

صِفَةُ صَلَاةِ النَّبِيِّ

THE PROPHET'S PRAYER
SHAYKH NĀṢIR AL-DĪN AL-ALBĀNĪ

صَلُّوا كَمَا رَأَيْتُمُنِي أُصَلِّي



GRANADA PUBLICATIONS



TRANSLITERATION KEY

ء	ʾ ⁽¹⁾	ر	r ⁽⁶⁾	ف	f
ا	ā, a	ز	z	ق	q ⁽¹³⁾
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th ⁽²⁾	ص	ṣ ⁽⁷⁾	م	m
ج	j	ض	ḍ ⁽⁸⁾	ن	n
ح	ḥ ⁽³⁾	ط	ṭ ⁽⁹⁾	ه	h ⁽¹⁴⁾
خ	kh ⁽⁴⁾	ظ	ẓ ⁽¹⁰⁾	و	ū, u, w
د	d	ع	ʿ ⁽¹¹⁾	ي	ī, i, y
ذ	dh ⁽⁵⁾	غ	gh ⁽¹²⁾		

1. A distinctive glottal stop made at the bottom of the throat.
2. Pronounced like the *th* in *think*.
3. Hard *h* sound made at the Adam's apple in the middle of the throat.
4. Pronounced like *ch* in Scottish *loch*.
5. Pronounced like *th* in *this*.
6. A slightly trilled *r* made behind the upper front teeth.
7. An emphatic *s* pronounced behind the upper front teeth.
8. An emphatic *d*-like sound made by pressing the entire tongue against the upper palate.
9. An emphatic *t* sound produced behind the front teeth.
10. An emphatic *th* sound, like the *th* in *this*, made behind the front teeth.
11. A distinctive Semitic sound made in the middle of the throat and sounding to a Western ear more like a vowel than a consonant.
12. A guttural sound made at the top of the throat resembling the untrilled German and French *r*.
13. A hard *k* sound produced at the back of the palate.
14. This sound is like the English *h* but has more body. It is made at the very bottom of the throat and pronounced at the beginning, middle, and ends of words.

Letter of Permission

Usama Hasan, the original translator of Shaykh Muḥammad Nāṣir al-Dīn al-Albānī's *Ṣifāh Ṣalāh al-Nabī* into English as *The Prophet's Prayer Described*, and Manwar Ali (Abu Muntasir), CEO of Jami'at Ihyaa' Minhaaj al-Sunnah (JIMAS), the original publishers of the translation, hereby give permission to others to republish the work, with minor edits if necessary. All such republication must be on a noncommercial basis, and must acknowledge the original translator and publisher. The terms of any commercial republication must be discussed with the original publisher, JIMAS.

Thank you.

Editor's Note

All praise belongs to Allāh, Lord of all the worlds. May peace and blessings be upon our Prophet Muḥammad, upon his family, his companions and all those who follow his guidance until the Day of Judgment.

References

I have used the following: ❶ Quran and Sunnah Society of North America Website ❷ [مكتبة المعارف، الطبعة الثالثة ١٤٢٤هـ] ❸ *The Ṣalāh: In the Light of the Prophet's Tradition* [Islamic Book Trust: Kuala Lumpur, 2010]. The Arabic text of all the supplications was checked with ❹ أصل صفة صلاة النبي ﷺ [مكتبة المعارف، الطبعة الأولى ١٤٢٧هـ].

In some cases, even the reference location for mentioned books was strange and thus required editing. One such instance was ‘Abd al-Ḥaqq al-Ishbīlī’s book *al-Taḥajjud* (90/1); this book does not have 90 volumes or parts but is a one-volume book. Its complete name was *al-Ṣalāh wa al-Taḥajjud* and the intended reference location was pg. 244. I have tried to edit all such occurrences but could not do the same with *all* references; please double check before citing directly. If you find any corrections in this regard, please contact me immediately.

PDF file interactivity

The footnotes are linked to their markers. Clicking on a footnote marker will take you to the footnote. Once there, click on the item number to return to the place in the text where the footnote marker was placed. Unfortunately, due to technical limitations, the same could be applied to chapter links. This is because links to chapters are not unique; a chapter can be linked to from multiple locations. This book also comes with PDF bookmarks. The sections on the *Contents* page are also linked, including the appendices. Any sections mentioned within the text, including footnotes, are also linked. They too are limited with regards to returning to where the link was placed.

Editorial decisions

I have chosen American English as the main language. Some Quranic translation quotations are placed between «guilements» whereas others are given as centered block quotations. I did not make this decision myself; I followed the style of ❸. Arabic text that flows like a normal paragraph is given indentation just like its English counterpart. The abbreviation AH stands for *anno Hegirae* and thus needs to come before the year unlike the term *after Hijrah* which obviously has to come after.

Appendices

For the most part, I referenced from المكتبة الشاملة. When I went through the appendices, I found some discrepancies between the sources I had access to and the translation. I also found that some lines were not translated from the source and that the position of some sentences were different to that found in the source. I can think of a couple of reasons: (1) The translator used a

different edition of the text; (2) The translator believed that the prose was more apt for English. The latter is probably due to the translator's attempt at the illusion mentioned by Anthea Bell,

All my professional life, I have felt that translators are in the business of spinning an illusion—the illusion is that the reader is reading not a translation but the real thing.

I decided to highlight such discrepancies. Lines which I could not find in the source are **highlighted in maroon**. The translator sometimes decided to summarize whole paragraphs into lines in the translation. These are also **highlighted in maroon**. Lines that were not translated from the source were translated and then placed in the translation and **highlighted in blue**. Lines whose position had changed in the translation are numbered and **① highlighted in purple**. Another number marker is placed where the line is found in the reference, like this **①**. I chose to preserve the translator's decision to move lines as it makes the content flow better.

I've added the numbers to the narrations in the appendices to match with the sources. They were missing from both **①** and **③**. I've also arranged the narrations in *Appendix A* to follow the order as in the source. Some paragraphs were turned into numbered lists to make it easier to read and reference. Others had numbered lists removed to allow for more margin space.

The author had mentioned that some mosques used to have four *maḥārīb* (alcoves). I had heard this before but it was only recently that I was able to find an account from Masjid al-Ḥarām. I have added this as *Appendix I*.

Sadly, I could not accurately determine some of the references mentioned, i.e. usually what occurs after mention of the resource, e.g. *Book Name* (X/Y/Z). The appearance of Z is not consistent; some references have it while others don't. Forgive me for this shortcoming.

Acknowledgments

After thanking Allāh ﷻ for granting me the ability to complete this project, I would like to thank Shaykh Dr. Suhayb Hassan for granting permission to use his son's translation and Ustādh Musa Furber for allowing me to use his transliteration table. I would also like to thank my dear friends who helped me with various parts of the book: Abu Khuzaymah of Salafi Research Institute (SRI), Birmingham, and Ustādh Sajād and Ustādh Shu'ayb of al-Nawawi Institute, Kuala Lumpur, for translating missing lines from the original references and providing transliterations for words I found difficult; Amine Bekkai for his encouragement; Hamzah Peer for going through the Quran references; Ilyas Hameed for sponsoring my Creative Cloud subscription, without which I couldn't have designed the title page easily or used Adobe Garamond Pro as the main text typeface; Muaz ElHaj for typing out the Arabic and double checking it; and Mohammad Zahid Mateen of *Ink of Faith* for lending me his physical copy of the 10th Arabic edition of the book and for suggesting alternative phrasing of titles and a few paragraphs for margin constraints and clarity. May Allāh ﷻ allow the Muslims to benefit from this book so that we can pray as our Prophet ﷺ commanded us to. *Amīn.*

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Brief Biography of Author

He was born in the city of Shkodër, then the capital of Albania, in the year AH 1332/1914 CE into a poor family. His father Ḥājj Nūḥ Najjātī al-Albānī had completed Sharī‘ah studies in Istanbul and returned a scholar to Albania. After Albania was taken over by atheism, the family migrated to Damascus. In Damascus, Shaykh al-Albani completed his initial education and was then taught the Quran, *Tajwīd*, sciences of the Arabic language, *Fiqh* of the Ḥanafī Madhhab, and further branches of the *Dīn* by various *shaykhs* and friends of his father.

He also learnt from his father the art of clock and watch repair. He became highly skilled and famous for it and derived his earnings through it. He began to specialize in the field of *ḥadīth* and its related sciences by the age of twenty after being influenced by articles in al-Manar magazine.

He began to work in this field by transcribing al-Ḥāfiẓ al-‘Irāqī’s monumental *al-Mughnī ‘an ḥaml al-Asfār fī al-Asfār fī Takhrīj mā fī al-Iḥyā min al-Akbbār* and adding notes to it.

He delved further into the field of *ḥadīth* and its various branches despite discouragement from his father. Furthermore, the books he needed were not to be found in his father’s library which was composed mainly of various works of Ḥanafī Fiqh and since he could not afford many of the books he required, he would borrow them from the famous library of Damascus, al-

Maktabah al-Zāhiriyyah, or sometimes from book sellers.

He became engrossed with the science of *ḥadīth* to the extent that he would sometimes close up his shop and stay in the library for up to twelve hours, breaking off his work only for prayer; he would not even leave to eat, but would take two light snacks with him.

Eventually the library authorities granted him a special room for his study and a key for access to the library before normal opening time. Often, he would remain at work from early morning until after ‘Ishā prayer. During this time he produced many useful works, many of which are still waiting to be printed.

The Shaykh’s studies of the Prophet’s ﷺ *ḥadīth* had a great effect on him and resulted in his turning away from blind following of his former *madhhab* and instead to accept and act upon the Book and the Sunnah, with the understanding of *al-Salaf al-Ṣāliḥ* (the pious predecessors). This naturally meant he was sometimes at variance with some of the local *shaykhs* who blindly followed the Ḥanafī Madhhab, and likewise with the local Ṣūfī Imams and innovators who began to oppose him and incite the common people against him by calling him a Wahābī deviant. However, he was encouraged by some of the noble Shaykhs of Damascus who urged him to continue. Amongst them Shaykh Bahjat al-Bayjār, Shaykh ‘Abd al-Fattāḥ, and Tawfiq al-Barzah.

The Shaykh therefore faced much opposition in his efforts to promote *Tawḥīd* and the Sunnah but he bore this with patience and perseverance. After some time he started giving two weekly classes attended by students and university teachers, in which he taught various books of *‘aqīdah*, *fiqh*, and *uṣūl* and *ḥadīth* sciences. He also began organizing monthly journeys for *da‘wah* purposes to the various cities of Syria and Jordan.

After a number of his works appeared in print, the Shaykh was chosen

to teach *ḥadīth* in the new Islamic University of al-Madinah, Saudi Arabia, for three years from AH 1381–1383, during which he was also a member of the university's board. After this, he returned to his former studies and work in al-Maktabah al-Zāhiriyyah, leaving his shop in the hands of one of his brothers.

He visited various countries for *da'wah* and lectures, amongst them Qatar, Egypt, Kuwait, the Emirates, Spain, and England. He was forced to emigrate a number of times moving from Syria to Jordan, then Syria again, then Beirut, then the Emirates, then again to Amman, Jordan, where he resided till his death on 22 Jumāda al-Ākhirah AH 1420 (2 October 1999). His works—mainly in the field of *ḥadīth* and its sciences—number over a hundred.

His students are many and include many *shaykhs* of the present day. Amongst them Shaykh Ḥamdī 'Abd al-Majīd al-Salafī, Shaykh Muḥammad 'Īd 'Ab-bāsī, Dr. 'Umar Sulaymān al-Ashqar, Shaykh Muḥammad Ibrāhīm Shaqrah, Shaykh Muqbil bin Ḥādī al-Wādī'ī, Shaykh 'Alī Khushshan, Shaykh Muḥammad Jamīl Zaynī, Shaykh 'Abd al-Raḥmān 'Abd al-Ṣamad, Shaykh 'Alī Ḥasan 'Abd al-Ḥamīd al-Ḥalabī, Shaykh Sālim al-Hilālī, and Shaykh 'Abd al-Raḥmān 'Abd al-Khāliq.

(*The Ṣalāh: In the Light of the Prophet's Tradition* [Islamic Book Trust: Kuala Lumpur, 2010]).

Introduction

In the Name of Allāh, the Merciful, the Bestower of Mercy.

Praise be to Allāh, who made prayer compulsory on his slaves and ordered them to establish it and perform it well; who linked success and felicity to humility in prayer; who made it the criterion to distinguish between *Īmān* and *Kufr*; and who made it a restrainer from shameful and unjust deeds.

Prayers and peace be upon our Prophet Muḥammad, who was addressed in the Words of The Exalted:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

And We have sent down to you the Message, that you may explain clearly to the people what is sent for them,

(Quran: al-Naḥl 44)

and who fully carried out this task. The prayer was one of the most important things which he explained to the people, verbally and practically, even praying on the pulpit once—standing, bowing and prostrating, and then saying to them, “I have done this so that you may follow me and learn my prayer.”¹ He obligated us to copy him in his prayer, saying, “Pray as you have seen me praying.”² He also gave the good tidings to whoever prayed like him that such a person has a covenant with Allāh that He will enter him into the

Garden, saying, “There are five prayers which Allāh, Almighty and Sublime, has made compulsory. He who performs ablution well for them, prays them at their proper times, and is complete in their bowings, prostrations, and humility, has a guarantee from Allāh that He will forgive him; but he who does not do so, has no guarantee from Allāh: if He wishes, He will forgive him or if He wishes, He will punish him.”³

Prayers and peace be also on his family and his pious and just Companions, who passed on to us his worship, prayer, sayings and actions ﷺ, and who made these, and these alone, a *madhhab* and a path for them to follow; and also on those who follow in their footsteps and tread their path until the Day of Judgment.

When I finished reading the book of prayer in *al-Targhīb wa al-Tarhīb* by al-Ḥāfiẓ al-Mundhirī and teaching it to our brothers four years ago, it became clear to us all, the important position of the prayer in Islam; and the reward, grace, and respect awaiting those who establish and perform it well; and that all this varies, depending on its closeness to the Prophet’s prayer ﷺ. This is what he indicated in his saying, “Verily the slave prays a prayer of which nothing is written down for him except a tenth, ninth, eighth, seventh, sixth, fifth, quarter, third, or half of it.”⁴ Therefore, I reminded the brothers that it is not possible for us to perform prayer as it should be performed, or even approach that, unless we know the detailed description of the Prophet’s prayer ﷺ, including its essentials, manners, forms, supplications (*du‘ā*), and remembrances (*adhkār*), and then we make an effort to put that knowledge into practice carefully, for then we could hope that our prayers would restrain us from shameful and unjust deeds, and that the reward and blessings mentioned in the *aḥādīth* would be written for us.

However, detailed familiarity with all these aspects of prayer is unlikely to be achieved by most people nowadays, even many scholars, because of their

limiting themselves to a particular *madhhab*. But—as anyone concerned with assisting in compiling and studying the purified Sunnah knows—in every *madhhab* there are *sunan* which are not found in other *madhāhib*. Moreover, in every *madhhab*, there are sayings and actions which cannot be authentically traced back to the Prophet ﷺ; most of these are found in the sayings of the later scholars,⁵ many of whom we see firmly attributing these to the Prophet ﷺ!⁶ This is why the *Muḥaddithūn*—may Allāh reward them well—have produced books of *takhrīj* on the famous books of the later scholars, explaining the rank of each *ḥadīth* given in them: whether e.g. authentic, weak, or fabricated. Examples of these books of *takhrīj* are: *al-‘Ināyah bi Ma‘rifah Aḥādīth al-Hidāyah* and *al-Ṭuruq wa al-Wasā’il fi Takhrīj Aḥādīth Khulāṣah al-Dalā’il* by Shaykh ‘Abd al-Qādir bin Muḥammad al-Qurashī al-Ḥanafī; *Naṣb al-Rāyah li Aḥādīth al-Hidāyah* by al-Ḥāfiẓ al-Zayla‘ī, and its abridged version *al-Dirāyah* by al-Ḥāfiẓ Ibn Ḥajr al-‘Asqalānī, who also wrote *al-Talkhīṣ al-Ḥabīr fi Takhrīj Aḥādīth al-Rāfi‘i al-Kabīr*; there are many others, naming which will only lengthen this discussion.⁷

Compilation of this book

Since I had not come across a comprehensive book covering this topic, I felt obliged to produce a book which collected together as many features of the Prophet’s prayer ﷺ from the *takbīr* to the *taslīm* as possible, for the benefit of my Muslim brothers who wished to follow the guidance of their Prophet ﷺ in their worship, such that it would be easy for any who truly loved the Prophet ﷺ to use this book to fulfil his command, “Pray as you have seen me praying.”

Thus I embarked on a difficult task, and researched the relevant *aḥādīth* from the various sources of *ḥadīth*, the book in your hands being the end

result of it all. I stipulated on myself that I would only give *ahādīth* which had an authentic *sanad* according to the principles and regulations of the science of *ḥadīth*. I disregarded any *ḥadīth* which depended on unknown or weak narrators, whether it dealt with the outward form, *adḥkār*, excellence, etc. of the prayer. This is because I hold that the authentic *ahādīth*⁸ are sufficient, leaving no need for anything weak, for the latter does not amount to anything except *ẓann* (conjecture, suspicion), and incorrect conjecture at that; as The Exalted says:

وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

...and conjecture is of no use against the truth

(Quran: al-Najm 28)

and the Prophet ﷺ said, “Beware of suspicion, for truly, suspicion is the most false of speech.”⁹ Therefore, we cannot worship Allāh by acting according to inauthentic *ahādīth*. In fact, the Messenger of Allāh ﷺ forbade us from this, saying, “Keep away from saying things about me, except what you know;”¹⁰ since he has forbidden us from relating weak narrations, it goes without saying that it is forbidden to act according to them.

I have compiled the book as two texts: a main text and a subsidiary text.

The main text includes the text of *ahādīth* or phrases taken from them, as well as appropriate words to string them together to give the book fluency from start to finish. I have been careful to preserve the text of each *ḥadīth* as it is found in the books of Sunnah; where a *ḥadīth* has different wordings, I have chosen the version which best fits the fluency but I have brought together other wordings thus: “(in one version: ...)” or “(in one narration: ...)” Only rarely have I given the Companion who narrated the *ḥadīth*, or

explained in the main text which of the *Muhaddithūn* have collected each *ḥadīth*, in order to provide easy reading and reference.

As for the subsidiary text, it is a commentary on the main text. In it I have traced the *aḥādīth* to their sources, exploring their various versions and routes of narration. Along with this, I have commented on their *isnād* and supporting narrations, with authenticating and disparaging remarks on narrators, whether authentic or weak, judged according to the rules of the science of *ḥadīth*. Often, one route of narration has additional words which are not found in other routes, so I have inserted these into the original *ḥadīth* in the main text whenever it is possible to do so without destroying the fluency, enclosing the addition in square brackets: [...], usually without stating which of the sources were alone in containing that addition. This has been done only if the *ḥadīth* is originally on the authority of the same Companion, otherwise I have given it separately, e.g. in the opening supplications. This insertion of additional wordings is a tremendous advantage which you will not find in many books; Praise be to Allāh, by Whose Favor good actions are completed.

Next, I have mentioned in the subsidiary text, the *madhāhib* of the scholars regarding the *ḥadīth* traced, as well as the evidence and counter-evidence for each view, along with the strengths and weaknesses of each argument. We have then selected out of that the correct view which we have given in the main text. Also in the subsidiary text, we have given some issues for which there is no text in the Sunnah, but which require *ijtihād*, and do not come under the title of this book.

Since the publication of this book with both main and subsidiary texts is not feasible right now due to various reasons, we have decided to publish only the main text of the book (along with brief footnotes) by Allāh's Will, and named it *Ṣifāh Ṣalāh al-Nabī ﷺ, min al-Takbīr ilā al-Taslīm Ka'annaka*

Tarāhā (The Prophet's Prayer Described, from beginning to end, as though you were seeing it).

I ask Allāh to make this work sincerely for His Face, and to help my brothers in faith to benefit from it, for He is The Hearer, The Answerer.

Methodology of this book

Since the purpose of this book is to convey the guidance of the Prophet ﷺ regarding prayer, it was elementary that I would not limit myself to a particular *madhhab*, for the reasons mentioned previously. Therefore, I would give whatever is authentically proved from him ﷺ, as has always been the way of the *Muhaddithin*,¹¹ whether of old or of the recent past,¹² as the excellent saying goes:

The People of Ḥadīth are the People of the Messenger, although they accompany him not, they are with his every movement.¹³

Thus this book would, *in-shā-Allāh*, gather whatever is relevant to each topic from the various contents of the books of *ḥadīth* and the books on the differences between the *madhāhib*, such that the correct verdicts found in this book would not be found totally in any one *madhhab*. Hence the one acting on it, *in-shā-Allāh*, would be among those whom Allāh had guided «by His Grace to the Truth concerning that in which they differed, for Allāh guides whom He wills to a path that is straight.»¹⁴

When I adopted these principles for myself, i.e. to adhere to the authentic Sunnah, and to implement them in this book as well as others, I knew for sure that this would not satisfy every group of people or sect; in fact, it would result in some, if not most of them, insulting or criticizing me. This does not matter to me, for I also know that to please everyone is an unattainable

notion, and that “He who pleases the people by angering Allāh, Allāh will entrust him to the people,” as the Messenger of Allāh ﷺ said.¹⁵ The reward is with Allāh for the author of the following lines:

Nor could I ever escape from abuse,
 Even were I in a cave in a rugged mountain;
 For who can escape from the people unharmed,
 Even if he hides behind the eagle’s wings?

It is enough for me that I believe that this is the most upright way, which Allāh has commanded the believers to take; which our Prophet Muḥammad ﷺ, Chief of the Messengers, has explained. This is the path which was trodden by the Pious Predecessors: the Companions, their Successors and those after them, including the four Imams to whose *madhāhib* the majority of Muslims today attribute themselves. All of them were agreed on the obligation to stick to the Sunnah and to refer to it; to ignore every view contradictory to it, no matter how great the holder or propounder of that view, for the status of the Messenger of Allāh ﷺ is far greater, and his example far truer. Because of this, I have acted on their guidance, followed in their footsteps and carried out their commands to stick to the authentic *ḥadīth*, even if this opposes their view. These commands of theirs have influenced me greatly in my perusal of this path, and my rejection of blind *taqlīd* (following of opinion). I ask Allāh The Exalted to reward them greatly.

The Imams’ positions if their views contradict the Sunnah

It would be beneficial if we gave some of these here, for perhaps this will admonish or remind those who follow the opinion of the Imams—nay, of those far below the Imams in rank—blindly,¹⁶ sticking to their *madhāhib* or

views as if these had descended from the heavens! But Allāh, Almighty and Sublime, says:

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ
قَلِيلًا مَّا تَذَكَّرُونَ

Follow (O men!) the revelation given to you from your Lord, and follow not, as friends and protectors, other than Him. Little is it you remember of admonition. (Quran: al-A'raf 3)

Imam Abū Ḥanīfah

The first of them is Abū Ḥanīfah Nu'mān bin Thābit, whose companions have narrated from him various sayings and diverse warnings, all of them leading to one thing: the obligation to accept the *ḥadīth*, and to give up following the opinions of the Imams which contradict it:

1. "When a *ḥadīth* is found to be *ṣaḥīḥ*, then that is my *madhhab*."¹⁷
2. "It is not permitted¹⁸ for anyone to accept our views if they do not know from where we got them."¹⁹

In one narration, "It is prohibited²⁰ for someone who does not know my evidence to give verdicts²¹ on the basis of my words."

Another narration adds, "...for we are mortals: we say one thing one day and take it back the next day."

In another narration, "Woe to you, O Ya'qūb!²² Do not write down everything you hear from me, for it happens that I hold one opinion today and reject it tomorrow, or hold one opinion tomorrow and reject it the day after tomorrow."²³

3. “When I say something contradicting the Book of Allāh The Exalted or what is narrated from the Messenger ﷺ, then ignore my saying.”²⁴

Imam Mālik bin Anas

As for Imam Mālik bin Anas, he said:

1. “Truly I am only a mortal: I make mistakes (sometimes) and I am correct (sometimes). Therefore, look into my opinions: all that agrees with the Book and the Sunnah, accept it; and all that does not agree with the Book and the Sunnah, ignore it.”²⁵
2. “Everyone after the Prophet ﷺ will have his sayings accepted and rejected—not so the Prophet ﷺ.”²⁶
3. Ibn Wahb said, “I heard Mālik being asked about cleaning between the toes during ablution. He said, ‘The people do not have to do that.’ I did not approach him until the crowd had lessened, when I said to him, ‘We know of a *sunnah* about that.’ He said, ‘What is that?’ I said, ‘Al-Layth bin Sa’d, Ibn Lahī’ah, and ‘Amr bin al-Hārith narrated to us from Yazīd bin ‘Amr al-Ma’āfirī from Abū ‘Abd al-Raḥmān al-Ḥubulī from Mustawrid bin Shaddād al-Qurashī who said, “I saw the Messenger of Allāh ﷺ rubbing between his toes with his little finger.”’ He said, ‘This *ḥadīth* is sound; I had not heard of it at all until now.’ Afterwards, I heard him being asked about the same thing, on which he ordered cleaning between the toes.”²⁷

Imam al-Shāfi‘ī

As for Imam al-Shāfi‘ī, the quotations from him are most numerous and beautiful,²⁸ and his followers were the best in sticking to them:

1. "The *sunan* of the Messenger of Allāh ﷺ reach, as well as escape, from everyone of us. So whenever I voice my opinion, or formulate a principle, where something contrary to my view exists on the authority of the Messenger of Allāh ﷺ, then the correct view is what the Messenger of Allāh ﷺ has said, and it is my view."²⁹
2. "The Muslims are unanimously agreed that if a *sunnah* of the Messenger of Allāh ﷺ is made clear to someone, it is not permitted³⁰ for him to leave it for the saying of anyone else."³¹
3. "If you find in my writings something different to the Sunnah of the Messenger of Allāh ﷺ, then speak on the basis of the Sunnah of the Messenger of Allāh ﷺ, and leave what I have said."
In one narration: "...then follow it (the Sunnah), and do not look sideways at anyone else's saying."³²
4. "When a *ḥadīth* is found to be *ṣaḥīḥ*, then that is my *madhhab*."³³
5. "You³⁴ are more knowledgeable about *ḥadīth* than I, so when a *ḥadīth* is *ṣaḥīḥ*, inform me of it, whether it is from Kufa, Basra, or Syria, so that I may take the view of the *ḥadīth*, as long as it is *ṣaḥīḥ*."³⁵
6. "In every issue where the people of narration find a report from the Messenger of Allāh ﷺ to be *ṣaḥīḥ* which is contrary to what I have said, then I take my saying back, whether during my life or after my death."³⁶
7. "If you see me saying something, and contrary to it is authentically reported from the Prophet ﷺ, then know that my intelligence has departed."³⁷

8. “For everything I say, if there is something authentic from the Prophet ﷺ contrary to my saying, then the *ḥadīth* of the Prophet ﷺ comes first, so do not follow my opinion.”³⁸
9. “Every statement on the authority of the Prophet ﷺ is also my view, even if you do not hear it from me.”³⁹

Imam Aḥmad ibn Ḥanbal

Imam Aḥmad was the foremost among the Imams in collecting the Sunnah and sticking to it, so much so that he even “disliked that a book consisting of deductions and opinions be written.”⁴⁰ Because of this he said:

1. “Do not follow my opinion; neither follow the opinion of Mālik, nor al-Shāfi‘ī, nor al-Awzā‘ī, nor al-Thawrī, but take from where they took.”⁴¹

In one narration: “Do not copy your *Dīn* from anyone of these, but whatever comes from the Prophet ﷺ and his Companions, take it; next are their Successors, where a man has choice.”

Once he said: “Following⁴² means that a man follows what comes from the Prophet ﷺ and his Companions; after the Successors, he has a choice.”⁴³

2. “The opinion of al-Awzā‘ī, the opinion of Mālik, the opinion of Abū Ḥanīfah: all of it is opinion, and it is all equal in my eyes. However, the proof is in the narrations (from the Prophet ﷺ and his Companions).”⁴⁴
3. “Whoever rejects a statement of the Messenger of Allāh ﷺ is on the brink of destruction.”⁴⁵

These are the clear, lucid sayings of the Imams about sticking to the *ahādīth* and forbidding the following of their opinion without clear-cut evidence, such that mere opinion and interpretation are not acceptable.

Hence, whoever adhered to whatever of the Sunnah that was proved authentic, even if it opposed some of the Imams' sayings, he would not be conflicting with their *madhhab*, nor straying from their path; rather, such a person would be following all of them and would be grasping the most trustworthy handhold, which never breaks. However, this would not be the case with the one who abandoned any of the authentic Sunnah simply because it contradicted their views; nay, such a person would be being disobedient to them and opposing their above mentioned sayings, while Allāh says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا
شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا
مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by Your Lord, they can have no (real) faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction. (Quran: al-Nisā 65)

He also says:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ
أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

Then let those who withstand the Messenger's order beware, lest some trial befall them or a grievous penalty be inflicted on them. (Quran: al-Nūr 63)

Al-Ḥāfiẓ Ibn Rajab al-Ḥanbalī says:

Therefore it is obligatory on anyone who hears of a command of the Messenger of Allāh ﷺ or knows it, to explain it to the *Ummah*, advise them sincerely, and order them to follow his command, even if it contradicts the opinion of someone great. This is because the authority of the Messenger of Allāh ﷺ has the most right to be respected and followed, over and above the opinion of anyone great who has unknowingly contradicted the Messenger's command in any matter. This is why the Companions and those after would refute anyone who contradicted the authentic Sunnah, sometimes being stern in their refutation,⁴⁶ not out of hatred for that person, for they loved and respected him, but because the Messenger of Allāh was more beloved to them, and his command was superior to the command of any other created being. Hence, when the order of the Messenger and that of someone else conflicted, the order of the Messenger would be more fitting to be enforced and followed. None of this would stop them respecting the person they had opposed because they knew that he would be forgiven;⁴⁷ in fact, the latter would not mind his instruction being opposed when the command of the Messenger of Allāh ﷺ was clearly shown to be opposite.⁴⁸

Indeed, how could they mind that, when they had ordered their followers to do so, as we have seen, and had enjoined on them to abandon any of

their views which contradicted the Sunnah. In fact, Imam al-Shāfi‘ī told his companions to attribute the authentic Sunnah to him, even if he had not adopted it or had adopted something contradictory to it. Hence, when the analyst Ibn Daqīq al-‘Eyd collected together, in a bulky volume, the issues in which one or more of the four Imams’ *madhāhib* had contradicted the authentic *ḥadīth*, he wrote at the beginning of it, “It is prohibited to attribute these answers to the *Mujtahid* Imams, and obligatory on the jurists who follow their opinions to know of these so that they do not quote them regarding these and thus lie against them.”⁴⁹

Following authentic aḥādīth over an Imam’s saying

Due to all that we have mentioned, the disciples of the Imams, «a number of people from those of old, and a few from those of later time,»⁵⁰ would not accept all of their Imam’s views; they actually ignored many when they found them to be clearly against the Sunnah. Even the two Imams, Muḥammad bin al-Ḥasan and Abū Yūsuf differed from their *shaykh*, Abū Ḥanīfah “in about a third of the *Madhhab*,”⁵¹ as the books of *masā’il* prove. Similarly is said about Imam al-Muzanī⁵² and other followers of al-Shāfi‘ī and other Imams; were we to start giving examples, the discussion would become exceedingly long, and we would digress from what we set out to do in this *Introduction*, so we shall limit ourselves to two instances:

1. Imam Muḥammad says in his *Muwatta’a*⁵³ (p. 158), “As for Abū Ḥanīfah, he did not regard there being a prayer to ask for rain, but we hold that the Imam prays two *rak’ahs* and then supplicates and holds out his wrapping garment...”
2. We have ‘Iṣām bin Yūsuf al-Balkhī, one of the companions of Imam Muḥammad⁵⁴ and a servant of Imam Abū Yūsuf,⁵⁵ who “would give

verdicts contrary to Imam Abū Ḥanīfah because he did not know the latter's evidence, and other evidence would present itself to him, so he would give verdicts using that."⁵⁶ Hence, "he would raise his hands on bowing (in prayer) and on rising from it,"⁵⁷ as is the *mutawātir sunnah* of the Prophet ﷺ; the fact that his three Imams (i.e. Abū Ḥanīfah, Abū Yūsuf, and Muḥammad) said otherwise did not prevent him from practicing this *sunnah*. This is the approach which every Muslim is obliged to have, as we have already seen from the testimony of the Four Imams, and others.

To sum up: I sincerely hope that no follower of an Imam will race to condemn the principles of this book and abandon benefiting from the *sunan* of the Prophet ﷺ which it contains, with the argument that they are contrary to his *madhhab*. I hope that such a person will instead consider what we have given of the exhortations of the Imams towards the obligation to act on the Sunnah and ignore their sayings contradictory to it. I also hope that he will realize that to condemn the attitude of this book is to condemn whichever Imam he is following, for we have taken these principles from those Imams, as we have explained. Therefore, whoever refuses to be guided by them on this path is in great danger, for such refusal necessitates turning away from the Sunnah; the Sunnah to which we have been ordered to refer in cases of difference of opinion and on which we have been commanded to depend.

I ask Allāh to make us among those about whom He says,

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ
يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾ وَمَنْ يُطِيعِ
اللَّهَ وَرَسُولَهُ وَخَشِيَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

The answer of the believers, when summoned to Allāh and His Messenger, in order that he may judge between them, is no other than this: they say, “We hear and we obey”—it is such as these that will attain Success. It is those who obey Allāh and His Messenger, and fear Allāh, and keep their duty to Him, who will triumph. (Quran: al-Nūr 51–52)

Endnotes

1. Al-Bukhārī and Muslim—it will later follow in full.
2. Al-Bukhārī and Aḥmad.
3. Mālik, Abū Dāwūd, al-Nasāʾī, and Ibn Ḥibbān. A *ṣaḥīḥ ḥadīth*, declared *ṣaḥīḥ* by several Imams. I have given its *takhrīj* in *Ṣaḥīḥ Abī Dāwūd* (#451, #1276).
4. *Ṣaḥīḥ*—collected by Ibn al-Mubārak in *al-Zuhd* (10/21/1–2), Abū Dāwūd, and al-Nasāʾī with a good *sanad*; I have given its *takhrīj* in *Ṣaḥīḥ Abī Dāwūd* (#761).
5. Abū al-Ḥasanāt al-Laknawī says in *al-Nāfiʿ al-Kabīr liman yuṭālīʿ al-Jāmiʿ al-Ṣaḡbīr* (pp. 122–123), after ranking the books of Ḥanafī *fiqh* and saying which of them are dependable and which are not: “All that we have said about the relative grades of these compilations is related to their content of *fiqh* issues; however, as for their content with regards to *aḥādīth* of the Prophet ﷺ, then it does not apply, for many books on which the cream of the *fuqahā* rely are full of fabricated *aḥādīth*, let alone rulings of the scholars. It is clear to us from a broad analysis that although their authors were otherwise competent, they were careless in their quotation of narrations.”

One of these false, fabricated *ahādīth* which are found in some of the best books is: “He who offers the compulsory prayers on the last Friday of Ramadan, will make up for every prayer he missed during his life up to the age of seventy years!” Al-Laknawī says in *al-Āthār al-Marfū‘ah fi al-Akhhbār al-Mawḍū‘ah* (p. 315), after giving this *ḥadīth*, “‘Alī al-Qārī says in his *al-Mawḍū‘āt al-Ṣughrāh* and *al-Kubrā*: this is totally false, for it contradicts the *ijmā‘* (consensus) that one act of worship cannot make up for those missed over years. Hence, there is no point in quoting the author of *al-Nihāyah* nor the rest of the commentators on *al-Hidāyah*, for they are not scholars of *ḥadīth*, nor did they reference this *ḥadīth* to any of the collectors of *ḥadīth*.”

Imam al-Shawkānī also mentioned this *ḥadīth* in *al-Fawā'id al-Majmū‘ah fi al-Aḥādīth al-Mawḍū‘ah* with a similar wording and then said (p. 54), “This is fabricated beyond doubt—I do not even find it in any of the compilations of fabricated *ahādīth*! However, it has become popular among some students of *fiqh* in the city of San‘a in this age of ours, and many of them have started acting according to it. I do not know who has fabricated it for them—May Allāh disgrace the liars.”

Furthermore, al-Laknawī says, “To establish that this *ḥadīth*—found in books of rituals and formulas—is fabricated, I have composed a brief essay, with intellectual and narrated evidence, called *Defending the Brethren from the Innovations of the Last Friday of Ramadan*, in which I have filed points which will enlighten minds and to which ears will hearken, so consult it, for it is valuable in this topic and of high quality.”

The occurrence of similar false *ahādīth* in the books of *fiqh* destroys

the reliability of other *ahādīth* which they do not quote from dependable books of *ḥadīth*. The words of ‘Alī al-Qārī contain an indication towards this: A Muslim must take *ahādīth* from the people who are experts in that field, as the old Arabic sayings go, “The people of Makkah know its mountain paths best,” and “The owner of the house knows best what is in it.”

6. Imam al-Nawawī’s words in *al-Majmū‘ Sharḥ al-Muḥadḍḥab* (1/60) are summarized as follows: “The researching scholars of *Ahl al-ḥadīth* and others say that if the *ḥadīth* is weak, it will not be said regarding it, ‘The Messenger of Allāh ﷺ said, did, commanded, forbade,’ or any other phrase designating certainty, but instead it will be said, ‘It is reported, quoted, narrated from him,’ or other phrases suggesting uncertainty. They say that phrases of certainty are for *ṣaḥīḥ* and *ḥasan ahādīth*, and phrases of uncertainty are for anything else. This is because phrases designating certainty mean that what follows is authentic, so they can only be used in the case of what is authentic, otherwise one would effectively be lying about him ﷺ.

This convention is one ignored by most of the *fuqahā* of our age, in fact, by most scholars of any discipline, except for the skilled *muḥaddithīn*. This is disgusting carelessness, for they often say about a *ṣaḥīḥ ḥadīth*, ‘It is reported from him that...,’ and about a *ḍa‘īf* one, ‘he said’ and ‘so- and-so reported...,’ and this is far from correct.”

7. [Original] Publisher’s Note: Also in this category are the works of our teacher, author of *Irwā al-Ghalīl fī takhrīj Manār al-Sabīl* in 8 volumes, and *Ghāyah al-Marām fī takhrīj ahādīth al-Halāl wa al-Harām*, a *takhrīj* of the *ahādīth* found in Dr. Yūsuf al-Qaraḍāwī’s, *The Lawful and the Prohibited in Islam* (which contains many *ḍa‘īf ahādīth*).

8. The term “authentic *ḥadīth*” includes *ṣaḥīḥ* and *ḥasan* in the eyes of the *muḥaddithīn*, whether the *ḥadīth* is *ṣaḥīḥ li dhātihī* or *ṣaḥīḥ li ghayrihī*, or *ḥasan li dhātihī* or *ḥasan li ghayrihī*.
9. Al-Bukhārī and Muslim.
10. *Ṣaḥīḥ*—collected by al-Tirmidhī, Aḥmad, and Ibn Abī Shaybah.
 Shaykh Muḥammad Saʿīd al-Ḥalabī cited it from *al-Bukhārī* in his *al-Musalsalāt* (1/2), but it is an oversight on his part.
 Later, I discovered that this *ḥadīth* is actually *ḍaʿīf*: I had relied on al-Manāwī in declaring *ṣaḥīḥ* the *isnād* of Ibn Abī Shaybah, but then I happened to come across it myself, and found that it was clearly weak, being the same *isnād* as al-Tirmidhī and others — see my book *Silsilah al-Aḥādīth al-Daʿīfah* (#1783). However, its place is taken by the Prophet’s ﷺ saying, “He who relates from me a saying which he knows is a lie is indeed one of the liars,” collected by Muslim and others.
11. ‘Abd al-Ḥay al-Laknawī says in *Imām al-Kalām fīmā yataʿallaq bi al-Qirāʾah Khalf al-Imām* (p. 156), as follows: “Whoever dives into the oceans of *fiqh* and the fundamentals of jurisprudence with an open mind, and does not allow himself to be prejudiced, will know with certainty that in most of the principal and subsidiary issues in which the scholars have differed, the *madhhab* of the *Muḥaddithīn* is firmer than other *madhāhib*. Every time I go into the branches of difference of opinion, I find the view of the *Muḥaddithīn* nearest to justice—their reward is with Allāh, and He will thank them. How could it be otherwise, when they are the true inheritors of the Prophet ﷺ, and

the sincere agents of his Law; may Allāh include us in their company and make us die loving them.”

12. Al-Subkī says in *al-Fatāwā* (1/148): “The most important affair of the Muslims is the prayer, which every Muslim must care about and ensure its performance and the establishment of its essentials. Related to prayer are issues on which there is consensus and there is no escaping the truth, and other issues in which the scholars have differed. The correct approach is either to keep clear of dispute if possible or to look for what is authentically proven from the Prophet ﷺ and adhere to that. When one does this, his prayer will be correct and righteous, and included in the words of The Exalted, «So whoever hopes to meet his Lord, let him work correct, righteous deeds.»” (Quran, 18:110)

I say: The latter approach is superior, nay, obligatory; this is because the former approach, as well as being impossible for many issues, does not fulfill his command ﷺ, “Pray as you have seen me praying,” but instead leads to one’s prayer being decidedly different to that of the Prophet ﷺ.

13. From the poetry of al-Ḥasan bin Muḥammad al-Nasawī, as narrated by al-Ḥāfiẓ Ḍiyā al-Dīn al-Maqdisī in his article on the excellence of *ḥadīth* and its people.
14. Sūrah al-Baqarah, 2:213.
15. Al-Tirmidhī, al-Quḍā’ī, Ibn Bushrān, and others.
16. This is the sort of *taqlīd* (blind following) which Imam al-Ṭaḥāwī was referring to when he said, “Only someone with party-spirit or a fool

blindly follows opinion”—quoted by Ibn ‘Ābidīn in *Rasm al-Muftī* (vol. 1, p. 32 from the *Compilation of the Essays of Ibn ‘Ābidīn*).

17. Ibn ‘Ābidīn in *al-Ḥāshiyah* (1/63), and in his essay *Rasm al-Muftī* (1/4 from the *Compilation of the Essays of Ibn ‘Ābidīn*), Shaykh Ṣāliḥ al-Fullānī in *Īqāz al-Himam* (p. 62), and others. Ibn ‘Ābidīn quoted from *Sharḥ al-Hidāyah* by Ibn al-Shaḥnah al-Kabīr, the teacher of Ibn al-Humām, as follows:

“When a *ḥadīth* contrary to the *Madhhab* is found to be *ṣaḥīḥ*, one should act on the *ḥadīth*, and make that his *madhhab*. Acting on the *ḥadīth* will not invalidate the follower’s being a Ḥanafī, for it is authentically reported that Abū Ḥanīfah said, ‘When a *ḥadīth* is found to be *ṣaḥīḥ*, then that is my *madhhab*,’ and this has been related by Imam Ibn ‘Abd al-Barr from Abū Ḥanīfah and from other Imams.”

This is part of the completeness of the knowledge and piety of the Imams, for they indicated by saying this that they were not versed in the whole of the Sunnah, and Imam al-Shāfi‘ī has elucidated this thoroughly (see later). It would happen that they would contradict a *sunnah* because they were unaware of it, so they commanded us to stick to the Sunnah and regard it as part of their *Madhhab*. May Allāh shower His mercy on them all.

18. Arabic: *ḥalāl*.

19. Ibn ‘Abd al-Barr in *al-Intiqā fi Faḍā’il al-A’immah al-Thalāthah al-Fuqahā* (p. 145), Ibn al-Qayyim in *I’lām al-Muwaqq’īn* (2/309), Ibn ‘Ābidīn in his footnotes on *al-Baḥr al-Rā’iq* (6/293) and in *Rasm al-Muftī* (pp. 29 and 32) and al-Sha’rānī in *al-Mizzān al-Kubrā* (1/55) with the second narration. The last narration was collected by ‘Abbās

al-Dawrī in *al-Tārīkh* by Ibn Maʿīn (6/77/1) with a *ṣaḥīḥ sanad* on the authority of Zafar, the student of Imam Abū Ḥanīfah. Similar narrations exist on the authority of Abū Ḥanīfah's companions: Zafar, Abū Yūsuf, and ʿĀfiyah bin Yazīd; see *Īqāz al-Himam* (p. 52). Ibn al-Qayyim firmly certified its authenticity on the authority of Abū Yūsuf in *Iʿlām al-Muwaqqʿīn* (2/344). The addition to the second narration is referenced by the editor of *Īqāz al-Himam* (p. 65) to Ibn ʿAbd al-Barr, Ibn al-Qayyim, and others.

If this is what they say of someone who does not know their evidence, what would be their response to one who knows that the evidence contradicts their saying, but still gives verdicts opposed to the evidence?! Therefore, reflect on this saying, for it alone is enough to smash blind following of opinion; that is why one of the *muqallid shaykhs*, when I criticized his giving a verdict using Abū Ḥanīfah's words without knowing the evidence, refused to believe that it was a saying of Abū Ḥanīfah!

20. Arabic: *ḥarām*.
21. Arabic: *fatwā*.
22. i.e. Imam Abū Ḥanīfah's illustrious student, Abū Yūsuf.
23. This was because the Imam would often base his view on *qiyās* (analogy), after which a more potent analogy would occur to him, or a *ḥadīth* of the Prophet ﷺ would reach him, so he would accept that and ignore his previous view. Al-Shaʿrānī's words in *al-Mizān al-Kubrā* (1/62) are summarized as follows:

“Our belief, as well as that of every researcher into Imam Abū Ḥanīfah, is that, had he lived until the recording of the Shari‘ah, and the journeys of the Preservers of *Ḥadīth* to the various cities and frontiers in order to collect and acquire it, he would have accepted it and ignored all the analogies he had employed. The amount of *qiyās* in his *madhhab* would have been just as little as that in other *madhāhib*, but since the evidences of the Shari‘ah had been scattered with the Successors and their successors, and had not been collected in his lifetime, it was necessary that there be a lot of *qiyās* in his *madhhab* compared to that of other Imams. The later scholars then made their journeys to find and collect *aḥādīth* from the various cities and towns and wrote them down; hence, some *aḥādīth* of the Shari‘ah explained others. This is the reason behind the large amount of *qiyās* in his *madhhab*, whereas there was little of it in other *madhāhib*.”

Abū al-Ḥasanāt al-Laknawī quoted his words in full in *al-Nāfi‘ al-Kabīr* (p. 135), endorsing and expanding on it in his footnotes, so whoever wishes to consult it, should do so there.

Since this is the justification for why Abū Ḥanīfah has sometimes unintentionally contradicted the authentic *aḥādīth*—and it is a perfectly acceptable reason, for Allāh does not burden a soul with more than it can bear—it is not permissible to insult him for it, as some ignorant people have done. In fact, it is obligatory to respect him, for he is one of the Imams of the Muslims through whom this *Dīn* has been preserved and handed down to us, in all its branches; also, for he is rewarded under any circumstance: whether he is correct or wrong. Nor is it permissible for his devotees to continue sticking to those of his statements which contradict the authentic *aḥādīth*, for those statements are effectively not part of his *madhhab*, as the above sayings

show. Hence, these are two extremes, and the truth lies in between. «Our Lord! Forgive us, and our brethren who came before us into the Faith; and leave not, in our hearts, any rancor against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful.» (Sūrah al-Ḥashr, 59:10)

24. Al-Fullānī in *Īqāz al-Himam* (p. 50), tracing it to Imam Muḥammad and then saying, “This does not apply to the *mujtahid*, for he is not bound to their views anyway, but it applies to the *muqallid*.”

Al-Shaʿrānī expanded on that in *al-Mizān al-Kubrā* (1/26): “If it is said: ‘What should I do with the *aḥādīth* which my Imam did not use, and which were found to be authentic after his death?’ The answer which is fitting for you is: ‘That you act on them, for had your Imam come across them and found them to be authentic, he would have instructed you to act on them, because all the Imams were captives in the hand of the Sharīʿah.’ He who does so will have gathered all the good with both his hands, but he who says, ‘I will not act according to a *ḥadīth* unless my Imam did so,’ he will miss a great amount of benefit, as is the case with many followers of the Imams of the *Madhāhib*. It would be better for them to act on every *ḥadīth* found to be authentic after the Imam’s time, hence implementing the will of the Imams; for it is our firm belief about the Imams that had they lived longer and come to know of those *aḥādīth* which were found authentic after their time, they would have definitely accepted and acted according to them, ignoring any analogies they may have previously made, and any views they may have previously held.”

