companions of the Prophet ﷺ used to recite the Qunūt in the Witr prayer before bowing (rukūʿ)."[146]

Imām al-Tirmidhī said:
"There is a difference of opinion among the scholars regarding the Qunūt of Witr. ʿAbdullāh ibn Masʿūd (may Allah be pleased with him)

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144 Sahih ibn Khuzaimah 2/155 H 1100
145 Kitabul Athar 1/569 Number 211
146 Musannaf 2/97 H 6911

said that Qunūt should be recited in the Witr prayer throughout the entire year (every night). He preferred that the Qunūt be recited before bowing (rukūʿ).
This is also the view of some experts. Sufyān al-Thawrī, Ibn al-Mubārak, Isḥāq, and the scholars of Kūfah have given the same opinion."
He continued:
"It has been narrated from ʿAlī (may Allah be pleased with him) that he recited Qunūt only in the second half of the month of Ramaḍān, after rukūʿ, and did not recite Qunūt at other times. Some specialists have also held this view. Imām al-Shāfiʿī and (Imām) Aḥmad have also said this." [147]

"According to Imām Abū Ḥanīfah, Qunūt is wājib; and according to the two companions (Abū Yūsuf and Muḥammad), it is sunnah." *(al-Kāsānī)*

[147] Tirmizi 464

Ruling of Qunūt Nāzilah

Al-Bukhārī narrates:

وَقَنَتَ شَهْرًا يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ

"He (the Prophet ﷺ) performed Qunūt for an entire month, supplicating against certain clans of Banū Sulaym." [148]

Muslim:

عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ شَهْرًا يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ **ثُمَّ تَرَكَهُ** .

From Anas (may Allah be pleased with him): "The Messenger of Allah ﷺ performed Qunūt for a month, supplicating against certain tribes of the Arabs; then he stopped it." [149]

Bukhari:

عَنْ أَنَسِ بْنِ مَالِكٍ .رضى الله عنه .أَنَّ رِعْلاً، وَذَكْوَانَ وَعُصَيَّةَ وَبَنِي لَحْيَانَ اسْتَمَدُّوا رَسُولَ اللَّهِ ﷺ عَلَى عَدُوٍّ، فَأَمَدَّهُمْ بِسَبْعِينَ مِنَ الأَنْصَارِ، كُنَّا نُسَمِّيهِمُ الْقُرَّاءَ فِي زَمَانِهِمْ، كَانُوا يَحْتَطِبُونَ بِالنَّهَارِ وَيُصَلُّونَ بِاللَّيْلِ، حَتَّى كَانُوا بِبِئْرِ مَعُونَةَ قَتَلُوهُمْ، وَغَدَرُوا بِهِمْ، فَبَلَغَ النَّبِيَّ ﷺ، فَقَنَتَ شَهْرًا يَدْعُو فِي الصُّبْحِ عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ، عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ وَبَنِي لَحْيَانَ. قَالَ أَنَسٌ فَقَرَأْنَا فِيهِمْ قُرْآنًا ثُمَّ إِنَّ ذَلِكَ رُفِعَ بَلِّغُوا عَنَّا قَوْمَنَا، أَنَّا لَقِينَا رَبَّنَا، فَرَضِيَ عَنَّا وَأَرْضَانَا. وَعَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ حَدَّثَهُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَنَتَ شَهْرًا فِي صَلاَةِ الصُّبْحِ يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ، عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ وَبَنِي لَحْيَانَ. زَادَ خَلِيفَةُ حَدَّثَنَا ابْنُ زُرَيْعٍ،

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[148] Bukhari 7341

[149] Muslim 677

حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسٌ، أَنَّ أُولَئِكَ السَّبْعِينَ، مِنَ الأَنْصَارِ قُتِلُوا بِبِئْرٍ مَعُونَةَ، قُرْآنًا كِتَابًا. نَحْوَهُ

From Anas ibn Mālik (may Allah be pleased with him):
"Ri'l, Dhakwān, 'Uṣayyah, and Banū Laḥyān requested help from the Messenger of Allah ﷺ against an enemy. So he sent seventy men from the Anṣār to help them. We used to call them al-Qurrāʾ (the reciters) in those days. They would collect firewood during the day and pray at night.
When they reached Biʾr Maʿūnah, those tribes killed them and betrayed them. When news of this reached the Prophet ﷺ, he performed Qunūt for a month in the ṣubḥ (Fajr) prayer, supplicating against various tribes of the Arabs — against Ri'l, Dhakwān, 'Uṣayyah, and Banū Laḥyān."
Anas said:
"We used to recite Qur'an about them, then it was lifted (abrogated): 'Convey from us to our people that we have met our Lord, and He is pleased with us and has made us pleased.'"
And from Qatādah, from Anas ibn Mālik: He informed him that the Prophet of Allah ﷺ performed Qunūt for a month in the ṣubḥ prayer, supplicating against certain tribes of the Arabs — against Ri'l, Dhakwān, 'Uṣayyah, and Banū Laḥyān.
Khalīfah added (in his narration):
Ibn Zuray' narrated to us, from Saʿīd, from Qatādah, who narrated from Anas:
"Those seventy Anṣār were killed at Biʾr Maʿūnah, reciters of the Qur'an, devoted to the Book." [150]

"For further details, you may refer to my book al-Adillah al-Ḥanafiyyah – Kitāb al-Ṣalāh."

[150] Bukhari 4090

I say: *The Prophet ﷺ performed Qunūt in prayers other than Witr for one month, and then he abandoned it. This abandonment occurred later, and it was intentional. The legal ruling (fatwā) is based upon this abandonment.*

Reciting Qunūt is an innovation (in certain prayers)

Imām al-Tirmidhī and Ibn Mājah narrate with an authentic chain:

عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، قَالَ قُلْتُ لأَبِي يَا أَبَةِ إِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيِّ بْنِ أَبِي طَالِبٍ هَا هُنَا بِالْكُوفَةِ نَحْوًا مِنْ خَمْسِ سِنِينَ أَكَانُوا يَقْنُتُونَ **قَالَ أَىْ بُنَىَّ مُحْدَثٌ** .

قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ . وَقَالَ سُفْيَانُ الثَّوْرِيُّ إِنْ قَنَتَ فِي الْفَجْرِ فَحَسَنٌ وَإِنْ لَمْ يَقْنُتْ فَحَسَنٌ . وَاخْتَارَ أَنْ لاَ يَقْنُتَ . وَلَمْ يَرَ ابْنُ الْمُبَارَكِ الْقُنُوتَ فِي الْفَجْرِ . قَالَ أَبُو عِيسَى وَأَبُو مَالِكٍ الأَشْجَعِيُّ اسْمُهُ سَعْدُ بْنُ طَارِقِ بْنِ أَشْيَمَ

From Abū Mālik al-Ashjaʿī, who said:
"I said to my father: 'O my father, you have prayed behind the Messenger of Allah ﷺ, and behind Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī ibn Abī Ṭālib here in Kūfah for about five years. Did they use to perform Qunūt (in Fajr)?'
*He replied: '**O my son, it is an innovation**.'"*
Abū ʿĪsā (al-Tirmidhī) said:
"This ḥadīth is ḥasan ṣaḥīḥ. And this is the practice of most of the scholars."
Sufyān al-Thawrī said:
"If a person performs Qunūt in Fajr, it is good; and if he does not, it is also good — but he preferred that Qunūt not be done."
Ibn al-Mubārak did not consider Qunūt in Fajr to be (legislated).
Abū ʿĪsā said:

"Abū Mālik al-Ashjaʿī's name is Saʿd ibn Ṭāriq ibn Ashyam." [151]

Al-Nasā'ī narrates with an authentic chain:

عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ أَبِيهِ، قَالَ صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ أَبِي بَكْرٍ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ عُمَرَ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ عُثْمَانَ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ عَلِيٍّ فَلَمْ يَقْنُتْ ثُمَّ **قَالَ يَا بُنَيَّ إِنَّهَا بِدْعَةٌ**

From Abū Mālik al-Ashjaʿī, from his father, who said:
"I prayed behind the Messenger of Allah ﷺ, and he did not perform Qunūt.
And I prayed behind Abū Bakr, and he did not perform Qunūt.
And I prayed behind ʿUmar, and he did not perform Qunūt.
And I prayed behind ʿUthmān, and he did not perform Qunūt.
And I prayed behind ʿAlī, and he did not perform Qunūt."
Then he said:
*"**O my son, it is an innovation**."* [152]

Al-Bayhaqī has narrated — with a weak chain — that:

عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ ﷺ "نَهَى عَنِ الْقُنُوتِ فِي صَلَاةِ الصُّبْحِ

From Umm Salamah (may Allah be pleased with her):
"The Prophet ﷺ forbade Qunūt in the Ṣubḥ (Fajr) prayer." [153]

Imām Muḥammad ibn al-Ḥasan said:

قُلتُ: فَهَلْ فِي شَيْءٍ مِنَ الصَّلَوَاتِ قُنُوتٌ؟ قَالَ: لَا قُنُوتَ فِي شَيْءٍ مِنَ الصَّلَوَاتِ كُلِّهَا، فِي سَفَرٍ وَلَا حَضَرٍ، إِلَّا فِي الْوِتْرِ. بَلَغَنَا عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ لَمْ يَقْنُتْ قَطُّ إِلَّا شَهْرًا وَاحِدًا، حَارَبَ حَيًّا مِنَ الْمُشْرِكِينَ، فَقَنَتَ يَدْعُو عَلَيْهِمْ. وَبَلَغَنَا عَنْ أَبِي

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[151] Tirmizi 402. Ibn Majah 1241
[152] Sunan Nasai 1080
[153] As-Sunanul Kubra 3160 Darul Kutub

بَكْرٍ الصِّدِّيقِ أَنَّهُ لَمْ يَقْنُتْ. وَبَلَغَنَا عَنِ الْأَسْوَدِ بْنِ يَزِيدَ أَنَّهُ قَالَ: صَحِبْتُ عُمَرَ بْنَ الْخَطَّابِ سَنَتَيْنِ، فَلَمْ أَرَهُ قَنَتَ فِي سَفَرٍ وَلَا حَضَرٍ.

I (Muḥammad ibn al-Ḥasan) said: "Is there Qunūt in any of the prayers?"
He replied:
"There is no Qunūt in any of the prayers whatsoever — neither in travel nor in residence — except in the Witr prayer. It has reached us that the Messenger of Allah ﷺ never performed Qunūt at all, except for one month when he fought against a tribe of the polytheists, and he performed Qunūt invoking against them.
And it has reached us that Abū Bakr al-Ṣiddīq never performed Qunūt.
And it has reached us from al-Aswad ibn Yazīd that he said: 'I accompanied ʿUmar ibn al-Khaṭṭāb for two years, and I never saw him perform Qunūt — neither in travel nor in residence.' [154]

Imām Muḥammad ibn al-Ḥasan said in his book al-Āthār:

أَخْبَرَنَا أَبُو حَنِيفَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، أَنَّ النَّبِيَّ ﷺ لَمْ يُرَ قَانِتًا فِي الْفَجْرِ حَتَّى فَارَقَ الدُّنْيَا إِلَّا شَهْرًا وَاحِدًا، قَنَتَ فِيهِ يَدْعُو عَلَى حَيٍّ مِنَ الْمُشْرِكِينَ، لَمْ يُرَ قَانِتًا قَبْلَهُ وَلَا بَعْدَهُ، وَإِنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَمْ يُرَ قَانِتًا بَعْدَهُ حَتَّى فَارَقَ الدُّنْيَا

Abū Ḥanīfah narrated to us, from Ḥammād, from Ibrāhīm, that:
"The Prophet ﷺ was never seen performing Qunūt in the Fajr prayer until he departed from this world — except for one month in which he performed Qunūt, supplicating against a tribe from the polytheists. He was not seen performing Qunūt before that month nor after it.
And Abū Bakr (may Allah be pleased with him) was never seen performing Qunūt after him (the Prophet ﷺ) until he departed from this world." [155]

"Imām Muḥammad ibn al-Ḥasan said in his book al-Muwaṭṭa':

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[154] Al-Asal 1/256-257 Dar ibn Hazm
[155] Al-Athar, H 215

أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، قَالَ : كَانَ ابْنُ عُمَرَ لا يَقْنُتُ فِي الصُّبْحِ . قَالَ مُحَمَّدٌ : وَبِهَذَا نَأْخُذُ، وَهُوَ قَوْلُ أَبِي حَنِيفَةَ، رَحِمَهُ اللَّهُ

Mālik narrated to us, from Nāfiʿ, who said:
"Ibn ʿUmar did not perform Qunūt in the Ṣubḥ (Fajr) prayer."
Muḥammad (ibn al-Ḥasan) said:
"And this is what we follow, and it is the opinion of Abū Ḥanīfah — may Allah have mercy on him. [156]

Qāḍī Abū Yūsuf said in his book al-Āthār:

حَدَّثَنَا يُوسُفُ بْنُ أَبِي يُوسُفَ عَنْ أَبِيهِ عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ لَمْ يَقْنُتْ فِي الْفَجْرِ إِلَّا شَهْرًا وَاحِدًا، حَارَبَ حَيًّا مِنَ الْمُشْرِكِينَ، قَنَتَ يَدْعُو عَلَيْهِمْ، لَمْ يُرَ قَانِتًا قَبْلَهَا وَلَا بَعْدَهَا

Yūsuf ibn Abī Yūsuf narrated to us, from his father, from Abū Ḥanīfah, from Ḥammād, from Ibrāhīm, from the Prophet ﷺ:
"He did not perform Qunūt in the Fajr prayer except for one month, when he fought against a tribe from among the polytheists. He performed Qunūt invoking against them. He was not seen performing Qunūt before that month nor after it." [157]

Imām al-Ṭaḥāwī said in his book Sharḥ Maʿānī al-Āthār:

فَثَبَتَ بِمَا ذَكَرْنَا أَنَّهُ لَا يَنْبَغِي الْقُنُوتُ فِي الْفَجْرِ , فِي حَالِ حَرْبٍ وَلَا غَيْرِهِ , قِيَاسًا وَنَظَرًا عَلَى مَا ذَكَرْنَا مِنْ ذَلِكَ وَهَذَا قَوْلُ أَبِي حَنِيفَةَ وَأَبِي يُوسُفَ وَمُحَمَّدٍ رَحِمَهُمُ اللهُ تَعَالَى

Thus, based on what we have mentioned, it is established that Qunūt should not be performed in the Fajr prayer — whether in times of war

156 Muwatta Muhammad P 91, H 242
157 Al-Athar P70, H 349

or otherwise — by analogy and sound reasoning, according to what we have cited.
This is the view of Abū Ḥanīfah, Abū Yūsuf, and Muḥammad — may Allah, the Exalted, have mercy upon them.[158]

Imam Sarakhsi says:
قَالَ (وَلَا قُنُوتَ فِي شَيْءٍ مِنْ الصَّلَوَاتِ سِوَى الْوِتْرِ عِنْدَنَا) وَقَالَ الشَّافِعِيُّ - رَحِمَهُ اللَّهُ تَعَالَى - يَقْنُتُ فِي صَلَاةِ الْفَجْرِ فِي الرَّكْعَةِ الثَّانِيَةِ بَعْدَ الرُّكُوعِ وَاسْتَدَلَّ بِحَدِيثِ أَنَسٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - كَانَ النَّبِيُّ - ﷺ - يَقْنُتُ فِي صَلَاةِ الْفَجْرِ إلَى أَنْ فَارَقَ الدُّنْيَا
وَقَدْ صَحَّ قُنُوتُهُ فِيهَا فَمَنْ قَالَ إنَّهُ انْتَسَخَ فَعَلَيْهِ إثْبَاتُهُ بِالدَّلِيلِ، وَقَدْ صَحَّ أَنَّ عَلِيًّا - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - فِي حُرُوبِهِ كَانَ يَقْنُتُ عَلَى مَنْ نَاوَاهُ فِي صَلَاةِ الْفَجْرِ.
(وَلَنَا) حَدِيثُ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَنَتَ فِي صَلَاةِ الْفَجْرِ شَهْرًا يَدْعُو عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ ثُمَّ تَرَكَهُ،
وَهَكَذَا عَنْ أَنَسٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ قَنَتَ رَسُولُ اللَّهِ - ﷺ - فِي صَلَاةِ الْفَجْرِ شَهْرًا أَوْ قَالَ أَرْبَعِينَ يَوْمًا يَدْعُو عَلَى رَعْلٍ وَذَكْوَانٍ وَيَقُولُ فِي قُنُوتِهِ اللَّهُمَّ اُشْدُدْ وَطْأَتَك عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ فَلَمَّا نَزَلَ قَوْله تَعَالَى {لَيْسَ لَك مِنْ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ} [آل عمران: ١٢٨] الْآيَةَ تَرَكَ ذَلِكَ.
وَقَالَ أَبُو عُثْمَانَ النَّهْدِيُّ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - صَلَّيْت خَلْفَ أَبِي بَكْرٍ سِنِينَ وَخَلْفَ عُمَرُ كَذَلِكَ فَلَمْ أَرَ وَاحِدًا مِنْهُمَا يَقْنُتُ فِي صَلَاةِ الْفَجْرِ.

He said:
"(There is no Qunūt in any of the prayers except in Witr according to us).
And al-Shāfiʿī — may Allah the Exalted have mercy on him — said:

[158] Sharh Maanil Athar 1/253 Number 1512

'Qunūt should be performed in the Fajr prayer, in the second rakʿah, after bowing.'
He used as evidence the ḥadīth of Anas (may Allah be pleased with him):
'The Prophet ﷺ used to perform Qunūt in the Fajr prayer until he departed from this world.'
He argued:
'His performing Qunūt in Fajr is authentically established. So whoever claims that it was abrogated must prove that with evidence.
And it is authentically established that ʿAlī (may Allah be pleased with him), during his battles, used to perform Qunūt against those who opposed him in the Fajr prayer.'
(But our evidence is):
The ḥadīth of Ibn Masʿūd (may Allah be pleased with him):
'The Prophet ﷺ performed Qunūt in the Fajr prayer for one month, supplicating against a tribe from among the Arabs, then he left it.'
Likewise the narration from Anas (may Allah be pleased with him):
'The Messenger of Allah ﷺ performed Qunūt in the Fajr prayer for a month — or he said for forty days — invoking against Riʿl and Dhakwān.
And he would say in his Qunūt:
"O Allah, intensify Your punishment upon Muḍar, and make it upon them years like the years of Yūsuf."
Then, when the verse was revealed:
{"You have no part in the decision, whether He turns to them in mercy or punishes them…"} (Āl ʿImrān 3:128),
he abandoned it.
Abū ʿUthmān al-Nahdī (may Allah be pleased with him) said:
"I prayed behind Abū Bakr for years, and behind ʿUmar likewise, and I never saw even one of them perform Qunūt in the Fajr prayer." 159

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159 Al-Mabsutt 1/165 Total Volumes 31

The view that it (the Qunūt in Fajr) was abrogated

Imām al-Bukhārī narrates from Ibn ʿUmar (may Allah be pleased with him):

أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي صَلاَةِ الْفَجْرِ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ " اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ فِي الأَخِيرَةِ ". ثُمَّ قَالَ " اللَّهُمَّ الْعَنْ فُلاَنًا وَفُلاَنًا ". فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ}.

He (Ibn ʿUmar) heard the Prophet ﷺ say in the Fajr prayer, after raising his head from the bowing:
"O Allah, our Lord, to You belongs all praise — in the Hereafter."
Then he said:
"O Allah, curse so-and-so and so-and-so."
So Allah, the Mighty and Majestic, revealed:
{"You have no part in the decision — whether He turns to them in mercy or punishes them, for indeed they are wrongdoers."} (Āl ʿImrān 3:128) [160]

Imām al-Bukhārī narrates from Abū Hurayrah (may Allah be pleased with him):

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَدْعُوَ عَلَى أَحَدٍ أَوْ يَدْعُوَ لأَحَدٍ قَنَتَ بَعْدَ الرُّكُوعِ، فَرُبَّمَا قَالَ إِذَا قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ ". يَجْهَرُ بِذَلِكَ وَكَانَ يَقُولُ فِي بَعْضِ صَلاَتِهِ فِي صَلاَةِ الْفَجْرِ " اللَّهُمَّ الْعَنْ فُلاَنًا وَفُلاَنًا ". لأَحْيَاءٍ مِنَ الْعَرَبِ، حَتَّى أَنْزَلَ اللَّهُ {لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ} الآيَةَ

[160] Bukhari 7346

From Abū Hurayrah (may Allah be pleased with him):
"Whenever the Messenger of Allah ﷺ wanted to supplicate against someone or to supplicate in favor of someone, he would perform Qunūt after the rukūʿ. Sometimes, when he said 'Samiʿa Allāhu liman ḥamidah — Allāhumma Rabbanā laka al-ḥamd,' he would add:
'O Allah, save al-Walīd ibn al-Walīd, and Salamah ibn Hishām, and ʿAyyāsh ibn Abī Rabīʿah.
O Allah, intensify Your pressure upon Muḍar, and make it upon them years like the years of Yūsuf.'
And he would say this aloud.
And in some of his prayers, in the Fajr prayer, he used to say:
"O Allah, curse so-and-so and so-and-so," referring to certain tribes among the Arabs, until Allah revealed: {"You have no part in the decision ..."} (Āl ʿImrān 3:128). [161]

Imām Muslim narrates from Abū Hurayrah (may Allah be pleased with him):

كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ حِينَ يَفْرُغُ مِنْ صَلاَةِ الْفَجْرِ مِنَ الْقِرَاءَةِ وَيُكَبِّرُ وَيَرْفَعُ رَأْسَهُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ " . ثُمَّ يَقُولُ وَهُوَ قَائِمٌ " اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ كَسِنِي يُوسُفَ اللَّهُمَّ الْعَنْ لِحْيَانَ وَرِعْلاً وَذَكْوَانَ وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ " . ثُمَّ بَلَغَنَا أَنَّهُ تَرَكَ ذَلِكَ لَمَّا أُنْزِلَ { لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ}

From Abū Hurayrah (may Allah be pleased with him):
"When the Messenger of Allah ﷺ finished reciting in the Fajr prayer, he would say the takbīr and raise his head (from rukūʿ) saying:
'Samiʿa Allāhu liman ḥamidah. Rabbanā wa laka al-ḥamd.'
Then, while standing, he would say:

[161] Bukhari 4560

‘O Allah, save al-Walīd ibn al-Walīd, and Salamah ibn Hishām, and ʿAyyāsh ibn Abī Rabīʿah, and the oppressed believers.
O Allah, intensify Your punishment upon Muḍar, and make it upon them like the years of Yūsuf. O Allah, curse Liḥyān, and Riʿl, and Dhakwān, and ʿUṣayyah — for they have disobeyed Allah and His Messenger.’
Then we were informed that he abandoned this when the following verse was revealed:
{“You have no part in the decision — whether He turns to them in mercy, or punishes them; for indeed they are wrongdoers.”} (Āl ʿImrān 3:128) [162]

Thus, the verse of the Noble Qur’an itself is the abrogating evidence, and the Qunūt of Nāzilah stands abrogated.
For more detailed discussion, refer to my book al-Adillah al-Ḥanafiyyah — Kitāb al-Ṣalāh.”

[162] Muslim 675

Sujūd al-Sahw
(Prostration of Forgetfulness)

One shaykh said:
'The way Sujūd al-Sahw (the prostration of mistake-correction) is commonly practiced among the Ḥanafīs is not proven by authentic ḥadīth.
*There is no authentic evidence for giving salām once to the right side — not even a fabricated (mawḍūʿ) ḥadīth exists about it. As for the ḥadīth which mentions reciting the Tashahhud (al-Taḥiyyāt) after performing Sujūd al-Sahw, it is munkar (denounced/weak), as reported in Sunan Abū Dāwūd, pages 102–103. Therefore, there is no Tashahhud after Sujūd al-Sahw.**
And the report attributed to ʿImrān ibn Ḥuṣayn (may Allah be pleased with him) regarding Tashahhud after Sujūd al-Sahw is also munkar, because the narration found in Ṣaḥīḥ al-Bukhārī from ʿImrān (may Allah be pleased with him) does not contain any mention of this Tashahhud."

Our Evidence:
Ṣaḥīḥ al-Bukhārī...
عَنْ عَلْقَمَةَ، قَالَ قَالَ عَبْدُ اللَّهِ صَلَّى النَّبِيُّ ﷺ.قَالَ إِبْرَاهِيمُ لاَ أَدْرِي زَادَ أَوْ نَقَصَ. فَلَمَّا سَلَّمَ قِيلَ لَهُ يَا رَسُولَ اللَّهِ، أَحَدَثَ فِي الصَّلاَةِ شَىْءٌ قَالَ " وَمَا ذَاكَ ". قَالُوا صَلَّيْتَ كَذَا وَكَذَا. فَثَنَى رِجْلَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ، وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، فَلَمَّا أَقْبَلَ عَلَيْنَا بِوَجْهِهِ قَالَ " إِنَّهُ لَوْ حَدَثَ فِي الصَّلاَةِ شَىْءٌ لَنَبَّأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيَتَحَرَّى الصَّوَابَ، **فَلْيُتِمَّ عَلَيْهِ ثُمَّ يُسَلِّمْ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ**

From ʿAlqamah, who said:
ʿAbdullāh (ibn Masʿūd) said:
"The Prophet ﷺ prayed —" Ibrāhīm (al-Nakhaʿī) said: "I do not know whether he added something or omitted something."

When he gave salām, it was said to him: "O Messenger of Allah, has something new occurred in the prayer?"
He said:
"And what is that?"
They said:
"You prayed such-and-such (i.e., differently than usual)."
So:
He folded his legs underneath him, faced the qiblah, and performed two prostrations (of sahw). Then he gave salām.
When he turned his face toward us, he said:
"If anything new had happened in the prayer, I would have informed you of it. But I am only a human being like you; I forget just as you forget.
So when I forget, remind me. And if any of you is unsure in his prayer, let him try to determine what is correct, complete his prayer based on that, then give salām — and then perform two prostrations (of sahw)."[163]

Sahih Muslim:
عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، قَالَ سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي ثَلاَثِ رَكَعَاتٍ مِنَ الْعَصْرِ ثُمَّ قَامَ فَدَخَلَ الْحُجْرَةَ فَقَامَ رَجُلٌ بَسِيطُ الْيَدَيْنِ فَقَالَ أَقُصِرَتِ الصَّلاَةُ يَا رَسُولَ اللَّهِ . فَخَرَجَ مُغْضَبًا فَصَلَّى الرَّكْعَةَ الَّتِي كَانَ تَرَكَ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ ثُمَّ سَلَّمَ .

From ʿImrān ibn Ḥuṣayn (may Allah be pleased with him), who said: "The Messenger of Allah ﷺ ended the ʿAṣr prayer after three rakʿahs, then he stood up and entered (his) room.
A man with long hands stood up and said:
'O Messenger of Allah, has the prayer been shortened?'

[163] Bukhari 401

The Prophet ﷺ came out angry, then he prayed the rakʿah which he had left out. Then he said salām, then he performed the two prostrations of forgetfulness, then he gave salām again. [164]

"Thus, from the two ḥadīths in al-Bukhārī and Muslim it is proven that Sajdat al-Sahw may occur both after the salām and before the salām.

Tashahhud after Sajdat al-Sahw — from two Companions:

Al-Tirmidhī, Abū Dāwūd, and al-Ḥākim narrate with a ṣaḥīḥ chain from ʿImrān ibn Ḥuṣayn (may Allah be pleased with him):"

أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فَسَهَا فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ .

"The Prophet ﷺ led them in prayer. He made a mistake, then he performed two prostrations (of sahw), then he recited the tashahhud, and then he gave salām.

Abū ʿĪsā (al-Tirmidhī) said:

'This ḥadīth is ḥasan gharīb. Muḥammad ibn Sīrīn narrated other aḥādīth from Abū Qilābah's uncle, Abū al-Muhallab. And he (Abū Qilābah) narrated this ḥadīth from Khālid al-Ḥadhdhā', who narrated it from Qilābah, who narrated it from Abū al-Muhallab.' Abū al-Muhallab's name is ʿAbd al-Raḥmān; he is also called Muʿāwiyah ibn ʿAmr.

ʿAbd al-Wahhāb al-Thaqafī, Hushaym, and others narrated this ḥadīth from Khālid al-Ḥadhdhā' who narrated it completely from Abū Qilābah.

In another narration of ʿImrān ibn Ḥuṣayn it is mentioned: 'The Messenger of Allah ﷺ gave salām after the third rakʿah of ʿAṣr. A man stood up—his name was Khirbāq.'

There is a difference of opinion among the scholars regarding reciting the tashahhud after Sajdat al-Sahw. One group said:

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[164] Muslim 574

After performing the prostrations, he should recite the tashahhud and then give salām.
Another group said:
There is no tashahhud after Sajdat al-Sahw, nor is there salām. If the prostrations are done before the salām, then no tashahhud is to be recited.
Imām Aḥmad and Isḥāq supported this opinion. They both said: If Sajdat al-Sahw is performed before giving salām, then no tashahhud should be recited afterward." [165]

قلتُ: ورواه أبو داود[166] وقال المحدث شعيب الأرنؤوط إسناده صحيح، والحاكم[167]، وقال الحافظ في بلوغ المرام[168] : رواه أبوداود والترمذي وحسنه، والحاكم وصححه، وابن حبان في صحيحه[169] وقال المحقق شعيب الأرنؤوط إسناده قوي، ورواه في صحيحه ابن خزيمة[170] أيضا

Imām al-Ṭaḥāwī, with an authentic chain, narrated from ʿAbdullāh ibn Masʿūd (may Allah be pleased with him)
قَالَ رَسُولُ اللهِ ﷺ: إِذَا صَلَّى أَحَدُكُمْ , فَلَمْ يَدْرِ أَثَلَاثًا صَلَّى أَمْ أَرْبَعًا؟ فَلْيَنْظُرْ أَحْرَى ذَلِكَ إِلَى الصَّوَابِ , فَلْيُتِمَّهُ ثُمَّ لِيُسَلِّمْ , ثُمَّ لِيَسْجُدْ سَجْدَتَيِ السَّهْوِ وَيَتَشَهَّدُ وَيُسَلِّمُ

The Messenger of Allah ﷺ said:
"When any one of you prays and does not know whether he has prayed three rakʿahs or four, let him try to determine what is closest to being

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[165] Tirmizi 395
[166] سنن أبي داود، كتاب الصلاة، باب سَجْدَتَى السَّهْوِ فِيهِمَا تَشَهُّدٌ وَتَسْلِيمٌ، حديث 1039
[167] المستدرك على الصحيحين، حديث 1208 وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه
[168] الحافظ العسقلاني، بلوغ المرام، حديث 332
[169] صحيح ابن حبان، ذِكْرُ الْبَيَانِ بِأَنَّ السَّاجِدَ سَجْدَتَيِ السَّهْوِ بَعْدَ السَّلَامِ عَلَيْهِ أَنْ يَتَشَهَّدَ ثُمَّ يُسَلِّمُ ثَانِيًا، حديث 2670 ، 2672 مؤسسة الرسالة
[170] صحيح ابن خزيمة، بَابُ التَّشَهُّدِ بَعْدَ سَجْدَتَيِ السَّهْوِ إِذَا سَجَدَهُمَا الْمُصَلِّي بَعْدَ السَّلَامِ، حديث 1062

correct, then complete the prayer, then give salām, then perform the two prostrations of forgetfulness, then recite the tashahhud, and then give salām." [171]

I say: *This was the statement (qawl) of the Prophet ﷺ. And what ʿImrān ibn Ḥuṣayn narrated was his action (fiʿl). This (ḥadīth) therefore serves as supporting evidence for the narration of ʿImrān. Through this, the objection raised regarding the solitary narration of Ashʿath ibn ʿAbd al-Malik is removed.*

Imām al-Shāfiʿī said in his book al-Umm:

إِذَا كَانَتْ سَجْدَتَا السَّهْوِ بَعْدَ السَّلَامِ تَشَهَّدَ لَهُمَا وَإِذَا كَانَتَا قَبْلَ السَّلَامِ أَجْزَأَهُ التَّشَهُّدُ الْأَوَّلُ

"If the two prostrations of forgetfulness (Sajdat al-Sahw) are performed after the salām, then a tashahhud is recited for them. And if they are performed before the salām, then the first tashahhud (recited earlier in the prayer) suffices for him." [172]

One salām to the right:

It should be noted that the prayer is concluded with two salāms — to the right and to the left. The first salām is wājib, while the second is mustahabb (recommended)

171 Sharh Maanil Athar 2518

172 Al-Umm 1/155

Loud laughter in prayer breaks wudū'

ʿAbd al-Razzāq (rahimahullāh) narrated:
From Hishām ibn Ḥassān → from Ḥafṣah bint Sīrīn → from Abū al-ʿĀliyah (rahimahullāh), who said:

كَانَ النَّبِيُّ ﷺ يُصَلِّي بِأَصْحَابِهِ يَوْمًا , فَجَاءَ رَجُلٌ ضَرِيرُ الْبَصَرِ , فَوَقَعَ فِي رَكِيَّةٍ فِيهَا مَاءٌ , فَضَحِكَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ , فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ قَالَ " : مَنْ ضَحِكَ فَلْيُعِدْ وُضُوءَهُ , ثُمَّ لِيُعِدْ صَلاتَهُ

"The Prophet ﷺ was praying with his companions one day. A blind man came and fell into a well that had water in it. Some of the companions of the Prophet ﷺ laughed. When the Messenger of Allah ﷺ finished the prayer, he said: 'Whoever laughed should repeat his wudū', then repeat his prayer.' [173]

I say: *This is a mursal ḥadīth (a tābiʿī narrating directly from the Prophet ﷺ without mentioning the Companion), but all the narrators in its chain are trustworthy.* (ثقات)

Abd al-Razzāq (rahimahullāh) narrates: from Maʿmar → from Qatādah → from Abū al-ʿĀliyah al-Riyāḥī

أَنَّ رَجُلا أَعْمَى تَرَدَّى فِي بِئْرٍ وَالنَّبِيُّ ﷺ يُصَلِّي بِأَصْحَابِهِ , فَضَحِكَ بَعْضُ مَنْ كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ , " فَأَمَرَ النَّبِيُّ ﷺ مَنْ ضَحِكَ مِنْكُمْ فَلْيُعِدِ الصَّلاةَ , " قَالَ مَعْمَرٌ :وَأَخْبَرَنِي أَيُّوبُ ,عَنْ حَفْصَةَ بِنْتِ سِيرِينَ ,عَنْ أَبِي الْعَالِيَةِ ,مِثْلَ ذَلِكَ

A blind man fell into a well while the Prophet ﷺ was praying with his companions.
Some of those who were praying with the Prophet ﷺ laughed.

[173] Musannaf, H 3760

So the Prophet ﷺ ordered: 'Whoever among you laughed should repeat the prayer.'"
Maʿmar said:
"Ayyūb also informed me — from Ḥafṣah bint Sīrīn — from Abū al-ʿĀliyah — the same (report). [174]

I say: *This is a mursal ḥadīth (a tābiʿī narrating directly from the Prophet ﷺ without mentioning the Companion), but all the narrators in its chain are trustworthy.* (ثقات)

Abd al-Razzāq also narrated: from al-Thawrī → from Khālid → from Umm al-Ḥuṣhayl → from Abū al-ʿĀliyah (rahimahullāh), who said:
بَيْنَا رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ إِذْ جَاءَ رَجُلٌ فِي بَصَرِهِ سُوءٌ , فَوَقَعَ فِي بِئْرٍ عِنْدَ الْمَسْجِدِ , " فَأَمَرَ النَّبِيُّ ﷺ مَنْ ضَحِكَ فَلْيُعِدِ الْوُضُوءَ , وَلْيُعِدِ الصَّلاَةَ

While the Messenger of Allah ﷺ was praying with the people, a man — whose eyesight was weak — came and fell into a well near the mosque.
So the Prophet ﷺ ordered: 'Whoever laughed should repeat his wudū', and repeat the prayer.[175]
I say: *This is a mursal ḥadīth (a tābiʿī narrating directly from the Prophet ﷺ without mentioning the Companion), but all the narrators in its chain are trustworthy.* (ثقات)

Imām al-Dhahabī said in Siyar Aʿlām al-Nubalāʾ:

وَمِنْ مَرَاسِيْلِ أَبِي العَالِيَةِ الَّذِي صَحَّ إِسْنَادُهُ إِلَيْهِ :الأَمْرُ بِإِعَادَةِ الوُضُوْءِ، وَالصَّلاَةِ عَلَى مَنْ ضَحِكَ فِي الصَّلاَةِ. وَبِهِ يَقُوْلُ أَبُو حَنِيْفَةَ، وَغَيْرُهُ مِنْ أَئِمَّةِ العِلْمِ

Among the mursal narrations of Abū al-ʿĀliyah — whose chain to him is authentic — is the report commanding the repetition of wudū' and

[174] Musannaf, H 3761
[175] Musannaf, H 3763

the prayer for one who laughs during the prayer. This is also the position of Abū Ḥanīfah and other leading scholars of knowledge." [176]

For further details, refer to my book al-Adillah al-Ḥanafiyyah – Kitāb al-Ṣalāh.

Wiping the Neck

Imām Muslim narrates:

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ الأَنْصَارِيِّ، - وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ قِيلَ لَهُ تَوَضَّأْ لَنَا وُضُوءَ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَدَعَا بِإِنَاءٍ فَأَكْفَأَ مِنْهَا عَلَى يَدَيْهِ فَغَسَلَهُمَا ثَلاَثًا ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدَةٍ فَفَعَلَ ذَلِكَ ثَلاَثًا ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَغَسَلَ وَجْهَهُ ثَلاَثًا ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَغَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِيَدَيْهِ وَأَدْبَرَ ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ قَالَ هَكَذَا كَانَ وُضُوءُ رَسُولِ اللَّهِ صلى الله عليه وسلم

"From ʿAbdullāh ibn Zayd ibn ʿĀṣim al-Anṣārī — who was a Companion — he said:
It was said to him: Show us the ablution of the Messenger of Allah ﷺ. So he called for a vessel of water. He poured from it over his hands and washed them three times. Then he inserted his hand into the vessel, took it out, rinsed his mouth and inhaled water into his nose from a single handful, and he did that three times. Then he inserted his hand again, took it out, and washed his face three times. Then he inserted his hand again, took it out, and washed his arms up to the elbows —

[176] Siyar Alamin Nubala 4/212

twice each. Then he inserted his hand again, took it out, and wiped over his head, moving his hands forward and backward. Then he washed his feet up to the ankles.
Then he said: This is how the ablution of the Messenger of Allah ﷺ was."

عَنْ عَمْرِو بْنِ يَحْيَى، بِهَذَا الإِسْنَادِ وَقَالَ مَضْمَضَ وَاسْتَنْثَرَ ثَلاَثًا. وَلَمْ يَقُلْ مِنْ كَفٍّ وَاحِدَةٍ . وَزَادَ بَعْدَ قَوْلِهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ بَدَأَ بِمُقَدَّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ وَغَسَلَ رِجْلَيْهِ

"It is also narrated in the same chain from ʿAmr ibn Yahyā (may Allah be pleased with him) that the Prophet ﷺ rinsed his mouth three times and sniffed water into the nose and blew it out — but he did not mention the phrase 'taking the water with one hand.' However, after that phrase, he added the following details:
When performing masah of the head, he placed both hands at the front part of his head, then drew them backward to the nape of the neck, and then brought them back again to the place from where he had started. After that, he washed both feet." [177]

Wāʾil ibn Ḥujr (may Allah be pleased with him) said:
حَضَرْتُ رَسُولَ اللَّهِ ﷺ وَقَدْ أُتِيَ بِإِنَاءٍ فِيهِ مَاءٌ ، فَأَكْفَأَ عَلَى يَمِينِهِ ثَلَاثًا ، ثُمَّ غَمَسَ يَمِينَهُ فِي الْإِنَاءِ فَأَفَاضَ بِهَا عَلَى الْيُسْرَى ثَلَاثًا ، ثُمَّ غَمَسَ الْيُمْنَى فِي الْمَاءِ فَحَفَنَ حَفْنَةً مِنْ مَاءٍ فَتَمَضْمَضَ بِهَا وَاسْتَنْشَقَ ، وَاسْتَنْثَرَ ثَلَاثًا ، ثُمَّ أَدْخَلَ كَفَّيْهِ فِي الْإِنَاءِ فَحَمَلَ بِهِمَا مَاءً فَغَسَلَ ، وَجْهَهُ ثَلَاثًا ، وَخَلَّلَ لِحْيَتَهُ ، وَمَسَحَ بَاطِنَ أُذُنَيْهِ ، ثُمَّ أَدْخَلَ خِنْصَرَهُ فِي دَاخِلِ أُذُنِهِ ، لِيُبَلِّغَ الْمَاءَ ، ثُمَّ مَسَحَ رَقَبَتَهُ ، وَبَاطِنَ لِحْيَتِهِ مِنْ فَضْلِ مَاءِ الْوَجْهِ ، وَغَسَلَ ذِرَاعَهُ الْيُمْنَى ثَلَاثًا حَتَّى مَا وَرَاءَ الْمِرْفَقِ ، وَغَسَلَ الْيُسْرَى

[177] Muslim 235

مِثْلَ ذَلِكَ بِالْيُمْنَى حَتَّى جَاوَزَ الْمِرْفَقَ ، ثُمَّ مَسَحَ عَلَى رَأْسِهِ ثَلَاثًا ، وَمَسَحَ ظَاهَرَ أُذُنَيْهِ ، وَمَسَحَ رَقَبَتَهُ وَبَاطِنَ لِحْيَتِهِ بِفَضْلِ مَاءِ الرَّأْسِ ، ثُمَّ غَسَلَ قَدَمَهُ الْيُمْنَى ثَلَاثًا ، وَخَلَّلَ أَصَابِعَهَا وَجَاوَزَ بِالْمَاءِ الْكَعْبَ ، وَرَفَعَ فِي السَّاقِ الْمَاءَ ، ثُمَّ فَعَلَ فِي الْيُسْرَى مِثْلَ ذَلِكَ ، ثُمَّ أَخَذَ حَفْنَةً مِنْ مَاءٍ بِيَدِهِ الْيُمْنَى فَوَضَعَهُ عَلَى رَأْسِهِ حَتَّى تَحَدَّرَ مِنْ جَوَانِبِ رَأْسِهِ وَقَالَ : " هَذَا تَمَامُ الْوُضُوءِ

"I was present with the Messenger of Allah ﷺ when a container of water was brought to him.He poured water over his right hand three times, then dipped his right hand into the vessel and poured with it over his left hand three times. Then he dipped his right hand into the water, scooped a handful of water, rinsed his mouth with it, inhaled water into his nose, and expelled it — three times.

Then he placed both his hands into the vessel, lifted water with them, and washed his face three times, passing his fingers through his beard. He wiped the insides of his ears, then inserted his little fingers inside his ears so that water would reach within. Then he wiped his neck and the inner part of his beard with the remaining water from his face.

He washed his right arm three times up to and beyond the elbow, and washed the left in the same manner with his right hand until he passed beyond the elbow.

Then he wiped his head three times, wiped the outer parts of his ears, wiped his neck, and the inner part of his beard with the leftover water from wiping the head.

Then he washed his right foot three times, passed his fingers between the toes, and made the water reach above the ankle, raising the water up the shin. He then did the same with the left foot.

Finally, he took a handful of water with his right hand and placed it over his head until it flowed down the sides of his head, and said: 'This completes the wuḍū."[178]

[178] Al-Mujamul Kabir 22/49 H 118

قال الهيثمي في مجمع الزوائد: رَوَاهُ الطَّبَرَانِيُّ فِي الْكَبِيرِ وَالْبَزَّارُ، وَفِيهِ سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ، قَالَ النَّسَائِيُّ :لَيْسَ بِالْقَوِيِّ، وَذَكَرَهُ ابْنُ حِبَّانَ فِي الثِّقَاتِ، وَفِي سَنَدِ الْبَزَّارِ وَالطَّبَرَانِيِّ مُحَمَّدُ بْنُ حَجَرٍ، وَهُوَ ضَعِيفٌ. وَفِي حَدِيثِ الْبَزَّارِ طُولٌ فِي أَمْرِ الصَّلَاةِ يَأْتِي فِي صِفَةِ الصَّلَاةِ إِنْ شَاءَ اللَّهُ [179]

Al-Haythamī said in Majmaʿ al-Zawāʾid:
"It was narrated by al-Ṭabarānī in al-Kabīr and by al-Bazzār. In its chain is Saʿīd ibn ʿAbd al-Jabbār. Al-Nasāʾī said: 'He is not strong.'
But Ibn Ḥibbān mentioned him among the trustworthy narrators. In the chain of al-Bazzār and al-Ṭabarānī is also Muḥammad ibn Ḥajar, and he is weak. In the narration of al-Bazzār there is a lengthy description regarding the prayer, which will appear in the chapter on the Description of Ṣalāh, if Allah wills."

Imam Ahmad Narrates
حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، قَالَ :حَدَّثَنِي أَبِي، قَالَ :حَدَّثَنَا لَيْثٌ، عَنْ طَلْحَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّهُ "رَأَى رَسُولَ اللهِ ﷺ يَمْسَحُ رَأْسَهُ حَتَّى بَلَغَ الْقَذَالَ، وَمَا يَلِيهِ مِنْ مُقَدَّمِ الْعُنُقِ بِمَرَّةً" قَالَ الْقَذَالُ: السَّالِفَةُ الْعُنقُ

ʿAbd al-Ṣamad ibn ʿAbd al-Wārith narrated to us, saying:
"My father narrated to me, saying: Layth narrated to us, from Ṭalḥah, from his father, from his grandfather, that:
'He saw the Messenger of Allah ﷺ wiping his head until he reached the qadhāl (the back of the head), and what is adjacent to it from the front part of the neck — all at once.'"
He (the narrator) said: "Al-Qadhāl means: the sālifah, the upper part of the neck [180]

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[179] مجمع الزوائد ج1 ص232 حديث 1178

[180] Musnad Ahmad 25/301 H15951

Abū ʿUbayd (d. 224 AH) said in Kitāb al-Ṭahūr:

فَإِنَّ عَلِيَّ بْنَ ثَابِتٍ , وَعَبْدَ الرَّحْمَنِ حَدَّثَانَا عَنِ الْمَسْعُودِيِّ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُوسَى بْنِ طَلْحَةَ , قَالَ : مَنْ مَسَحَ قَفَاهُ مَعَ رَأْسِهِ وُقِيَ الْغُلَّ يَوْمَ الْقِيَامَةِ

Mūsā ibn Ṭalḥah said:

"Whoever wipes the back of the neck (the nape) along with the head during wuḍūʾ will be protected on the Day of Resurrection from the iron collars (the shackles placed around the neck). [181]

Ibn Hajar says:

قُلْتُ : فَيَحْتَمِلُ أَنْ يُقَالَ: هَذَا وَإِنْ كَانَ مَوْقُوفًا فَلَهُ حُكْمُ الرَّفْعِ ، لِأَنَّ هَذَا لَا يُقَالُ مِنْ قِبَلِ الرَّأْيِ ، فَهُوَ عَلَى هَذَا مُرْسَلٌ

I say: *It is possible to conclude that — although this report is mawqūf (attributed only to the Companion) — it carries the ruling of being marfūʿ (attributed to the Prophet ﷺ), because such a statement cannot be said based on personal opinion. Therefore, in this sense, it is considered mursal.* [182]

وقال: حَدِيثُ ابْنِ عُمَرَ :أَنَّ النَّبِيَّ ﷺ قَالَ : مَنْ تَوَضَّأَ وَمَسَحَ عُنُقَهُ ، وُقِيَ الْغُلَّ يَوْمَ الْقِيَامَةِ ، قَالَ أَبُو نُعَيْمٍ فِي تَارِيخِ أَصْبَهَانَ :ثَنَا مُحَمَّدُ بْنُ أَحْمَدَ ، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ دَاوُد ، ثَنَا عُثْمَانُ بْنُ خِرْزَادَ ، ثَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ ، ثَنَا مُحَمَّدُ بْنُ

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[181] أبو عُبيد القاسم بن سلاَّم بن عبد الله الهروي البغدادي (ت ٢٢٤هـ)، **الطهور للقاسم بن سلام**، باب الاستعانة بالأصابع في مسح الأذنين ومسح القفا / حديث 368 / صفحة 373، الناشر: مكتبة الصحابة، جدة - الشرفية، مكتبة التابعين، سليم الأول – الزيتون الطبعة: الأولى، ١٤١٤ هـ - ١٩٩٤ م عدد الصفحات: ٤١٢

[182] أبو الفضل أحمد بن علي بن محمد بن أحمد بن حجر العسقلاني (ت ٨٥٢هـ)، **التلخيص الحبير في تخريج أحاديث الرافعي الكبير** كتاب الطهارة باب سنن الوضوء مسح الرقبة في الوضوء / تحت حديث رقم 97، ج1 ص288، الناشر: دار الكتب العلمية الطبعة: الطبعة الأولى ١٤١٩هـ ١٩٨٩م. عدد الأجزاء: ٤

عَمْرٍو الْأَنْصَارِيُّ ، عَنْ أَنَسِ بْنِ سِيرِينَ ، عَنْ ابْنِ عُمَرَ :أَنَّهُ كَانَ إِذَا تَوَضَّأَ مَسَحَ عُنُقَهُ ، وَيَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ تَوَضَّأَ وَمَسَحَ عُنُقَهُ ، لَمْ يُغَلَّ بِالْأَغْلَالِ يَوْمَ الْقِيَامَةِ وَفِي الْبَحْرِ لِلرُّويَانِيِّ :لَمْ يَذْكُرْ الشَّافِعِيُّ مَسْحَ الْعُنُقِ .وَقَالَ أَصْحَابُنَا هُوَ سُنَّةٌ ، وَأَنَا قَرَأْتُ جُزْءًا رَوَاهُ أَبُو الْحُسَيْنِ بْنُ فَارِسٍ بِإِسْنَادِهِ ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ ، أَنَّ النَّبِيَّ ﷺ قَالَ مَنْ تَوَضَّأَ وَمَسَحَ بِيَدَيْهِ عَلَى عُنُقِهِ ، وُقِيَ الْغُلَّ يَوْمَ الْقِيَامَةِ وَقَالَ : هَذَا إِنْ شَاءَ اللَّهُ حَدِيثٌ صَحِيحٌ ، قُلْتُ : بَيْنَ ابْنِ فَارِسٍ ، وَفُلَيْحٍ مَفَازَةٌ ، فَيُنْظَرُ فِيهَا

He said regarding the ḥadīth of Ibn ʿUmar:
"The Prophet ﷺ said: Whoever performs wuḍūʾ and wipes his neck will be protected from the iron collar (ghull) on the Day of Resurrection."
Abū Nuʿaym said in Tārīkh Iṣbahān:
"Muḥammad ibn Aḥmad narrated to us; ʿAbd al-Raḥmān ibn Dāwūd narrated to us; ʿUthmān ibn Khirzād narrated to us; ʿUmar ibn Muḥammad ibn al-Ḥasan narrated to us; Muḥammad ibn ʿAmr al-Anṣārī narrated from Anas ibn Sīrīn from Ibn ʿUmar:
Whenever he performed wuḍūʾ, he would wipe his neck and say: 'The Messenger of Allah ﷺ said: Whoever performs wuḍūʾ and wipes his neck will not be bound by shackles on the Day of Resurrection.'"
And in al-Baḥr of al-Ruyānī: "Al-Shāfiʿī did not mention wiping the neck."
But our scholars (the Ḥanafīs) said:
"It is a sunnah."
And I (the author) read a booklet which Abū al-Ḥusayn ibn Fāris narrated, with his chain, from Fulaīḥ ibn Sulaymān, from Nāfiʿ, from Ibn ʿUmar:
That the Prophet ﷺ said: 'Whoever performs wuḍūʾ and wipes his neck with both of his hands will be protected from the iron collar on the Day of Resurrection.'

He (the author) said:
"This, if Allah wills, is an authentic ḥadīth."
I said:
"Between Ibn Fāris and Fulaīḥ there is a long gap (unknown connection), so this requires further examination." [183]

Imām al-Qudūrī al-Ḥanafī al-Baghdādī (d. 428 AH) said:
ويُسْتَحَبُّ للمُتَوَضِّئِ أن يَنْوِيَ الطَّهارَةَ، ويَسْتَوْعِبَ رَأْسَهُ بالمَسْحِ، ويُرَتِّبَ الوُضُوءَ، فيَبْدَأَ بِما بَدَأَ اللهُ تَعالى بِذِكْرِهِ، وبِاليَامِنِ، ومَسْحِ الرَّقَبَةِ.

It is recommended for the one performing wuḍūʾ to intend purification, to wipe the entire head, to maintain the proper sequence in wuḍūʾ by beginning with what Allah the Exalted mentioned first, to begin with the right side, and to wipe the neck. [184]

[183] التلخيص الحبير في تخريج أحاديث الرافعي الكبير كتاب الطهارة باب سنن الوضوء مسح الرقبة في الوضوء / تحت حديث رقم 98

[184] Mukhtasaru Quduri

Pointing with the Finger in Tashahhud

Statement of a certain shaykh:
"There is no evidence for pointing once with the finger. Not even a fabricated ḥadīth exists to support it. According to authentic ḥadīth, the finger must be moved continuously until the salām. Some people raise the finger but do not gesture with it — this too is incorrect. The ḥadīth 'lā yuḥarrikuhā' (he would not move it) is weak."

Our Evidence: *Pointing* ***once****.*
(1) Ṣaḥīḥ Muslim — narrated from Ibn ʿUmar (رضي الله عنهما):
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى وَعَقَدَ ثَلاَثَةً وَخَمْسِينَ وَأَشَارَ بِالسَّبَّابَةِ .

"When the Messenger of Allah ﷺ sat for the Tashahhud, he would place his left hand on his left knee, and his right hand on his right knee. He would form the shape of ***fifty-three*** *(by folding the fingers of the right hand) and* ***point with the index finger.*** *"* [185]

(2) From Ṣaḥīḥ Muslim — narrated by Ibn ʿUmar (رضي الله عنهما):
كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ أَصَابِعَهُ كُلَّهَا وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي الإِبْهَامَ وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى

"When the Prophet ﷺ sat in prayer, he would place his right hand on his right thigh, clench all of his fingers, and point with the finger next to the thumb (i.e., the index finger). He would place his left hand on his left thigh." [186]

(3) Ṣaḥīḥ Muslim — from Ibn ʿUmar (RA):

[185] Muslim 580
[186] Muslim 580

أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ إِصْبَعَهُ الْيُمْنَى الَّتِي تَلِي الإِبْهَامَ فَدَعَا بِهَا وَيَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى بَاسِطُهَا عَلَيْهَا

That when the Prophet ﷺ would sit during the prayer, he would place both his hands on his knees. Then he would raise the finger of his right hand that is next to the thumb (the index finger), and supplicate with it; and he would spread his left hand upon his left knee.[187]

(4) Nasā'ī — Narrated from Ibn ʿUmar (RA):

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ أُصْبُعَهُ الَّتِي تَلِي الإِبْهَامَ فَدَعَا بِهَا وَيَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ بَاسِطُهَا عَلَيْهَا

When the Messenger of Allah ﷺ sat in the prayer, he would place both of his hands on his knees, and he would raise the finger next to the thumb (the index finger) and supplicate with it, while his left hand remained spread out upon his left knee [188] *Sahih*

(5) Ibn Mājah — Narrated by Ibn ʿUmar (RA)

أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ إِصْبَعَهُ الْيُمْنَى الَّتِي تَلِي الإِبْهَامَ فَيَدْعُو بِهَا وَالْيُسْرَى عَلَى رُكْبَتِهِ بَاسِطُهَا عَلَيْهَا

The Prophet ﷺ, when he sat during the prayer (in the Tashahhud sitting), would place both his hands on his knees. He would raise the index finger of his right hand — the finger next to the thumb — and supplicate with it, while his left hand remained spread out upon his left knee. [189] *Sahih*

(6) Tirmidhi — narrated from Ibn ʿUmar (رضي الله عنهما):

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187 Muslim 580
188 Sunan Nasai 1269
189 Sunan ibn Majah 913

أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ يَدَهُ الْيُمْنَى عَلَى رُكْبَتِهِ وَرَفَعَ إِصْبَعَهُ الَّتِي تَلِي الإِبْهَامَ الْيُمْنَى يَدْعُو بِهَا وَيَدُهُ الْيُسْرَى عَلَى رُكْبَتِهِ بَاسِطَهَا عَلَيْهِ .

قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَنُمَيْرٍ الْخُزَاعِيِّ وَأَبِي هُرَيْرَةَ وَأَبِي حُمَيْدٍ وَوَائِلِ بْنِ حُجْرٍ . قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ إِلاَّ مِنْ هَذَا الْوَجْهِ . وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم وَالتَّابِعِينَ يَخْتَارُونَ الإِشَارَةَ فِي التَّشَهُّدِ وَهُوَ قَوْلُ أَصْحَابِنَا .

The Prophet ﷺ, when he sat in the prayer (i.e., for tashahhud), would place his right hand upon his right knee, and raise the finger next to the thumb of the right hand, supplicating with it; and his left hand would be placed upon his left knee, spread flat over it.

Tirmidhī added:

"In this topic there are also narrations from: ʿAbdullāh ibn az-Zubayr, Numayr al-Khuzāʿī, Abū Hurayrah, Abū Ḥumayd, and Wāʾil ibn Ḥujr. Abū ʿĪsā (Tirmidhī) said:

The ḥadīth of Ibn ʿUmar is ḥasan gharīb. We do not know it from ʿUbaydullāh ibn ʿUmar except by this chain.

And the practice upon this (raising the finger) is followed by some of the scholars among the Companions of the Prophet ﷺ and the Tābiʿīn. They preferred making the gesture during tashahhud — and this is the position of our scholars. [190] *Sahih*

(7) Abu Dāwūd — from Wā'il ibn Ḥujr (رضي الله عنه):

قَالَ قُلْتُ لأَنْظُرَنَّ إِلَى صَلاَةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي قَالَ فَقَامَ رَسُولُ اللَّهِ ﷺ فَاسْتَقْبَلَ الْقِبْلَةَ فَكَبَّرَ فَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا أُذُنَيْهِ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذَلِكَ ثُمَّ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا مِثْلَ ذَلِكَ فَلَمَّا سَجَدَ

[190] Tirmizi 294

وَضَعَ رَأْسَهُ بِذَلِكَ الْمَنْزِلِ مِنْ بَيْنِ يَدَيْهِ ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَحَدَّ مِرْفَقَهُ الأَيْمَنَ عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ ثِنْتَيْنِ وَحَلَّقَ حَلْقَةً وَرَأَيْتُهُ يَقُولُ هَكَذَا . وَحَلَّقَ بِشْرٌ الإِبْهَامَ وَالْوُسْطَى **وَأَشَارَ بِالسَّبَّابَةِ**

I said, "I will surely observe how the Messenger of Allah ﷺ performs his prayer."
He said:
The Messenger of Allah ﷺ stood up, faced the qiblah, and said the takbīr, raising his hands until they were in line with his ears. Then he placed his left hand over his right.
When he wanted to bow, he raised his hands in the same manner; then he placed his hands on his knees.
When he raised his head from rukū', he raised his hands in the same manner.
When he prostrated, he placed his head between his hands in that position.
Then he sat, spreading his left foot and placing his left hand on his left thigh, and he positioned his right elbow on his right thigh. He folded two fingers, made a ring with his thumb and middle finger, ***and I saw him do like this*** *— and Bishr made a circle with his thumb and middle finger,* ***and he pointed with his index finger****.* [191]

(8) Abu Dāwūd — Narrated from ʿAbdullāh ibn az-Zubayr (رضي الله عنه):

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَعَدَ فِي الصَّلاَةِ جَعَلَ قَدَمَهُ الْيُسْرَى تَحْتَ فَخِذِهِ الْيُمْنَى وَسَاقِهِ وَفَرَشَ قَدَمَهُ الْيُمْنَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى **وَأَشَارَ بِأُصْبُعِهِ . وَأَرَانَا عَبْدُ الْوَاحِدِ وَأَشَارَ بِالسَّبَّابَةِ** .

"The Messenger of Allah ﷺ, when he sat in the prayer (for tashahhud), would place his ***left foot under his right thigh and shin****, and lay out his* ***right foot****. He placed his* ***left hand*** *on his* ***left knee****, and his* ***right***

[191] Abu Dawud 726

***hand** on his **right thigh**, and he made **an indication with his finger**. ʿAbdul-Wāḥid (the narrator) showed us how he did it — and he pointed with the **index finger**."*[192]

(9) Abū Dāwūd — narrated from ʿAbdullāh ibn al-Zubayr (ra):

ذَكَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ بِأُصْبُعِهِ إِذَا دَعَا وَلاَ يُحَرِّكُهَا

He mentioned that the Prophet ﷺ used to point with his finger when making duʿā' during the prayer, and he would not move it [193]

(10) Al-Bayhaqī — From ʿAbdullāh ibn al-Zubayr (RA):

أَنَّ النَّبِيَّ ﷺ كَانَ "يُشِيرُ بِأُصْبُعِهِ إِذَا دَعَا لَا يُحَرِّكُهَا (إذا دعا أي إذا تشهَّد)

The Prophet ﷺ would point with his finger when making duʿā (i.e., in the Tashahhud), and he would not move it. [194]

(11) Bayhaqī — narrated from Wāʾil ibn Ḥujr (رضي الله عنه):

(أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْحَافِظُ، أنبأ أَبُو بَكْرِ بْنُ إِسْحَاقَ، أنبأ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ النَّضْرِ، ثنا مُعَاوِيَةُ بْنُ عَمْرٍو، ثنا زَائِدَةُ، ثنا عَاصِمُ بْنُ كُلَيْبٍ قَالَ :أَخْبَرَنِي أَبِي أَنَّ وَائِلَ بْنَ حُجْرٍ، أَخْبَرَهُ قَالَ:) قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللهِ ﷺ ، فَذَكَرَ الْحَدِيثَ، وَقَالَ فِيهِ :ثُمَّ "قَعَدَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى، وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ، وَرُكْبَتِهِ الْيُسْرَى وَجَعَلَ حَدَّ مِرْفَقِهِ الْأَيْمَنِ عَلَى فَخِذِهِ الْيُمْنَى، ثُمَّ قَبَضَ ثَلَاثَةً مِنْ أَصَابِعِهِ وَحَلَّقَ حَلْقَةً، ثُمَّ رَفَعَ إِصْبَعَهُ فَرَأَيْتُهُ يُحَرِّكُهَا يَدْعُو بِهَا"

فَيُحْتَمَلُ أَنْ يَكُونَ الْمُرَادُ بِالتَّحْرِيكِ الْإِشَارَةَ بِهَا لَا تَكْرِيرَ تَحْرِيكِهَا فَيَكُونَ مُوَافِقًا لِرِوَايَةِ ابْنِ الزُّبَيْرِ وَاللهُ تَعَالَى أَعْلَمُ

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192 Abu Dawud 988
193 Abu Dawud 989
194 As-Sunanul Kubra 2786 Darul Kutub Ilmiyyah

"Abu 'Abdullah al-Hāfiẓ informed us; Abu Bakr ibn Isḥāq informed us; Muhammad ibn Aḥmad ibn al-Naḍr narrated to us; Mu'āwiyah ibn 'Amr narrated to us; Zā'idah narrated to us; 'Āṣim ibn Kulayb narrated to us, he said: My father informed me that Wā'il ibn Ḥujr informed him, saying:
'I said, I will surely observe the prayer of the Messenger of Allah ﷺ and see how he performs it.'
Then he mentioned the entire ḥadīth, and in it he said:
"Then he (the Prophet ﷺ) sat, spreading his left leg, placing his left palm on his left thigh and knee, and placing the edge of his right elbow on his right thigh. Then he closed three of his fingers, made a circle (with the thumb and middle finger), then raised his (index) finger — and I saw him moving it, supplicating with it."'
The narrator continues:
***"It is possible that what is meant by 'moving it' is simply the gesture of pointing with it — not repeatedly shaking or vibrating it — so that it aligns with the narration of Ibn al-Zubayr**. And Allah, the Exalted, knows best."* [195]

Imām al-Bayhaqī's explanation resolves the apparent contradiction; otherwise, the 11th ḥadīth would be considered shādh شاذ (anomalous and unacceptable).

When should the pointing (with the finger) be done?

Imām Nawawī said in Sharḥ Ṣaḥīḥ Muslim:
وَأَمَّا الْإِشَارَةُ بِالْمُسَبِّحَةِ فَمُسْتَحَبَّةٌ عِنْدَنَا لِلْأَحَادِيثِ الصَّحِيحَةِ قَالَ أَصْحَابُنَا يُشِيرُ عِنْدَ قَوْلِهِ إِلَّا اللَّهُ مِنَ الشَّهَادَةِ وَيُشِيرُ بِمُسَبِّحَةِ الْيُمْنَ

"As for pointing with the index finger (al-musabbiḥah), it is recommended according to us (the Shāfi'īs), based on the authentic

[195] As-Sunanul Kubra 2787 Darul Kutub Ilmiyyah

aḥādīth.
Our scholars said: One should point when saying 'illā Allāh' in the testimony (al-shahādah) — and he should point with the index finger of the right hand."[196]

Imam al-Nawawī said in Minhāj al-Ṭālibīn:

وَيُرْسِلُ الْمُسَبِّحَةَ وَيَرْفَعُهَا عِنْدَ قَوْلِهِ :إِلَّا اللَّهُ وَلَا يُحَرِّكُهَا

"He should leave the musabbihah (the index finger) resting naturally, and then raise it when he says 'illā Allāh', but he should not move it."[197]

Ibn ʿĀbidīn al-Shāmī said:

يَرْفَعُهَا عِنْدَ النَّفْيِ، وَيَضَعُهَا عِنْدَ الْإِثْبَاتِ، وَهُوَ قَوْلُ أَبِي حَنِيفَةَ وَمُحَمَّدٍ،

"He raises it (the index finger) at the time of negation (lā ilāha) and he lowers it at the time of affirmation (illā Allāh). And this is the opinion of Imām Abū Ḥanīfah and (Imām) Muḥammad."[198]

For further detailed discussion, you may refer to my book Adillatu-l-Hanafiyyah – Kitābus Ṣalāh.