25. Ibn ʿAbd al-Barr in *Jāmiʿ Bayān al-ʿIlm* (2/32), Ibn Ḥazm quoting from him in *Usūl al-Aḥkām* (6/149), and similarly al-Fullānī (p. 72).

26. This is well known among the later scholars to be a saying of Imam Mālik. Ibn ‘Abd al-Hādī declared it *ṣaḥīḥ* in *Irshād al-Sālik* (227/1); Ibn ‘Abd al-Barr in *Jāmi‘ Bayān al-‘Ilm* (2/91) and Ibn Ḥazm in *Usūl al-Aḥkām* (6/145, 6/179) had narrated it as a saying of al-Ḥakam bin ‘Uṭaybah and Mujāhid; Taqī al-Dīn al-Subkī gave it, delighted with its beauty, in *al-Fatāwā* (1/148) as a saying of Ibn ‘Abbās رضي الله عنه, and then said: “These words were originally those of Ibn ‘Abbās and Mujāhid, from whom Imam Mālik took them, and he became famous for them.” It seems that Imam Aḥmad then took this saying from them, as Abū Dāwūd has said in *Masā’il al-Imām Aḥmad* (p. 276): “I heard Aḥmad say, ‘Everyone is accepted and rejected in his opinions, with the exception of the Prophet ﷺ.’”
27. *Al-Jarḥ wa al-Ta’dil* (Introduction, pp. 31–32) by Ibn Abī Ḥātim. It was also narrated in full by al-Bayhaqī in *al-Sunan* (1/81).
28. Ibn Ḥazm says in *Usūl al-Aḥkām* (6/118): “Indeed, all the *fuqahā* whose opinions are followed were opposed to *taqlīd*, and they forbade their companions from following their opinion blindly. The sternest among them in this regard was Imam al-Shāfi‘ī, for he repeatedly emphasized, more than anyone else, following the authentic narrations and accepting whatever the proof dictated; he also made himself innocent of being followed totally, and announced this to those around him. May this benefit him in front of Allāh, and may his reward be of the highest, for he was the cause of great good.”
29. Related by al-Ḥākim with a continuous *sanad* up to Imam al-Shāfi‘ī, as in *Tārīkh Dimashq* of Ibn ‘Asākir (15/1/3), *I‘lām al-Muwaqq‘īn* (2/363–364), and *Īqāz al-Himam* (p. 100).

30. Arabic: *ḥalāl*.
31. Ibn al-Qayyim (2/361) and al-Fullānī (p. 68).
32. Al-Harawī in *Dhamm al-Kalām* (3/47/1), al-Khaṭīb in *al-Iḥtijāj bi al-Imām al-Shāfi‘ī* (8/2), Ibn ‘Asākir (15/9/10), al-Nawawī in *al-Majmū‘* (1/63), Ibn al-Qayyim (2/361), and al-Fullānī (p. 100); the second narration is from *Ḥilyah al-Awliyā’* of Abū Nu‘aym.
33. Al-Nawawī in *al-Majmū‘* (1/63), al-Sha‘rānī (1/57), giving its sources as al-Ḥākim and al-Bayhaqī, and al-Fullānī (p. 107). Al-Sha‘rānī said, “Ibn Ḥazm said, ‘That is...found to be *ṣaḥīḥ* by him or by any other Imam.’” His saying given next confirms this understanding.

Al-Nawawī says: “Our companions acted according to this in the matter of *tathwīb* (calling to prayer in addition to the *adhān*), the conditions on coming out of *iḥrām* due to illness, and other issues well-known in the books of the *Madhhab*. Among those of our companions who are reported to have passed judgment on the basis of the *ḥadīth* (i.e. rather than the saying of al-Shāfi‘ī) are Abū Ya‘qūb al-Buwītī and Abū al-Qāsim al-Dārikī. Of our companions from the *Muḥaddithīn*, Imam Abū Bakr al-Bayhaqī and others employed this approach. Many of our earliest companions, if they faced an issue for which there was a *ḥadīth*, and the *madhhab* of al-Shāfi‘ī was contrary to it, would act according to the *ḥadīth* and give verdicts based on it, saying, ‘The *madhhab* of al-Shāfi‘ī is whatever agrees with the *ḥadīth*.’ Shaykh Abū ‘Amr (Ibn al-Ṣalāḥ) says, ‘Whoever among the Shāfi‘īs found a *ḥadīth* contradicting the *Madhhab*, he would consider whether he fulfilled the conditions of *ijtihād* generally, or in that particular topic or issue,

in which case he would be free to act on the *ḥadīth*; if not, but nevertheless he found it hard to contradict the *ḥadīth* after further analysis, he would not be able to find a convincing justification for opposing the *ḥadīth*. Hence, it would be left for him to act according to the *ḥadīth* if an independent Imam other than Imam al-Shāfiʿī had acted on it, and this would be justification for his leaving the *madhhab* of his Imam in that issue.’ What he (Abū ‘Amr) has said is correct and established. Allāh knows best.”

There is another possibility which Ibn al-Ṣalāḥ forgot to mention: what would one do if he did not find anyone else who acted according to the *ḥadīth*? This has been answered by Taqī al-Dīn al-Subkī in his article, *The Meaning of al-Shāfiʿī’s saying, “When a ḥadīth is found to be ṣaḥīḥ, then that is my madhhab”* (vol. 3, p. 102): “For me, the best thing is to follow the *ḥadīth*. A person should imagine himself in front of the Prophet ﷺ, just having heard it from him: would there be leeway for him to delay acting on it? No, by Allāh...and everyone bears a responsibility according to his understanding.”

The rest of this discussion is given and analyzed in *Iʿlām al-Muwaqqiʿin* (2/302, 370) and in the book *Īqāz Himam ʿulu al-Aḥsār, li al-Iqtidāʾ bi Sayyid al-Muhājirīn wa al-Anṣār, wa Taḥdhīruhum ‘an al-Ibtidāʾ al-Shāʿiʿ fi al-Qurā wa al-Amṣār, min Taqlīd al-Madhāhib maʿ al-Ḥamiyyah wa al-ʿAṣabiyyah bayn al-Fuqahāʾ al-Aʿsār* (*Awakening the Minds of Those who have Perception, towards Following the Leader of the Emigrants and Helpers, and Warning them against the Innovation Widespread among Contemporary Jurists in the Towns and Cities, of following Madhāhib with Zeal and Party-Spirit*) by al-Fullānī. The latter is a unique book in its field, which every desirer of truth should study with understanding and reflection.

34. Addressing Imam Aḥmad ibn Ḥanbal.
35. Related by Ibn Abī Ḥātim in *Ādāb al-Shāfiʿī wa manāqibihī* (pp. 94–95), Abū Nuʿaym in *Ḥilyah al-Awliyā* (9/106), al-Khaṭīb in *al-Ihtijāj bi al-Shāfiʿī* (8/1), and from him Ibn ʿAsākir (15/9/1), Ibn ʿAbd al Barr in *al-Intiqā* (p. 75), Ibn al-Jawzī in *Manāqib al-Imām Aḥmad* (p. 499), and al-Harawī (2/47/2) with three routes from ʿAbd Allāh bin Aḥmad ibn Ḥanbal from his father that al-Shāfiʿī said to him...etc; thus, it is authentic on the authority of al-Shāfiʿī. This is why Ibn al-Qayyim attributed it definitely to him in *Iʾlām al-Muwaqqʿin* (2/325), as did al-Fullānī in *Īqāz al-Himam* (p. 152) and then said: “Al-Bayhaqī said, ‘This is why he—i.e. al-Shāfiʿī—used *ḥadīth* so much, because he gathered knowledge from the people of Hijāz, Syria, Yemen and Iraq, and so accepted all that he found to be authentic, without leaning towards or looking at what he had considered out of the *madhhab* of the people of his land when the truth was clear to him elsewhere. Some of those before him would limit themselves to what they found in the *madhhab* of the people of their land, without attempting to ascertain the authenticity of what opposed it. May Allāh forgive us all.’”
36. Abu Nuʿaym (9/107), al-Harawī (47/1), Ibn al-Qayyim in *Iʾlām al-Muwaqqʿin* (2/363), and al-Fullānī (p. 104).
37. Ibn Abī Ḥātim in *al-Ādāb* (p. 93), Abū al-Qāsim al-Samarqandī in *al-Amālī*, as in the selection from it by Abū Ḥafṣ al-Muʿaddab (234/1), Abū Nuʿaym (9/106), and Ibn ʿAsākir (15/10/1) with a *ṣaḥīḥ sanad*.
38. Ibn Abī Ḥātim, Abū Nuʿaym, and Ibn ʿAsākir (15/9/2).

39. Ibn Abī Ḥātim (pp. 93–94).
40. Ibn al-Jawzī in *al-Manāqib* (p. 192).
41. *Īqāz al-Himam* (p. 113) and *I'lām al-Muwaqq'īn* (2/302).
42. Arabic: *ittibā'*.
43. Abū Dāwūd in *Masā'il al-Imām Aḥmad* (pp. 276–277).
44. Ibn 'Abd al-Barr in *Jāmi' Bayān al-'Ilm* (2/149).
45. Ibn al-Jawzī (p. 182).
46. Even against their fathers and learned men, as al-Ṭaḥāwī in *Sharḥ Ma'ānī al-Āthār* (1/372) and Abū Ya'lā in his *Musnad* (3/1317) have related, with an *isnād* of trustworthy men, from Sālim bin 'Abd Allāh bin 'Umar رضي الله عنه, who said: "I was sitting with Ibn 'Umar رضي الله عنه in the masjid once, when a man from the people of Syria came to him and asked him about continuing the *'Umrah* onto the *Ḥajj* (known as *Ḥajj al-Tamattu'*). Ibn 'Umar رضي الله عنه replied, 'It is a good and beautiful thing.' The man said, 'But your father (i.e. 'Umar bin al-Khaṭṭāb رضي الله عنه) used to forbid it!' So he said, 'Woe to you! If my father used to forbid something which the Messenger of Allāh ﷺ practiced and commanded, would you accept my father's view, or the order of the Messenger of Allāh ﷺ?' He replied, 'The order of the Messenger of Allāh ﷺ.' He said, 'So go away from me.' " Aḥmad (#5700) related similarly, as did al-Tirmidhī (2/82) and declared it *ṣaḥīḥ*.

Also, Ibn 'Asākir (7/511) related from Ibn Abī Dhī'b, who said:

Sa'd bin Ibrāhīm bin 'Abd al-Raḥmān bin 'Awf رضي الله عنه once judged a case on the basis of the opinion of Rabī'ah bin Abī 'Abd al-Raḥmān, so I informed him of the saying of the Messenger of Allāh ﷺ which was contradictory to the judgment. Sa'd said to Rabī'ah, "We have Ibn Abī Dhi'b, whom I regard to be reliable, narrating from the Prophet ﷺ contrary to what I ruled." Rabī'ah said to him, "You have made your effort, and your judgment has been passed." Sa'd said, "Most amazing! I enforce the decree of Sa'd, and not the decree of the Messenger of Allāh ﷺ! No, I shall withdraw the decree of Sa'd, son of the mother of Sa'd, and enforce the decree of the Messenger of Allāh ﷺ." So Sa'd called for the written decree, tore it up and gave a new verdict.

47. In fact, he would be rewarded, because of the Prophet's ﷺ saying, "When a judge passes judgment, if he performs *ijtihād* and rules correctly, he will have two rewards; if he performs *ijtihād* and rules incorrectly, he will have one reward." (Related by al-Bukhārī, Muslim, and others.)
48. Quoted in the notes on *Īqāz al-Himam* (p. 93)
49. Al-Fullānī (p. 99).
50. Sūrah al-Wāqī'ah, (Quran, 56:13–14).
51. Ibn 'Ābidīn in *al-Hāshiyah* (1/62), and al-Laknawī gave its source in *al-Nāfi' al-Kabīr* (p. 93) as al-Ghazzālī.

52. He himself says at the beginning of his *Concise Shāfiʿī Fiqh* (printed in the margin of Imam al-Shāfiʿī's *al-Umm*): "This book is a selection from the knowledge of Muḥammad bin Idrīs al-Shāfiʿī and from the meanings of his sayings, to aid the understanding of whoever wants it, knowing of his forbidding the following of his or anyone else's opinion, so that such a person may carefully look for his *Dīn* in it."
53. In which he has explained his opposing his Imam in about twenty *masā'il* (#42, #44, #103, #120, #158, #169, #172, #173, #228, #230, #240, #244, #274, #275, #284, #314, #331, #338, #355, #356)—from *Ta'liq al-Mumajjid 'alā Muwaṭṭā' Muḥammad (Important Notes on Muḥammad's Muwaṭṭā')*
54. Ibn 'Ābidīn mentioned him among them in *al-Hāshiyah* (1/74) and in *Rasm al-Muftī* (1/17). Al-Qurashī mentioned him in *al-Jawāhir al-Madiyyah fī Ṭabaqāt al-Hanafīyyah* (p. 347) and said, "He was a reliable transmitter of *ḥadīth*. He and his brother Ibrāhīm were the two *shaykhs* of Balkh of their time."
55. *Al-Fawā'id al-Bahiyyah fī Tarājum al-Hanafīyyah* (p. 116).
56. *Al-Baḥr al-Rā'iq* (6/93) and *Rasm al-Muftī* (1/28).
57. *Al-Fawā'id al-Bahiyyah* (p. 116); the author then added a useful note:

From this can be deduced the falsity of Makhūl's narration from Abū Ḥanīfah: "that he who raises his hands during prayer, his prayer is ruined," by which Amīr, the scribe of Iṭqānī, was deceived, as has been mentioned under his biography. 'Iṣām bin Yūsuf, a companion of Abū Yūsuf, used

to raise his hands, so if the aforementioned narration had any foundation, Abū Yūsuf and ‘Iṣām would have known about it. It can also be deduced that if a Ḥanafī ignored the *madhhab* of his Imam in an issue due to the strength of the evidence against it, this would not take him outside the ranks of the Imam’s followers, but this would in fact be proper *taqlīd* in the guise of leaving *taqlīd*; do you not see that ‘Iṣām bin Yūsuf left Abū Ḥanīfah’s *madhhab* of not raising the hands, but he is still counted as a Ḥanafī? To Allāh I complain of the ignorance of our time, when they insult anyone who does not follow his Imam in an issue because of the strength of evidence against it, and expel him from the fold of that Imam’s followers! This is not surprising when those who do this are from the ordinary masses, but it is amazing when it comes from those who imitate men of learning but plod along that path like cattle!

Misconceptions Cleared

The preceding introduction was written ten years ago, during which time it has become apparent to us that our words have had a positive effect on Muslim youth in guiding them towards the obligation in matters of their *Dīn* and worship to return to the pure sources of Islam: the Book and the Sunnah. Among them, there was an increase in the ranks of those who practiced the Sunnah and devoted themselves to it—Praise be to Allāh—such that they became conspicuous for it. However, I still found among some of them a steadfastness in failing to practice the Sunnah; not due to any doubt about its obligation after reading the Quranic verses and narrations from the Imams about going back to the Sunnah, but because of some objections and misconceptions which they had heard from some *muqallid shaykhs*. Therefore, I decided to mention these incorrect notions and refute them, so that perhaps this would encourage more people to practice the Sunnah and thus be among the Saved Sect, *in-shā-Allāh*.

Misconception One

Some of them say, “There is no doubt that it is obligatory to return to the guidance of our Prophet ﷺ in the matters of our *Dīn*, especially in the recommended acts of worship such as prayer, where there is no room for opinion or

ijtihād, due to their immutable nature. However, we hardly hear any of the *muqallid shaykhs* propounding this; in fact, we find them upholding difference of opinion, which they regard as flexibility for the *Ummah*. Their proof for this is the *ḥadīth* which they repeatedly quote in such circumstances, when refuting the helpers of the Sunnah, ‘The difference of opinion (*ikhtilāf*) among my *Ummah* is a mercy (*raḥmah*).’ It seems to us that this *ḥadīth* contradicts the principles to which you invite and based on which you have compiled this book and others. So, what do you say about this *ḥadīth*?”

Answer: The answer is from two angles:

Firstly: This *ḥadīth* is NOT AUTHENTIC; in fact, it is false and without foundation. ‘Allāmah al-Subkī said, “I have not come across an authentic or weak or fabricated chain of narration for it,” i.e. no chain of narrators exists for this “*ḥadīth*”!

It has also been related with the wordings: “...the difference of opinion among my Companions is a mercy for you,” and “My Companions are like the stars, so whichever of them you follow, you will be guided.” Both of these are not authentic: the former is very feeble; the latter is fabricated. (See *Appendix A*)

Secondly: This *ḥadīth* CONTRADICTS the Glorious Quran, for the *āyāt* forbidding division in the *Dīn* and enjoining unity are too well-known to need reminding. However, there is no harm in giving some of them by way of example: Allāh says,

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ

...and do not fall into disputes, lest you lose heart and your power depart.

(Quran: al-Anfāl 46)

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ
وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

And do not be among those who join deities with Allāh, those who split up their religion and become sects—each party rejoicing with what it has! (Quran: al-Rūm 31–32)

وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَنْ رَحِمَ رَبُّكَ

But they will not cease to differ, except those on whom your Lord bestows His Mercy. (Quran: Hūd 118–119)

Therefore, if those on whom your Lord has mercy do not differ, and the people of falsehood differ, how can it make sense that differing is a mercy?!

Hence, it is established that this *ḥadīth* is not authentic, neither in the chain of narration, nor in meaning; therefore, it is clear and obvious that it cannot be used to justify resistance towards acting on the Book and the Sunnah, which is what our Imams have commanded us anyway.

Misconception Two

Others say, “If differing in the *Dīn* is forbidden, what do you say about the differences among the Companions and among the Imams after them? Is there any distinction between their differing and that of later generations?”

Answer: Yes, there is a big difference between these two examples of differing, which manifests itself in two ways: firstly, in cause; secondly, in effect.

As for the differing among the Companions, that was unavoidable, natural difference of understanding; they did not differ by choice. Other factors

of their time contributed to this, necessitating difference of opinion, but these vanished after their era.¹ This type of differing is impossible to totally remove and such people cannot be blamed in the light of the above mentioned *āyāt* because of the absence of the appropriate conditions, i.e. differing on purpose and insisting on it.

However, as for the differing found among the *muqallidīn* today, there is no overriding excuse for it. To one of them, the proof from the Book and the Sunnah is shown, which happens to support a *madhhab* other than his usual one, so he puts the proof aside for no other reason except that it is against his *madhhab*. It is as though his *madhhab* is the original, or it is the *Dīn* which Muḥammad ﷺ brought, while other *madhāhib* are separate *Dīns* which have been abrogated! Others take the opposite extreme, regarding the *madhāhib*—for all their differences—as parallel codes of Law, as some of their later adherents explain:² there is no harm in a Muslim taking what he likes from them and leaving what he likes, because they are all valid codes of Law!

Both these categories of people justify their remaining divided by this false *ḥadīth*, “The differing among my *Ummah* is a mercy”—so many of them we hear using this as evidence! Some of them give the reason behind this *ḥadīth* and its purpose by saying that it ensures flexibility for the *Ummah*! Apart from the fact that this *reason* is contrary to the clear Quranic verses and to the meanings of the Imams’ words mentioned, there are texts from some Imams to refute it.

Ibn al-Qāsim said,



I heard Mālik and al-Layth saying about the differing of the Companions of the Messenger of Allāh ﷺ, “It is not as people say: ‘There is flexibility in it’; no, it is not like that, but it is a matter of some being mistaken and some being correct.”³

Ashhab said,

Mālik was asked about the person who accepted a *ḥadīth* narrated by reliable people in the authority of the Companions of the Messenger of Allāh ﷺ: “Do you see any flexibility there?” He said, “No, by Allāh, so that he may be on the truth. Truth can only be one. Two contradictory views, can *both* be correct?! Truth and right are only one.”⁴

Imam al-Muzanī, a companion of Imam al-Shāfi‘ī said,

The Companions of the Messenger of Allāh ﷺ indeed differed, and some of them corrected others. Some scrutinized others’ views and found fault with them. If all their views had been correct, they would not have done so. ‘Umar bin al-Khaṭṭāb رضي الله عنه became angry at the dispute between Ubayy bin Ka‘b and Ibn Mas‘ūd رضي الله عنه about prayer in a single garment. Ubayy said, “Prayer in one garment is good and fine.” Ibn Mas‘ūd said, “That is only if one does not have many clothes.” So ‘Umar came out in anger, saying, “Two men from among the Companions of the Messenger of Allāh ﷺ, who are looked up to and learned from, disputing? Ubayy has spoken the truth and not cared about Ibn Mas‘ūd. But if I hear anyone disputing about it after this I will do such-and-such to him.”⁵

Imam al-Muzanī also said,

There is the one who allows differing and thinks that if two scholars make *ijtihād* on a problem and one says, “*Halāl*,” while the other says, “*Harām*,” then both have arrived at the truth with their *ijtihād*! It can be said to such a person, “Is this view of yours based on the sources or on *qiyās* (analogy)?” If he says, “On the sources,” it can be said, “How can it be based on the sources, when the Quran negates differing?” And if he says, “On analogy,” it can be said, “How can the sources negate differing, and it be allowed for you to reason by analogy that differing is allowed?!” This is unacceptable to anyone intelligent, let alone to a man of learning.⁶

If it is said further: “What you have quoted from Imam Mālik that truth is only one, not plural, is contradicted by what is found in *al-Madkhal al-Fiqhī* (1/89) by Shaykh Zarqā: ‘The Caliphs Abū Ja’far al-Manṣūr and later al-Rashīd proposed to select the *madhhab* of Imam Mālik and his book *Muwattaʿ* as the official code of Law for the Abbasid empire, but Imam Mālik forbade them from this, saying, “Indeed, the Companions of the Messenger of Allāh ﷺ differed in the subsidiary issues and were scattered in various towns, BUT EACH OF THEM WAS CORRECT.”’ ”

I say: This incident of Imam Mālik is well-known, but his saying at the end, “but each of them was correct” is one for which I find no basis in any of the narrations or sources I have come across,⁷ by Allāh, except for one narration collected by Abū Nu’aym in *Ḥilyah al-Awliyā* (6/332), but with a chain of narrators which includes al-Miqdām bin Dāwūd who is classified among the weak narrators by al-Dhahabi in *al-Du’afā*; not only this, but the wording of it is, “...but each of them was correct in his own eyes.” Hence

the phrase “in his own eyes” shows that the narration in *al-Madkhal* is fabricated; indeed, how could it be otherwise, when it contradicts what has been reported on reliable authority from Imam Mālik that truth is only one and not plural, as we have mentioned, and this is agreed on by all the Imams of the Companions and the Successors as well as the four *Mujtahid* Imams and others. Ibn ‘Abd al-Barr says, “If the conflicting views could both be right, the *Salaf* would not have corrected each other’s *ijtihād*, judgments, and verdicts. Simple reasoning forbids that something and its opposite can both be correct; as the fine saying goes,

To prove two opposites simultaneously is the most hideous absurdity.”⁸

If it is said further, “Given that this narration from Imam Mālik is false, why did he forbid al-Manṣūr from bringing the people together on his book *al-Muwattā* rather than acceding to the Caliph’s wish?”

I say: The best that I have found in answer to this is what al-Ḥāfiẓ Ibn Kathīr has mentioned in his *Sharḥ Ikhtisār ‘Ulūm al-Ḥadīth* (p. 31), that Imam Mālik said, “Indeed the people have come together on, and know of, things which we are not acquainted with.” This was part of the excellence of his wisdom and impartiality, as Ibn Kathīr says.

Hence, it is proved that all differing is bad, not a mercy! However, one type of differing is reprehensible, such as that of staunch followers of the *Madhāhib*, while another type is not blameworthy, such as the differing of the Companions and the Imams who succeeded them. May Allāh raise us in their company, and give us the capability to tread their path.

Therefore, it is clear that the differing of the Companions was not like that of the *muqallidīn*. Briefly: the Companions only differed when it was inevitable, but they used to hate disputes, and would avoid them whenever

possible; as for the *muqallidīn*, even though it is possible in a great many cases to avoid differing, they do not agree nor strive towards unity; in fact, they uphold differing. Hence there is an enormous gulf between these two types of people in their difference of opinion. This was from the point of view of cause. The difference in effect is more obvious.

The Companions, despite their well-known differing in subsidiary issues, were extremely careful to preserve outward unity, staying well-away from anything which would divide them and split their ranks. For example, there were among them those who approved of saying the *basmalah* loudly (in prayer) and those who did not; there were those who held that raising the hands (in prayer) was recommended and those who did not; there were those who held that touching a woman nullified ablution, and those who did not—but despite all that, they would all pray together behind one Imam, and none of them would disdain from praying behind an Imam due to difference of opinion.

As for the *muqallidīn*, their differing is totally opposite, for it has caused Muslims to be divided in the mightiest pillar of faith after the two testimonies of faith: none other than the *Ṣalāh* (prayer). They refuse to pray together behind one Imam, arguing that the Imam's prayer is invalid, or at least detestable, for someone of a different *madhhab*. This we have heard and seen, as others beside us have seen;⁹ how can it not be, when nowadays some famous books of the *madhāhib* rule such cases as invalid or detestable. The result of this has been that you find four *maḥārib* (alcoves) in some large congregational mosques, in which four Imams successively lead the prayer, and you find people waiting for their Imam while another Imam is already standing in prayer! (See *Appendix I*)

In fact, to some *muqallidīn*, the difference between the *madhāhib* has reached a worse state than that, such as a ban in marriage between Ḥanafis

and Shāfi'is; one well known Ḥanafī scholar, later nicknamed *Muftī al-Tha-qalayn* (The Muftī of Humans and Jinn), issued a *fatwā* allowing a Ḥanafī man to marry a Shāfi'ī woman, because “her position is like that of the People of the Book!”¹⁰ This implies—and implied meanings are acceptable to them—that the reverse case is not allowed, i.e. a Ḥanafī woman marrying a Shāfi'ī man, just as a Muslim woman cannot marry a Jew or Christian!

These two examples, out of many, are enough to illustrate to anyone intelligent, the evil effects of the differing of the later generations and their insistence upon it, unlike the differing of the earlier generations (the *Salaf*), which did not have any adverse effect on the *Ummah*. Because of this, the latter are exempt from the verses prohibiting division in the *Dīn*, unlike the later generations. May Allāh guide us all to the Straight Path.

Further, how we wish that the harm caused by such differing be limited to among themselves and not extend to the other peoples being given *da'wah*, for then it would not be that bad, but it is so sad when they allow it to reach the disbelievers in many areas around the world, and their differing obstructs the entry of people in large numbers into the *Dīn* of Allāh! The book *Zalām min al-Gharb* by Muḥammad al-Ghazzālī (p. 200) records the following incident,

It so happened during a conference held at the University of Princeton in America that one of the speakers raised a question, one which is a favorite of the Orientalists and the attackers of Islam: “Which teachings do the Muslims advance to the world in order to specify the Islam towards which they are inviting? Is it Islamic teachings as understood by the Sunnis? Or is it as understood by the *Imāmī* or *Zaydī Shī'ahs*? Moreover, all of these are divided further amongst themselves, and further, some of them believe in limited progression in thought, while

others believe obstinately in fixed ideas.” The result was that the inviters to Islam left those being invited in confusion, for they were themselves utterly confused.¹¹

In the preface to *Hadiyyah al-Sulṭān ilā Muslimī Bilād al-Yābān* by ‘Al-lāmah Sulṭān al-Ma‘šūmī, the author says,

A query was posed to me by the Muslims from Japan, from the cities of Tokyo and Osaka in the far east, “What is the actual *Dīn* of Islam? What is a *madhhab*? Is it necessary for one ennobled by the *Dīn* of Islam to adhere to one of the four *Madhhabs*? That is, should he be Mālīkī, Ḥanafī, Shāfi‘ī, or Ḥanbalī, or is it not necessary?” This was because a major differing, a filthy dispute, had occurred here, when a number of groups of Japanese intellectuals wanted to enter into the *Dīn* of Islam, and be ennobled by the nobility of *Īmān*. When they proposed this to some Muslims present in Tokyo, some people from India said, “It is best that they choose the *Madhhab* of *Abū Ḥanīfah*, for he is the Lamp of the *Ummah*,” some people from Indonesia (Java) said, “No, they should be *Shāfi‘ī*!” So when the Japanese heard these statements, they were extremely perplexed and were thrown off their original purpose. Hence the issue of the *madhhabs* became a barrier in the path of their accepting Islām!

Misconception Three

Others have the idea that what we invite to, of following the Sunnah and not accepting the views of the Imams contrary to it, means to completely abandon following and benefiting from their opinions and *ijtihād*.

Answer: This idea is as far as can be from the truth—it is false and obviously flawed, as is clearly evident from our previous discussion, all of which suggests otherwise. All that we are calling to is to stop treating the *madhhab* as a *Dīn*, placing it in the position of the Quran and the Sunnah, such that it is referred to in the case of dispute or when extracting a new judgment for unexpected circumstances, as the so-called jurists of this age do when setting new rules for personal matters, marriage, divorce, etc, instead of referring to the Quran and the Sunnah to distinguish the right from the wrong, the truth from falsehood—all of this on the basis of their “Differing is a mercy” and their idea of pursuing every concession, ease, and convenience! How fine was the saying of Sulaymān al-Taymī:

Were you to accept the concessions of every scholar, you would gather every evil.

Related by Ibn ‘Abd al-Barr in *Jāmi‘ Bayān al-‘Ilm* (2/91–92), who said after it, “There is *ijmā‘* (consensus of opinion) on this: I know of no contrary view.” All this pursuing of concessions for the sake of it is what we reject, and it agrees with *ijmā‘*, as you see.

As for referring to the Imams’ views, benefiting from them, and being helped by them in understanding the truth where they have differed and there is no text in the Quran and the Sunnah, or when there is need for clarification, we do not reject it. In fact, we enjoin it and stress upon it, for there is much benefit expected in this for whoever treads the path of being guided by the Quran and the Sunnah. ‘Allāmah Ibn ‘Abd al-Barr says (2/182),

Hence, my brother, you must preserve the fundamentals and pay attention to them. You should know that he who takes care

in preserving the *sunan* and the commandments stated in the Quran, considers the views of the jurists to assist him in his *ijtihād*, open up different angles of approach and explain *sunan* which carry different possible meanings, does not blindly follow the opinion of any one of them the way the Sunnah should be followed without analysis, nor ignores what the scholars themselves achieved in preserving and reflecting on the *sunan*, but follows them in discussion, understanding and analysis, is grateful to them for their efforts through which they have benefited him and alerted him about various points, praises them for their correct conclusions, as in the majority of cases, but does not clear them of errors just as they did not clear themselves: such is the pursuer of knowledge who is adhering to the way of the pious predecessors; such is the really fortunate and truly guided; such is the follower of the Sunnah of his Prophet ﷺ, and the guidance of the Companions. But he who refrains from analysis, forsakes the method we have mentioned, disputes the *sunan* with his opinion and desires to accommodate them only where his own view allows: such a one is straying and leading others astray. Furthermore, he who is ignorant of all we have mentioned, and plunges carelessly into giving verdicts without knowledge: such a one is even more blind, and on a path more astray.

Misconception Four

There exists another common misconception among *muqallidīn* which bars them from practicing the Sunnah which it is apparent to them that their

madhhab is different to it in that issue: they think that practicing that *sunnah* entails faulting the founder of the *madhhab*. To them, finding fault means insulting the Imam; if it is not allowed to insult any individual Muslim, how can they insult one of their Imams?

Answer: This reasoning is totally fallacious, and borne of not understanding the Sunnah; otherwise, how can an intelligent Muslim argue in such a way?!

The Messenger of Allāh ﷺ himself said, “When the one making a judgment strives his utmost and arrives at the correct result, he has two rewards; but if he judges, striving his utmost and passes the wrong judgment, he has one reward.”¹² This *ḥadīth* refutes the above argument and explains lucidly and without any obscurity that if someone says, “So-and-so was wrong,” its meaning under the Sharī‘ah is “So-and-so has one reward.” So if he is rewarded in the eyes of the one finding fault, how can you accuse the latter of insulting him?! There is doubt that this type of accusation is baseless and anyone who makes it must retract it: otherwise it is he who is insulting Muslims, not just ordinary individuals among them, but their great Imams among the Companions, Successors, the subsequent *Mujtahid* Imams, and others. This is because we know for sure that these illustrious personalities used to fault and refute each other;¹³ is it reasonable to say, “They used to insult each other”? No! In fact, it is authentically reported that the Messenger of Allāh ﷺ himself faulted Abū Bakr in his interpretation of a man’s dream, saying to him, “You were right in some of it and wrong in some of it”¹⁴—so did he ﷺ insult Abū Bakr by these words?!

One of the astonishing effects this misconception has on its holders is that it prevents them from following the Sunnah when it is different to their *madhhab*, since to them practicing it means insulting the Imam, whereas following him, even when contrary to the Sunnah, means respecting and

loving him! Hence they insist on following his opinion to escape from this supposed disrespect.

These people have forgotten—I am not saying, *pretended to forget*—that because of this notion, they have landed in something far worse than that from which they were fleeing. It should be said to them, “If to follow someone means that you are respecting him, and to oppose him means that you are insulting him, then how do you allow yourselves to oppose the example of the Prophet ﷺ and not follow it, preferring to follow the Imam of the *Madhhab* in a path different to the Sunnah, when the Imam is not infallible and insulting him is not *Kufr*?! If you interpret opposing the Imam as insulting him, then opposing the Messenger of Allāh ﷺ is more obviously insulting him; in fact, it is open *Kufr*, from which we seek refuge with Allāh!” If this is said to them, they cannot answer to it, by Allāh, except one retort which we hear time and time again from some of them: “We have left this *sunnah* trusting in the Imam of the *Madhhab*, and he was more learned about the Sunnah than us.”

Our answer to this is from many angles, which have already been discussed at length in this *Introduction*. This is why I shall briefly limit myself to one approach, a decisive reply by the permission of Allāh. I say:

The Imam of your *Madhhab* is not the only one who was more learned about the Sunnah than you: there are dozens, nay, hundreds, of Imams who too were more knowledgeable about the Sunnah than you. Therefore, if an authentic *sunnah* happens to differ from your *madhhab*, and it was taken by one of these other Imams, it is definitely essential that you accept this *sunnah* in this circumstance. This is because your aforementioned argument is of no use here, for the one opposing you will reply, “We have accepted this *sunnah* trusting in our Imam, who accepted it”—in this instance, to follow the latter Imam is preferable to following the Imam who has differed from

the Sunnah.

This is clear and not confusing to anyone, *in-shā-Allāh*.

Because of all of the above, I am able to say:

Since this book of ours has collected the authentic *sunan* reported from the Messenger of Allāh ﷺ about the description of his prayer, there is no excuse for anyone to not act on it, for there is nothing in it which the scholars have unanimously rejected, as they would never do. In fact, in every instance several of them have adopted the authentic *sunnah*; anyone of them who did not do so is excused and rewarded once, because the text was not conveyed to him at all, or it was conveyed but in such a way that to him it did not constitute proof, or due to other reasons which are well-known among the scholars. However, those after him in front of whom the text is firmly established have no excuse for following his opinion; rather, it is obligatory to follow the infallible text.

This message has been the purpose of this *Introduction*. Allāh, Almighty and Sublime, says,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلّٰهِ وَلِلرَّسُولِ إِذَا
دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ
الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

O you who believe! Give your response to Allāh and His Messenger when he calls you to that which will give you life, and know that Allāh comes in between a man and his heart, and it is He to whom you shall all be gathered.

(Quran: al-Anfāl 24)

Allāh says the Truth; He shows the Way; and He is the Best to Protect and the Best to Help. May Allāh send prayers and peace on Muḥammad, and on his family and his Companions. Praise be to Allāh, Lord of the Worlds.

Muḥammad Nāṣir al-Dīn al-Albānī

Damascus, Syria

28 Shawwāl 1389

Endnotes

1. *Al-Iḥkām fī Uṣūl al-Aḥkām* by Ibn Ḥazm, *Hujjat Allāh al-Bālighah* by al-Dehlawī, and the latter's essay dealing specifically with this issue, *ʿIqd al-Jīd fī Aḥkām al-Ijtihād wa al-Taqlīd*.
2. See *Fayḍ al-Qadīr* by al-Manāwī (1/209) or *Silsilah al-Aḥādīth al-Daʿīfah* (1/76, #77).
3. Ibn ʿAbd al-Barr in *Jāmiʿ Bayān al-ʿIlm* (2/81–82).
4. Ibid (2/82, 88–89).
5. Ibid (2/83–84).
6. Ibid (2/89).
7. *Al-Intiqā* by Ibn ʿAbd al-Barr (41), *Tadhkirah al-Ḥuffāz* by al-Dhahabī (1/195), and *Kashf al-Mughṭa fī Fadl al-Muwatṭā* (pp. 6–7) by Ibn ʿAsākir.
8. *Jāmiʿ Bayān al-ʿIlm* (2/88).
9. See *Chapter Eight* of the book *Mā Lā Yajūz min al-Khilāf* (pp. 65–72), where you will find numerous examples of what we have indicated, some of them involving scholars of Al-Azhar.

10. *Al-Baḥr al-Rā'iq.*

11. I now say: Muḥammad al-Ghazzālī's recent writings such as his newly released book entitled *al-Sunnah al-Nabawiyyah bayna Ahl al-Ḥadīth wa Ahl al-Fiqh* (*The Prophetic Sunnah between the People of Ḥadīth and the People of Fiqh*) have confirmed that he himself is one of those inviters to Islam who are "themselves utterly confused"! His writings have for long betrayed his confusion, his distortion of the Sunnah, and his using his intellect to authenticate or falsify *aḥādīth*, not by turning to the principles and science of *ḥadīth*, nor to the experts of that field; instead, whatever appeals to him, he authenticates, even if it is weak, and declares unreliable whatever is not to his liking, even if it is agreed to be authentic!

His above approach is shown most obviously in his discussion of the *aḥādīth* in his previous book *Fiqh al-Sīrah*, where he explains his methodology of accepting unreliable *aḥādīth* and discarding authentic ones on the basis of the text of the *ḥadīth* alone, from which the reader can see that the objective criticism of *ḥadīth* has no value in his eyes if it contradicts a "reasoned analysis," which varies enormously from person to person, for what is truth to one is falsehood to another! Thus the whole of Islam becomes subject to personal whims, having no principles nor reference points except personal opinion; this is poles apart from the position of the early leading 'Ulamā of Islam, "that the *Isnād* is part of the religion; were it not for the *Isnād*, people would have said whatever they wished."

His latest aforementioned book has exposed to the people his Mu'tazilite methodology, his blatant disregard for the Imams of *Ḥadīth* and their efforts over the ages in serving the Sunnah, and distinguish-

ing the genuine traditions from the unreliable ones, and his lack of appreciation of the efforts of the Imams of *Fiqh* in their laying down principles and developing issues on that basis, for he takes from these and leaves from them whatever he wishes, with no consistency towards any set of principles or fundamentals!

12. Al-Bukhārī and Muslim.
13. See the previous words of Imam al-Muzanī and al-Ḥāfiẓ Ibn Rajab al-Ḥanbalī.
14. Al-Bukhārī and Muslim; see *Appendix B* for the full *ḥadīth*.

Chapter One

Facing the Ka'bah

When the Messenger of Allāh ﷺ stood for prayer, he would face the *Ka'bah* in both obligatory and voluntary prayers,¹ and he ordered that, saying to the *one who prayed badly*,² “When you stand for prayer, perform ablution perfectly, then face the *qiblah* and say *takbīr*.”³

During a journey, he ﷺ would pray voluntary prayers and *witr* on his mount, wherever it faced carrying him [east or west].⁴

The saying of Allāh, The Exalted, «Wherever you turn, there is the Face of Allāh» (Quran, 2:115) applies to this.⁵

[Sometimes] when he ﷺ intended to pray non-obligatory prayers on his she-camel, he would make it face the *qiblah*, say *takbīr*, and pray towards wherever his mount turned its face.⁶



He ﷺ would make *rukū'* and *sajdah* on his mount by lowering his head, making the *sajdah* lower than the *rukū'*.⁷



When he ﷺ intended to pray obligatory prayers, he would dismount and face the *qiblah*.⁸

In prayer during severe fear, he ﷺ set the example for his *Ummah* to pray on foot, standing on their feet, or mounted; facing the *qiblah* or not facing it,⁹ and he also said, “When they (the armies) meet, then it (i.e. the prayer) is *takbīr* and indication with the head.”¹⁰

He ﷺ also used to say, “What is between the east and the west is *qiblah*.”¹¹

Jābir  said:

Once, when we were with the Messenger of Allāh  on an expedition, the sky was cloudy, so we tried to find the *qiblah* but we differed, so each one of us prayed in a different direction, and each of us drew marks in front of him in order to mark our positions. In the morning, we looked at it and found that we had not prayed towards the *qiblah*. So we mentioned this to the Prophet  [but he did not order us to repeat (the prayer)] and he said: “Your prayer was sufficient.”¹²

He  used to pray towards *Bayt al-Muqaddas* [with the *Ka'bah* in front of him] before the following verse was revealed: «We see the turning of your faces to the heavens; now shall we turn you to a *qiblah* that shall please you: turn then your faces in the direction of the Sacred Mosque.» (Quran, 2:144) When it was revealed, he faced the *Ka'bah*. There were people at Qubā praying *Fajr* when someone came to them and said, “Verily the Messenger of Allāh  has had some of the Quran revealed to him last night and he has been ordered to face the *Ka'bah*, [verily] so face it.” Their faces were towards Shām, so they turned round [and their Imam turned round to face the *qiblah* along with them].¹³

Endnotes

1. This is a *mutawātir* fact, so detail is not necessary, although some of the evidence for it will follow.
2. See *Appendix C*.
3. Collected by al-Bukhārī, Muslim, and al-Sirāj.
4. Collected by al-Bukhārī, Muslim, and al-Sirāj. Its *takhrīj* is given in *Irwā al-Ghalīl* (#289 and #588).
5. Muslim; al-Tirmidhī declared it *ṣaḥīḥ*.
6. Abū Dāwūd, Ibn Hibbān in *al-Thiqāt* (1/12), al-Ḍiyā in *al-Mukhtārah* with a *ḥasan sanad*; Ibn al-Sukn declared it *ṣaḥīḥ*, as did Ibn al-Mulaqqin in *Khulāṣah badr al-Munīr* (22/1) and, before them, ‘Abd al-Ḥaqq al-Ishbīlī in his *Aḥkām* (#1394—with my checking). Imam Aḥmad used it as proof, as Ibn Hānī reported from him in his *Masā’il* (1/67).
7. Aḥmad and al-Tirmidhī, who declared it *ṣaḥīḥ*.
8. Al-Bukhārī and Aḥmad.

9. Al-Bukhārī and Muslim.
10. Al-Bayhaqī with a *sanad* meeting the requirements of al-Bukhārī and Muslim.
11. Al-Tirmidhī and al-Ḥākim who declared it *ṣaḥīḥ* and I have given it in *Irwā al-Ghalīl* (#292), the publication of which Allāh has made easy.
12. Al-Dāraquṭnī, al-Ḥākim, al-Bayhaqī, al-Tirmidhī, Ibn Mājah, and al-Ṭabarānī; it is given in *Irwā al-Ghalīl* (#296).
13. Al-Bukhārī, Muslim, Aḥmad, al-Sirāj, al-Ṭabarānī (3/108/2) and Ibn Sa'd (1/234). It is also in *Irwā al-Ghalīl* (#290).

Chapter Two

Standing in prayer

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He ﷺ used to stand in prayer for both obligatory and voluntary prayers, carrying out the command of The Exalted: «And stand before Allāh devoutly.» (Quran, 2:238)

As for during a journey, he ﷺ would pray voluntary prayers on his riding beast.

He ﷺ set the example for his *Ummah* to pray during severe fear on foot or while mounted, as has been mentioned, and that is the purpose of the saying of Allāh:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ
 قِيَتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمْسَمَ
 فَادْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Guard strictly your (habit of) prayers, especially the Middle Prayer,¹ and stand before Allāh devoutly. If you fear (an enemy) then pray on foot, or while riding. But when you are in security, celebrate Allāh's praises in the manner He has taught you, which you did not know before.

(Quran: al-Baqarah 238–239)

He ﷺ prayed sitting during the illness of which he died.² He ﷺ also prayed sitting on another occasion before that, when he was injured, and the people behind him prayed standing; so he ﷺ indicated to them to sit, so they sat (and prayed). When he ﷺ finished, he said, “You were going to do as the Persians and the Romans do: stand for their kings who sit. So do not do so, for the Imam is there to be followed: when he makes *rukūʿ*, make *rukūʿ*, when he rises, rise; and when he prays sitting, pray sitting [all of you].”³

2.1 The prayer of a sick person in a sitting position

ʿImrān bin Ḥuṣayn ؓ said, “I was suffering from hemorrhoids (piles), so I asked the Messenger of Allāh ﷺ and he said, ‘Pray standing; if you are not able, then sitting down; if you are not able to do so, then pray lying down.’”⁴

ʿImrān bin Ḥuṣayn ؓ also said, “I asked him ﷺ about the prayer of a man while sitting, so he said: ‘He who prays standing, that is better; he who

prays sitting, his reward is half that of the former. He who prays lying down (and in another narration: reclining), has half the reward of the one who sits.’”⁵ This applies to the sick person, for Anas رضي الله عنه said, “The Messenger of Allāh ﷺ came out to the people while they were praying sitting due to illness, so he said: ‘Verily, the prayer of one who sits is (worth) half of the prayer of the one who stands.’”⁶

Once he ﷺ visited a sick person and saw him praying (leaning) on a pillow, so he took it and cast it aside. So the man took a stick to pray (leaning) on it, but he took it and cast it aside and said: “Pray on the ground if you can, but otherwise make movements with your head, making your *sujūd* lower than your *rukūʿ*.”⁷

2.2 Prayer on a ship

He ﷺ was asked about prayer on a ship, so he said, “Pray on it standing, unless you are afraid of drowning.”⁸

When he ﷺ grew old he took a support at his place of prayer to lean on.⁹

2.3 Sitting and standing in *Ṣalāh al-Tabajjud*

He ﷺ used to pray long through the night standing, and long through the night sitting, and if he recited standing, he would bow standing, and if he recited sitting, he would bow sitting.¹⁰

Sometimes, he ﷺ would pray sitting, so he would recite sitting until about thirty or forty verses of his recitation were left; he would then stand up to recite these standing and then bow and prostrate, and he would do likewise in the second *rakʿah*.¹¹

In fact, he ﷺ prayed *al-Subḥah*¹² sitting down towards the end of his life when he had grown old, and that was a year before his death.¹³

Also, he ﷺ would sit cross-legged.¹⁴

2.4 Prayer wearing shoes and the command to do so

He ﷺ used to stand (in prayer) bare-footed sometimes and wearing shoes sometimes.¹⁵

He ﷺ allowed this for his *Ummah*, saying: “When one of you prays, he should wear his shoes or take them off and put them between his feet, and not harm others with them.”¹⁶

He ﷺ encouraged prayer wearing them sometimes, saying: “Be different from the Jews, for they do not pray in their shoes nor in their *khuffs* (leather socks).”¹⁷

Occasionally he ﷺ would remove them from his feet while in prayer and then continue his prayer, as Abū Saʿīd al-Khudrī ؓ has said: “The Messenger of Allāh ﷺ prayed with us one day. Whilst he was engaged in the prayer he took off his shoes and placed them on his left. When the people saw this, they took off their shoes. When he finished his prayer he said, ‘Why did you take your shoes off?’ They said, ‘We saw you taking your shoes off, so we took our shoes off.’ He said, ‘Verily Jibrīl came to me and informed me that there was dirt—or he said: something harmful—(in another narration: filth) on my shoes, so I took them off. Therefore, when one of you goes to the mosque, he should look at his shoes: if he sees in them dirt—or he said: something harmful—(in another narration: filth) he should wipe them and pray in them.’”¹⁸

When he ﷺ removed them, he would place them on his left¹⁹ and he ﷺ would also say: “When one of you prays, he should not place his shoes on

his right nor on his left, where they will be on someone else's right, except if there is no one on his left, but he should place them between his feet."²⁰

2.5 Prayer on the *minbar* (pulpit)

Once he ﷺ prayed on the pulpit (in another narration: ...which had three steps)²¹. Hence [he stood on it and said *takbīr* and the people behind him said *takbīr* while he was on the pulpit],[then he made *rukū'* on the pulpit], then he rose and descended backwards to make *sajdah* at the foot of the pulpit. Then he returned, [and did on it as he had done in the first *rak'ah*], until he completed his prayer. He then turned to the people and said: "O people! I have done this so that you may follow me and learn my prayer."²²

2.6 The *sutrah*²³ and the obligation to have one

He ﷺ used to stand near to the *sutrah*, so that there was (a distance of) three cubits between him and the wall²⁴ and between the place of his prostration and the wall, (there was) enough space for a sheep to pass.²⁵

He ﷺ used to say: "Do not pray except towards a *sutrah*, and do not let anyone pass in front of you, but if someone continues (to try to pass) then fight him, for he has a companion (i.e. a *shayṭān*) with him."²⁶

He ﷺ would also say: "When one of you prays towards a *sutrah*, he should get close to it so that Shayṭān cannot break his prayer."²⁷

Sometimes, he ﷺ sought to pray at the pillar which was in his mosque.²⁸

When he ﷺ prayed [in an open space where there was nothing to use as *sutrah*] he would plant a spear in the ground in front of him and pray towards it with the people behind him;²⁹ sometimes he would set his mount sideways and pray towards it³⁰ but this is not the same as prayer in

the resting-place of camels,³¹ which he forbade,³² and sometimes he would take his saddle; set it lengthwise and pray towards its end.³³

He ﷺ would say: “When one of you places in front of him something such as a stick or the end of a saddle, he should pray and not mind anyone who passes beyond it.”³⁴

Once he ﷺ prayed towards a tree³⁵ and sometimes he would pray towards the bed on which ‘Ā’ishah ؓ was lying [under her sheet].³⁶

He ﷺ would not let anything pass between him and his *sutrah*, hence once he was praying, when a sheep came running in front of him, he raced it until he pressed his belly against the wall [and it passed behind him].³⁷

Also, once while praying an obligatory prayer, he ﷺ clenched his fist (during it), so when he had finished, the people said: “O Messenger of Allāh, did something happen during the prayer?” He said: “No, except that the devil wanted to pass in front of me, so I strangled him until I could feel the coldness of his tongue on my hand. By Allāh! Had my brother Sulaymān ؓ not beaten me to it,³⁸ I would have tied him (the devil) to one of the pillars of the mosque so that the children of Madīnah could walk round him. [So whoever can prevent something intervening between him and the *qiblah*, he must do so].”³⁹

He ﷺ also used to say: “When one of you prays towards something which is a *sutrah* between him and the people and someone intends to cross in front of him, then he should push him in the throat [and repel, as much as he can], (in one narration: he should stop him, twice) but if he refuses (to not pass) then he should fight him, for verily he is a devil.”⁴⁰

He ﷺ also used to say: “If the person who passed in front of someone praying knew (the sin) on him, it would be better for him to wait forty than to pass in front (Abū al-Nadr ؓ said, ‘I do not remember exactly whether he said forty days, months, or years.’)”⁴¹

2.7 What breaks the prayer

He ﷺ used to say: “A man’s prayer is cut off when there is nothing such as the end of a saddle in front of him, by: a [menstruating]⁴² woman, a donkey, or a black dog.” Abū Dharr رضي الله عنه said, “I said: ‘O Messenger of Allāh, why the black dog rather than the red one?’ ” He said, “The black dog is a *shayṭān*.”⁴³

2.8 Prohibition of prayer facing graves

He ﷺ used to forbid prayer facing the grave, saying: “Do not pray towards the graves, and do not sit on them.”⁴⁴

Endnotes

1. i.e. the *ʿAsr* prayer according to the correct saying of the majority of scholars, among them Abū Ḥanīfah and his two students. There are *aḥādīth* about this which Ibn Kathīr has given in his *tafsīr* of the Qurān.
2. Al-Tirmidhī, who declared it *ṣaḥīḥ*, and Aḥmad.
3. Muslim and al-Bukhārī, and it is given in my book *Irwāʾ al-Ghālīl* under *ḥadīth* #394.
4. Al-Bukhārī, Abū Dāwūd, and Aḥmad.
5. Ibid. Al-Khaṭṭābī said, “The meaning of ‘Imrān’s ḥadīth is intended for a sick person who is able to undergo hardship and stand with difficulty. Hence the reward of praying sitting has been made half of the reward of praying standing; encouraging him to pray standing while allowing him to sit.” Ibn Ḥajr said in *Fath al-Bārī* (2/468): “This deduction is valid.”
6. Aḥmad and Ibn Mājah with a *ṣaḥīḥ sanad*.