Al-Albānī madhhab's evidence is based on a shādh شاذ (irregular/anomalous) ḥadīth.

وروى النسائي والبيهقي: عَنْ زَائِدَةَ حَدَّثَنَا قَالَ عَاصِمُ بْنُ كُلَيْبٍ، قَالَ حَدَّثَنِي أَبِي أَنَّ وَائِلَ بْنَ حُجْرٍ، أَخْبَرَهُ قَالَ قُلْتُ لأَنْظُرَنَّ إِلَى صَلاَةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي فَنَظَرْتُ إِلَيْهِ فَقَامَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا بِأُذُنَيْهِ ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى

196 Sharh Muslim 5/81 Ihyautturas
197 Minhajut Talibin P28. Darul Fikr
198 Raddul Muhtar 1/508

عَلَى كَفِّهِ الْيُسْرَى وَالرُّسْغِ وَالسَّاعِدِ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ مِثْلَهَا - قَالَ - وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ ثُمَّ لَمَّا رَفَعَ رَأْسَهُ رَفَعَ يَدَيْهِ مِثْلَهَا ثُمَّ سَجَدَ فَجَعَلَ كَفَّيْهِ بِحِذَاءِ أُذُنَيْهِ ثُمَّ قَعَدَ وَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ وَرُكْبَتِهِ الْيُسْرَى وَجَعَلَ حَدَّ مِرْفَقِهِ الأَيْمَنِ عَلَى فَخِذِهِ الْيُمْنَى ثُمَّ قَبَضَ اثْنَتَيْنِ مِنْ أَصَابِعِهِ وَحَلَّقَ حَلْقَةً ثُمَّ رَفَعَ إِصْبَعَهُ فَرَأَيْتُهُ يُحَرِّكُهَا يَدْعُو بِهَا . [199] **شاذ**

"And this narration was reported by an-Nasā'ī and al-Bayhaqī: from Zā'idah, he said: 'Āṣim ibn Kulayb narrated to us, he said: My father narrated to me that Wā'il ibn Ḥujr informed him, saying: I said: 'I will certainly observe the prayer of the Messenger of Allah ﷺ to see how he prays.'

*So I watched him. He stood and said the Takbīr and raised his hands until they were level with his ears. Then he placed his right hand over the back of his left hand, the wrist, and the forearm. When he intended to bow, he raised his hands in the same manner. Then he placed his hands on his knees. When he raised his head from rukūʿ, he raised his hands in the same manner. Then he prostrated and placed his palms in line with his ears. Then he sat, spreading his left foot and placing his left palm on his left thigh and knee. He placed the edge of his right elbow on his right thigh, then folded two of his fingers, formed a circle, and then raised his (index) finger. And I saw him **moving it** while supplicating.'* [200] ***– This narration is 'shādh' (irregular / anomalous).***

*"(After mentioning this hadith) Imām al-Bayhaqī himself said: Therefore, it is possible that what is meant by 'movement' (in the hadith) is merely **the act of pointing with the finger**, not **repeated or continuous shaking** of it. This interpretation is consistent with the*

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[199] **سنن النسائي**، كتاب الافتتاح، باب مَوْضِعِ الْيَمِينِ مِنَ الشِّمَالِ فِي الصَّلاَةِ، حديث 889 / البيهقي، **السنن الكبري**، حديث 2787

[200] Sunan Nasai 889. Baihaqi/ As-Sunanul Kubra 2787

narration of Ibn al-Zubayr (ra). And Allāh, the Exalted, knows best." [201]

Why it is Shadh?

قَالَ أَبُو الْمُنْذِرِ أَحْمَدُ بْنُ سَعِيدِ بْنِ عَلِيٍّ فِي رِسَالَتِهِ "البِشَارَةُ فِي شُذُوذِ تَحْرِيكِ الإِصْبَعِ فِي التَّشَهُّدِ وَثُبُوتِ الإِشَارَةِ": لَفْظَةُ (يُحَرِّكُهَا) شَاذَّةٌ، وَالَّذِي شَذَّ بِهَا هُوَ زَائِدَةُ بْنُ قُدَامَةَ؛ لِأَنَّهُ خَالَفَ اثْنَيْ عَشَرَ رَجُلًا، وَهُمْ: بِشْرُ بْنُ الْمُفَضَّلِ، وَشُعْبَةُ بْنُ الْحَجَّاجِ، وَسُفْيَانُ الثَّوْرِيُّ، وَابْنُ عُيَيْنَةَ، وَعَبْدُ اللهِ بْنُ إِدْرِيسَ، وَعَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، وَزُهَيْرُ بْنُ مُعَاوِيَةَ، وَخَالِدُ بْنُ عَبْدِ اللهِ الطَّحَّانُ، وَمُحَمَّدُ بْنُ فُضَيْلٍ، وَسَلَامُ بْنُ سَلِيمٍ أَبُو الْأَحْوَصِ، وَأَبُو عَوَانَةَ، وَغَيْلَانُ بْنُ جَامِعٍ، وَقَيْسُ بْنُ الرَّبِيعِ، وَمُوسَى بْنُ أَبِي كَثِيرٍ.

فَنَقُولُ: صَحَابِيُّ الحَدِيثِ وَائِلُ بْنُ حُجْرٍ - رَضِيَ اللهُ عَنْهُ -، وَيَرْوِيهِ عَنْهُ كُلَيْبٌ، وَعَنْ كُلَيْبٍ ابْنُهُ عَاصِمٌ، وَعَنْ عَاصِمٍ الجَمَاعَةُ الْمُتَقَدِّمُ ذِكْرُهُمْ وَزَائِدَةُ بْنُ قُدَامَةَ. فَالجَمَاعَةُ الْمَذْكُورَةُ يَرْوُونَ الحَدِيثَ عَنْ عَاصِمٍ بِدُونِ ذِكْرِ (يُحَرِّكُهَا)، وَزَائِدَةُ يَرْوِيهِ عَنْ عَاصِمٍ بِذِكْرِ هَذِهِ اللَّفْظَةِ؛ فَهِيَ إِذًا شَاذَّةٌ بِلَا شَكٍّ، وَلَيْسَتْ مِنْ بَابِ زِيَادَةِ الثِّقَةِ، وَاللهُ أَعْلَمُ. .

Abu'l-Mundhir Aḥmad ibn Sa'īd ibn 'Alī said in his treatise
البِشَارَةُ فِي شُذُوذِ تَحْرِيكِ الإِصْبَعِ فِي التَّشَهُّدِ وَثُبُوتِ الإِشَارَةِ
"al-Bishārah fī Shudhūdh Taḥrīk al-Iṣba' fī at-Tashahhud wa Thubūt al-Ishārah":
"The wording (يُحَرِّكُهَا – 'he used to move it') is shādh (irregular). The one who narrated this irregular wording is Zā'idah ibn Qudāmah, because he contradicted twelve (14 not 12) narrators, namely:

1. *Bishr ibn al-Mufaḍḍal,*

[201] Baihaqi/ As-Sunanul Kubra 2787

2. *Shu'bah ibn al-Ḥajjāj,*
3. *Sufyān ath-Thawrī,*
4. *Ibn 'Uyaynah,*
5. *'Abdullāh ibn Idrīs,*
6. *'Abd al-Wāḥid ibn Ziyād,*
7. *Zuhayr ibn Mu'āwiyah,*
8. *Khālid ibn 'Abdullāh aṭ-Ṭaḥḥān,*
9. *Muḥammad ibn Fuḍayl,*
10. *Salām ibn Sulaim (Abū al-Aḥwaṣ),*
11. *Abū 'Awānah,*
12. *Ghīlān ibn Jāmi',*
13. *Qays ibn ar-Rabī',*
14. *and Mūsā ibn Abī Kathīr."*

He continues:

"We say: the Companion of this ḥadīth is Wā'il ibn Ḥujr (رضي الله عنه). It is narrated from him by Kulayb, and from Kulayb by his son 'Āṣim, and from 'Āṣim by that entire group mentioned above — and none of them mention the wording (يُحَرِّكُهَا). Only Zā'idah ibn Qudāmah narrates this wording from 'Āṣim."

Therefore: "So the wording 'he moved it' is shādh (irregular) without doubt.

It is not an example of ziyādat ath-thiqah (an acceptable addition by a trustworthy narrator). And Allāh knows best." [202]

Shaikh al-Albānī himself declared Zā'idah ibn Qudāmah's single narration to be shādh (irregular).

وَقَعَ فِي رِوَايَةِ زَائِدَةَ عَنْ هِشَامٍ تَصْرِيحُهُ بِسَمَاعِ الْحَسَنِ مِنْ عِمْرَانَ، فَقَالَ زَائِدَةُ: عَنْ هِشَامٍ قَالَ: زَعَمَ الْحَسَنُ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ حَدَّثَهُ قَالَ:.. فَذَكَرَ حَدِيثَ تَعْرِيسِهِ ﷺ فِي سَفَرِهِ وَنَوْمِهِ عَنْ صَلَاةِ الْفَجْرِ. وَهَذِهِ الرِّوَايَةُ صَرِيحَةٌ فِي سَمَاعِهِ مِنْ عِمْرَانَ، وَلَمْ أَجِدْ أَحَدًا تَعَرَّضَ

[202] أبو المنذر أحمد بن سعيد بن علي، **البشارة في شذوذ تحريك الإصبع في التشهد وثبوت الإشارة**، ص72، دار الحرمين للطباعة والنشر

لِذِكْرِهَا فِي هَذَا الصَّدَدِ، وَلَكِنِّي أَعْتَقِدُ أَنَّهَا رِوَايَةٌ شَاذَّةٌ، فَإِنَّ زَائِدَةَ وَهُوَ ابْنُ قُدَامَةَ، وَإِنْ كَانَ ثِقَةً فَقَدْ خَالَفَهُ جَمَاعَةٌ مِنْهُمْ يَزِيدُ بْنُ هَارُونَ وَرُوحُ بْنُ عُبَادَةَ، فَرَوَيَاهُ عَنْ هِشَامٍ عَنِ الْحَسَنِ عَنْ عِمْرَانَ بِهِ، فَعَنْعَنَاهُ عَلَى الْجَادَّةِ.

"In the narration of Zā'idah from Hishām, there appears an explicit statement that al-Hasan heard (this hadith) from 'Imrān. Zā'idah said: 'Hishām told us: al-Hasan claimed that 'Imrān ibn Ḥuṣayn narrated to him, saying…' — and then he mentioned the hadith about the Prophet ﷺ halting during a journey and oversleeping the Fajr prayer.

This narration explicitly affirms that al-Hasan heard it from 'Imrān. But I did not find anyone who discussed this issue in this context. However, I believe that this narration is ***shādh****—because Zā'idah ibn Qudāmah, although trustworthy, has contradicted a group of narrators, among them Yazīd ibn Hārūn and Rūḥ ibn 'Ubādah, who narrated it from Hishām → from al-Hasan → from 'Imrān — by using the standard 'an'anah (chain without explicit hearing)."* [203]

Abul Munzir said:

Shaykh Albani's reply and discussion:

Shaykh Nasiruddin al-Albani (may Allah protect him) wrote a critique of my risālah in his book ***"Tamām al-Minnah"****, where I had declared the word* ***"يُحَرِّكُهَا (he used to move it)"****—narrated by Zā'idah—as* ***shādh*** *(irregular / anomalous), because it contradicts fourteen strong and more reliable narrators.*

Shaykh Albani objected to this.

I say: ***O respected Shaykh (may Allah protect you):*** *If we carefully read your own books, we will find many places where* ***you yourself weakened additional words*** *narrated by trustworthy narrators because they contradicted more reliable narrators. You explicitly state this principle in many places.*

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[203] Silsila Dayeefa 3/102-103 H1029

*You even declared **a narration of Zā'idah** to be **shādh**, in al-Da'īfah, vol. 2, pp. 102 & 106, because it contradicted the narrations of **Yazīd ibn Hārūn** and **Rūḥ ibn 'Ubādah**.*

*So why do you criticize me— when I have shown that **Zā'idah's narration contradicts fourteen narrators**, many of whom are **stronger and more reliable** than Zā'idah?*

Most hadith scholars also placed these narrations under the title "The indications with the finger", as you yourself mentioned in Tamām al-Minnah.

You wrote that five rulings can be derived from Zā'idah's hadith:

1. *The placing of the right elbow on the right thigh.*
2. *Closing two fingers and forming a ring with the middle finger and thumb.*
3. *Raising the shahadah finger and moving it.*
4. *Continuing this movement until the end of the supplication.*
5. *Raising the hands from under one's garment in cold weather.*

General Answer:

*I did **not** declare the hadith of Zā'idah weak. I only declared the **additional word** "يُحَرِّكُهَا" (he would move it) **weak**, because it is **shādh** and rare, and contradicts the reports of reliable narrators.*

*The entire hadith — whether narrated by Zā'idah or others — is **authentically established** from the Prophet ﷺ. There is **no doubt** about this. The discussion is **only** about the word "يُحَرِّكُهَا".*

*We did **not** weaken the whole narration. We do not dare weaken the statement of the Prophet ﷺ— **may Allah protect us from that**.*[204]

Nothing remains for Shaykh al-Albānī except to say this much — that the scholars have accepted this narration as authentic and sound!"

He wrote in his book Tamām al-Minnah:

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[204] Al-Bisharah P 39-40

"At the beginning of Jumādā al-Ūlā, 1408 H, during my last ʿUmrah trip, when I was in Jeddah, a student handed me a photocopy from a Sudanese magazine called Majallat al-Istijābah.
The title of the article was:

البِشَارَةُ فِي شُذُوذِ تَحْرِيكِ الإِصْبَعِ فِي التَّشَهُّدِ وَثُبُوتِ الإِشَارَةِ

'al-Bushrā fī Shudhūdh Taḥrīk al-Isbaʿ fi al-Tashahhud wa Thubūt al-Ishārah'.
It was written by a Yemeni student. Its content mostly follows the opinion of Shaykh al-Ghumārī, but its special feature is that it has thoroughly documented ('takhrīj') all the ḥadīth on pointing during tashahhud narrated from the Companions — especially the chains that come from 'Āṣim ibn Kulayb, from his father, from Wāʾil ibn Ḥujr. It also discusses the narrations of Zāʾidah ibn Qudāmah regarding 'taḥrīk' (moving the finger), and the author collected all its chains with page numbers and sources. We hope, inshāAllāh, that this effort earns him reward from Allah."
He continues:
"However, I believe — and Allah knows best — that declaring Zāʾidah's sole narration about taḥrīk (moving the finger) to be shādh (irregular) is not justified."
The reasons:
First Reason:
The scholars have received this narration with acceptance and considered it authentic, تلقي العلماء لها بالتسليم بصحتها وقبولها *even those who did not act upon it — like Imām al-Bayhaqī and Imām al-Nawawī (رحمهما الله).*
All of them provided interpretations for it.

- *Whoever explicitly declared it authentic.*
- *And whoever accepted it implicitly by offering an interpretation.*

Providing an explanation for a ḥadīth is proof that the scholar accepts it as authentic.
If the narration were not authentic:

- *Imām al-Bayhaqī would simply have declared it shādh (irregular) and rejected it outright.*

But he did not.
Instead:

- *He chose to interpret it.*
- *He explained that "taḥrīk" could mean an indicative gesture, not continuous shaking.*

On the other hand, the Yemeni author (of the booklet) said the opposite:

- *He argued that Ibn al-Zubayr's narration (which says: "he pointed but did not move it") is the shādh narration,*
- *And that the "truth" is what has already been established.*

Thus, Zā'idah's narration stands unchallenged by any evidence and remains valid.
As for the narrations that mention only "ishārah" (pointing) without "taḥrīk" (movement), their answer will come later. [205]

Tahreek (continuous shaking/moving of the finger) — Shaykh Albani's position

وهذا الحديث[206] أخرجه مسلم ، والظاهر من الحديث أن الاشارة والرفع عقب الجلوس ، وما يقال : إن الرفع إنما هو عند قوله : لا إله . وفي المذهب الآخر ، عند قوله : إلا الله . فكله رأي لا دليل عليه من السنة ، وقول ابن حجر الفقيه ، كما نقله في المرقاة : ويسن ... أن يخصص الرفع بكونه مع : إلا الله لما في رواية لمسلم. فوهم محض ، فانه لا أصل لذلك ، لا في مسلم ولا في غيره من كتب السنة ، لا باسناد صحيح، ولاضعيف ، بل ولا موضوع ومثله وضع الإصبع بعد

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[205] Albani, Tamamul Minnah P 218-219 Darur Rayah

[206] أي حديث 906 في المشكاة عَنِ ابْنِ عُمَرَ قَالَ :كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى وَعَقَدَ ثَلَاثًا وَخمسين وَأَشَارَ بالسبابة

الرفع لا أصل له، بل ظاهر الحديث الآتي[207](٩٠٧) وغيره استمرار تحريكها إلى السلام ، كما هو مذهب مالك . انظر صفة صلاة النبي ﷺ

"This hadith was narrated by Muslim. The apparent meaning of the hadith is that the pointing and raising of the finger occur immediately after sitting.
What is said — that the raising is only at the words 'lā ilāha', and according to another madhhab at the words 'illā Allāh' — all of this is mere opinion without any evidence from the Sunnah.
And the statement of Ibn Ḥajar the jurist (as quoted in al-Mirqāt): 'It is Sunnah ... that raising should be specified at the phrase illā Allāh, because of a narration in Muslim,' — this is pure misunderstanding.
For there is absolutely no basis for this — not in Muslim, nor in any other book of Hadith, neither with a ṣaḥīḥ chain, nor a ḍaʿīf chain, nor even a fabricated one.
Similarly, placing the finger down after raising it has no basis. Rather, the apparent meaning of the following hadith (no. 907) and others indicates continuous movement of the finger until the salām, as is the madhhab of Imām Mālik.
See Ṣifat Ṣalāt an-Nabī ﷺ." [208]

I say: The ḥadīth number 907 in Mishkāt al-Maṣābīḥ, which Imām Muslim has recorded — narrated from Ibn ʿUmar (رضي الله عنهما) —

أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ إِصْبَعَهُ الْيُمْنَى الَّتِي تَلِي الإِبْهَامَ فَدَعَا بِهَا وَيَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى بَاسِطُهَا عَلَيْهَا

'Indeed, the Prophet ﷺ, when he sat in the ṣalāh, placed his two hands on his two knees, and he raised his right finger — the one next to the

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[207] أي حديث 907 في المشكاة: وَفِي رِوَايَةٍ :كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ أُصْبُعَهُ الْيُمْنَى الَّتِي تلِي الْإِبْهَام يَدْعُو بِهَا وَيَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ بَاسِطَهَا عَلَيْهَا. رَوَاهُ مُسلم

[208] Mishkat, Ta'liq Albani, H906-907

thumb — and made duʿā' with it, while his left hand was laid flat on his left knee.' [209]

"There is absolutely no evidence in this ḥadīth for Shaykh Albānī's claim that: "Ḥadīth no. 907 and other aḥādīth clearly indicate that the pointing (ishārah) continues until salām." This statement is nothing but his personal assumption. And a scholar's personal assumption cannot be considered a proof in Sharīʿah.

As for the statement of Ibn Ḥajar al-Faqīh that was quoted in Mirqāt:"

قَالَ ابْنُ حَجَرٍ: وَيُسَنُّ أَنْ يَكُونَ رَفْعَهَا إِلَى الْقِبْلَةِ لِحَدِيثٍ فِيهِ، رَوَاهُ الْبَيْهَقِيُّ، وَأَنْ يَنْوِيَ بِرَفْعِهَا حِينَئِذٍ التَّوْحِيدَ وَالْإِخْلَاصَ لِحَدِيثٍ فِيهِ، رَوَاهُ الْبَيْهَقِيُّ، وَأَنْ لَا يُجَاوِزَ بَصَرُهُ إِشَارَتَهُ لِلْإِتْبَاعِ الْآتِي، وَأَنْ يُخَصِّصَ الرَّفْعَ بِكَوْنِهِ مَعَ إِلَّا اللَّهُ لِمَا فِي رِوَايَةٍ لِمُسْلِمٍ

Ibn Ḥajar said:

1. *"It is Sunnah that the (index) finger be raised towards the Qiblah — based on a ḥadīth regarding this which al-Bayhaqī has narrated.*
2. *And that when raising it, one should intend Tawḥīd (affirming Allah's Oneness) and sincerity — based on a ḥadīth regarding this which al-Bayhaqī has narrated.*
3. *And that one's gaze should not go beyond the place of the finger's pointing, in following the ḥadīth that will come.*
4. *And that the raising be* ***specifically at the phrase 'illā Allāh'*** *because of a narration in Muslim."* [210]

[209] Sahih Muslim 580
[210] Mirqat 2/729 H907

Collective duʿā (supplication) after ṣalāh with raised hands

Imām Muslim narrates from ʿĀmir ibn Saʿd (ra), from his father:

أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ ذَاتَ يَوْمٍ مِنَ الْعَالِيَةِ حَتَّى إِذَا مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ دَخَلَ فَرَكَعَ فِيهِ رَكْعَتَيْنِ وَصَلَّيْنَا مَعَهُ وَدَعَا رَبَّهُ طَوِيلاً ثُمَّ انْصَرَفَ إِلَيْنَا فَقَالَ ﷺ سَأَلْتُ رَبِّي ثَلاَثًا فَأَعْطَانِي ثِنْتَيْنِ وَمَنَعَنِي وَاحِدَةً سَأَلْتُ رَبِّي أَنْ لاَ يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا وَسَأَلْتُهُ أَنْ لاَ يُهْلِكَ أُمَّتِي بِالْغَرَقِ فَأَعْطَانِيهَا وَسَأَلْتُهُ أَنْ لاَ يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعَنِيهَا

One day the Messenger of Allah ﷺ came from the direction of al-ʿĀliyah. When he passed by the masjid of Banī Muʿāwiyah, he entered it and prayed two rakʿahs, and we prayed with him. Then he supplicated to his Lord for a long time.

After finishing, he turned to us and said:

'I asked my Lord for three things: He granted me two and withheld one.

I asked my Lord not to destroy my Ummah through a widespread famine, and He granted it.

I asked Him not to destroy my Ummah by drowning, and He granted it.

And I asked Him not to make their suffering among themselves — but that He denied me. [211]

Notes:

• The Messenger of Allah ﷺ entered the masjid, and the noble Companions were with him.

• The Messenger of Allah ﷺ performed ṣalāh, and the Companions performed ṣalāh along with him.

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[211] Muslim 2890

• After completing the ṣalāh, the Messenger ﷺ made duʿāʾ, and the Companions remained with him (since they had not left the place).
• However, this ḥadīth does not mention that he raised his hands during the duʿāʾ.
• This ṣalāh must have been a farḍ ṣalāh, because the Companions prayed along with him in congregation. (There is no indication here that it was any nafil prayer that is performed in congregation.)

The Messenger of Allah ﷺ, after finishing the prayer, would raise his hands in supplication (duʿā').

Report is narrated by Imām al-Ṭabarānī with a good chain from ʿAbdullāh ibn al-Zubayr (RA)."

وَرَأَى رَجُلًا رَافِعًا يَدَيْهِ بِدَعَوَاتٍ قَبْلَ أَنْ يَفْرُغَ مِنْ صَلَاتِهِ، فَلَمَّا فَرَغَ مِنْهَا، قَالَ : إِنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ يَرْفَعْ يَدَيْهِ حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ

He saw a man raising his hands in supplication before completing his prayer.
When he finished the prayer, Ibn al-Zubayr said to him: ***"Indeed, the Messenger of Allah ﷺ would not raise his hands until he had completed his prayer.***[212]

Ḥāfiẓ Nūr al-Dīn al-Haythamī said about this ḥadīth:

رَوَاهُ الطَّبَرَانِيُّ وَتَرْجَمَ لَهُ فَقَالَ مُحَمَّدُ بْنُ أَبِي يَحْيَى الْأَسْلَمِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَرِجَالُهُ ثِقَاتٌ

This was narrated by al-Ṭabarānī, and regarding it he said (mentioning this narrator): *Muḥammad ibn Abī Yaḥyā al-Aslamī — he narrated it from ʿAbdullāh ibn al-Zubayr — and all of its narrators are trustworthy (thiqat)* [213]

[212] Al-Mujamul Kabir 13/129 H324
[213] Majmauzzawaid 17345

Ibn al-Mubārak narrates from ʿAlqamah ibn Marthad and Ismāʿīl ibn Umayyah

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَرَغَ مِنْ صَلَاتِهِ رَفَعَ يَدَيْهِ وَضَمَّهُمَا، وَقَالَ : رَبِّ اغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ، لَكَ الْمُلْكُ، وَلَكَ الْحَمْدُ

When the Prophet ﷺ finished his ṣalāh, he would raise both of his hands and bring them together, then he would say:
'O my Lord! Forgive me—my past and future (sins), my hidden and my open (sins), my excesses, and that which You know better than me. You are the First and You are the Last.
There is no true deity except You.
The dominion belongs to You and all praise is for You. '[214]

Dua of the Companion ʿAlā' al-Ḥaḍramī (RA)

Ibn Kathīr said:

وَبَعَثَ الصِّدِّيقُ، رَضِيَ اللَّهُ عَنْهُ، كَمَا قَدَّمْنَا إِلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ، فَلَمَّا دَنَا مِنَ الْبَحْرَيْنِ، جَاءَ إِلَيْهِ ثُمَامَةُ بْنُ أَثَالٍ فِي جَحْفَلٍ كَثِيرٍ، وَجَاءَ كُلُّ أُمَرَاءِ تِلْكَ النَّوَاحِي، فَانْضَافُوا إِلَى جَيْشِ الْعَلَاءِ بْنِ الْحَضْرَمِيِّ، فَأَكْرَمَهُمُ الْعَلَاءُ وَتَرَحَّبَ بِهِمْ وَأَحْسَنَ إِلَيْهِمْ. وَقَدْ كَانَ الْعَلَاءُ مِنْ سَادَاتِ الصَّحَابَةِ الْعُلَمَاءِ الْعُبَّادِ مُجَابِي الدَّعْوَةِ، اتَّفَقَ لَهُ فِي هَذِهِ الْغَزْوَةِ أَنَّهُ نَزَلَ مَنْزِلًا، فَلَمْ يَسْتَقِرَّ النَّاسُ عَلَى الْأَرْضِ حَتَّى نَفَرَتِ الْإِبِلُ بِمَا عَلَيْهَا مِنْ زَادِ الْجَيْشِ وَخِيَامِهِمْ وَشَرَابِهِمْ، وَبَقُوا عَلَى الْأَرْضِ لَيْسَ مَعَهُمْ شَيْءٌ سِوَى ثِيَابِهِمْ، وَذَلِكَ لَيْلًا، وَلَمْ يَقْدِرُوا مِنْهَا عَلَى بَعِيرٍ وَاحِدٍ، فَرَكِبَ النَّاسُ مِنَ الْهَمِّ وَالْغَمِّ مَا لَا يُحَدُّ وَلَا يُوَصَفُ، وَجَعَلَ بَعْضُهُمْ يُوصِي إِلَى بَعْضٍ،

[214] Az-Zuhd H1154

فَنَادَى مُنَادِي الْعَلَاءِ فَاجْتَمَعَ النَّاسُ إِلَيْهِ، فَقَالَ :أَيُّهَا النَّاسُ، أَلَسْتُمُ الْمُسْلِمِينَ؟ أَلَسْتُمْ فِي سَبِيلِ اللَّهِ؟ أَلَسْتُمْ أَنْصَارَ اللَّهِ؟ قَالُوا :بَلَى .قَالَ :فَأَبْشِرُوا، فَوَاللَّهِ لَا يَخْذِلُ اللَّهُ مَنْ كَانَ فِي مِثْلِ حَالِكُمْ. وَنُودِيَ بِصَلَاةِ الصُّبْحِ حِينَ طَلَعَ الْفَجْرُ، فَصَلَّى بِالنَّاسِ، فَلَمَّا قَضَى الصَّلَاةَ جَثَا عَلَى رُكْبَتَيْهِ وَجَثَا النَّاسُ، **وَنَصِبَ فِي الدُّعَاءِ وَرَفَعَ يَدَيْهِ، وَفَعَلَ النَّاسُ مِثْلَهُ حَتَّى طَلَعَتِ الشَّمْسُ**، وَجَعَلَ النَّاسُ يَنْظُرُونَ إِلَى سَرَابِ الشَّمْسِ يَلْمَعُ مَرَّةً بَعْدَ أُخْرَى، وَهُوَ يَجْتَهِدُ فِي الدُّعَاءِ، فَلَمَّا لَمَعَ الثَّالِثَةَ إِذَا قَدْ خَلَقَ اللَّهُ إِلَى جَانِبِهِمْ غَدِيرًا عَظِيمًا مِنَ الْمَاءِ الْقَرَاحِ، فَمَشَى وَمَشَى النَّاسُ إِلَيْهِ، فَشَرِبُوا وَاغْتَسَلُوا فَمَا تَعَالَى النَّهَارُ حَتَّى أَقْبَلَتِ الْإِبِلُ مِنْ كُلِّ فَجٍّ بِمَا عَلَيْهَا، لَمْ يَفْقِدِ النَّاسُ مِنْ أَمْتِعَتِهِمْ سِلْكًا، فَسَقَوُا الْإِبِلَ عَلَلًا بَعْدَ نَهَلٍ، فَكَانَ هَذَا مِمَّا عَايَنَ النَّاسُ مِنْ آيَاتِ اللَّهِ بِهَذِهِ السَّرِيَّةِ

*Abū Bakr (رضي الله عنه) — as we mentioned earlier — sent **al-ʿAlā’ ibn al-Ḥaḍramī** to the people. When he (al-ʿAlā’) approached the region of Bahrain, **Thumāmah ibn Athāl** came to him with a large army, and all the commanders of those areas also came. They all joined the army of al-ʿAlā’ ibn al-Ḥaḍramī. Al-ʿAlā’ honored them, welcomed them, and treated them excellently.*

*Al-ʿAlā’ was one of the noble Ṣaḥābah — a scholar, a devout worshipper, and **his duʿā’ was accepted**.*

During this expedition, an extraordinary incident took place:

*They descended to a place and had barely settled on the ground when **the camels suddenly fled**, carrying with them all the provisions of the army — their food, tents, and water supplies — leaving the people with **nothing except their clothes**. And this happened at night.*

*They could not catch a **single camel**.*

The people were struck with great distress and fear — something indescribable. Some even began writing their wills to one another.