7. Al-Ṭabarānī, al-Bazzār, Ibn al-Samāk in his *ḥadīth* book (67/2) and al-Bayhaqī. It has a *ṣaḥīḥ isnād* as I have explained in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (#323).
8. Al-Bazzār (#68), al-Dāraquṭnī, ‘Abd al-Ghanī al-Maqdisī in his *Sunan* (82/2), and al-Ḥākim declared it *ṣaḥīḥ* and al-Dhahabī concurred.
9. Abū Dāwūd and al-Ḥākim who declared it *ṣaḥīḥ*, as did al-Dhahabī. I have given it in *al-Ṣaḥīḥah* (#319) and *al-Irwā* (#383).
10. Muslim and Abū Dāwūd.
11. Al-Bukhārī and Muslim.
12. i.e. voluntary prayer (night or forenoon), named so due to its content of *tasbīḥ* (glorification).
13. Muslim and Aḥmad.
14. Al-Nasā’ī, Ibn Khuzaymah in his *ṣaḥīḥ* (1/107/2), ‘Abd al-Ghanī al-Maqdisī in his *Sunan* (80/1), and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
15. Abū Dāwūd and Ibn Mājah. It is a *mutawātir ḥadīth* as al-Ṭaḥāwī has mentioned.
16. Abū Dāwūd and al-Bazzār (*al-Zawā’id*, p. 53); Al-Ḥākim declared it *ṣaḥīḥ* and al-Dhahabī concurred.
17. Ibid.

18. Abū Dāwūd, Ibn Khuzaymah, and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī and al-Nawawī concurred. The first one is given in *al-Irwāʾ* (#284).
19. Ibid.
20. Abū Dāwūd, al-Nasāʾī, and Ibn Khuzaymah (1/110/2) with a *ṣaḥīḥ isnād*.
21. This is the *sunnah* about the pulpit: that it should have three steps, not more. To have more is an innovation, from the period of *Banī Umayyah*, which often causes an interruption in the row, and to get out of that by having it in the western corner of the mosque or in the *mīhrāb* is another innovation, as is the raising of it in the wall like a balcony to which one ascends by means of steps in the wall! Whereas the best guidance is the guidance of Muḥammad ﷺ. See *Fatḥ al-Bārī* (2/331).
22. Al-Bukhārī, Muslim (who collected the other narration), and Ibn Saʿd (1/253). It is given in *Irwāʾ al-Ghalīl* (#545).
23. literally: screen, cover; in the context of prayer, it refers to an object just beyond the place of prostration, within which nothing should pass, as is detailed in this section.
24. Al-Bukhārī and Aḥmad.
25. Al-Bukhārī and Muslim.
26. Ibn Khuzaymah in his *Ṣaḥīḥ* (1/93/1) with a sound *isnād*.

27. Abū Dāwūd, al-Bazzār (p. 54, *al-Zawa'id*), and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī and al-Nawawī concurred.
28. Al-Bukhārī. The *sutrah* is a must for the Imam or a person praying alone, even in a large mosque. Ibn Hānī said in his *Masā'il* (1/66) from Imam Aḥmad: "Abū 'Abd Allāh (i.e. Imam Aḥmad ibn Ḥanbal) saw me one day when I was praying without a *sutrah* in front of me, and I was in a (large) congregational mosque, so he said to me: 'Take something as a *sutrah*,' so I took a man as a *sutrah*." This contains an indication that Imam Aḥmad did not differentiate between big or small mosques in taking a *sutrah*—and that is surely correct, but this is something neglected by most people, including Imams of mosques in every land that I have visited, including Arabia which I was able to tour in Rajab of this year (AH 1410), so the *Ulamā* should tell the people and advise them of this, explaining its ruling and that it is also required in the Two Sacred Mosques.
29. Al-Bukhārī, Muslim, and Ibn Mājah.
30. Al-Bukhārī and Aḥmad.
31. i.e. their kneeling place.
32. Al-Bukhārī and Aḥmad.
33. Muslim, Ibn Khuzaymah (92/2), and Aḥmad.
34. Muslim and Abū Dāwūd.
35. Al-Nasā'ī and Aḥmad with a *ṣaḥīḥ isnād*.

36. Al-Bukhārī, Muslim, and Abu Ya‘lā (3/1107).
37. Ibn Khuzaymah in his *Ṣaḥīḥ* (1/95/1), al-Ṭabarānī (3/140/3), and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
38. Referring to the following prayer of the Prophet Sulaymān ﷺ which was answered by Allāh, as described in the Quran: «My Lord! Forgive me, and grant me sovereignty not allowed to anyone after me, for You are indeed the Granter of Bounties. So we subjected to his power: the Wind, gently flowing to his order, wherever he wished; and the devils, every kind of builder and diver, and also others bound together in fetters.» (Quran, 38:35–38)
39. Aḥmad, al-Dāraquṭnī, and al-Ṭabarānī with a *ṣaḥīḥ isnād*. Similar in meaning to this *ḥadīth* is found in al-Bukhārī, Muslim, and others on the authority of several Companions. It is one of the many *ahādīth* which the Qādiyānī group disbelieve, for they do not believe in the world of the Jinn which is mentioned in the Quran and the Sunnah. Their method of discarding the texts is well-known: if it is from the Quran, they change its meaning, e.g. the saying of The Exalted: «Say, it has been revealed to me that a group of Jinn listened...» (Sūrah al-Jinn 72:1); they say “i.e. a group of humans”! making the word *jinn* synonymous with *human*! Hence they play with the language and thus religion; if it is from the Sunnah, then if it is possible for them to change it with a false interpretation they do so, otherwise they find it easy to declare it to be false, even if all the Imams of *Ḥadīth* and the whole *Ummah* behind them are agreed on its authenticity, nay its being *mutawātir*. May Allāh guide them.

40. Al-Bukhārī and Muslim, and the additional narration is from Ibn Khuzaymah (1/94/1).
41. Ibid.
42. i.e. mature, and what is meant by “cut off” is “rendered futile.” As regards the *ḥadīth*: “Nothing cuts off the prayer,” then it is a weak *ḥadīth* as I have shown in *Tamām al-Minnah* (p. 306).
43. Muslim, Abū Dāwūd, and Ibn Khuzaymah (1/95/2).
44. Ibid.

Chapter Three

Intention and Opening Takbīr

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He ﷺ used to say: “All actions are by intention,¹ and every man shall have what he intended.”²

Then he ﷺ would commence the prayer by saying:

اللَّهُ أَكْبَرُ

“Allāh is the Greatest.”³

He ﷺ ordered *the one who prayed badly* to do likewise as has been mentioned, and he said to him: “Verily, the prayer of a person is not complete until he has made an ablution which has included the necessary parts of the body and has then said: ‘Allāhu Akbar.’”⁴

He ﷺ also used to say: “The key to the prayer is purification, it is entered by *takbīr* and exited by *taslīm*.”⁵

Also, he ﷺ used to raise his voice for the *takbīr* such that those behind him could hear.⁶ But, when he fell ill Abū Bakr رضي الله عنه used to raise his voice to convey the *takbīr* of the Messenger ﷺ to the people.⁷

He ﷺ would also say: “When the Imam says: ‘Allāhu Akbar,’ then say, ‘Allāhu Akbar.’”⁸

3.1 Raising the hands

He ﷺ would raise his hands sometimes with the *takbīr*,⁹ sometimes after the *takbīr*,¹⁰ and sometimes before it.¹¹

He ﷺ would raise them with fingers apart [not spaced out completely, nor together],¹² and he would put them level with his shoulders,¹³ although occasionally, he would raise them until they were level with [the tops of] his ears.¹⁴

3.2 The command to place the right arm on the left

He ﷺ used to place his right arm on his left,¹⁵ and he used to say: “We, the company of prophets, have been commanded to hasten the breaking of the fast, to delay the meal before the fast, and to place our right arms on our left arms during prayer.”¹⁶

Also, he ﷺ passed by a man who was praying and had placed his left arm on his right, so he pulled them apart and placed the right on the left.¹⁷

3.3 To place the hands on the chest

He ﷺ used to place the right arm on the back of his left palm, wrist, and forearm,¹⁸ and he commanded his companions to do likewise,¹⁹ and (some-

times) he would grasp his left arm with his right.²⁰

He ﷺ used to place them on his chest.²¹

Also, he ﷺ used to forbid putting one's hand on the waist during prayer [and he put his hand on his waist (to demonstrate)].²² And this is the *silb* (cross) which he used to forbid.²³

3.4 To look at the place of prostration and humility

He ﷺ used to incline his head during prayer and fix his sight towards the ground.²⁴ While he was in the *Ka'bah*, his sight did not leave the place of his prostration until he came out from it;²⁵ and he said, "It is not fitting that there should be anything in the house which disturbs the person praying."²⁶

He used to forbid looking up at the sky,²⁷ and he emphasized this prohibition so much that he said: "People must refrain from looking up at the sky in prayer, or their sight will not return to them (and in one narration: or their sight will be plucked away)."²⁸ In another *ḥadīth*: "So when you pray, do not look here and there, for Allāh sets His Face for the face of his slave in his prayer as long as he does not look away,"²⁹ and he also said about looking here and there, "It is a snatching away which the devil steals from the slave during prayer."³⁰

He ﷺ also said: "Allāh does not cease to turn to a slave in his prayer as long as he is not looking around; when he turns his face away, Allāh turns away from him."³¹ He ﷺ forbade three things: pecking like a hen, squatting (*iq'ā*) like a dog, and looking around like a fox.³² He ﷺ also used to say, "Pray a farewell prayer as if you see Him, but if you do not see Him, surely He sees you;"³³ and, "Any person who, when an obligatory prayer is due, excels in its ablution, humility, and bowings, will have it as a remission for his previous minor sins as long as he does not commit a major sin, and this (opportunity)

is for all times.”³⁴

Once he ﷺ, prayed in a *khamīṣah*³⁵ and (during the prayer) he looked at its marks. So when he finished, he said: “Take this *khamīṣah* of mine to Abū Jahm and bring me his *anbijāniyyah*,³⁶ for it has diverted my attention from the prayer (in one narration: for I have looked at its marks during the prayer and it almost put me to trial).”³⁷ Similarly, ‘Ā’ishah ؓ had a cloth with pictures spread towards a *sahwah*,³⁸ towards which the Prophet ﷺ prayed and then said, “Take it away from me [for its pictures did not cease to thwart me in my prayer].”³⁹

He would also say: “Prayer is not valid when the food has been served, nor when it is time to relieve oneself of the two filths.”⁴⁰

Endnotes

1. Al-Nawawī says in *Rawḍah al-Ṭālibīn* (1/224, Maktab al-Islāmī edition):

The intention is the purpose, so the person about to pray brings to mind that prayer and what is relevant of its characteristics, such as which prayer it is, whether it is obligatory etc. and he brings these things together in his intention with the first *takbīr*.

2. Al-Bukhārī, Muslim, and others. It is given in *Irwā al-Ghālīl* (#22).
3. Muslim and Ibn Mājah. The *ḥadīth* contains an indication that he did not use to commence it with the words of some people: “I intend to pray, etc.” which is in fact agreed to be an innovation. But they differ as to whether it is a good or bad innovation, to which we say: “Indeed all innovations in worship are misguided, from the generality of his statement ﷺ, ‘and all innovations are misleading, and every misleading thing is in the Fire.’” But this is not the place for a detailed discussion of this.
4. Al-Ṭabarānī with a *ṣaḥīḥ isnād*.

5. Abū Dāwūd, al-Tirmidhī, and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred. It is given in *Irwā al-Ghalīl* (#301).

Literally, “the *takbīr* makes it *ḥarām*,” i.e. the actions which Allāh has made *ḥarām* during it, “and the *taslīm* makes it *ḥalāl*,” i.e. what is allowed outside prayer. Just as the *ḥadīth* proves that the door to prayer is shut, no worshiper being able to open it except with purification, it similarly proves that the prayer cannot be entered except with *takbīr*, and that it cannot be exited except with *taslīm*. This is the view of the majority of scholars.

6. Aḥmad and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī agreed.
7. Muslim and al-Nasā’ī.
8. Aḥmad and al-Bayhaqī with a *ṣaḥīḥ isnād*.
9. Al-Bukhārī and al-Nasā’ī.
10. Ibid.
11. Al-Bukhārī and Abū Dāwūd.
12. Abū Dāwūd, Ibn Khuzaymah (1/62/2, 64/1), Tammām, and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
13. Al-Bukhārī and al-Nasā’ī.
14. Al-Bukhārī and Abū Dāwūd.
15. Muslim and Abū Dāwūd. It is also given in *Irwā al-Ghalīl* (#352).
16. Ibn Ḥibbān and al-Ḍiyā, with a *ṣaḥīḥ isnād*.

17. Aḥmad and Abū Dāwūd, with a *ṣaḥīḥ isnād*.
18. Abū Dāwūd, al-Nasā'ī, and Ibn Khuzaymah (1/54/2) with a *ṣaḥīḥ isnād*. Ibn Ḥibbān declared it *ṣaḥīḥ* (485).
19. Mālik, al-Bukhārī, and Abū 'Awānah.
20. Al-Nasā'ī and al-Dāraquṭnī with a *ṣaḥīḥ isnād*. In this *ḥadīth* there is evidence that grasping is from the *sunnah*, and in the previous *ḥadīth* that so is placing, so both are *sunnah*. As for the combination of holding and placing, which some of the later Ḥanafis hold to be good, then that is an innovation; its form as they state is to place the right hand on the left, holding the wrist with the little finger and the thumb, and laying flat the remaining three fingers, as described in Ibn 'Ābidīn's footnotes on *al-Durr al-Mukhtār* (1/454); so do not be confused by what they say.
21. Abū Dāwūd, Ibn Khuzaymah in his *Ṣaḥīḥ* (1/54/2), Aḥmad and Abū Shaykh in *Tārīkh Aṣḥabān* (p. 125); Al-Tirmidhī declared one of its *isnāds ḥasan*, and its meaning is found in *al-Muwattā* and *Ṣaḥīḥ al-Bukhārī* if considered carefully. I have fully quoted the *isnāds* of this *ḥadīth* in my book *Aḥkām al-Janā'iz* (p. 118).

NOTE: To place them on the chest is what is proved in the Sunnah, and all that is contrary to it is either *da'if* or totally baseless. In fact, Imam Iṣḥāq bin Rāhawayh acted on this *sunnah*, as al-Marwazī said in *Masā'il* (p. 222): "Iṣḥāq used to pray *witr* with us and he would raise his hands in *qunūt*, and make the *qunūt* before bowing, and place his hands on his breast or just under his breast." Similar is the saying of al-Qādī 'Iyāḍ al-Mālikī under the section, *Mustaḥabbāt al-Ṣalāh* in

his book *al-I'lām* (p. 15, 3rd edition, Rabat): "The right arm is to be placed on the back of the left, on the upper part of the chest." Close to this is what 'Abd Allāh bin Aḥmad ibn Ḥanbal related in his *Masā'il* (p. 62): "I saw that when praying, my father placed his hands, one on the other, above the navel." See *Appendix D*.

22. Al-Bukhārī and Muslim. It is given in *Irwā' al-Ghalīl* (#374) as well as the following one.
23. Abū Dāwūd, al-Nasā'ī, and others.
24. Al-Bayhaqī and al-Ḥākim who declared it *ṣaḥīḥ* and it is as he said. It also has a strengthening *ḥadīth* reported by ten of his Companions transmitted by Ibn 'Asākir (17/202/2). See *Irwā' al-Ghalīl* (#354).

NOTE: These two *aḥādīth* show that the *sunnah* is to fix one's sight on the place of prostration on the ground, so the action of some worshippers of closing their eyes during prayer is misdirected piety, for the best guidance is the guidance of Muhammad ﷺ.
25. Ibid.
26. Abū Dāwūd and Aḥmad with a *ṣaḥīḥ isnād* (*Irwā' al-Ghalīl*, #1771); what is meant here by 'the House' is the *Ka'bah*, as the context of this *ḥadīth* shows.
27. Al-Bukhārī and Abū Dāwūd.
28. Al-Bukhārī, Muslim, and al-Sirāj.
29. Al-Tirmidhī and al-Ḥākim, who declared it *ṣaḥīḥ*. See *Ṣaḥīḥ al-Tar-ghīb* (#353).

30. Al-Bukhārī and Abū Dāwūd.
31. Transmitted by Abū Dāwūd and others. Ibn Khuzaymah and Ibn Ḥibbān declared it *ṣaḥīḥ*. See *Ṣaḥīḥ al-Targhib* (#555).
32. Aḥmad and Abu Ya‘lā. See *Ṣaḥīḥ al-Targhib* (#556).
33. Al-Mukhlīṣ in *Aḥādīth Muntaqāt*, al-Ṭabarānī, al-Rūyānī, Ibn Mājah, Aḥmad, Ibn ‘Asākir, and al-Ḍiyā in *al-Mukhtārah*. Al-Haytamī declared it *ṣaḥīḥ* in *Asnā al-Maṭālib*.
34. Muslim.
35. A woolen garment having marks.
36. A coarse garment without marks.
37. Al-Bukhārī, Muslim, and Mālik. It is given in *Irwā al-Ghalīl* (#376).
38. A small room embedded in the ground slightly, like a small chamber or cupboard. (*Nihāyah*)
39. Al-Bukhārī, Muslim, and Abū ‘Awānah. The Messenger ﷺ did not order the wiping out or tearing of the pictures but only removed them because—and Allāh knows best—they were not pictures of things having souls. The evidence for this is that he ﷺ tore other pictures as proved by many narrations in al-Bukhārī and Muslim, and whoever wishes to explore this further should consult *Ghāyah al-Marām fī Takhrīj Aḥādīth al-Ḥalāl wa al-Ḥarām* (#131–145) and *Fath al-Bārī* (10/321).
40. Al-Bukhārī and Muslim.

Chapter Four

Opening Supplications

Next, he ﷺ would commence his recitation with many kinds of supplications in which he would praise Allāh The Exalted, and glorify and extol Him. He in fact ordered *the one who prayed badly* to do so, saying to him: “No person’s prayer is complete unless he says *takbīr*, praises Allāh, Almighty and Sublime, and extols Him, recites of the Quran what is easy for him...”¹ He ﷺ would say any one of the following supplications:

1. اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ،
اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ، كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ،
اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْمَلِّجِ وَالْمَاءِ وَالتَّبَرِّدِ.

“O Allāh! Separate me (far) from my sins as you have separated (far) the East and West. O Allāh! Cleanse me of my sins as white cloth is cleansed from dirt. O Allāh! Wash me of my sins with water, ice, and snow.” He ﷺ used to say this in obligatory prayers.²

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا [مُسْلِمًا] وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ، لَا إِلَهَ إِلَّا أَنْتَ، [سُبْحَانَكَ وَبِحَمْدِكَ]، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي، فَاعْفُ رِي ذَنْبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، [وَالْمَهْدِيُّ مِنْ هَدَيْتِ]، أَنَا بِكَ وَإِلَيْكَ، [لَا مَنَاجَا وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ]، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

“I have set my face towards the Originator of the heavens and the earth sincerely [in Islam] and I am not among the *Mushrikîn*. Indeed my prayer, my sacrifice, my living, and my dying are for Allāh, the Lord of the Worlds; no partner has He. With this I have been commanded, and I am the first of the Muslims.³ O Allāh! You are the King, none has the right to be worshiped but You, [You are the Most Perfect and all Praise is for You.] You are my Lord and I am Your slave.⁴ I have wronged myself, and have acknowledged my sins, so forgive all my sins, for no one forgives sins except You. Guide me to the best of characters, to which no one can guide except You, and save me from the worst of characters, from which no one can save except You. I am here and happy to serve you.⁵ All good is in your Hands, and evil is not from You.⁶ [The guided one is he who is guided by you.] I exist by your will and belong to You. [There is no escape or shelter from You except to You.] You are blessed and exalted. I seek Your forgiveness and repent to You.” He ﷺ used to say this in obligatory and voluntary prayers.⁷

3. Similar to the above, without

أَنْتَ رَبِّي وَأَنَا عَبْدُكَ...

“You are my Lord and I am Your slave...” to the end, with the following addition:

اللَّهُمَّ أَنْتَ الْمَلِكُ، لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ وَبِحَمْدِكَ.

“O Allāh! You are the King, there is no (true) deity except You, glorified be You and praised.”⁸

4. Similar to no. 2 until

... وَأَنَا أَوَّلُ الْمُسْلِمِينَ،

“...and I am the first of the Muslims,” adding:

اللَّهُمَّ اهْدِنِي لَأَحْسَنِ الْأَخْلَاقِ وَأَحْسَنِ الْأَعْمَالِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَفِي سَيِّئِ الْأَخْلَاقِ وَالْأَعْمَالِ، لَا يَبْقِي سَيِّئُهَا إِلَّا أَنْتَ.

“O Allāh, guide me to the best of characters and the best of actions, no one to which can guide except You, and save me from the evil characters and actions, from which no one except You can save.”⁹

5. سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

“You are Glorified,¹⁰ O Allāh, and Praised;¹¹ Your Name is Blessed;¹² Your Majesty¹³ is Exalted, and none has the right to worshiped but You.”¹⁴ He ﷺ also said, “Indeed, the words most loved by Allāh are when His slave says: ‘You are glorified, O Allāh.’”¹⁵

6. Similar to the above, adding in prayer at night:

لَا إِلَهَ إِلَّا اللَّهُ.

“There is no true god except Allāh,” THREE TIMES, and,

اللَّهُ أَكْبَرُ كَبِيرًا.

“Allāh is the Greatest, Very Great,” THREE TIMES.

7. اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا.

“Allāh is the Greatest, Very Great. Praise be to Allāh, again and again. Glorified is Allāh morning and evening.”—one of the Companions رضي الله عنه commenced with this, to which the Messenger ﷺ said: “Wonderful for it (the supplication) is that the doors of the heavens were opened for it.”¹⁶

8. الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.

“Praise be to Allāh, many, pure, blessed praises.” Another Companion رضي الله عنه commenced with this, to which he ﷺ said: “I saw twelve angels competing as to which of them would take it up.”¹⁷

9. اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، [وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ]، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَوَعْدُكَ حَقٌّ وَقَوْلُكَ حَقٌّ وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَبِكَ آمَنْتُ، وَإِلَيْكَ أَتَيْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، [أَنْتَ رَبُّنَا وَإِلَيْكَ الْمَصِيرُ، فَاغْفِرْ لِي مَا قَدِمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ،] [وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي]، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، [أَنْتَ إِلَهِي]، لَا إِلَهَ إِلَّا أَنْتَ. [وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ].

“O Allāh, to You belongs all Praise. You are the Light¹⁸ of the heavens and the earth and all those in them; To You belongs all Praise. You are the Maintainer¹⁹ of the heavens and the earth and all those

in them; [To You belongs all Praise. You are the King of the heavens and the earth and all those in them.] To You belongs all Praise. You are the *Haqq*;²⁰ Your promise is *haqq*; Your saying is *haqq*; meeting You is *haqq*; Paradise is *haqq*; the Fire is *haqq*; the Hour is *haqq*; the Prophets are *haqq*; Muḥammad is *haqq*. O Allāh! To You I have submitted; in You I have placed my trust; in You I have believed; To You I have turned; for Your sake I have fought; To You I have referred for judgment; [You are our Lord and to You is the end of all journeys, so forgive me my earlier and later sins, what I have concealed and what I have showed][and whatever else You know about more than I.] You are the Bringer-Forward and You are the Delayer; [You are my deity;] and none has the right to worshiped but You.²¹ [And there is no might nor power except with You.]”

He ﷺ used to say this in prayer at night, as he did the following supplications:²²

10. اللَّهُمَّ رَبَّ جَبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

“O Allāh, Lord of Jabrā’il, Mikā’il and Isrāfil, Creator of the heavens and the earth, Knower of all that is hidden and open! It is You that will judge between Your servants in those matters about which they used to differ. Guide me by Your Grace to the Truth concerning that about which they differed, for indeed You guide whomsoever You wish to a path that is straight.”²³

11. He would say *takbīr*, *taḥmīd*, *tasbīḥ*, *taḥlīl*, and *istighfār* TEN TIMES each, and then say,

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي [وَعَافِنِي].

“O Allāh! Forgive me, have mercy on me, guide me, (and) give me sustenance [and overlook my sins]” TEN TIMES, and then say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الضَّيْقِ يَوْمَ الْحِسَابِ.

“O Allāh! I seek refuge with You from the distress of the Day of Account,” TEN TIMES.²⁴

12. اللَّهُ أَكْبَرُ [ثَلَاثًا] ذُو الْمَلَكُوتِ وَالْجَبْرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ.

“Allāh is the Greatest [THREE TIMES], Possessor of Kingdom, Power, Magnificence and Might.”²⁵

Endnotes

1. Al-Bukhārī, Muslim, and Ibn Abī Shaybah (12/110/2). It is given in *Irwā al-Ghalīl* (#8).
2. Abū Dāwūd and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
3. It is thus in most of the narrations; in some, it is *wa ana min al-muslimīn* (“I am one of the Muslims”). It is likely that this is because of the mistake of one of the narrators, and other evidence points to that, so the worshiper should say: *wa ana auwal al-muslimīn* (“I am the first of the Muslims”). There is nothing wrong with that, contrary to what some people say under the impression that this means “I am the first person who has this quality, while the rest of the people do not.” But it is not so; this phrase actually represents competing to fulfill orders—similar to this is «Say: if the Merciful God has a son, then I am the first of the worshipers» (Sūrah al-Zukhruf, 43:81) and the saying of Mūsā, «...and I am the first of the believers.» (Sūrah al-A‘rāf, 7:143)
4. Al-Azharī said: i.e. “I do not worship anything other than You.”

5. Arabic *labbayk*: “I am firmly and continually present in Your obedience;”

Arabic *sa‘dayk*: “extremely happy under Your order and devoutly following the *Dīn* which You have chosen.”

6. i.e. Evil cannot be traced back to Allāh because there is nothing bad in His actions, for they are all good, ranging from justice to grace to wisdom, all of which are good with no bad in them. But Evil is evil because it cannot be traced back to Allāh. Ibn al-Qayyim said: “He is the Creator of good and evil, but the evil exists in some of His creatures, not in His act of creating nor in His actions. Hence The Exalted is cleared of any *ẓulm*, which is fundamentally to put something in other than its proper place. He does not put anything except in its suitable place, so that is all good. But Evil is to put something in other than its proper place: when it is put in its proper place it is not evil, so be sure that Evil is not from Him. ...But if it is said: ‘Why did He create something which is evil?’ I would say: ‘He did the creating, and His action is good not evil, for creation and action is with Allāh, and it is impossible for Evil to be with, or attributed to, Allāh. Anything evil in the created cannot be traced back to Allāh, but His actions and His creation can be attributed to Him, so they are good.’” The rest of this important discussion as well as its conclusion is to be found in his book, *Shifā al-‘Alīl fī Masā’il al-Qadā wa al-Qadr wa al-Tā’īl* (pp. 178–206).
7. Muslim, Abū ‘Awānah, Abū Dāwūd, al-Nasā’ī, Ibn Ḥibbān, Aḥmad, al-Shāfi‘ī, and al-Ṭabarānī; those who specify it to optional prayers are mistaken.

8. Al-Nasā'ī with a *ṣaḥīḥ isnād*.
9. Al-Nasā'ī and al-Dāraquṭnī with a *ṣaḥīḥ isnād*.
10. i.e. I glorify You, meaning I consider You totally free from any deficiency.
11. i.e. we are submerged in Your praise.
12. i.e. the blessings of Your Name are great, for great good springs from the remembrance of Your Name.
13. i.e. Your Glory and Might.
14. Abū Dāwūd and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred. Al-'Uqaylī said (p. 103): "this has been narrated via several routes with good *isnāds*." It is given in *Irwā' al-Ghalīl* (#341), transmitted by Ibn Mandah in *al-Tawḥīd* (123/2) with a *ṣaḥīḥ isnād* and al-Nasā'ī in *al-Yawm wa al-Laylah* as *mawqūf* and *marfū'*, as in *Jāmi' al-Masānīd* of Ibn Kathīr (vol. 3, pt. 2, p. 235/2) [Typesetter's Note: The reference to *Jāmi' al-Masānīd* is regarding a manuscript edition and thus may not correspond with printed editions].
15. Abū Dāwūd and al-Ṭaḥāwī with a *ḥasan isnād*.
16. Muslim and Abū 'Awānah; declared *ṣaḥīḥ* by al-Tirmidhī. It has also been narrated in *Akḥbār Iṣbahān* (1/210) by Abū Nu'aym from Jubayr bin Muṭ'am who heard the Prophet ﷺ saying it in voluntary prayer.
17. Muslim and Abū 'Awānah.

18. i.e. You are the Giver of Light to them, and those in them are guided by You.
19. i.e. the Protector and the constant Watcher over them.
20. Arabic *ḥaqq*: truth, reality.
21. Al-Bukhārī, Muslim, Abū ‘Awānah, Abū Dāwūd, Ibn Naṣr and al-Dārimī.
22. Although that clearly does not rule out using them in the obligatory prayers also, except for the Imam, so that he does not prolong the prayer for the followers.
23. Muslim and Abū ‘Awānah.
24. Aḥmad, Ibn Abī Shaybah (12/119/2), Abū Dāwūd and al-Ṭabarānī in *Mu‘jam al-Awsaṭ* (62/2) with one *isnād ṣaḥīḥ*, and another *ḥasan*.
25. Al-Ṭayālīsī and Abū Dāwūd with a *ṣaḥīḥ isnād*.

Chapter Five

Recitation

Contents

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Next, he ﷺ would seek refuge with Allāh The Exalted, saying,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ.

“I seek refuge with Allāh from the Evil One, the Rejected, from his madness,¹ his arrogance, and his poetry.”² Sometimes he ﷺ would add to this, saying,

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ...

“I seek refuge with Allāh, the all-Hearing, the all-Knowing, from the Evil One...”³

Then he ﷺ would recite,

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

“In the Name of Allāh, the Most Merciful, the Bestower of Mercy,” but not loudly.⁴

5.1 Recitation of one *āyah* at a time

Next, he ﷺ would recite *al-Fātiḥah* and divide his recitation, reciting one *āyah* at a time. He ﷺ would say,

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

[Here he ﷺ would pause, and then say,]

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

[Then he ﷺ would pause, and then say,]

﴿الرَّحْمَنِ الرَّحِيمِ﴾

[Then he ﷺ would pause, and then say,]

﴿مَالِكِ يَوْمَ الدِّينِ﴾

...and so on, until the end of the *sūrah*. The rest of his ﷺ recitation was also like this: stopping at the end of the *āyah* and not joining it with the one after.⁵

Sometimes, he ﷺ would recite,

﴿مَلِكِ يَوْمَ الدِّينِ﴾

“King of the Day of Judgment,” instead of,

﴿مَالِكِ يَوْمَ الدِّينِ﴾

“Master of the Day of Judgment.”⁶

5.2 The necessity of *al-Fātiḥah* and its excellence

He ﷺ would vehemently emphasize the importance of this *sūrah*, saying, “There is no prayer for the one who did not recite [in it] the opening chapter [at least],”⁷ and in another saying, “That prayer is not sufficient in which a man does not recite the Opening of the Book.”⁸ He ﷺ also said, “He who performs a prayer in which he does not recite the Opening of the Book, then it (i.e. the prayer) is deficient, it is deficient, it is deficient, incomplete.”⁹

He ﷺ also said, “Allāh the Blessed and Exalted has said, ‘I have divided the prayer¹⁰ between Myself and My servant, into two halves: half of it is for Me and half is for My servant, and My servant shall have what he has asked for.’”

Then the Messenger of Allāh ﷺ said, “Recite! The servant says «Praise be to Allāh, the Lord of the Worlds.» Allāh The Exalted says, ‘My servant has praised Me.’ The servant says, «The Most Merciful, the Bestower of Mercy.» Allāh says, ‘My servant has extolled Me.’ The servant says «Master of the Day of Judgment.» Allāh The Exalted says, ‘My servant has glorified Me.’ The servant says, «It is You (alone) we worship and it is You (alone) we ask for help.» [He says,] ‘This is between Me and My servant, and My servant shall have what he has asked for.’ The servant says, «Guide us to the Straight Path, the Path of those whom You have favored, not of those who receive Your anger, nor of those who go astray.» [He says,] ‘All these are for My servant, and My servant shall have what he has asked for.’”¹¹

He ﷺ also used to say, “Allāh did not reveal in the Torah or the Gospel anything like the Mother of the Quran. It is the Seven Oft-Repeated¹² [and the Grand Recitation which has been bestowed upon me].”¹³

He ﷺ commanded *the one who prayed badly* to recite it in his prayer,¹⁴ but said to the one who could not remember it to say,

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

“I declare Allāh free from all defects; all Praise be to Allāh; none has the right to be worshiped but Allāh; Allāh is The Greatest; there is no might or power except by Allāh.”¹⁵

He ﷺ also said to *the one who prayed badly*, “If you know some of the Quran, then recite it, otherwise praise Allāh, declare His Greatness and declare that none has the right to be worshiped but Allāh.”¹⁶

5.3 The abrogation of recitation behind the Imam in the loud prayers

He ﷺ had given permission for those being led by the Imam to recite *al-Fātiḥah* in the loud prayers, when once:

He ﷺ was praying *Fajr* and the recitation became difficult for him. When he finished, he said, “Perhaps you recite behind your Imam.” We said, “Yes, quickly,¹⁷ O Messenger of Allāh.” He ﷺ said, “Do not do so, except for [each of you reciting] the opening chapter of the Book, for the prayer is not valid of the one who does not recite it.”¹⁸

Later, he ﷺ forbade them from reciting in the loud prayers at all, when:

He ﷺ finished a prayer in which he was reciting loudly (in one narration: it was the dawn prayer) and said, “Were any of you reciting with me just now?!” A man said, “Yes, I was, O Messenger of Allāh.” He ﷺ said, “I say, why am I contended with?” [Abū Hurayrah رضي الله عنه said,] So the people stopped reciting with the Messenger of Allāh ﷺ when he was reciting loudly after hearing that from him [but they recited to themselves quietly when the Imam was not reciting loudly].¹⁹

He ﷺ also made silence during the Imam’s recitation part of the completeness of following the Imam, saying, “The Imam is there to be followed, so when he says *takbīr*, say *takbīr*, and when he recites, be silent,”²⁰ just as he ﷺ made listening to the Imam’s recitation enough to not have to recite behind him, saying, “He who has an Imam, then the recitation of the Imam is recitation for him,”²¹—this applying in the loud prayers.

5.4 The obligation to recite in the quiet prayers

As for the quiet prayers, he ﷺ urged them to recite during them; Jābir رضي الله عنه said, “We used to recite behind the Imam in *Zuhr* and *‘Aṣr*: *Al-Fātiḥah* and another *sūrah* in the first two *rak‘ahs*, and *al-Fātiḥah* in the last two.”²²

However, he ﷺ dissuaded them from confusing him with their recitation, when:

He ﷺ prayed *Zuhr* with his Companions and said (afterwards), “Which of you recited «Glorify the name of your Lord the Most High.» (Quran, 87:1)?” Someone said, “It was I [but I was only intending nothing but good by doing so].” So he ﷺ said, “I knew that someone was contending with me by it.”²³ In another *ḥadīth*: “They used to recite behind the Prophet ﷺ [loudly], so he said, ‘You have mixed up my (recitation of the) Quran.’”²⁴

He ﷺ also said, “Truly, the person praying is privately consulting his Lord, so he should be careful about what he consults him with, and you should not recite the Quran loudly over each other.”²⁵

He ﷺ also used to say, “Whoever recited a *ḥarf* (letter) from the Book of Allāh, it will count for him as one good deed, and a good deed is worth ten times over. I do not mean that *alif lām mīm* is a *ḥarf*, but *alif* is a *ḥarf*, *lām* is a *ḥarf*, and *mīm* is a *ḥarf*.”²⁶

5.5 The *āmīn* and the Imam’s saying it loudly

When he ﷺ finished reciting *al-Fātiḥah*, he would say,

آمين

Āmin loudly, prolonging his voice.²⁷

He ﷺ also used to order the congregation to say *āmin*: “When the Imam says,

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

«Not of those who receive (Your) anger, nor of those who go astray.», then say *āmin* for the angels say *āmin* and the Imam says *āmin*, so he whose *āmin* coincides with the *āmin* of the angels (in another narration: when one of you says *āmin* in prayer and the angels in the sky say *āmin*, and they coincide), his past sins are forgiven.”²⁸ In another *ḥadīth*: “...then say *āmin*; Allāh will answer you.”²⁹

He ﷺ also used to say, “The Jews do not envy you over anything as much as they envy you over the salutation and *āmin* [behind the Imam].”³⁰

5.6 The recitation after *al-Fātiḥah*

Next, he ﷺ would recite another *sūrah* after *al-Fātiḥah*, making it long sometimes, and on other occasions making it short because of travel, cough, illness, or the crying of infants.

Anas ibn Mālik ؓ said, “He ﷺ made it [i.e. the recitation] short one day in the dawn prayer.” (In another *ḥadīth*: he prayed the morning prayer and recited the two shortest *sūrahs* in the Quran.) So it was said, “O Messenger of Allāh, why did you make it short?” He said, “I heard the crying of a child, and I supposed that his mother was praying with us, so I wanted to free his mother for him.”³¹

He ﷺ also used to say, “I enter into prayer intending to lengthen it, but I hear the crying of a child so I shorten my prayer because I know how deeply his mother feels about his crying.”³²

He ﷺ used to start from the beginning of a *sūrah*, completing it most of the time.³³

He ﷺ used to say, “Give every *sūrah* its share of *rukū‘* and *sujūd*.”³⁴ In another narration: “Every *sūrah* should have a *rak‘ah*.”³⁵

Sometimes he ﷺ would divide the *sūrah* into two *rak‘ahs*³⁶ and sometimes he would repeat the whole *sūrah* in the second *rak‘ah*.³⁷

Sometimes he ﷺ would combine two or more *sūrahs* in one *rak‘ah*.³⁸

One of the Anṣār used to lead them in the mosque of Qubā, and every time he recited a *sūrah*³⁹ for them, he would begin with «Say: He is Allāh, the One and Only.» (Quran, 112:1) until its end, and then recite another *sūrah* with it, and he would do this in every *rak‘ah*. Because of this, his people spoke to him, saying, “You begin with this *sūrah*, and then you do not regard it as enough until you recite another one. You should either recite it (only) or leave it and recite another one.” He said, “I will not leave it. If you do not mind me leading you with it, I shall carry on, but if you do not like it, I shall leave you.” They knew that he was one of their best, and they did not like to be led by anyone else, so when the Prophet ﷺ came to them, they told him the story. He ﷺ said: “O so-and-so, what stops you from doing what your people ask you to? What makes you recite this *sūrah* in every *rak‘ah*?” He said, “I love this *sūrah*.” He ﷺ said, “Your love for it will enter you into the Garden.”⁴⁰

5.7 Combining similar *sūrahs* and others in one *rak‘ah*

He ﷺ used to combine the pairs⁴¹ of the *mufaṣṣal*⁴² *sūrahs*, so he used to recite one of the following pairs of *sūrahs* in one *rak‘ah*⁴³:

- *al-Raḥmān* (55:78)⁴⁴ and *al-Najm* (53:62)
- *al-Qamar* (54:55) and *al-Ḥāqqah* (69:52)

- *al-Ṭūr* (52:49) and *al-Dhāriyāt* (51:60)
- *al-Wāqī‘ah* (56:96) and *al-Qalam* (68:52)
- *al-Ma‘ārij* (70:44) and *al-Nāzi‘āt* (79:46)
- *al-Muṭaffifīn* (83:36) and *‘Abasa* (80:42)
- *al-Muddaththir* (74:56) and *al-Muzzammil* (73:20)
- *al-Dahr/al-Insān* (76:31) and *al-Qiyāmah* (75:40)
- *al-Naba* (78:40) and *al-Mursalāt* (77:50)
- *al-Dukhān* (44:59) and *al-Takwīr* (81:29)

Sometimes he ﷺ combined *sūrah*s from the seven *ṭiwāl* (long *sūrah*s), such as *al-Baqarah*, *al-Nisā*, and *Āl Imrān* in one *rak‘ah* during night prayer (soon to follow). He ﷺ used to say, “The most excellent prayer is one with long standing.”⁴⁵

When he ﷺ recited, «Does He not have the power to give life to the dead?» (Quran, 75:40), he ﷺ would say,

سُبْحَانَكَ قَبْلِي!

“Glory be to You, of course!”

and when he ﷺ recited, «Glorify the name of your Lord Most High.» (Quran, 87:1), he ﷺ would say,

سُبْحَانَ رَبِّيَ الْأَعْلَى

“Glorified be my Lord Most High.”⁴⁶

5.8 The permissibility of reciting *al-Fātiḥah* only

Mu‘adh bin Jabal ؓ used to pray *‘Ishā* [the last] with the Messenger of Allāh ﷺ, and then return and lead his people in prayer. One night when he returned and prayed with them, a young man [called Sulaym ؓ, of the Banū Salamah] from his people prayed, but when it became too long for him,

he [went away and] prayed [in the corner of the mosque,] then came out, took the reins of his camel and departed. When Mu'adh had prayed, this was mentioned to him, so he said, "He surely has some hypocrisy in him! I will surely tell the Messenger of Allāh ﷺ what he has done." The young man said, "And I will tell the Messenger of Allāh ﷺ what he has done." So in the morning they came to the Messenger of Allāh ﷺ, and Mu'adh informed him ﷺ of what the young man had done. The young man said, "O Messenger of Allāh! He stays a long time with you, and then he returns and lengthens it for us." So the Messenger of Allāh ﷺ said, "Are you one who causes great trouble, Mu'adh?!" and he said to the young man,⁴⁷ "What do you do when you pray, son of my brother?" He said, "I recite the opening chapter of the Book, then I ask Allāh for the Garden, and seek refuge with Him from the Fire. I know neither your *dandanah*⁴⁸ nor the *dandanah* of Mu'adh!" So the Messenger of Allāh ﷺ said, "I and Mu'adh are similar in this."

The narrator said: The young man ﷺ said, "But Mu'adh ﷺ will know (about me) on going to the people when they will have been informed that the enemy has arrived." The narrator said: So the enemy came, and the young man attained *shahādah* (martyrdom). So after that, the Messenger of Allāh ﷺ said to Mu'adh, "What did the one disputing with me and you do?" He said, "O Messenger of Allāh, he was true to Allāh, and I spoke falsely—he was martyred."⁴⁹

5.9 Mode of recitation in the five prayers and others

He ﷺ used to recite loudly in the morning prayer and in the first two *rak'ahs* of *Maghrib* and *'Ishā*, and quietly in *Zuhr*, *'Aṣr*, the third *rak'ah* of *Maghrib* and the last two *rak'ahs* of *'Ishā*.⁵⁰

They could tell when he ﷺ was reciting quietly from the movement of

his beard,⁵¹ and because he would let them hear an *āyah* or so sometimes.⁵²

He ﷺ also recited loudly in Friday prayer and the two Eid prayers,⁵³ in the prayer for rain,⁵⁴ and in the eclipse prayer.⁵⁵

5.10 Quiet and loud recitation in the *Ṭabajjud* prayer

As for night prayer,⁵⁶ he ﷺ would sometimes recite quietly and sometimes loudly,⁵⁷ and he used to recite in his house such that he could be heard in the courtyard.⁵⁸ Occasionally he ﷺ would raise his voice more than that until someone lying in bed could hear him (i.e. from outside the courtyard).⁵⁹

He ordered Abū Bakr and ‘Umar رضي الله عنه likewise, when:

He ﷺ came out at night to find Abū Bakr رضي الله عنه praying in a low voice, and he passed by ‘Umar bin al-Khaṭṭāb رضي الله عنه who was praying in a loud voice. Later, when they gathered around, the Prophet ﷺ said, “O Abū Bakr, I passed by you and you were praying in a low voice?” He رضي الله عنه said, “I let Him whom I was consulting hear, O Messenger of Allāh.” He ﷺ said to ‘Umar رضي الله عنه, “I passed by you and you were praying raising your voice?” So he رضي الله عنه said, “O Messenger of Allāh, I repel drowsiness and keep the devil away.” The Prophet ﷺ said, “O Abū Bakr, raise your voice a little bit,” and to ‘Umar رضي الله عنه, “lower your voice a little bit.”⁶⁰

He ﷺ used to say, “The one who recites the Quran loudly is like the one who gives charity loudly, and the one who recites the Quran quietly is like the one who gives charity quietly.”⁶¹

5.11 What he ﷺ used to recite in the different prayers

As for which *sūrahs* and *āyāt* he ﷺ used to recite in prayer, this varied according to the different prayers. The details now follow, beginning with the first of the five prayers.