*Then **the caller of al-ʿAlā’** cried out, and the people gathered around him.*

He (al-ʿAlā') said:
"O people! Are you not Muslims? Are you not in the path of Allah? Are you not the helpers of Allah?"
They replied, ***"Yes."***
He said:
"Then rejoice! By Allah, Allah will never forsake a people in your state."
When the time of Fajr arrived, the call for prayer was made. Al-ʿAlā' led the people in prayer.
After finishing, ***he fell to his knees****, and the people did the same. He then* ***raised his hands*** *and devoted himself intensely to duʿā', and the people raised their hands and prayed with him until sunrise.*
The people kept watching the shimmering heat (mirage) of the rising sun flicker again and again, while he persisted in supplication.
Then, when the third shimmer appeared — suddenly:
Allah created beside them a huge pool of pure, fresh water!
They all rushed to it. They drank and bathed. And before the day advanced, ***the camels returned from every direction****, carrying all the army's provisions.*
Not a single item was missing — not even a string. They watered their camels to satisfaction.
This was one of the ***visible miracles*** *witnessed by the people in this expedition — among the signs of Allah.* [215]

[215] Al-Bidaya wan Nihayah 9/477

Raising both hands while making du ʿā' during grave visitation

Imām Muslim narrates from our mother ʿĀ'ishah (raḍiyallāhu ʿanhā), she said:

أَلاَ أُحَدِّثُكُمْ عَنِّي وَعَنْ رَسُولِ اللَّهِ ﷺ . قُلْنَا بَلَى . قَالَ قَالَتْ لَمَّا كَانَتْ لَيْلَتِيَ الَّتِي كَانَ النَّبِيُّ ﷺ فِيهَا عِنْدِي انْقَلَبَ فَوَضَعَ رِدَاءَهُ وَخَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عِنْدَ رِجْلَيْهِ وَبَسَطَ طَرَفَ إِزَارِهِ عَلَى فِرَاشِهِ فَاضْطَجَعَ فَلَمْ يَلْبَثْ إِلاَّ رَيْثَمَا ظَنَّ أَنْ قَدْ رَقَدْتُ فَأَخَذَ رِدَاءَهُ رُوَيْدًا وَانْتَعَلَ رُوَيْدًا وَفَتَحَ الْبَابَ فَخَرَجَ ثُمَّ أَجَافَهُ رُوَيْدًا فَجَعَلْتُ دِرْعِي فِي رَأْسِي وَاخْتَمَرْتُ وَتَقَنَّعْتُ إِزَارِي ثُمَّ انْطَلَقْتُ عَلَى إِثْرِهِ **حَتَّى جَاءَ الْبَقِيعَ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَفَعَ يَدَيْهِ ثَلاَثَ مَرَّاتٍ** ثُمَّ انْحَرَفَ فَانْحَرَفْتُ فَأَسْرَعَ فَأَسْرَعْتُ فَهَرْوَلَ فَهَرْوَلْتُ فَأَحْضَرَ فَأَحْضَرْتُ فَسَبَقْتُهُ فَدَخَلْتُ فَلَيْسَ إِلاَّ أَنِ اضْطَجَعْتُ فَدَخَلَ فَقَالَ " مَا لَكِ يَا عَائِشُ حَشْيَا رَابِيَةً " . قَالَتْ قُلْتُ لاَ شَىْءَ . قَالَ " لَتُخْبِرِينِي أَوْ لَيُخْبِرَنِّي اللَّطِيفُ الْخَبِيرُ " . قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي . فَأَخْبَرْتُهُ قَالَ " فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُ أَمَامِي " . قُلْتُ نَعَمْ . فَلَهَدَنِي فِي صَدْرِي لَهْدَةً أَوْجَعَتْنِي ثُمَّ قَالَ " أَظَنَنْتِ أَنْ يَحِيفَ اللَّهُ عَلَيْكِ وَرَسُولُهُ " . قَالَتْ مَهْمَا يَكْتُمِ النَّاسُ يَعْلَمْهُ اللَّهُ نَعَمْ . قَالَ " فَإِنَّ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتِ فَنَادَانِي فَأَخْفَاهُ مِنْكِ فَأَجَبْتُهُ فَأَخْفَيْتُهُ مِنْكِ وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكِ وَقَدْ وَضَعْتِ ثِيَابَكِ وَظَنَنْتُ أَنْ قَدْ رَقَدْتِ فَكَرِهْتُ أَنْ أُوقِظَكِ وَخَشِيتُ أَنْ تَسْتَوْحِشِي فَقَالَ **إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرَ لَهُمْ** " . قَالَتْ قُلْتُ كَيْفَ أَقُولُ لَهُمْ يَا رَسُولَ اللَّهِ قَالَ " قُولِي السَّلاَمُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَلاَحِقُونَ

She said:

"Shall I not tell you about myself and the Messenger of Allah ﷺ?"
We said, "Yes, please."
She said:
"On the night when the Prophet ﷺ was staying with me, he lay down after placing his upper garment and taking off his sandals, which he placed near his feet. He spread a corner of his izār over his bed and lay down.
He remained only until he thought I had fallen asleep. Then he quietly took his cloak, slowly put on his sandals, opened the door gently and went out, then closed it gently.
I put my head-cover over my head, wrapped my scarf, and covered myself with my izār, then I followed him secretly.
He continued until he reached ***al-Baqī*** *(the graveyard). He stood there for a long time, then* ***raised his hands three times****.*
Then he turned, so I turned; he hurried, so I hurried; he ran, so I ran; he increased his pace, so I increased mine—until I reached home first. I lay down quickly.
He then entered, and immediately said:
'What is the matter with you, O ʿĀ'ish? Your chest is heaving!'
I said, 'Nothing.'
He said:
'You will tell me, or the Subtle, the All-Aware will inform me.'
I said, 'O Messenger of Allah, may my father and mother be sacrificed for you,' and I told him what happened.
He said:
'So you were that dark figure I saw in front of me?'
I said, 'Yes.'
Then he struck me on my chest—a strike that hurt me—and said:
'Did you think Allah and His Messenger would wrong you?'
I said, 'Whatever people conceal, Allah knows it.'
He said:
'Jibrīl came to me when you saw me. He called me but concealed himself from you. I answered him and concealed it from you. He would not enter upon you because you had removed your clothes.

I thought you were asleep and disliked waking you, and I feared that you would be frightened.
Jibrīl said: Your Lord commands you to go to the people of al-Baqīʿ and seek forgiveness for them.'
I said, 'O Messenger of Allah, how should I say (duʿā') for them?'
He said:
'Say:
Peace be upon the inhabitants of these dwellings from among the believers and Muslims. And may Allah have mercy on those of us who have gone before and those who will come later. And indeed we, if Allah wills, shall certainly join you.' [216]

[216] Muslim 974

Raising the hands when making duʿā

In Ṣaḥīḥ al-Bukhārī, from Anas ibn Mālik (رضي الله عنه), it is narrated that:

أَنَّ رَجُلاً، دَخَلَ الْمَسْجِدَ يَوْمَ جُمُعَةٍ مِنْ بَابٍ كَانَ نَحْوَ دَارِ الْقَضَاءِ، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَ رَسُولَ اللَّهِ ﷺ قَائِمًا ثُمَّ قَالَ يَا رَسُولَ اللَّهِ هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُغِيثُنَا **فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ** ثُمَّ قَالَ " اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا ". قَالَ أَنَسٌ وَلاَ وَاللَّهِ مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابٍ، وَلاَ قَزَعَةً، وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلاَ دَارٍ. قَالَ فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ، فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ ثُمَّ أَمْطَرَتْ، فَلاَ وَاللَّهِ مَا رَأَيْنَا الشَّمْسَ سِتًّا، ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِي الْجُمُعَةِ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَهُ قَائِمًا فَقَالَ يَا رَسُولَ اللَّهِ هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُمْسِكْهَا عَنَّا. قَالَ **فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ** ثُمَّ قَالَ " اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا، اللَّهُمَّ عَلَى الآكَامِ وَالظِّرَابِ وَبُطُونِ الأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ ". قَالَ فَأَقْلَعَتْ وَخَرَجْنَا نَمْشِي فِي الشَّمْسِ. قَالَ شَرِيكٌ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَهُوَ الرَّجُلُ الأَوَّلُ فَقَالَ مَا أَدْرِي

A man entered the mosque on a Friday through a gate that was near the Dar al Qada, while the Messenger of Allah ﷺ was standing and delivering the sermon. The man faced the Messenger of Allah ﷺ while standing and said:

"O Messenger of Allah! Our wealth has been destroyed and the roads have been cut off. So supplicate to Allah to send us rain!"

The Messenger of Allah ﷺ then ***raised his hands*** *and said:*

"O Allah, give us rain! O Allah, give us rain! O Allah, give us rain!"

Anas (ra) said:"By Allah, there was no cloud in the sky, not even a small patch of cloud, and between us and Mount Salʿ there was no house or building."
He said: "Then a cloud appeared from behind it like a shield. When it reached the middle of the sky, it spread out and then it rained. By Allah, we did not see the sun for six days."

Then on the next Friday a man entered from that same gate while the Messenger of Allah ﷺ was standing, delivering the sermon. The man stood facing him and said:
"O Messenger of Allah! Our wealth has been destroyed and the roads have been cut off. So supplicate to Allah to stop it from us."

The Messenger of Allah ﷺ then ***raised his hands*** *and said:*
"O Allah, around us and not upon us. O Allah, on the hills, small mountains, the valleys and the places where trees grow."
Anas (ra) said: "So the rain stopped, and we went out walking in the sunshine."
Sharik said: "I asked Anas ibn Malik: 'Was that the same man (who came both Fridays)?' Anas replied: 'I don't know.' [217]

In Ṣaḥīḥ al-Bukhārī, from Anas ibn Mālik (رضي الله عنه), it is narrated that:

أَتَى رَجُلٌ أَعْرَابِيٌّ مِنْ أَهْلِ الْبَدْوِ إِلَى رَسُولِ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ فَقَالَ يَا رَسُولَ اللَّهِ، هَلَكَتِ الْمَاشِيَةُ هَلَكَ الْعِيَالُ هَلَكَ النَّاسُ. **فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ يَدْعُو، وَرَفَعَ النَّاسُ أَيْدِيَهُمْ مَعَهُ يَدْعُونَ**، قَالَ فَمَا خَرَجْنَا مِنَ الْمَسْجِدِ حَتَّى مُطِرْنَا، فَمَا زِلْنَا نُمْطَرُ حَتَّى كَانَتِ الْجُمُعَةُ الأُخْرَى، فَأَتَى الرَّجُلُ إِلَى نَبِيِّ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ، بَشِقَ الْمُسَافِرُ، وَمُنِعَ الطَّرِيقُ

[217] Bukhari 1014

A Bedouin man from the desert came to the Messenger of Allah ﷺ on the day of Jumu'ah and said:
"O Messenger of Allah, the livestock have perished, the dependents (families) have perished, and the people have perished!"
So the Messenger of Allah ﷺ ***raised his hands*** *and made du'ā', and the people also* ***raised their hands*** *with him making du'ā'.*
He (Anas) said:
"We had not even left the masjid when rain began to fall. And we continued to be showered with rain until the next Jumu'ah."
Then the man came again to the Prophet ﷺ and said:
"O Messenger of Allah, travelers are in difficulty and the roads have been blocked (because of too much rain)…"[218]

Bukhari narrates from Abu Humaid radiyallahu anhu
اسْتَعْمَلَ النَّبِيُّ ﷺ رَجُلاً مِنَ الأَزْدِ يُقَالُ لَهُ ابْنُ اللُّتْبِيَّةِ عَلَى الصَّدَقَةِ، فَلَمَّا قَدِمَ قَالَ هَذَا لَكُمْ، وَهَذَا أُهْدِيَ لِي. قَالَ " فَهَلاَّ جَلَسَ فِي بَيْتِ أَبِيهِ أَوْ بَيْتِ أُمِّهِ، فَيَنْظُرَ يُهْدَى لَهُ أَمْ لاَ وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَأْخُذُ أَحَدٌ مِنْهُ شَيْئًا إِلاَّ جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ أَوْ بَقَرَةً لَهَا خُوَارٌ أَوْ شَاةً تَيْعَرُ. **ثُمَّ رَفَعَ بِيَدِهِ، حَتَّى رَأَيْنَا عُفْرَةَ إِبْطَيْهِ. اللَّهُمَّ هَلْ بَلَّغْتُ اللَّهُمَّ هَلْ بَلَّغْتُ ثَلاَثًا**

The Prophet ﷺ appointed a man from the tribe of Azd, named ***Ibn al-Lutbiyyah****, to collect charity (zakāh). When he returned, he said:*
"This (portion) is for you, and this (portion) was given to me as a gift."
The Prophet ﷺ said:
"Why doesn't he sit in the house of his father or the house of his mother and see whether any gifts are given to him or not?! By the One in Whose Hand is my soul, none of you takes anything (from public funds) unjustly except that he will come on the Day of

[218] Bukhari 1029

Resurrection carrying it on his neck — whether it is a camel that roars, a cow that moos, or a sheep that bleats."
Then the Prophet ﷺ ***raised his hand*** *— so much so that we could see the whiteness of his armpits — and he said:*
"O Allah, have I conveyed (Your message)?
O Allah, have I conveyed?
O Allah, have I conveyed?" *— three times.* [219]

Bukhari narrates from Anas radiyallahu anhu
كَانَ النَّبِيُّ ﷺ لاَ يَرْفَعُ يَدَيْهِ فِي شَىْءٍ مِنْ دُعَائِهِ إِلاَّ فِي الاِسْتِسْقَاءِ، وَإِنَّهُ يَرْفَعُ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ

The Prophet ﷺ *would not raise his hands in any of his supplications except in the prayer for rain (istisqā'). And indeed, he would raise them until the whiteness of his armpits could be seen."*[220]

قُلْتُ: نَفْيُ الرُّؤْيَةِ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ لَا يَسْتَلْزِمُ نَفْيَ رُؤْيَةِ غَيْرِهِ، فَرَفْعُ الْيَدَيْنِ فِي الدُّعَاءِ غَيْرِ الِاسْتِسْقَاءِ ثَبَتَ فِي أَحَادِيثَ صَحِيحَةٍ، وَالْمُثْبِتُ مُقَدَّمٌ عَلَى النَّافِي. أَوْ يُحْمَلُ حَدِيثُ أَنَسٍ عَلَى الرَّفْعِ الْبَلِيغِ الَّذِي يُرَى فِيهِ بَيَاضُ الْإِبْطَيْنِ، وَهُوَ لَا يُنَافِي الرَّفْعَ بِغَيْرِ ذَلِكَ، كَمُجَرَّدِ مَدِّ الْيَدَيْنِ وَبَسْطِهِمَا عِنْدَ الدُّعَاءِ.

I say: *The negation of seeing (the raising of hands) by Anas (رضي الله عنه) does not necessitate the negation of someone else seeing it. Raising the hands in du'ā' — other than during istisqā' (seeking rain) — is established through authentic aḥādīth, and affirmation takes precedence over negation.*
Or, the ḥadīth of Anas may be understood as referring to the extreme/complete type of raising, in which the whiteness of the armpits becomes visible, and this does not contradict other types of raising —

[219] Bukhari 2597
[220] Bukhari 1031

such as simply extending the hands or opening them when making du'ā'.

***Regarding this issue, Imām al-Nawawī said** in his Sharḥ Ṣaḥīḥ Muslim*

يُوهِمُ ظَاهِرُهُ أَنَّهُ لَمْ يرفع ص إِلَّا فِي الِاسْتِسْقَاءِ وَلَيْسَ الْأَمْرُ كَذَلِكَ بَلْ قد ثبت رفع يديه ﷺ فِي الدُّعَاءِ فِي مَوَاطِنَ غَيْرِ الِاسْتِسْقَاءِ **وَهِيَ أَكْثَرُ مِنْ أَنْ تُحْصَرَ وَقَدْ جَمَعْتُ مِنْهَا نَحْوًا مِنْ ثَلَاثِينَ حَدِيثًا مِنَ الصَّحِيحَيْنِ** أَوْ أحدهما وذكرتها فِي أَوَاخِرِ بَابِ صِفَةِ الصَّلَاةِ مِنْ شَرْحِ الْمُهَذَّبِ وَيُتَأَوَّلُ هَذَا الْحَدِيثُ عَلَى أَنَّهُ لَمْ يَرْفَعِ الرَّفْعَ الْبَلِيغَ بِحَيْثُ يُرَى بَيَاضُ إِبْطَيْهِ إِلَّا فِي الِاسْتِسْقَاءِ أَوْ أَنَّ الْمُرَادَ لَمْ أَرَهُ رَفَعَ وَقَدْ رَآهُ غَيْرُهُ رَفَعَ فَيُقَدَّمُ الْمُثْبِتُونَ فِي مَوَاضِعَ كَثِيرَةٍ وَهُمْ جَمَاعَاتٌ عَلَى وَاحِدٍ لَمْ يَحْضُرْ ذَلِكَ وَلَا بُدَّ مِنْ تَأْوِيلِهِ لِمَا ذَكَرْنَاهُ وَاللَّهُ أَعْلَمُ

"Its apparent meaning gives the impression that the Prophet ﷺ did not raise his hands in supplication except in the prayer for rain (istisqā').

But the matter is not like that. Rather, it has been authentically established that the Prophet ﷺ did raise his hands in duʿā' in many occasions other than istisqā', and these are too numerous to be counted.
I have compiled around thirty ḥadīths on this subject from the two Ṣaḥīḥs (al-Bukhārī and Muslim) or from one of them, and I mentioned them at the end of the chapter on the description of ṣalāh in my Sharḥ al-Muhadhdhab.
This ḥadīth is to be understood as meaning that he did not raise his hands with an extreme raising, such that the whiteness of his armpits would be visible, except in istisqā'.
Or it may mean that Anas meant: "I did not see him raising his hands," while others did see him raise them, in which case those who affirm something are given precedence over those who negate it —

and they are many groups compared to a single narrator who was not present at all of those occasions.
It is therefore necessary to interpret Anas's report in the way we have mentioned.
And Allah knows best." [221]

In his book Al-Majmu, Imam Nabawi said:

وَفِي الْمَسْأَلَةِ أَحَادِيثُ كَثِيرَةٌ غَيْرُ مَا ذَكَرْتُهُ وَفِيمَا ذَكَرْتُهُ كِفَايَةٌ وَالْمَقْصُودُ أَنْ يُعْلَمَ أَنَّ مَنْ ادَّعَى حَصْرَ الْمَوَاضِعِ الَّتِي وَرَدَتْ الْأَحَادِيثُ بِالرَّفْعِ فِيهَا فَهُوَ غَالِطٌ غَلَطًا فَاحِشًا وَاَللَّهُ تَعَالَى أَعْلَمُ

On this issue there are many other ḥadīths besides those I have mentioned, and what I have mentioned is sufficient. The point is that it should be known that whoever claims to enumerate and limit the occasions in which ḥadīths report raising the hands is committing a grave error. And Allah, Most High, knows best."[222]

Anas RA narrates himself. Bukhari narrated:

صَبَّحَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ بُكْرَةً وَقَدْ خَرَجُوا بِالْمَسَاحِي، فَلَمَّا رَأَوْهُ قَالُوا مُحَمَّدٌ وَالْخَمِيسُ. وَأَحَالُوا إِلَى الْحِصْنِ يَسْعَوْنَ، **فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ وَقَالَ** " اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ

The Messenger of Allah ﷺ attacked Khaybar early in the morning. Its people came out with their spades (for morning work). When they saw him they shouted: ***"Muḥammad and the army!"*** *Then they fled towards the fortress, running.*
The Prophet ﷺ ***raised his hands*** *and said:*
"Allāhu Akbar! Khaybar is destroyed. Indeed, when we descend upon the territory of a people, evil is the morning of those who were warned."[223]

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221 Sharh Muslim 6/190
222 Al-Majmu 3/511
223 Bukhari 3647

From Abu Musa R.A, Bukhari narrated:

دَعَا النَّبِيُّ ﷺ بِمَاءٍ فَتَوَضَّأَ، ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ " اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أَبِي عَامِرٍ ". وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ فَقَالَ " اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ ، فَقُلْتُ وَلِيْ فَاسْتَغْفِرْ فَقَالَ اللهُمَّ اغْفِرْ لِعَبْدِ اللهِ بْنِ قَيْسٍ ذَنْبَهُ وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلًا كَرِيْمًا قَالَ أَبُوْ بُرْدَةَ إِحْدَاهُمَا لِأَبِيْ عَامِرٍ وَالْأُخْرَى لِأَبِيْ مُوْسَى

The Prophet ﷺ asked for water and performed ablution. Then he ***raised his hands*** *and said:*
"O Allah, forgive ʿUbayd Abū ʿĀmir."
I (the narrator) saw the whiteness of his armpits. Then he said:
"O Allah, on the Day of Judgment elevate him above many of Your creation among mankind."
I said, "And for me, O Messenger of Allah, please seek forgiveness."
He ﷺ said:
"O Allah, forgive ʿAbdullāh ibn Qays his sins, and grant him an honorable entrance on the Day of Judgment."
Abu Burdah said: One supplication was for Abū ʿĀmir, and the other was for Abū Mūsā. [224]

When he raises them to Him:

Abu Dāwūd and Ibn Mājah narrate with a sound chain (ṣaḥīḥ isnād) from Salmān (may Allah be pleased with him)

قَالَ رَسُولُ اللَّهِ ﷺ " إِنَّ رَبَّكُمْ تَبَارَكَ وَتَعَالَى حَيِيٌّ كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا

The Messenger of Allah ﷺ said:
"Indeed, your Lord — Blessed and Exalted — is Modest and Generous. He feels shy to return His servant's hands empty when he raises them to Him (in supplication). [225]

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[224] Bukhari 4323, 6383
[225] Abu Dawud 1488. Ibn Majah 3865

Muslim narrates from Abu Hurayra R.A:

قَالَ رَسُولُ اللَّهِ ﷺ " أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لاَ يَقْبَلُ إِلاَّ طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ ﴿ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ وَقَالَ ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ " . ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ

The Messenger of Allah ﷺ said:
"O people! Indeed Allah is Pure and accepts only that which is pure. And Allah has commanded the believers with the same command He gave to the Messengers.
He said:
'O Messengers! Eat from the pure (lawful) things and act righteously. Indeed I am All-Knowing of what you do.' [Qur'an, 23:51]
And He said:
'O you who believe! Eat from the pure (lawful) things We have provided for you.' [Qur'an, 2:172]
Then the Prophet mentioned a man who travels a long journey, his hair disheveled, covered in dust. He raises his hands toward the sky saying: 'O Lord! O Lord!' But his food is unlawful, his drink is unlawful, his clothing is unlawful, and he has been nourished with the unlawful —
so how can his supplication be answered?" [226]

There are many more aḥādīth on this issue. You may consult my books Adillatul-Hanafiyyah and Kitābus-Ṣalāh for further details."

[226] Muslim 1015

Ghaybāna Janazah
(Funeral Prayer over an absent person)

Al-Bukhārī *narrates from Jābir ibn ʿAbdillāh (raḍiyallāhu ʿanhumā):*
أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى النَّجَاشِيِّ، فَكُنْتُ فِي الصَّفِّ الثَّانِي أَوِ الثَّالِثِ.

"The Messenger of Allah ﷺ prayed the funeral prayer over al-Najāshī, and I was in the second or third row. [227]

Bukhārī — from Abū Hurayrah (raḍiyallāhu 'anhu):
He said:
نَعَى النَّبِيُّ ﷺ إِلَى أَصْحَابِهِ النَّجَاشِيَّ، ثُمَّ تَقَدَّمَ فَصَفُّوا خَلْفَهُ فَكَبَّرَ أَرْبَعًا

"The Prophet ﷺ informed his Companions about the death of An-Najāshī. Then he stepped forward, and they lined up behind him, and he performed (the funeral prayer) over him with four takbīrs." [228]

Al-Bukhārī *narrates from Jābir ibn ʿAbdillāh (raḍiyallāhu ʿanhumā):*
قَالَ النَّبِيُّ ﷺ " قَدْ تُوُفِّيَ الْيَوْمَ رَجُلٌ صَالِحٌ مِنَ الْحَبَشِ فَهَلُمَّ فَصَلُّوا عَلَيْهِ ". قَالَ فَصَفَفْنَا فَصَلَّى النَّبِيُّ ﷺ عَلَيْهِ وَنَحْنُ صُفُوفٌ. قَالَ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ كُنْتُ فِي الصَّفِّ الثَّانِي.

The Prophet ﷺ said:
"Today a righteous man from Abyssinia has passed away. So come, and let us pray over him."
He (the narrator) said:
"So we lined up in rows, and the Prophet ﷺ prayed over him while we were in rows."
Abu al-Zubayr narrated from Jābir:
"I was in the second row."[229]

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[227] Bukhari 1317
[228] Bukhari 1318
[229] Bukhari 1320

Bukhārī and Muslim: *The Prophet ﷺ went out with the Companions to the place of Janāzah prayer.*
From Abū Hurayrah (raḍiyallāhu ʿanhu), he said:
أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، وَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ، وَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ.

The Messenger of Allah ﷺ announced the death of al-Najāshī on the very day he passed away, and he went out with the Companions to the open prayer-place (muṣallā). He arranged them in rows and performed the Janāzah prayer over him with four takbīrs. [230]

Ibn Mājah – In Baqīʿ al-Gharqad Cemetery
عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ " إِنَّ النَّجَاشِيَّ قَدْ مَاتَ " . فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ إِلَى الْبَقِيعِ . فَصَفَّنَا خَلْفَهُ وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ . فَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ

From Abū Hurayrah (رضي الله عنه)*: The Messenger of Allah ﷺ said, "Indeed, the Negus (Najāshī) has died." So the Messenger of Allah ﷺ came out along with his Companions to* ***al-Baqīʿ****. We lined up behind him, and the Messenger of Allah ﷺ stepped forward and pronounced* ***four takbīrs*** *(for the funeral prayer).*[231]
Sahih

Ibn Ḥibbān (رحمه الله): ***"The deceased placed in front of them."***
عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ :أَنْبَأَنَا رَسُولُ اللهِ ﷺ أَنَّ أَخَاكُمُ النَّجَاشِيَّ تُوُفِّيَ، فَقُومُوا فَصَلُّوا عَلَيْهِ، فَقَامَ رَسُولُ اللهِ ﷺ، وَصَفُّوا خَلْفَهُ، وَكَبَّرَ أَرْبَعًا، وَهُمْ لَا يَظُنُّونَ إِلَّا أَنَّ جِنَازَتَهُ بَيْنَ يَدَيْهِ.

From ʿImrān ibn Ḥuṣayn (RA):

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230 Bukhari 1333, 1245. Muslim 951
231 Sunan ibn Majah 1534

"The Messenger of Allah ﷺ informed us that your brother, the Najāshī, has passed away. So stand and pray over him." The Messenger of Allah ﷺ stood, and they lined up behind him, and he said four takbīrs. ***They thought nothing except that the funeral bier (the body) was right in front of him***. [232]

***Ṭaḥāwī narrates from ʿImrān ibn Ḥuṣayn* (رضي الله عنه):**
"We thought that the funeral bier had arrived."

The Noble Prophet ﷺ said:
إِنَّ أَخَاكُمُ النَّجَاشِيُّ قَدْ مَاتَ، فَصَلُّوا عَلَيْهِ " قَالَ: وَنَحْنُ نَرَى أَنَّ الْجِنَازَةَ قَدْ أُتِتْ قَالَ: فَصَفَفْنَا فَصَلَّيْنَا عَلَيْهِ، وَإِنَّمَا مَاتَ بِالْحَبَشَةِ، فَصَلَّى عَلَيْهِ رَسُولُ اللهِ ﷺ حِينَ دَخَلَ الْمَدِينَةَ

"Indeed your brother, the Negus (al-Najāshī), has passed away — so perform the funeral prayer over him."
ʿImrān (ra) said:
"We thought that the funeral bier had arrived." So we lined up and performed the funeral prayer over him — while in reality he had died in Abyssinia, and the Messenger of Allah ﷺ prayed over him when he arrived in Madinah.

قَالَ أَبُو جَعْفَرٍ:

فَفِي هَذَا الْحَدِيثِ مِمَّا كَانَ عَنْ أَصْحَابِ رَسُولِ اللهِ ﷺ فِي أَمْرِ النَّجَاشِيِّ: أَنَّهُ حُمِلَ إِلَى الْمَدِينَةِ بِلَطِيفِ قُدْرَةِ اللهِ عَزَّ وَجَلَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ حَتَّى صَلَّى عَلَيْهِ رَسُولُ اللهِ ﷺ، كَمَا يُصَلِّي عَلَى مَنْ مَاتَ عِنْدَهُ بِالْمَدِينَةِ وَدَفَعَ ذَلِكَ أَنْ يَكُونَ فِي هَذَا الْحَدِيثِ حُجَّةٌ لِمَنْ أَطْلَقَ الصَّلَاةَ عَلَى الْمَيِّتِ الْغَائِبِ، وَكَانَ مَا كَانَ مِنَ اللهِ عَزَّ وَجَلَّ

[232] Sahih ibn Hibban 7/674, H 7212 Dar ibn Hazm

فِي ذَلِكَ مِنْ لَطِيفِ قَدْرَتِهِ كَمِثْلِ مَا كَانَ مِنْهُ لِنَبِيِّهِ ﷺ لَمَّا كَذَّبَتْهُ قُرَيْشٌ حِينَ أَخْبَرَهُمْ :أَنَّهُ أُسْرِيَ بِهِ إِلَى بَيْتِ الْمَقْدِسِ، ثُمَّ رَجَعَ إِلَى بَيْتِهِ مِنْ لَيْلَتِهِ

Abū Jaʿfar (al-Ṭaḥāwī) said:
In this ḥadīth—regarding what occurred concerning the matter of al-Najāshī from the Companions of the Messenger of Allah ﷺ—there is evidence that he was transported to Madinah by the subtle power of Allah, the Mighty and Majestic, on the very day he died, until the Messenger of Allah ﷺ prayed over him just as he would pray over someone who died in Madinah beside him.

This refutes the claim of those who argue from this ḥadīth that it proves the permissibility of offering the funeral prayer over an absent person (ṣalāt al-ghā'ib).

Rather, what happened was by the subtle divine power of Allah, just as what occurred for His Prophet ﷺ when Quraysh denied him after he informed them that he had been taken on the Night Journey (Isrā') to Bayt al-Maqdis and then returned to his home in the same night. [233]

Tahaawi said: *Among those scholars who do* ***not*** *consider the funeral prayer for an absent (غائب) dead person to be permissible are:* ***Imam Abu Hanifah, Imam Malik, and the scholars who accompanied them.*** *"* [234]

Shams al-A'immah al-Sarakhsi said:
قَالَ عُلَمَاؤُنَا رَحِمَهُمْ اللَّهُ تَعَالَى لَا يُصَلَّى عَلَى مَيِّتٍ غَائِبٍ. وَقَالَ الشَّافِعِيُّ - رَضِيَ اللَّهُ عَنْهُ -: يُصَلَّى عَلَيْهِ فَإِنَّ النَّبِيَّ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - صَلَّى عَلَى النَّجَاشِيِّ

[233] Sharh Mushkilil Athar 12/329 H4850 Ar-Risalah
[234] Sharh Mushkilil Athar 12/331 H4853 Ar-Risalah

وَهُوَ غَائِبٌ وَلَكِنَّا نَقُولُ: طُوِيَتْ الْأَرْضُ وَكَانَ هُوَ أَوْلَى الْأَوْلِيَاءِ وَلَا يُوجَدُ مِثْلُ ذَلِكَ فِي حَقِّ غَيْرِهِ

Our scholars (may Allah have mercy on them) said:
"The funeral prayer is not performed for a deceased person who is absent (غائب)."
Imam al-Shāfiʿī – may Allah be pleased with him – said:
"It is performed for him, because the Prophet (ﷺ) prayed over al-Najāshī while he was absent."
But we say:
The earth was folded (miraculously) and brought near, and he (al-Najāshī) was among the most special of the Prophet's loyal supporters. Such an occurrence is not found regarding anyone else. [235]

Hafiz ibn Hajar said:

وَقَدِ اعْتَذَرَ مَنْ لَمْ يَقُلْ بِالصَّلَاةِ عَلَى الْغَائِبِ عَنْ قِصَّةِ النَّجَاشِيِّ بِأُمُورٍ:

مِنْهَا: أَنَّهُ كَانَ بِأَرْضٍ لَمْ يُصَلِّ عَلَيْهِ بِهَا أَحَدٌ، فَتَعَيَّنَتِ الصَّلَاةُ عَلَيْهِ لِذَلِكَ، وَمِنْ ثَمَّ قَالَ الْخَطَّابِيُّ: لَا يُصَلَّى عَلَى الْغَائِبِ إِلَّا إِذَا وَقَعَ مَوْتُهُ بِأَرْضٍ لَيْسَ بِهَا مَنْ يُصَلِّي عَلَيْهِ. وَاسْتَحْسَنَهُ الرُّويَانِيُّ مِنَ الشَّافِعِيَّةِ، وَبِهِ تَرْجَمَ أَبُو دَاوُدَ فِي السُّنَنِ: **الصَّلَاةُ عَلَى الْمُسْلِمِ يَلِيهِ أَهْلُ الشِّرْكِ بِبَلَدٍ آخَرَ**. وَهَذَا مُحْتَمَلٌ إِلَّا أَنَّنِي لَمْ أَقِفْ فِي شَيْءٍ مِنَ الْأَخْبَارِ عَلَى أَنَّهُ لَمْ يُصَلِّ عَلَيْهِ فِي بَلَدِهِ أَحَدٌ.

.....

عَنِ ابْنِ عَبَّاسٍ قَالَ: كُشِفَ لِلنَّبِيِّ ﷺ عَنْ سَرِيرِ النَّجَاشِيِّ حَتَّى رَآهُ وَصَلَّى عَلَيْهِ. وَلِابْنِ حِبَّانَ مِنْ حَدِيثِ عِمْرَانَ بْنِ حُصَيْنٍ: فَقَامَ وَصَفُّوا خَلْفَهُ وَهُمْ لَا يَظُنُّونَ إِلَّا أَنَّ جِنَازَتَهُ بَيْنَ يَدَيْهِ. أَخْرَجَهُ مِنْ طَرِيقِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي

[235] Al-Mabsutt 2/67

قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ عَنْهُ، وَلِأَبِي عَوَانَةَ مِنْ طَرِيقِ أَبَانَ وَغَيْرِهِ عَنْ يَحْيَى: فَصَلَّيْنَا خَلْفَهُ وَنَحْنُ لَا نَرَى إِلَّا أَنَّ الْجِنَازَةَ قُدَّامَنَا.

.....

وَمِنَ الِاعْتِذَارَاتِ أَيْضًا أَنَّ ذَلِكَ خَاصٌّ بِالنَّجَاشِيِّ، لِأَنَّهُ لَمْ يَثْبُتْ أَنَّهُ ﷺ صَلَّى عَلَى مَيِّتٍ غَائِبٍ غَيْرِهِ، قَالَ الْمُهَلَّبُ: وَكَأَنَّهُ لَمْ يَثْبُتْ عِنْدَهُ قِصَّةُ مُعَاوِيَةَ اللَّيْثِيِّ، وَقَدْ ذَكَرْتُ فِي تَرْجَمَتِهِ فِي الصَّحَابَةِ أَنَّ خَبَرَهُ قَوِيٌّ بِالنَّظَرِ إِلَى مَجْمُوعِ طُرُقِهِ، انتهى بتصرف

Those who do not permit offering the funeral prayer (ṣalāt al-janāzah) over an absent person (gha'ib) have offered several explanations for the story of al-Najāshī:

Among them:

1. That he (al-Najāshī) was in a land where no one prayed over him, so the Prophet ﷺ praying for him became necessary for that reason. For this reason, al-Khaṭṭābī said:

"The funeral prayer should not be performed over a gha'ib except when the person dies in a land where there is no one to pray over him."

This was approved by al-Ruyānī from the Shāfiʿī scholars.

And Abu Dāwūd titled a chapter in his Sunan:

"The funeral prayer over a Muslim whose family are disbelievers in another land."

This is possible (i.e., could be the reason), except that I have not found in any report evidence that no one prayed over al-Najāshī in his land.

……..

From Ibn ʿAbbās (رضي الله عنهما):

"The funeral bier of al-Najāshī was uncovered for the Prophet ﷺ until he saw it, and he prayed over him."

Ibn Ḥibbān reports from the narration of ʿImrān ibn Ḥuṣayn:

"So the Prophet ﷺ stood and they stood behind him, and they did not think except that the bier was in front of them."

He (Ibn Ḥibbān) narrated this through the chain of al-Awzāʿī, from Yaḥyā ibn Abī Kathīr, from Abī Qilābah, from Abī al-Muhallab, from him.
Abū ʿAwānah reports through the chain of Abān and others from Yaḥyā:
"So we prayed behind him, and we did not think except that the bier was in front of us."
……..
Among the other explanations is that this incident was specific to al-Najāshī,
because it has not been established that the Prophet ﷺ ever prayed over any other absent deceased person.
Al-Muhallab said:
"It seems that the story of Muʿāwiyah al-Laythī was not established in his view."
And I have already mentioned in his biography among the Companions that his report is strong when considering the totality of the chains.
End (with slight adaptation).

Bassam at-Tamimi says:

اِخْتَلَفَ العُلَمَاءُ فِي الصَّلَاةِ عَلَى الغَائِبِ:
فَذَهَبَ أَبُو حَنِيفَةَ وَمَالِكٌ وَأَتْبَاعُهُمَا إِلَى: أَنَّهَا لَا تُشْرَعُ .وَجَوَابُهُمْ عَلَى قِصَّةِ النَّجَاشِيِّ وَالصَّلَاةِ عَلَيْهِ: أَنَّ هَذِهِ مِنْ خُصُوصِيَّاتِ النَّبِيِّ ﷺ.
وَذَهَبَ الشَّافِعِيُّ وَأَحْمَدُ وَأَتْبَاعُهُمَا إِلَى: أَنَّهَا مَشْرُوعَةٌ؛ لِهَذَيْنِ الحَدِيثَيْنِ الصَّحِيحَيْنِ، وَالخُصُوصِيَّةُ تَحْتَاجُ إِلَى دَلِيلٍ، وَلَيْسَ هُنَاكَ دَلِيلٌ عَلَيْهَا.
وَتَوَسَّطَ شَيْخُ الإِسْلَامِ، فَقَالَ: إِنْ كَانَ الغَائِبُ لَمْ يُصَلَّ عَلَيْهِ — مِثْلَ النَّجَاشِيِّ — صُلِّيَ عَلَيْهِ، وَإِنْ كَانَ قَدْ صُلِّيَ عَلَيْهِ، فَقَدْ سَقَطَ فَرْضُ الكِفَايَةِ مِنَ المُسْلِمِينَ.
وَهَذَا القَوْلُ رِوَايَةٌ عَنِ الإِمَامِ أَحْمَدَ، وَصَحَّحَهُ ابْنُ القَيِّمِ فِي "الهَدْيِ"؛ لِأَنَّهُ تُوُفِّيَ زَمَنَ النَّبِيِّ ﷺ أُنَاسٌ مِنْ أَصْحَابِهِ غَائِبِينَ، وَلَمْ يَثْبُتْ أَنَّهُ صَلَّى عَلَى أَحَدٍ مِنهُمْ صَلَاةَ الغَائِبِ، فَالصَّلَاةُ هُنَا

وَاجِبَةٌ.

وَنَقَلَ شَيْخُ الإِسْلَامِ عَنِ الإِمَامِ أَحْمَدَ أَنَّهُ قَالَ: إِذَا مَاتَ رَجُلٌ صَالِحٌ، صُلِّيَ عَلَيْهِ، وَاحْتَجَّ بِقِصَّةِ النَّجَاشِيِّ.

وَرَجَّحَ هَذَا التَّفْصِيلَ شَيْخُنَا الشَّيْخُ عَبْدُالرَّحْمَنِ السَّعْدِيُّ — رَحِمَهُ اللهُ تَعَالَى — وَعَلَيْهِ العَمَلُ فِي نَجْدٍ؛ فَإِنَّهُمْ يُصَلُّونَ عَلَى مَنْ لَهُ فَضْلٌ وَسَابِقَةٌ عَلَى المُسْلِمِينَ، وَيَتْرُكُونَ مَنْ عَدَاهُ، وَالصَّلَاةُ هُنَا مُسْتَحَبَّةٌ.

قَالَ ابْنُ القَيِّمِ: أَصَحُّ الأَقْوَالِ هَذَا التَّفْصِيلُ.

The scholars differed regarding Ṣalāt al-Ghā'ib (the funeral prayer for someone who is absent):

- *Abu Ḥanīfah, Mālik, and their followers held the view that: It is not legislated.*
  Their response concerning the incident of al-Najāshī and the Prophet ﷺ praying over him is that: This was one of the special rulings (khuṣūṣiyyāt) of the Prophet ﷺ.
- *Al-Shāfi'ī, Aḥmad, and their followers held the view that: It is legislated, because of these two authentic ḥadīths. They say: claiming that it was exclusive to the Prophet ﷺ requires evidence, and there is no evidence for such exclusivity.*
- *Shaykh al-Islām took a middle position. He said: If the deceased was not prayed over, like al-Najāshī, then the funeral prayer should be offered for him. But if he was already prayed over in the place where he died, then the communal obligation (farḍ kifāyah) has been fulfilled for the Muslims.*

This opinion is also narrated from Imām Aḥmad, and Ibn al-Qayyim endorsed it in al-Hady; because during the lifetime of the Prophet ﷺ many of his Companions died while away, and it is not established that he performed Ṣalāt al-Ghā'ib for any of them. Therefore, in that specific incident (of al-Najāshī), offering the prayer was obligatory.

- *Shaykh al-Islām also reported from Imām Aḥmad that he said: "If a righteous man dies, then pray over him," and he used the story of al-Najāshī as proof.*
- *This detailed distinction was preferred by our Shaykh, ʿAbd al-Raḥmān al-Saʿdī (may Allah have mercy on him), and it is the practice in Najd: They pray over the one who has virtue and distinction among the Muslims, and they leave others aside. In this case, the prayer is mustahabb (recommended).*
- *Ibn al-Qayyim said: The soundest view is this detailed distinction.*[236]

Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn said: "Janāzah prayer over an absent (ghā'ib) person is applicable ***only when no one has performed the janāzah prayer over him****. This is the strongest (rājiḥ) opinion."* [237]

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236 أبو عبد الرحمن عبد الله بن عبد الرحمن بن صالح بن حمد بن محمد بن حمد بن إبراهيم البسام التميمي (ت ١٤٢٣هـ) ، **توضِيحُ الأحكَامِ مِن بُلُوغ المَرَام** ، كتاب الجنائز، ج3 ص193، الناشر: مكتَبة الأسدي، مكّة المكرّمة الطبعة: الخامِسَة، ١٤٢٣ هـ - ٢٠٠٣ م عدد الأجزاء: ٧

237 محمد بن صالح بن محمد العثيمين (المتوفى : ١٤٢١هـ) ، **مجموع فتاوى ورسائل فضيلة الشيخ محمد بن صالح العثيمين** ، تكفين الميت وسئل فضيلة الشيخ رحمه الله تعالى: ما القول الراجح في الصلاة على الغائب؟ ، ج17 ص149، جمع وترتيب : فهد بن ناصر بن إبراهيم السليمان الناشر : دار الوطن - دار الثريا الطبعة : الأخيرة - ١٤١٣ هـ عدد الأجزاء : ٢٦

Tarāwīḥ:
The Messenger of Allah ﷺ prayed 20 rak'ahs

There are multiple authentic (ṣaḥīḥ) narrations proving that the Messenger of Allah ﷺ prayed Tarāwīḥ in congregation in the masjid, although those narrations do not mention the number of rak'ahs.
However, ***two additional narrations*** *from* ***two different Companions****—Ibn 'Abbās and Jābir (raḍiyallāhu 'anhum)—****explicitly mention the number as 20 rak'ahs****.*
One of these narrations includes ***Qāḍī Abū Shaybah Ibrāhīm ibn 'Uthmān*** *in its chain. Shaykh al-Albānī has authenticated this narrator's ḥadīth in Ṣaḥīḥ Sunan al-Tirmidhī and Ṣaḥīḥ Sunan Ibn Mājah.*

The ḥadīth narrated by Qāḍī Abū Shaybah Ibrāhīm ibn 'Uthmān
This narration is recorded by:

- *al-Ṭabarānī in al-Muʿjam al-Kabīr*[238]
- *al-Ṭabarānī in al-Muʿjam al-Awsaṭ*[239]
- *Ibn Abī Shaybah in al-Muṣannaf*[240]
- *al-Khaṭīb al-Baghdādī in Tārīkh Baghdād*[241]
- *Ibn 'Abd al-Barr in al-Tamhīd*[242]
- *'Abd ibn Ḥumayd in his Musnad*
- *al-Bayhaqī in al-Sunan al-Kubrā*[243]

All of these transmit from the chain: ***Abū Shaybah Ibrāhīm ibn 'Uthmān → al-Ḥakam → Miqsam → Ibn 'Abbās (raḍiyallāhu 'anhumā)***
The narration states:

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238 **المعجم الكبير**، حديث 12102
239 **المعجم الأوسط** ، حديث 5440
240 **مصنف ابن أبي شيبة** ، كم يصلى في رمضان من ركعة، حديث 7692
241 **تاريخ بغداد** ، حديث 1976
242 **التمهيد** ، ج 8 ، ص 115
243 **السنن الكبرى للبيهقي** ، حديث 4286

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي فِي رَمَضَانَ عِشْرِينَ رَكْعَةً، وَالْوِتْرَ

"The Messenger of Allah ﷺ used to pray twenty rak'ahs during Ramaḍān, along with Witr."

The ḥadīth of Qāḍī Abū Shaybah (Ibrāhīm ibn 'Uthmān) has been declared ṣaḥīḥ (authentic) by Shaykh al-Albānī in both Ṣaḥīḥ Sunan al-Tirmidhī[244] *and Ṣaḥīḥ Sunan Ibn Mājah*[245]*.*
Therefore, the followers of the Albānī school should no longer object to the ḥadīths regarding 20 rak'ahs of Tarāwīḥ. If the ḥadīth narrated by Abū Shaybah regarding reciting Sūrat al-Fātiḥah in Janāzah prayer is accepted as ṣaḥīḥ, then there is no reason to reject the ḥadīth of 20 rak'ahs of Tarāwīḥ also narrated through him.

The ḥadīth of Jābir (raḍiyallāhu 'anhu):
In al-Mashīkhah al-Baghdādiyyah, there is a narration from the Companion Jābir (raḍiyallāhu 'anhu):

أَنَّ النَّبِيَّ ﷺ خَرَجَ لَيْلَةً فِي رَمَضَانَ فَصَلَّى بِالنَّاسِ أَرْبَعَةً وَّعِشْرِيْنَ رَكْعَةً ، وَأَوْتَرَ بِثَلَاثٍ

The Prophet ﷺ came out one night in Ramaḍān and performed 24 rak'ahs of ṣalāh with the people, and then prayed three rak'ahs of witr. (That is: 4 for 'Ishā', 20 for Tarāwīḥ, and 3 for witr — a total of 27 rak'ahs in congregation.) [246]

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[244] **صحيح سنن الترمذي:** حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، حَدَّثَنَا **إِبْرَاهِيمُ بْنُ عُثْمَانَ**، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَرَأَ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ (كتاب الجنائز، باب مَا جَاءَ فِي الْقِرَاءَةِ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ، رقم 1026)

[245] **صحيح سنن ابن ماجه**: حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنَا **إِبْرَاهِيمُ بْنُ عُثْمَانَ**، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ - ﷺ - قَرَأَ عَلَى الْجِنَازَةِ بِفَاتِحَةِ الْكِتَابِ .(كتاب الجنائز، باب مَا جَاءَ فِي الْقِرَاءَةِ عَلَى الْجِنَازَةِ، رقم 1495)

[246] صدر الدين، أبو طاهر السِّلَفي أحمد بن محمد بن أحمد بن محمد بن إبراهيم سِلَفَه الأصبهاني (ت ٥٧٦هـ)، **التاسع من المشيخة البغدادية لأبي طاهر السلفي** ، رقم 223ص 29، الناشر: مخطوطنُشر في برنامج جوامع الكلم المجاني التابع لموقع الشبكة الإسلامية الطبعة: الأولى، ٢٠٠٤

All the narrators mentioned in the chain are trustworthy or acceptable.
The same ḥadīth from the Companion Jābir (raḍiyallāhu ʿanhu) is also found in Tārīkh Jurjān [247]

"And if it is said that these two ḥadīths (of Ibn ʿAbbās and Jābir) are weak in their chains — then we say: the two of them strengthen each other, and the consensus (ijmāʿ) of the Companions was upon twenty rakʿahs. And ʿUmar (raḍiyallāhu ʿanhu) did not command this out of personal preference or innovation; rather, he certainly possessed a basis for it from the Messenger of Allah ﷺ — exactly as Imām Abū Ḥanīfah (raḥimahullāh) himself said." [248]
"The Salafī debater Shahīdul Islām falsely attributed to Imām Abū Ḥanīfah that he supposedly said this in support of eight rakʿahs. How can such shameless distortion be tolerated?"
"For a more detailed explanation, see my books Munāẓarāt al-Tarāwīḥ and Kitāb al-Ṣalāh."

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[247] أبو القاسم حمزة بن يوسف بن إبراهيم السهمي القرشي الجرجاني (ت ٤٢٧ هـ) ، **تاريخ جرجان** ، رقم 556 ، ج 8 ص 317 ، المحقق: تحت مراقبة محمد عبد المعيد خان الناشر: عالم الكتب – بيروت الطبعة: الرابعة ١٤٠٧ هـ - ١٩٨٧ م عدد الصفحات: ٥٦٣،

[248] عبد الله بن محمود بن مودود الموصلي البلدحي، مجد الدين أبو الفضل الحنفي (ت ٦٨٣هـ) ، **الاختيار لتعليل المختار** ، ج1 ص 68-69، الناشر: مطبعة الحلبي - القاهرة (وصورتها دار الكتب العلمية - بيروت، وغيرها) تاريخ النشر: ١٣٥٦ هـ - ١٩٣٧ م عدد الأجزاء: ٥

The Messenger of Allah ﷺ performed Tarāwīḥ in the masjid and in the home.

In the masjid:

Al-Bukhārī narrates from ʿĀʾishah (raḍiyallāhu ʿanhā):

أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ ذَاتَ لَيْلَةٍ مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى فِي الْمَسْجِدِ، فَصَلَّى رِجَالٌ بِصَلاَتِهِ فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّوْا مَعَهُ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّوْا بِصَلاَتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ حَتَّى خَرَجَ لِصَلاَةِ الصُّبْحِ، فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ، فَتَشَهَّدَ ثُمَّ قَالَ " أَمَّا بَعْدُ فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ مَكَانُكُمْ، لَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا

The Messenger of Allah ﷺ came out one night in the middle of the night and prayed in the masjid. Some men prayed following his prayer. In the morning, the people spoke about it, so more of them gathered the next night and prayed with him.

In the morning, the people again spoke about it, so on the third night the number of people in the masjid increased. The Messenger of Allah ﷺ came out and they prayed behind him.

When it was the fourth night, the masjid could no longer contain the people. (They waited for him.) He only came out for the Fajr prayer. When he finished Fajr, he turned to the people, pronounced the tashahhud and said:

'As for what follows: nothing of your presence was hidden from me. But I feared that it (this night prayer in congregation) would be made obligatory upon you, and you would not be able to manage it.'[249]

[249] Bukhari 924

Al-Ḥākim narrates from Nu'mān ibn Bashīr (raḍiyallāhu 'anhu), he said:

قُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي شَهْرِ رَمَضَانَ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ إِلَى ثُلُثِ اللَّيْلِ، ثُمَّ قُمْنَا مَعَهُ لَيْلَةَ خَمْسٍ وَعِشْرِينَ إِلَى نِصْفِ اللَّيْلِ، ثُمَّ قُمْنَا مَعَهُ لَيْلَةَ سَبْعٍ وَعِشْرِينَ إِلَى نِصْفِ اللَّيْلِ، ثُمَّ قُمْنَا مَعَهُ لَيْلَةَ سَبْعٍ وَعِشْرِينَ حَتَّى ظَنَنَّا أَنْ لَا نُدْرِكَ الْفَلَاحَ، وَكُنَّا نُسَمِّيهَا الْفَلَاحَ، وَأَنْتُمْ تُسَمُّونَ السَّحُورَ

هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الْبُخَارِيِّ، وَلَمْ يُخَرِّجَاهُ" وَفِيهِ الدَّلِيلُ الْوَاضِحُ أَنَّ : صَلَاةَ التَّرَاوِيحِ فِي مَسَاجِدِ الْمُسْلِمِينَ سُنَّةٌ مَسْنُونَةٌ، وَقَدْ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَحُثُّ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَلَى إِقَامَةِ هَذِهِ السُّنَّةِ إِلَى أَنْ أَقَامَهَا

We stood in prayer with the Messenger of Allah ﷺ in the month of Ramaḍān on the night of the 23rd until one-third of the night had passed. Then we stood with him on the night of the 25th until half of the night had passed. Then we stood with him on the night of the 27th until half of the night had passed.

Then we stood with him on the night of the 27th until we thought we would miss al-falāḥ — and we used to call it al-falāḥ, while you call it al-saḥūr (the pre-dawn meal).

Al-Ḥākim said:

"This ḥadīth is ṣaḥīḥ according to the conditions of al-Bukhārī, though the two (al-Bukhārī and Muslim) did not record it."

And in it is clear evidence that:

The prayer of Tarāwīḥ in the mosques of the Muslims is a firmly-established Sunnah.

And ʿAlī ibn Abī Ṭālib (raḍiyallāhu ʿanhu) used to encourage ʿUmar (raḍiyallāhu ʿanhu) to establish this Sunnah until he finally established it. [250]

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[250] Al-Mustadrak 1608. Nasai 1364, 1605. Abu Dawud 1375. Ibn Majah 1327

At home:

Al-Marwazī narrates from Anas (may Allah be pleased with him):

كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي رَمَضَانَ , فَجِئْتُ فَقُمْتُ إِلَى جَنْبِهِ ثُمَّ جَاءَ آخَرُ ثُمَّ جَاءَ آخَرُ , حَتَّى كُنَّا رَهْطًا فَلَمَّا أَحَسَّ رَسُولُ اللَّهِ ﷺ أَنَّا خَلْفَهُ تَجَوَّزَ فِي الصَّلَاةِ ثُمَّ دَخَلَ مَنْزِلَهُ؟ فَلَمَّا دَخَلَ مَنْزِلَهُ صَلَّى صَلَاةً لَمْ يَصَلِّهَا عِنْدَنَا , فَلَمَّا أَصْبَحْنَا , قُلْنَا :يَا رَسُولَ اللَّهِ أَوَ فَطِنْتَ لَنَا الْبَارِحَةَ؟ فَقَالَ : نَعَمْ , وَذَاكَ الَّذِي حَمَلَنِي عَلَى مَا صَنَعْتُ

The Messenger of Allah ﷺ used to pray (night prayer) in Ramadan. I came and stood beside him. Then another person came, then another, until we became a small group. When the Messenger of Allah ﷺ sensed that we were standing behind him, he shortened the prayer. Then he entered his home.

When he entered his home, he prayed a prayer which he did not pray with us.

When morning came, we said: 'O Messenger of Allah, did you notice us last night?' He said: 'Yes — and that is what made me do what I did [251]

***Marwazī** narrates from Anas (may Allah be pleased with him), regarding (the Prophet ﷺ praying) with his family:*

كَانَ النَّبِيُّ ﷺ يَجْمَعُ أَهْلَهُ لَيْلَةَ إِحْدَى وَعِشْرِينَ فَيُصَلِّي بِهِمْ إِلَى ثُلُثِ اللَّيْلِ , ثُمَّ يَجْمَعُهُمْ لَيْلَةَ ثِنْتَيْ وَعِشْرِينَ , فَيُصَلِّي بِهِمْ إِلَى نِصْفِ اللَّيْلِ ثُمَّ يَجْمَعُهُمْ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ , فَيُصَلِّي بِهِمْ إِلَى ثُلُثَيِ اللَّيْلِ , ثُمَّ يَأْمُرُهُمْ لَيْلَةَ أَرْبَعٍ وَعِشْرِينَ أَنْ يَغْتَسِلُوا , فَيُصَلِّي بِهِمْ حَتَّى يُصْبِحَ ثُمَّ لَا يَجْمَعُهُمْ

"The Prophet ﷺ used to gather his family on the night of the twenty-first, and he would pray with them until one-third of the night had passed.

Then he would gather them on the night of the twenty-second and

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would pray with them until half of the night had passed. Then he would gather them on the night of the twenty-third and would pray with them until two-thirds of the night had passed. Then he would instruct them on the night of the twenty-fourth to perform ghusl, and he would pray with them until morning. After that, he would not gather them (for the remaining nights). [252]

The ḥadīth of 8 rak'ahs attributed to the Companion Jābir (raḍiyallāhu 'anhu) is weak.

عَنْ عِيسَى بْنِ جَارِيَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ :صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ ثَمَانِ رَكَعَاتٍ وَالْوِتْرَ، فَلَمَّا كَانَ مِنَ الْقَابِلَةِ اجْتَمَعْنَا فِي الْمَسْجِدِ وَرَجَوْنَا أَنْ يَخْرُجَ إِلَيْنَا، فَلَمْ نَزَلْ فِي الْمَسْجِدِ حَتَّى أَصْبَحْنَا، فَدَخَلْنَا عَلَى رَسُولِ اللَّهِ ﷺ ، فَقُلْنَا لَهُ :يَا رَسُولَ اللَّهِ، رَجَوْنَا أَنْ تَخْرُجَ إِلَيْنَا فَتُصَلِّيَ بِنَا، فَقَالَ : كَرِهْتُ أَنْ يُكْتَبَ عَلَيْكُمُ الْوِتْرُ.

ʿĪsā ibn Jāriyah narrates from Jābir ibn ʿAbdullāh (raḍiyallāhu ʿanhu): "The Messenger of Allah ﷺ led us in prayer in Ramaḍān with ***eight rakʿahs****, and then the witr prayer. The next day we gathered in the masjid hoping that he would come out to us, but we remained in the masjid until morning without seeing him. Then we went to the Messenger of Allah ﷺ and said:*
'O Messenger of Allah! We hoped you would come out to us and lead us in prayer.'
He replied: ***'I disliked that witr would become obligatory upon you.'****"*

This ḥadīth is ***weak*** *due to* ***ʿĪsā ibn Jāriyah****, who is a weak narrator. The Salafī debater Shahidul Islam falsely claimed that Imām al-Nimawī authenticated this ḥadīth, but he was exposed in the Face the People debate.*
For multiple reasons this narration is ***not acceptable****.*

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*the **ḥadīth of our mother ʿĀ'ishah (raḍiyallāhu ʿanhā)***

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، سَأَلَ عَائِشَةَ.رضى الله عنها.كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ فَقَالَتْ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا، قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ. فَقَالَ " يَا عَائِشَةُ، إِنَّ عَيْنَىَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِي

From Abū Salamah ibn ʿAbd al-Raḥmān, who informed him that he asked ʿĀ'ishah (may Allah be pleased with her): "How was the prayer of the Messenger of Allah ﷺ in Ramaḍān?"
She replied:
"The Messenger of Allah ﷺ never exceeded eleven rak'ahs in Ramaḍān or outside of it. He would pray four — do not ask about their beauty and their length; then he would pray four — do not ask about their beauty and their length; then he would pray three."
ʿĀ'ishah said:
"I asked: O Messenger of Allah, do you sleep before praying Witr?"
He said:
'O ʿĀ'ishah, my eyes sleep but my heart does not sleep.' [253]

This ḥadīth is what the Salafī debater tried to use—unsuccessfully—to prove that Tarāwīḥ is eight rakʿahs.
But from the very same Mother of the Believers ʿĀ'ishah (raḍiyallāhu ʿanhā) there is also a ḥadīth showing that the Messenger of Allah ﷺ would sometimes, due to a valid reason, miss Qiyām al-Layl, and make it up during the day by praying twelve rakʿahs. [254]
So where then did the "eight rakʿahs" go?

[253] Bukhari 1147, 2013, 3569
[254] Muslim 459. Tirmizi 445. Nasai 1601. Abu Dawud 1342

The reality is:
They take the ḥadīth of ʿĀ'ishah (raḍiyallāhu ʿanhā) about Tahajjud and apply it to Tarāwīḥ in order to erase Tarāwīḥ entirely.
But in truth:

- *The ḥadīth of ʿĀ'ishah (raḍiyallāhu ʿanhā) only describes the Prophet's Tahajjud,*
- *Tahajjud and Tarāwīḥ are two different prayers,*
- *and this distinction is explained in detail in my book Munāẓarāt al-Tarāwīḥ.*

Comparison Table: Tahajjud vs. Tarāwīḥ

Tahajjud / Qiyām al-Layl	*Tarāwīḥ*
Established in Makkah	*Established in Madinah*
Performed throughout the entire year	*Performed in congregation only a few nights, and fully practiced in Ramaḍān*
For the Prophet ﷺ: Farḍ / Wājib	*For the Ummah: Nafl / Sunnah*
Commanded directly by Allah	*Initiated and practiced by the Prophet ﷺ*
No congregation (throughout most of the Prophet's life)	*Congregation is Sunnah*
Mentioned in the Qur'ān	*Established through ḥadīth*
If missed, the Prophet ﷺ made up 12 rakʿahs during the day	*No such ruling exists for Tarāwīḥ*

Greeting (saying salām) while urinating or defecating

A certain Salafī shaykh claims: It is obligatory to give salām even while urinating or defecating — you must give salām.

According to Islamic Sharī'ah:

Giving salām during urination or defecation is prohibited.
Abū Dāwūd narrates from Ibn 'Umar (raḍiyallāhu 'anhumā):

مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ

A man passed by the Prophet ﷺ while he was urinating and offered salām to him, but the Prophet ﷺ did not return the salām. [255] Hasan

Ibn Mājah narrates — from Jābir (raḍiyallāhu 'anhu):

أَنَّ رَجُلاً، مَرَّ عَلَى النَّبِيِّ ﷺ. وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ. " إِذَا رَأَيْتَنِي عَلَى مِثْلِ هَذِهِ الْحَالَةِ فَلاَ تُسَلِّمْ عَلَىَّ فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ لَمْ أَرُدَّ عَلَيْكَ "

"A man passed by the Prophet ﷺ while he was urinating and gave salām to him.
The Messenger of Allah ﷺ said to him:
'When you see me in a state like this, do not give salām to me. For if you do so, I will not return your salām.' [256]

[255] Abu Dawud 16
[256] Ibn Majah 352

Sunnah before Jumu'ah (Qāblal-Jumu'ah)

(1) Al-Bukhārī, Kitāb al-Jumu'ah, باب الصَّلاَةِ بَعْدَ الْجُمُعَةِ وَقَبْلَهَا *chapter on the prayer after Jumu'ah and the prayer before Jumu'ah: From Ibn 'Umar (may Allah be pleased with them both), it is narrated that…*

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ، وَبَعْدَهَا رَكْعَتَيْنِ، وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ، وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ وَكَانَ لاَ يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ

The Messenger of Allah ﷺ used to pray two rak'ahs before Ẓuhr and two rak'ahs after it, and two rak'ahs after Maghrib in his house, and two rak'ahs after 'Ishā'.
And he would not pray after Jumu'ah until he had gone home, and then he would pray two rak'ahs.[257]

Imām al-Bukhārī has cited, as evidence for the Sunnah before Jumu'ah and after Jumu'ah, the ḥadīth related to the Sunnah prayers before Ẓuhr and after Ẓuhr — that is, the daily sunan al-rātibah. This means: although Ẓuhr and Jumu'ah differ in their rulings, ***the daily Sunnah prayers (sunan al-rātibah)*** *do* ***not*** *differ.*
In this ḥadīth, ten rak'ahs of the daily sunan al-rātibah are mentioned; while in other narrations, twelve rak'ahs are mentioned, with ***four before Ẓuhr****.*
Therefore, ***there are also four rak'ahs before Jumu'ah****.*
From the title of the chapter itself, it is clear that, according to the madhhab of Imām al-Bukhārī, ***there is Sunnah ṣalāh before and after Jumu'ah****.*
Ibn Ḥajar al-'Asqalānī says:

[257] Bukhari 937

وَقَالَ ابن التِّينِ لَمْ يَقَعْ ذِكْرُ الصَّلَاةِ قَبْلَ الْجُمُعَةِ فِي هَذَا الْحَدِيثِ فَلَعَلَّ الْبُخَارِيَّ أَرَادَ إِثْبَاتَهَا قِيَاسًا عَلَى الظُّهْرِ انْتَهَى وَقَوَّاهُ الزَّيْنُ بْنُ الْمُنِيرِ بِأَنَّهُ قَصَدَ التَّسْوِيَةَ بَيْنَ الْجُمُعَةِ وَالظُّهْرِ فِي حُكْمِ التَّنَفُّلِ كَمَا قَصَدَ التَّسْوِيَةَ بَيْنَ الْإِمَامِ وَالْمَأْمُومِ فِي الْحُكْمِ وَذَلِكَ يَقْتَضِي أَنَّ النَّافِلَةَ لَهُمَا سَوَاءٌ انْتَهَى وَالَّذِي يَظْهَرُ أَنَّ الْبُخَارِيَّ أَشَارَ إِلَى مَا وَقَعَ فِي بَعْضِ طُرُقِ حَدِيثِ الْبَابِ وَهُوَ مَا رَوَاهُ أَبُو دَاوُد وابن حِبَّانَ مِنْ طَرِيقِ أَيُّوبَ عَنْ نَافِعٍ قَالَ كَانَ ابن عُمَرَ يُطِيلُ الصَّلَاةَ قَبْلَ الْجُمُعَةِ وَيُصَلِّي بَعْدَهَا رَكْعَتَيْنِ فِي بَيْتِهِ وَيُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ احْتَجَّ بِهِ النَّوَوِيُّ فِي الْخُلَاصَةِ عَلَى إِثْبَاتِ سُنَّةِ الْجُمُعَةِ الَّتِي قَبْلَهَا

Ibn al-Tīn said:

*"The mention of prayer **before Jumuʿah** does not occur explicitly in this ḥadīth. So perhaps al-Bukhārī intended to **establish it by analogy** with Ẓuhr." End quote.*

***And al-Zayn ibn al-Munayyir strengthened this**, saying: "He (al-Bukhārī) intended to **equate Jumuʿah with Ẓuhr** in the ruling of voluntary prayers, just as he intended to equate the **imām and the follower** regarding the ruling. This necessitates that **nafilah (voluntary prayer) is the same for both**." End quote.*

***What appears more correct is that al-Bukhārī was referring to what occurs in some chains of transmission of the ḥadīth of this chapter**, which is what Abū Dāwūd and Ibn Ḥibbān narrated through the chain of Ayyūb from Nāfiʿ, who said:*

"Ibn ʿUmar used to lengthen the prayer before Jumuʿah, and he would pray two rakʿahs afterwards in his house, and he would report that the Messenger of Allah ﷺ used to do this."

*Al-Nawawī used this narration in al-Khilāṣah **as evidence for establishing the Sunnah prayer before Jumuʿah**.* [258]

[258] Fathul Bari 2/426

(2) The Messenger of Allah ﷺ used to offer a long prayer before Jumu'ah.
Abū Dāwūd narrates from Nāfi':

كَانَ ابْنُ عُمَرَ يُطِيلُ الصَّلاَةَ قَبْلَ الْجُمُعَةِ وَيُصَلِّي بَعْدَهَا رَكْعَتَيْنِ فِي بَيْتِهِ وَيُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَفْعَلُ ذَلِكَ .