Fajr Prayer

He ﷺ used to recite the longer *mufaṣṣal*⁶² *sūrahs*,⁶³ hence he (sometimes) recited *al-Wāqī'ah* (Quran, 56) and similar *sūrahs* in two *rak'ahs*.⁶⁴

He ﷺ recited from *al-Tūr* (Quran, 52) during the Farewell Pilgrimage.⁶⁵

Sometimes he ﷺ would recite *Qāf* (Quran, 50) or similar to it in the first *rak'ah*.⁶⁶

Sometimes he ﷺ would recite the shorter *mufaṣṣal sūrahs*, such as «When the sun is folded up.» (Quran, 81).⁶⁷

Once, he ﷺ recited «When the Earth is shaken.» (Quran, 99) in both *rak'ahs*, so that the narrator said, “I do not know whether the Messenger of Allāh forgot or recited it on purpose.”⁶⁸

Once, on a journey, he ﷺ recited, «Say: I seek refuge with the Lord of the Daybreak.» (Quran, 113) and «Say: I seek refuge with the Lord of Mankind.» (Quran, 114).⁶⁹ He ﷺ also said to ‘Uqbah bin ‘Āmir ؓ, “Recite the *mu'awwadhatayn*⁷⁰ in your prayer, for no seeker of refuge has sought refuge by means of anything like them.”⁷¹

Sometimes he ﷺ used to recite more than that: “He would recite sixty *āyāt* or more”⁷²—one of the narrators said, “I do not know whether this was in each *rak'ah* or in total.”

He ﷺ used to recite *al-Rūm* (Quran, 30)⁷³ and sometimes *Yā Sīn* (Quran, 36).⁷⁴

Once, he ﷺ prayed the *Ṣubḥ* [i.e. *Fajr* Prayer] in Makkah and started reciting *al-Mu'minūn* (Quran, 23) until, when he got to the mention of Mūsā and Hārūn or the mention of 'Isā⁷⁵—one of the narrators was not sure—he started coughing and so made *rukū'*.⁷⁶

Sometimes, he ﷺ would lead them in *Fajr* with *al-Sāffāt* (Quran, 77).⁷⁷

In *Fajr* on Friday, he ﷺ would recite *al-Sajdah* (Quran, 32) [in the first *rak'ah*] and *al-Dahr* (Quran, 76) [in the second].⁷⁸

He ﷺ used to make the first *rak'ah* longer than the second.⁷⁹

Recitation in the Sunnah prayer before *Fajr*

His ﷺ recitation in the two *rak'ahs* of *sunnah* in *Fajr* used to be extremely short,⁸⁰ so much so that 'Ā'ishah ؓ used to say, “Has he recited *Sūrah al-Fātiḥah* or not?”⁸¹

Sometimes, after *al-Fātiḥah*, he ﷺ would recite the *āyah* «Say: We believe in Allāh and the revelation given to us...» (Quran, 2:136) in the first *rak'ah*; in the second, the *āyah* «Say: O People of the Book! Come to common terms as between us and you...» (Quran, 3:64).⁸²

Occasionally, he ﷺ would recite instead of the latter, «When 'Isā found unbelief on their part...» (Quran, 3:52).⁸³

Sometimes he ﷺ would recite *al-Kāfirūn* (Quran, 109) in the first *rak'ah*, and *Sūrah al-Ikhlāṣ* (Quran, 112) in the second;⁸⁴ also, he ﷺ used to say, “An excellent pair of *sūrahs* they are!”⁸⁵ He ﷺ heard a man reciting the former *sūrah* in the first *rak'ah*, so he said, “This is a slave who believes in his Lord.” Then the man recited the latter *sūrah* in the second *rak'ah*, so he said, “This is a slave who knows his Lord.”⁸⁶

Zuhr Prayer

He ﷺ used to recite *al-Fātiḥah* and two *sūrah*s in the first two *rak'ah*s, making the first one longer than the second.⁸⁷

Sometimes he ﷺ would make lengthen it to the extent that the *Zuhr* prayer would have started, and someone could go to a plain (*al-Baqī*), fulfill his need, [come back to his place,] make his ablution, and then come (to the mosque) while the Messenger of Allāh ﷺ was still in the first *rak'ah*; it was that long.⁸⁸ Also, they used to think that he ﷺ did it so that the people could catch the first *rak'ah*.⁸⁹

He ﷺ used to recite in each of these two *rak'ah* about thirty *āyāt*, such as *al-Fātiḥah* followed by *al-Sajdah* (Quran, 32).⁹⁰

Sometimes he ﷺ would recite «By the Sky and the Night-Visitant.» (Quran, 86), «By the Sky, (displaying) the Constellations.» (Quran, 85), «By the Night as it conceals.» (Quran, 92) and similar *sūrah*s.⁹¹

Occasionally, he ﷺ recited «When the Sky is rent asunder.» (Quran, 84) and similar ones.⁹²

They could tell that he ﷺ was reciting in *Zuhr* and *ʿAṣr* from the movement of his beard.⁹³

Recitation of *āyāt* after *al-Fātiḥah* in the last two *rak'ah*s

He ﷺ used to make the last two *rak'ah*s about half as long as the first two, about fifteen *āyāt*,⁹⁴ and sometimes he would recite only *al-Fātiḥah* in them.⁹⁵

Sometimes he ﷺ would let them hear an *āyah* or so.⁹⁶

They would hear the tones of his ﷺ recitation of «Glorify the name of your Lord Most High.» (Quran, 87) and «Has the story reached you of the Overwhelming?» (Quran, 88).⁹⁷

Sometimes he ﷺ would recite «By the Sky and the Night-Visitant» (Quran, 86), «By the Sky, (displaying) the Constellations» (Quran, 85), and similar *sūrah*s.⁹⁸

Sometimes he ﷺ would recite «By the Night as it conceals.» (Quran, 92) and similar *sūrah*s.⁹⁹

‘Āṣr Prayer

He ﷺ used to recite *al-Fātiḥah* and two (other) *sūrah*s in the first two *rak‘ah*s, making the first one longer than the second,¹⁰⁰ and they used to think that he ﷺ did it so that the people could catch the *rak‘ah*.¹⁰¹

He ﷺ used to recite about fifteen *āyāt* in each of the first two *rak‘ah*s, about half as much as he recited in each of the first two *rak‘ah*s of *Zuḥr*, and he used to make the last two *rak‘ah*s about half as long the first two.¹⁰²

He ﷺ used to recite *al-Fātiḥah* in the last two.¹⁰³ He ﷺ would let them hear an *āyah* or so sometimes.¹⁰⁴

He ﷺ used to recite the *sūrah*s mentioned under *Zuḥr Prayer*.

Maghrib Prayer

He ﷺ used to (sometimes) recite the short *mufaṣṣal sūrah*s,¹⁰⁵ so that when they had finished praying with him, they could go away and (it was possible to) shoot an arrow and see where it landed.¹⁰⁶ Once, while on a journey, he ﷺ recited «By the Fig and the Olive.» (Quran, 95) in the second *rak‘ah*.¹⁰⁷

But sometimes he ﷺ would recite the long or medium *mufaṣṣal sūrah*s, hence he ﷺ would recite «Those who disbelieve and hinder (men) from the Path of Allāh...» (Quran, 47);¹⁰⁸ or *al-Tūr* (Quran, 52),¹⁰⁹ or *al-Mursalāt* (Quran, 77), which he recited in the last prayer he prayed.¹¹⁰

Sometimes he ﷺ would recite the longer of the two long *sūrah*s¹¹¹ (Quran, 7) [in two *rak'ah*s].¹¹² Or he ﷺ would recite *al-Anfāl* (Quran, 8) in two *rak'ah*s.¹¹³

Recitation in the Sunnah prayer after *Maghrib*

In this prayer, he ﷺ used to recite «Say: O you who reject faith...» (Quran, 109) and «Say: He is Allāh, the One and Only.» (Quran, 112).¹¹⁴

‘Ishā Prayer

He ﷺ would recite the medium *mufaṣṣal sūrah*s in the first two *rak'ah*s,¹¹⁵ hence he used to recite «By the Sun and its splendor...» (Quran, 91) and *sūrah*s like it.¹¹⁶

Or he ﷺ would recite «When the Sky is rent asunder...» (Quran, 84) and make *sajdah* during it.¹¹⁷ Also, he ﷺ once recited «By the Fig and the Olive.» (Quran, 95) [in the first *rak'ah*] while on a journey.¹¹⁸

He ﷺ forbade prolonging of recitation in *‘Ishā*, and that was when:

Mu‘adh bin Jabal رضي الله عنه led his people in *‘Ishā* prayer, and made it very long for them, so one of the Anṣār left and prayed (alone). When Mu‘adh رضي الله عنه was informed about this, he said, “He is surely a hypocrite.” When the man heard of this, he went to the Messenger of Allāh ﷺ and told him what Mu‘adh رضي الله عنه had said, so the Prophet ﷺ said to him, “Do you want to be one who causes a lot of trouble, Mu‘adh?! When you lead the people, recite «By the Sun and its splendor» (Quran, 91) or «Glorify the Name of your Lord Most High.» (Quran, 77) or «Read in the Name of your Lord.» (Quran, 96) or «By the Night as it

conceals.» (Quran, 92) [because the old, the weak and those who have a need to fulfill pray behind you].”¹¹⁹

Tabajjud Prayer

He ﷺ would sometimes recite loudly in it and sometimes quietly.¹²⁰ He ﷺ would shorten his recitation in this sometimes and lengthen it sometimes, occasionally making it so exceedingly long that ‘Abd Allāh bin Mas‘ūd ؓ once said, “I prayed with the Prophet ﷺ one night, and he carried on standing for so long that I was struck by a wrong idea.” He was asked, “What was this idea?” He said, “I thought I would sit and leave the Prophet ﷺ!”¹²¹

Also Hudhayfah bin al-Yamān ؓ said,

I prayed with the Prophet ﷺ that night when he started *Sūrah al-Baqarah* (Quran, 2). So I said (to myself), “He will make *rukū’* after one hundred *āyāt*.” But he carried on, so I thought, “He will finish it (i.e. the *sūrah*) in two *rak‘ahs*.” But he carried on, so I thought, “He will make *rukū’* when he has finished it.” Then he started *Sūrah al-Nisā* (Quran, 4) and recited it all, then he started *Sūrah Āl ‘Imrān* (Quran, 3)¹²² and recited it all. He was reciting slowly; when he came to an *āyah* in which there was glorification of Allāh, he glorified Allāh; at an *āyah* which had something to be asked for, he asked for it; at mention of seeking refuge, he sought refuge (with Allāh). Then he made *rukū’* ... (to the end of the *ḥadīth*.)¹²³

Also, one night when he ﷺ was ill he recited the Seven Long Sūrahs.¹²⁴ Also, he ﷺ would (sometimes) recite one of these *surahs* in each *rak‘ah*.¹²⁵

It was [totally] unknown for him ﷺ to recite the whole Quran in one night.¹²⁶ In fact, he ﷺ did not recommend it for ‘Abd Allāh bin ‘Amr ؓ when he said to him, “Recite the whole Quran in each month.” I said, “I have the power (to do more than that).” He ﷺ said, “Recite it in twenty nights.” I said, “I have the power to do more.” He ﷺ said, “Then recite it in seven days and do not go beyond that.”¹²⁷ Then he ﷺ allowed him to recite it in five days.¹²⁸ Then he ﷺ allowed him to recite it in three days.¹²⁹ Further, he ﷺ forbade him from reciting it in less time than that,¹³⁰ and he gave a reason for that by saying to him, “Whoever recites the Quran in less than three days does not understand it.”¹³¹ In another version: “He does not understand, the one who recites the Quran in less than three days.”¹³² Also when he ﷺ said to him, “For every worshiper has a (period of) keenness¹³³ and every (period of) keenness has a lapse,¹³⁴ either towards a *sunnah* or towards a *bid‘ah* (innovation); so he whose lapse is towards a *sunnah* has found guidance, and he whose lapse is towards other than that has been destroyed.”¹³⁵ For this reason, he ﷺ would not recite the whole Quran in less than three days.¹³⁶

He ﷺ used to say, “Whoever prays at night reciting two hundred *āyāt* will be written down as one of the sincere devotees.”¹³⁷ Also, he ﷺ used to recite *Banī Isrā‘īl* (Quran, 17) and *al-Zumar* (Quran, 39) every night.¹³⁸ He ﷺ also used to say, “Whoever prays at night reciting a hundred *āyāt* will not be written down as one of the heedless.”¹³⁹ Sometimes he ﷺ would recite about fifty *āyāt* or more in each *rak‘ah*,¹⁴⁰ or he would recite about as much as *al-Muzzammil* (Quran, 73).¹⁴¹

He ﷺ would not pray all through the night¹⁴² except rarely, for once:

Khabbāb bin al-Arat—who was present at (the Battle of) Badr with the Messenger of Allāh ﷺ—stayed up the whole night with the Messenger of Allāh ﷺ (in another version: a night

when he prayed throughout it) until it was dawn. So when he ﷺ finished his prayer, Khabbāb ؓ said to him, “O Messenger of Allāh, may my father and mother be sacrificed for you! Tonight, you have prayed a prayer the like of which I have never seen?” He ﷺ said, “Yes, it was a prayer of hope and fear; [indeed] I asked my Lord, Almighty and Sublime, three things; He granted me two, but refused me one. I asked my Lord that He would not destroy us the way the nations before us were (in another version: that He would not destroy my *Ummah* with famine) and He granted me this; I asked my Lord, Almighty and Sublime, that He would not impose on us an enemy from outside us, and He granted me this; and I asked my Lord not to cover us with confusion in party strife, but He refused me this.”¹⁴³

Also, one night he stood (in prayer) repeating one *āyah* until it was dawn:

«If You should punish them—indeed they are Your servants; but if You forgive them—indeed it is You who is The Exalted in Might, the Wise.» (Quran, 5:118) [with it he bowed, with it he prostrated, and with it he supplicated], [so in the morning Abū Dharr ؓ said to him, “O Messenger of Allāh, you did not stop reciting this *āyah* until it was morning; you bowed with it and you prostrated with it][and you supplicated with it,][whereas Allāh has taught you the whole Quran;] [if one of us were to do this, we would be stern with him?][He ﷺ said: “Indeed I asked my Lord, the Almighty and Sublime, for intercession for my *Ummah*. He granted it to me, and it will be possible

if Allāh wills for whoever does not associate any partners with Allāh.”]¹⁴⁴

A man ﷺ said to him ﷺ, “O Messenger of Allāh, I have a neighbor who stands (in prayer) at night and does not recite anything except «Say: He is Allāh the One and Only» (Quran, 112), [repeating it,] [not adding anything else,]” as if he considered it little. So the Prophet ﷺ said, “By Him in Whose Hand is my soul, it is worth a third of the Quran.”¹⁴⁵

Witr Prayer

He ﷺ used to recite «Glorify the Name of Your Lord Most High.» (Quran, 87) in the first *rak'ah*, «Say: O you who disbelieve» (Quran, 109) in the second, and «Say: He is Allāh the One and Only» (Quran, 112) in the third.¹⁴⁶ Sometimes he ﷺ would add on to the last one, «Say: I seek refuge with the Lord of Daybreak» (Quran, 113) and «Say: I seek refuge with the Lord of Mankind» (Quran, 114).¹⁴⁷ Once, he ﷺ recited a hundred *āyāt* from *al-Nisā* (Quran, 4) in the third *rak'ah*.¹⁴⁸

As for the two *rak'ahs* after *witr*,¹⁴⁹ he used to recite «When the earth is shaken» (Quran, 99) and «Say: O you who disbelieve» (Quran, 109) in them.¹⁵⁰

Friday Prayer

He ﷺ would sometimes recite *al-Jumu'ah* (Quran, 62) in the first *rak'ah* and «When the hypocrites come to you...» (Quran, 63)¹⁵¹ in the second, sometimes reciting «Has the story reached you of the Overwhelming?» (Quran, 88) instead of the latter.¹⁵² Or sometimes he ﷺ would recite «Glorify the

Name of your Lord Most High.» (Quran, 87) in the first *rak'ah* and «Has the story reached you...» (Quran, 88) in the second.¹⁵³

Eid Prayer

He ﷺ would (sometimes) recite «Glorify the Name of your Lord Most High.» (Quran, 87) in the first *rak'ah* and «Has the story reached you...» (Quran, 88) in the second.¹⁵⁴ Or sometimes he ﷺ would recite in them «*Qāf*. By the Glorious Quran.» (Quran, 50) and «The Hour has drawn near» (Quran, 54).¹⁵⁵

Funeral Prayer

The Sunnah is to recite *al-Fātiḥah*¹⁵⁶ [and another *sūrah*] in it.¹⁵⁷ Also, he ﷺ would be silent for a while, after the first *takbīr*.¹⁵⁸

5.12 *Tartīl* and making the voice beautiful when reciting

He ﷺ used to recite the Quran in slow, measured rhythmic tones as Allāh had instructed him, not racing or hurrying; rather, his ﷺ was a recitation clearly-distinguishing each letter,¹⁵⁹ so much so that he would recite a *sūrah* in such slow rhythmic tones that it would be longer than would seem possible.¹⁶⁰

He ﷺ also used to say, “It will be said to the reciter of the Quran (on the Day of Judgment), ‘Recite and ascend; recite slowly and rhythmically as you used to do in the previous world; your place will be at the last *āyah* you recite.’ ”¹⁶¹

He ﷺ used to prolong his recitation (at a letter which can be prolonged), such as at *Bism Allāh*, at *al-Raḥmān*, at *al-Raḥīm*,¹⁶² and at *naḍīd* (Quran, 50:10)¹⁶³ and their like.

He ﷺ used to stop at the end of an *āyah*, as has already been explained.¹⁶⁴

Sometimes he ﷺ would recite in an attractive vibrating tone,¹⁶⁵ as he did on the Day of the Conquest of Makkah, when, while on his she-camel, he recited *al-Faṭḥ* (Quran, 48) [very softly],¹⁶⁶ and ‘Abd Allāh bin Mughaffal رضي الله عنه narrated this attractive tone thus: $\overline{\text{ت}}\overline{\text{ل}}\overline{\text{ل}}$.¹⁶⁷

He ﷺ used to command making one’s voice beautiful when reciting the Quran, saying, “Beautify the Quran with your voices [for a fine voice increases the Quran in beauty]”¹⁶⁸ and, “Truly, the one who has one of the finest voices among the people for reciting the Quran is the one whom you think fears Allāh when you hear him recite.”¹⁶⁹

He ﷺ also used to command recitation of the Quran in a pleasant tone, saying, “Study the Book of Allāh; recite it repeatedly; acquire (memorize) it; and recite it in a melodious tone, for by Him in whose Hand is my soul, it runs away quicker than camels from their tying ropes.”¹⁷⁰

He ﷺ also used to say, “He who does not recite the Quran in a pleasant tone is not of us,”¹⁷¹ and “Allāh does not listen to anything as he listens (in some versions: as he is listening) to a prophet [with a nice voice, and in one version: with a nice melody] who recites the Quran in a pleasant tone”¹⁷²[loudly].”¹⁷³

He ﷺ said to Abū Mūsā al-Ash‘arī رضي الله عنه, “Had you seen me while I was listening to your recitation yesterday! You have surely been given one of the musical wind instruments¹⁷⁴ of the family of Dāwūd!” [So Abū Mūsā رضي الله عنه said, “Had I known you were there, I would have made my voice more pleasant and emotional for you.”]¹⁷⁵

5.13 Correcting the Imam

He ﷺ set the example of correcting the Imam when his recitation becomes mixed up, when once he prayed, reciting loudly, and his recitation became mixed up, so when he finished, he said to Ubayy ؓ, “Did you pray with us?” He ؓ replied, “Yes.” He ﷺ said, “So what prevented you [from correcting me]?”¹⁷⁶

5.14 Seeking refuge and spitting lightly during prayer in order to repel temptation

‘Uthmān bin Abī al-‘Āṣ ؓ said to him ﷺ, “O Messenger of Allāh! The devil comes between me and my prayer and confuses me in my recitation!” So the Messenger of Allāh ﷺ said, “That is a devil called Khinzab, so when you sense his presence, seek refuge with Allāh from him, and spit lightly¹⁷⁷ on your left THREE TIMES.” He ؓ said, “So when I did that, Allāh caused him to go away from me.”¹⁷⁸

Endnotes

1. The three Arabic words *hamz*, *nafkh*, and *nafth*, were interpreted such by the narrator; all three interpretations are also traced back to the Prophet ﷺ with a *ṣaḥīḥ mursal isnād*. By “poetry,” what is meant is the vain kind, for the Prophet ﷺ said: “Truly, some poetry is wisdom.” (Al-Bukhārī)
2. Abū Dāwūd, Ibn Mājah, al-Dāraqutnī, and al-Ḥākim who, along with Ibn Ḥibbān and al-Dhahabī, declared it *ṣaḥīḥ*. It is given along with the next one in *Irwā al-Ghalīl* (#342).
3. Abū Dāwūd and al-Tirmidhī with a *ḥasan isnād*. Aḥmad endorsed it (*Masā’il Ibn Hāni*, 1/50).
4. Al-Bukhārī, Muslim, Abū ‘Awānah, al-Ṭaḥāwī, and Aḥmad.
5. Abū Dāwūd and al-Sahmī (64–65); Al-Ḥākim declared it *ṣaḥīḥ* and al-Dhahabī concurred. It is given in *Irwā al-Ghalīl* (#343). Abū ‘Amr al-Dānī transmitted it in *al-Muktafā* (5/2) and said: “This *ḥadīth* has many routes, and it is what is depended upon in this regard, and several of the past Imams and reciters preferred to stop at every verse, even if some were connected (in meaning) to the one after.” I say: This is

a *sunnah* which has been neglected by the majority of the reciters of this age, let alone others.

6. Tammām al-Rāzī in *al-Fawā'id*, Ibn Abī Dāwūd in *al-Maṣāḥif* (7/2), Abū Nu'aym in *Akhhbār Iṣbahān* (1/104) and al-Hākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred. Both of these recitations are *mutawātir*.
7. Al-Bukhārī, Muslim, Abū 'Awānah, and al-Bayhaqī. It is given in *Irwā al-Ghalīl* (#302).
8. Al-Dāraquṭnī, who declared it *ṣaḥīḥ*, and Ibn Ḥibbān in his *Ṣaḥīḥ*. It is also in *Irwā al-Ghalīl* (#302).
9. Muslim and Abū 'Awānah.
10. i.e. *Sūrah al-Fātiḥah*. It is an example of the wording including the whole prayer but intending only a part, as a way of emphasis on that part.
11. Muslim, Abū 'Awānah, and Mālik. Al-Sahmī has a supporting *ḥadīth* of Jābir in *Tārikh Jurjān* (144).
12. Al-Bājī said: "He is referring to the saying of The Exalted «And We have bestowed upon you seven of the Oft-Repeated and the Grand Recitation.» (Quran, 15:87). It is named the *seven* because it has seven verses, and *oft-repeated* because it is repeated again and again in prayer. It has been called the *grand recitation* to specify this name for it, even though every part of the Quran is a grand recitation; similarly, the *Ka'bah* is the *House of Allāh* even though all houses belong to Allāh; this is by way of specifying it and emphasizing its importance."

13. Al-Nasā'ī and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
14. Al-Bukhārī in his article on *Recitation behind the Imam* with a *ṣaḥīḥ isnād*.
15. Abū Dāwūd, Ibn Khuzaymah (1/80/2), al-Ḥākim, and al-Ṭabarānī. Ibn Ḥibbān along with al-Ḥākim declared it *ṣaḥīḥ* and al-Dhahabī concurred. It is in *Irwā al-Ghalīl* (#303).
16. Abū Dāwūd and al-Tirmidhī, who declared it *ḥasan*; its *isnād* is *ṣaḥīḥ* (*Ṣaḥīḥ Abī Dāwūd*, #807).
17. Arabic *hadhdhan*: reciting quickly, implying racing or hurrying.
18. Al-Bukhārī in his pamphlet, Abū Dāwūd, and Aḥmad. Al-Tirmidhī and al-Dāraquṭnī declared it *ḥasan*.
19. Mālik, al-Ḥumaydī, al-Bukhārī in his pamphlet, Abū Dāwūd and al-Maḥāmālī (6/139/1). Al-Tirmidhī declared it *ḥasan*; Abū Hātim al-Rāzī, Ibn Ḥibbān, and Ibn Qayyim declared it *ṣaḥīḥ*.
20. Ibn Abī Shaybah (1/97/1), Abū Dāwūd, Muslim, Abū 'Awānah, and al-Ruwayānī in his *Musnad* (24/119/1). It is given in *Irwā al-Ghalīl* (#332, #394).
21. Ibn Abī Shaybah (1/97/1), al-Dāraquṭnī, Ibn Mājah, al-Ṭaḥāwī, and Aḥmad from numerous routes, *musnad* and *mursal*. Shaykh al-Islām Ibn Taymiyyah declared it strong, as in *al-Furū'* of Ibn 'Abd al-Hādī (48/2). Al-Būṣayrī declared some of its *isnāds ṣaḥīḥ*. I have discussed it in detail and investigated its routes of narration in the manuscript version and then in *Irwā al-Ghalīl* (#500).

22. Ibn Mājah with a *ṣaḥīḥ isnād*. It is given in *Irwā al-Ghalīl* (#506).
23. Muslim, Abū ‘Awānah, and al-Sirāj.
24. Al-Bukhārī in his article, Aḥmad, and al-Sirāj with a *ḥasan isnād*.
25. Mālik and al-Bukhārī in *Af‘āl al-Tbād* with a *ṣaḥīḥ isnād*.

NOTE: The view of the validity of recitation behind the Imam in quiet but not loud prayers was taken by Imam al-Shāf‘ī initially, and by Muḥammad the student of Abū Ḥanīfah in a narration from him which was preferred by Shaykh ‘Alī al-Qārī and other *shaykhs* of the *madhhab*; it was also the position of the Imams: al-Zuhri, Mālik, Ibn al-Mubārak, Aḥmad ibn Ḥanbal, several of the *muḥaddithīn*, and it is the preference of Shaykh al-Islām Ibn Taymiyyah.

26. Al-Tirmidhī and Ibn Mājah with a *ṣaḥīḥ isnād*. Transmitted also by al-Ājurri in *Ādāb Ḥamalah al-Qur’ān*. As for the *ḥadīth*, “He who recites behind the Imam, his mouth is filled with fire,” it is *mawḍū‘* (fabricated) and this is explained in *Silsilah al-Aḥādīth al-Ḍa‘īfah* (#569)—see *Appendix E*.
27. Al-Bukhārī in *Juz al-Qirā‘ah* and Abū Dāwūd with a *ṣaḥīḥ isnād*.
28. Al-Bukhārī, Muslim, al-Nasā‘ī, and al-Dārimī; the additional wordings are reported by the latter two, and prove that this *ḥadīth* cannot justify that the Imam does not say *āmīn*, as reported from Mālik; hence, Ibn Ḥajar says in *Fath al-Bārī*, “It clearly shows that the Imam says *āmīn*.” Ibn ‘Abd al-Barr says in *al-Tamhīd* (7/13), “It is the view of the majority of the Muslims, including Mālik as the people of Madīnah report from him, for it is authentic from Allāh’s Messenger ﷺ

through the *aḥādīth* of Abū Hurayrah (i.e. this one) and that of Wā'il bin Ḥujr (i.e. the previous one)."

29. Muslim and Abū 'Awānah.
30. Al-Bukhārī in *al-Adab al-Mufrad*, Ibn Mājah, Ibn Khuzaymah, Aḥmad, and al-Sirāj with two *ṣaḥīḥ isnāds*.

NOTE: The *āmīn* of the congregation behind the Imam should be done loudly and simultaneously with the Imam, not before him as the majority of worshipers do, nor after him. This is what I finally find most convincing, as I have explained in some of my works, among them *Silsilah al-Aḥādīth al-Ḍa'īfah* (vol. 2, #952) which has been printed and published by the grace of Allāh, and *Ṣaḥīḥ al-Targhib wa al-Tarhib* (1/205). See *Appendix F*.

31. Aḥmad with a *ṣaḥīḥ isnād*; the other *ḥadīth* was transmitted by Ibn Abī Dāwūd in *al-Maṣāḥif* (4/14/2). This and other similar *aḥādīth* contain permission for infants to enter the mosque. As for the *ḥadīth* on many lips: "Keep your small children away from your mosques...", it is *ḍa'īf* and cannot be used for proof at all; among those who have declared it *ḍa'īf* are Ibn al-Jawzī, al-Mundhirī, al-Haytamī, Ibn Ḥajar al-'Asqalānī, and al-Būṣayrī. 'Abd al-Ḥaqq al-Ishbīlī said, "It is baseless."
32. Al-Bukhārī and Muslim.
33. There are many *aḥādīth* mentioned further on which prove this.
34. Ibn Abī Shaybah (1/100/1), Aḥmad, and 'Abd al-Ghanī al-Maqdisī in his *Sunan* (9/2) with a *ṣaḥīḥ isnād*.

35. Ibn Naṣr and al-Ṭaḥāwī with a *ṣaḥīḥ isnād*; I take the meaning of the *ḥadīth* as: “Make every *rak‘ah* have a complete *sūrah*.” The order is one of preference, not compulsion, from the evidence which follows.
36. Aḥmad and Abū Ya‘lā from two routes. Also see *Recitation in Fajr prayer*.
37. As he did in *Fajr*, as will follow.
38. Details and sources will follow shortly.
39. i.e. a *sūrah* after *al-Fātiḥah*.
40. Al-Bukhārī as *ta‘līq* and al-Tirmidhī as *mauṣūl*, and he declared it *ṣaḥīḥ*.
41. *Al-Naẓā‘ir: sūrahs* which are similar in meaning, e.g. they both contain advice, commandments, or stories.
42. These are agreed to end at the end of the Quran; the soundest view is that they begin with *Sūrah Qāf*.
43. Al-Bukhārī and Muslim.
44. The first number is that of the *sūrah*, while the second is the number of *āyāt* in the *sūrah*. By inspecting the first of the two numbers in each case, it is easy to see that in many of these combinations, he ﷺ did not stick to the Quranic order of the *sūrahs*, so this is evidence for the permissibility of doing this, even though it is better to follow the sequence of the Quran. A similar case is to be found later under *Tahajjud Prayer*.

45. Muslim and al-Ṭaḥāwī.
46. Abū Dāwūd and al-Bayhaqī with a *ṣaḥīḥ isnād*. This *ḥadīth* is general, so it applies to both recitation during prayer, whether voluntary or obligatory, and outside it. Ibn Abī Shaybah (2/132/2) has transmitted from Abū Mūsā al-Ash‘arī and al-Mughīrah bin Shu‘bah رضي الله عنه that they used to say this in obligatory prayers, and from ‘Umar and ‘Alī رضي الله عنه without such specification.
47. In the original, “the young man said.”
48. Arabic *dandanah*: when someone speaks some words such that their intonation is audible but they cannot be understood; it is a little bit more than murmuring. (*Nihāyah*)
49. Ibn Khuzaymah in his *Ṣaḥīḥ* (1634) and al-Bayhaqī with a *ṣaḥīḥ isnād*. It has a supporting narration in Abū Dāwūd (*Ṣaḥīḥ Abī Dāwūd*, #758) and the basic story is in al-Bukhārī and Muslim. The first addition is in one narration of Muslim, the second in Aḥmad (5/74), and the third and fourth in al-Bukhārī. Also under this heading is the *ḥadīth* on the authority of Ibn ‘Abbās رضي الله عنه: “that the Messenger of Allāh ﷺ prayed two *rak‘ahs* in which he recited only *al-Fātiḥah*,” transmitted by Aḥmad (1/282), al-Ḥārith bin Abī Usāmah in his *Musnad* (p. 38 of its *Zawā‘id*) and al-Bayhaqī (2/62) with a *ḍa‘īf isnād*. I used to declare this *ḥadīth ḥasan* in previous works, until I realized that I had been mistaken, because this *ḥadīth* depends on Ḥanzalah al-Dawṣī, who is *ḍa‘īf*, and I do not know how this was unknown to me; maybe I thought he was someone else. Anyway, praise is due to Allāh who guided me to recognize my mistake, and that is why I hurried to correct it in print. Then Allāh compensated me with this

better *ḥadīth* of Mu‘ādh رضي الله عنه which relates to what the *ḥadīth* of Ibn ‘Abbās رضي الله عنه indicated. Praise be to Allāh by whose Grace good actions are completed.

50. There is *ijmā* (consensus of opinion) of the Muslims on this, with successors passing it on from the predecessors, along with authentic *aḥādīth* which establish this, as al-Nawawī has said, and some of them follow. See also *Irwā al-Ghalīl* (#345).
51. Al-Bukhārī and Abū Dāwūd.
52. Al-Bukhārī and Muslim.
53. See the sections on his recitation in *Friday Prayer* and the *Eid Prayer* [both of them].
54. Al-Bukhārī and Abū Dāwūd.
55. Al-Bukhārī and Muslim.
56. ‘Abd al-Ḥaqq al-Ishbīlī said in *al-Salāh wa al-Tahajjud* (p. 244):

As for voluntary prayers during the day, there is nothing authentic from him رضي الله عنه regarding either quiet or loud recitation, but it would seem that he used to recite quietly during them. It is reported from him رضي الله عنه that once, during the daytime, he passed by ‘Abd Allāh bin Hudhayfah رضي الله عنه who was praying and reciting loudly, so he said to him: “O ‘Abd Allāh, let Allāh hear, not us.” But this *ḥadīth* is not strong.

57. Muslim and al-Bukhārī in *Af'āl al-'Ibād*.
58. Abū Dāwūd and al-Tirmidhī in *Shamā'il* with a *ḥasan isnād*. The *ḥadīth* means that he ﷺ used to moderate between quietness and loudness.
59. Al-Nasā'ī, al-Tirmidhī in *Shamā'il*, and al-Bayhaqī in *Dalā'il* with a *ḥasan isnād*.
60. Abū Dāwūd and al-Ḥākim who declared it *ṣaḥīḥ*, and al-Dhahabī concurred.
61. Ibid.
62. The last seventh of the Quran, beginning with *Sūrah Qāf* according to the soundest view, as before.
63. Al-Nasā'ī and Aḥmad with a *ṣaḥīḥ isnād*.
64. Aḥmad, Ibn Khuzaymah (1/69/1), and al-Ḥākim who judged it *ṣaḥīḥ* and al-Dhahabī concurred.
65. Al-Bukhārī and Muslim.
66. Muslim and al-Tirmidhī. It is given along with the next one in *Irwā' al-Ghalīl* (#345).
67. Muslim and Abū Dāwūd.
68. Abū Dāwūd and al-Bayhaqī with a *ṣaḥīḥ isnād*. And what is apparent is that he ﷺ did it on purpose to establish its validity.

69. Abū Dāwūd, Ibn Khuzaymah (1/76/1), Ibn Bushrān in *al-Amāli* and Ibn Abī Shaybah (12/176/1); Al-Ḥākim declared it *ṣaḥīḥ* and al-Dhahabī concurred.
70. literally “the two by means of which refuge is sought,” i.e. the last two *sūrahs* of the Quran, both beginning «Say: I seek refuge...»
71. Abū Dāwūd and Aḥmad with a *ṣaḥīḥ isnād*.
72. Al-Bukhārī and Muslim.
73. Al-Nasā’ī, Aḥmad, and Bazzār with a good *isnād*.
74. Aḥmad with a *ṣaḥīḥ isnād*.
75. Mūsā is mentioned in *āyah* 45: «Then We sent Mūsā and his brother Hārūn, with our signs and manifest authority.» ‘Isā is mentioned soon after in *āyah* 50: «And We made the son of Maryam and his mother as a sign—we gave them both shelter on high ground, affording rest and security and furnished with springs.»
76. Muslim and al-Bukhārī in *ta’līq* form. It is given in *Irwā al-Ghalīl* (#397).
77. Aḥmad and Abū Ya’lā in their *Musnads*, and al-Maqdisī in *al-Mukhtārāh*.
78. Al-Bukhārī and Muslim.
79. Ibid.
80. Aḥmad with a *ṣaḥīḥ isnād*.

81. Al-Bukhārī and Muslim.
82. Muslim, Ibn Khuzaymah, and al-Ḥākim.
83. Muslim and Abū Dāwūd.
84. Ibid.
85. Ibn Mājah and Ibn Khuzaymah.
86. Al-Ṭaḥāwī, Ibn Ḥibbān in his *Ṣaḥīḥ*, and Ibn Bushrān. Ibn Ḥajar declared it *ḥasan* in *al-Aḥādīth al-ʿĀliyat* (#16).
87. Al-Bukhārī and Muslim.
88. Muslim and al-Bukhārī in *Juz al-Qirāʾah*.
89. Abū Dāwūd with a *ṣaḥīḥ isnād* and Ibn Khuzaymah (1/165/1).
90. Aḥmad and Muslim.
91. Abū Dāwūd, al-Tirmidhī, and Ibn Khuzaymah (1/67/2); the latter two declared it *ṣaḥīḥ*.
92. Ibn Khuzaymah in his *Ṣaḥīḥ* (1/67/2).
93. Al-Bukhārī and Abū Dāwūd.
94. Aḥmad and Muslim. The *ḥadīth* contains evidence that reciting more than *al-Fātiḥah* in the last two *rakʿahs* is a *sunnah*, and many Companions did so, among them Abū Bakr al-Ṣiddīq رضي الله عنه. It is also the view of Imam al-Shāfiʿī, whether in *Zuhr* or others, and of our later scholars, Abū al-Ḥasanāt al-Laknawī took it in *Notes on Muḥammad's al-Muwattaʾ* (p. 102) and said:

Some of our companions take hold a very strange view in obligating a *sajdah al-sahw* (prostration for forgetfulness) for the recitation of a *sūrah* in the last two *rak'ahs*, but the commentators on *al-Maniyyah*, Ibn Amīr Ḥājj, Ibrāhīm al-Ḥalabī, and others, have refuted this view extremely well. There is no doubt that those who said this were unaware of the *ḥadīth*, and had it reached them they would not have said so.

95. Al-Bukhārī and Muslim.
96. Ibn Khuzaymah in his *Ṣaḥīḥ* (1/67/2) and al-Ḍiyā al-Maqdisī in *al-Mukhtārāh* with a *ṣaḥīḥ isnād*.
97. Al-Bukhārī in *Juz al-Qirā'ah* and al-Tirmidhī, who declared it *ṣaḥīḥ*.
98. Muslim and al-Ṭayālīsī.
99. Al-Bukhārī and Muslim.
100. Ibid.
101. Abū Dāwūd with a *ṣaḥīḥ isnād* and Ibn Khuzaymah.
102. Aḥmad and Muslim.
103. Al-Bukhārī and Muslim.
104. Ibid.
105. Ibid.

106. Al-Nasā'ī and Aḥmad with a *ṣaḥīḥ isnād*.
107. Al-Ṭayālīsī and Aḥmad with a *ṣaḥīḥ isnād*.
108. Ibn Khuzaymah (1/166/2), al-Ṭabarānī, and al-Maqdisī with a *ṣaḥīḥ isnād*.
109. Al-Bukhārī and Muslim.
110. Ibid.
111. Called *al-Ṭawīlatayn*: *al-A'raf* (Quran, 7) is agreed to be one; *al-An'ām* (Quran, 6) is the other, according to the most correct saying, as in *Fath al-Bārī*.
112. Al-Bukhārī, Abū Dāwūd, Ibn Khuzaymah (1/68/1), Aḥmad, al-Sirāj, and al-Mukhlīṣ.
113. Al-Ṭabarānī in *Mu'jam al-Kabīr* with a *ṣaḥīḥ isnād*.
114. Aḥmad, al-Maqdisī, al-Nasā'ī, Ibn Naṣr, and al-Ṭabarānī.
115. Al-Nasā'ī and Aḥmad with a *ṣaḥīḥ isnād*.
116. Aḥmad and al-Tirmidhī who declared it *ḥasan*.
117. Al-Bukhārī, Muslim, and al-Nasā'ī.
118. Ibid.
119. Ibid. It is also given in *Irwā al-Ghalīl* (#295).
120. Al-Nasā'ī with a *ṣaḥīḥ isnād*.

121. Al-Bukhārī and Muslim.
122. The narration is like this, with *al-Nisā* before *Āl 'Imrān*, and thus it is evidence for (the permissibility of) departing from the order of *sūrahs* found in the 'Uthmānī copy of the Quran in recitation. An example of this has already been seen.
123. Muslim and al-Nasā'ī.
124. Abū Ya'lā and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred. Ibn al-Athīr says: "...the Seven Long Sūrahs are *al-Baqarah* (Quran, 2), *Āl 'Imrān* (Quran, 3), *al-Nisā* (Quran, 4), *al-Mā'idah* (Quran, 5), *al-An'ām* (Quran, 6), *al-A'rāf* (Quran, 7) and *al-Tawbah* (Quran, 9)."
125. Abū Dāwūd and al-Nasā'ī with a *ṣaḥīḥ isnād*.
126. Muslim and Abū Dāwūd.
127. Al-Bukhārī and Muslim.
128. Al-Nasā'ī and al-Tirmidhī who declared it *ṣaḥīḥ*.
129. Al-Bukhārī and Aḥmad.
130. Al-Dārimī and Sa'īd bin Manṣūr in his *Sunan* with a *ṣaḥīḥ isnād*.
131. Aḥmad with a *ṣaḥīḥ isnād*.
132. Al-Dārimī and al-Tirmidhī who declared it *ṣaḥīḥ*.
133. Arabic *shīrrah*: excitement, enthusiasm, keenness, energy. The *shīrrah* of youth is its beginning and its fervor. Imam al-Ṭaḥāwī says:

This is the zeal of the Muslims in their actions which bring them nearer to their Lord. However they are bound to fall short and leave some actions (which they began due to this zeal) so the most beloved of their actions to Allāh's Messenger ﷺ were those done otherwise (and kept up), so he ordered them to carry out righteous deeds which they are able to do continually and keep to until they meet their Lord, Almighty and Majestic. It is narrated from him ﷺ to clarify this that he said: "The actions most loved by Allāh are those which are the most regular, even if they are little."

I say: this *ḥadīth* which he prefixes with the words "it is narrated" is *ṣaḥīḥ*, agreed upon by al-Bukhārī and Muslim from the narration of 'Ā'ishah رضي الله عنها.

134. Arabic *fātrah*: interval, break, lapse; referring here to a period of reduced enthusiasm.
135. Aḥmad and Ibn Ḥibbān in his *Ṣaḥīḥ*.
136. Ibn Sa'ad (1/376) and Abū Shaykh in *Akhlāq al-Nabī* (281).
137. Al-Dārimī and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
138. Ibid.
139. Aḥmad and Ibn Naṣr with a *ṣaḥīḥ isnād*.
140. Al-Bukhārī and Abū Dāwūd.

141. Aḥmad and Abū Dāwūd with a *ṣaḥīḥ isnād*.
142. Muslim and Abū Dāwūd. This *ḥadīth* and others make it disliked (*makrūh*) to stay awake the whole night, whether always or regularly, for it is against the example of the Prophet ﷺ; for if staying up the whole night were better, he ﷺ would have done so, and the best guidance is the guidance of Muḥammad ﷺ. So do not be deceived by what is narrated from Abū Ḥanīfah that he prayed *Fajr* with the ablution of *'Ishā* for forty years! (Translator's Note: see *Tablighī Niṣāb: Virtues of Ṣalāh* by Mawlānā Zakariyyā Kandhalvī for examples of this type of claim) For this narration from him is totally baseless; in fact 'Allāmah al-Fayrūz'ābādī says in *al-Radd 'alā al-Mu'tarīḍ* (44/1):

This narration is a clear lie and cannot be attributed to the Imam, for there is nothing excellent about it, whereas it was the nature of the likes of the Imam to do the better thing; there is no doubt that the renewal of purification for each prayer is more excellent, most complete, and best. This is even if it is correct that he stayed awake the length of the night for forty consecutive years! This story seems more like a fairy tale, and is an invention of some of the extremely ignorant fanatics, who say it about Abū Ḥanīfah and others, and all of it is lies.

143. Al-Nasā'ī, Aḥmad, and al-Ṭabarānī (1/187/2); Al-Tirmidhī declared it *ṣaḥīḥ*.
144. Al-Nasā'ī, Ibn Khuzaymah (1/70/1), Aḥmad, Ibn Naṣr, and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.

145. Al-Bukhārī and Aḥmad.
146. Al-Nasā'ī and al-Ḥākim who declared it *ṣaḥīḥ*.
147. Al-Tirmidhī, Abū al-‘Abbās al-Aṣamm in his *Ḥadīthab* (vol. 2, #117), and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
148. Al-Nasā'ī and Aḥmad with a *ṣaḥīḥ isnād*.
149. The evidence for these two *rak'ahs* is found in *Ṣaḥīḥ Muslim* and others as a practice of the Prophet ﷺ, but they oppose his saying: “Make the last of your prayer at night odd (*witr*),” transmitted by al-Bukhārī and Muslim. The scholars have differed in reconciling these two *ḥadīth*, none of them being convincing to me, so the most cautious thing is to leave the two *rak'ahs* in compliance with the command of the Prophet ﷺ. Allāh knows best.

Later I came across an authentic *ḥadīth* which had a command for two *rak'ahs* after *witr*, so the order of the Prophet ﷺ agrees with his action, and the two *rak'ahs* are validated for everyone; the first command is thus one of recommendation, not negating the two *rak'ahs*. The latter *ḥadīth* is given in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (1993). See *Appendix G*.
150. Aḥmad, Ibn Naṣr, al-Ṭaḥāwī (1/202), Ibn Khuzaymah, and Ibn Ḥibbān with a *ḥasan ṣaḥīḥ isnād*.
151. Muslim and Abū Dāwūd. It is given in *Irwā al-Ghālīl* (#345).
152. Ibid.
153. Muslim and Abū Dāwūd.

154. Ibid.
155. Ibid.
156. This is the saying of Imam al-Shāfi'ī, Aḥmad, and Ishāq, and some of the later Ḥanafīs also took this view. As for the recitation of a *sūrah* after it, this is the view of some of the Shāfi'īs and it is the correct view.
157. Al-Bukhārī, Abū Dāwūd, al-Nasā'ī, and Ibn al-Jārūd. The addition is not *shādh* (odd) as al-Tuwayjirī thinks.
158. Al-Nasā'ī and al-Ṭaḥāwī with a *ṣaḥīḥ isnād*.
159. Ibn al-Mubārak in *al-Zuhd* (162/1, from *al-Kawākib*, 575), Aḥmad, and Abū Dāwūd with a *ṣaḥīḥ isnād*.
160. Muslim and Mālik.
161. Abū Dāwūd and al-Tirmidhī who declared it *ṣaḥīḥ*.
162. Al-Bukhārī and Abū Dāwūd.
163. Al-Bukhārī in *Af'āl al-'Ibād* with a *ṣaḥīḥ isnād*.
164. In the section on *Recitation of one āyah at a time*.
165. Arabic *al-Tarjī'*: explained as a vibrating tone by Ibn Ḥajar; Al-Manāwī said: "It arises from a feeling of joy and happiness, which he ﷺ felt a good deal on the day of the conquest of Makkah."
166. Al-Bukhārī and Muslim.

167. Ibid. Ibn Hajar said in his commentary on (١١١), “this is a *hamzah* with a *fatḥah*, followed by a silent *alif*, followed by another *hamzah*.” Shaykh Alī al-Qārī quoted likewise from others and then said: “It is obvious that this is three prolonged *alif*s.”
168. Al-Bukhārī as *ta’līq*, Abū Dāwūd, al-Dārimī, al-Ḥākim and Tammām al-Rāzī with two *ṣaḥīḥ isnāds*.
- NOTE: This *ḥadīth* was turned round by one of the narrators, who narrated it as “beautify your voices with the Quran.” This is a mistake in narration and understanding, and whoever declared it *ṣaḥīḥ* is submerged in error, for it contradicts the authentic explanatory narrations in this section. In fact, it is a prime example of a *maqlūb ḥadīth*, and the details of this brief note are in *Silsilah al-Aḥādīth al-Ḍa’īfah* (#5328).
169. A *ṣaḥīḥ ḥadīth* transmitted by Ibn al-Mubārak in *al-Zuhd* (162/1, from *al-Kawākib*, 575), al-Dārimī, Ibn Naṣr, al-Ṭabarānī, al-Ḍiyā in *al-Mukhtārāh*, and Abū Nu’aym in *Akḥbār Iṣbahān*.
170. Al-Dārimī and Aḥmad with a *ṣaḥīḥ isnād*.
171. Abū Dāwūd and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
172. Al-Mundhirī said, “*Tagḥannā* does mean to recite in a pleasant voice.” Sufyān bin Uyaynah and others took the the view that it is to do with *istighnā* (i.e. letting the Quran make one dispense with worldly pleasures), but this is rejected.
173. Al-Bukhārī, Muslim, al-Ṭaḥāwī, and Ibn Mandah in *Tawḥīd* (81/1).