"Ibn ʿUmar used to prolong the prayer before Jumuʿah, and he would pray two rak'ahs after it in his house. He also narrated that the Messenger of Allah ﷺ used to do the same." [259]

(3) Al-Bukhārī: Book of Jumu'ah, Chapter: "If a man enters the mosque while the Imām is delivering the khuṭbah, he should pray two short rak'ahs." Jābir (raḍiyallāhu 'anhu) narrates:

قَالَ دَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ فَقَالَ " أَصَلَّيْتَ ". قَالَ لاَ. قَالَ " فَصَلِّ رَكْعَتَيْنِ

"A man entered (the masjid) on Friday while the Prophet ﷺ was delivering the khuṭbah. The Prophet ﷺ said: 'Have you prayed?' The man replied: 'No.' He (the Prophet ﷺ) said: 'Then stand and pray two rakʿahs.'" [260]

Imām al-Dāraqutnī narrates from Anas ibn Mālik (may Allah be pleased with him):
"The Prophet ﷺ said to him:

قُمْ فَارْكَعْ رَكْعَتَيْنِ وَأَمْسَكَ عَنِ الْخُطْبَةِ حَتَّى فَرَغَ مِنْ صَلَاتِهِ

'Stand up and pray two rak'ahs,' and he (the Prophet ﷺ) stopped delivering the khuṭbah until the man finished his prayer." [261]

(4) At-Tirmidhī: From ʿAbdullāh ibn al-Sāʾib (raḍiyallāhu ʿanhu):

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[259] Abu Dawud 1128
[260] Bukhari 931
[261] Sunan Dara Quttni 2/327 H1618, 1619 Ar-Risalah

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ وَقَالَ " إِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ وَأُحِبُّ أَنْ يَصْعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ " .

قَالَ وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ . قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ السَّائِبِ حَدِيثٌ حَسَنٌ غَرِيبٌ .

وَقَدْ رُوِيَ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يُصَلِّي أَرْبَعَ رَكَعَاتٍ بَعْدَ الزَّوَالِ لاَ يُسَلِّمُ إِلاَّ فِي آخِرِهِنَّ

ʻAbdullāh ibn al-Sāʼib (raḍiyallāhu ʿanhu) reported: "The Messenger of Allah ﷺ used to perform four rakʻahs after the sun passed its zenith, before Ẓuhr. And he said:
ʻIt is an hour in which the gates of the heavens are opened, and I love that a righteous deed of mine should ascend during that hour.'"
He (the narrator) added: "There are narrations on this subject from ʿAlī and Abū Ayyūb as well."
Abū ʿĪsā (al-Tirmidhī) said: "The ḥadīth of ʿAbdullāh ibn al-Sāʼib is ḥasan gharīb."
And it has also been narrated from the Prophet ﷺ that he used to pray four rakʻahs after the sun's decline (zawāl), and he would not give salām except at the end of them.[262]

(5) Ibn Mājah — from Abū Ayyūb (raḍiyallāhu ʻanhu):

أَنَّ النَّبِيَّ ﷺ . كَانَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا إِذَا زَالَتِ الشَّمْسُ لاَ يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ وَقَالَ " إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ إِذَا زَالَتِ الشَّمْسُ "

"The Prophet ﷺ used to pray four rakʿahs before ẓuhr when the sun had passed the zenith (zawāl), and he would not separate between them with salām. And he said: 'Indeed, the gates of the heavens are opened when the sun passes the zenith.'[263]

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262 Tirmizi 478
263 Ibn Majah 1157

I say:
Is it conceivable that the Messenger of Allah ﷺ would perform these four rak'ahs every day of the week, yet abandon them on the day of Jumu'ah?
And is it conceivable to claim that the gates of the heavens open every day of the week, but are kept closed on the day of Jumu'ah?

(6) From al-Ṭabarānī — narrated from ʿAlī (raḍiyallāhu ʿanhu):
كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا، وَبَعْدَهَا أَرْبَعًا، يَجْعَلُ التَّسْلِيمَ فِي آخِرِهِنَّ رَكْعَةً

"The Messenger of Allah ﷺ used to pray four rak'ahs before Jumu'ah, and four rak'ahs after it, placing the salām only at the end of all of them."[264]

Imām Mullā ʿAlī al-Qārī said:
وَقَدْ جَاءَ بِإِسْنَادٍ جَيِّدٍ كَمَا قَالَ الْحَافِظُ الْعِرَاقِيُّ :أَنَّهُ عَلَيْهِ السَّلَامُ كَانَ يُصَلِّي قَبْلَهَا أَرْبَعًا

"And it has come with a good chain — as Ḥāfiẓ al-ʿIrāqī has stated — that he (peace and blessings be upon him) used to perform four rak'ahs before it (Jumu'ah)." [265]

(7) From Ibn ʿAbbās (may Allah be pleased with them both), reported by al-Ṭabarānī and Ibn Mājah:
كَانَ رَسُولُ اللهِ ﷺ، يَرْكَعُ قَبْلَ الْجُمُعَةِ أَرْبَعًا، وَبَعْدَهَا أَرْبَعًا لَا يَفْصِلُ بَيْنَهُنَّ

"The Messenger of Allah ﷺ used to pray four rak'ahs before Jumu'ah and four rak'ahs after it, without separating between them." [266]

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[264] Al-Mujamul Awsatt H1617 Darul Haramain
[265] Mirqat H 1166
[266] Al-Mujamul Kabir 12/129 H12674. Ibn Majah 1129

(8) Ibn Mas'ūd (raḍiyallāhu 'anhu) used to pray four rak'ahs before Jumu'ah

'Abd al-Razzāq narrates: He said: Ma'mar narrated to us, from Qatādah, that Ibn Mas'ūd (raḍiyallāhu 'anhu):

كَانَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعَ رَكَعَاتٍ، وَبَعْدَهَا أَرْبَعَ رَكَعَاتٍ.

*"Used to pray **four rak'ahs before Jumu'ah** and **four rak'ahs after it**."*

Abū Isḥāq (raḥimahullāh) said:

وَكَانَ عَلِيٌّ يُصَلِّي بَعْدَ الْجُمُعَةِ سِتَّ رَكَعَاتٍ

*"And 'Alī (raḍiyallāhu 'anhu) used to pray **six rak'ahs after Jumu'ah**."*[267]

Abū ʿAbdur-Raḥmān al-Sulamī narrated:

كَانَ عَبْدُ اللَّهِ يَأْمُرُنَا أَنْ نُصَلِّيَ قَبْلَ الْجُمُعَةِ أَرْبَعًا، وَبَعْدَهَا أَرْبَعًا، حَتَّى جَاءَنَا عَلِي رضي الله عنه فَأَمَرَنَا أَنْ نُصلِّيَ بَعْدَهَا رَكْعَتَيْنِ ثُمَّ أَرْبَعًا

"ʿAbdullāh (Ibn Masʿūd) used to instruct us to perform four rakʿāt before Jumuʿah and four rakʿāt after it. Then ʿAlī (may Allah be pleased with him) came to us and instructed us to perform two rakʿāt after Jumuʿah, and then four rakʿāt." [268]

***(9)** With a sound chain, Imām al-Tirmidhī narrates:*

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

From Abū Hurayrah (raḍiyallāhu ʿanhu), who said: The Messenger of Allah ﷺ said, "Whoever among you prays after Jumuʿah, let him pray four rakʿahs."

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[267] Musannaf Abdur Razzak 5683

[268] Musannaf Abdur Razzak 5684

Abū ʿĪsā (al-Tirmidhī) said: "This ḥadīth is ḥasan ṣaḥīḥ (good and authentic)."

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا عَلِيُّ بْنُ الْمَدِينِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ كُنَّا نَعُدُّ سُهَيْلَ بْنَ أَبِي صَالِحٍ ثَبْتًا فِي الْحَدِيثِ . وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ .

Al-Ḥasan ibn ʿAlī narrated to us; ʿAlī ibn al-Madīnī narrated to us from Sufyān ibn ʿUyaynah; he said:
"We used to consider Suhayl ibn Abī Ṣāliḥ to be reliable (thabt) in ḥadīth. And some of the people of knowledge act upon this (ḥadīth)."

وَرُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا . وَقَدْ رُوِيَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضى الله عنه أَنَّهُ أَمَرَ أَنْ يُصَلَّى بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ ثُمَّ أَرْبَعًا .

"It has been narrated from ʿAbdullāh ibn Masʿūd that he used to perform four rakʿahs before Jumuʿah and four rakʿahs after it. And it has also been narrated from ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) that he instructed that two rakʿahs be prayed after Jumuʿah, then four (more)."

وَذَهَبَ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ إِلَى قَوْلِ ابْنِ مَسْعُودٍ .

"Sufyān al-Thawrī and Ibn al-Mubārak (may Allah have mercy on them) adopted the view of Ibn Masʿūd."

وَقَالَ إِسْحَاقُ إِنْ صَلَّى فِي الْمَسْجِدِ يَوْمَ الْجُمُعَةِ صَلَّى أَرْبَعًا وَإِنْ صَلَّى فِي بَيْتِهِ صَلَّى رَكْعَتَيْنِ . وَاحْتَجَّ بِأَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ فِي بَيْتِهِ وَحَدِيثِ النَّبِيِّ صلى الله عليه وسلم " مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا " .

Isḥāq said: If he performs the (post-Jumuʿah) prayer in the masjid on the day of Jumuʿah, then he should pray four rakʿahs. And if he prays in his house, he should pray two rakʿahs.

He used as evidence the fact that the Prophet ﷺ used to pray two rak'ahs after Jumu'ah in his house, and the ḥadīth of the Prophet ﷺ: 'Whoever among you is going to pray after Jumu'ah, let him pray four rak'ahs.'

قَالَ أَبُو عِيسَى وَابْنُ عُمَرَ هُوَ الَّذِي رَوَى عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ فِي بَيْتِهِ وَابْنُ عُمَرَ بَعْدَ النَّبِيِّ صلى الله عليه وسلم صَلَّى فِي الْمَسْجِدِ بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ وَصَلَّى بَعْدَ الرَّكْعَتَيْنِ أَرْبَعًا .

Abu ʿĪsā (al-Tirmidhī) said: Ibn ʿUmar is the one who narrated from the Prophet ﷺ that he used to perform two rakʿahs after Jumuʿah in his home. And Ibn ʿUmar—after the Prophet ﷺ—performed two rakʿahs in the masjid after Jumuʿah, and then after those two rakʿahs he performed four (more)."[269]

(10) The Companions used to pray 4 rak'āt before Jumu'ah

Ibn Abī Shaybah → Ḥafṣ → al-A'mash → Ibrāhīm narrate:

كَانُوا يُصَلُّونَ قَبْلَهَا أَرْبَعًا

"They (the Companions) used to pray four rak'āt before Jumu'ah." [270]

(11) Ibn ʿUmar (raḍiyallāhu ʿanhumā) used to pray for a long time before Jumuʿah

Ibn Ḥajar al-ʿAsqalānī writes in Fatḥ al-Bārī, quoting Abū Dāwūd who narrates from Nāfiʿ:

كَانَ ابن عُمَرَ يُطِيلُ الصَّلَاةَ قَبْلَ الْجُمُعَةِ وَيُصَلِّي بَعْدَهَا رَكْعَتَيْنِ فِي بَيْتِهِ وَيُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ احْتَجَّ بِهِ النَّوَوِيُّ فِي الْخُلَاصَةِ عَلَى إِثْبَاتِ سُنَّةِ الْجُمُعَةِ الَّتِي قَبْلَهَا

269 Tirmizi 523

270 Musannaf ibn Abi Shaibah 4/143 H5473

"Ibn ʿUmar used to prolong the prayer before Jumuʿah, and he would perform two rakʿahs after it in his house. And he would narrate that the Messenger of Allah ﷺ used to do that.
Al-Nawawī used this in al-Khulāṣah as evidence for affirming the Sunnah prayer that is before Jumuʿah."[271]

Ibn Rajab al-Ḥanbalī said in his commentary on al-Bukhārī:

وَقَدِ اخْتُلِفَ فِي الصَّلَاةِ قَبْلَ الجُمُعَةِ: هَلْ هِيَ مِنَ السُّنَنِ الرَّوَاتِبِ كَسُنَّةِ الظُّهْرِ قَبْلَهَا، أَمْ هِيَ مُسْتَحَبَّةٌ مُرَغَّبٌ فِيهَا كَالصَّلَاةِ قَبْلَ العَصْرِ؟

وَأَكْثَرُ العُلَمَاءِ عَلَى أَنَّهَا سُنَّةٌ رَاتِبَةٌ، مِنْهُمُ: الأَوْزَاعِيُّ، وَالثَّوْرِيُّ، وَأَبُو حَنِيفَةَ وَأَصْحَابُهُ، وَهُوَ ظَاهِرُ كَلَامِ أَحْمَدَ، وَقَدْ ذَكَرَهُ القَاضِي أَبُو يَعْلَى فِي "شَرْحِ المَذْهَبِ"، وَابْنُ عَقِيلٍ، وَهُوَ الصَّحِيحُ عِنْدَ أَصْحَابِ الشَّافِعِيِّ.

"There is a difference of opinion regarding the prayer before Jumuʿah: Is it from the sunan al-rawātib (the regular emphasized Sunnah prayers), like the Sunnah before ẓuhr? Or is it merely recommended and encouraged (mustaḥabb), like the prayer before ʿAṣr?
Most of the scholars hold that it is Sunnah Rātibah. Among those who adopted this view are: al-Awzāʿī, al-Thawrī, Abū Ḥanīfah and his companions.
This is also the apparent position of Aḥmad. Qāḍī Abū Yaʿlā mentioned this in Sharḥ al-Madhhab, as did Ibn ʿAqīl. And this is the correct view according to the scholars of the Shāfiʿī school

Aini Hanafi said:

وَقَالَ التِّرْمِذِيُّ: وَرُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا، وَبَعْدَهَا أَرْبَعًا. قُلْتُ: وَبِهِ أَخَذَ أَبُو حَنِيفَةَ، وَمُحَمَّدٌ، فَإِنَّ السُّنَّةَ عِنْدَهُمَا أَرْبَعٌ قَبْلَ الْجُمُعَةِ، وَأَرْبَعٌ بَعْدَهَا.

[271] Fathul Bari 2/426 Darul Marifa

Al-Tirmidhī said: "It has been narrated from ʿAbdullāh ibn Masʿūd that he used to perform four rakʿahs before Jumuʿah and four rakʿahs after it."

I say: *"This is also the view adopted by Abū Ḥanīfah and Muḥammad, for according to them the Sunnah is: four rakʿahs before Jumuʿah and four rakʿahs after it."*[272]

[272] Sharh Sunan Abi Dawud 4/471, Maktabatur Rushd

Dhikr After the Fard Prayer

Summary:

1. ***At least once: Allāhu Akbar*** *— "Allah is the Greatest"*
2. ***Three times: Astaghfirullāh*** *— "I seek Allah's forgiveness"*
3. ***One time:*** اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ ذَا الْجَلاَلِ وَالإِكْرَامِ
   "O Allah, You are Peace and from You comes all peace. Blessed are You, O Lord of Majesty and Honor."
4. ***One time: Āyat al-Kursī***
5. ***33 times:*** *SubhānAllāh,* ***33 times:*** *Al-ḥamdu lillāh,* ***33 or 34 times:*** *Allāhu Akbar*
6. ***One time:*** لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِير
   "There is no deity but Allah alone, without partner. His is the kingdom and His is the praise, and He is capable of all things."
7. ***One time:*** اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ
   "O Allah, help me to remember You, to thank You, and to worship You properly."
8. ***One time:*** اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ
   "O Allah, none can prevent what You give, and none can give what You prevent, and no wealth or power can help a person against You."
9. ***Recite Sūrah al-Falaq and Sūrah al-Nās***

*There are many other adhkār as well. Below, the evidences (**dalīl**) will be presented.*

Evidence in detail:

Takbīr:

Imām al-Bukhārī and Muslim narrate from Ibn 'Abbās (may Allah be pleased with them both), who said:

كُنْتُ أَعْرِفُ انْقِضَاءَ صَلاَةِ النَّبِيِّ ﷺ بِالتَّكْبِيرِ.

"I used to recognize that the Prophet ﷺ had completed his prayer by hearing the takbīr." [273]

Ibn Rajab al-Ḥanbalī *mentions — from* ***Imām Aḥmad****, from* ***'Amr ibn Dīnār*** *— that* ***the (post-prayer) takbīr was done three times****, as recorded in Fatḥ al-Bārī, the commentary on al-Bukhārī.* [274]

Al-Kirmānī *said: "Takbīr here means the remembrance of Allah (dhikrullāh)." See 'Umdat al-Qārī, the commentary on al-Bukhārī.*

Ibn 'Abbās (may Allah be pleased with both of them) also said:
أَنَّ رَفْعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ وَقَالَ ابْنُ عَبَّاسٍ كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ.

"Raising the voice with dhikr when the people departed from the obligatory prayer used to be practiced during the time of the Prophet ﷺ. Ibn ʿAbbās said: 'I used to know that they had finished the prayer when I heard that (dhikr).' [275]

Three times Istighfār and "Allāhumma anta al-salām…"

Imām Muslim narrates from Thawbān (raḍiyallāhu ʿanhu):
كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا انْصَرَفَ مِنْ صَلاَتِهِ اسْتَغْفَرَ ثَلاَثًا وَقَالَ " اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ ذَا الْجَلاَلِ وَالإِكْرَامِ " . قَالَ الْوَلِيدُ فَقُلْتُ لِلأَوْزَاعِيِّ كَيْفَ الاِسْتِغْفَارُ قَالَ تَقُولُ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ .

[273] Bukhari 842, Muslim 583
[274] Ibn Rajab Hambali, Fathul Bari 7/396-397
[275] Bukhari 841, Muslim 583

"When the Messenger of Allah ﷺ finished his prayer, he would ***seek forgiveness three times****, and he would say:*

اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ ذَا الْجَلاَلِ وَالإِكْرَامِ

'O Allah, You are Peace, and from You comes peace. Blessed are You, O Possessor of Majesty and Honor.'

Al-Walīd said: 'I asked al-Awzā'ī: How is the seeking of forgiveness (the three times)?'

He replied: ***'You say: Astaghfirullāh, Astaghfirullāh, Astaghfirullāh.'***[276]

Āyat al-Kursī:

Imām al-Nasā'ī narrates with a ***sound chain*** *from Sayyidunā Abū Umāmah (may Allah be pleased with him):*

قَالَ رَسُولُ اللهِ ﷺ مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ

The Messenger of Allah ﷺ said:

"Whoever recites Āyat al-Kursī after every obligatory prayer, nothing prevents him from entering Paradise except death." [277]

Tasbīḥ, Taḥmīd, Takbīr:

Imām Muslim narrates from Ka'b ibn 'Ujrah (raḍiyallāhu 'anhu) that the Messenger of Allah (ﷺ) said:

مُعَقِّبَاتٌ لاَ يَخِيبُ قَائِلُهُنَّ - أَوْ فَاعِلُهُنَّ - دُبُرَ كُلِّ صَلاَةٍ مَكْتُوبَةٍ ثَلاَثٌ وَثَلاَثُونَ تَسْبِيحَةً وَثَلاَثٌ وَثَلاَثُونَ تَحْمِيدَةً وَأَرْبَعٌ وَثَلاَثُونَ تَكْبِيرَةً

"There are muʿaqqibāt — supplications after the obligatory prayers — whose reciter (or performer) will never be disappointed:

[276] Muslim 591

[277] As-Sunanul Kubra 9848

thirty-three times tasbīḥ (Subḥānallāh), thirty-three times taḥmīd (Alḥamdulillāh), and thirty-four times takbīr (Allāhu Akbar) after every obligatory prayer." [278]

Imām al-Bukhārī narrates from Abū Hurayrah (may Allah be pleased with him), who said:

جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالُوا ذَهَبَ أَهْلُ الدُّثُورِ مِنَ الأَمْوَالِ بِالدَّرَجَاتِ الْعُلاَ وَالنَّعِيمِ الْمُقِيمِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فَضْلٌ مِنْ أَمْوَالٍ يَحُجُّونَ بِهَا، وَيَعْتَمِرُونَ، وَيُجَاهِدُونَ، وَيَتَصَدَّقُونَ قَالَ " أَلاَ أُحَدِّثُكُمْ بِأَمْرٍ إِنْ أَخَذْتُمْ بِهِ أَدْرَكْتُمْ مَنْ سَبَقَكُمْ وَلَمْ يُدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ، وَكُنْتُمْ خَيْرَ مَنْ أَنْتُمْ بَيْنَ ظَهْرَانَيْهِ، إِلاَّ مَنْ عَمِلَ مِثْلَهُ تُسَبِّحُونَ وَتَحْمَدُونَ، وَتُكَبِّرُونَ خَلْفَ كُلِّ صَلاَةٍ ثَلاَثًا وَثَلاَثِينَ ". فَاخْتَلَفْنَا بَيْنَنَا فَقَالَ بَعْضُنَا نُسَبِّحُ ثَلاَثًا وَثَلاَثِينَ، وَنَحْمَدُ ثَلاَثًا وَثَلاَثِينَ، وَنُكَبِّرُ أَرْبَعًا وَثَلاَثِينَ. فَرَجَعْتُ إِلَيْهِ فَقَالَ " تَقُولُ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، حَتَّى يَكُونَ مِنْهُنَّ كُلِّهِنَّ ثَلاَثًا وَثَلاَثِينَ ".

"The poor people came to the Prophet ﷺ and said: 'The wealthy have taken away the highest ranks and everlasting bliss. They pray as we pray, they fast as we fast, but they have extra wealth with which they perform Ḥajj and ʿUmrah, they strive in jihād, and they give charity.' The Prophet ﷺ said:

'Shall I not tell you something—if you do it, you will catch up with those who preceded you, and none after you will catch up with you, and you will be the best among the people of your time except someone who does the same as you?

You should say Subḥānallāh, Al-ḥamdulillāh, and Allāhu Akbar — after every obligatory prayer — thirty-three times each.'

They said: 'We differed among ourselves: some of us wanted to say Subḥānallāh 33 times, Al-ḥamdulillāh 33 times, and Allāhu Akbar 34 times.'

[278] Muslim 596

So I returned to him (the Prophet ﷺ) and he said:
'Say: Subḥānallāh, Al-ḥamdulillāh, and Allāhu Akbar — until all of them are thirty-three each.'" [279]

Imām Muslim narrates from Abū Hurayrah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:
مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلاَةٍ ثَلاَثًا وَثَلاَثِينَ وَحَمِدَ اللَّهَ ثَلاَثًا وَثَلاَثِينَ وَكَبَّرَ اللَّهَ ثَلاَثًا وَثَلاَثِينَ فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ وَقَالَ تَمَامَ الْمِائَةِ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

"Whoever glorifies Allah (says Subḥānallāh) thirty-three times after every obligatory prayer, and praises Allah (says Al-ḥamdu lillāh) thirty-three times, and magnifies Allah (says Allāhu akbar) thirty-three times — that is ninety-nine — and completes one hundred by saying:
لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ
then all his sins will be forgiven, even if they are as abundant as the foam of the sea." [280]

dhikrika wa shukrika

لاَ تَدَعَنَّ فِي دُبُرِ كُلِّ صَلاَةٍ تَقُولُ اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

"Do not ever leave saying, after every prayer:
اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ
O Allah, help me to remember You, to thank You, and to worship You in the best manner." [281]

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[279] Bukhari 843
[280] Sahih Muslim 597
[281] Abu Dawud 1522

Sūrah al-Falaq and Sūrah al-Nās:

Imām Abū Dāwūd and Imām al-Nasā'ī narrate from 'Uqbah ibn 'Āmir (may Allah be pleased with him)

أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَقْرَأَ الْمُعَوِّذَاتِ دُبُرَ كُلِّ صَلاَةٍ

The Messenger of Allah ﷺ commanded me to recite the Mu'awwidhāt (Sūrah al-Falaq and Sūrah al-Nās) after every prayer. [282]

Allahumma La Mani'

كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ إِذَا سَلَّمَ " لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهْوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

"He (the Prophet ﷺ) used to say after every prayer, when he completed the salām:

لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهْوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

No none to worship but Allāh, alone without partner. To Him belongs the dominion and to Him belongs all praise, and He has power over all things. O Allah, none can withhold what You give, and none can give what You withhold, and the wealth of a wealthy person cannot benefit him against You. [283]

Morning and Evening: Sayyid al-Istighfār

The Messenger of Allah (ﷺ) said:
The master (best) of all supplications for seeking forgiveness is:

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[282] Abu Dawud 1523
[283] Bukhari 6330

اللَّهُمَّ أَنْتَ رَبِّي لاَ إِلَهَ إِلاَّ أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ، وَأَبُوءُ لَكَ بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ.

"O Allah, You are my Lord; there is no god except You. You created me, and I am Your servant. I remain upon Your covenant and promise as best as I am able. I acknowledge before You Your blessings upon me, and I acknowledge before You my sins. So forgive me, for none forgives sins except You. I seek refuge in You from the evil of what I have done." [284]

[284] Bukhari 6323

The regular Sunnah (Sunnah al-Rawātib): 12 rak'ahs daily

(1) Imām Muslim narrates:

عَنْ أُمِّ حَبِيبَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لِلَّهِ كُلَّ يَوْمٍ ثِنْتَىْ عَشْرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ فَرِيضَةٍ إِلاَّ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ أَوْ إِلاَّ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ

From Umm Ḥabībah, the wife of the Prophet ﷺ, who said:
"I heard the Messenger of Allah ﷺ say: 'No Muslim servant who prays twelve rak'ahs for Allah every day, as voluntary prayers apart from the obligatory ones, except that Allah builds a house for him in Paradise — or: a house is built for him in Paradise.' [285]
Nasai[286], Abu Dawud[287] Ibnu Majah[288]

***(2)** Imām al-Tirmidhī narrates from Umm Ḥabībah (may Allah be pleased with her) that the Messenger of Allah ﷺ said:*

" مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَىْ عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلاَةِ الْفَجْرِ "

Whoever performs twelve rak'ahs in a day and night, a house will be built for him in Paradise: four (rak'ahs) before Ẓuhr, two after it, two after Maghrib, two after 'Ishā', and two before the Fajr prayer. [289]

Also ibnu Majah from Sayyidah Aisha radiyallahu anha [290]

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[285] Muslim 728
[286] 1796
[287] 1250
[288] 1141
[289] Tirmizi 415
[290] 1140

Where should the adhān for the Friday khuṭbah be called?

Should the adhān for Jumu'ah be called ***near the mimbar, in front of the imam inside the masjid****, or* ***outside the masjid****?*
According to ***authentic evidences****, the adhān for the khuṭbah is to be given* ***inside the masjid****,* ***near the minbar****, and* ***in front of the imam****.*
There is a narration that mentions ***"ʿalā bābi al-masjid"*** *("at the door of the masjid"), but this ḥadīth is* ***munkar*** *and* ***not acceptable****.*

A fabricated opinion being promoted
An attempt has been made—and is still being made—to establish a baseless opinion that the khuṭbah adhān must be given ***outside the masjid****.*
As evidence, they cite the narration ***"ʿalā bābi al-masjid"*** *("at the mosque door"). But although this ḥadīth is* ***unacceptable****, even* ***if it were accepted****, it provides* ***no evidence whatsoever*** *that the adhān should be moved* ***outside*** *the masjid.*
Yet with this same ***munkar*** *ḥadīth, those who say the adhān should be given* ***inside the masjid, near the minbar in front of the imam****, are declared* ***disbelievers****, and in some places this issue has even led to* ***violence inside the masjid****.*

Who originated this opinion?
The claim that the khuṭbah adhān must be given ***outside*** *the masjid in the Indian subcontinent originates from:*

- ***Shams al-Ḥaqq Al-ʿAẓīmābādī*** *(d. 1329 AH), the author of Ghāyatul Maqṣūd fī Sharḥ Sunan Abī Dāwūd, a so-called "Salafī" scholar.*

This opinion was then adopted and strongly held by:

- ***Mawlānā Aḥmad Riḍā Khān al-Barelwī*** *(d. 1340 AH).*

What did Mawlānā Khalīl Aḥmad Sahāranpūrī say?

Mawlānā Khalīl Aḥmad Sahāranpūrī (d. 1346 AH), the author of Bazl al-Majhūd, writes:

(كانَ يُؤَذَّنُ) بِصِيغَةِ المَجْهُولِ مِنَ التَّأْذِينِ

(بَيْنَ يَدَي) أي قُدَّامَ

(رَسُولِ اللهِ – ﷺ – إِذَا جَلَسَ عَلَى المِنْبَرِ يَوْمَ الجُمُعَةِ) أي لِلْخُطْبَةِ

(عَلَى بَابِ المَسْجِدِ وَأَبِي بَكْرٍ وَعُمَرَ)

ولا مُنَافَاةَ بَيْنَ قَوْلِهِ: "بَيْنَ يَدَي رَسُولِ اللهِ – ﷺ –" وَبَيْنَ "عَلَى بَابِ المَسْجِدِ"؛ فَإِنَّ بَابَ المَسْجِدِ هَذَا كَانَ فِي جِهَةِ الشَّمَالِ، فَإِذَا جَلَسَ رَسُولُ اللهِ – ﷺ – عَلَى المِنْبَرِ لِلْخُطْبَةِ، يَكُونُ هَذَا البَابُ قُدَّامَهُ، فَكَوْنُهُ بَيْنَ يَدَيْهِ عَامٌّ شَامِلٌ لِمَا كَانَ فِي مُحَاذَاتِهِ، أَوْ شَيْئًا مُنْحَرِفًا إِلَى اليَمِينِ أَوِ الشِّمَالِ، أَوْ يَكُونُ عَلَى الأَرْضِ أَوِ الجِدَارِ.

وَهَذَا الحَدِيثُ اسْتُدِلَّ بِهِ عَلَى كَرَاهَةِ الأَذَانِ فِي المَسْجِدِ، وَقَالُوا: إِنَّ بَابَ المَسْجِدِ كَانَ خَارِجًا مِنْهُ، فَأَذَّنَ عَلَيْهِ، فَيُكْرَهُ الأَذَانُ فِي الدَّاخِلِ، وَقَدْ صَرَّحَ بِهِ صَاحِبُ "العَوْنِ" نَاقِلًا عَنْ شَيْخِهِ صَاحِبِ "غَايَةِ المَقْصُودِ"، وَتَمَسَّكَ بِهِ رَئِيسُ أَهْلِ البِدْعَةِ فِي زَمَانِنَا أَحْمَدُ رِضَا البِرَيْلَوِي، وَأَذَاعَ الفِتَنَ وَالشُّرُورَ فِي هَذِهِ المَسْأَلَةِ، وَكَتَبَ فِيهَا الكُتُبَ وَالرَّسَائِلَ.

"(It used to be called) the adhān," *in the passive form of the verb for calling to prayer.*

"(In front of)" *meaning directly before.*

"(The Messenger of Allah ﷺ when he sat on the mimbar on the day of Jumu'ah)"*—meaning for the khuṭbah.*

"(At the door of the masjid, and likewise during the times of Abū Bakr and 'Umar)."

There is no contradiction between the wording: ***"in front of the Messenger of Allah ﷺ"*** *and the wording* ***"at the door of the masjid."*** *This is because this particular masjid door was located* ***towards the north****; so when the Messenger of Allah ﷺ sat on the mimbar for the khuṭbah, that door would be* ***directly in front of him****. Thus, the expression* ***"in front of him (between his hands)"*** *is broad*

and includes whatever lies directly across from him, or slightly to the right or left, whether on the ground or on a wall.
This ḥadīth has been used as evidence to claim that giving the adhān ***inside the masjid*** *is disliked.*
They said: the door of the masjid was outside, and the adhān was given there—therefore the adhān inside is makrūh.
This was explicitly stated by the author of ***"al-'Awn"****, quoting from his teacher, the author of* ***"Ghāyat al-Maqṣūd."*** *And the leader of the innovators of our time,* ***Aḥmad Riḍā al-Barelwī****, clung to this argument, spreading turmoil and corruption in this issue, and writing books and pamphlets about it.* [291]

عِنْدَ الْمِنْبَرِ

Hadith: "ʿInda al-Mimbar" (Near the Mimbar)

Imām al-Ṭabarānī narrates—from Sulaimān al-Taymī, from al-Zuhrī, from al-Sā'ib ibn Yazīd (raḍiyallāhu ʿanhu):

كَانَ النِّدَاءُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا **عِنْدَ الْمِنْبَرِ**، وَأَوَّلُ مَنْ أَحْدَثَ النِّدَاءَ الْأَخِيرَ عُثْمَانُ رَضِيَ اللهُ عَنْهُ

"The call to prayer (for Jumuʿah) during the time of the Messenger of Allah ﷺ, and during the time of Abū Bakr and ʿUmar (may Allah be pleased with them both), used to be given ***near the mimbar****. The first person to introduce the additional (second) adhān was ʿUthmān (may Allah be pleased with him)."* [292]

Ibn Abī Jib > al-Zuhrī > al-Sā'ib ibn Yazīd (raḍiyallāhu 'anhu) — from this chain, Imām al-Bukhārī narrates:

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[291] Bajlul Majhud
[292] Al-Mujamul Kabir 7/146, H 6646

كَانَ النِّدَاءُ يَوْمَ الْجُمُعَةِ أَوَّلُهُ إِذَا جَلَسَ الإِمَامُ عَلَى الْمِنْبَرِ عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ . رضى الله عنهما . فَلَمَّا كَانَ عُثْمَانُ . رضى الله عنه . وَكَثُرَ النَّاسُ زَادَ النِّدَاءَ الثَّالِثَ عَلَى الزَّوْرَاءِ

"The call to prayer (for Jumu'ah) in the beginning was made when the imam sat on the minbar—during the time of the Prophet ﷺ, and of Abū Bakr and 'Umar (may Allah be pleased with them both). Then, during the time of 'Uthmān (may Allah be pleased with him), as the number of people increased, he added a third call to prayer at al-Zawrā'.[293]

Ḥāfiẓ Ibn Ḥajar says in Fatḥ al-Bārī, his commentary on Ṣaḥīḥ al-Bukhārī:

وَأَبْقَى (عثمان) خُصُوصِيَّتَهَا بِالْأَذَانِ **بَيْنَ يَدَيِ الْخَطِيبِ**

"And 'Uthmān kept its special feature by retaining the adhān in front of the khaṭīb (the preacher)."

Ainee Hanafee says:

فَلَمَّا كَانَت خلَافَة عمر، رَضِي الله تَعَالَى عَنهُ، وَكثر السلمون أَمر مؤذنين أَن يؤذنا للنَّاس بِالْجمعَةِ خَارِجا فِي الْمَسْجِد حَتَّى يسمع النَّاس الْأَذَان، وَأمر أَن يُؤذن **بَين يَدَيْهِ** كَمَا كَانَ يفعل الْمُؤَذّن **بَين يَدي النَّبِي** ﷺ **وَبَين يَدي** أبي بكر، ثمَّ قَالَ عمر أما الْأَذَان الأول فَنحْن ابتدعناه لِكَثْرَة الْمُسلمين فَهُوَ سنة من رَسُول الله ﷺ مَاضِيَة

"When the caliphate of ʿUmar (may Allah be pleased with him) came, and the Muslims had increased in number, he commanded that two mu'adhdhins give the adhān for the people for Jumuʿah ***outside in the masjid****, so that the people could hear the call to prayer.*

[293] Bukhari 912

*And he instructed that the adhān also be given **in front of him**, just as the mu'adhdhin used to give it **in front of the Prophet** ﷺand **in front of Abū Bakr**.*
*Then ʿUmar said: 'As for the **first adhān**, we have introduced it due to the large number of Muslims; therefore, it is a Sunnah of the Messenger of Allah ﷺ that continues (and is valid).'*[294]

***Imām al-Nasā'ī narrates**—from Sulaimān al-Taymī, from al-Zuhrī, from al-Sā'ib ibn Yazīd (may Allah be pleased with him):*

كَانَ بِلاَلٌ يُؤَذِّنُ إِذَا جَلَسَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فَإِذَا نَزَلَ أَقَامَ ثُمَّ كَانَ كَذَلِكَ فِي زَمَنِ أَبِي بَكْرٍ وَعُمَرَ رضى الله عنهما

"Bilāl used to give the adhān when the Messenger of Allah ﷺ sat on the mimbar on the day of Jumu'ah. Then, when he (the Prophet ﷺ) came down, he would give the iqāmah. And this continued likewise during the time of Abu Bakr and ʿUmar (may Allah be pleased with them both)." [295]

Imām Aḥmad narrates—from Muḥammad ibn Isḥāq, from al-Zuhrī, from al-Sā'ib ibn Yazīd (may Allah be pleased with him):

مَا كَانَ لِرَسُولِ اللهِ ﷺ، إِلَّا مُؤَذِّنٌ وَاحِدٌ، يُؤَذِّنُ إِذَا قَعَدَ عَلَى الْمِنْبَرِ وَيُقِيمُ إِذَا نَزَلَ وَأَبُو بَكْرٍ كَذَلِكَ وَعُمَرُ كَذَلِكَ رَضِيَ اللهُ عَنْهُمَا"

The Messenger of Allah ﷺ had only one mu'adhdhin. He would give the adhān when the Prophet ﷺ sat on the mimbar, and he would give the iqāmah when the Prophet ﷺ came down.
And Abū Bakr was the same, and ʿUmar was the same — may Allah be pleased with them both. [296]

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[294] Umdatul Qari 6/211
[295] Nasai 1394
[296] Ahmad 15723

Imam Nimavi says:

"فَإِذَا نَزَلَ أَقَامَ"

هَذَا يَدُلُّ عَلَى أَنَّ بِلَالًا كَانَ يُؤَذِّنُ يَوْمَ الجُمُعَةِ عِنْدَ النَّبِيِّ ﷺ فِي دَاخِلِ المَسْجِدِ لَا عَلَى بَابِهَا، لِأَنَّهُ كَانَ يُقِيمُ إِذَا نَزَلَ عَنِ المِنْبَرِ، فَلَوْ كَانَ يُؤَذِّنُ عَلَى بَابِ المَسْجِدِ ثُمَّ يَدْخُلُ فِي الصَّفِّ الأَوَّلِ لِلْإِقَامَةِ لَزِمَهُ التَّخَطِّي، وَهُوَ مَنْهِيٌّ عَنْهُ، فَدَلَّ عَلَى أَنَّ التَّأْذِينَ عِنْدَ الخُطْبَةِ وَالإِقَامَةَ عِنْدَ النُّزُولِ كَانَ مَحَلُّهُمَا وَاحِدًا، وَمَحَلُّ الإِقَامَةِ عِنْدَ الإِمَامِ، فَكَذَلِكَ التَّأْذِينُ عِنْدَ الخُطْبَةِ مَحَلُّهُ عِنْدَ الإِمَامِ، وَبِذَلِكَ جَرَى التَّوَارُثُ عَلَى مَا قَالَهُ صَاحِبُ الهِدَايَةِ. قُلْتُ: فَبَطَلَ بِذَلِكَ قَوْلُ مَنْ زَعَمَ أَنَّ التَّأْذِينَ عِنْدَ الخُطْبَةِ فِي المَسْجِدِ بِدْعَةٌ.

When he came down, he called the iqāmah.'
This indicates that Bilāl used to call the adhān on Friday inside the masjid, near the Prophet ﷺ, and not at the door of the masjid. This is because he would call the iqāmah as soon as the Prophet ﷺ descended from the mimbar.
If Bilāl had been calling the adhān at the door of the masjid, and then had entered to stand in the first row for the iqāmah, he would have had to step over people, and this is prohibited.
Therefore, this proves that the place of calling the adhān at the time of the khuṭbah, and the place of calling the iqāmah when the Prophet ﷺdescended, was one location. And the place of the iqāmah is in front of the imam; therefore, the place of the adhān for the khuṭbah is likewise in front of the imam.
And this continuous practice has been inherited, just as the author of al-Hidāyah stated.
***I say:** This invalidates the claim of those who allege that calling the khuṭbah adhān inside the masjid is an innovation (bid'ah).*[297]

The opinion of Imām Abū Ḥanīfah

Imām Muḥammad ibn al-Ḥasan al-Shaybānī says:

[297] Asarus Sunan H932

قلتُ فَمَتَى الْأَذَان وَالْإِقَامَة يَوْم الْجُمُعَة قَالَ إِذا صعد الإِمَام الْمِنْبَر أذن الْمُؤَذّن وَإِذا نزل الإِمَام أَقَامَ الْمُؤَذّن

I said: "When should the adhān and the iqāmah be called on the day of Jumu'ah?"
He replied: "When the imam ascends the mimbar, the mu'adhdhin calls the adhān; and when the imam descends, the mu'adhdhin calls the iqāmah."[298] *(So adhan and Iqamah would be called in same place as Imam Nimavi has concluded)*

"The ḥadīth with the wording عَلَى بَابِ الْمَسْجِدِ 'alā bābi al-masjid' ('at the door of the masjid') is self-contradictory, not preserved, and munkar (rejected).

Imām Abū Dāwūd narrates:"
عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ كَانَ يُؤَذَّنُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ إِذَا جَلَسَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ **عَلَى بَابِ الْمَسْجِدِ** وَأَبِي بَكْرٍ وَعُمَرَ

From Muḥammad ibn Isḥāq, from al-Zuhrī, from al-Sā'ib ibn Yazīd, who said:
"The adhān used to be called in front of the Messenger of Allah ﷺ when he sat on the mimbar on the day of Jumu'ah — at the door of the masjid — and likewise during the time of Abū Bakr and 'Umar." [299]

Contradiction:
"In front of the Messenger of Allah ﷺ" and "at the door of the masjid" are not the same thing.

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[298] Al-Asal 1/133
[299] Abu Dawud 1088

Imām Nawawī says:

وَقَوْلُهُ: "عَلَى بَابِ الْمَسْجِدِ" يُعَارِضُهُ مَا فِي حَدِيثِ ابْنِ إِسْحَاقَ مِنْ قَوْلِهِ: "كَانَ يُؤَذَّنُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ" لِأَنَّ التَّأْذِينَ عِنْدَ الْخُطْبَةِ لَوْ كَانَ عَلَى بَابِ الْمَسْجِدِ لَمْ يَكُنْ بَيْنَ يَدَيْهِ، إِذْ لَا يُقَالُ: بَيْنَ يَدَيْهِ لِشَيْءٍ كَانَ مِنْ وَرَاءِ الصُّفُوفِ، فَتَبَيَّنَ أَنَّ حَدِيثَ ابْنِ إِسْحَاقَ فِي التَّأْذِينِ عِنْدَ الْخُطْبَةِ عَلَى بَابِ الْمَسْجِدِ لَيْسَ مِمَّا تَقُومُ بِهِ الْحُجَّةُ.

His statement: ***"at the door of the masjid"*** *contradicts what appears in the ḥadīth of Ibn Isḥāq where it says:* ***"The adhān used to be called in front of the Messenger of Allah ﷺ."***
For if the adhān at the time of the khuṭbah had been ***at the door of the masjid****, it would* ***not*** *have been* ***"in front of him,"*** *since one cannot say* ***"in front of him"*** *regarding something that is* ***behind the rows****.*
Thus it becomes clear that the ḥadīth of Ibn Isḥāq stating that the adhān for the khuṭbah was called ***at the door of the masjid*** *is* ***not an evidence upon which proof can be established****.*[300]

"Not preserved"

Imām Nimawī said: All the other narrators who transmitted this ḥadīth from al-Zuhrī ***did not mention*** *the wording 'at the door of the masjid (ʿalā bāb al-masjid)'* [301]

Discussion of the Hadith Chain

This ḥadīth is fundamentally based upon ***Imām Ibn Shihāb al-Zuhrī****. Those who narrated this ḥadīth from al-Zuhrī are* ***seven narrators****:*

1. *Ibn Abī Dhīb* (ابن أبي ذئب)
2. *ʿAbd al-ʿAzīz ibn Abī Salamah al-Mājishūn* (عبد العزيز بن أبي سلمة الماجشون)
3. *ʿUqayl ibn Khālid* (عقيل بن خالد)
4. *Yūnus ibn Yazīd* (يونس بن يزيد)
5. *Ṣāliḥ* (صالح)

[300] Atharus Sunan, H 932, P 347
[301] Atharus Sunan, H 932, P 346-347

6. *Sulaimān al-Taymī* (سليمان التيمي)
7. *Muḥammad ibn Isḥāq* (محمد بن إسحاق)

*However, **among these seven**, **only Muḥammad ibn Isḥāq** mentioned the wording: **"على باب المسجد" – "by the door of the masjid."***

Why the narration is Munkar

Muḥammad ibn Isḥāq is:

- ***a mudallis**,*
- *and he has narrated this ḥadīth in an ambiguous form (**'an'ana**).*

*Because this narration **contradicts other authentic narrations** and because it contains **'an'ana from a mudallis**, it is classified as **munkar** (rejected/unacceptable).*

*(Muḥammad ibn Isḥāq is the type of mudallis whose ḥadīth **is not accepted** when he uses 'an'ana. See Ibn Ḥajar al-'Asqalānī's Taʿrīfu Ahl al-Taqdīs.)*

Al-Ṭabarānī narrates: Muḥammad ibn Isḥāq contradicts himself

مُحَمَّدُ بْنُ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ : مَا كَانَ لِرَسُولِ اللهِ ﷺ إِلَّا مُؤَذِّنٌ وَاحِدٌ، لَمْ يَكُنْ يُؤَذِّنُ لَهُ غَيْرُهُ، فَكَانَ إِذَا جَلَسَ رَسُولُ اللهِ ﷺ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ أَذَّنَ عَلَى بَابِ الْمَسْجِدِ، فَإِذَا نَزَلَ أَقَامَ الصَّلَاةَ، ثُمَّ كَانَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ كَذَلِكَ، ثُمَّ كَانَ عُمَرُ رَضِيَ اللهُ عَنْهُ كَذَلِكَ، حَتَّى إِذَا كَانَ عُثْمَانُ كَثُرَ النَّاسُ , فَأَمَرَ بِالنِّدَاءِ الْأَوَّلِ بِالسُّوقِ عَلَى دَارٍ لَهُ يُقَالُ لَهَا الزَّوْرَاءُ، فَكَانَ يُؤَذَّنُ لَهُ عَلَيْهَا، فَإِذَا جَلَسَ عُثْمَانُ رَضِيَ اللهُ عَنْهُ عَلَى الْمِنْبَرِ أَذَّنَ مُؤَذِّنُهُ الْأَوَّلُ، فَإِذَا نَزَلَ أَقَامَ الصَّلَاةَ

***Muḥammad ibn Isḥāq**, from **al-Zuhrī**, from **al-Sā'ib ibn Yazīd**, said: "The Messenger of Allah ﷺ had only one mu'adhdhin; no one else used to call the adhān for him.*

When the Messenger of Allah ﷺ sat on the mimbar on the day of Jumu'ah, he would call the adhān at the door of the masjid. When the

Prophet ﷺ came down, he would call the iqāmah. Then Abū Bakr (may Allah be pleased with him) did the same, and ʿUmar (may Allah be pleased with him) did the same. Until the time of ʿUthmān—when the people had greatly increased—he ordered the first adhān to be called in the marketplace, on a building of his called al-Zawrā'. So the adhān would be called there.
Then when ʿUthmān (may Allah be pleased with him) sat on the mimbar, his (main) mu'adhdhin would call the (second) adhān; and when he came down, he would call the iqāmah." [302]

In this ḥadīth, the phrase "in front of the Prophet ﷺ" is ***not*** *present. And in this narration as well,* ***Ibn Isḥāq has narrated with 'an'anah*** *(i.e., using "ʿan"), which—since he is a mudallis—makes the report unreliable.*

Ibn Isḥāq explicitly clarifies: "ʿAlā bābil-masjid" is not present
Imām Aḥmad narrates:

عَنْ ابْنِ إِسْحَاقَ، قَالَ :حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمِ بْنِ عُبَيْدِ اللهِ الزُّهْرِيُّ، عَنِ السَّائِبِ بْنِ يَزِيدَ ابْنِ أُخْتِ نَمِرٍ، قَالَ " :لَمْ يَكُنْ لِرَسُولِ اللهِ ﷺ، إِلَّا مُؤَذِّنٌ وَاحِدٌ فِي الصَّلَوَاتِ كُلِّهَا فِي الْجُمُعَةِ، وَغَيْرِهَا يُؤَذِّنُ وَيُقِيمُ، قَالَ :كَانَ بِلَالٌ يُؤَذِّنُ إِذَا جَلَسَ رَسُولُ اللهِ ﷺ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، وَيُقِيمُ إِذَا نَزَلَ" ، وَلِأَبِي بَكْرٍ، وَعُمَرَ، حَتَّى كَانَ عُثْمَانُ

From Ibn Isḥāq, who said: ***Muḥammad ibn Muslim ibn ʿUbaydullāh al-Zuhrī narrated to me****, from* ***al-Sā'ib ibn Yazīd****, the son of the sister of Namir, who said:*
'The Messenger of Allah ﷺ had only one mu'adhdhin for all the prayers — Jumuʿah and others. He would call the adhān and the iqāmah.
Bilāl used to call the adhān when the Messenger of Allah ﷺ sat on the

[302] Al-Mujamul Kabir H6642

mimbar on the day of Jumuʿah, and he would call the iqāmah when he descended.'
And this continued in the time of Abū Bakr and ʿUmar, until the time of ʿUthmān." [303]

"Ibn Isḥāq narrated with 'an'anah (i.e., without explicit clarification of hearing), and the phrase 'at the door of the masjid' (ʿalā bābi al-masjid) does not appear.

Imām Aḥmad narrates:"

عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ ابْنِ أُخْتِ نَمِرٍ، قَالَ " : مَا كَانَ لِرَسُولِ اللهِ ﷺ، إِلَّا مُؤَذِّنٌ وَاحِدٌ يُؤَذِّنُ إِذَا قَعَدَ عَلَى الْمِنْبَرِ وَيُقِيمُ إِذَا نَزَلَ وَأَبُو بَكْرٍ كَذَلِكَ وَعُمَرُ كَذَلِكَ رَضِيَ اللهُ عَنْهُمَا"

From Muḥammad ibn Isḥāq, from al-Zuhrī, from al-Sā'ib ibn Yazīd, the nephew of Numayr, who said:
"The Messenger of Allah ﷺ had only one mu'adhdhin. He would call the adhān when the Prophet ﷺ sat on the mimbar, and he would call the iqāmah when the Prophet ﷺ came down. And Abū Bakr was the same, and ʿUmar was the same — may Allah be pleased with them both." [304]

Therefore, it is proven beyond any doubt that the phrase "ʿalā bābi al-masjid" ("at the door of the mosque") is an addition, non-preserved, and munkar (unacceptable).
***Al-Lakhnawī** (d. 1304 AH), the author of 'Umdat al-Ri'āyah, Says:*

(وَإِذَا جَلَسَ عَلَى الْمِنْبَرِ أُذِّنَ ثَانِيًا بَيْنَ يَدَيْهِ)

قَوْلُهُ (بَيْنَ يَدَيْهِ): أَيْ مُسْتَقْبِلَ الإِمَامِ، فِي الْمَسْجِدِ كَانَ أَوْ خَارِجَهُ، وَالْمَسْنُونُ هُوَ الثَّانِي.

[303] Musnad Ahmad H15716
[304] Musnad Ahmad 15723

فَفِي سُنَنِ أَبِي دَاوُدَ بِسَنَدِهِ عَنِ السَّائِبِ بْنِ يَزِيدَ، أَنَّ الأَذَانَ كَانَ أَوَّلُهُ حِينَ يَجْلِسُ الإِمَامُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فِي عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا، فَلَمَّا كَانَ خِلاَفَةُ عُثْمَانَ وَكَثُرَ النَّاسُ أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالأَذَانِ الثَّالِثِ، فَأُذِّنَ بِهِ عَلَى الزَّوْرَاءِ، فَثَبَتَ الأَمْرُ عَلَى ذَلِكَ.

وَبِسَنَدٍ آخَرَ عَنْهُ رَضِيَ اللهُ عَنْهُ:

كَانَ يُؤَذَّنُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ إِذَا جَلَسَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ عَلَى بَابِ الْمَسْجِدِ وَأَبِي بَكْرٍ وَعُمَرَ.

"(And when he sits on the minbar, a second adhān is given in front of him.)
His statement 'in front of him' means: facing the imam — whether this occurs inside the masjid or outside it. The sunnah is this second (adhān).
For in Sunan Abī Dāwūd, with his chain from al-Sā'ib ibn Yazīd, it states:
'The first adhān on the day of Jumu'ah used to be when the imam sat on the mimbar during the time of the Prophet ﷺ, Abū Bakr, and 'Umar (may Allah be pleased with them). When the caliphate of 'Uthmān came and the people increased, he ordered a third adhān on the day of Jumu'ah, so it was called at al-Zawrā'. Thus the matter remained established upon that.'
And in another chain from him (may Allah be pleased with him):
'The adhān used to be called in front of the Messenger of Allah ﷺ when he sat on the mimbar on the day of Jumu'ah — at the door of the masjid — and likewise during the time of Abū Bakr and 'Umar. [305]

I say:
His statement: "and the Sunnah is the second" means: the Sunnah refers to the second adhān, for several reasons:

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[305] عبد الحي بن عبد الحليم اللكنوي ت 1304هـ، **عمدة الرعاية** على شرح الوقاية، ج2 ص333 – 334، دار الكتب العلمية

1. *This is an explanation of his words: "He gives the adhān a second time in front of him."*
2. *The ḥadīth he quoted afterwards is clear evidence that the intended meaning is the adhān itself, not his saying "outside of it."*
3. *The second adhān is the one that existed during the time of the Messenger of Allah ﷺ, Abū Bakr, and ʿUmar (may Allah be pleased with them both).*
4. *See Radd al-Muḥtār: "that is, in the manner of Sunnah."*
5. *Al-Lakhnawī was a muqallid scholar from among the Ḥanafī scholars; he was neither a mujtahid muṭlaq nor a mujtahid fī al-madhhab.*
6. *One must also consider what other scholars have said in explaining this phrase.*

***Mawlānā Aḥmad Riḍā Khān** used the statement of ʿAllāmah Laknawī — "al-masnūnu huwa al-thānī" — as evidence to claim that the adhān of the khuṭbah should be called **outside** the masjid. This is extremely unreasonable.*

*ʿAllāmah Laknawī here is saying that the **second adhān of Jumu'ah is sunnah**. He is **not** discussing whether this adhān is sunnah **inside the masjid** or **outside**. Therefore, invoking his statement in this context is completely irrelevant.*

*Mawlānā Aḥmad Riḍā Khān did not understand what exactly ʿAllāmah Laknawī meant by the word **"huwa"**. His followers also blindly followed him without grasping the meaning.*

In my book Adillat al-Ḥanafiyyah – Kitāb al-Ṣalāh, this matter has been explained in much greater detail. There, the various misinterpretations of ʿAẓīmābādī and the Barelwī "Fāḍil" have been thoroughly answered.

*In nearly **all Hanafi fiqh books**, it is clearly stated that the **khuṭbah adhān** is to be called **near the minbar**, **in front of the imam**, **inside the masjid**.*

Harmony between the narrations of Sulaimān al-Taymī and Ibn Isḥāq — and the practice that has been continuously inherited by the Ummah

In the narration of Ibn Isḥāq (as recorded by Abū Dāwūd), the wording appears: ***"in front of the Messenger of Allah ﷺ."*** *In the narration of Sulaimān al-Taymī (as recorded by al-Ṭabarānī), the wording is:* ***"next to the minbar."***
These two expressions are ***perfectly consistent with one another****, and this is exactly what has been transmitted through the* ***mutawātir practice*** *of the Ummah in both knowledge and implementation.*

As Ḥāfiẓ Ibn Ḥajar said:

وَأَبْقَى (عثمان) خُصُوصِيَّتَهَا بِالْأَذَانِ بَيْنَ يَدَيِ الْخَطِيبِ

"And 'Uthmān continued the distinct feature of calling the adhān in front of the khuṭīb."

And al-'Aynī said regarding 'Umar ibn al-Khaṭṭāb (raḍiyAllāhu 'anhu):
"When the caliphate of 'Umar came and the Muslims increased, he ordered two mu'adhdhins to call the Jumu'ah adhān outside the masjid so the people could hear it, and he also ordered that the adhān be called in front of the khuṭīb, as it used to be done in front of the Messenger of Allah ﷺ and in front of Abū Bakr (may Allah be pleased with them both)."

I say: ***This meaning and practice have been narrated with mutawātir continuity across most Hanafi fiqh books.***

Which adhān inside the masjid is makrūh?
Some Hanafi books mention that the adhān ***inside*** *the masjid is* ***makrūh****.*

I say: *This refers only to the* ***first adhān****, the one meant* ***merely to inform the people****. This is what is makrūh inside the masjid.*
The ***iqāmah****, which is also a type of adhān, is* ***never makrūh*** *inside the masjid.*
Likewise, the ***adhān before the khuṭbah****—the one called near the mimbar—* ***is not makrūh*** *at all.*
Here the word ***makrūh*** *does* ***not*** *imply any deficiency in the adhān itself;*
rather, the intent is that ***the call should reach the people as far as possible*** *outward.*

Praying the Sunnah of Fajr after the congregational prayer has begun

Imām Muslim narrates:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ : إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ صَلاَةَ إِلاَّ الْمَكْتُوبَةُ

From Abū Hurayrah (raḍiyallāhu 'anhu), from the Prophet ﷺ, who said:

"When the iqāmah for the prayer has been given, then there is no prayer except the obligatory one." [306]

*In this narration, the ḥadīth has been reported as **marfū'** (attributed directly to the Prophet ﷺ). However, in another narration of Imām Muslim himself (the same number, **710**), the ḥadīth is **not marfū'**, but **mawqūf**—that is, it is the statement of **Abū Hurayrah (raḍiyallāhu 'anhu)**.*

Imām Muslim says:

وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ . قَالَ حَمَّادٌ ثُمَّ لَقِيتُ عَمْرًا فَحَدَّثَنِي بِهِ وَلَمْ يَرْفَعْهُ

"And Ḥasan al-Ḥulwānī narrated to us: Yazīd ibn Hārūn narrated to us; Ḥammād ibn Zayd informed us, from Ayyūb, from 'Amr ibn Dīnār, from 'Atā' ibn Yasār, from Abū Hurayrah, from the Prophet ﷺ— with the same wording.

*Ḥammād said: 'Then I later met 'Amr, and he narrated it to me again, **but he did not raise it (to the Prophet ﷺ)**.'"*

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[306] Muslim 710

Imam Tahawi said:

فَذَهَبَ قَوْمٌ إِلَى هَذَا الْحَدِيثِ , فَكَرِهُوا لِلرَّجُلِ أَنْ يَرْكَعَ رَكْعَتَيِ الْفَجْرِ فِي الْمَسْجِدِ , وَالْإِمَامُ فِي صَلَاةِ الْفَجْرِ. وَخَالَفَهُمْ فِي ذَلِكَ آخَرُونَ , فَقَالُوا :لَا بَأْسَ بِأَنْ يَرْكَعَهُمَا غَيْرُ مُخَالِطٍ لِلصُّفُوفِ , مَا لَمْ يَخَفْ فَوْتَ الرَّكْعَتَيْنِ مَعَ الْإِمَامِ. وَكَانَ مِنَ الْحُجَّةِ لَهُمْ عَلَى أَهْلِ الْمَقَالَةِ الْأُولَى , أَنَّ ذَلِكَ الْحَدِيثَ الَّذِي احْتَجُّوا بِهِ , أَصْلُهُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ , لَا عَنِ النَّبِيِّ ﷺ , هَكَذَا رَوَاهُ الْحُفَّاظُ , عَنْ عَمْرِو بْنِ دِينَارٍ

"So a group of scholars acted upon this ḥadīth and therefore disliked that a man should perform the two rak'ahs of Fajr Sunnah inside the mosque while the imam is already in the Fajr prayer.
Another group disagreed with them and said: There is no harm in performing the two rak'ahs as long as he does not mix with the rows, and as long as he does not fear missing the two rak'ahs with the imam. Among the proofs they cited against the first group is that the ḥadīth which the first group used as evidence originates from Abū Hurayrah (raḍiyallāhu 'anhu) and not from the Prophet ﷺ; for this is how it has been narrated by the reliable preservers (ḥuffāẓ) from 'Amr ibn Dīnār."[307]

Imām Ṭaḥāwī further says:

وَنَحْنُ نَسْتَحِبُّ أَيْضًا الْفَصْلَ بَيْنَ الْفَرَائِضِ وَالنَّوَافِلِ , بِمَا أَمَرَ بِهِ رَسُولُ اللهِ ﷺ , فِيمَا رَوَيْنَا فِي هَذَا الْبَابِ , وَلَا نَرَى بَأْسًا لِمَنْ لَمْ يَكُنْ رَكَعَ رَكْعَتَيِ الْفَجْرِ حَتَّى جَاءَ الْمَسْجِدَ , وَقَدْ دَخَلَ الْإِمَامُ فِي صَلَاةِ الصُّبْحِ أَنْ يَرْكَعَهُمَا فِي مُؤَخَّرِ الْمَسْجِدِ , ثُمَّ يَمْشِيَ إِلَى مُقَدَّمِهِ , فَيُصَلِّيَ مَعَ النَّاسِ.

"And we also consider it desirable to separate between the obligatory prayers and the voluntary prayers, according to what the Messenger of Allah ﷺ commanded, as we have narrated in this chapter.

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[307] Sharh Maa'nil Athar 1/371, Number 2184

*And we do **not** see any harm for a person who has not yet performed the two rak'ahs of Fajr Sunnah—if he comes to the mosque and the imam has already begun the Ṣubḥ (Fajr) prayer—**to perform the two rak'ahs at the back of the mosque**, and then walk forward and join the people in prayer."* [308]

Regarding this issue, we have discussed it in detail with sufficient evidences in Adillah Hanafiyyah, Kitāb al-Ṣalāh, the main book.

Companions who performed the Sunnah of Fajr even after the congregational prayer had begun:

1. *'Abdullāh ibn Mas'ūd*
2. *'Abdullāh ibn 'Umar*
3. *'Abdullāh ibn 'Abbās*
4. *Abū al-Dardā'*

All of the above were leading Companions. May Allah be pleased with them.

From the Tābi'īn who permitted performing the Sunnah of Fajr even after the congregation had begun:

1. *Imām Masrūq (d. 62 AH)*
2. *Imām Sa'īd ibn Jubayr (95 AH)*
3. *Imām Mujāhid (104 AH)*
4. *Ḥasan al-Baṣrī (110 AH)*
5. *Imām Makḥūl (112 AH)*
6. *Imām Ḥammād ibn Abī Sulaymān (120 AH)*
7. *Imām Abū Ḥanīfah (150 AH)*

Among the Imams who permitted performing the Sunnah of Fajr on condition that one still catches at least one rak'ah with the imam are:

1. *Imām al-Awzā'ī*

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308 Sharh Maa'nil Athar 1/374

2. *Sa'īd ibn 'Abd al-'Azīz*
3. *Imām Mālik*
4. *Imām Sufyān al-Thawrī*
5. *Imām Ḥasan ibn Ḥayy*

Those who allowed performing the Sunnah of Fajr after the congregation had begun, but considered it disliked (makrūh), include:

From the Companions:

1. *'Umar ibn al-Khaṭṭāb*
2. *'Abdullāh ibn 'Umar*
3. *Abū Hurayrah*

From the Tābi'īn:

1. *'Urwah ibn al-Zubayr*
2. *Muḥammad ibn Sīrīn*
3. *Ibrāhīm al-Nakha'ī*
4. *'Aṭā' ibn Abī Rabāḥ*
5. *Ṭāwūs*
6. *Muslim ibn 'Aqīl*
7. *Sa'īd ibn Jubayr*

From the famous Imams:

1. *Imām Sufyān al-Thawrī*
2. *Imām 'Abdullāh ibn al-Mubārak*
3. *Imām al-Shāfi'ī*
4. *Imām Aḥmad ibn Ḥanbal*
5. *Imām Isḥāq*
6. *Imām Abū Thawr*
7. *Imām Muḥammad ibn Jarīr al-Ṭabarī*

Those who said it is makrūh are also, in reality, on the side of permissibility.

These Companions and Tābi'īn were certainly far more knowledgeable than us regarding the evidences. Overstepping due bounds is not our task.

In the Kuwaiti Fiqh Encyclopedia (al-Mawsū'ah al-Fiqhiyyah al-Kuwaitiyyah) it is stated:

وَقَال الْحَنَفِيَّةُ فِي سُنَّةِ الْفَجْرِ :إِذَا خَافَ فَوْتَ رَكْعَتَيِ الْفَجْرِ لاِشْتِغَالِهِ بِسُنَّتِهَا تَرَكَهَا؛ لِكَوْنِ الْجَمَاعَةِ أَكْمَل، فَلاَ يَشْرَعُ فِيهَا. وَإِذَا رَجَا إِدْرَاكَ رَكْعَةٍ مَعَ الإِمَامِ فَلاَ يَتْرُكُ سُنَّةَ الْفَجْرِ، بَل يُصَلِّيهَا، وَذَلِكَ فِي ظَاهِرِ الْمَذْهَبِ، وَقِيل :إِذَا رَجَا إِدْرَاكَ التَّشَهُّدِ مَعَ الإِمَامِ فَإِنَّهُ يُصَلِّي السُّنَّةَ خَارِجَ الْمَسْجِدِ عِنْدَ بَابِهِ إِنْ وَجَدَ مَكَانًا، فَإِنْ لَمْ يَجِدْ مَكَانًا تَرَكَهَا وَلاَ يُصَلِّيهَا دَاخِل الْمَسْجِدِ؛ لأَنَّ التَّنَفُّل فِي الْمَسْجِدِ عِنْدَ اشْتِغَال الإِمَامِ بِالْفَرِيضَةِ مَكْرُوهٌ

*The Ḥanafīs said regarding the **Sunnah of Fajr**:*
***If one fears missing the two rak'ahs of Fajr (with the imam)** due to being occupied with its Sunnah, then he should **leave** the Sunnah — because praying in congregation is more complete, and therefore he should not engage in Sunnah in that situation.*
***But if he hopes to catch at least one rak'ah with the imam**, then he should **not leave** the Sunnah of Fajr; rather, he should perform it. This is the apparent (dominant) position of the madhhab.*
Another opinion says:
*If he hopes to catch even the **tashahhud** with the imam, then he may pray the Sunnah **outside the masjid**, near its door, if he finds space. But if he does not find space, then he should **leave** the Sunnah and not pray it **inside the masjid**; because performing voluntary (nafl) prayers in the masjid **when the imam is engaged in the obligatory prayer** is **makrūh**.* [309]

[309] 27/178

Tahajjud in Congregation

Performing Tahajjud in congregation in a janāzānī manner is makrūh (disliked/prohibitively disliked) according to the Ḥanafī madhhab. Mawlānā Aḥmad Razā Khān and the Deobandī scholars are in agreement on this point.
In Fatāwā Rashīdiyyah, it is stated that this practice is makrūh taḥrīmī.
Yet, in practice, both Barelwī and Deobandī followers can often be seen performing Tahajjud in congregation in the janāzānī manner.