174. The scholars have said that musical instruments here means a beautiful voice and that the family of Dāwūd refers to Dāwūd himself; the family of so-and-so can be specifically for so-and-so only; Dāwūd had an extremely beautiful voice. This is mentioned by al-Nawawī in his commentary on *Ṣaḥīḥ Muslim*.
175. ‘Abd al-Razzāq in *al-Amālī* (2/44/1), al-Bukhārī, Muslim, Ibn Naṣr, and al-Ḥākim.
176. Abū Dāwūd, Ibn Ḥibbān, al-Ṭabarānī, Ibn ‘Asākir (2/296/2) and al-Diyā in *al-Mukhtārāh* with a *ṣaḥīḥ isnād*.
177. Arabic *al-Tafl*: to blow with a minimum amount of saliva. (*Nihāyah*)
178. Muslim and Aḥmad. Al-Nawawī says, “This *ḥadīth* contains a recommendation to seek refuge from the devil when he tempts, along with spitting to the left three times.”

Chapter Six

The Rukū‘

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After completing his recitation, he ﷺ would pause for a moment,¹ then raise his hands² in the way described earlier under the *Opening Takbīr*, say *takbīr*,³ and make *rukū‘*.⁴

He also ordered *the one who prayed badly* likewise, saying to him, “Indeed, the prayer of one of you is not complete until he makes an excellent ablution as Allāh has commanded him to...then he celebrates Allāh’s greatness, praises and glorifies Him, then recites the Quran as much as is easy for him from what Allāh has taught him and allowed him, then says *takbīr* and makes

rukū‘ [and places his hands on his knees] until his joints are at ease and relaxed.”⁵

6.1 The *rukū‘* described

He ﷺ would place his palms on his knees,⁶ and would order them to do likewise,⁷ as he ordered *the one who prayed badly* in the aforementioned *ḥadīth*.

He ﷺ would put his hands firmly on his knees [as though he were grasping them],⁸ and would space his fingers out,⁹ ordering *the one who prayed badly* likewise, saying: “When you make *rukū‘*, place your palms on your knees, then space your fingers out, then remain (like that) until every limb takes its (proper) place.”¹⁰

He ﷺ used to spread himself (i.e. not be in a compact position), and keep his elbows away from his sides.¹¹

When he ﷺ made *rukū‘*, he would spread his back and make it level,¹² such that if water were poured on it, it (the water) would stay there (i.e. not run off).¹³ He ﷺ also said to *the one who prayed badly*, “When you make *rukū‘*, put your palms on your knees, spread your back (flat) and hold firm in your *rukū‘*.”¹⁴

He ﷺ would neither let his head droop nor raise it (i.e. higher than his back),¹⁵ but it would be in between.¹⁶

6.2 The obligation of being at ease in *rukū‘*

He ﷺ used to be at ease in his *rukū‘*, and ordered *the one who prayed badly* to be so, as has been mentioned in the first section on *rukū‘*.

He ﷺ used to say, “Complete the *rukū‘* and *sujūd*, for by Him in whose Hand is my soul, I surely see you behind my back¹⁷ when you make *rukū‘*

and *sujūd*.”¹⁸

He ﷺ saw a man praying not completing his *rukū‘* properly, and pecking in his *sujūd*, so he said, “Were this man to die in this state, he would die on a faith other than that of Muḥammad, [pecking in his prayer as a crow pecks at blood; he who does not make *rukū‘* completely and pecks in his *sujūd* is like the hungry person who eats one or two dates, which are of no use to him at all.]”¹⁹

Abū Hurayrah ؓ said, “My close friend ﷺ forbade me from pecking in my prayer like a cockerel, from looking around like a fox, and from squatting like a monkey.”²⁰

The Messenger of Allāh ﷺ also used to say, “The worst thief among men is the one who steals from his prayer.” They said, “O Messenger of Allāh, how does he steal from his prayer?” He said, “He does not complete its *rukū‘* and *sujūd*.”²¹

Once, he ﷺ was praying, when he glanced out of the corner of his eye at a man not settling his backbone in *rukū‘* and *sujūd*. Upon finishing, he ﷺ said, “O Assembly of Muslims! Verily, the prayer is not valid of the one who does not settle his spine in *rukū‘* and *sujūd*.”²²

He said in another *ḥadīth*, “The prayer of a man does not count unless he straightens his back in *rukū‘* and *sujūd*.”²³

6.3 The *adḥkār* in *rukū‘*

He would say different types of remembrance of Allāh and supplication, any one of the following at a time:

I.

سُبْحَانَ رَبِّيَ الْعَظِيمِ!

“How Perfect is my Lord, the Supreme!,” THREE TIMES.²⁴ But sometimes, he would repeat it more than that.²⁵ Once, in night prayer, he repeated it so much that his *rukū‘* became nearly as long as his standing before it, in which he had recited three of the Long Sūrah: *al-Baqarah*, *al-Nisā*, and *Āl ‘Imrān*. This prayer was full of supplication and seeking forgiveness, and the *ḥadīth* has already been mentioned under *Recitation in Tahajjud Prayer*.

2. سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ.

“How Perfect is my Lord, the Supreme, and Praised be He,” THREE TIMES.²⁶

3. **سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.**

“Perfect, Blessed,²⁷ Lord of the Angels and the Spirit.”²⁸

4. سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

“How Perfect You are O Allāh, and Praises are for You. O Allāh, forgive me.” He would say it often in his *rukū‘* and *sujūd*, implementing (the order of) the Quran.²⁹

اللَّهُمَّ لَكَ رَغَمْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، [أَنْتَ رَبِّي]، خَشَعَ لَكَ سَمْعِي 5. وَبَصَرِي وَمُغْنِي وَعَظْمِي (وَفِي رِوَايَةٍ: وَعَظْمَايَ)، وَمَا اسْتَقَلَّتْ بِهِ قَدَيَّ اللَّهُ رَبَّ الْعَالَمِينَ].

“O Allāh! To You I have bowed; in You I have believed; to You I have submitted; [You are my Lord]; humbled for You are my hearing, my seeing, my marrow, my bone (in one narration: my bones), my sinews, [and whatever my feet carry³⁰(are humbled) for Allāh, Lord of the Worlds].”³¹

6. اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، أَنْتَ رَبِّي، خَشَعَ سَمْعِي وَبَصَرِي وَدَمِي وَلَحْمِي وَعَظْمِي وَعَصَبِي لِلَّهِ رَبِّ الْعَالَمِينَ.

“O Allāh! To You I have bowed; in You I have believed; to You I have submitted; in You I have placed my trust; You are my Lord; my hearing, my seeing, my blood, my flesh, my bones, and my sinews are humbled for Allāh, Lord of the Worlds.”³²

7. سُبْحَانَ ذِي الْجَبُوتِ وَالْمَلَكَوتِ وَالْكِبَرِيَاءِ وَالْعَظَمَةِ.

“How Perfect is He Who has all Power, Kingdom, Magnificence, and Supremacy,” which he used to say in night prayer.

6.4 Lengthening the *rukū‘*

He ﷻ used to make his *rukū‘*, his standing after *rukū‘*, his *sujūd*, and his sitting in between the two *sajdahs*, nearly equal in length.³³

6.5 Forbiddance of reciting the Quran in *rukū‘*

He used to forbid recitation of the Quran in *rukū‘* and *sujūd*.³⁴ Further, he used to say, “Verily, I have indeed been forbidden from reciting the Quran in *rukū‘* or *sujūd*. In the *rukū‘*, therefore, glorify the Supremacy of the Lord, Almighty and Sublime, in it; as for the *sujūd*, exert yourselves in supplication in it, for it is most likely that you will be answered.”³⁵

6.6 Rising from *rukū‘* and what is to be said then

Next, he ﷻ would straighten up his back out of *rukū‘*, saying,

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.

“Allāh listens to the one who praises Him.”³⁶

He ﷺ also ordered *the one who prayed badly* to do that, when he said to him: “No person’s prayer is complete until...he has said *takbīr*...then made *rukū‘*...then has said ‘Allāh listens to the one who praises Him’ until he is standing straight.”³⁷ When he raised his head, he would stand straight until every vertebra returned to its place.³⁸

Next, he ﷺ would say while standing,

رَبَّنَا [وَأَلِّكَ الْحَمْدُ.

“Our Lord, [and] to You be all Praise.”³⁹

He ﷺ has commanded all worshipers, whether behind an Imam or not, to do the above on rising from *rukū‘*, by saying “Pray as you have seen me praying.”⁴⁰

He ﷺ also used to say, “The Imam is there to be followed...when he has said ‘Allāh listens to the one who praises Him’ then say, ‘[O Allāh!] Our Lord, and to You be all Praise;’ Allāh will listen to you, for indeed, Allāh, Blessed and Exalted, has said via the tongue of His Prophet ﷺ: ‘Allāh listens to the one who praises Him.’”⁴¹

He ﷺ also gave a reason for this command in another *ḥadīth*, saying: “...for he whose saying coincides with that of the angels will have his past sins forgiven.”⁴²

He ﷺ used to raise his hands when straightening up,⁴³ in the ways described under the *Opening Takbīr*.

While standing, he ﷺ would say, as previously mentioned,

1. رَبَّنَا وَأَلِّكَ الْحَمْدُ.

“Our Lord, and to You be all Praise;”⁴⁴ or

2. رَبَّنَا لَكَ الْحَمْدُ.

“Our Lord, to You be all Praise.”⁴⁵

Sometimes, he ﷺ would add at the beginning of either of these:

3. اللَّهُمَّ...
 “O Allāh!...”⁴⁶

He ﷺ used to order others to do this, saying, “When the Imam says: ‘Allāh listens to the one who praises Him,’ then say: ‘O Allāh! Our Lord, to You be all Praise,’ for he whose saying coincides with that of the angels will have his past sins forgiven.”⁴⁷

Sometimes, he ﷺ would add either:

4. ...مِلْءَ السَّمَاوَاتِ، وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.
 “...Filling the heavens, filling the earth, and filling whatever else You wish,”⁴⁸ or
5. ...مِلْءَ السَّمَاوَاتِ، [وَمِلْءَ] الْأَرْضِ، وَمَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.
 “...Filling the heavens, [filling] the earth, whatever is between them, and filling whatever else You wish.”⁴⁹

Sometimes, he ﷺ would add even further:

6. أَهْلَ الثَّنَاءِ وَالْمَجْدِ، لَا مَانِعَ لِمَا أُعْطِيتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.
 “Lord of Glory and Majesty! None can withhold what You grant, and none can grant what You withhold; nor can the possessions of an owner benefit him in front of You.”⁵⁰

Or, sometimes, the addition would be:

7. مِلْءَ السَّمَاوَاتِ، وَمِلْءَ الْأَرْضِ، وَمَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ
الْقَنَائِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُنَّا لَكَ عَبْدٌ، [اللَّهُمَّ] لَا مَانِعَ لِمَا أَعْطَيْتَ،
[وَلَا مُعْطِيَ لِمَا مَنَعْتَ]، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

“Filling the heavens, filling the earth, and filling whatever else You wish. Lord of Glory and Majesty!—The truest thing a slave has said, and we are all slaves to You. [O Allāh!] None can withhold what You grant, [and none can grant what You withhold,] nor can the possessions of an owner benefit him in front of You.”⁵¹

Sometimes, he ﷺ would say the following during night prayer:

8. لِرَبِّي الْحَمْدُ، لِرَبِّي الْحَمْدُ.

“To my Lord be all Praise, to my Lord be all Praise,” repeating it until his standing was about as long as his *rukū‘*, which had been nearly as long as his first standing, in which he had recited *al-Baqarah* (Quran, 2).⁵²

9. رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، [مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى].

“Our Lord, and to You be all Praise, so much pure praise, inherently blessed, [externally blessed, as our Lord loves and is pleased with].”⁵³

A man praying behind him ﷺ said this after he ﷺ had raised his head from *rukū‘* and said: “Allāh listens to the one who praises Him.” When the Messenger of Allāh had finished his prayer, he said, “Who was the one speaking just now?” The man said, “It was I, O Messenger of Allāh.” So the Messenger of Allāh ﷺ said, “I saw over thirty angels hurrying to be the first one to write it down.”⁵⁴

6.7 Lengthening this standing and the obligation to be at ease in it

He ﷺ used to make this standing about as long as his *rukū‘*, as has been mentioned; in fact, he would stand (for so long) sometimes that one would say, “He has forgotten,” [because of his standing for so long.]⁵⁵

He ﷺ used to instruct them to be at ease in it; hence, he said to *the one who prayed badly*, “...next, raise your head until you are standing straight [and every bone has taken its proper place]”—in another narration, “When you rise, make your spine upright and raise your head, until the bones return to their joints.”⁵⁶

He ﷺ also reminded him that no one’s prayer is complete unless he does that, and used to say: “Allāh, Mighty and Sublime, does not look at the prayer of the slave who does not make his backbone upright in between his bowings and prostrations.”⁵⁷

Endnotes

1. Abū Dāwūd and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
2. Al-Bukhārī and Muslim. This raising of the hands is reported as *mutawātir* from him ﷺ, as is the raising of the hands on straightening up after *rukūʿ*. It is the *madhhab* of the three Imams, Mālik, al-Shāfiʿī, and Aḥmad, and of the majority of scholars of *ḥadīth* and *fiqh*. Imam Mālik practiced it right up to his death, as reported by Ibn ʿAsākir (15/78/2). Some of the Ḥanafīs chose to do it, among them ʿIṣām bin Yūsuf Abū ʿAsamah al-Balkhi (d. AH 210), a student of Imam Abū Yūsuf, as has been explained in the *Introduction*. ʿAbd Allāh bin Aḥmad reported from his father in his *Masāʾil* (p. 60), “It is related from ʿUqbah bin ʿĀmir that he said about a man raising his hands during prayer, ‘He earns ten good deeds for each such movement.’” This is supported by the *ḥadīth qudsī*, “...he who intends a good deed and then does it, Allāh writes it down with Himself as from ten to seven hundred good deeds,” transmitted by al-Bukhārī and Muslim. See *Ṣaḥīḥ al-Targhib* (#16).
3. Ibid.
4. Ibid.

5. Abū Dāwūd and al-Nasā’ī. Al-Ḥākim declared it *ṣaḥīḥ* and al-Dhahabī concurred.
6. Al-Bukhārī and Abū Dāwūd.
7. Al-Bukhārī and Muslim.
8. Al-Bukhārī and Abū Dāwūd.
9. Al-Ḥākim and he declared it *ṣaḥīḥ*; Al-Dhahabī and al-Ṭayālīsī agreed. It is given in *Ṣaḥīḥ Abī Dāwūd* (#809).
10. Ibn Khuzaymah and Ibn Ḥibbān in their *Ṣaḥīḥs*.
11. Ibn Khuzaymah and Al-Tirmidhī who declared it *ṣaḥīḥ*.
12. Al-Bukhārī, and al-Bayhaqī with a *ṣaḥīḥ isnād*.
13. Al-Ṭabarānī in *Mu‘jam al-Kabīr* and *Mu‘jam al-Ṣaghir*, Ibn Mājah, and ‘Abd Allāh bin Aḥmad in *Zawā‘id al-Musnad*.
14. Aḥmad and Abū Dāwūd with a *ṣaḥīḥ isnād*.
15. Abū Dāwūd and al-Bukhārī in *Juz al-Qirā’ah* with a *ṣaḥīḥ isnād*.
16. Muslim and Abū ‘Awānah.
17. This vision was physically real, and was one of his miracles; it was confined to during prayer: there is no evidence for it being of a general nature.
18. Al-Bukhārī and Muslim.

19. Abū Ya‘lā in his *Musnad* (340/3491/1), al-Ājurri in *al-Arba‘in*, al-Bayhaqī, al-Ṭabarānī (1/192/1), al-Ḍiyā in *al-Muntaqā* (276/1), Ibn ‘Asākir (2/226/2, 414/1, 8/14/1, 76/2) with a *ḥasan isnād*, and Ibn Khuzaymah declared it *ṣaḥīḥ* (1/82/1). Ibn Baṭṭah has a supporting *mursal* narration for the first part of the *ḥadīth*, minus the addition, in *al-Ibānah* (5/43/1).
20. Al-Ṭayālīsī, Aḥmad, and Ibn Abī Shaybah; it is a *ḥasan ḥadīth*, as I have explained in my footnotes on *al-Aḥkām* (1348) by ‘Abd al-Ḥaqq al-Ishbīlī.
21. Ibn Abī Shaybah (1/89/2), al-Ṭabarānī, and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
22. Ibn Abī Shaybah (1/89/1), Ibn Mājah, and Aḥmad with a *ṣaḥīḥ isnād*.
23. Abū ‘Awānah, Abū Dāwūd, and al-Sahmī (61); Al-Dāraquṭnī declared it *ṣaḥīḥ*.
24. Aḥmad, Abū Dāwūd, Ibn Mājah, al-Dāraquṭnī, al-Ṭaḥāwī, al-Bazzār, and al-Ṭabarānī in *Mu‘jam al-Kabīr*, on the authority of seven Companions. Hence this refutes those who did not accept the specification of the glorifications to three times, such as Ibn al-Qayyim and others.
25. This can be deduced from the *aḥādīth* which make it clear that he ﷺ used to make his standing, *rukū‘*, and *sujūd* equal in length, as mentioned after this section.
26. A *ṣaḥīḥ ḥadīth*, transmitted by Abū Dāwūd, al-Dāraquṭnī, Aḥmad, al-Ṭabarānī, and al-Bayhaqī.

27. Abū Ishāq said: *subbūh* means “the one who is free of any defect,” while *quddūs* means “the Blessed” or “the Pure.” Ibn Sayyidah said: “Glorified and Blessed are attributes of Allāh, Almighty and Sublime, because He is glorified and sanctified by others.” (*Lisān al-‘Arab*)
28. Muslim and Abū ‘Awānah.
29. Al-Bukhārī and Muslim. “Implementing the Quran” refers to the saying of Allāh: «Then glorify with the Praises of your Lord, and seek His Forgiveness, for He is Oft-Returning.» (Quran, 110:3)
30. This is an example of use of a general phrase coming after mention of individual items.
31. Muslim, Abū ‘Awānah, al-Ṭaḥāwī, and al-Dāraquṭnī.
32. Al-Nasā’ī with a *ṣaḥīḥ isnād*.

NOTE: Is there proof for combining two or more of these *adḥkār* in one *rukū‘*? The scholars have differed about this. Ibn al-Qayyim was uncertain about this in *Zād al-Ma‘ād*. Al-Nawawī chose the first possibility in *al-Adḥkār*, saying, “It is best to combine all of these *adḥkār* if possible, and similarly with the *adḥkār* of other postures.” Abū al-Ṭayyib Ṣiddīq Ḥasan Khān disagreed with him, saying in *Nuzul al-Abrār* (84), “It is narrated with one of them here, another one there, but I see no evidence for combining. The Messenger of Allāh ﷺ would not combine them in one go, but he would say one of them sometimes, another one sometimes; to follow is better than to start something new.” This latter view is the correct one, *in-shā-Allāh*, but it is proved in the Sunnah to lengthen this posture, as well as others, until it is about the length of the standing; hence, if the worshiper wishes

to follow the Prophet ﷺ in this *sunnah*, the only way is to combine *adhkār*, as Al-Nawawī said, and as Ibn Naṣr has related it in *Qiyām al-Layl* (76) from Ibn Jurayj as done by ‘Atā, or to repeat one of the *adhkār* for which there is text for repetition, and this is closer to the Sunnah. Allāh knows best.

33. Al-Bukhārī and Muslim. It is given in *Irwā al-Ghalīl* (#331).
34. Muslim and Abū ‘Awānah. The forbiddance is general, hence covering both obligatory and voluntary prayers. The addition in Ibn ‘Asākir (17/299/1), “as for voluntary prayers, then there is no harm” is either *shādh* or *munkar*—Ibn ‘Asākir pointed out a defect in it— so it is not permissible to act according to it.
35. Ibid.
36. Al-Bukhārī and Muslim.
37. Abū Dāwūd and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
38. Al-Bukhārī and Abū Dāwūd; Arabic *faqār*: vertebrae, “the bones making up the spine, from the base of the neck to the coccyx” according to *Qāmūs*. See also *Fatḥ al-Bārī* (2/308).
39. Al-Bukhārī and Aḥmad.
40. Ibid.
41. Muslim, Abū ‘Awānah, Aḥmad, and Abū Dāwūd.

NOTE: This *ḥadīth* doesn’t prove that those following an Imam should not share with the Imam in saying: “Allāh listens to the one who praises Him,” just as it does not prove that the Imam does not share with those following him in saying: “Our Lord, to You be all Praise.” This is because the purpose of this *ḥadīth* is not to set out exactly what the Imam and his followers should say in this position; rather, it explains that the followers’ *taḥmīd* should be said after the Imam’s *tasmī‘*. This is supported by the fact that the Prophet ﷺ used to say the *taḥmīd* when he was the Imam, and also because the generality of his saying, “Pray as you have seen me praying,” dictates that the follower should say what the Imam says, e.g. *tasmī‘*, etc. Those respected brothers who referred to us in this issue should consider this, and perhaps what we have mentioned is satisfactory. Whoever would like further discussion on this issue should refer to the article by al-Ḥāfiẓ al-Ṣuyūṭī on this matter in his book *al-Ḥāwī li al-Fatāwī* (1/529).

42. Al-Bukhārī and Muslim; al-Tirmidhī declared it *ṣaḥīḥ*.
43. Al-Bukhārī and Muslim. The raising of the hands here is narrated in a *mutawātir* way from the Messenger ﷺ, and the majority of scholars have supported it, including some Ḥanafīs. See previous footnotes under *Rukū‘*.
44. Ibid.
45. Ibid.
46. Al-Bukhārī and Aḥmad. Ibn al-Qayyim erred on this point in *Zād al-Ma‘ād*, rejecting the combination of “O Allāh!” with “and,” despite the fact that it is found in *Ṣaḥīḥ al-Bukhārī*, *Musnad Aḥmad*,

in al-Nasā’ī, and Aḥmad again via two routes of narration from Abū Hurayrah, in al-Dārimī as a *ḥadīth* of Ibn ‘Umar رضي الله عنه, in al-Bayhaqī from Abū Sa‘īd al-Khudrī رضي الله عنه, and in al-Nasā’ī again as a *ḥadīth* of Abū Mūsā al-Ash‘arī رضي الله عنه.

47. Al-Bukhārī and Muslim; al-Tirmidhī declared it *ṣaḥīḥ*.
48. Muslim and Abū ‘Awānah.
49. Ibid.
50. Arabic *jadd*: wealth, might, power; i.e. the one who has wealth, sons, might, and power in this world will not benefit from them in front of You; his possessions will not save him from You: only righteous deeds will benefit or save anyone.
51. Muslim and Abū ‘Awānah.
52. Muslim, Abū ‘Awānah, and Abū Dāwūd.
53. Abū Dāwūd and al-Nasā’ī with a *ṣaḥīḥ isnād*. It is given in *Irwā al-Ghalīl* (#335).
54. Mālik, al-Bukhārī, and Abū Dāwūd.
55. Al-Bukhārī, Muslim, and Aḥmad. It is given in *Irwā al-Ghalīl* (#307).
56. Al-Bukhārī and Muslim (first sentence only), al-Dārimī, al-Ḥākim, al-Shāfi‘ī, and Aḥmad. “Bones” here refer to those of the spinal structure, the vertebrae, as has preceded in the main text.

NOTE: The meaning of this *ḥadīth* is clear and obvious: to be at ease in this standing. As for the usage of this *ḥadīth* by our brothers from the Hijāz and elsewhere as evidence to justify placing the right hand on the left in this standing, it is far-removed from the meaning of the multitude of narrations of this *ḥadīth*. In fact it is a false argument, since the placing mentioned is not referred to with regard to the first standing in any of the narrations or wordings of the *ḥadīth*; therefore, how can “the bones taking their proper places” mentioned in the *ḥadīth* be interpreted as referring to the right hand taking hold of the left before *rukū‘*?! This would apply if all the versions of the *ḥadīth* could be construed to mean this, so what about when they imply an obviously different meaning? In fact, this placing of theirs cannot be inferred from the *ḥadīth* at all, since what is meant by “bones” is the bones of the spine, as confirmed by the Sunnah, “...he would stand straight until every vertebra returned to its place.”

I, for one, am in no doubt that to place the hands on the chest in this standing is an innovation and a leading astray, for it is not mentioned in any of the *ahādīth* about prayer, despite their large number. Had this practice any foundation, it would have reached us by at least one narration. Further, not one of the *Salaf* practiced it, nor has a single leading scholar of *ḥadīth* mentioned it, as far as I know.

This is not inconsistent with what Shaykh al-Tuwayjirī has quoted in his article (pp. 18–19) from Imam Aḥmad, “If one wishes, he may leave his hands by his sides, or, if he wishes, he can place them on his chest,” for Imam Aḥmad did not attribute this to the Prophet ﷺ, but said it from his own *ijtihād* and opinion, and opinion can be erroneous. When authentic evidence establishes the innovatory nature of any practice, such as this one, then the saying of an Imam in its

favor does not negate its being an innovation, as Shaykh al-Islām Ibn Taymīyyah has written. In fact, I see in these words of his, an indication that Imam Aḥmad did not regard the above-mentioned placing as being proved in the Sunnah, for he allowed a choice between practicing it and leaving it!—Does the respected Shaykh think that the Imam also allowed a similar choice regarding placing the hands before *rukū‘*? Thus, it is proved that the placing of the hands on the chest in the standing after *rukū‘* is not part of the Sunnah. This is a brief discussion of this issue, which could be dealt with in more detail and depth, but due to lack of space here, that is done instead in my *Refutation against Shaykh al-Tuwayjirī*.

57. Aḥmad and al-Ṭabarānī in *Mu‘jam al-Kabīr* with a *ṣaḥīḥ isnād*.

Chapter Seven

The Sujūd

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Next, he ﷺ would say *takbīr* and go down into *sajdah*,¹ and he ordered *the one who prayed badly* to do so, saying to him, “No one’s prayer is complete unless...he says: ‘Allāh listens to the one who praises Him,’ and stands up straight, then says: ‘Allāh is the Greatest,’ and prostrates such that his joints are at rest.”²

Also, when he ﷺ wanted to perform *sajdah*, he would say *takbīr*, [separate his hands from his sides], and then perform *sajdah*.³ Sometimes, he ﷺ would raise his hands when performing *sajdah*.⁴

7.1 Going down into *sajdah* on the hands

He ﷺ used to place his hands on the ground before his knees.⁵ He ﷺ used to instruct likewise, saying, “When one of you performs *sajdah*, he should not kneel like a camel, but should place his hands before his knees.”⁶

He also used to say, “Verily, the hands prostrate as the face prostrates, so when one of you places his face (on the ground), he should place his hands, and when he raises it, he should raise them.”⁷

7.2 The *sajdah* described

He ﷺ would support himself on his palms [and spread them],⁸ put his fingers together,⁹ and point them towards the *qiblah*.¹⁰

Also, he ﷺ would put them (his palms) level with his shoulders,¹¹ and sometimes level with his ears.¹² He ﷺ would put his nose and forehead firmly on the ground.¹³

He ﷺ said to *the one who prayed badly*, “When you prostrate, then be firm in your prostration;”¹⁴ in one narration: “When you prostrate, put your face and hands down firmly, until all of your bones are relaxed in their proper places.”¹⁵

He ﷺ also used to say, “There is no prayer for the one whose nose does not feel as much of the ground as the forehead.”¹⁶

He ﷺ used to put his knees and toes down firmly,¹⁷ point with the front of the toes towards the *qiblah*,¹⁸ put his heels together,¹⁹ keep his feet upright,²⁰ and ordered likewise.²¹

Hence, these are the seven limbs on which he ﷺ would prostrate: the (two) palms, the (two) knees, the (two) feet, and the forehead and nose—counting the last two as one limb in prostration, as he ﷺ said: “I have been ordered to prostrate (in one narration: we have been ordered to prostrate) on seven bones: on the forehead...” and he indicated by moving his hand²² around his nose, “...the hands (in one version: the palms), the knees and the toes, and not to tuck up²³ the garments and hair.”²⁴

He ﷺ also used to say, “When a slave prostrates, seven limbs prostrate with him: his face, his palms, his knees, and his feet.”²⁵ He ﷺ said about a man who was praying with his hair tied²⁶ behind him, “His example is surely like that of someone who prays with his hands bound (behind his back).”²⁷ He also said, “That is the saddle of the devil,” i.e. where the devil sits, referring to the knots in the hair.²⁸

He ﷺ would not rest his forearms on the ground,²⁹ but would raise them above the ground, and keep them away from his sides such that the whiteness of his armpits could be seen from behind,³⁰ and also such that if a small lamb or kid wanted to pass under his arms, it would have been able to do so.³¹

He ﷺ would do this to such an extent that one of his Companions رضي الله عنه said, “We used to feel sorry for the Messenger of Allāh ﷺ because of the way

he kept his hands away from his sides.”³²

He ﷺ used to order likewise, saying, “When you perform *sajdah*, place your palms (on the ground) and raise your elbows,”³³ and “Be level in *sujūd*, and none of you should spread his forearms like the spreading of a dog (in one narration: like a dog spreads them).”³⁴ In a separate *ḥadīth*, “None of you should rest arms on the ground the way a dog rests them.”³⁵

He ﷺ also used to say, “Do not spread your arms [the way a beast of prey does], rest on your palms and keep your upper arms apart, for when you do all that, every one of your limbs prostrates with you.”³⁶

7.3 The obligation to be at ease in *sujūd*

He ﷺ used to command the completion of *rukūʿ* and *sujūd*, comparing someone not doing so to the hungry man who eats one or two dates, which are of no use to him, and also saying about him, “he is indeed one of the worst thieves among the people.”

He also ruled that the prayer of one who does not straighten his spine fully in *rukūʿ* and *sujūd* is invalid, as has been mentioned under *Rukūʿ* and ordered *the one who prayed badly* to be at ease in his *sujūd*, as mentioned before.

7.4 The *adḥkār* of *sujūd*

He ﷺ would say any one of the following remembrances of Allāh and supplications in this posture.

I.

سُبْحَانَ رَبِّيَ الْأَعْلَى.

“How Perfect is my Lord, the Most High,” THREE TIMES.³⁷ Sometimes, he would repeat it more times than that.³⁸ Once, he repeated it so

much that his *sujūd* were nearly as long as his standing, in which he had recited three of the Long Sūrah: *al-Baqarah*, *al-Nisā*, and *Āl ‘Imrān*. That prayer was full of supplication and seeking of forgiveness, as mentioned before under *Recitation in Tahajjud Prayer*.

2. سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ.

“How Perfect is my Lord, the Most High, and Praised be He,” THREE TIMES.³⁹

3. سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

“Perfect, Blessed, Lord of the Angels and the Spirit.”⁴⁰

4. سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

“How perfect You are O Allāh, our Lord, and Praised. O Allāh! Forgive me,” which he would say often in his *rukū’* and *sujūd*, implementing the order of the Quran.⁴¹

5. اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، [وَأَنْتَ رَبِّي،] سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ، [فَأَحْسَنَ صُورَهُ،] وَشَقَّ سَمْعَهُ وَبَصَرَهُ، [فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ!]

“O Allāh! For you I have prostrated; in You I have believed; to You I have submitted; [You are my Lord;] my face has prostrated for the One Who created it and shaped it, [shaped it excellently,] then brought forth its hearing and vision: [so] blessed be Allāh, the Best to Create!”⁴²

6. اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّةَ وَجِلَّتْهُ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ.

“O Allāh! Forgive me all my sins: the minor and the major, the first and the last, the open and the hidden.”⁴³

7. سَجَدَ لَكَ سَوَادِي وَخَيَالِي، وَأَمَنَ بِكَ فُؤَادِي، أَبُوءُ بِنِعْمَتِكَ عَلَيَّ، هَذِهِ يَدَيَّ وَمَا جَنَيْتُ عَلَى نَفْسِي.

“My person and my shadow have prostrated to You; my heart has believed in You; I acknowledge Your favors towards me: here are my hands and whatever I have earned against myself.”⁴⁴ [It later became clear to Shaykh al-Albānī that this narration is actually *WEAK*. See *Sil-silah al-Aḥādīth al-Ḍaʿīfah* (#2145, #6579).]

8. سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبَرِيَاءِ وَالْعَظَمَةِ.

“How Perfect is He Who has all Power, Kingdom, Magnificence, and Supremacy,”⁴⁵ which he would say in night prayer, as with the following ones:

9. سُبْحَانَكَ [اللَّهُمَّ] وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ.

“How perfect You are [O Allāh] and Praised. None has the right to be worshiped except you.”⁴⁶

10. اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ.

“O Allāh! Forgive me what (sins) I have concealed and what (sins) I have done openly.”⁴⁷

11. اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، [وَفِي لِسَانِي نُورًا،] وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ تَحْتِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَاجْعَلْ أَمَامِي نُورًا، وَاجْعَلْ خَلْفِي نُورًا، [وَاجْعَلْ فِي نَفْسِي نُورًا،] وَأَعْظَمْ لِي نُورًا.

“O Allāh! Place light in my heart; [and light in my tongue;] and place light in my hearing; and place light in my seeing; and place light from below me; and place light from above me, and light on my right, and

light on my left; and place light ahead of me; and place light behind me; [and place light in my self;] and make the light greater for me.”⁴⁸

12. [اللَّهُمَّ إِنِّي] أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَ[أَعُوذُ] بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

“[O Allāh!][Indeed] I seek refuge with Your Pleasure from Your Anger; [I seek refuge] with Your Pardons from Your Punishment; I seek refuge with You from You. I cannot count all exaltations upon You; You are as You have extolled Yourself.”⁴⁹

7.5 Forbiddance of reciting the Quran in *sujūd*

He ﷺ used to forbid recitation of the Quran in *rukūʿ* and *sujūd*, and commanded striving in, and a lot of, supplication in this posture, as explained previously under *Rukūʿ*. He ﷺ also used to say, “The slave is closest to his Lord when he is prostrating, so increase supplication [in it].”⁵⁰

7.6 Lengthening the *sajdah*

He ﷺ would make his *sujūd* about as long as his *rukūʿ*, and sometimes he would make it extremely long due to the circumstances, as one of his Companions رضي الله عنه said:

The Messenger of Allāh ﷺ came out to us for one of the two later prayers, [*Zuhr* or *ʿAṣr*,] carrying al-Ḥasan or al-Ḥusayn. The Prophet ﷺ then came to the front and put him down [next to his right foot], said *tabbīr* for the prayer and commenced praying. During the prayer, he performed a very long prostration, so I raised my head [from among the people], and there

was the child, on the back of the Messenger of Allāh ﷺ, who was in prostration. I then returned to my prostration. When the Messenger of Allāh ﷺ had offered the prayer, the people said, “O Messenger of Allāh! In the middle of [this] your prayer, you performed a prostration and lengthened it so much that we thought either something had happened, or that you were receiving revelation!” He ﷺ said, “Neither of these was the case: actually, my son made me his mount, so I did not want to hurry him until he had satisfied his wish.”⁵¹

In another *ḥadīth*, “He ﷺ was praying. When he performed *sajdah*, al-Ḥasan and al-Ḥusayn jumped onto his back. When the people tried to stop them, he gestured to them to leave the two alone. After offering his prayer, he placed them in his lap and said, ‘Whoever loves me should love these two.’”⁵²

7.7 Excellence of *sajdah*

He ﷺ used to say, “There is no one among my *Ummah* whom I will not recognize on the Day of Resurrection.” They said, “How will you recognize them, O Messenger of Allāh, among the multitude of created beings?” He said, “Do you not see that were one of you to enter an enclosure in which there was a jet black⁵³ steed and a horse with a white forehead and legs,⁵⁴ would you not recognize the latter from the former?” They said, “Of course.” He said, “Thus, my *Ummah* on that day will surely have white faces⁵⁵ because of *sujūd*, and white arms and feet⁵⁶ because of ablution.”⁵⁷

He would also say, “When Allāh intends to have mercy on whomsoever he wishes of the people of the Fire, He will order the angels to bring out whoever used to worship Allāh; so they will bring them out, recognizing them from

the marks of *sujūd*, for Allāh has prohibited the Fire from devouring the marks of *sujūd*. Thus, they will be brought out from the Fire, for the Fire devours all of a son of Ādam except the marks of *sujūd*.”⁵⁸

7.8 *Sajdah* on the ground and on mats⁵⁹

He ﷺ would often prostrate on the (bare) ground.⁶⁰

His Companions ﷺ would pray with him ﷺ in the intense heat, so when one of them could not press his forehead against the ground, he would spread his robe and prostrate on that.⁶¹

He ﷺ also used to say, “The whole earth has been made a *masjid* (place of worship) and a purification for me and my *Ummah*; so wherever prayer becomes due on someone of my *Ummah*, he has his *masjid* (place of worship) and his purification next to him. Those before me used to think that this was too much: indeed, they would only pray in their churches and synagogues.”⁶²

Sometimes, he ﷺ would prostrate in mud and water, and that happened to him once at dawn on the twenty-first night of Ramadan, when it rained and the roof of the mosque, which was made of palm-branches, was washed away. So he ﷺ prostrated in mud and water; Abū Sa‘īd al-Khudrī ؓ said, “So I saw, with my own eyes, the Messenger of Allāh ﷺ, with traces of mud and water on his forehead and nose.”⁶³

Also, he ﷺ would pray on a *khumrah*⁶⁴ sometimes, or on a mat⁶⁵ sometimes, and he prayed on it once when it had become blackened due to prolonged use.⁶⁶

7.9 Rising from *sajdah*

Next, he ﷺ would raise his head from prostration while saying *takbīr*,⁶⁷ and he ordered *the one who prayed badly* to do that, saying, “The prayer of any person is not complete until...he prostrates until his limbs are at rest, then he says, ‘Allah is the Greatest’ and raises his head until he is sitting straight.”⁶⁸ Also, he ﷺ would raise his hands with this *takbīr* sometimes.⁶⁹

7.10 To sit *muftarishan* between the two *sajdahs*

Next, he ﷺ would lay his left foot along the ground and sit on it [relaxed],⁷⁰ and he ﷺ ordered *the one who prayed badly* thus, saying to him, “When you prostrate, prostrate firmly, then when you rise, sit on your left thigh.”⁷¹

He ﷺ would have his right foot upright,⁷² and point its toes towards the *qiblah*.⁷³

7.11 *Iq‘ā* between the two *sajdahs*

He ﷺ would sometimes practice *iq‘ā* [resting on both his heels and (all) his toes].⁷⁴

7.12 The obligation of being at ease between the two *sajdahs*

He ﷺ would be relaxed until every bone returned to its (proper) position,⁷⁵ and he ordered *the one who prayed badly* likewise, and said to him, “The prayer of any of you is not complete until he does this.”⁷⁶

7.13 Lengthening the sitting between the two *sajdahs*

Also, he ﷺ would lengthen it until it was about almost as long as his *sajdah*,⁷⁷ and sometimes, he ﷺ would remain (in this position) until one would say: “He has forgotten.”⁷⁸

7.14 The *adhbār* between the two *sajdahs*

In this sitting, he ﷺ would say:

1. اللَّهُمَّ (وَفِي لَفْظٍ: رَبِّ) اغْفِرْ لِي، وَارْحَمْنِي، [وَأَجْبُرْنِي،] [وَارْفَعْنِي،] وَاهْدِنِي، [وَعَافِنِي،] وَارْزُقْنِي.

“O Allāh! (in one version: O my Lord!) Forgive me; have mercy on me; [strengthen me;] [raise my rank;] guide me; [pardon me;] sustain me.”⁷⁹ Or sometimes, he would say:

2. رَبِّ اغْفِرْ لِي اغْفِرْ لِي.

“O my Lord! Forgive me, forgive me.”⁸⁰

He would say the above two in night prayer also.⁸¹

7.15 The second *sajdah*

Next, he ﷺ would say *takbīr* and prostrate for the second time.⁸² He also ordered *the one who prayed badly* to do so, saying to him after he had ordered him to be at ease between *sajdahs*, “...then say ‘Allāh is the Greatest’ and prostrate until your joints are relaxed [and do that in all your prayer].”⁸³ He would perform this *sajdah* exactly as he performed the first one. Also, he ﷺ would raise his hands with this *takbīr* sometimes.⁸⁴

Next, he ﷺ would raise his head while saying *takbīr*,⁸⁵ and he ordered *the one who prayed badly* to do likewise, saying to him after ordering him to prostrate for the second time, “...then raise your head and say *takbīr*.”⁸⁶ He ﷺ also said to him, “[then do that in all your bowings and prostrations,] for if you do that, your prayer will be complete, and if you fall short in any of this, you will be deficient in your prayer.”⁸⁷ Also, he ﷺ would sometimes raise his hands⁸⁸ with this *takbīr*.

7.16 The sitting of rest

Next, he ﷺ would sit straight [on his left foot, upright, until every bone returned to its position].⁸⁹

7.17 Supporting oneself with the hands on rising for the next *rak‘ah*


Next, he ﷺ would get up for the second *rak‘ah*, supporting himself on the ground.⁹⁰ Also, he ﷺ would clench his fists⁹¹ during prayer, supporting himself with his hands when getting up.⁹²

Endnotes

1. Al-Bukhārī and Muslim.
2. Abū Dāwūd and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
3. Abu Ya'la in his *Musnad* (284/2) with a good *isnād* and Ibn Khuzaymah (1/79/2) with a different, *ṣaḥīḥ isnād*.
4. Al-Nasā'ī, al-Dāraquṭnī, and al-Mukhlis in *al-Fawā'id* (1/2/2) with two *ṣaḥīḥ isnāds*. This raising of the hands has been reported from ten Companions, and a number of the *Salaf* viewed it as correct, among them Ibn 'Umar, Ibn 'Abbās, al-Ḥasan al-Baṣrī, Tāwūs, his son 'Abd Allāh, Nāfi' the freed slave of Ibn 'Umar, Sālim the son of Ibn 'Umar, Qāsim bin Muḥammad, 'Abd Allāh bin Dīnār, and 'Atā' رضي الله عنه. Also, 'Abd al-Raḥmān bin Maḥdī said, "This is from the Sunnah." It was also practiced by the Imam of the Sunnah, Aḥmad bin Ḥanbal, and it has been quoted from Mālik and al-Shāfi'ī.
5. Ibn Khuzaymah (1/76/1), al-Dāraquṭnī, and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred. All the *aḥādīth* which contradict this are inauthentic. This way has been endorsed by Mālik and similar is reported from Aḥmad in Ibn al-Jawzī's *al-Taḥqīq* (108/2). Also,

al-Marwazī quoted Imam al-Awzā'ī with a *ṣaḥīḥ isnād* in his *Masā'il* (1/147/1) as saying, "I found the people placing their hands before their knees."

6. Abū Dāwūd, Tammām in *al-Fawā'id*, and al-Nasā'ī in *Sunan al-Ṣugh-rā* and *Sunan al-Kubrā* (47/1) with a *ṣaḥīḥ isnād*. 'Abd al-Ḥaqq declared it *ṣaḥīḥ* in *al-Aḥkām* (54/1), and went on to say in *Kitāb al-Taḥajjud* (56/1), "it has a better *isnād* than the previous one," i.e. the *ḥadīth* of Wā'il which is the other way round (knees before hands). In fact, the latter *ḥadīth*, as well as being contradictory to this *ṣaḥīḥ ḥadīth* and the preceding one, is neither authentic in *isnād* nor in meaning, as I have explained in *Silsilah al-Aḥādīth al-Ḍa'īfah* (#929) and *Irwā' al-Ghalil* (#357).

It should be known that the way to differ from the camel is to place the hands before the knees, because the camel places its knees first; a camel's *knees* are in its forelegs, as defined in *Lisān al-'Arab* and other books of the Arabic language, and as mentioned by al-Ṭaḥāwī in *Mushkil al-Āthār* and *Sharḥ Ma'ānī al-Āthār*. Also, Imam Qāsim al-Saraquṣṭī narrated in *Gharīb al-Ḥadīth* (2/70/1–2), with a *ṣaḥīḥ isnād*, Abū Hurayrah's  statement, "No one should kneel the way a runaway camel does," and then added, "This is in *sajdah*. He is saying that one should not throw oneself down, as a runaway (or untamed) camel does, hurriedly and without calmness, but he should go down calmly, placing his hands first, followed by his knees, and an explanatory *marfū' ḥadīth* has been narrated in this regard." He then mentioned the *ḥadīth* above.

As for Ibn al-Qayyim's extremely strange statement, "These words are incomprehensible, and not understood by the experts of the lan-

guage,” it is answered by the sources which we have mentioned, and also many others which can be consulted. I have also expanded on this in the refutation against Shaykh al-Tuwayjarī, which may be published.

7. Ibn Khuzaymah (1/79/2), Aḥmad, and al-Sirāj; Al-Ḥākim declared it *ṣaḥīḥ* and al-Dhahabī concurred. It is given in *Irwāʾ al-Ghalīl* (#313).
8. Abū Dāwūd and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
9. Ibn Khuzaymah, al-Bayhaqī, and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
10. Al-Bayhaqī with a *ṣaḥīḥ isnād*. Ibn Abī Shaybah (1/82/2) and al-Sirāj have related the pointing of the toes in a different narration.
11. Abū Dāwūd and al-Tirmidhī who declared it *ṣaḥīḥ*, as did Ibn al-Mulaqqin (27/2); it is given in *Irwāʾ al-Ghalīl* (#309).
12. Abū Dāwūd and al-Nasāʾī with a *ṣaḥīḥ isnād*.
13. Abū Dāwūd and al-Tirmidhī who declared it *ṣaḥīḥ*, as did Ibn al-Mulaqqin (27/2) it is given in *Irwāʾ al-Ghalīl* (#309).
14. Abū Dāwūd and Ahmad with *ṣaḥīḥ isnād*.
15. Ibn Khuzaymah (1/10/1) with a *ḥasan isnād*.
16. Al-Dāraquṭnī, al-Ṭabarānī (3/140/1), and Abū Nuʿaym in *Akhhbār Iṣbahān*.

17. Al-Bayhaqī with a *ṣaḥīḥ isnād*. Ibn Abī Shaybah (1/82/2) and al-Sirāj have related the pointing of the toes in a different narration.
18. Al-Bukhārī and Abū Dāwūd. Ibn Sa‘d (4/157) related from Ibn ‘Umar that he liked to point whatever of his body he could towards the *qiblah* when praying, even his thumbs.
19. Al-Ṭaḥāwī, Ibn Khuzaymah (#654), and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
20. Al-Bayhaqī with a *ṣaḥīḥ isnād*.
21. Al-Tirmidhī and al-Sirāj; Al-Ḥākim declared it *ṣaḥīḥ* and al-Dhahabī concurred.
22. This movement of the hand was deduced from the grammar of the Arabic text (*Fath al-Bārī*).
23. i.e. to draw them in and prevent them from being scattered, meaning to gather the garment or hair with the hands for *rukū‘* and *sujūd* (*Nihāyah*). This forbiddance is not only during prayer; the majority of scholars include tucking in the hair and garments before prayer in the prohibition. This is further strengthened by his forbidding men to pray with their hair tied, which follows later.
24. Al-Bukhārī and Muslim. It is given in *Irwā al-Ghalīl* (#310).
25. Muslim, Abū ‘Awānah, and Ibn Ḥibbān.
26. i.e. tied up or plaited.

27. Muslim, Abū ‘Awānah, and Ibn Ḥibbān. Ibn al-Athīr says, “The meaning of this *ḥadīth* is that were his hair loose, it would fall on the ground when in *sajdah*; hence, the man would be rewarded for the prostration of the hair. However, if the hair is tied, it is effectively as though it did not prostrate, for he compared him to someone whose hands are shackled together, since they would then not lie on the ground in *sajdah*.”


It would seem that this instruction is limited to men and does not apply to women, as al-Shawkānī has quoted from Ibn al-‘Arabī.

28. Abū Dāwūd and al-Tirmidhī who declared it *ḥasan*. Ibn Khuzaymah and Ibn Ḥibbān declared it *ṣaḥīḥ*. See *Ṣaḥīḥ Abī Dāwūd* (#653).
29. Al-Bukhārī and Abū Dāwūd.
30. Al-Bukhārī and Muslim. It is given in *Irwā al-Ghalīl* (#359).
31. Muslim, Abū ‘Awānah, and Ibn Ḥibbān.
32. Abū Dāwūd and Ibn Mājah with a *ḥasan isnād*.
33. Muslim and Abū ‘Awānah.
34. Al-Bukhārī, Muslim, Abū Dāwūd, and Aḥmad.
35. Aḥmad and al-Tirmidhī who declared it *ṣaḥīḥ*.
36. Ibn Khuzaymah (1/80/2), al-Maqdisī in *al-Mukhtārāh* and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.