In Fatāwā 'Ālamgīrī it is stated:

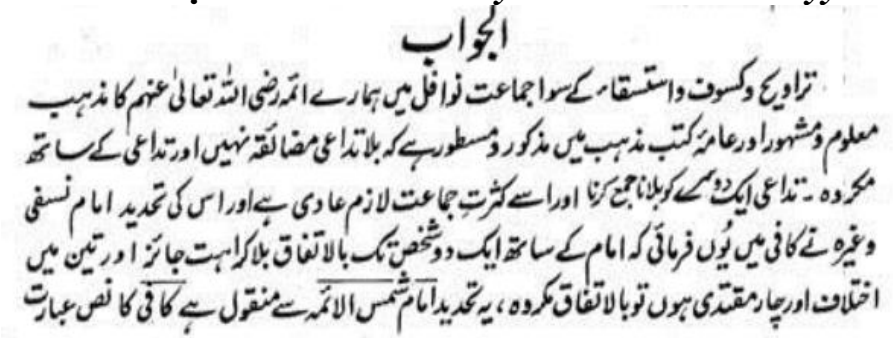
التَّطَوُّعُ بِالْجَمَاعَةِ إِذَا كَانَ عَلَى سَبِيلِ التَّدَاعِي يُكْرَهُ وَفِي الْأَصْلِ لِلصَّدْرِ الشَّهِيدِ أَمَّا إِذَا صَلَّوْا بِجَمَاعَةٍ بِغَيْرِ أَذَانٍ وَإِقَامَةٍ فِي نَاحِيَةِ الْمَسْجِدِ لَا يُكْرَهُ، وَقَالَ شَمْسُ الْأَئِمَّةِ الْحَلْوَانِيُّ :إِنْ كَانَ سِوَى الْإِمَامِ ثَلَاثَةٌ لَا يُكْرَهُ بِالِاتِّفَاقِ وَفِي الْأَرْبَعِ اخْتَلَفَ الْمَشَايِخُ وَالْأَصَحُّ أَنَّهُ يُكْرَهُ. هَكَذَا فِي الْخُلَاصَةِ.

"Performing voluntary (nafl) prayers in congregation—if done in the manner of tadā'ī (calling people together intentionally to form a group)—is disliked (makrūh). This is stated in al-Aṣl of al-Ṣadr al-Shahīd.
However, if they pray in congregation without adhān and without iqāmah, in a corner of the masjid, then it is not disliked. Shams al-A'immah al-Ḥalwānī said: If the number of followers besides the imam is three, then according to consensus it is not disliked. ***But if they are four, the scholars differed; the more correct opinion is that it is disliked.*** *Thus it is also mentioned in al-Khulāṣah."* [310]

Similar statements have been mentioned in other books of the Ḥanafī madhhab as well

[310] Al-Hindiyyah 1/83

Mawlānā Aḥmad Razā Khān says in Fatāwā Razaviyyah:

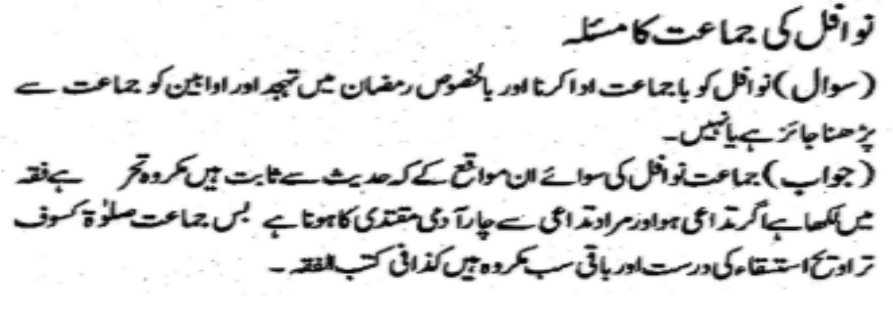


الجواب

تراویح وکسوف واستسقاء کے سوا جماعت نوافل میں ہمارے ائمہ رضی اللہ تعالیٰ عنہم کا مذہب معلوم ومشہور اور عامۂ کتب مذہب میں مذکور ومسطور ہے کہ بلا تداعی مضائقہ نہیں اور تداعی کے ساتھ مکروہ۔ تداعی ایک دوسرے کو بلا جمع کرنا اور اسے کثرتِ جماعت لازم عادی ہے اور اس کی تحدید امام نسفی وغیرہ نے کافی میں یوں فرمائی کہ امام کے ساتھ ایک دو شخص تک بالاتفاق بلا کراہت جائز اور تین میں اختلاف اور چار مقتدی ہوں تو بالاتفاق مکروہ، یہ تحدید امام شمس الائمہ سے منقول ہے کافی کا نص عبارت

*According to our Imāms, performing nafl (supererogatory) prayers in congregation in a تداعی janāzānī manner—except for Tarāwīḥ, Kusūf (solar eclipse prayer), and Istisqā' (prayer for rain)—is **makrūh** (disliked/prohibitively disliked).*
*If the imam leads **one or two people** in nafl prayer (i.e., without forming a تداعي janāzānī congregation), then according to the consensus of the scholars, it will **not** be makrūh.*
*If **three people** pray behind the imam, there is a difference of opinion. And when the number reaches **four**, then according to the consensus of the scholars, it becomes **makrūh**.*[311]

In Fatāwā Rashīdiyyah, Mawlānā Rashīd Aḥmad Gangohī said:



نوافل کی جماعت کا مسئلہ

(سوال) نوافل کو باجماعت ادا کرنا اور بالخصوص رمضان میں تہجد اور اوابین کو جماعت سے پڑھنا جائز ہے یا نہیں۔

(جواب) جماعت نوافل کی سوائے ان مواقع کے کہ حدیث سے ثابت ہیں مکروہ تحریمہ ہے فقہ میں لکھا ہے اگر تداعی ہو اور مراد تداعی سے چار آدمی مقتدی کا ہونا ہے بس جماعت صلوٰۃ کسوف تراویح استسقاء کی درست اور باقی سب مکروہ ہیں کذا فی کتب الفقہ۔

311 Fataw e Rezviyyah 7/430 Ala Hazrat Network

Ruling on Congregational Nafl (Supererogatory) Prayers
Question:
Is it permissible to perform nafl prayers in congregation—especially Tahajjud and Awwabīn in Ramadan—in the form of a group prayer?
Answer:
Apart from those prayers for which congregation has been established in the ḥadīth, performing any other ṣalāh in congregation in a deliberate and habitual manner is ***makrūh taḥrīmī*** *(prohibitively disliked).*
*"****Tadā'ī / Janāzānī****" refers to an imam with* ***four or more*** *people praying behind him.*
Only the congregational prayers of ***Kusūf (solar eclipse), Istisqā' (prayer for rain), and Tarāwīḥ*** *are considered valid. All other nafl congregational prayers fall under makrūh taḥrīmī.* [312]

312 পৃ ৩৬০।

Duwa after Janaza

'The Messenger of Allah ﷺ used to do this with funerals.'

In Musnad ibn al-Ja'd:

حَدَّثَنَا عَلِيٌّ، أنا شُعْبَةُ، عَنْ إِبْرَاهِيمَ الْهَجَرِيِّ قَالَ :رَأَيْتُ ابْنَ أَبِي أَوْفَى وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ وَمَاتَتِ ابْنَةٌ لَهُ، فَتَبِعَهَا عَلَى بَغْلٍ خَلْفَهَا، فَجَعَلَ النِّسَاءُ يَرْتِينَ، فَقَالَ :لَا تَرْتِينَ؛ " فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ التَّرْتِّي، وَلْتُفْضِ إِحْدَاكُنَّ مِنْ عَبْرَتِهَا مَا شَاءَتْ. ثُمَّ كَبَّرَ عَلَيْهَا أَرْبَعًا، **ثُمَّ قَامَ بَعْدَ ذَلِكَ قَدْرَمَا بَيْنَ التَّكْبِيرَتَيْنِ يَدْعُو**، وَقَالَ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصْنَعُ عَلَى الْجَنَائِزِ هَكَذَا

'Alī narrated to us, Shu'bah narrated to us, from Ibrāhīm al-Hajarī, who said:

*"I saw **Ibn Abī Awfā**—and he was one of the Companions who pledged allegiance at the Tree (Bay'at al-Riḍwān). A daughter of his passed away, so he followed her funeral on a mule behind (the funeral procession).*

The women began to lament loudly (yarthin), so he said:

'Do not lament, for the Messenger of Allah ﷺ prohibited lamentation.

Let each of you shed from her tears whatever she wishes.'

*Then he said **four takbīrs** over her (he led the funeral prayer). After that, he stood for a period similar to the time between the takbīrs and supplicated.*

Then he said:

'The Messenger of Allah ﷺ used to do this with funerals.' [313]

[313] علي بن الجَعْد بن عبيد الجَوْهَري البغدادي (ت ٢٣٠هـ)، **مسند بن الجعد**، ص 108 رقم 626، مؤسسة نادر - بيروت

طلحة بن البراء رضي الله عنه: الوفاة، فالجنازة، فالدعاء

Ṭalḥah ibn al-Barā’ (raḍiyallāhu ‘anhu): death, funeral, and supplication

روى البخاري:

عَنِ ابْنِ عَبَّاسٍ.رضى الله عنهما.قَالَ مَاتَ إِنْسَانٌ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعُودُهُ فَمَاتَ بِاللَّيْلِ فَدَفَنُوهُ لَيْلاً، فَلَمَّا أَصْبَحَ أَخْبَرُوهُ فَقَالَ " مَا مَنَعَكُمْ أَنْ تُعْلِمُونِي ". قَالُوا كَانَ اللَّيْلُ فَكَرِهْنَا .وَكَانَتْ ظُلْمَةٌ .أَنْ نَشُقَّ عَلَيْكَ. فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهِ.

Al-Bukhārī narrated:
*From **Ibn ‘Abbās** (may Allah be pleased with him and his father) who said:*
A person whom the Messenger of Allah ﷺ used to visit fell ill and died during the night. They buried him at night. When morning came, they informed the Prophet ﷺ.
He said:
“What prevented you from informing me?”
They replied:
“It was nighttime, and it was dark, and we did not want to burden you.”
*So the Prophet ﷺ went to his grave and **performed the funeral prayer over him**.* [314]

قال العسقلاني في الفتح نقلا عن الطبراني

Ibn Ḥajar al-‘Asqalānī said in Fatḥ al-Bārī, quoting from al-Ṭabarānī:

أَنَّ طَلْحَةَ بْنَ الْبَرَاءِ مَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَالَ: إِنِّي لَا أَرَى طَلْحَةَ إِلَّا قَدْ حَدَثَ فِيهِ الْمَوْتُ، فَآذِنُونِي بِهِ وَعَجِّلُوا، فَلَمْ يُبْلُغِ النَّبِيُّ ﷺ بَنِي سَالِمِ بْنِ عَوْفٍ حَتَّى تُوُفِّيَ، وَكَانَ قَالَ لِأَهْلِهِ لَمَّا دَخَلَ اللَّيْلُ: إِذَا مُتُّ فَادْفِنُونِي، وَلَا تَدَعُوا رَسُولَ اللَّهِ ﷺ، فَإِنِّي أَخَافُ عَلَيْهِ يَهُودًا أَنْ يُصَابَ

[314] Bukhari 1247

بِسَبَبِي، فَأُخْبِرَ النَّبِيُّ ﷺ حِينَ أَصْبَحَ، فَجَاءَ حَتَّى وَقَفَ عَلَى قَبْرِهِ، فَصَفَّ النَّاسَ مَعَهُ، ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ: اللَّهُمَّ الْقَ طَلْحَةَ يَضْحَكُ إِلَيْكَ وَتَضْحَكُ إِلَيْهِ

"Ṭalḥah ibn al-Barā' fell ill, so the Prophet ﷺ came to visit him. He ﷺ said:
'I do not see Ṭalḥah except that death has already reached him. So inform me when he dies, and hasten (his burial).'
But the Prophet ﷺ had not yet reached (the tribe of) Banū Sālim ibn 'Awf before Ṭalḥah passed away.
And Ṭalḥah had said to his family when night fell:
'If I die, then bury me, and do not call the Messenger of Allah ﷺ, for I fear that the Jews may harm him on my account.'
When morning came, the Prophet ﷺ was informed. He came until ***he stood by the grave, and arranged the people in rows with him. Then he raised his hands and said:***
'O Allah, meet Ṭalḥah while he is smiling towards You, and You smiling towards him.'"

روى الطبراني في الكبير:

Al-Ṭabarānī narrated in al-Mu'jam al-Kabīr:

عَنْ حُصَيْنِ بْنِ وَحْوَحٍ، أَنَّ طَلْحَةَ بْنَ الْبَرَاءِ لَمَّا لَقِيَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: يَا رَسُولَ اللهِ مُرْنِي بِمَا أَحْبَبْتَ وَلَا أَعْصِي لَكَ أَمْرًا فَعَجِبَ لِذَلِكَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ غُلَامٌ، فَقَالَ لَهُ عِنْدَ ذَلِكَ: اذْهَبْ فَاقْتُلْ أَبَاكَ ، قَالَ: فَخَرَجَ مُوَلِّيًا لِيَفْعَلَ، فَدَعَاهُ، فَقَالَ لَهُ: أَقْبِلْ فَإِنِّي لَمْ أُبْعَثْ بِقَطِيعَةِ رَحِمٍ، فَمَرِضَ طَلْحَةُ بَعْدَ ذَلِكَ فَأَتَاهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ فِي الشِّتَاءِ فِي بَرْدٍ وغَيْمٍ، فَلَمَّا انْصَرَفَ قَالَ لِأَهْلِهِ: لَا أَرَى طَلْحَةَ إِلَّا قَدْ حَدَثَ فِيهِ الْمَوْتُ فَآذِنُونِي بِهِ حَتَّى أَشْهَدَهُ وَأُصَلِّيَ عَلَيْهِ وعَجِّلُوهُ، فَلَمْ يَبْلُغِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَنِي سَالِمِ بْنِ عَوْفٍ حَتَّى تُوُفِّيَ، وجَنَّ عَلَيْهِ اللَّيْلُ، فَكَانَ فِيمَا قَالَ طَلْحَةُ: ادْفِنُونِي وَأَلْحِقُونِي بِرَبِّي عَزَّ وَجَلَّ، وَلَا تَدْعُوا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَإِنِّي أَخَافُ الْيَهُودَ أَنْ يُصَابَ فِي سَبَبِي،

فَأُخْبِرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ أَصْبَحَ، فَجَاءَ حَتَّى وَقَفَ عَلَى قَبْرِهِ، فَصَفَّ النَّاسُ مَعَهُ، ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ: اللهُمَّ الْقَ طَلْحَةَ وَيَضْحَكُ إِلَيْكَ (المعجم الكبير 28/4 ح 3554)

From Ḥuṣayn ibn Waḥwaḥ:
When Ṭalḥah ibn al-Barā' met the Prophet ﷺ, he said:
"O Messenger of Allah, command me with whatever you wish, and I will never disobey you."
The Prophet ﷺ was amazed at this—especially as Ṭalḥah was still a young boy.
So he said to him at that moment:
"Go and kill your father."
Ṭalḥah immediately left, turning to go and carry it out. But the Prophet ﷺ called him back and said:
"Come back, for I have not been sent to sever family ties."
After that, Ṭalḥah became ill.
The Prophet ﷺ came to visit him during cold weather and clouds in the winter.
When he ﷺ left, he said to the family:
"I do not see Ṭalḥah except that death has already reached him. Inform me when he dies, so I may witness him and pray over him—and hasten (his burial)."
The Prophet ﷺ had not yet reached the dwellings of Banū Sālim ibn 'Awf before Ṭalḥah passed away, and the night had fallen.
Among the last things Ṭalḥah said was:
"Bury me and let me meet my Lord, Mighty and Majestic. And do not call the Messenger of Allah ﷺ, for I fear that the Jews may harm him because of me."
When morning came, the Prophet ﷺ was informed. ***He came until he stood at Ṭalḥah's grave, and the people lined up with him. Then he raised his hands and said:***
"O Allah, meet Ṭalḥah while he is smiling towards You."[315]

315 Al-Mujamul Kabir 4/28. H 3554

جَنَازَةُ الحَبِيْبِ ﷺ

The Funeral Prayer of the Beloved ﷺ

A Bangladeshi shaykh said: *'The Companions prayed the funeral prayer of the Messenger of Allah* ﷺ *in multiple groups, and the largest group was the one in which Abū Bakr al-Ṣiddīq (may Allah be pleased with him) led them.'*

I say: *What is authentically established is the opposite. Here is the summary of the research:"*

قال الإمام الشافعي ت 204هـ: فَقَدْ صَلَّى النَّاسُ عَلَى رَسُولِ اللَّهِ ﷺ أَفْرَادًا لَا يَؤُمُّهُمْ أَحَدٌ،

Imām al-Shāfiʿī (d. 204 AH) said: *"The people prayed over the Messenger of Allah* ﷺ *individually (afrād), and no one led them as an imam."*[316]

روى ابن سعد ت 230: لما تُوفّى رسول الله ﷺ وُضع على سريره فكان النّاس يدخلون عليه زُمرًا زُمرًا يصلّون عليه ويَخْرجون ولم يؤمّهم أحدٌ. **قال علي رضي الله عنه:** لَا يَؤُمّ أَحَدٌ هو إمامكم حَيّا وميّتا

Ibn Saʿd (d. 230 AH) narrated:
"When the Messenger of Allah ﷺ *passed away, he was placed upon his bier. People would enter in groups, group after group, pray over him, and then leave — and no one led them (in prayer)."*
ʿAlī (may Allah be pleased with him) said:
"No one should lead (the prayer), for he is your imām in life and in death."[317]

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[316] أبو عبد الله محمد بن إدريس الشافعي (١٥٠ - ٢٠٤ هـ) ، **الأم** ، كتاب الجنائز باب اجتماع الجنائز، ج1 ص 314، دار الفكر بيروت، ١٩٨٣ م، الأجزاء: ٨

[317] محمد بن سعد بن منيع الزهري (ت ٢٣٠ هـ)، **الطبقات الكبير**، مكتبة الخانجي، القاهرة، ج2 ص251-252، ٢٠٠١ م الأجزاء: ١١

روى عبد بن حميد ت 249هـ بسند صحيح: يَدْخُلُ قَوْمٌ فَيُكَبِّرُونَ وَيُصَلُّونَ وَيَدْعُونَ ثُمَّ يَخْرُجُونَ، ثُمَّ يَدْخُلُ غَيْرُهُمْ حَتَّى يَفْرُغُوا،

ʿAbd ibn Ḥumayd (d. 249 AH) narrated with a ṣaḥīḥ chain:
"Groups of people would enter, say the takbīrs, pray and supplicate, then leave. Then another group would enter, until all of them had completed (the prayer)."[318]

وصحَّحَه الألبانيُّ في مختصر الشمائل المحمدية للإمام الترمذي[319] ورواه النسائي في السنن الكبرى[320] ورواه الطبراني في الكبير[321]

ورواه البيهقي في معرفة السنن والآثار[322]

روى ابن ماجه ت 273هـ في سننه: وَلَمْ يَؤُمَّ النَّاسَ عَلَى رَسُولِ اللَّهِ ﷺ أَحَدٌ.

Ibn Mājah (d. 273 AH) narrated in his Sunan:
And no one led the people in prayer over the Messenger of Allah ﷺ[323]

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[318] أبو محمد عبد الحميد بن حميد بن نصر الكَسّي ويقال له: الكَشّي بالفتح والإعجام (ت ٢٤٩ هـ)، **المنتخب من مسند عبد بن حميد**، رقم 365، ج1 ص294-295، تحقيق: الشيخ مصطفى العدوي ، دار بلنسية للنشر والتوزيع ، ٢٠٠٢ م ، الأجزاء: ٢

[319] الإمام الترمذي ت 279هـ، **مختصر الشمائل الترمذي**، تحقيق: محمد ناصر الدين الألباني، ص198، المكتبة الإسلامية، عمان الأردن، الطبعة الثانية 1406هـ

[320] النسائي ت 303هـ، **السنن الكبرى**، تحقيق شعيب الأرنؤوط، ج6 ص395، رقم 7081، مؤسسة الرسالة

[321] الطبراني360هـ المعجم الكبير ج7ص66 حديث6369، مكتبة ابن تيمية، القاهرة

[322] **البيهقي** 458هـ ج5 ص284 حديث 7550 دار قطيبة للطباعة دمشق

[323] **سنن ابن ماجه**، كتاب الجنائز، باب ذِكْرِ وَفَاتِهِ وَدَفْنِهِ ﷺ، 1628

روى أبو يعلى ت 307هـ فَدَخَلُوا عَلَيْهِ فَوْجًا فَوْجًا يُصَلُّونَ عَلَيْهِ بِغَيْرِ إِمَامٍ، قال البوصيري ت 840هـ في الاتحاف: رَوَاهُ أَبُو يَعْلَى الْمَوْصِلِيُّ، وَأَحْمَدُ بْنُ حَنْبَلٍ، وَرُوَاتُهُ ثِقَاتٌ

Abū Yaʿlā (d. 307 AH) narrated:
They entered upon him in groups, group after group, and prayed over him without any imām.[324]

Al-Būṣayrī (d. 840 AH) said in al-Ittiḥāf:
"It was narrated by Abū Yaʿlā al-Mawṣilī and Aḥmad ibn Ḥanbal, and its narrators are trustworthy." [325]

قال السهيلي ت 581هـ في الروض الأنف: صَلّوْا عَلَيْهِ أَفْذَاذًا، لَا يَؤُمّهُمْ أَحَدٌ،

Al-Suhaylī (d. 581 AH) said in al-Rawḍ al-Unuf:
They prayed over him individually (afdhādh), and no one led them. [326]

قال النويري ت 733هـ: وصفّوا صفوفا لا يؤمّهم عليه أحد

Al-Nuwayrī (d. 733 AH) said:
"They formed rows, and no one led them in prayer over him."[327]

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[324] أبو يعلى أحمد بن علي بن المثُنى بن يحيى بن عيسى بن هلال التميمي، الموصلي (ت ٣٠٧ هـ)، **مسند أبي يعلى**، مسند عائشة ج8 ص368 ح 4962، دار المأمون للتراث – دمشق، ١٩٨٤م الأجزاء: ١٣

[325] البوصيري الكناني الشافعي (ت ٨٤٠هـ)، **إتحاف الخيرة المهرة بزوائد المسانيد العشرة** ج2 ص532، ح2046،

[326] أبو القاسم عبد الرحمن بن عبد الله بن أحمد السهيلي (ت ٥٨١هـ) ، **الروض الأنف في شرح السيرة النبوية لابن هشام** ، ج7 ص594-595، دار إحياء التراث العربي، بيروت، ٢٠٠٠م الأجزاء: ٧

[327] أحمد بن عبد الوهاب بن محمد بن عبد الدائم القرشي التيمي البكري، شهاب الدين النويري (ت ٧٣٣هـ) ، **نهاية الأرب في فنون الأدب** ، ج18 ص392-393، دار الكتب والوثائق القومية، القاهرة، ١٤٢٣ هـ، الأجزاء: ٣٣

بوَّبَ السيوطي ت 911هـ: بَاب اخْتِصَاصه ﷺ بِالصَّلَاةِ عَلَيْهِ إفرادا بِغَيْر إِمَام بِغَيْر دُعَاء الْجِنَازَة الْمَعْرُوف

Al-Suyūṭī (d. 911 AH) entitled a chapter:
"Chapter: His ﷺ being uniquely distinguished by having the funeral prayer over him performed individually, without an imām, and without the usual funeral supplication." [328]

البهوتي الحنبلي ت 1051هـ: وَلَمْ يَؤُمَّ النَّاسَ عَلَى رَسُولِ اللَّهِ ﷺ أَحَدٌ

Al-Buhūtī al-Ḥanbalī (d. 1051 AH) said:
"No one led the people in the funeral prayer over the Messenger of Allah ﷺ." [329]

أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ يَدْعُو،

وَمِنَ النَّاسِ مَنْ يُصَلِّي، وَمِنْهُمْ مَنْ يُؤَمِّنُ.

Abū Bakr (may Allah be pleased with him) supplicated, and some of the people prayed while others said Āmīn.

وقالَ ابنُ سَعْدٍ: أَخْبَرَنا مُحَمَّدُ بنُ عُمَرَ، حَدَّثَنِي مُوسَى بنُ حَمَدٍ بنِ إبْرَاهِيمَ بنِ الحَارِثِ التَّيْمِيِّ قالَ: وَجَدْتُ هذا في صَحِيفَةٍ بِخَطِّ أَبِي، فيها: لَمّا كُفِّنَ رَسولُ اللهِ ﷺ ووُضِعَ على سَرِيرِهِ دَخَلَ أَبُو بَكْرٍ وَعُمَرُ فقالا: السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكاتُهُ! وَمَعَهُما نَفَرٌ مِنَ المُهَاجِرِينَ وَالأَنْصَارِ قَدْرَ ما يَسَعُ البَيْتَ، فَسَلَّمُوا كما سَلَّمَ أَبُو بَكْرٍ وَعُمَرُ، وَصَفُّوا صُفُوفًا لا يُؤُمُّهُمْ عَلَيْهِ أَحَدٌ، فَقالَ أَبُو بَكْرٍ وَعُمَرُ، وَهُما في الصَّفِّ الأَوَّلِ حِيالَ رَسولِ اللهِ ﷺ:

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[328] جلال الدين السيوطي (ت ٩١١هـ)، **الخصائص الكبرى**، ذكر ما وقع عند وفاته ﷺ من المعجزات والخصائص، ج2 ص483-484، دار الكتب العلمية - بيروت

[329] البهوتى، فقيه الحنابلة (ت ١٠٥١ هـ)، **شرح منتهى الإرادات** كتاب الجنائز فصل في الصلاة على الميت، ج1 ص358، عالم الكتب، بيروت، ١٩٩٣ م، الأجزاء: ٣

اللَّهُمَّ إِنّا نَشْهَدُ أَن قَدْ بَلَّغَ ما أُنزِلَ إِلَيْهِ، وَنَصَحَ لِأُمَّتِهِ، وَجاهَدَ فِي سَبِيلِ اللهِ حتّى أَعَزَّ اللهُ دِينَهَ وَتَمَّتْ كَلِماتُهُ، فَآمَنّا بِهِ وَحْدَهُ لا شَرِيكَ لَهُ، فَاجْعَلْنا يا إِلَهَنا مِمَّنْ يَتَّبِعُ القَوْلَ الَّذي أُنزِلَ مَعَهُ، وَاجْمَعْ بَيْنَنا وَبَيْنَهُ حتّى يَعْرِفَنا وَنَعْرِفَهُ، فَإِنَّهُ كانَ بِالْمُؤْمِنِينَ رَؤُوفًا رَحِيمًا، لا نَبْتَغِي بِالإِيمانِ بَدَلًا، وَلا نَشْتَرِي بِهِ ثَمَنًا أَبَدًا.

فَيَقولُ النّاسُ: آمِينَ آمِينَ! ثُمَّ يَخْرُجُونَ وَيَدْخُلُ آخَرُونَ حتّى صَلَّوْا عَلَيْهِ، الرِّجالُ ثُمَّ النِّساءُ ثُمَّ الصِّبْيانُ، فَلَمّا فَرَغُوا مِنَ الصَّلاةِ تَكَلَّمُوا فِي مَوْضِعِ قَبْرِهِ.

Ibn Saʿd said:

"Muḥammad ibn ʿUmar narrated to us; Mūsā ibn Ḥamād ibn Ibrāhīm ibn al-Ḥārith al-Taymī narrated to me: 'I found this written in a manuscript in clear handwriting:

When the Messenger of Allah ﷺ was shrouded and placed upon his bier,

Abū Bakr and ʿUmar entered and said:

"Peace be upon you, O Prophet, and the mercy of Allah and His blessings!"

And with them was a group of the Muhājirīn and Anṣār — as many as the room could contain.

They greeted him as Abū Bakr and ʿUmar had greeted, and they arranged themselves in rows, with no one leading them over him.

Then Abū Bakr and ʿUmar, standing in the first row directly facing the Messenger of Allah ﷺ, said:

"O Allah, we bear witness that he has indeed conveyed what was sent down to him, he showed sincere counsel to his ummah, and he strove in the path of Allah until Allah strengthened His religion

and His words were completed. So cause us, O our Lord, to be among those who follow the message that was revealed with him, and unite us with him until he recognizes us and we recognize him, for he was compassionate and merciful toward the believers. We do not seek any substitute for faith, nor do we trade it for anything ever."

Then the people said: "Āmīn, Āmīn!"
Then they left, and others entered, until all had prayed over him — the men first, then the women, then the children.
When they had finished the prayer, they discussed the place of his grave."[330]

لَا يَؤُمُّ أَحَدٌ، هُوَ إِمَامُكُمْ حَيًّا وَمَيِّتًا.

عَلِيٌّ رَضِيَ اللهُ عَنْهُ يَدْعُو، وَمِنَ النَّاسِ مَنْ يُصَلِّي، وَمِنْهُمْ مَنْ يُؤَمِّنُ.

Alī (may Allah be pleased with him) supplicated, and among the people were those who prayed and those who said 'Āmīn.

وقالَ ابنُ سَعْدٍ: أَخْبَرَنا مُحَمَّدُ بْنُ عُمَرَ، حَدَّثَني عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلِيٍّ قالَ:

لَمّا وُضِعَ رَسُولُ اللهِ ﷺ عَلَى السَّرِيرِ قالَ عَلِيٌّ :لَا يَؤُمُّ أَحَدٌ، هُوَ إِمَامُكُمْ حَيًّا وَمَيِّتًا!

فَكانَ يَدْخُلُ النّاسُ رُسَلًا رُسَلًا، فَيُصَلُّونَ عَلَيْهِ صَفًّا صَفًّا، لَيْسَ لَهُمْ إِمَامٌ، وَيُكَبِّرُونَ، وَعَلِيٌّ قائِمٌ بِحِيَالِ رَسُولِ اللهِ ﷺ يَقُولُ:

سَلامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكاتُهُ !اللَّهُمَّ إِنَّا نَشْهَدُ أَن قَدْ بَلَّغَ ما أُنزِلَ إِلَيْهِ، وَنَصَحَ لِأُمَّتِهِ، وَجاهَدَ فِي سَبِيلِ اللهِ حَتَّى أَعَزَّ اللهُ دِينَهُ وَتَمَّتْ كَلِمَتُهُ !اللَّهُمَّ فَاجْعَلْنَا مِمَّنْ يَتَّبِعُ ما أَنْزَلْتَ إِلَيْهِ، وَثَبِّتْنَا بَعْدَهُ، وَاجْمَعْ بَيْنَنَا وَبَيْنَهُ!

فَيَقُولُ النّاسُ :آمِينَ، آمِينَ!

حَتّى صَلّى عَلَيْهِ الرِّجالُ، ثُمَّ النِّساءُ، ثُمَّ الصِّبْيَانُ.

Ibn Saʿd said:
"Muḥammad ibn ʿUmar narrated to us; ʿAbdullāh ibn Muḥammad ibn ʿUmar ibn ʿAlī ibn Abī Ṭālib narrated

[330] محمد بن سعد بن منيع الزهري (ت ٢٣٠ هـ)، **الطبقات الكبير**، ج2 ص253،

to me from his father from his grandfather, from ʿAlī (may Allah be pleased with him), who said:

When the Messenger of Allah ﷺ was placed upon the bier, ʿAlī said: 'No one shall lead (the prayer), for he is your imām in life and in death!'

So people would enter in groups, one group after another, and they would pray over him standing in rows, without an imām, saying the takbīrs, ***while ʿAlī stood facing the Messenger of Allah ﷺ, saying:***

'Peace be upon you, O Prophet, and the mercy of Allah and His blessings! O Allah, we bear witness that he has conveyed what was revealed to him, and he has been sincere to his Ummah, and he has striven in the path of Allah until Allah made His religion mighty and His word complete. O Allah, make us among those who follow what You revealed to him, strengthen us after him, and gather us together with him!'

Then the people would say: 'Āmīn, Āmīn!'

This continued until the men prayed over him, then the women, then the children.[331]

[331] محمد بن سعد بن منيع الزهري (ت ٢٣٠ هـ)، **الطبقات الكبير**، ج2 ص254