37. Aḥmad, Abū Dāwūd, Ibn Mājah, al-Dāraquṭnī, al-Ṭaḥāwī, al-Bazzār, and al-Ṭabarānī in *Muʿjam al-Kabīr* on the authority of seven different Companions. See also the note on this *dhikr* under *Rukūʿ*.
38. See the previous note on this under *Rukūʿ* also.
39. *Ṣaḥīḥ*, transmitted by Abū Dāwūd, al-Dāraquṭnī, al-Ṭabarānī, Aḥmad, and al-Bayhaqī.
40. Muslim and Abū ʿAwānah.
41. Al-Bukhārī and Muslim.
42. Muslim, Abū ʿAwānah, al-Ṭaḥāwī, and al-Dāraquṭnī.
43. Muslim and Abū ʿAwānah.
44. Ibn Naṣr, al-Bazzār, and al-Ḥākim who declared it *ṣaḥīḥ* but al-Dhahabī disagreed, however, it has a support which is mentioned in the manuscript version.
45. Abū Dāwūd and al-Nasāʾī with a *ṣaḥīḥ isnād*.
46. Muslim, Abū ʿAwānah, al-Nasāʾī, and Ibn Naṣr.
47. Ibn Abī Shaybah (62/112/1) and al-Nasāʾī; Al-Ḥākim declared it *ṣaḥīḥ* and al-Dhahabī concurred.
48. Muslim, Abū ʿAwānah, and Ibn Abī Shaybah (12/106/2, 112/1).
49. Ibid.


50. Muslim, Abū ‘Awānah, and al-Bayhaqī. It is given in *Irwā al-Ghalīl* (#456).
51. Al-Nasā’ī, Ibn ‘Asākir (4/257/1–2), and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
52. Ibn Khuzaymah in his *Ṣaḥīḥ*, with a *ḥasan isnād* from Ibn Mas‘ūd (887) and al-Bayhaqī in *mursal* form. Ibn Khuzaymah prefixed it with, *Chapter: Evidence that gesturing which is understood during prayer neither invalidates nor spoils the prayer*—this action is one which the People of Opinion have prohibited! In this regard, there are also *aḥādīth* in al-Bukhārī, Muslim, and others.
53. i.e. its color is pure black, with no other colors mixed with it (*Ni-hāyah*).
54. The whiteness refers to that part of the horse where chains and bangles are put, including the lower legs but not the knees.
55. i.e. the shining of the face due to the light of *sujūd*.
56. i.e. the shining of the parts covered in ablution: the face, hands, and feet. The shining marks of ablution on the face, hands, and legs of humans is compared to the whiteness of a horse’s face and legs.
57. Aḥmad with a *ṣaḥīḥ isnād*. Al-Tirmidhī related a part of it and declared it *ṣaḥīḥ*. It is given in *Silsilah al-Aḥādīth al-Ṣaḥīḥah*.
58. Al-Bukhārī and Muslim; the *ḥadīth* shows that the sinful from among those regular at prayer, will not remain the Fire forever; in fact, even those given to missing prayers out of laziness will not remain in the

Fire forever; this is authentic. For more details, see *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (#2054).

59. Arabic *al-Ḥaṣīr*: a mat made of date-palm leaves or straw, etc.
60. This was because his mosque was not covered with mats, etc. This is evident from a great many *ahādīth*, such as the next one and the one of Abū Saʿīd  later.
61. Muslim and Abū ʿAwānah.
62. Aḥmad, al-Sirāj, and al-Bayhaqī, with a *ṣaḥīḥ isnād*.
63. Al-Bukhārī and Muslim.
64. Ibid. Arabic *khumrah*: a piece of matting, palm-fiber, or other material which is big enough for a man to place his face on it in *sajdah*; the term does not apply to larger pieces.
65. Ibid.
66. Muslim and Abū ʿAwānah. Arabic *labisa*: usually means “to wear,” but here it is used to mean “to use,” i.e. to sit on; hence “wearing” includes “sitting on,” so this indicates that it is prohibited (*ḥarām*) to sit on silk, because of the prohibition on wearing it established in the *Ṣaḥīḥs* of al-Bukhārī and Muslim, and others. In fact, a clear forbiddance of sitting on silk is related in these, so do not be confused by the fact that some leading scholars allow it.
67. Al-Bukhārī and Muslim.

68. Abū Dāwūd and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.

69. To raise the hands here, and with every *takbīr*, was a view voiced by Aḥmad, as in Ibn al-Qayyim's *Badā'ī' al-Fawā'id* (3/89): "Al-Athram quoted from him (Imam Aḥmad) that on being asked about raising the hands, he said: 'With every movement down and up.' Al-Athram said: 'I saw Abū 'Abd Allāh (i.e. Imam Aḥmad) raising his hands in prayer with every movement down and up.'"

This was also the opinion of Ibn al-Mundhir and Abū 'Alī of the Shāfi'īs, and also a view of Mālik and al-Shāfi'ī themselves, as in *Tarḥ al-Tathrīb*. The raising of the hands here is also authentically reported from Anas bin Mālik, Ibn 'Umar, Nāfi', Tāwūs, al-Ḥasan al-Baṣrī, Ibn Sīrīn, and Ayyūb al-Sikhtīānī , as in *Muṣannaf Ibn Abī Shaybah* (1/106) with *ṣaḥīḥ* narrations from them.


70. Al-Bukhārī in his *Juz Raf' al-Yadayn*, Abū Dāwūd with a *ṣaḥīḥ isnād*, Muslim, and Abū 'Awānah. It is given in *Irwā al-Ghalīl* (#316).

71. Aḥmad and Abū Dāwūd with a good *isnād*.

72. Al-Bukhārī and al-Bayhaqī.

73. Al-Nasā'ī with a *ṣaḥīḥ isnād*.

74. Muslim, Abū 'Awānah, Abū Shaykh in *Mā rawāhu Abū al-Zubayr 'an Ghayr Jābir* (#104–106), and al-Bayhaqī.

Ibn al-Qayyim overlooked this; after mentioning the Prophet's  *iftirāsh* between the two *sajdahs*, he said, "No other way of sitting here is preserved from him!" How can this be correct, when *iq'ā* has

reached us via the *ḥadīth* of Ibn ‘Abbās رضي الله عنه in Muslim, Abū Dāwūd, al-Tirmidhī who declared it *ṣaḥīḥ*, and others (see *Silsilah al-Aḥādīth al-Ṣaḥīḥah*, #383); the *ḥadīth* of Ibn ‘Umar رضي الله عنه with a *ḥasan isnād* in al-Bayhaqī, declared *ṣaḥīḥ* by Ibn Ḥajar. Also, Abū Ishāq al-Ḥarbī related in *Gharīb al-Ḥadīth* (5/12/1) from Tāwūs, who saw Ibn ‘Umar and Ibn ‘Abbās رضي الله عنه practicing *iq’ā*; its *sanad* is *ṣaḥīḥ*. May Allāh shower His Mercy on Imam Mālik, who said, “Every one of us can refute and be refuted, except the occupant of this grave,” and he pointed to the grave of the Prophet ﷺ. This *sunnah* was practiced by several Companions, Successors, and others, and I have expanded on this in *al-Aṣl*.

Of course, this *iq’ā* is different to the one which is forbidden, and follows under *First Tashahhud*.

75. Abū Dāwūd and al-Bayhaqī with a *ṣaḥīḥ isnād*.
76. Abū Dāwūd and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
77. Al-Bukhārī and Muslim.
78. Ibid. Ibn al-Qayyim said, “This *sunnah* was abandoned by the people after the time of the Companions. But as for the one who abides by the Sunnah, and does not glance sideways towards whatever contradicts it, he is unworried by anything opposing this guidance.”
79. Abū Dāwūd, al-Tirmidhī, Ibn Mājah, and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.

80. Ibn Mājah with a *ḥasan sanad*. Imam Aḥmad chose to supplicate with this one; Ishāq bin Rāhawayh said, “If he wishes, he can say this three times, or he can say ‘O Allāh! Forgive me...,’ because both of them have been reported from the Prophet ﷺ between the two *sajdahs*.” (*Masā’il of Imam Aḥmad and Ishāq bin Rāhawayh as related by Ishāq al-Marwazī*, p. 19).
81. This does not negate the validity of the expressions in the obligatory prayers due to the absence of anything to differentiate between those and voluntary prayers. This is the view of al-Shāfi‘ī, Aḥmad, and Ishāq, who held that this was allowed in compulsory and voluntary prayers, as al-Tirmidhī has narrated. Imam al-Ṭaḥāwī has also taken this view in *Mushkil al-Āthār*. Proper analysis supports this argument, for there is no position in prayer where a *dhikr* is not valid, and so it is fitting that this should be the case here.
82. Al-Bukhārī and Muslim.
83. Abū Dāwūd and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred; the addition is from al-Bukhārī and Muslim.
84. Abū ‘Awānah and Abū Dāwūd with two *ṣaḥīḥ sanads*. This raising of the hands is supported by Aḥmad, Mālik, and al-Shāfi‘ī in narrations from them. See the previous note under *Sujūd*.
85. Al-Bukhārī and Muslim.
86. Abū Dāwūd and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
87. Aḥmad, and al-Tirmidhī who declared it *ṣaḥīḥ*.

88. Abū ‘Awānah and Abū Dāwūd with *ṣaḥīḥ isnāds*. This was also the opinion of Imam Aḥmad as well as Imams Mālik and al-Shāfi‘ī with *ṣaḥīḥ sanads* from them. Also see footnote #69.
89. Al-Bukhārī and Abū Dāwūd. This sitting is known as *Jalsah al-Istirāḥah* (the sitting of rest) by the scholars of *fiqh*. Al-Shāfi‘ī supported it, as did Aḥmad in *al-Taḥqīq* (111/1) and favored it more strongly, as is well-known of him that he would insist on following a *sunnah* which had nothing to contradict it. Ibn Hānī said in his *Masā’il al-Imām Aḥmad* (p. 42), “I saw Abū ‘Abd Allāh (i.e. Imam Aḥmad) sometimes leaning on his hands when standing up for the next *rak‘ah*, and sometimes sitting straight and then getting up.” It was also the preference of Imam Ishāq bin Rāhawayh, who said in *Masā’il al-Marwazī* (1/147/2), “The example was set by the Prophet ﷺ of supporting himself with his hands when getting up, whether he was old or young.” See also *Irwā al-Ghalil* (2/82–83).
90. Al-Bukhārī and al-Shāfi‘ī.
91. literally, “as one who kneads dough.”
92. Abū Ishāq al-Ḥarbī with a faultless *sanad*, and its meaning is found in al-Bayhaqī with a *ṣaḥīḥ sanad*. As for the *ḥadīth*, “He used to get up like an arrow, not supporting himself with his hands,” it is *mawḍū‘* (fabricated), and all narrations of similar meaning are weak, not authentic, and I have explained this in *Silsilah al-Aḥādīth al-Ḍa‘īfah* (#562, #929, #968).

Chapter Eight

The Second Rak'ah


When he ﷺ got up for the second *rak'ah*, he would commence with «All Praises be to Allāh» (Quran, 1:1), without pausing.¹

He would perform this *rak'ah* exactly as he performed the first, except that he would make it shorter than the first, as mentioned before.

8.1 The obligation of reciting *al-Fātiḥah* in every *rak'ah*

He ordered *the one who prayed badly* to recite *al-Fātiḥah* in every *rak'ah*, when he said to him after ordering him to recite it in the first *rak'ah*,² then do that throughout your prayer³(in one narration: in every *rak'ah*).⁴ He also used to say, “There is recitation in every *rak'ah*.”⁵

Endnotes

1. Muslim and Abū ‘Awānah. The pause negated in this *ḥadīth* could be a pause for reciting an opening supplication, and not include a pause for reciting the *isti‘ādhah*, or it could be wider in meaning than that; I find the former possibility more convincing. There are two views among the scholars regarding the *isti‘ādhah*, and we regard the correct one as being that it is to be said in every *rak‘ah*; the details of all this are given in *al-Aṣl*.
2. Abū Dāwūd and Aḥmad with a strong *sanad*.
3. Al-Bukhārī and Muslim.
4. Aḥmad with a good *isnād*.
5. Ibn Mājah, Ibn Ḥibbān in his *Ṣaḥīḥ*, and Aḥmad in Ibn Hānī’s *Masā’il* (1/52). Jābir bin ‘Abd Allāh  said, “He who prays a *rak‘ah* in which he does not recite the Mother of the Quran has not prayed, except behind an Imam”—related by Mālik in *Muwatṭā’*.

Chapter Nine

The First Tashahhud

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Next, he ﷺ would sit for *tashahhud* after finishing the second *rak'ah*. In a two *rak'ah* prayer such as *Fajr*, he ﷺ would sit *muftarishan*,¹ as he used to sit between the two *sajdahs*, and he ﷺ would sit in the first *tashahhud* similarly² in a three- or four-*rak'ah* prayer.

He also ordered *the one who prayed badly* thus, saying to him, “When you sit in the middle of the prayer, then be calm, spread your left thigh and perform *tashahhud*.”³

Abū Hurayrah رضي الله عنه said, “My friend ﷺ forbade me from squatting (*iq‘ā*) like a dog;”⁴ in another *ḥadīth*, “he ﷺ used to forbid the squatting of the devil.”⁵

When he ﷺ sat in *tashabbud*, he would place his right palm on his right thigh (in one narration: knee), and his left palm on his left thigh (in one narration: knee, spreading it upon it);⁶ and he ﷺ would put the end of his right elbow on his right thigh.⁷

Also, he ﷺ forbade a man who was sitting in prayer resting on his left hand, and said: “Verily, that is the prayer of the Jews;”⁸ in one wording, “Do not sit like this, for indeed this is the way of sitting of those who are punished;”⁹ in another *ḥadīth*, “It is the sitting posture of those who incurred (Allāh’s) anger.”¹⁰

9.1 Moving the finger in *tashabbud*

He ﷺ would spread his left palm on his left knee, clench all the fingers of his right hand, point with the finger adjacent to the thumb towards the *qiblah*, and fix his sight on it (i.e. the finger).¹¹

Also, when he ﷺ pointed with his finger, he would put his thumb on his middle finger,¹² and sometimes he ﷺ would make a circle with these two.¹³

When he ﷺ raised his finger, he would move it, supplicating with it,¹⁴ and he ﷺ used to say, “It is surely more powerful against the devil than iron, meaning the forefinger.”¹⁵

Also, the Companions of the Prophet ﷺ used to remind each other, that is, about pointing with the finger when supplicating.¹⁶

Once, he ﷺ saw a man supplicating with two fingers, so he said, “Make it one, [make it one,]” and indicated with his forefinger.¹⁷

He ﷺ would do this in both *tashabbuds*.¹⁸

9.2 The obligation of the first *tashahhud* and the validity of supplication during it

He ﷺ would recite the *Tahiyah* after every two *rak'ahs*;¹⁹ the first thing he ﷺ would say in this sitting would be: "All compliments be to Allāh."²⁰

When he ﷺ forgot to perform the *tashahhud* after the first two *rak'ahs*, he would prostrate (twice) for forgetfulness.²¹

He ﷺ used to order them to perform *tashahhud*, saying, "When you sit after every two *rak'ahs*, then say: 'All compliments...' and then each of you should select the supplication he likes best and supplicate to Allāh, Almighty and Sublime [with it];"²² in another version: "Say, 'All compliments...' in every sitting,"²³ and he ﷺ also ordered *the one who prayed badly* to do so, as has been mentioned.

He ﷺ would teach them the *tashahhud* the way he taught them *sūrah*s of the Quran,²⁴ and the Sunnah is to say it quietly.²⁵

9.3 Manner of *tashahhud*

He taught several ways of *tashahhud*.

1. The *tashahhud* of Ibn Mas'ūd رضي الله عنه, who said, "The Messenger of Allāh ﷺ taught me the *tashahhud*, [with] my palm between his palms, the way he taught me *sūrah*s of the Quran:

السَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ،
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

‘All compliments,²⁶ prayers,²⁷ and pure words²⁸ are owed to Allāh. Peace be on you,²⁹ O Prophet, and also the mercy of Allāh and His blessings.³⁰ Peace be on us, and on the righteous slaves of Allāh. [For when one says that, it includes every righteous slave in the heaven and the earth.] I bear witness that none has the right to be worshiped except Allāh, and I bear witness that Muḥammad is His slave and messenger.’

This was while he was among us, but after he was taken, we would say:

السَّلَامُ عَلَى النَّبِيِّ.

‘Peace be on the Prophet.’”³¹

2. The *tashahhud* of Ibn ‘Abbās (رضي الله عنه): “The Messenger of Allāh (ﷺ) used to teach us the *tashahhud* the way he taught us [*sūrah*s of] the Quran; he used to say,

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ،
 [الـ]سَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،
 [الـ]سَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
 وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (وَفِي رِوَايَةٍ: عَبْدُهُ وَرَسُولُهُ).

‘All compliments, blessed words, prayers, and pure words are due to Allāh. Peace be on you, O Prophet, and also the mercy of Allāh and His blessings. Peace be on us and on the righteous slaves of Allāh. I bear witness that none has the right to be worshiped except Allāh, and [I bear witness] that Muḥammad is the Messenger of Allāh (in one narration: ...is His slave and messenger).’”³²

3. The *tashahhud* of Ibn ‘Umar رضي الله عنه, who reported the Messenger of Allāh ﷺ as saying in the *tashahhud*:

التَّحِيَّاتُ لِلَّهِ [وَالصَّلَوَاتُ] [وَالطَّيِّبَاتُ،
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ]
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ [وَحْدَهُ لَا شَرِيكَ لَهُ]
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

“All compliments, prayers, and good words are due to Allāh. Peace be on you, O Prophet, and also the mercy of Allāh.”—Ibn ‘Umar رضي الله عنه said, “I add:³³ ‘...and His blessings.’” —“Peace be on us and on the righteous slaves of Allāh. I bear witness that none has the right to be worshiped except Allāh”—Ibn ‘Umar رضي الله عنه said, “I add:³⁴ ‘...alone, He has no partner,’” —“and I bear witness that Muḥammad is His slave and messenger.”³⁵

4. The *tashahhud* of Abū Mūsā al-Ash‘arī رضي الله عنه, who said that the Messenger of Allāh ﷺ said, “...when you are sitting, the first thing each of you says should be:

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ،
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ [وَحْدَهُ لَا شَرِيكَ لَهُ]،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

‘All compliments, good words and prayers are due to Allāh. Peace be on you, O Prophet, and also the mercy of Allāh and His blessings. Peace be on us, and on the righteous slaves of Allāh. I bear witness

that none has the right to be worshiped except Allāh [alone, He has no partner], and I bear witness that Muḥammad is His slave and messenger.’ —seven phrases, and they are the greetings in the prayer.”³⁶

5. The *tashahhud* of ‘Umar bin al-Khaṭṭāb رضي الله عنه, who would teach the people the *tashahhud* while on the *minbar*, saying, “Say:

التَّحِيَّاتُ لِلَّهِ، الرَّأَكِيَّاتُ لِلَّهِ، الطَّيِّبَاتُ [لِلَّهِ]،
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

‘All compliments are due to Allāh; all pure titles are due to Allāh; all good words [are due to Allāh]. Peace be on you, O Prophet, and also the mercy of Allāh and His blessings. Peace be on us and on the righteous slaves of Allāh. I bear witness that none has the right to be worshiped except Allāh, and I bear witness that Muḥammad is His slave and messenger.’³⁷

9.4 Sending prayers on the Prophet ﷺ

He ﷺ used to send prayers on himself in the first *tashahhud* as well as the other.³⁸ He also established it for his *Ummah*, ordering them to send prayers on him after sending peace on him,³⁹ and he taught them several ways of doing so:

1. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ،
 كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ،
 وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ بَيْتِهِ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ،
 كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

“O Allāh! Send prayers on Muḥammad,⁴⁰ and on his household, and on his wives and progeny, as you sent prayers on the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. And send blessings on Muḥammad,⁴¹ and on his household, and on his wives and progeny, as you sent blessings on the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.” This supplication he ﷺ would use himself.⁴²

2. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ،
 كَمَا صَلَّيْتَ عَلَى [إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ،
 اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ،
 كَمَا بَارَكْتَ عَلَى [إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

“O Allāh! Send prayers on Muḥammad, and on the family of Muḥammad, as you sent prayers on [Ibrāhīm, and on]⁴³ the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. O Allāh! Send blessings on Muḥammad, and on the family of Muḥammad, as you sent blessings on [Ibrāhīm, and on]⁴⁴ the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.”⁴⁵

3. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ،
 كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ [وَأَلِ إِبْرَاهِيمَ] إِنَّكَ حَمِيدٌ مَجِيدٌ،
 وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ،
 كَمَا بَارَكْتَ عَلَى [إِبْرَاهِيمَ وَ] آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

“O Allāh! Send prayers on Muḥammad, and on the family of Muḥammad, as you sent prayers on Ibrāhīm, [and the family of Ibrāhīm]; You are indeed Worthy of Praise, Full of Glory. And send blessings on Muḥammad, and on the family of Muḥammad, as you sent blessings on [Ibrāhīm, and] the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.”⁴⁶

4. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ [النَّبِيِّ الْأُمِّيِّ] وَعَلَى آلِ مُحَمَّدٍ،
 كَمَا صَلَّيْتَ عَلَى [آلِ] إِبْرَاهِيمَ،
 وَبَارِكْ عَلَى مُحَمَّدٍ [النَّبِيِّ الْأُمِّيِّ] وَعَلَى آلِ مُحَمَّدٍ،
 كَمَا بَارَكْتَ عَلَى [آلِ] إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مُجِيدٌ.

“O Allāh! Send prayers on Muḥammad [the Unlettered Prophet], and on the family of Muḥammad, as you sent prayers on [the family of] Ibrāhīm; and send blessings on Muḥammad [the Unlettered Prophet] and the family of Muḥammad, as you sent blessings on [the family of] Ibrāhīm among the nations; You are indeed Worthy of Praise, Full of Glory.”⁴⁷

5. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ،
 كَمَا صَلَّيْتَ عَلَى [آلِ] إِبْرَاهِيمَ،
 وَبَارِكْ عَلَى مُحَمَّدٍ [عَبْدِكَ وَرَسُولِكَ]، [وَعَلَى آلِ مُحَمَّدٍ]،
 كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ [وَعَلَى آلِ إِبْرَاهِيمَ].

“O Allāh! Send prayers on Muḥammad, Your slave and messenger, as You sent prayers on [the family of] Ibrāhīm. And send blessings on Muḥammad, [Your slave and messenger], [and on the family of Muḥammad] as you sent blessings on Ibrāhīm [and on the family of Ibrāhīm].”⁴⁸

6. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ،
 كَمَا صَلَّيْتَ عَلَى [آلِ] إِبْرَاهِيمَ،
 وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ،
 كَمَا بَارَكْتَ عَلَى [آلِ] إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

“O Allāh! Send prayers on Muḥammad, his wives and his progeny, as You sent prayers on [the family of] Ibrāhīm. And send blessings on Muḥammad, his wives and his progeny, as You sent blessings on [the family of] Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.”⁴⁹

7. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ،
 وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ،
 كَمَا صَلَّيْتَ وَبَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

“O Allāh! Send prayers on Muḥammad and on the family of Muḥammad, and send blessings on Muḥammad and on the family of Muḥammad, as you sent prayers and sent blessings on Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.”⁵⁰

9.5 Notes about sending prayers on the Prophet ﷺ

1. It can be seen that in most of these ways of sending prayers on the Prophet ﷺ, there is no mention of Ibrāhīm separate from his family, the wording being, “...as you have sent prayers on the family of Ibrāhīm.” The reason for this is that in Arabic, the family of a man includes the man as well as his dependents, e.g. in the words of The Exalted, «Allāh has chosen Ādam, Nūḥ, the family of Ibrāhīm, and the family of ‘Imrān above all people.» (Quran, 3:33).

«We sent against them a violent tornado with showers of stones, except the family of Lūṭ —We delivered them by early dawn.» (Quran, 54:34); similar is his saying ﷺ, “O Allāh! Send prayers on the family of Abū Awfā.” The phrase *Ahl al-Bayt* (People of the House) is also like this, e.g. «Allāh’s grace and His blessings be on you, O People of the House.» (Quran, 11:73). Hence, Ibrāhīm is included in “the family of Ibrāhīm.”

Shaykh al-Islām Ibn Taymīyyah says,

Most of the versions have, “as you sent prayers on the family of Ibrāhīm” and “as you sent blessings on the family of Ibrāhīm;” some have “Ibrāhīm” himself. This is because he is the cause of all prayers and purifications on them; the rest of his family are secondary recipients of all that. To show these two points, both wordings have been employed separately.

Further, there is a well-known question among the people of knowledge about the nature of the comparison in his statement, “as you sent prayers on...,” for it is true that the model for comparison is normally superior to the one being compared; here, the opposite is the case, since Muḥammad ﷺ is greater than Ibrāhīm, and so his superiority dictates that the prayers requested are more excellent than any prayers received or to be received by anyone else. The people of knowledge have provided many answers to this, and these can be found in *Faṭḥ al-Bārī* and *Jalā al-Iḥām*. They amount to about ten views, all of which are unsubstantiated, some weaker than others, except one, a well-supported view, and adopted by Shaykh al-Islām Ibn Taymīyyah and Ibn al-Qayyim. This view is: “The family of Ibrāhīm includes

many prophets; none like them is found in the family of Muḥammad. Therefore, when prayers on the Prophet ﷺ and his family are sought similar to that bestowed on Ibrāhīm and his family, which includes prophets, the family of Muḥammad receives out of that what is appropriate for them. Since the family of Muḥammad does not reach the rank of the prophets, the extra blessings and benefit given to the prophets, including Ibrāhīm, are left for Muḥammad ﷺ. Thus he gains a distinguished position which others cannot reach.”

Ibn al-Qayyim says,

This is the best of all the previous views: that Muḥammad ﷺ is one of the family of Ibrāhīm; in fact, he is the best of the family of Ibrāhīm, as ‘Alī bin Ṭalḥah has related from Ibn ‘Abbās رضي الله عنه about the saying of The Exalted, «Allāh has chosen Ādam, Nūḥ, the family of Ibrāhīm, and the family of ‘Imrān above all people» (Quran, 3:33); Ibn ‘Abbās رضي الله عنه said, “Muḥammad is among the family of Ibrāhīm.” This is text for the fact that if other prophets descended from Ibrāhīm are included in his family, then the inclusion of the Messenger of Allāh ﷺ is more fitting. Hence our saying, “...as you sent prayers on the family of Ibrāhīm,” includes the prayers sent on him and on the rest of the prophets descended from Ibrāhīm. Allāh has then ordered us to specifically send prayers on Muḥammad and his family, as much as we send prayers on him, along with the rest of Ibrāhīm’s family generally. Therefore, the Prophet’s family receives out of that what is appropriate for them, leaving all of the remainder to him ﷺ. There is no doubt that the

total amount of prayers received by Ibrāhīm's family, with the Messenger of Allāh ﷺ among them, is greater than that received by the Prophet ﷺ alone. Therefore, what is sought for him is such a great favor, definitely superior than that sought for Ibrāhīm. Hence, the nature of the comparison and its consistency become clear. The prayers sought for him with these words are greater than those requested any other way, since what is requested with the supplication is that it be as much as the model of comparison, and that the Prophet ﷺ receives a large portion: the comparison dictates that what is requested is more than what was given to Ibrāhīm and others. Thus, the excellence and nobility of Muḥammad ﷺ, over and above Ibrāhīm and his family, which includes many prophets, is evident, and is as he deserves. This sending of prayers on the Prophet ﷺ becomes evidence for this excellence of his, and this is no more than he deserves. So, may Allāh send prayers on him and on his family, and send peace on them, many greetings of peace, and reward him from our supplications better than He has rewarded any prophet from his people. O Allāh! Send prayers on Muḥammad, and on the family of Muḥammad, as you sent prayers on the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. And send blessings on Muḥammad, and on the family of Muḥammad, as you sent blessings on the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

2. The reader will see that this part of the prayer, with all its different types, is always a sending of prayers on the family of the Prophet ﷺ:

on his wives and children as well as himself. Therefore, it is neither from the Sunnah, nor carrying out the Prophet's command, to leave it at "O Allāh! Send prayers on Muḥammad" only. Rather, one of these complete types of supplication must be used, as is reported from his ﷺ action, whether in the first or the last *tashahhud*. There is text about this from Imam al-Shāfi'ī in *al-Umm*: "The *tashahhud* in the first and second instance is the same thing; by *tashahhud*, I mean the bearing of witness and the sending of prayers on the Prophet ﷺ: neither will suffice without the other."

In fact, one of the most amazing things to arise from this age and its intellectual anarchy is that one person, Muḥammad Is'āf al-Nashāshībī, in his book *al-Islām al-Ṣaḥīḥ* (*The Correct Islām*), had the audacity to reject the sending of prayers on the family of the Prophet ﷺ when sending prayers on him, despite it being firmly established in the *Ṣaḥīḥs* of al-Bukhārī and Muslim, and elsewhere, on the authority of several Companions, e.g. Ka'b bin 'Ujrah, Abū Ḥumayd al-Sā'idī, Abū Sa'id al-Khudrī, Abū Mas'ūd al-Anṣārī, Abū Hurayrah and Ṭalḥah bin 'Ubayd Allāh ؓ! In their *aḥādīth*, it is found that they asked the Prophet ﷺ, "How do we send prayers on you?" so he taught them this way of doing so. Al-Nashāshībī's supports his view by stating that Allāh The Exalted did not mention anyone else with the Prophet ﷺ in His saying: «O you who believe! Send prayers on him, and salute him with all respect.» (Quran, 33:56) He then goes on to say in his refutation that the Companions asked him ﷺ that question because the meaning of *ṣalāh* was known to them as *supplication*, so they were asking: "How can we supplicate to you?"!

This is a clear deception, for their question was not about the meaning of *ṣalāh* on him, in which case he would have a point, but it was about

the manner of doing the *ṣalāh* on him, as is found in the narrations to which we have referred. Thus it all fits, for they asked him about the way of doing it according to the Shari‘ah, something which they could not possibly find out except from the guidance of the All-Knowing, All-Wise, Giver of the *ṣalāh*. Similarly, they could also ask him about the way of performing the *Ṣalāh* made obligatory by words of The Exalted such as «Establish the *Ṣalāh* (Prayer);» for their knowledge of the literal meaning of *Ṣalāh* could not remove their need to ask about its manner according to the Shari‘ah, and this is crystal clear.

As for al-Nashāshībī’s argument referred to, it is of no consequence, for it is well-known among the Muslims that the Prophet ﷺ is the expounder of the words of the Lord of the Worlds, as He says:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

And We have sent down to you the Message, that you may explain clearly to the people what is sent for them,

(Quran: al-Nahl 44)

Hence, the Prophet ﷺ explained the way of doing *ṣalāh* on him, and it included mention of his family, so it is compulsory to accept that from him, due to Allāh’s saying:

«So take what the Messenger gives you» (Quran, 59:7), and the well-known authentic *ḥadīth*, “Verily, I have been given the Quran and something similar to it.”⁵¹

I really wonder what al-Nashāshībī and those taken in by his pompous words would say if someone were to reject the *tashahhud* in prayer altogether, or reject the menstruating woman’s abstaining from prayer and

fasting, all with the argument that Allāh The Exalted did not mention the *tashabbud* in the Quran; He only mentioned bowing and prostration, and He did not exempt a menstruating woman from prayer and fasting in the Quran! So, do they agree with such arguments, which are along the lines of his original one, or not? If they do, and we hope not, then they have strayed far, far away from guidance, and have left the mainstream of the Muslims; if they do not, then they are correct in agreeing with us, and their reasons for rejecting those arguments are exactly the same as our reasons for rejecting al-Nashāshībī's original pronouncement, which we have explained clearly.

Therefore beware, O Muslims, of trying to understand the Quran without recourse to the Sunnah, for you will never be able to do that, even if you were the Sibawayh⁵² of the age; the expert of the age in the Arabic language. Here is an example in front of you, for this al-Nashāshībī is one of the leading scholars of the Arabic language of this period; you have seen how he has strayed, after being deceived by his knowledge of the language, by not seeking the aid of the Sunnah in understanding the Quran; in fact he has rejected this aid, as you know. There are many other examples of this—there is not enough room here to mention them, but what we have mentioned will suffice, and Allāh is the Granter of all capability.

3. The reader will also see that in none of these types of *ṣalāh* on the Prophet ﷺ is there the word *sayyid* (chief, leader). The later scholars have differed about the validity of its inclusion in the *Ibrāhīmī ṣalāh*. Due to lack of space we will not go into the details of that nor make mention of those who rejected its validity in keeping with the Prophet's ﷺ complete teaching to his *Ummah* when he instructed, "Say: O Allāh!

Send prayers on Muḥammad...” on being asked about the manner of *ṣalāh* on him, but we will quote al-Ḥāfiẓ Ibn Ḥajr al-‘Asqalānī on this, bearing in mind his position as one of the great Shāfi‘ī scholars of both *ḥadīth* and *fiqh*, for contradiction of this teaching of the Prophet ﷺ has become widespread among Shāfi‘ī scholars!



Al-Ḥāfiẓ Muḥammad bin Muḥammad bin Muḥammad al-Ghurābīlī (AH 790–835), a companion of Ibn Ḥajr, said, and I quote from his manuscript:⁵³


He (i.e. Ibn Ḥajr), may Allāh benefit us with his life, was asked about the features of *ṣalāh* on the Prophet ﷺ, whether during prayer or outside it, compulsory or recommended: Is one of its conditions that the Prophet ﷺ be attributed with *sayādah* (leadership), e.g. “O Allāh! Send prayers on *sayyidinā* (our leader) Muḥammad...” or “the foremost of creation,” or “the leader of the children of Ādam,” etc.? or should one stick to “O Allāh! Send prayers on Muḥammad”? Which of these two is the better approach: including the word *sayyid*, due to it being an established attribute of the Prophet ﷺ, or leaving it out due to the absence of it in the narrations? He (Ibn Ḥajr), may Allāh be pleased with him, replied: Yes, to follow the narrated wording is superior. It cannot be said, “Maybe the Prophet ﷺ himself did not say it out of modesty, just as he did not say *صلى الله عليه وسلم* on mention of his name, although his *Ummah* has been encouraged to do so”—for we say that if that were superior, it would have been quoted from the Companions رضي الله عنهم and then from the Successors, but

we do not come across it in any narrations from any Companion or Successor. This is despite the volume of quotations from them. We have Imam al-Shāfi‘ī, may Allāh exalt his rank, one of the foremost among men in his respect for the Prophet ﷺ, saying in the preface to his book which is a base for the people of his *madhhab*: “O Allāh! Send prayers on Muḥammad...etc.” until the end of what his judgment dictated, “...every time one of the remembrers remembers him, and every time one of the heedless fails to remember him,” which he seems to have deduced from the authentic *ḥadīth* which has in it that the Prophet ﷺ saw the Mother of the Believers engaging in long and numerous glorifications, so he said to her, “You have said words which, if weighed against the following, would be balanced: ‘Glorified be Allāh, as many times as the number of His creation;’” He ﷺ used to like supplications which were concise, but exhaustive in meaning. Al-Qāḍī ‘Iyāḍ set out a chapter about *ṣalāh* on the Prophet ﷺ in his book *al-Shifā* (*The Book of Cure*), noting in it narrations from the Prophet ﷺ on the authority of several Companions رضي الله عنهم and Successors; in none of these is the word *sayyid* reported:

- a. The *ḥadīth* of ‘Alī رضي الله عنه, that he used to teach them the manner of *ṣalāh* on the Prophet ﷺ by saying, “O Allāh, Spreader of Plains, Originator of Heights, send the foremost of Your prayers, the most fertile of Your blessings, and any remaining compliments, on

Muḥammad, Your slave and messenger, the opener of what is closed.”

- b. Again from ‘Alī , that he used to say, “The prayers of Allāh, the Beneficent, the Merciful, of the Angels nearest (to Allāh), of the Prophets, of the Sincere ones, of the Witnesses, of the Righteous, and of whatever glorifies You, O Lord of the Worlds, be on Muḥammad son of ‘Abd Allāh, Seal of the Prophets, Imam of the God-fearing...etc.”
- c. On the authority of ‘Abd Allāh bin Mas‘ūd , that he used to say, “O Allāh! Send Your prayers, Your blessings and Your mercy, on Muḥammad, Your slave and messenger, the Imam of goodness, the messenger of mercy...etc.”
- d. From al-Ḥasan al-Baṣrī, that he used to say, “Whoever wants to drink from the cup which quenches, from the fount of al-Muṣṭafā, should say: ‘O Allāh! Send prayers on Muḥammad, and on his family, his Companions, his wives, his children, his descendants, his household, his in-laws, his helpers, his followers, and all those who love him.’ ”

This is what he (al-Qāḍī ‘Iyāḍ) has written in *al-Shifā*, regarding the manner of *ṣalāh* on the Prophet , on the authority of the Companions and those who succeeded them, and he also mentioned other things in it. Yes, it is

related in a *ḥadīth* of Ibn Mas‘ūd رضي الله عنه that in his *ṣalāh* on the Prophet ﷺ, he would say, “O Allāh! Send the best of Your prayers, mercy and blessings on the *sayyid* (leader) of the messengers...etc.” transmitted by Ibn Mājah, but its *isnād* is weak, so the *ḥadīth* of ‘Alī رضي الله عنه, transmitted by al-Ṭabarānī with a acceptable *isnād*, takes precedence. This *ḥadīth* has difficult words, which I have reported and explained in the book *Faḍl al-Nabī* (*Excellence of the Prophet* ﷺ) by Abū al-Ḥasan ibn al-Fāris. Some Shāfi‘is have said that if a man took an oath to send the best *ṣalāh* on the Prophet ﷺ, the way to fulfill his oath would be to say, “O Allāh! Send prayers on Muḥammad every time the rememberers remember him or the heedless fail to remember him;” Imam al-Nawawī said, “The one which is most fitting to be designated as correct is that one should say: ‘O Allāh! Send prayers on Muḥammad, and on the family of Muḥammad, as you sent prayers on Ibrāhīm...’” Several of the later scholars have replied to this by saying that in neither of the two ways mentioned above is there anything to prove which is superior as regards narration, but as regards the meaning, then the former is clearly superior. This issue is well-known in the books of *fiqh*, and of all the scholars of *fiqh* who addressed this issue, without exception, in none of their words does the word *sayyid* appear. Had this additional word been commendable, it would not have escaped all of them, leaving them ignorant of it. All good is in following what is narrated, and Allāh knows best.

Ibn Ḥajr's view of the unacceptability of describing the Prophet ﷺ as *sayyid* during the *ṣalāh* on him in accordance with the Quranic order, is also that of the Ḥanafī scholars. It is the view which must be adhered to, for it is a true indication of love for him ﷺ;

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say: If you do love Allāh, then follow me. Allāh will love you. (Quran: Āl 'Imrān 31)

Because of this, Imam al-Nawawī said in *Rawḍah al-Ṭālibīn* (1/265), “The most complete *ṣalāh* on the Prophet ﷺ is: ‘O Allāh! Send your prayers on Muḥammad...etc.’” corresponding to type 3 given, in which there is no mention of *sayyid*!

4. It should be known that types 1 and 4 are the ones which the Messenger of Allāh ﷺ taught his Companions when they asked about the manner of *ṣalāh* on him, so this has been used as evidence that these are the best ways of doing the *ṣalāh* on him, for he would not choose anything for them or himself except the best and noblest. Imam al-Nawawī, as mentioned, endorsed (in *Rawḍah al-Ṭālibīn*) that if a man were to take an oath to do the best possible *ṣalāh* on the Prophet ﷺ, this could not be fulfilled except in these ways.

Al-Subkī has given another reason: “Whoever does *ṣalāh* with those types has made *ṣalāh* on the Prophet ﷺ with certainty, and whoever does so with other words is in doubt whether or not he has performed the prayers as requested. This is because they said, ‘How do we send prayers on you?’ and he replied, ‘Say: ...,’ thus defining their *ṣalāh* on him as their saying such-and-such.” This was mentioned by al-Haytamī in *al-Darr al-Manḍūd* (25/2); he then said (27/1) that the

objective is achieved with all the types which have occurred in authentic *aḥādīth*.

5. It should be known that it is not valid to combine all these way into one way of *ṣalāh*, and the same goes for the different *tashabbuds* given previously. In fact, that would be an innovation in the religion; the Sunnah is to say different ones at different times, as Shaykh al-Islām Ibn Taymīyyah has explained in his discussion of the *takbīrs* of the two Eids (*Majmū‘ al-Fatāwā*, 29/253/1).
6. ‘Allāmah Siddīq Ḥasan Khān says in his book *Nuzūl al-Abrār bi al-‘Ilm al-Ma‘thūr min al-Ad‘iyah wa al-Adhkār*, after giving many *aḥādīth* about the excellence of repeated *ṣalāh* on the Prophet ﷺ (p. 161):
 “There is no doubt that the foremost among the Muslims in sending *ṣalāh* on him ﷺ are the People of Ḥadīth and the narrators of the purified Sunnah, for it is one of their duties in this noble branch of learning to make *ṣalāh* on him before every *ḥadīth*, and so their tongues are always engaged in his mention, may Allah grant him mercy and peace. There is no book of Sunnah or collection of *ḥadīth*, be it a *jāmi‘*, *musnad*, *mu‘jam*, *juz*, etc. except that it comprises thousands of *aḥādīth*; even one of the least bulky ones, al-Suyūṭī’s *al-Jāmi‘ al-Ṣaghīr*, contains ten thousand *aḥādīth*, and the rest of the collections are no different. So this is the Saved Sect: the body of the People of Ḥadīth, who will be the closest among men to the Messenger of Allāh ﷺ on the Day of Resurrection, and the most likely to be rewarded by his intercession ﷺ, may my mother and father be sacrificed for him! This excellence of the People of Ḥadīth cannot be surpassed by anyone unless he does more than what they do, something which is well-nigh impossible. Therefore, O desirer of good, seeker of salva-

tion, no matter what, you should either be a *muḥaddith*, or be close to the *muḥaddithin*; do not be otherwise...for apart from that there is nothing which will benefit you.”

I ask Allāh, Blessed and Exalted, to make me one of these People of Ḥadīth, who are the closest among men to the Messenger of Allāh ﷺ; perhaps this book will be a testimony to that. May Allāh shower His mercy on Imam Aḥmad, who recited:

The religion of Muḥammad is in narrations,
The best mounts for a young man are the traditions;
Turn not away from Ḥadīth and its people,
For Opinion is night, while Ḥadīth is day,
A young man can be ignorant of the guidance...
Although the sun is shining in all its splendor!

9.6 *Du‘ā in the first tashahhud*

He ﷺ also set the guidance of *du‘ā* in this *tashahhud* as well, saying, “When you sit after every two *rak‘ahs*, then say: ‘All compliments are due to Allāh...’ (till the end of that supplication, and then said:) ...then he should select of the supplications what is most pleasing to him.”⁵⁴

9.7 *Standing up for the third, and then the fourth rak‘ah*

Next, he ﷺ would get up for the third *rak‘ah* with *takbīr*,⁵⁵ and he ordered *the one who prayed badly* to do so. And then do that in every *rak‘ah*, as before. When he ﷺ stood from the sitting position, he would say *takbīr*, and then stand up;⁵⁶ and he ﷺ would raise his hands⁵⁷ with this *takbīr* sometimes.

When he ﷺ wanted to stand up for the fourth *rak'ah*, he would say: “Allāh is the Greatest,”⁵⁸ and he ordered *the one who prayed badly* likewise, as before, and he ﷺ would raise his hands⁵⁹ with this *takbīr* sometimes.

He ﷺ would sit up straight on his left foot, at ease, until every bone returned to its proper place, then stand up, supporting himself on the ground; and he would clench his fists,⁶⁰ supporting himself with his hands when standing up.⁶¹

He ﷺ would recite *al-Fātiḥah* in both these *rak'ahs*, and he ordered *the one who prayed badly* to do that. In *Zuḥr* prayer, he ﷺ would sometimes add a few *āyāt* to this, as has been explained under *Recitation of āyāt after al-Fātiḥah in the last two rak'ahs*.

9.8 Qunūt in the five prayers because of a calamity

When he ﷺ wanted to supplicate against someone, or supplicate for someone, he would perform *qunūt*⁶² in the last *rak'ah*, after *rukū'*; after having said: “Allāh listens to the one who praises Him.”⁶³ He ﷺ would supplicate loudly,⁶⁴ raise his hands,⁶⁵ and those behind him would say: *āmīn*.⁶⁶

He ﷺ was known to perform *qunūt* in all five prayers,⁶⁷ although he would only perform *qunūt* in them when he supplicated for a people or supplicated against a people.⁶⁸ For example, he ﷺ once said, “O Allāh! Rescue al-Walīd bin al-Walīd, and Salamah bin Hishām, and ‘Ayyāsh bin Abī Rabī‘ah. O Allāh! Harden Your penalty on (the tribe of) Mudar, and cause for it years (of famine) like the years of Yūsuf. [O Allāh! Curse Lahyān; and Ru’l; and Dhakwān; and ‘Usayyah, who disobeyed Allāh and His Messenger!]”⁶⁹ Then, he ﷺ would say: “Allāh is the Greatest” when he had finished *qunūt* and prostrate.⁷⁰

9.9 Qunūt in the Witr Prayer

He ﷺ used to perform *qunūt* in the (odd) *rak'ah* of the *Witr* prayer⁷¹ sometimes,⁷² and he would perform it before *rukū'*.⁷³ He taught al-Ḥasan bin 'Alī عليه السلام to say [after finishing his recitation in *Witr*]:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ،
وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ،
وَقِنِي شَرَّ مَا قَضَيْتَ، [فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ،
[وَأِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ]،
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ، [لَا مُنْجَا مِنْكَ إِلَّا إِلَيْكَ].

“O Allāh! Guide me among those whom You have guided; and pardon me among those who You have pardoned; and turn on me in friendship among those on whom You have turned in friendship; and bless me in what You have bestowed; and save me from the evil of what You have decreed; [for] indeed You decree, and none can influence You; [and] he is not humiliated whom You have befriended; [nor is he honored who is Your enemy.] Blessed are You, O Lord, and Exalted. [There is no place of safety from You except towards You.]”⁷⁴

Endnotes

1. Al-Nasā'ī (1/173) with a *ṣaḥīḥ isnād*.
2. Al-Bukhārī and Abū Dāwūd.
3. Abū Dāwūd and al-Bayhaqī with a good *sanad*.
4. Al-Ṭayālīsī, Aḥmad, and Ibn Abī Shaybah. About *iq'ā*, Abū 'Ubaydah and others said, "It is when a man presses his buttocks against the ground, keeps his shins upright, and leans his hands on the ground, the way a dog does." This is different from the *iq'ā* between *sajdahs*, which is approved in the Sunnah, as covered previously.
5. Muslim, Abū 'Awānah, and others. See *Irwā al-Ghalīl* (#316).
6. Muslim and Abū 'Awānah.
7. Abū Dāwūd and al-Nasā'ī with a *ṣaḥīḥ sanad*. It is as though the meaning is that he would not separate his elbows from his side, as Ibn al-Qayyim has elucidated in *Zād al-Ma'ād*.
8. Al-Bayhaqī and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred. It is given, as well as the next one, in *Irwā al-Ghalīl* (#380).


9. Aḥmad and Abū Dāwūd with a good *isnād*.
10. ‘Abd al-Razzāq; ‘Abd al-Ḥaqq declared it *ṣaḥīḥ* in his *Aḥkām* (#1284— with my recension).
11. Muslim, Abū ‘Awānah, and Ibn Khuzaymah. Al-Ḥumaydī (13/1) and Abū Ya‘lā (275/2) added with a *ṣaḥīḥ sanad* on the authority of Ibn ‘Umar رضي الله عنه: “and this is the shooting of the devil; no one will forget when he does this,” and al-Ḥumaydī raised his finger. Al-Ḥumaydī also said that Muslim bin Abī Maryam said, “A man related to me that in a church in Syria, he saw images of Prophets depicted like this,” and al-Ḥumaydī raised his finger. This is an extremely strange remark, but its *sanad* up to “the man” is *ṣaḥīḥ*.
12. Muslim and Abū ‘Awānah.
13. Abū Dāwūd, al-Nasā’ī, Ibn al-Jārūd in *al-Muntaqā* (208), Ibn Khuzaymah (1/86/1–2), and Ibn Ḥibbān in his *ṣaḥīḥ* (485) with a *ṣaḥīḥ sanad*. Ibn al-Mulaqqīn also declared it *ṣaḥīḥ* (28/2), and it has a supporting narration in Ibn ‘Adī (287/1).
14. Ibid. About “supplicating with it,” Imam al-Ṭaḥāwī said, “This is evidence that it was at the end of the prayer.” Hence, there is evidence in this that the Sunnah is to continue pointing and moving the finger until the *taslīm*, for the supplication is until then. This is the view of Mālik and others. Imam Aḥmad was asked, “Should a man point with his finger during prayer?” He replied, “Yes, vigorously.” (Mentioned by Ibn Hānī in his *Masā’il al-Imām Aḥmad*, 1/80). From this, it is clear that moving the finger in *tashahhud* is a proven *sunnah* of the Prophet ﷺ, and it was practiced by Aḥmad and other Imams of

the Sunnah. Therefore, those who think that it is pointless and irrelevant and has nothing to do with the prayer, should fear Allāh, since because of this, they do not move their fingers although they know it to be an established *sunnah*; and they take great pains to interpret it in a way which is inconsistent with the Arabic way of expression and contrary to the understanding of the Imams with regard to it.

The amazing thing is that some of them will defend an Imam on other issues, even if his opinion conflicts with the Sunnah, with the argument that to point out the Imam's mistakes inevitably means to taunt and disrespect him. They then forget this and reject this established *sunnah*, at the same time mocking at those who practice it. Whether or not they realize it, their mockery also includes those Imams whom they often defend wrongly, and who are correct about the Sunnah this time! In fact, they are deriding the Prophet ﷺ himself, for he is the one who brought us this *sunnah*, and so jeering at it is equivalent to jeering at him. «But what is the reward for those among you who behave like this except...» (Quran, 2:85).

As for putting the finger down after pointing, or limiting the movement to the affirmation (saying *lā ilāha*: “there is no god...”) and negation (saying: *illallāhu*: “...except Allāh”), all of that has no basis in the Sunnah; in fact, it is contrary to the Sunnah, as this *ḥadīth* proves.

Further, the *ḥadīth* that he would not move his finger does not have an authentic *isnād*, as I have explained in *Da'if Abi Dāwūd* (175). Even if it were authentic, it is negatory, while the *ḥadīth* above is affirmatory: the affirmatory takes precedence over the negatory, as is well-known among the scholars.

15. Aḥmad, al-Bazzār, Abū Ja‘far al-Bukhtirī in *al-Amālī* (60/1), ‘Abd al-Ghanī al-Maqdisī in his *Sunan* (12/2) with a *ḥasan sanad*, al-Rūyānī in his *Musnad* (249/2), and al-Bayhaqī.
16. Ibn Abī Shaybah (2/123/2) with a *ḥasan sanad*.
17. Ibn Abī Shaybah (12/40/1, 2/123/2) and al-Nasā’ī. It was declared *ṣaḥīḥ* by Al-Ḥākim and al-Dhahabī concurred. There is a supporting narration for it in Ibn Abī Shaybah.
18. Al-Nasā’ī and al-Bayhaqī with a *ṣaḥīḥ sanad*.
19. Muslim and Abū ‘Awānah.
20. Al-Bayhaqī transmitted it as a narration from ‘Ā’ishah  with a good *isnād*, as verified by Ibn al-Mulaqqīn (28/2).
21. Al-Bukhārī and Muslim. It is given in *Irwā al-Ghalīl* (#338).
22. Al-Nasā’ī, Aḥmad, and al-Ṭabarānī in *Mu‘jam al-Kabīr* (3/25/1) with a *ṣaḥīḥ sanad*. The literal meaning of the *ḥadīth* is evidence for the validity of supplication in every *tashahhud*, even the one not adjacent to the *taslīm*, and this is the view of Ibn Ḥazm.
23. Al-Nasā’ī with a *ṣaḥīḥ sanad*.
24. Al-Bukhārī and Muslim.
25. Abū Dāwūd and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.

26. Arabic *taḥiyyāt*: i.e. “all words which imply peace, sovereignty, and eternity, are due to Allāh.” (*Nihāyah*)
27. Arabic *ṣalawāt*: i.e. “all supplications which are used to glorify the majesty of Allāh, for He is fully entitled to them, and none but Him is worthy of them.” (*Nihāyah*)
28. Arabic *ṭayyibāt*: i.e. “all good and pure words suitable for praising Allāh, not those ones incompatible with his attributes with which kings were greeted.” (*Fath al-Bārī*)
29. Meaning, seeking of refuge with Allāh and being strengthened by him, since *al-Salām* (Peace) is actually a name of Allāh. Hence, the greeting effectively means: “Allāh be a watcher and safeguard over you.” Similarly, it is said, “Allāh be with you,” i.e. in His safeguarding, help, and favor.
30. A term for all the good continuously emanating from Allāh.
31. Al-Bukhārī, Muslim, Ibn Abī Shaybah (1/90/2), al-Sirāj, and Abū Ya‘lā in his *Musnad* (258/2). It is given in *Irwā al-Ghalīl* (#321).

Ibn Masūd’s ﷺ statement, “We said: Peace be on the Prophet” clarifies that the Companions used to say, “Peace be on you, O Prophet,” in *tashahhud* while the Prophet ﷺ was alive, but when he died, they ceased to do that, instead saying, “Peace be on the Prophet.” Undoubtedly, this was with the endorsement of the Prophet ﷺ; this is supported by the fact that ‘Ā’ishah ؓ would similarly teach the *tashahhud* in prayer with “Peace be on the Prophet,” as transmitted by al-Sirāj in his *Musnad* (9/1/2) and al-Mukhlis in *al-Fawā’id* (11/54/1) with two *ṣaḥīḥ isnāds* from her.

Ibn Ḥajar says, “This addition shows clearly that they used to say ‘Peace be on you, O Prophet,’ addressing him directly during his life, but when the Prophet ﷺ died, they stopped addressing him and mentioned him in the third person instead, saying ‘Peace be on the Prophet.’” He also says in a different place, “Al-Subkī said in *Sharḥ al-Minhāj*, after mentioning this narration from Abū ‘Awānah only, ‘If this is authentically-reported from the Companions, it proves that after his time, it is not compulsory to address the Prophet ﷺ directly in the greeting of peace, so one says: “Peace be on the Prophet.”’” Ibn Ḥajar continues: “This is authentic without doubt (i.e. because it is established in *Ṣaḥīḥ al-Bukhārī*), and I have also found strong support for it: ‘Abd al-Razzāq said: Ibn Jurayj informed me: ‘Atā informed me that the Companions used to say ‘Peace be on you, O Prophet’ while the Prophet ﷺ was alive, but after he died, they would say ‘Peace be on the Prophet,’ and this is a *ṣaḥīḥ isnād*. As for Sa‘īd bin Manṣūr’s narration from Abū ‘Ubaydah bin ‘Abd Allāh bin Mas‘ūd, who reported from his father that the Prophet ﷺ taught them the *tashahhud*, and then he (‘Abd Allāh bin Mas‘ūd رضي الله عنه) said it (the *tashahhud*); Ibn ‘Abbās said: We used to say ‘Peace be on you, O Prophet’ only while he was alive, to which Ibn Mas‘ūd رضي الله عنه replied, “This is how we were taught, and this is how we teach it,’ it would appear that Ibn ‘Abbās رضي الله عنه said this as a matter of discussion but Ibn Mas‘ūd رضي الله عنه did not accept. However, the narration of Abū Ma‘mar (i.e. the narration of al-Bukhārī) is more authentic, since Abū ‘Ubaydah did not hear (*ahādīth*) from his father, and furthermore, the *isnād* up to Abū ‘Ubaydah is weak.”

These words of Ibn Ḥajar have been quoted by several scholars in their analysis, e.g. al-Qaṣṭalānī, al-Zarqānī, al-Laknawī, etc. They all

chose to give his words without commenting further. This discussion is treated comprehensively in *al-Aṣl*.

32. Muslim, Abū ‘Awānah, al-Shāfi‘ī, and al-Nasā’ī.
33. See next note.
34. These two additions have been proved to be part of the *tashahhud* from the Prophet ﷺ. Ibn ‘Umar رضي الله عنه did not add them of his own accord (far is he above such a thing!); in fact, he learned them from other Companions who reported them from the Prophet ﷺ, and he then added them to the *tashahhud* which he heard from the Prophet ﷺ directly.
35. Abū Dāwūd and al-Dāraquṭnī who declared it *ṣaḥīḥ*.
36. Muslim, Abū ‘Awānah, Abū Dāwūd, and Ibn Mājah.
37. Mālik and al-Bayhaqī with *ṣaḥīḥ isnāds*. Although this *ḥadīth* is *maw-qūf*, it is effectively *marfū‘*, for it is known that this sort of thing is not said from personal opinion, since it were so, it would be no better than any other sayings of *dhikr*, as Ibn ‘Abd al-Barr has said.

NOTE: In none of the types of *tashahhud* is there the addition: *wa maghfiratuhu* (“...and His forgiveness”), so one should not be accustomed to it. Hence some of the *Salaf* rebuked it, as the following narrations show:

It is reported from Ṭalḥah bin Muṣarrif who said: Rabī‘ bin Khaytham added during *tashahhud*, “...and His blessings, and His forgiveness”! So ‘Alqamah said, “We stop where we were taught: ‘Peace be upon you, O Prophet, and also the mercy of Allāh and His blessings;’”

‘Alqamah was actually following the example of his teacher ‘Abd Allāh bin Mas‘ūd رضي الله عنه, from whom it is authentically reported that he was teaching a man the *tashahhud*: when he got to “I bear witness that there is no (true) god except Allāh...,” the man said: “alone, He has no partner,” to which ‘Abd Allāh رضي الله عنه said, “He is so, but we stop at where we were taught.” Transmitted by al-Ṭabarānī in *Mu‘jam al-Awsaṭ* (#2848, 3/56/1) with a *ṣaḥīḥ isnād*.

38. Abū ‘Awānah in his *ṣaḥīḥ* (2/324) and al-Nasā’ī.
39. They had said, “O Messenger of Allāh, we have been taught how to send peace on you (i.e. in *tashahhud*), but how do we send prayers on you?” He said, “Say: O Allāh! Send prayers on Muḥammad...etc.” Thus he did not specify one *tashahhud* to the exclusion of another, so there is evidence here to establish sending prayers on him in the first *tashahhud* also. This is the way of Imam al-Shāfi‘ī, as in his book *al-Umm*, and it is held to be correct by his companions, as al-Nawawī has explained in *al-Majmū‘* (3/460) and supported in *Rawḍah al-Ṭālibīn* (1/263). It is also the view of al-Wazīr bin Hubayrah al-Ḥanbalī in *al-Ifṣāḥ*, as Ibn Rajab has quoted and strongly supported in *Dhayl al-Ṭabaqāt* (1/280). Many *aḥādīth* exist about sending prayers on him ﷺ in *tashahhud*; in none of them is there any such specification mentioned. In fact, these *aḥādīth* are general, hence including every *tashahhud*, and I have given them in *al-Aṣl* as *ta‘līq*, but not in the main text, for they do not satisfy our conditions for authenticity. However, they do support each other in meaning, and those who reject and oppose this have no authentic evidence to use as proof, as I have detailed in *al-Aṣl*. Similarly, to say that adding anything to “O Allāh! Send prayers on Muḥammad” is *makrūh* has no basis in the Sunnah, nor is there any

convincing proof for it. In fact, we see that whoever says this does not implement the previous instruction of the Prophet ﷺ, “Say: O Allāh! Send prayers on Muḥammad, and on the family of Muḥammad...;” there is more to this discussion in *al-Aṣl*.

40. One of the earliest views about the meaning of “sending prayers on the Prophet ﷺ” is that of Abū al-‘Āliyah (with reference to Sūrah al-Aḥzāb, 33:56): “Allāh’s sending prayers on his Prophet means His exalting him and raising his rank; the Angels and others sending prayers means their seeking this from Allāh, and here it is meant asking the prayers to be increased, not asking for the original prayer in itself.”

Ibn Ḥajar quoted this in *Fatḥh al-Bārī*, and went on to refute the widespread notion that the Lord’s prayer on someone is His Mercy; Ibn al-Qayyim also clarified this in *Jalā al-Afhām*, leaving little scope for further comment.

41. From *barakah*: growth, increase. Hence this supplication secures for Muḥammad the good which Allāh granted to the family of Ibrāhīm, continual, established good, as well as its multiplication and increase.
42. Aḥmad and al-Ṭaḥāwī with a *ṣaḥīḥ sanad*.
43. See next note.
44. These two additions are conclusively found in al-Bukhārī, al-Ṭaḥāwī, al-Bayhaqī, Aḥmad, and al-Nasā’ī. They also exist via different routes of narration in other types of this supplication (see #3 and #7), and so do not be confused by Ibn al-Qayyim’s view in *Jalā al-Afhām* (p. 198),

following in the footsteps of his great teacher Ibn Taymiyyah in *al-Fatāwā* (1/16), “There is no authentic *ḥadīth* with the phrases ‘Ibrāhīm’ and ‘the family of Ibrāhīm’ together;” here, we have shown you such authentic *aḥādīth*. Ibn al-Qayyim’s error is further established by the fact that he himself declared #7 *ṣaḥīḥ*, which contains what he denied above!

45. Al-Bukhārī, Muslim, al-Ḥumaydī (138/1), and Ibn Mandah (68/2) who said, “There is consensus on this *ḥadīth* being authentic.”
46. Aḥmad, al-Nasā’ī, and Abū Ya’lā in his *Musnad* (44/2) with a *ṣaḥīḥ sanad*.
47. Muslim, Abū ‘Awānah, Ibn Abī Shaybah (2/132/1), and Abū Dāwūd; Al-Ḥākim declared it *ṣaḥīḥ*.
48. Al-Bukhārī, al-Nasā’ī, al-Ṭaḥāwī, Aḥmad, and Ismā’īl al-Qāḍī in *Faḍl al-Ṣalāh ‘alā Nabī* ﷺ (p. 28, 1st ed.; p. 62, 2nd ed.—with my checking).
49. Al-Bukhārī, Muslim, and al-Nasā’ī.
50. Al-Nasā’ī, al-Ṭaḥāwī, Abū Sa’īd bin al-‘Arabī in *al-Mu’jam* (79/2) with a *ṣaḥīḥ sanad*. Ibn al-Qayyim gave its source as Muḥammad bin Ishāq al-Sirāj in *Jalā al-Afhām* (pp. 14–15) and then declared it *ṣaḥīḥ*. This wording includes both ‘Ibrāhīm’ and ‘the family of Ibrāhīm,’ something overlooked by both Ibn al-Qayyim and his teacher Ibn Taymiyyah, as explained above.
51. Abū Dāwūd and Aḥmad with a *ṣaḥīḥ isnād*.

52. A famous grammarian and scholar of the Arabic language of the second century AH.
53. Preserved in the Zāhiriyyah Library in Damascus.
54. Al-Nasā'ī, Aḥmad, and al-Ṭabarānī with various *isnāds* from Ibn Mas'ūd رضي الله عنه. Details are given in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (#878). There is also the supporting *ḥadīth* of Ibn al-Zubayr, found in *Majma' al-Zawā'id* (2/142).
55. Al-Bukhārī and Muslim.
56. Abū Ya'lā in his *Musnad* (284/2) with a good *isnād*. It is given in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (#604).
57. Al-Bukhārī and Abū Dāwūd.
58. Ibid.
59. Abū 'Awānah and al-Nasā'ī with a *ṣaḥīḥ sanad*.
60. literally, "as one who kneads dough."
61. Al-Ḥarbī in *Gharīb al-Ḥadīth*; its meaning is found in al-Bukhārī and Abū Dāwūd. As for the *ḥadīth*, "he forbade that a man should support himself with his hand when getting up during prayer," it is *munkar* and not authentic, as I have explained in *Silsilah al-Aḥādīth al-Ḍa'īfah* (#967).
62. Arabic *Qunūt*: carries several meanings, e.g. humility, devotion. In this context, it refers to the special supplication while standing during prayer.

63. Al-Bukhārī and Aḥmad.
64. Ibid.
65. Aḥmad and al-Ṭabarānī with a *ṣaḥīḥ sanad*. To raise the hands in *qunūt* is the *madhhab* of Imam Aḥmad and also Ishāq bin Rāhawayh. See al-Marwazī's *Masā'il* (p. 23). As for wiping the face with the hands, it is not reported in this position, and is thus an innovation; as for outside of prayer, it is not authentically reported. All that has been transmitted in this regard is either weak or very weak, as I have shown in *Da'if Abī Dāwūd* (#262) and *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (#597). This is why al-'Izz bin 'Abd al-Salām said in one of his fatwas, "Only an ignorant person does it." See *Appendix H*.
66. Abū Dāwūd and al-Sirāj; Al-Ḥākim declared it *ṣaḥīḥ* and al-Dhahabī and others concurred.
67. Abū Dāwūd, al-Sirāj, and al-Dāraquṭnī with two *ḥasan sanads*.
68. Ibn Khuzaymah in his *ṣaḥīḥ* (1/78/2) and al-Khaṭīb in *Kitāb al-Qunūt* with a *ṣaḥīḥ sanad*.
69. Al-Bukhārī and Aḥmad; the addition is in Muslim.
70. Al-Nasā'ī, Aḥmad, al-Sirāj (109/1), and Abū Ya'lā in his *Musnad* with a good *sanad*.
71. Ibn Naṣr and al-Dāraquṭnī with a *ṣaḥīḥ sanad*.
72. We have said, "...sometimes" because the Companions who narrated the *Witr* prayer did not mention the *qunūt* in it, whereas had the

Prophet ﷺ done so always, they would have all mentioned it. However, Ubayy bin Ka'b alone narrated the *qunūt* in *Witr*, so this shows that he used to do it sometimes. Hence, this is evidence that *qunūt* in *Witr* is not obligatory (*wājib*), and this is the opinion of the majority of scholars. For this reason, the researching Ḥanafī scholar, Ibn al-Humām, recognized in *Fath al-Qadīr* (1/306, 359, 360) that the view of it being obligatory is feeble and not substantiated by evidence. This shows his fairness and lack of party-spirit, for this view which he has supported is contrary to his *madhhab*!

73. Ibn Abī Shaybah (12/41/1), Abū Dāwūd, al-Nasā'ī in *Sunan al-Kubrā'* (218/1–2), Ibn 'Asākir (4/244/2), Aḥmad, al-Ṭabarānī, and al-Bayhaqī narrated this, along with the supplication after it, with a *ṣaḥīḥ sanad*. Ibn Mandah narrated the supplication only in *Tawḥīd* (70/2) with a different, *ḥasan sanad*. Its *takhrīj* is also given in *Irwā' al-Ghalīl* (#426).
74. Ibn Khuzaymah (1/119/2) and also Ibn Abī Shaybah etc. as for the previous *ḥadīth*.

NOTE: Al-Nasā'ī adds at the end of the *qunūt*: *wa sall-Allāhu 'alā al-Nabiyy al-Ummīyy* ("may Allāh send prayers on the Unlettered Prophet"), related with a weak *isnād*; among those who declared it *ḍa'īf* are Ibn Ḥajar al-'Asqalānī and al-Zurqānī. Therefore, we have not included it in our system of combining acceptable narrations. Al-'Izz bin 'Abd al-Salām said in *al-Fatāwā* (66/1, 1962), "To send prayers on the Messenger of Allāh ﷺ in *qunūt* is not authentic, nor is it fitting to add to the Messenger of Allāh's ﷺ prayer in any way." This view of his shows that he did not widen the argument by including the idea of *bid'ah ḥasanah* (good innovation), as some of the later scholars are prone to doing!

However, it is proved in the *ḥadīth* about Ubayy bin Ka‘b leading the people during the Ramadan night prayers that he used to send prayers on the Prophet ﷺ at the end of the *qunūt*, and that was during the reign of ‘Umar رضي الله عنه—transmitted by Ibn Khuzaymah in his *Ṣaḥīḥ* (1097). Similarly is proved from Abū Ḥalīmah Mu‘ādh al-Anṣārī, who also used to lead them during ‘Umar’s رضي الله عنه rule—transmitted by Ismā‘īl al-Qāḍī (#107) and others, so this addition is justified by the practice of the *Salaf*, and it is thus not fitting to categorically state that this addition is an innovation. Allāh knows best.

Chapter Ten

The Last Tashahhud

Contents

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10.1 The obligation of this *tashahhud*

Next, after completing the fourth *rak'ah*, he ﷺ would sit for the last *tashahhud*. He ﷺ would instruct regarding it, and do in it, just as he did in the first *tashahhud*, except that he would sit *mutawarrikan*,¹ with his left upper thigh on the ground, and both his feet protruding from one (i.e. the right) side.² He ﷺ would have his left foot under his (right) thigh and shin,³ his right foot upright⁴ or occasionally he ﷺ would lay it along the ground.⁵ His ﷺ left palm would cover his (left) knee, leaning heavily on it.⁶

He set the example of sending prayers on him ﷺ in this *tashahhud*, as in the first *tashahhud*; the ways of sending prayer on him ﷺ narrated have been given in that section.

10.2 The obligation of sending prayers on the Prophet ﷺ in this *tashahhud*

Once, he ﷺ heard a man supplicating in his prayer without glorifying the majesty of Allāh Exalted, nor sending prayers on the Prophet ﷺ, so he said: “This man has been hasty.” He ﷺ then called him and said to him and others, “When one of you prays, he should begin with the praise of his Lord, Almighty and Sublime, and his exaltation, and then send prayers (in one narration: he should send prayers) on the Prophet, and then supplicate as he wishes.”⁷

Also, he ﷺ heard a man glorifying and praising Allāh, and sending prayers on the Prophet ﷺ in prayer, so the Messenger of Allāh ﷺ said to him: “Supplicate, and you will be answered; ask, and you will be given.”⁸

10.3 The obligation to seek refuge from four things before supplicating

He ﷺ used to say, “When one of you has finished the [last] *tashahhud*, he should seek refuge with Allāh from four things; saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ،
وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ [فِتْنَةِ] الْمَسِيحِ الدَّجَالِ.

‘O Allāh! I truly seek refuge with You from the punishment of Hellfire, and from the punishment of the grave, and from the trials of living and dying,

and from the evil [trials] of the False Christ.’ [Then he should supplicate for himself with what occurs to him.]”⁹—He ﷺ would supplicate with it in his own *tashahhud*.¹⁰

Also, he ﷺ used to teach the Companions رضي الله عنهم this the way he taught them *sūrah*s of the Quran.¹¹

10.4 Supplication before *taslīm* and its various types

He ﷺ used to use different supplications in his prayer,¹² supplicating with different ones at different times; he also endorsed other supplications, and ordered the worshiper to select of them what he wishes.¹³ They are:

1. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ.

“O Allāh! Truly I seek refuge with You from the punishment of the grave, and I seek refuge with you from the trials of the False Christ, and I seek refuge with You from the trials of living and dying. O Allāh! Truly I seek refuge with You from sin¹⁴ and burden.”^{15,16}

2. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ [بَعْدُ].

“O Allāh! Truly I seek refuge with You from the evil of what I have done, and from the evil of what I have not done¹⁷[yet].”¹⁸

3. اللَّهُمَّ حَاسِبْنِي حِسَاباً يَسِيراً.

“O Allāh! Call me to account with an easy reckoning.”¹⁹

4. اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ، وَقُدْرَتِكَ عَلَى الْخَلْقِ، أَحْيِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفِّي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ (وَفِي رِوَايَةٍ: الْحُكْمِ)، وَالْعَدْلَ فِي الْعُصْبِ وَالرَّضَى، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَنْقُذُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ [لَا تَنْقُذُ] لَا تَنْقُطُ، وَأَسْأَلُكَ الرِّضَى بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعُيُوشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَأَسْأَلُكَ الشَّوْقَ إِلَى لِقَائِكَ، فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدًى مُهْتَدِينَ.

“O Allāh! [I ask you], by Your knowledge of the Unseen, and Your control over the creation: give me life as long as You know that life is best for me, and take me when death is best for me. O Allāh! I also ask of You fear of You, in secret and in open; I ask of You the word of Truth (in one narration: Wisdom) and justice in anger and in pleasure; I ask of You moderation in poverty and affluence; I ask of You joy which does not fade; I ask of You pleasure [which does not pass away, nor that] which ceases; I ask of You contentment with Your decree; I ask of You coolness of life after death; I ask of You the delight of looking towards Your Face; and [I ask of You] eagerness towards meeting You, not in harmful adversity, nor in misleading afflictions. O Allāh! Adorn us with the decoration of *Īmān*, and make us those who guide and are guided.”²⁰

5. He ﷺ taught Abū Bakr al-Siddīq ؓ to say:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.

“O Allāh! Indeed I have wronged myself greatly, and none can forgive sins except You, so forgive me out of Your forgiveness, and have mercy

on me. Truly, You are the Oft-Forgiving, the Most Merciful.”²¹

6. He ﷺ instructed ‘Ā’ishah رضي الله عنها to say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، [عَاجِلِهِ وَآجِلِهِ]، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ،
وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، [عَاجِلِهِ وَآجِلِهِ]، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَسْأَلُكَ
(وَفِي رِوَايَةٍ: اللَّهُمَّ إِنِّي أَسْأَلُكَ) الْجَنَّةَ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ
بِكَ مِنَ النَّارِ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ (وَفِي رِوَايَةٍ: اللَّهُمَّ إِنِّي
أَسْأَلُكَ) مِنْ [الْ]خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَرَسُولُكَ [مُحَمَّدٌ، وَأَعُوذُ بِكَ مِنْ شَرِّ
مَا اسْتَعَاذَكَ مِنْهُ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،] [وَأَسْأَلُكَ] مَا
قَضَيْتَ لِي مِنْ أَمْرٍ أَنْ تَجْعَلَ عَاقِبَتَهُ [لِي] رُشْدًا.

“O Allāh! Indeed I ask of You all Good, [the imminent and the far-off,] that of it which I know and that which I do not know. I seek refuge with You from all Evil, [the imminent and the far-off,] that of it which I know and that which I do not know. I ask of You (in one narration: O Allāh! Indeed I ask of You) the Garden, and whatever saying or deed which brings one near to it; I seek refuge with You from the Fire, and (from) whatever saying or deed which brings one near to it. I ask of You (in one narration: O Allāh! Indeed I ask of You) [the] good of what was asked of You by Your slave and messenger [Muḥammad; and I seek refuge with You from evil of what Your slave and messenger Muḥammad ﷺ sought refuge with You]. [I ask of You] that whatever You have decreed for me, its result [for me] be beneficial.”²²

7. He ﷺ said to a man, “What do you say during the prayer?” He replied, “I bear witness (i.e. do the *tashahhud*), then I ask Allāh for the Garden, and I seek refuge with Him from the Fire. However, by Allāh, there is

no murmuring²³ as good as yours or that of Mu‘adh.” So he ﷺ said, “Our murmuring is like yours.”²⁴

8. He ﷺ heard a man saying in his *tashabbud*:

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ (وَفِي رِوَايَةٍ: يَا اللَّهُ) [الْوَحْدُ] الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

“O Allāh! Indeed I ask of You, O Allāh (in one narration: by Allāh), the One, the Only, the Absolute, Who begets not and nor is He begotten, and there is none like Him, that You forgive me my sins; indeed You are the Oft-Forgiving, Most Merciful.” On this, he ﷺ said, “He has been forgiven, he has been forgiven.”²⁵

9. He ﷺ heard another man say in his *tashabbud*:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ، لَا إِلَهَ إِلَّا أَنْتَ [وَحْدَكَ لَا شَرِيكَ لَكَ] [الْمَنَّانُ]، [يَا] بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ [إِنِّي أَسْأَلُكَ] [الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ].

“O Allāh! Indeed I ask of You by the fact that to You belongs all Praise; there is no (true) god except You, [You alone, You have no partners;] [the Bestower of Favors;] [O] Originator of the Heavens and the Earth; O One that is Full of Majesty and Honor; O Living One, O Eternal One; [Indeed I ask of You][the Garden, and I seek refuge with You from the Fire].” [So the Prophet ﷺ said to his Companions, “Do you know with what he has supplicated?” They said, “Allāh and His Messenger know best.” He ﷺ said, “By Him in Whose Hand is my soul, he has supplicated Allāh with His Mighty (in one narration: Mightiest) name,²⁶ with which if He is supplicated, He answers, and with which if He is asked, He gives.”]²⁷

10. One of the last things he would say between the *tashahhud* and the *taslim* would be:

اللَّهُمَّ 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.

“O Allāh! Forgive me what I have done in the past; and what I will do in the future; and what I have concealed and what I have done openly; and what I have exceeded in; and whatever You know about more know than I. You are the Bringer-Forward and You are the Delayer; there is no (true) god except You.”²⁸

Endnotes

1. Al-Bukhārī.
2. Ibid. As for two *rak'ah* prayers such as Fajr, the Sunnah is to sit *muf-tarishan*. This difference in detail is documented from Imam Aḥmad, see Ibn Hānī's *Masā'il al-Imām Aḥmad* (p. 79).
3. Abū Dāwūd and al-Bayhaqī with a *ṣaḥīḥ sanad*.
4. Muslim and Abū 'Awānah.
5. Ibid.
6. Ibid.
7. Aḥmad, Abū Dāwūd, Ibn Khuzaymah (1/83/2), and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.

It should be known that this *ḥadīth* proves that *ṣalāh* (sending prayers) on the Prophet ﷺ in this *tashabhud* is obligatory, due to the command about it. This opinion was taken by Imam al-Shāfi'ī and by Imam Aḥmad in the later of the two narrations from him, and before them by several Companions, as well as other people of knowledge. Because of this, al-Ājurri said in *al-Sharī'ah* (p. 415): "He who does

not send prayers on the Prophet ﷺ in the final *tashabbud* must repeat the prayer.” Hence, those who label Imam al-Shāfi‘ī as being alone and odd in his opinion on this, are not being just, as the *faqīh* al-Haythamī has explained in *al-Darr al-Manḍūd* (§§ 13–16).

8. Al-Nasā’ī with a *ṣaḥīḥ sanad*.
9. Muslim, Abū ‘Awānah, al-Nasā’ī, and Ibn al-Jārūd in *al-Muntaqā* (27). It is given in *Irwā al-Ghalīl* (#350).
10. Abū Dāwūd and Aḥmad with a *ṣaḥīḥ sanad*.
11. Muslim and Abū ‘Awānah.
12. We have not said, “...in his *tashabbud*” because the text is “...in his prayer,” not specifying either *tashabbud* or anything else. Hence, it covers all positions suitable for supplication, e.g. prostration and *tashabbud*; the instruction to supplicate in these two postures has been mentioned.
13. Al-Bukhārī and Muslim. Al-Athram asked Imam Aḥmad: “With what (words) should I supplicate after *tashabbud*?” He replied, “As has been narrated.” Al-Athram said, “Didn’t the Messenger of Allāh ﷺ say, ‘Then he should select whichever supplication he likes’?” Imam Aḥmad said, “He should select out of what has been narrated.” Al-Athram repeated the question to which Imam Aḥmad replied, “From what has been narrated.” This was quoted by Ibn Taymīyyah (*Majmū‘ al-Fatāwā* 69/218/1), who endorsed it, adding, “Hence, ‘whichever supplication’ refers to the supplications which Allāh loves, not to any supplication...;” later he said, “Hence, it is best to say: (one should

supplicate) with the approved, established supplications, and these are what have been narrated and those that are beneficial.” This is so, but to recognize which supplications are indeed beneficial depends on authentic knowledge, and this is rarely found among the people, so it is best to stick to the supplications quoted, especially when they include what the worshiper wishes to request. Allāh knows best.

14. Arabic *al-Ma'tham*: what causes a man to sin, or the sin itself.
15. Arabic *al-Maghram*: burden; here it means debt, as proved by the rest of the *ḥadīth*, in which ‘Ā’ishah رضي الله عنها said, “Someone said to him, ‘Why do you seek refuge from *maghram*, so often, O Messenger of Allāh?’ He replied, ‘Truly, when a man becomes indebted, he speaks and lies, and he promises and breaks his promise.’”
16. Al-Bukhārī and Muslim.
17. i.e. from the evil of the bad actions I have done, and from the evil of not doing good actions.
18. Al-Nasā’ī with a *ṣaḥīḥ sanad* and Ibn Abī ‘Āṣim in his *al-Sunnah* (#370—with my checking); the addition is from the latter.
19. Aḥmad and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī agreed.
20. Al-Nasā’ī and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred.
21. Al-Bukhārī and Muslim.

22. Aḥmad, al-Ṭayālīsī, al-Bukhārī in *al-Adab al-Mufrad*, Ibn Mājah, and al-Ḥākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred. I have given its *takhrīj* in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (#1542).
23. Arabic *dandanah*: to speak such that the intonation is audible, but the words are incomprehensible—in this case, the quiet words of supplication. The final statement means, “Our words are like yours.”
24. Abū Dāwūd, Ibn Mājah, and Ibn Khuzaymah (1/87/1) with a *ṣaḥīḥ isnād*.
25. Abū Dāwūd, al-Nasā’ī, Aḥmad, and Ibn Khuzaymah; Al-Ḥākim declared it *ṣaḥīḥ* and al-Dhahabī concurred.
26. This is *tawassul* (a seeking of approach) to Allāh through His most beautiful names and attributes, and this is what Allāh The Exalted commands: «To Allāh belong the most beautiful names, so call on Him by them.» (Quran, 7:180). As for seeking to approach Allāh through other things, e.g. for so-and-so’s sake, or by so-and-so’s right, status, dignity, etc. there is text from Iāim Abū Ḥanīfah and his companions that such a practice is at least disliked (*makrūh*); in general it is prohibited (*ḥarām*). Therefore, it is a pity that one sees most of the people, among them many *shaykhs*, totally neglecting the approved *tawassul*—you will never hear them approaching Allāh this way—but they are well-versed in innovated forms of *tawassul*, which are at the very least debatable, as though no other way is allowed! Shaykh al-Islām Ibn Taymīyyah has composed an extremely good essay on this subject entitled *al-Tawassul wa al-Wasīlah* (*Approaching Allāh, and the Means of doing so*), which should be consulted, for it is very important, and there is little to compare with it in its coverage. There is also

my article *al-Tawassul—Its types and its rulings*, which is also important in its subject matter and format, and also refutes some of the latest misconceptions advanced by contemporary doctors of religion. May Allāh guide us and them.

27. Abū Dāwūd, al-Nasā'ī, Aḥmad, al-Bukhārī in *al-Adab al-Mufrad*, al-Ṭabarānī, and Ibn Mandah in *Tawḥīd* (44/2, 67/1, 70/1–2) with *ṣaḥīḥ isnāds*.
28. Muslim and Abū 'Awānah.

Chapter Eleven

The Taslīm

Next, he ﷺ would salute to his right:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

“Peace and Allāh’s Mercy be on you [such that the whiteness of his right cheek was visible],” and on his left:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

“Peace and Allāh’s Mercy be on you [such that the whiteness of his left cheek was visible].”¹ Sometimes, he ﷺ added to the greeting on the right:

وَبَرَكَاتُهُ.

“...and His blessings (be on you).”² When he ﷺ said:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

“Peace and Allāh’s Mercy be on you” to his right, he would sometimes shorten the greeting on his left to:

السَّلَامُ عَلَيْكُمْ.

“Peace be on you.”³ Sometimes, he ﷺ would salute once only,

السَّلَامُ عَلَيْكُمْ.

“Peace be on you,” [in front of his face, turning to his right side a bit (or a little)].⁴

They ﷺ used to gesture with their hands when saluting to the right and left; when the Messenger of Allāh ﷺ saw them, he said, “What is the matter with you, gesturing with your hands as if they are the tails of wild horses?!”

When one of you salutes, he should look towards his companion and not indicate with his hand.” [So when they prayed with him, they did not gesture.] (In one narration: “It is enough for each of you to place his hand on his thigh, and then salute his brothers who are on his right and left.”)⁵

11.1 The obligation of the *taslīm*

He ﷺ used to say, “...it (the prayer) is exited by the *taslīm*.”⁶

This is the last of what has been possible to compile regarding the description of the Prophet’s prayer ﷺ from the *takbīr* to the *taslīm*: I hope that Allāh will make it sincerely for His Face, Full of Honor, and a guide to the Sunnah of His kind and merciful Prophet.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ.

Glorified be Allāh, and Praised. Glorified be You, O Allāh, and Praised. I bear witness that there is no true god except You. I seek forgiveness from You and repent to You.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ
وَبَارَكْتَ عَلَى إِبْرَاهِيمَ، وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

O Allāh! Send prayers on Muḥammad, and on the family of Muḥammad, and send blessings on Muḥammad, and on the family of Muḥammad, as You sent prayers on Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.⁷

Endnotes

1. Abū Dāwūd, al-Nasā'ī, and al-Tirmidhī who declared it *ṣaḥīḥ*.
2. Abū Dāwūd and Ibn Khuzaymah (1/87/2) with a *ṣaḥīḥ sanad*. 'Abd al-Ḥaqq also declared it *ṣaḥīḥ* in his *Aḥkām* (56/2), as did al-Nawawī and Ibn Ḥajar. It was also transmitted via another route by 'Abd al-Razzāq in his *Muṣannaf* (2/219), Abū Ya'lā in his *Musnad* (3/1253), al-Dāraquṭnī, and al-Ṭabarānī in *Mu'jam al-Kabīr* (3/67/2) and *Mu'jam al-Awsaṭ* (#4476—my numbering).
3. Al-Nasā'ī, Aḥmad, and al-Sirāj with a *ṣaḥīḥ sanad*.
4. Ibn Khuzaymah, al-Bayhaqī, al-Ḍiyā in *al-Mukhtārah*, and 'Abd al-Ghanī al-Maqdisī in his *Sunan* (243/1) with a *ṣaḥīḥ isnād*; Aḥmad, al-Ṭabarānī in *Mu'jam al-Awsaṭ* (32/2), al-Bayhaqī, Ibn al-Mulaqqīn (29/1), and al-Hākim who declared it *ṣaḥīḥ* and al-Dhahabī concurred. Its *takhrīj* is given in *Irwā al-Ghalīl* under *ḥadīth* #327.
5. Muslim, Abū 'Awānah, al-Sirāj, Ibn Khuzaymah, and al-Ṭabarānī.

NOTE: The 'Ibādīyyah have distorted this *ḥadīth*. Their scholar Rabī' has related it in his unreliable *Musnad* with a different wording to justify their view that raising the hands with *takbīr* invalidates the

prayer! That wording is false, as I have explained in *Silsilah al-Aḥādīth al-Daʿīfah* (#6044).

6. Al-Ḥākim and al-Dhahabī declared it *ṣaḥīḥ*; it has already been given in full under the *Opening Takbīr*.
7. The first supplication is the fullest form of the *duʿā* known as *kaffārah al-majlis* (expiation of the gathering); “he who says it in a gathering of Remembrance (of Allāh), it will be like a seal to stamp it with, and he who says it in a gathering of vain talk, it will be an expiation for it”—authentically related by al-Ḥākim and al-Ṭabarānī. The second supplication is, of course, from the Sunnah of sending peace and mercy on the Messenger. These two supplications are thus the best way of implementing the following Islamic guideline: “No people sit in a gathering in which they do not mention Allāh, nor send prayers on the Prophet, without it being a source of regret for them; if Allāh wishes, He will punish them, or if He wishes, he will forgive them”—authentically related by al-Tirmidhī, al-Ḥākim, and Aḥmad. See Shaykh al-Albānī’s *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (74–81) for details.

Appendix A

Weakness of narrations endorsing ikhtilāf

From: *Silsilah al-Aḥādīth al-Ḍaʿīfah wa al-Mawḍūʿah* (#57–61, #438).

Narration #57

The disagreement among my *Ummah* is a mercy.

Lā aṣḥa lahu (BASELESS). The *Muḥaddithīn* have tried to find an *isnād* for it but have not found one, to the extent that al-Suyūṭī said in his *al-Jāmiʿ al-Sagḥir*, “Perhaps it was collected in one of the books of the *ḥuffāẓ* which did not reach us”!

This suggestion is very far-fetched, since it would mean that some of the sayings of the Prophet ﷺ have been lost to the *Ummah* forever, something which is not permissible for a Muslim to believe.

Al-Manāwī quoted al-Subkī as saying, “It (i.e. the saying) is unknown to the *Muḥaddithīn* and I cannot find any *isnād* for it, whether *ṣaḥīḥ*, *ḍaʿīf*, or *mawḍūʿ*,” and this was endorsed by Shaykh Zakariyyah al-Anṣārī in his notes on *Tafsīr al-Bayḍāwī* (92/2).

Further, the meaning of this *ḥadīth* is also incorrect as shown by the verifying scholars, hence Ibn Ḥazm says in *al-Iḥkām fī Uṣūl al-Aḥkām* (5/64) after indicating that it is not a *ḥadīth*,

This is one of the most incorrect sayings possible, since if *ikhṭilāf* were a mercy, then agreement would be a punishment, something which no Muslim would say, because there can only be agreement or disagreement, and there can only be mercy or punishment.

...

It CONTRADICTS the Quran, which condemns *ikhṭilāf* in many places.

Narration #58

My Companions are like the stars: whichever of them you follow, you will be rightly-guided.

Mawḍūʿ (FABRICATED). Related by Ibn ʿAbd al-Barr in *Jāmiʿ Bayān al-ʿIlm* (2/91) and Ibn Ḥazm in *al-Iḥkām* (6/82) via the route:

Sallām bin Sulaym, who said, “Al-Ḥārith bin Ghiṣṣīn narrated to us from al-Aʿmash from Abū Sufyān from Jābir from the Prophet ﷺ.”

Ibn ʿAbd al-Barr said, “Proof cannot be established with this *isnād* because al-Ḥārith bin Ghiṣṣīn is *majhūl* (unknown);” Ibn Ḥazm said, “This is a fallen narration. Abū Sufyān is weak; al-Ḥārith bin Ghiṣṣīn is Abū Wahb al-Thaqafī; Sallām bin Sulaymān narrated fabricated *aḥādīth*—this is one of them without a doubt.”

To judge this *ḥadīth* on Sallām bin Sulaym—also known as Sallām bin Sulaymān—is better, for he is agreed to be *ḍaʿīf*; in fact, Ibn Khirāsh said about him, “An utter liar,” and Ibn Ḥibbān said, “He narrated fabricated *aḥādīth*.”

As for Abū Sufyān, he is not weak as Ibn Ḥazm said, but rather he is reliable as Ibn Ḥajar has said in *al-Taqrīb*, and Muslim narrates from him in his *Ṣaḥīḥ*.

Al-Hārith bin Ghiṣṣīn is unknown as Ibn Ḥazm said, as did Ibn ‘Abd al-Barr, even though Ibn Ḥibbān does mention him in *al-Thiqāt* (*The Reliable Narrators*).



Hence, Imam Aḥmad said, “This *ḥadīth* is not authentic,” as quoted in *al-Muntakhab* (10/199/2) of Ibn Qudāmah.

As for the saying of al-Sha‘rānī in *al-Mizān* (1/28), “This *ḥadīth*, although debatable in the eyes of the *Muḥaddithīn*, is nevertheless authentic in the eyes of the people of *Kashf*,” it is completely false and whimsical, and is not to be given any significance! This is because authenticating *aḥādīth* by way of *Kashf* (“unveiling,” while in a state of trance) is a wicked innovation of the *Ṣūfis*, and depending upon it leads to the authentication of false, baseless *aḥādīth* such as this one. This is because, even at the best of times, *Kashf* is like opinion, which is sometimes correct and sometimes wrong—and that is if no personal desires enter into it! We ask Allāh to save us from it and from everything He is not pleased with.

Narration #438

The example of my Companions is that of the stars: he who follows any of them will be rightly-guided.

Mawḍū‘ (FABRICATED). Related by al-Qudā‘ī (109/2) via:

Ja‘far bin ‘Abd al-Wāḥid, who said, “Wahb bin Jarīr bin Ḥāzim informed us from his father from al-A‘mash from Abū Ṣālīḥ from Abū Hurayrah  from The Prophet .



One of the *Muḥaddithīn*, either Ibn al-Muḥibb or al-Dhahabī, wrote in the margin, “This *ḥadīth* is not at all authentic,” i.e. it is fabricated: the flaw in it is Ja‘far here, about whom al-Dāraquṭnī said, “He used to fabricate *aḥādīth*.” Abū Zur‘ah said, “He narrated baseless *aḥādīth*,” Al-Dhahabī gave

some *ḥadīth* because of which he disparaged him, among them being this one, and then said, “This is one of his calamities!”

Narration #59

Whatever you are given from the Book of Allāh is to be acted upon; there is no excuse for anyone to leave it. If it is not in the Book of Allāh, then (act upon) a previous example (*sunnah*) of mine. If there is no previous example (*sunnah*) of mine, then (act upon) what my Companions say; Verily, my Companions are of the station of the stars in the sky, so whichever of them you take, you will be guided, and the disagreement of my Companions is a mercy for you.


Mawḍūʿ (FABRICATED). Collected by al-Khaṭīb in *al-Kifāyah fī ʿIlm al-Riwāyah* (p. 48) and also by Abū al-ʿAbbās al-Aṣām in his *Ḥadīth* (#142), and Ibn ʿAsākir (7/315/2) by way of:


Sulaymān ibn Abī Karīmah from Juwaybir from al-Ḍaḥḥāk from Ibn ʿAbbās  from The Prophet .

This *isnād* is *daʿīf jiddan* (very weak).

About Sulaymān ibn Abī Karīmah, Ibn Abī Ḥātim (2/1/138) reported from his father about him, “He is weak in *ḥadīth*.”

Juwaybir is Ibn Saʿīd al-Azadī, and is *matrūk* (abandoned) as al-Dāraqutnī, al-Nasāʾī, and others have said, and Ibn al-Madinī declared him to be very weak.

Al-Ḍaḥḥāk is Ibn Muzāḥim al-Hilālī, and he did not meet Ibn ʿAbbās . Al-Bayhaqī said, “There is a problem; although the text of this *ḥadīth* is well-known—its various chains are weak; it is not established through this chain.”

Al-ʿIrāqī quoted the last part of the *ḥadīth* in his *Takhrīj Iḥyāʾ ʿUlūm al-Dīn* (1/25)  and then (al-ʿIrāqī) said, “Its *isnād* is *daʿīf*.”



Al-Suyūṭī quoted the *ḥadīth* in its entirety at the beginning of his treatise *Jazīl al-Mawāhib fī Ikhtilāf al-Madhāhib* from the narration of al-Bayhaqī in *al-Madkhal*, and al-Daylamī related it from this route, as occurs in *al-Mawḍū‘āt* of ‘Alī al-Qārī (p. 19). ❶ The *isnād* is actually very weak due to what we have mentioned about Juwaybir, as al-Sakhāwī said in *al-Maqāṣid*. In meaning, however, the *ḥadīth* is fabricated, as is clear from what has preceded and what will follow. Once you know this, then the saying of al-Suyūṭī in his aforementioned treatise is very strange: “...and this *ḥadīth* contains several points to note; among them his ﷺ informing of the disagreements between the *madhāhib* in non-fundamental matters, and that is one of his miracles, since it is information about the Unseen; also, his being pleased with that and approving of it, since he described it as a mercy, and that the burdened person may choose whichever of them he wishes.”

It could be said to him, “first establish the throne, and then sit.” What he has mentioned about the choice is false. It is not possible for the Muslim to cling to it and act upon its generality, since it leads to breaking away from the restrictions of the Sharī‘ah, as is not hard to see.

Narration #60

I asked my Lord about that which my Companions would disagree about after me, so Allāh inspired me: “O Muḥammad! Your Companions are to Me like the station of the stars in the sky—some are brighter than others; so whoever takes from any of them in those matters where they have differed, then to Me, he is upon guidance.”

Mawḍū‘ (FABRICATED). Reported by Ibn Baṭṭah in *al-Ibānah* (4/112), al-Khaṭīb, Niẓām al-Malik in *al-Amālī* (13/2), al-Daylamī in his *Musnad* (2/190), al-Ḍiyā in *al-Muntaqā ‘an Masmū‘ātihi bi Marū* (116/2), and Ibn ‘Asākir (6/303/1) by way of: Nu‘aym bin Ḥammād, who said, “‘Abd al-


Raḥīm bin Zayd al-‘Ammī narrated to us from his father from Sa‘īd bin al-Musayyib from ‘Umar bin al-Khaṭṭāb  from the Prophet .

This *isnād* is *mawḍū‘*.

Nu‘aym bin Ḥammād is weak; Ibn Ḥajar said, “He makes many mistakes.”

About ‘Abd al-Raḥīm bin Zayd al-‘Ammī, al-Bukhārī said, “He was abandoned;” Abū Ḥātim said, “His *ahādīth* are abandoned; he is unacceptable in *ḥadīth*—he used to undermine his father by narrating disasters from him;” Ibn Ma‘īn said, “He was an utter, filthy liar.”

About his father, Zayd al-‘Ammī bin al-Hawārī, Ibn Sa‘d said, “He was weak in *ḥadīth*.”



Al-Suyūṭī recorded this *ḥadīth* in *al-Jāmi‘ al-Ṣaḡhīr* through the narration of al-Sijjizī in *al-Ibānah* and Ibn ‘Asākir from ‘Umar ; al-Manāwī said in his commentary on *al-Jāmi‘ al-Ṣaḡhīr*:

Ibn al-Jawzī said in *al-Ilāl*, “This is not authentic. Nu‘aym has been disparaged; Ibn Ma‘īn has described ‘Abd al-Raḥīm as an utter liar; it says in *al-Mizān*: This *ḥadīth* is false.”

Narration #61

Verily, my Companions are like the stars: so if you accept any of their sayings, you will be guided.

Mawḍū‘ (FABRICATED). Ibn ‘Abd al-Barr reports it in *mu‘allaq* (suspended, i.e. an incomplete chain of narrators at the collector’s end) form and Ibn Ḥazm reports it from him; the complete chain was provided by ‘Abd bin Ḥumayd in *al-Muntakhab min al-Musnad* (86/1):


Aḥmad bin Yūnus informed me: Abū Shihāb al-Ḥannāt narrated to us, from Ḥamzah al-Jazrī, from Nāfi‘, from Ibn ‘Umar  from the Prophet .

Also, Ibn Baṭṭah narrated it in *al-Ibānah* (4/11/2) by another chain from Abū Shihāb.

Ibn ‘Abd al-Barr said, “This *isnād* is not authentic; no one acceptable as proof has reported it from Nāfi‘.”

This Ḥamzah is Ibn Abī Ḥamzah; al-Dāraquṭnī said about him, “*Matrūk* (abandoned);” Ibn ‘Adī said, “His narrations are mostly fabricated;” Ibn Ḥibbān said, “He would be alone in narrating things which are fabricated from reliable narrators, to such an extent that it is as if he did so deliberately—it is not permissible to narrate from him;” al-Dhahabī quoted some of his fabricated *aḥādīth* in *al-Mizān*, this being one of them.

Ibn Ḥazm said in *al-Iḥkām* (6/83) \textcolor{Maroon}—after declaring that this *ḥadīth* (#2, with all its versions) is undoubtedly a lie since it also contradicts many *āyāt* of the Quran, e.g. *al-Najm* (53:3–4), *al-Nisā* (4:82), *al-Anfāl* (8:46)—the following:

...therefore, it is absurd that the Messenger  would command us to follow every view expressed by the Companions, may Allāh be pleased with them all, for there were among them those who permitted something while others prohibited it. If the above were the case, trading in intoxicants would be permissible if one followed Samurah bin Jundub; it would be permissible for someone fasting to eat snow if one followed Abū Ṭalḥah, but prohibited by following others beside him; to not take a bath due to incomplete intercourse would be obligatory if one followed ‘Alī, ‘Uthmān, Ṭalḥah, Abū Ayyūb, and Ubayy

bin Ka‘b, but prohibited if one followed ‘Ā’ishah and Ibn ‘Umar; all these examples have been related to us with authentic chains of narration.

He then went on to explain at length some opinions expressed by Companions in which they were wrong about the Sunnah, both during the lifetime of the Prophet ﷺ and after his death. He then said (6/86),

So how can it be allowable to blindly follow the opinions of people who make mistakes as well as get it right?!

Before this, he explained under the heading *Differing Condemned* (5/64), the error of those who say, “Disagreement is a mercy,” using as evidence the narration, “My Companions are like the stars: whichever of them you follow, you will be rightly-guided,” by clarifying that the narration is a lie for several reasons:

- i. It is not authentic with regard to its chain of narration.
- ii. The Prophet ﷺ could not have commanded us to follow something which he himself had declared erroneous at times; e.g. he pointed out Abū Bakr’s ﷺ mistake in interpreting a dream, ‘Umar’s ﷺ error in another interpretation, and Abū al-Sanābil’s ﷺ going wrong in a verdict he gave. Hence, it is not possible for him ﷺ to order us to follow someone mistaken.
- iii. The Prophet ﷺ never spoke falsehood; his words were always truth. The comparison with the stars is clearly flawed, since for example, if someone intends to travel a certain route directed by the stars in the constellation of Capricorn, but instead follows the stars in Cancer, he


will not be correctly-guided, but will stray far away from the correct path and err tremendously; therefore, it is obviously false to say that following any star will guide one correctly.





Ibn al-Mulaqqin gave a summarized version of Ibn Ḥazm's words in his *al-Khulāṣah* (2/175), endorsed it and ended his discussion of the *ḥadīth* saying: Ibn Ḥazm said, "This is an invented, fabricated, false narration, not correct at all."

Appendix B

The authentic narration: “You are right in some of it and wrong in some of it.”

From: *Ṣaḥīḥ al-Bukhārī*, Book of Dreams, English translation of the meanings by Dr. Muḥammad Muḥsin Khān.

Narrated Ibn ‘Abbās :

A man came to Allāh’s Messenger  and said, “I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some little. And behold, there was a rope extending from the earth to the sky, and I saw that you held it and went up; then, another man held it and went up and (after that) another (third) man held it and went up, and then another (fourth) man held it, but it broke and then got connected again.” Abū Bakr  said, “O Allāh’s Messenger! Let my father be sacrificed for you! By Allāh, allow me to interpret this dream.” The Prophet  said to him, “INTERPRET IT”. Abū Bakr  said, “The cloud with shade symbolizes Islam, and the butter and the honey dropping from it symbolizes the Qurān, its sweetness and some people learning much of the Qurān while some a little. The rope which is extended from the sky to

the earth is the Truth which you (the Prophet ﷺ) are following. You follow it and Allah will raise you high with it, and then another person will follow it and will rise up with it and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Allāh's Messenger! Let my father be sacrificed for you! Am I right or wrong?" The Prophet ﷺ replied, "YOU ARE RIGHT IN SOME OF IT AND WRONG IN SOME OF IT." Abū Bakr ؓ said, "O Allāh's Prophet! By Allah, you must tell me in what I was wrong." The Prophet ﷺ said, "DO NOT SWEAR."

Reported by al-Bukhārī and Muslim.

Appendix C

The one who prayed badly

In *ḥadīth* and *fiqh* literature, this term refers to the Companion mentioned in the following *ḥadīth* of *Ṣaḥīḥ al-Bukhārī* (Book of Prayer, English translation by Dr. Muḥammad Muḥsin Khān); many other narrations of this incident are found in the various collections of *ḥadīth*, and provide an important source of instructions from the Prophet ﷺ regarding the correct way to pray.

Narrated Abū Hurayrah رضى الله عنه:

The Messenger of Allāh ﷺ entered the mosque and a person followed him. The man prayed and then went to the Prophet ﷺ and greeted him; he ﷺ returned the greeting and said (to him), “GO BACK AND PRAY, FOR YOU HAVE NOT PRAYED.” The man went back and prayed in the same way as before, and then returned and greeted the Prophet ﷺ, who said, “GO BACK AND PRAY, FOR YOU HAVE NOT PRAYED,” three times. The man said, “By Him Who sent you with the Truth, I cannot do so any better than this, so please teach me.” He ﷺ said, “When you stand for the prayer, say *takbīr* and then recite what is easy for you from the Quran (from what you know by heart); then bow until you feel at ease in *rukūʿ*; then raise your head and stand up straight, then prostrate until you feel at ease in *sajdah*; then

sit with calmness until you feel at ease, and do likewise in all your prayers.”

Other narrations of this *ḥadīth* found in books such as *Sunan Abī Dāwūd*, contain more details.

Appendix D

Weakness of the narration about placing the hands below the navel

From *Irwā al-Ghalīl* (#353) and *Aḥkām al-Janā'iz* (p. 118, al-Maktab Islāmī, 1986), both by Shaykh al-Albānī.

Imam Aḥmad bin Ḥanbal in his son, 'Abd Allāh's *Masā'il* (62/2) and also in *Zawā'id al-Musnad* (1/110), Abū Dāwūd (756), al-Dāraquṭnī (107), al-Bayhaqī (2/310), and Ibn Abī Shaybah (1/156/1) reported:

'An 'Abd al-Raḥmān bin Ishāq 'an Ziyād bin Zayd al-Siwā'i 'an Abū Juḥayfah 'an 'Alī عليه السلام who said, "It is from the Sunnah during the prayer to place one palm on the other, below the navel."

This is a *ḍa'īf* (weak) *sanad* due to 'Abd al-Raḥmān bin Ishāq (al-Wāsiṭī al-Kūfī), who is weak (see below). On top of that, it has *iḍṭarab* (shakiness) in it, for he has narrated it:

- i. Once 'an Ziyād 'an Abū Juḥayfah 'an 'Alī عليه السلام (as above);
- ii. Once 'an al-Nu'mān bin Sa'd 'an 'Alī (reported by al-Dāraquṭnī and al-Bayhaqī); and
- iii. Once 'an Siyār Abū al-Ḥakam 'an Abū Wā'il, who said, "Abū Hurayrah عليه السلام said, 'It is from the Sunnah...'" (reported by Abū Dāwūd [758] and al-Dāraquṭnī).

The Weakness of ‘Abd al-Raḥmān bin Ishāq al-Kūfī in the eyes of the Imams of Ḥadīth

Abū Dāwūd said, “I heard Aḥmad ibn Ḥanbal declaring ‘Abd al-Raḥmān bin Ishāq al-Kūfī *da‘īf* (weak).” This is why Imam Aḥmad did not accept this *ḥadīth* of his, for his son ‘Abd Allāh said, “I saw that when praying, my father placed his hands, one on the other, above the navel.”

Al-Nawawī said in *al-Majmū‘* (3/313), and also in *Sharḥ Ṣaḥīḥ Muslim* and elsewhere, “They (i.e. the scholars of *ḥadīth*) agree in declaring this *ḥadīth* weak, because it is a narration of ‘Abd al-Raḥmān bin Ishāq al-Wāsiṭī, who is a *da‘īf* (weak) narrator, as agreed upon by the Imams of *Jarḥ wa Ta‘dīl* (Authentication and Disparagement [of reporters]).”

Al-Zayla‘ī said in *Naṣb al-Rāyah* (1/314), “Al-Bayhaqī said in *al-Ma‘rifah*: ‘Its *isnād* is not firm, for it is a unique narration of ‘Abd al-Raḥmān bin Ishāq al-Wāsiṭī, who is *matrūk* (abandoned).’”

Ibn Ḥajar said in *Fath al-Bārī* (2/186), “It is a weak *ḥadīth*.”

What further points to its weakness is that contrary to it has been narrated on the authority of ‘Alī عليه السلام with a better *isnād*: the *ḥadīth* of Ibn Jarīr al-Ḍabbī *‘an* his father, who said, “I saw ‘Alī عليه السلام holding his left arm with his right on the wrist, *above the navel*,”—this *isnād* is a candidate for the rank of *ḥasan*; Al-Bayhaqī (1/301) firmly designated it to be *ḥasan*, and al-Bukhārī (1/301) designated it with certainty, giving it in an abridged, *ta‘līq* form.

What is authentic from the Prophet ﷺ with respect to the position of the hands is that they should be on the chest; there are many *aḥādīth* about this, among them is one on the authority of Ṭāwūs, who said, “The Messenger of Allāh ﷺ used to place his right arm on his left arm, and clasp them firmly on his chest during prayer,”—transmitted by Abū Dāwūd (759) with a *ṣaḥīḥ isnād*. Although this is *mursal*, it is enough as proof for all scholars, with all

their various opinions regarding the *mursal ḥadīth*, since it is *ṣaḥīḥ* as a *mursal isnād* and has also been related as *mauṣūl* in many narrations; hence, it is valid as proof for all. Some of the supporting narrations are as follows:

- i. From Wā'il bin Ḥujr: "That he saw the Prophet ﷺ put his right hand upon his left and place them upon his chest." Reported by Ibn Khuẓaymah in his *Ṣaḥīḥ (Naṣb al-Rāyah, 1/314)* and reported by al-Bayhaqī in his *Sunan (2/30)* with two chains of narration which support each other.
- ii. From Qabīṣah bin Hulb, from his father who said: "I saw the Prophet ﷺ leave after completing the prayer from his right and his left, and I saw him place this upon his chest—Yaḥyā (Ibn Sa'īd) described the right (hand) upon the left above the joint." Reported by Imam Aḥmad (5/226) with a chain of narrators who are of the standard set by Muslim except for Qabīṣah, but he is declared reliable by al-'Ijlī and Ibn Ḥibbān; however, no one narrates from him except Simāk bin Ḥarb about whom Ibn al-Madīnī and al-Nasā'ī say: "Unknown," and Ibn Ḥajar says in *al-Taqrīb*: "He is *Maqbūl*, i.e. acceptable only if supported." The *ḥadīth* of one such as him are *ḥasan* as supporting narrations, and therefore al-Tirmidhī said after quoting the part of this *ḥadīth* concerning taking the left hand with the right, "It is a *ḥasan ḥadīth*."

So these are three *ahādīth* which show that the Sunnah is to place the hands on the chest, and one who comes across them will not doubt that together they are sufficient to prove this.

Appendix E

Weakness of assorted narrations

From: *Silsilah al-Aḥādīth al-Ḍaʿīfah wa al-Mawḍūʿah* (#568–570) by Shaykh al-Albānī.

Narration #568

He who raises his hands during the prayer, there is no prayer for him.

Mawḍūʿ (FABRICATED). Ibn Ṭāhir said—after quoting it in *Tadhkirah al-Mawḍūʿāt* (p. 87)—“The *isnād* contains Maʾmūn bin Aḥmad al-Harawī, an utter liar who used to fabricate *aḥādīth*.”

Al-Dhahabī said about him, “He brought calamities and disgraceful reports. He invented *aḥādīth*, this being one of them, and related them on the authority of reliable narrators.”

Abū Nuʿaym said in *al-Lisān*, “He was a filthy liar who would narrate fabricated reports on the authority of trustworthy narrators.”

It is clear to me from the *aḥādīth* which Maʾmūn al-Harawī has invented that he is a bigoted zealot of the Ḥanafī *Madhhab*, for all the *aḥādīth* mentioned under his descriptions (in books of narrators) revolve around supporting Imam Abū Ḥanīfah and insulting Imam al-Shāfiʿī; amongst them is this one: a clear insult to the Shāfiʿī view, which approves the raising of the hands on going down into *rukūʿ* and rising from it—which is the truth without doubt—while obviously backing the Ḥanafī view which says that

this is *makrūh*. This disgusting man was not even satisfied with the position of his *Madhhab* that raising the hands was *makrūh*: he even went to the extent of inventing this *ḥadīth*, in order to propagate amongst the people that raising the hands actually invalidates the prayer!

Perhaps he also intended to support Makḥūl's narration from Abū Ḥanīfah that he said, "He who raises his hands during prayer, his prayer is ruined," a narration which deceived Amīr Kātib al-Itqānī, who compiled a treatise on the basis of it to argue the invalidation of the prayer by the raising of the hands! Similarly deceived was the one who trod his path and ruled that it was not permissible for Ḥanafīs to pray behind Shāfi'is because the latter raise their hands! While all along, this narration from Abū Ḥanīfah is utterly false, as 'Allāmah Abū al-Ḥasanāt al-Laknawī has verified it in *al-Fawā'id al-Bahīyyah fī Tarājīm al-Ḥanafīyyah* (pp. 116, 216–217).

Shaykh 'Alī al-Qārī quoted this *ḥadīth* in *al-Mawḍū'āt* and then said (p. 81), "This *ḥadīth* was fabricated by Muḥammad bin 'Ukāshah al-Kirmānī, may Allāh disgrace him." Later (p. 129), he quoted Ibn al-Qayyim as saying, "It is fabricated."

This is contrary to what has been established (above) that the fabricator was al-Harawī; if it is proved, than perhaps one of them stole it from the other!

We can see from all this, what not adhering to the Sunnah, and not authenticating narrations from the Prophet and the Imams, can result in!

NOTE: About raising the hands on going into *rukū'* and rising from it, many many *aḥādīth* have been narrated from the Prophet ﷺ: they are actually *mutawātir* in the eyes of the scholars; in fact, raising the hands with every *takbīr* is proven on his authority in many *aḥādīth*; whereas not raising the hands is not authentically related from him except once via 'Abd Allāh bin Mas'ūd رضي الله عنه, but this is not suitable for putting into practice, for it is

naḥī (negatory). It is firmly established, in the eyes of the Ḥanafīs and others, that the *muṭḥabbiṭ* (affirmatory) takes precedence over the *naḥī* (negatory); this is even when the affirmatory is on its own, let alone the case when it is a multitude of narrations, as in this issue! On the basis of this principle, and in the absence of anything contrary, this renders it binding on them to adopt the raising of the hands, and not to stick zealously to the *Madhhab* after the establishment of proof. However, it is a pity that only a handful of the earlier or later ones have adopted it, so much so that not raising the hands has become a landmark for them!

Narration #569

He who recites behind the Imam, his mouth is filled with fire.

Mawḍūʿ (FABRICATED). Ibn Ṭāhir said—after quoting it in *Tadhkirah al-Mawḍūʿāt* (p. 93)—“The *isnād* contains Maʾmūn bin Aḥmad al-Harawī, an utter liar who used to narrate fabrications.” More of his description is given in *ḥadīth* in the following sub section. Ibn Ḥibbān mentioned this *ḥadīth* under his name in *al-Duʿafā* (The Weak Narrators) and al-Dhahabī regarded it as one of his calamities!

Some Ḥanafīs have been deceived by this *ḥadīth*, arguing on its basis that any recitation behind the Imam is totally *ḥarām*! Abū al-Ḥasanāt al-Laknawī said in *al-Taʿlīq al-Mumajjid ʿalā Muwaṭṭāʾ Muḥammad* (p. 99), “It was mentioned by the author of *al-Nihāyah* and by others as *marfūʿ* with the wording, ‘there is a burning coal in his mouth,’ and it is totally baseless.”

He had said before that, “In no *ṣaḥīḥ marfūʿ ḥadīth* is there a forbiddance of reciting *al-Fātiḥah* behind the Imam; all that they quote as *marfūʿ* regarding this is either baseless or not authentic,” and had then mentioned this *ḥadīth* with both wordings as an example.

The people of knowledge, both past and present, have differed regarding recitation behind the Imam, taking one of three views:

- i. That recitation in loud and quiet prayers is obligatory.
- ii. That silence in loud and quiet prayers is obligatory.
- iii. That there be recitation in quiet, but not in loud, prayers.

This last view is the most balanced and closest to the truth, for in it, all the evidences can be accommodated such that none of them is rejected totally. It is the view of Mālik and Aḥmad, and has also been preferred after analysis by some Ḥanafis, including Abū al-Ḥasanāt al-Laknawī in his aforementioned book.

Narration #570

There will be a man among my *Ummah* known as Muḥammad bin Idrīs, who will be more harmful to my *Ummah* than Iblīs, and there will be a man among my *Ummah* known as Abū Ḥanīfah, who will be the lamp of my *Ummah*.

Mawḍūʿ (FABRICATED). Ibn al-Jawzī quoted it in *al-Mawḍūʿāt* (1/457) via:

Maʾmūn bin Aḥmad al-Salmī, who said: Aḥmad bin ʿAbd Allāh al-Juwaybārī narrated to us: ʿAbd Allāh bin Miʿdān al-Azadī informed us from Anas, as *marfūʿ*; and then said, “Fabricated; invented by Maʾmūn or by al-Juwaybārī.” Al-Ḥākim mentioned in *al-Madḥkal* that it was said to Maʾmūn, “Do you not look to al-Shāfiʿī and his followers?” So he said, “Aḥmad bin ʿAbd Allāh al-Juwaybārī narrated to us... etc. so it becomes evident that he is its fabricator.”

The following addition occurs in *Lisān*: “Al-Ḥākim then said, ‘Anyone whom Allāh has granted the least amount of intelligence would testify that a *ḥadīth* such as this is a fabrication attributed to the Messenger of Allāh ﷺ.’”

The *ḥadīth* does have other routes of narration, but these depend on liars and unknown reporters. Therefore, it is extremely bizarre that ‘Allāmah al-‘Ayni should incline towards strengthening the *ḥadīth* with those other routes, and that Shaykh al-Kawtharī should support him! However, it is no surprise from the latter, for he was notorious for being submerged in zeal for Imam Abū Ḥanīfah رحمته الله, even if it entailed insulting other Imams; but it is very surprising from al-‘Ayni, for he was generally known to not go to such extremes. The opinion of these two has been refuted, with analysis of the other routes of narration referred to, in a unique way in ‘Allāmah al-Mu‘allamī al-Yamānī’s valuable book, *al-Tankīl bimā fī Ta’nīb al-Kawtharī min al-Abāṭīl* (1/20, 446–449).

Appendix F

Analysis of the narrations regarding the saying of āmin by the Imam and the Congregation

From: *Silsilah al-Aḥādīth al-Ḍaʿīfah* (#951–#952) by Shaykh al-Albānī.

Narration #951

When he said *āmin*, those behind him would say *āmin*, such that there was a lot of noise in the mosque.

There is NO BASIS for the *ḥadīth* with this wording as far as we know. Ibn Ḥajr said in *al-Talkhīṣ al-Ḥabīr* (p. 90), “I do not find it with this wording, but its meaning is related by Ibn Mājah in the *ḥadīth* of Bishr bin Rāfi‘ (i.e. *ḥadīth* #952).” He then said,

NOTE: Ibn Ṣalāḥ said about this *ḥadīth* in his book *al-Wasīṭ*, “This *ḥadīth* was quoted by al-Ghazzālī with this wording just as Imam al-Ḥaramayn cited it in his book *al-Nihāyah*, which is not authentic as being *marfūʿ*.” Al-Shāfiʿī transmitted it from the *ḥadīth* of ʿAṭā who said, “I used to hear the Imams Ibn Zubayr and those who came after him all say *Āmin* (loudly) until the mosque trembled.” Al-Nawawī said something similar and he added that this is incorrect from them both; and

it seems as he and Ibn Ṣalāḥ both intended this wording of the *ḥadīth* to be correct. However, the context provided by Ibn Mājah provides some meaning (to the *ḥadīth*) we mentioned earlier.

The statements which have preceded establish that the context provided by Ibn Mājah is the complete meaning and not just some part of it. Therefore, if one thinks about the context, then either all of the meaning is contained in it or just a part. If we take just some parts of the *ḥadīth*, it shows only the Imam should say *Āmin* loudly, which is clear from the text. And if we take the entire context and meaning, it provides evidence that the congregation also said *Āmin* loudly with the Imam as the wording of the *ḥadīth* says, "...and the mosque would shake with it." Therefore, it is possible that the reason for the echoing of the *Āmin* was due to the Messenger of Allāh ﷺ saying it as the *ḥadīth* is conclusive regarding this and it is also possible this was due to the congregation's saying *Āmin* coinciding with his. And this is the wording of the *ḥadīth* of Ibn Mājah.


Narration #952

When he recited "Not of those who received Your anger, nor of those who go astray," he said *āmin*, such that those close to him in the first row could hear (and the mosque trembled with it).


Da'īf (WEAK). Related by Ibn Mājah (1/281) and Abū Dāwūd without the addition (1/148), both via:

Bishr bin Rāfi' from Abū 'Abd Allāh, son of the maternal uncle of (i.e. cousin of) Abū Hurayrah رضي الله عنه, from Abū Hurayrah رضي الله عنه from the Prophet ﷺ.

This chain is weak. Al-Ḥafīẓ al-Zar‘ah ibn al-‘Iraqī’s saying, “Its chain is good,” (*Tarḥ al-Tathrib* [2/268]) is not good and will be clarified with proceeding statements.

Ibn Ḥajar said in *al-Talkhīṣ* (p. 90), “Bishr bin Rāfi‘ is weak; the cousin of Abū Hurayrah  has been said to be unknown, but Ibn Ḥibbān has declared him reliable.”

Al-Būṣayrī said in *al-Zawā‘id* (56/1), “This is a weak *isnād*; Abū ‘Abd Allāh’s condition is not known; Bishr was declared weak by Aḥmad, and Ibn Ḥibbān said, ‘He narrated fabrications.’” What Ibn Ḥibbān said was good when he concluded (1/179), “...as if he did this intentionally.” It was from the shortcomings of al-Shawkānī when he said about this *ḥadīth*—after Majd ibn Taymīyyah transmits it with the wording of Abū Dāwūd and Ibn Mājah (2/188)—“Al-Dāraquṭnī also transmitted it and he said, ‘The chain is *ḥasan*’ and al-Ḥākim said, ‘It is *ṣaḥīḥ* according to the conditions of al-Bukhārī and Muslim.’ And al-Bayhaqī said, ‘It is *ḥasan ṣaḥīḥ*.’”

All of them transmitted the first part of the *ḥadīth* with the wording, “When he finished reciting the *Umm al-Qur’ān*, he raised his voice and said *Āmin*,” and it does not contain the words, “...those close to him in the first row could hear it.” The wording of this narration is not in the narration of Ibn Mājah; that the *Āmin* said by the congregation coincided with his  *Āmin* and that the mosque would shake. This shows the difference between the narrations and therefore it is not permissible to ascribe to the first narration from the two except that exclusion from the other narrations becomes apparent. Furthermore, the wording in the narration is also weak as the narrator Iṣḥāq bin Ibrāhīm bin al-‘Alā al-Zabīdī—who is in all of the chains better known as Ibn Zabriq—is weak. Abū Ḥatīm said, “Shaykh and there is no harm in him.” Ibn Ma‘īn praised him with good, while al-Nasā’ī said, “He is not trustworthy,” and Muḥammad bin ‘Awf said, “I doubt that Iṣḥāq

bin Zabriq used to lie.”

However, the wording of this narration is correct and it has a supporting *ḥadīth* from Wā'il bin Ḥujr, with an authentic chain. As for the wording of the first narration, then I do not know anything that supports it from the Sunnah except what al-Shāfi'ī transmits in his *Musnad* (1/76):

Muslim bin Khālīd informed us from Ibn Jurayj from 'Aṭā who said, “I used to hear the Imams...” and he mentioned Ibn Zubayr and those who came after him that “when they would say *Āmin*, those behind them would also say *Āmin* to the extent that the mosque shook (i.e. trembled).”

Al-Ḥāfiẓ Ibn Ḥajr remained silent about the *ḥadīth* as has preceded and it has two defects. The first: The weakness of Muslim bin Khālīd and he is known as al-Zanjī. Al-Ḥāfiẓ Ibn Ḥajr said he was truthful but made many mistakes. The second: The *'an'ānah* of Ibn Jurayj, who was a *mudallis* and it is possible that he took the narration from Khālīd bin Abī Anuwf who transmitted from 'Aṭā with the wording, “I met 200 Companions of the Messenger of Allah ﷺ in this mosque (i.e. Masjid al-Ḥarām) that when the Imam would say, ‘ولا الضالين,’ they would raise their voices and say *Āmin*,” and in another narration, “I heard the echo of their *Āmin*.” Transmitted by Ibn Ḥibbān in *al-Thiqāt* (2/74) and al-Bayhaqī (2/59) who has another narration. This Khālīd in the chain, Ibn Abī Ḥātim has an entry for him in (1/2/355–356) [Translator's Note: in *al-Jarḥ wa al-Ta'dīl*] and he does not mention anything by the way of disparagement or praise. Ibn Ḥibbān cites this report under his biographical entry in his *al-Thiqāt*. However, Ibn Ḥibbān is well-known to be lenient in grading narrators to be trustworthy. Therefore, it is for this reason that I am not satisfied regarding the authenticity of this narration. This is because if Ibn Jurayj did take this from him, then

it is only one chain of transmission and if this is not the case, then we do not know who Ibn Jurayj took it from. It seems that Imam al-Shāfi‘ī himself was also not satisfied with the authenticity of this narration and holds a different view. He says in *al-Umm* (1/95), “So when the Imam finishes reciting *Umm al-Qur’ān*, he should say *Āmin* while raising his voice so that the congregation can follow him in that. When he says it, they say it within themselves but I do not like them saying it loudly.” If this report was authentic from the Companions according to al-Shāfi‘ī, he would not have liked to have opposed their action, *in shā Allāh*. Therefore, the most correct view in this issue is the view of al-Shāfi‘ī; that only the Imam should say *Āmin* loudly and not the congregation. Allāh knows best.

This *ḥadīth* only gives a part of the meaning of the one before it, i.e. the saying of *āmin* by the Imam alone. As for the *āmin* of those behind, this could be the reason for the phrase “the mosque trembled with it (the sound),” but the *ḥadīth* literally implies that the *āmin* of the Prophet ﷺ was the reason for this.

Narration

When he finished reciting the Mother of the Quran, he raised his voice and said *āmin*.

Da‘īf (WEAK). Related by al-Dāraqūṭnī, al-Ḥākim, and al-Bayhaqī.

All the above sources contain Ishāq bin Ibrāhīm bin al-‘Alā al-Zubaydī, also known as Ibn Zibrīq, who is weak: Abū Ḥātim said, “An old man, no harm in him;” Ibn Ma‘īn described him in good terms; al-Nasā‘ī said, “Not reliable;” Muḥammad bin ‘Awf said, “I have no doubt that Ishāq bin Zibrīq used to lie.” However, this wording is correct in meaning, for it has a supporting *ḥadīth* of Wā’il bin Ḥajar with a *ṣaḥīḥ sanad*.

(Since the text of this *ḥadīth* does not imply the *āmin* of the congregation at all, it is incorrect to regard it as another version of *ḥadīth* no. 2, as al-Shawkānī did.)

The only support for no. 1 is what al-Shāfi‘ī related in his *Musnad* (1/76) via Muslim bin Khālīd from Ibn Jurayj from ‘Atā, who said:

Narration

I used to hear the Imams: Ibn al-Zubayr and others after him would say *āmin*, and those behind would say *āmin*, until the mosque echoed.

This has two defects:

- i. The weakness of Muslim bin Khālīd al-Zanjī; Ibn Ḥajar said, “He was truthful, but made many errors.”
- ii. The *‘an‘anah* of Ibn Jurayj, who was a *mudallis*; perhaps he actually took it from Khālīd bin Abī Anūf, who narrated it from ‘Atā as follows:

Narration

I came across two hundred Companions of the Messenger of Allāh ﷺ in this mosque (i.e. Masjid al-Ḥarām, Makkah): when the Imam had said “Nor of those who go astray,” they raised their voices in *āmin* (in one narration: I heard the thundering sound of their *āmin*).

Related by al-Bayhaqī (2/59) and Ibn Ḥibbān in *al-Thiqāt* (2/74); the alternative narration is from the former.

This Khālīd was described by Ibn Abī Ḥātim (1/2/355–366), but he did not include any authentication or disparagement. Ibn Ḥibbān included him among the reliable narrators, but Ibn Ḥibbān is well-known to be far from

rigorous in such cases, so I am not satisfied that this narration is authentic. This is because if Ibn Jurayj indeed took it from him, this constitutes only one debatable route; if not, we do not know from whom Ibn Jurayj took it. It seems that Imam al-Shāfi‘ī himself was not satisfied of the authenticity of this narration, for his position is contrary to it: he says in *al-Umm* (1/95), “So when the Imam completes reciting the Mother of the Book, he says *āmīn*, raising his voice so that those behind may follow him: when he says it, they say it to themselves, but I do not like them saying it aloud;” Had the above narration from the Companions been authentic in al-Shāfi‘ī’s view, he would not have opposed their action.

Hence, the most correct opinion in this issue appears to be the *madhhab* of al-Shāfi‘ī: that the Imam, but not those following, should say *āmīn* loudly. Allāh knows best.


But then, I saw that al-Bukhārī mentioned the text (only) of the narration about Ibn al-Zubayr in his *Ṣaḥīḥ* (i.e. in *mu‘allaq* form), designating it with certainty. Ibn Ḥajar said in *Fath al-Bārī* (2/208), “The connecting *isnād* has been provided by ‘Abd al-Razzāq from Ibn Jurayj from ‘Atā. He (i.e. Ibn Jurayj) said, ‘I said to him, “Did Ibn al-Zubayr say *āmīn* at the end of the Mother of the Quran?” He said, “Yes, and those behind him also said *āmīn*, until the mosque echoed.” He then said, “Verily, *āmīn* is a supplication.”’” This is found in the *Muṣannaf* of ‘Abd al-Razzāq (2640/2), and from this route, in Ibn Ḥazm’s *al-Muḥallā* (3/364).

In this narration, Ibn Jurayj has clarified that he took the narration from ‘Atā face-to-face, so we are assured of the absence of *tadlīs*, and the narration of Ibn al-Zubayr is established firmly. Similarly is proven from Abū Hurayrah رضي الله عنه; Abū Rāfi said:

Narration

Abū Hurayrah used to call to prayer for Marwān bin al-Ḥakam, stipulating that the latter would not get to “Nor of those who go astray” unless he knew that Abū Hurayrah had entered the row. So when Marwān said “Nor of those who go astray,” Abū Hurayrah would say *āmin*, prolonging it. He also said, “When the *āmin* of those on the earth coincides with the *āmin* of those in the heaven, they are forgiven.”

Related by al-Bayhaqī (2/59); its *isnād* is *ṣaḥīḥ*.

Hence, since nothing is established from any of the Companions other than Abū Hurayrah and Ibn al-Zubayr  contrary to their *āmin* ALOUD, this must be accepted. Presently, I know of no narration opposing this. Allāh knows best.

Appendix G

The two rak'ahs after Witr

From: *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (#1993) by Shaykh al-Albānī.

- i. The Messenger of Allāh ﷺ said, “Make the last of your prayer at night odd (*witr*).” Related by al-Bukhārī and Muslim.
- ii. Abū Salamah asked ‘Ā’ishah رضي الله عنها about the prayer of the Messenger of Allāh ﷺ. She said, “He performed thirteen *rak’ahs* (in the night prayer): he observed eight *rak’ahs* and would then observe *Witr* and then observe two *rak’ahs* sitting, and when he wanted to bow, he stood up and then bowed down, and then observed two *rak’ahs* in between the *adhān* and *iqāmah* of the Dawn Prayer.” Related by Muslim.
- iii. Thawbān said, “We were on a journey with the Messenger of Allāh ﷺ, when he said, ‘Truly, this journey is an exertion and a burden, so when each of you has prayed *Witr*, he should perform two *rak’ahs*; if he wakes up (then well and good), otherwise these two will be (the night prayer) for him.’” Related by al-Dārimī (1/374), Ibn Khuzaymah in his *Ṣaḥīḥ* (2/159/1103), and Ibn Ḥibbān (683) from various routes going back to: Ibn Wahb, who said, “Mu‘āwiyah bin Ṣāliḥ narrated to me from Shurayḥ bin ‘Ubayd from ‘Abd al-Raḥmān bin Jubayr bin Nufayr from his father from Thawbān, who said...”

Ibn Wahb was corroborated by ‘Abd Allāh bin Ṣāliḥ, who said, “Mu‘āwiyah bin Ṣāliḥ narrated to us...etc.” related by al-Dāraqūṭnī (p. 177) and al-Ṭabarānī in *al-Mu‘jam al-Kabīr* (1410). ‘Abd Allāh bin Ṣāliḥ is a *shaykh* of al-Bukhārī, so he can be used as evidence in supporting others’ narrations.

This *ḥadīth* is used as evidence by Imam Ibn Khuzaymah, “that prayer after *Witr* is allowed to whoever wants to pray after it, and that the two *rak'ahs* which the Prophet ﷺ used to pray after *Witr* were not exclusively for him over his *Ummah*, for he has ordered us to pray two *rak'ahs* after *Witr*, an order of recommendation and preference, not one of obligation and compulsion.”

Hence, it is clear to us from this *ḥadīth* (because of his general order to his *Ummah*) that the two *rak'ahs* after *Witr* were not exclusively for him; it seems that the purpose of his command to make the last prayer at night odd was to prevent neglect of the one odd *rak'ah*, so this objective is not contradicted by the two *rak'ahs* after it, as established in his practice and his command. Allāh knows best.

The weakness of narrations mentioning wiping the face with hands after du‘ā

From *Irwā al-Ghalīl* (2/178–182) by Shaykh al-Albānī.

Narration #433

The Prophet ﷺ, when he raised his hands in *du‘ā*, he would not put them down until he had wiped his face with them.

Da‘īf (WEAK). Reported by al-Tirmidhī (2/244) and Ibn ‘Asākir (7/12/2) via: Ḥammād bin ‘Isā al-Juhanī from Ḥanẓalah bin Abī Sufyān al-Jamḥī from Sālim ibn ‘Abd Allāh from his father from ‘Umar bin al-Khaṭṭāb, who said:...

Al-Tirmidhī said after it, “This is a *ṣaḥīḥ gharīb ḥadīth*. We only know it as a *ḥadīth* of Ḥammād bin ‘Isā, for he is alone in reporting it; he has few *aḥādīth*, but the people have reported from him.”

However, this reporter is weak, as in *al-Taqrīb* of Ibn Ḥajr, who says about him in *al-Taḥdhīb*:

Ibn Ma‘īn said, “A good *shaykh*.” Abū Ḥātim said, “Weak in *ḥadīth*,” Abū Dāwūd said, “Weak, he reports *munkar aḥādīth*,” al-Ḥākim and al-Naqqāsh said, “He reports fabricated *aḥādīth*”

from Ibn Jurayj and Ja'far al-Šādiq." He is declared to be weak by al-Dāraquṭnī. Ibn Ḥibbān said, "He reports things which are the wrong way round on the authority of Ibn Jurayj and 'Abd al-'Azīz bin 'Umar bin 'Abd al-'Azīz, such that it seems to those whose field this is that it is deliberate; it is not permissible to use him as proof." Ibn Mākūlā said, "They declare his *aḥādīth* to be weak."

Hence, the like of this reporter is very weak, so his *aḥādīth* cannot be raised to the level of *ḥasan*, let alone *ṣaḥīḥ*!

A similar *ḥadīth* is:

Narration

When the Prophet ﷺ did *du'ā* and raised his hands, he would wipe his face with his hands.

Da'īf (WEAK). Abū Dāwūd (1492) via Ibn Lahī'ah from Ḥaḥṣ bin Hāshim bin 'Utbah bin Abī Waqqāṣ from al-Sā'ib ibn Yazīd from his father.


This is a weak *sanad* due to Ḥaḥṣ ibn Hāshim being unknown and the weakness of Ibn Lahī'ah (cf. *al-Taqrīb al-Taḥdhīb*).

This *ḥadīth* cannot be strengthened by the two routes of narration together due to the severity in weakness of the first one, which you have seen.

Narration #434

When you call upon Allāh, then supplicate with the palms of your hands, and do not supplicate with their backs, and when you finish, wipe your face with them.

Da'īf (WEAK). Related by Ibn Mājah (1181, 3866), Ibn Naṣr in *Qiyām al-Layl* (p. 137), al-Ṭabarānī in *al-Mu'jam al-Kabīr* (3/98/1), and al-Ḥākim

(1/536), from Ṣāliḥ bin Ḥassān from Muḥammad bin Ka'b from Ibn 'Abbās  as *marfū'*.

This is a weak *sanad* due to Ibn Ḥassān, who is *munkar* in *ḥadīth*, as al-Bukhārī said; al-Nasā'ī said, "He is abandoned in *ḥadīth*;" Ibn Ḥibbān said, "He used to have female singers and listen to music, and he used to narrate fabricated reports on the authority of trustworthy narrators;" Ibn Abī Ḥātim said in *Kitāb al-'Ilal* (2/351), "I asked my father (i.e. Abū Ḥātim al-Rāzī) about this *ḥadīth*, to which he said: '*Munkar*.'"

Ibn Ḥassān has been backed up by 'Isā bin Maymūn, who also reported it from Muḥammad bin Ka'b, as related by Ibn Naṣr. However, this does not alter anything, since Ibn Maymūn is similarly weak: Ibn Ḥibbān said, "He reports *ahādīth*, all of which are fabricated;" al-Nasā'ī said, "Not reliable."

This *ḥadīth* of Ibn 'Abbās is also related by Abū Dāwūd (1485), and from him al-Bayhaqī (2/212), via: 'Abd al-Malik bin Muḥammad ibn Ayman from 'Abd Allāh bin Ya'qūb bin Ishāq from someone who narrated to him from Muḥammad bin Ka'b, the wording being:

Narration

Do not cover the walls. He who looks into the letter of his brother without his permission, verily he looks into the Fire. Ask Allāh with the palms of your hands, and do not ask him with their backs, and when you finish, wipe your faces with them.

This is a weak *sanad*: 'Abd al-Malik is declared weak by Abū Dāwūd; it also contain the *shaykh* of 'Abd Allāh bin Ya'qūb who is unnamed, and therefore unknown—it is possible that he may be Ibn Ḥassān or Ibn Maymūn, both of whom are mentioned above.

The *ḥadīth* is also transmitted by al-Ḥākim (4/270) via: Muḥammad bin Mu'āwiyah, who said that Maṣādīf bin Ziyād al-Madīnī narrated to him

that he heard it from Muḥammad bin Ka'b al-Qurazī. Al-Dhahabī followed this up by pointing out that Ibn Mu'āwiyah was declared to be a liar by al-Dāraquṭnī, so the *ḥadīth* is falsified.

Abū Dāwūd said about this *ḥadīth*, “This *ḥadīth* has been narrated via more than one route on the authority of Muḥammad bin Ka'b; all of them are feeble.”

Raising the hands on doing *Qunūt* for a calamity is established from the Messenger of Allāh ﷺ in his supplication against the polytheists who killed seventy reciters—transmitted by Imam Aḥmad (3/137) and al-Tabarānī in *al-Mu'jam al-Saghīr* (p. 111) as the *ḥadīth* of Anas with a *ṣaḥīḥ sanad*. Similar is proved from 'Umar and others in the *Qunūt* of *Witr* prayer. However, since wiping the face after *Du'ā al-Qunūt* is not quoted at all from the Prophet ﷺ, nor from any of his Companions, it is an innovation without doubt.

As for wiping the face after *du'ā* outside of prayer, there are only these two *ahādīth*; it is not correct to say that they mutually strengthen each other to the rank of *ḥasan*, as al-Manāwī did, due to the severity of the weakness found in their routes of narration. This is why Imam al-Nawawī said in *al-Majmū'*, “It is not recommended,” endorsing Ibn 'Abd al-Salām, who said, “Only an ignorant person does it.”

The view that wiping the face after *du'ā* is not prescribed is strengthened by the fact that there are many authentic *ahādīth* about raising the hands in supplication, and in none of them is there a mention of wiping the face; this shows, *in-shā-Allāh*, that it is unacceptable and not prescribed.

[If] Ibn Ma'in speaks favorably about a narrator, whereas the rest of the scholars declare him to be weak, then the statement of Ibn Ma'in is disregarded, the reason being that he was known for his strictness and severity in criticism: weak narrators would be very careful not to reveal their weakness before him; he would therefore pass judgment accordingly. This explains

why he is alone in authenticating the narrator.

Appendix I

Four places of prayer in Masjid al-Ḥarām

The following is an excerpt (pp. 109–10) from *The Story of a Pilgrimage to Hijaz* (Calcutta: Thacker, Spink & Co, 1909) by Her Highness, the Nawab Sultan Jahan Begum (i.e. Sultan Kaikhusrau Jahan Begum), Ruler of Bhopal (1858–1930).



Muṣallā Ḥanafī (p. 109).

Maqām Muṣallā Ḥanafī

Inside the Ḥarām is a Muṣallā (place of prayer) surmounted by two brass spires where the Imam of the Ḥanafīs prays with those of his sect. The majority of the inhabitants of India and Turkistan are Ḥanafīs.

Maqām Muṣallā Shāfi‘ī

This Muṣallā, which stands close to the well of Zamzam, has a single brass spire. It is set apart for the worship of the Shāfi‘īs, the sect to which most Arabs belong.

Maqām Muṣallā Mālikī

At this Muṣallā, which has one brass spire, the Imam of the Mālikīs stands to pray. The people of the Western countries are for the most parts[sic] Mālikīs.

Maqām Muṣallā Ḥanbalī

The Ḥanbalīs’ Muṣallā has one brass spire. Most Arabs are followers of the Ḥanbalī school. The four Muṣallās above belong to the Sunnīs; The Shī‘as and the Khārijīs have no concern with them.



Masjid al-Ḥarām al-Sharīf (p. 44).

Appendix J

Addendum

All that has been mentioned of the description of the Prophet's prayer ﷺ applies equally to men and women, for there is nothing in the Sunnah to necessitate the exception of women from any of these descriptions; in fact, the generality of his ﷺ statement, "Pray as you have seen me praying," includes women.


This is the view of Ibrāhīm al-Nakha'ī, who said, "A woman's actions in the prayer are the same as a man's"—transmitted by Ibn Abī Shaybah (1/75/2), with a *ṣaḥīḥ sanad* from him.

Also, al-Bukhārī reported in *al-Tārikh al-Ṣaghīr* (p. 95) with a *ṣaḥīḥ sanad* from Umm al-Dardā, "that she used to sit in her prayer just as a man sits, and she was a woman of understanding."

The *ḥadīth* about the *inḍimām* (tucking up) of a woman in prostration, and that she is in that regard not like a man, is *mursal* and not authentic. Abū Dāwūd transmitted it in *al-Marāsīl* on the authority of Yazīd ibn Abī Ḥabīb.

As for what Imam Aḥmad has reported, as in his son, 'Abd Allāh's, *Masā'il*, from Ibn 'Umar ؓ, that he used to instruct his wives to sit cross-legged in prayer, its *sanad* is not authentic, for it contains 'Abd Allāh ibn 'Umar al-'Amrī, who is a *ḍa'īf* (weak) narrator.

Quran Sūrah List



1. al-Fātiḥah	30. al-Rūm	59. al-Ḥashr	88. al-Ghāshiyah
2. al-Baqarah	31. Luqmān	60. al-Mumtaḥinah	89. al-Fajr
3. Āl 'Imrān	32. al-Sajdah	61. al-Ṣaff	90. al-Balad
4. al-Nisā	33. al-Aḥzāb	62. al-Jumu'ah	91. al-Shams
5. al-Mā'idah	34. Saba	63. al-Munāfiqūn	92. al-Layl
6. al-An'ām	35. Fāṭir	64. al-Taghābun	93. al-Ḍuḥā
7. al-A'rāf	36. Yā Sīn	65. al-Ṭalāq	94. al-Sharḥ
8. al-Anfāl	37. al-Ṣaffāt	66. al-Taḥrīm	95. al-Tīn
9. al-Tawbah	38. Ṣād	67. al-Mulk	96. al-'Alaq
10. Yūnus	39. Al-Zumar	68. al-Qalam	97. al-Qadr
11. Hūd	40. Ghāfir	69. al-Ḥāqqah	98. al-Bayyinah
12. Yūsuf	41. Fuṣṣilat	70. al-Ma'ārij	99. al-Zalzalah
13. al-Ra'ad	42. al-Shūrā	71. Nuḥ	100. al-'Ādiyāt
14. Ibrāhīm	43. al-Zukhruf	72. al-Jinn	101. al-Qāri'ah
15. al-Ḥijr	44. al-Dukhān	73. al-Muzzammil	102. al-Takāthur
16. al-Naḥl	45. al-Jāthiyah	74. al-Muddaththir	103. al-'Aṣr
17. al-Isrā	46. al-Aḥqāf	75. al-Qiyamah	104. al-Humazah
18. al-Kahf	47. Muḥammad	76. al-Insān	105. al-Fil
19. Maryam	48. al-Faṭḥ	77. al-Mursalāt	106. Quraysh
20. Ṭā-Hā	49. al-Ḥujurāt	78. al-Naba	107. al-Mā'ūn
21. al-Anbiyā	50. Qāf	79. al-Nāzi'āt	108. al-Kawthar
22. al-Ḥajj	51. al-Dhāriyāt	80. 'Abasa	109. al-Kāfirūn
23. al-Mu'minūn	52. al-Ṭūr	81. al-Takwīr	110. al-Naṣr
24. al-Nūr	53. al-Najm	82. al-Infiṭār	111. al-Masad
25. al-Furqān	54. al-Qamar	83. al-Muṭaffifin	112. al-Ikhlāṣ
26. al-Shu'arā	55. al-Raḥmān	84. al-Inshiqāq	113. al-Falaq
27. al-Naml	56. al-Wāqiyah	85. al-Burūj	114. al-Nās
28. Qaṣaṣ	57. al-Ḥadīd	86. al-Ṭāriq	
29. al-'Ankabūt	58. al-Mujādalah	87. al-A'lā	